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The Forbidden & Unlawful

Forbidden to make or change Islamic Laws (Shariah)

Surah An – Nahl, 16: 116–117

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ
الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

Wa laa taquuluu limaa tasifu 'al-siantu-kumul-kaziba haazaa halaalunw-wa haazaa haraamul-litaf-taruu 'alal-laa-hil-kazib. 'In-nal-laziina yaf-ta-ruuna 'ala-laahil kaziba laa yufli-huun.

116. Hence, do not utter falsehoods by letting your tongues determine (at your own discretion), “This is lawful and this is forbidden”, thus attributing your own lying inventions to God: for, behold, they who attribute their own lying inventions to God will never attain to a happy state!

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

Mataa-'un-qaliil; wa lahum 'azaabun 'aliim;

117. A brief enjoyment (may be theirs in this world) – but grievous suffering awaits them (in the life to come)!

Directives of Allah (swt)

Surah Al – An'am, 6: 151–152

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيَّكُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Qul ta-'aa-lau at-lu ma har-rama Ra-bu-kum alai-kum al-laa tush-ri-ku bihi shay-anw-wa bil wa-li-dayni ih-saa-naa; wa laa taq-tu-luu au-laa-dakum min im-laaq; Nahnu nar-zu-qukum wa iy-yaa-hum; wa la taq-ra-bul fa-wa-hisha maa zahara min-ha wa maa batan; wa laa taq-tulun naf-sal-la-ti har-ramal Laahu il-la bil haq. Za-likum was-saa-kum bihii la-'al-lakum ta'-qiluun.

151. Say: come I recite what your Lord has forbidden to you – (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty – We provide for you and for them–and do not commit any indecencies, those of them which are apparent and those which are concealed, and do not kill the soul that Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

Wa laa taq-rabuu maa-lal yatiimi il-la bil-la-tii hiya ah-sa-no hat-ta yab-lu-gha ashud-da, wa au-ful kaila wal miizaana bil qist, laa nu-kal-lifu nafsan il-la wus-'ahaa; wa iza qul-tum fa' dilu wa lau kaa-na zaa qurbaa, wa bi-'ah-dil laahi au-fuu zaa-likum was-saa-kum bihii la-'al-lakum tazak-ka-ruun.

152. And do not approach the poverty of the orphan except in the best manner until he attains his maturity; and give full measure and weight with justice–We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this he has enjoined you with that you may be mindful.

Avoid Major Sins and Minor Sins will be forgiven

Surah An- Nisa, 4:31

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

'In-taj-tanibuu kabaaa-'ira maa tun-hawna 'anhu nu-kaf-fir 'ankum say-yi-'aatikum wa nud-khilkum-Mud-khalan kariimaa.

31. If you avoid the great sins which you have been enjoined to shun, We shall efface your (minor) bad deeds, and shall cause you to enter an abode of glory.

In Hadith al Qudsi, Allah (swt) says:

“Oh! Son of Adam! when you commit a minor sin, do not look at its minor status rather think of Whom you have disobeyed.”

Do not envy others

Surah Ta –Ha, 20: 131

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ
وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

Wa laa tamud-dan-na 'aynayka 'ilaa maa mat-ta'-naa bihihi 'azawaa-jam-minhum zahra-tal-hayaatid-dunyaa, linaftina-hum fihih – wa rizqu Rab-bika khay-runw-wa 'abqaa.

131. And never turn thine eyes (with longing) towards whatever splendor of this world's life We may have allowed so many others to enjoy in order that we might test them thereby: for the sustenance which thy Sustainer provides (for thee) is better and more enduring.

The address is meant for the people and when this verse was revealed the Holy Prophet (S) sat erect and addressing the people around him said:

1. He who seeks from other than that of God shall depart from this world disappointed and dejected.
2. He who covets other's wealth shall always be in grief and sorrow.
3. He who being endowed with wealth and does not spend it fearing poverty.
4. Do not cast your eyes upon the wealth of other.
5. Nor do you look down upon the one who owns no wealth.”

In Hadith al Qudsi, Allah (swt) says:

“A person who goes to a rich person and humiliates himself because of his wealth, loses one-third of his faith.”

