

- That is because among them are priests and monks and because they are not arrogant.
83. And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.
84. And why should we not believe in Allāh and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people."
85. So Allāh rewarded them for what they said²⁴⁸ with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.
86. But those who disbelieved and denied Our signs – they are the companions of Hellfire.
87. O you who have believed, do not prohibit the good things which Allāh has made lawful to you and do not transgress. Indeed, Allāh does not like transgressors.
88. And eat of what Allāh has provided for you [which is] lawful and good. And fear Allāh, in whom you are believers.
89. Allāh will not impose blame upon you for what is meaningless²⁴⁹ in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation²⁵⁰ is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] – then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths.²⁵¹ Thus does Allāh make clear to you His verses [i.e., revealed law] that you may be grateful.

²⁴⁸ i.e., their admission and acceptance of the truth and commitment to Allāh's religion (Islām).

²⁴⁹ i.e., what is sworn to only out of habit of speech or what one utters carelessly without true intent.

²⁵⁰ i.e., that for a deliberate oath.

²⁵¹ i.e., do not take oaths indiscriminately or swear to do that which is sinful, requiring expiation.

90. O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid²⁵² it that you may be successful.
91. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allāh and from prayer. So will you not desist?
92. And obey Allāh and obey the Messenger and beware. And if you turn away – then know that upon Our Messenger is only [the responsibility for] clear notification.
93. There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allāh and believe and do righteous deeds, and then fear Allāh and believe, and then fear Allāh and do good; and Allāh loves the doers of good.
94. O you who have believed, Allāh will surely test you through something of the game that your hands and spears [can] reach, that Allāh may make evident those who fear Him unseen. And whoever transgresses after that – for him is a painful punishment.
95. O you who have believed, do not kill game while you are in the state of *iḥrām*.²⁵³ And whoever of you kills it intentionally – the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allāh] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his matter [i.e., deed]. Allāh has pardoned what is past; but whoever returns [to violation], then Allāh will take retribution from him. And Allāh is Exalted in Might and Owner of Retribution.

²⁵²The prohibition understood from the word "avoid" is stronger than if Allāh (*subḥānahu wa ta'ālā*) had merely said, "Abstain." The former requires distancing oneself from anything remotely related to these practices.

²⁵³See footnote to 5:1.