

if the woman opts to give something for her release» because it is compensation in return for getting what she wants of separation. This shows that khul' is prescribed, if this reason is applicable.

«These» that is, the Islamic rulings mentioned above «are the limits ordained by Allah» that is, His rulings that He has prescribed for you and has enjoined you to adhere to them.

«if any do transgress the limits ordained by Allah, it is they who are the wrongdoers» and what wrongdoing could be greater than ignoring what is permissible and doing what is forbidden, and not being content with that which Allah has permitted?

Wrongdoing is of three types: wrongdoing that affects a person's relationship with Allah, the gravest of which is shirk or associating others with Him; wrongdoing that affects a person's relationship with other people, for Allah does not forgive shirk unless one repents, but He does not forgive transgressions against the rights of other people; and wrongdoing of a lesser degree than shirk that affects a person's relationship with Allah – this is subject to the will and wisdom of Allah (and He may forgive or punish for it).



﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۖ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَنْتُمْ أَجَلَهُنَّ فَأُمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا فِعْلَتِ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾﴾ (سورة البقرة: ٢٣٠-٢٣١)

2:230. And if he divorces her [the third time], she will not be lawful for him again until she has married another husband. Then if