Forbidden to usurp the right and property of orphans

Surah An – Nisa, 4:2

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ
إِنَّهُ كَانَ حُوبًا كَبِيرًا

Wa 'aatul yataamaaaa 'amwaalahum wa laa tatabad-dalul khabiisa bit-tayyib. Wa laa ta'-kuluuu
'amwaala-hum 'ilaaa 'amwaalikum. 'In-nahuu kaana huuban-kabiiraa.

2. Hence, render unto the orphans their possession, and do not substitute bad things (of your own) for the good things (that belong to them), and do not consume their possessions together with your own: this, verily, is a great crime.

Surah An-Nisa, 4:6

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ
أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ
كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ
حَسِيبًا

Wab-talul-yataamaa hat-taaa 'izaa balaghun-nikaah; fa-'in 'aanastum-minhum rushdan fadfa-'uuu
'ilay-him 'amwaalahum; wa laa ta'kuluhaaaa 'israafanw-wa bidaaran 'ay-yak-baruu. Wa man-kaana
ghaniy-yan-fal-yasta'-fif. Wa man kaana faqiiiran-fal-ya'kul bil-ma'-ruuf. Fa-'izaa dafa'-tum 'ilay-him
'am-waalahum fa'ash-hiduu 'alayhim: wa kafa bil-laahi Hasiibaa.

6. And test the orphans (in your charge) until they reach a marriageable age; then, if you find them to be mature of mind, hand over to them their possessions; and do not consume them by wasteful spending, and in haste, ere they grow up. And let him who is rich abstain entirely (from his wards property); and let him who is poor partake thereof in a fair manner. And when you hand over to them their possessions, let there be witnesses on their behalf – although none can take count as God does.

Surah An-Nisa, 4:10

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ
سَعِيرًا

'In-nal-laziina ya'-ku-luuna 'amwaalal – yataamaa zulman 'in-namaa ya'-kuluuna fii butuunihim

Naaraa: Wa sa-yas-lawna sa-'iiraa.

10. Behold, those who sinfully devour the possessions of orphans but fill their bellies with fire: for (in the life to come) they will have to endure a blazing flame!

Punishment for killing a Muslim deliberately

Surah An – Nisa, 4:93

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

Wa may-yaqtul Mu'minam-muta-'am-midan-fa-jazaaa-'uhuu Jahannamu khaalidan fiihaa wa ghazibal-laahu 'alayhi wa la-'anahuu wa 'a-'ad-da lahuu 'azaaban 'aziimaa.

93. But whoever deliberately slays another believer, his requital shall be hell, therein to abide; and God will condemn him, and will reject him, and will prepare for him awesome suffering.

Islamic Akhlaq: Forbidden to enter others houses without permission

Surah An – Nur, 24:27

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Yaaa-'ay-yuhal-laziina 'aamanuu laa tad-khuluu buyuutan ghayra buyuutikum hat-taa tasta'-nisuu wa tusal-limuu 'alaaa 'ahlihaa: zaalikum khayrul-lakum la-'al-lakum tazak-karuun.

27. O You who have attained to faith! do not enter houses other than your own unless you have obtained permission and greeted their inmates. This is (enjoined upon you) for your own good, so that you might bear (your mutual rights) in mind.

Punishment for Adultery and Fornication

Surah An – Nur, 24:2

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

'Az-zaaniyatu waz-zaanii fajliduu kul-la waahidim-minhumaa mi-'ata jalda; wa laa ta'-khuzkum - bihimaa ra'-fa-tun fii Diinil-laahi 'in-kuntum tu'-minuuna bil-laahi wal-Yawmil - 'Aakhir: wal-yash-had 'azaaba-humaa taaa-'ifatum-minal Mu'miniin.

2. As for the adulteress and the adulterer – flog each of them with a hundred stripes, and let not compassion with them keep you from (carrying out) this law of God, if you (truly) believe in God and the last day; and let a group of the believers witness their chastisement.

Intercourse forbidden during women's menstrual period

Surah Baqarah, 2:222

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Wa yas-'aluunaka 'anilmahiiz. Qul huwa 'azan fa'tazilun-nisaaa-'a fil-mahiizi wa laa taqrabuu-hun-nat-taa yat-hurn. Fa-'izaa ta-tah-harna fa'tuu-hun-na min haythu 'amara-kumul-laah. 'Innal-laaha yuhib-but-Tawwaa-biina wa yuhib-bul Muta-tah-hiriin.

222. And they will ask thee about (woman's) monthly courses. Say: " It is a vulnerable condition. Keep, therefore, aloof from women during their monthly courses, and do not draw near unto them until they are cleansed; and when they are cleansed, go in unto them as God has bidden you to do."

Forbidden to marry Non-Believers

Surah Baqarah, 2:221

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ وَلَا مَآءَةً مُّؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Wa laa tankihul-mushrikaati hat-taa yu' minn: wa la - 'amatum - mu'-minatun khayrum-min - mushrikatinwwa lau 'a '-jabat-kum. Wa laa tunkihul - mushrikiina hat-taa yu-minuu: wa la-'abdum-mu minun-khayrum-mim-mushrikiw - wa lau a-jabakum. 'Ulaa-'ika yad-uuna 'ilan-Naar. Wallaahu' yad-uu 'ilal-Jan-nati wal-maghfirati bi-'iznih, wa yu-bay-yino 'aayaatihii linnaasi la-'allahum yatazak-ka-ruun.

221. And do not marry women who ascribe divinity to aught beside God ere they attain to (true) belief: for any believing bondswoman (of God) is certainly better than a woman who ascribes divinity to aught besides God, even though she please you greatly. And do not give your women in marriage to men who ascribe divinity to aught beside God ere they attain to (true) belief: any believing bondsman (of God) is certainly better than a man who ascribes divinity to aught beside God, even though he please you greatly.

Such as these invite unto the fire, whereas God invites unto paradise, and unto (the achievement of) forgiveness by His leave; and He makes clear His messages unto mankind, so that they might bear them in mind.

Punishment for those who wrongfully accuse women of adultery

Surah An - Nur, 24:4

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا
تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ

Wal-laziina yarmuunal-muhsanaati thum-ma lam ya'-tuu bi-'arba-'ati shuhadaaaa-'a fajliduuhum thamaa-niina jaldatanw-wa laa taqbaluu lahum shahaadatan 'abadaa: wa u'laaa-'ika humul-faasiqun;-

4. And as for those who accuse chaste woman (of adultery) and then are unable to produce four witnesses (in support of their accusation), flog them with eighty stripes; and ever after refuse to accept from them any testimony - since it is they, they that are truly depraved!

With this ordinance, Islam has put a very effective check upon false accusations, slander and blasphemous gossip, liable to shatter the lives of people, particularly of the women, and cause irreparable disaster in the harmonious lives of families. Besides the punishment, the slanderer is debarred forever from the civic right of giving evidence in any matter whatsoever thereafter.

Abolishment of the Age-Old practice of 'Zihar'

Surah Al - Mujadalah, 58: 1-4

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ
تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Qad sami-‘al-laahu qawlal-latii tujaa-diluka fii zawjihaa wa tash-takiii ‘ilal-laah: wal-laahu yasma-‘u
tahaa-wura-kumaa. ‘In-nal-laaha Samii‘um-Basiir.

1. God has indeed heard the words of her who pleads with thee concerning her husband, and complains
unto God. And God does hear what you both have to say: verily, God is all- hearing, all-seeing.

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِّنْ نِّسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ
وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

‘Al-laziina yuzaa-hiruuna minkum min nisaaa-‘ihim maa hun-na ‘um-mahaa-tihim: ‘in ‘um-mahaa-
tuhum ‘il-lal-laaa-‘ii walad-nahum. Wa ‘in-nahum la-yaquu-luuna munkaram-minal qawli wa zuuraa:
wa ‘in-nal-laaha la-‘Afuw-wun-Ghafuur.

2. As for those of you who (henceforth) separate themselves from their wives by saying, “Thou art as
unlawful to me as my mother”, (let them bear in mind that) they can never be (as) their mothers: none
are their mothers save those who gave them birth: and so, behold, they but utter a saying that runs
counter to reason, and is (therefore) false.

But behold, God is indeed an absolver of sins, much-forgiving”

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّنْ قَبْلِ أَنْ
يَتَمَاسَا ذَلِكَ تَوْعظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Wal-laziina yuzaa-hiruuna min-nisaaa-‘ihim thum-ma ya-‘uuduuna limaa qaaluu fa-tah-riiru
raqabatim-min-qabli ‘ay-yata-maaas-saa: zaalikum tuu ‘azuuna bih: wal-laahu bimaa ta‘-maluuna
khabiir.

3. hence, as for those who would separate themselves from their wives by saying, “thou art as unlawful
to me as my mother”, and thereafter would go back on what they have said, (their atonement) shall be
the freeing of a human being from bondage before the couple may touch one another again: this you are
(hereby) exhorted to do – for God is fully aware of all that you do.

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ
سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

Famal-lam yajid fa-siyaamu shah-rayni muta-taabi-'ayni minqabli 'ay-yata-maaas-saa. Famal-lam -yastati' fa-'it-'aamu sit-tiina miskiinaa. Zaalika li tu'-minuu bil-laahi wa Rasuulih. Wa tilka hudiidul-laahi Wa lil-kaafiriina 'Azaabun 'aliim.

4. However, he who does not have the wherewithal shall fast (instead) for two consecutive months before the couple may touch one another again; and he who is unable to do it shall feed needy ones: this, so that you might prove your faith in God and His Apostle.

Now these are the bounds set by God; and grievous suffering (in the life to come) awaits all who deny the truth.

Unlawful Food, its Consequences

Surah An - Ana'm, 6: 118-121

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

Fa-ku-luu mim-ma zuki-rasmul Laahi 'alayhi in kumtum bi-aayaatihii muminiin.

118. Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications .

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

Wa maa lakum al-laa ta'-kuluu mim-ma zukiras mul-Laahi 'alayhi wa qad fas-sala lakum maa har-rama alaykum il-la mazturirtom ilaih. Wa in-na kathiiral-la-yuzil-luuna bi-ah-waaihim bi-ghairi 'ilm. In-na Rab-baka Howa 'a'lamu bil mu'-tadiin.

119. And what reason have you that you should not eat of that on which Allah's name has been mentioned, seeing that He has already made plain to you what He has forbidden to you-excepting what you are compelled to; But, behold, (it is precisely in such matters that) many people lead others astray by their own errant views, without (having any real) knowledge. Surely your Lord - He best knows those who exceed the limits.

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ

Wa zaruu zaahiral ith-mi wa baatina; In-nal-laziina yaksibuu-nal ithma sayujzau-na bima kaa-nuu yaq-ta-rifuun.

120. And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكُمْ
أَوْلِيَاءَهُمْ لِيَجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

Wa la ta'-kuluu mim-ma lamyuz karismul-Laahi 'alai-hi wa in-na-hu la-fisq. wa in-nash shayaatiina layuhuuna ilaaa au-liyaaahim li-yujaadiluukum wa in ata'-tumuuhum in-nakum la-mushrikuun.

121. And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the Shaitans suggest (i.e. the evil impulses within men's heart) to their friends that they should contend with you; and if you obey them, you shall most surely be Polytheists.

Surah An - An'am, 6: 145

قُلْ لَّا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أَهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ
بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

Qul-laaa a-jidu fi maaa u-hiya ilay-ya mu-har-raman 'ala taa-'imiy-yat'amu-huu il-laaa ay-yakuuna maitatan au damam masfuuhan au lah-ma khin-ziirin fa-in-nahu rijsun au fis-qan uhil-la li-ghai-ril-Laahi bihii; Fa-maniz tur-ra ghai-ra ba-ghinw-wa laa 'aa-din fa-in-na Rab-baka Ghafuu-rur Rahiim.

145. Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of, except that it be what died of itself, or blood poured forth, or the flesh of swine - for that surely is unclean - or a sinful offering (deed) over which other than (the name of) Allah having been evoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is forgiving, merciful.

Forbidden to Consume

Surah Baqarah, 2: 173

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ

غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

'In-namas har-rama 'alaykumul-may-tata wad-dama wa lahm-al-khin-ziiri wa maaa 'u-hilla bihii li-ghayril-lash. Famaniz-turra ghayra baaghinw-wa laa 'aadin-falaaa 'ithma alayh. 'In-nallasha Ghafuurur-Rahim.

173. He has forbidden to you only carrion, and blood, and the flesh of swine, and that over which any name other than God's has been invoked; but if one is driven by necessity- neither coveting it nor exceeding his immediate need - no sin shall be upon him: for, behold, God is much-forgiving, a Dispenser of Grace.

Surah An – Nahl, 16:115

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ
غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

'In-namaa har-rama 'alaykumul-may-tata wa-dama wa lahm-al-khinziiri wa maaa 'uhil-la li-ghayril-laahi bih. Fa-maniz tur-raa ghayra baa-ghinw-wa laa 'aadin-fa-'in-nal-laaha Ghafuurur-Rahiim.

115. He has forbidden to you only carrion, and blood, and the flesh of swine, and that over which any name other than God's has been invoked; but if one is driven (to it) by necessity - neither coveting it nor exceeding his immediate need - verily, God is much-forgiving, a dispenser of grace.

Food made Unlawful to the Jews

Surah An – An'am, 6:146

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا
إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا
لَصَادِقُونَ

Wa alal-laziina haa-duu har-ramnaa kul-la zii zufur, wa minal baqari wal ghanami har-ramna 'alai-him shuhumahumaaa il-laa maa hamalat zuhuu-ruhu-maaa a-wil ha-waa-yaaa au makh-ta-lata bi-'azm; zaalika jazai-naa-hum bi-bagh-yihim wa in-naa la-saadiquun.

146. And (only) unto those who followed the Jewish faith did We forbid all beasts that have claws; and We forbade unto them the fat of both oxen and sheep, excepting that which is in their backs or entrails

or that which is within the bone: thus did We requite them for their evildoing – for, behold, We are true to Our Word!

Intoxication and games of chance

Surah Baqarah, 2: 129

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Yas ‘aluunaka ‘anilkhāmri wal-maysir. Qul fihi-maaa ‘ismim-kabiirunw –wa manfi-’u lin-naasi wa ‘ismuhumaaa ‘akbaru min-naf ‘ihimaa. Wa yas-aluunaka maa zaa yunfiqun. Qulil – ‘afw. Kazaalika yubayyi – nullaaahu lakumul – ‘sayati la-’allakum tatafak-karuun.

219. They will ask thee (O Our apostle Muhammad!) about intoxicants and games of chance. Say: “ In both there is great evil as well as some benefit for man; but the evil which they cause is greater than the benefit which they bring.”

Those who think that the verse under discussion does not contain a prohibition have only failed to understand the language of the Qur’an. When the harm of a thing is stated to be greater than its advantage, it is sufficient indication of its prohibition, for no sensible person would take a course which is sure to bring him a much greater loss than an advantage.

The dynamic or the miraculous change which this simple sentence or the verse of the Holy Qur’an brought about in the lengths and breadths of Arabia will ever remain a living miracle of the Holy Prophet (S). While experience has shown that drinking is the most difficult habit to be suddenly uprooted and yet one sentence of a prohibitive command of the Holy Qur’an was sufficient to blot out the evil from every part of the Arabian Peninsula.

The Holy Prophet (S) said:

“ Curse of God be on liquor, on him who manufactures it, on him who helps its manufacture, on its seller, its purchaser, its distributor, its consumer, the user of its value, its loader and its bearer.”

Imam Jafar as Sadiq (a.s.) said:

“The Messenger of Allah (swt) said: ‘Cursed is he, cursed is he who sits at the table where alcohol is drunk.’ ‘There are four persons at whom Allah (swt) will **not** look (with mercy) on the day of resurrection

- (1) the one who is disobedient (to his parents),
- (2) the one who helps a man and then reminds him of it,
- (3) the one who denies the destiny (decreed by Allah (swt)), and
- (4) the one who habitually drinks alcohol.'

' My Lord, Great is His Glory! has sworn thus: No servant of mine will drink alcohol in this world but that I shall make him drink on the day of resurrection from the boiling water (of hell) as much as he had drunk alcohol; (it would make no difference) whether after that he is punished or forgiven. Verily the one who drinks alcohol shall come on the day of resurrection, with blackened face, blue eyes, a slanting jaw-bone and running saliva, licking his tongue from his back-side."

Liquor is called "Ummul Khabais" i.e. the mother of all vices.

Surah Al - Ma'idah, 5:90-91

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Yaa ay-yuhal laziina aamanuuu in-namal khamruu walmaysiru wal-ansaabu wal-azlaamu rijsum-min
'amalish-shaytaani fajtanibuuhu la 'al-lakum tuflihuun.

90. O you who have attained to faith ! Intoxicants, and games of chance, and idolatrous practices, and the divining of the future are but a loathsome evil of Satan's doing: shun it, then, so that you might attain to a happy state !

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الْإِلَهِ

صَلَاةٍ فَهَلْ أَنتُم مُّنتَهُونَ

In-namm yuriidush-shaytaanu ay-yuuqi-'a baynakumul 'adaawata walbaghdaaa-a fil-khamri wal
maysiri wa yasud-dakum 'an zikril-laahi wa 'anis-salaa; fahal antum-muntahuun.

91. By means of intoxicants and games of chance Satan seeks only to sow enmity and hatred among you, and to turn you away from the remembrance of God and from prayer. Will you not then desist?

It is reported that when this verse was revealed a crier went through the streets of Medina crying about

the verse and no sooner every Muslim heard about this prohibition that every jar of wine in every house was emptied and wine flew in the streets of Medina. History cannot show any parallel in its records, of such a mere declaration from their leader.

Forbidden to pray in the state of intoxication and impurity

Surah An – Nisa, 4:43

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا
جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ
مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بُيُوتِهِمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

Yaaa-’ayyu-hallaziina ’aamanuu laa taqrabus-salaata wa ’antum sukaaraa hat-taa ta’-lamuu maa taquuluuna wa laa junuban ’il-laa ’aabirii sabilin hat-taa tagh-tasiluu. Wa ’inkuntum-marzaaa aw-’alaa sarin awjaaa-a a-hadum-minkum-minal ghaaa-’iti ’aw laamas-tumun-nisaaa-’a falam tajiduu maaa-’an-fata-yam-mamuu sa-’iidan tay-yiban famsahuu bi-wujuuhikum wa ’aydiikum: ’in-nal-laaha kaana ’Afuuw-wan Ghafuura.

43. O you who have attained to faith! Do not attempt to pray while you are in a state of drunkardness, (but wait) until you know what you are saying; nor yet (while you are) in a state requiring total ablution, (ghusl-e-janabat) until you have bathed – except if you are travelling (and are unable to do so). But if you are ill, or are travelling, or have just satisfied a want of nature, or have cohabited with a woman, and can find no water – then take resort to pure dust, passing (therewith) lightly over your face and your hands. Behold, God is indeed an absolver of sins, much-forgiving.

Evil of having a negative attitude upon the birth of a female

Surah An – Nahl, 16:57-59

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ

Wa yaj-’aluuna lil-laahil-banaati Sub-haanahu wa lahum-maa yashta-huun!

57. And (thus, too,) they ascribe daughters unto God, who is limitless in His Glory – whereas for themselves (they would choose, if they could, only) what they desire:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

Wa 'izaa bush-shira 'ahadu hum-bil-'un-thaa zal-la wajhuhuu muswad-danw-wa huwa kaziim!

58. for, whenever any of them is given the glad tiding of (the birth of) a girl, his face darkens, and he is filled with suppressed anger,

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَّا سَاءَ مَا يَحْكُمُونَ

Yata-waaraa minal-qawmi min-suuu-'i maa bush-shira bih! 'A-yumsi-kuhuu 'alaa huunin 'am yadus-suhuu fit-turaab? 'Alaa saaa-'a maa yah-kumuun?

59. avoiding all people because of the (alleged) evil of the glad tiding which he has received, (and debating within himself) Shall he keep this (child) despite the contempt (which he feels for it) – or shall he bury it in the dust ? Oh, evil indeed is whatever they decide!

1. This refers to the legal guardians of orphans during the latter's minority.

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