

## Section 17: Guiding Regulations of Life

Duties to Allah, self and others – Allied laws in the scriptures given to Moses (a.s)

### Surah Al-'An'am, Verse 151

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

151. "Say: 'Come, I will recite what your Lord has forbidden you from: that you do not associate anything with Him, and show kindness to your parents, and do not kill your children for poverty – We provide for you and for them – and do not approach indecencies, the outward among them and the inward ones, and do not kill the soul that Allah has forbidden save for justice. This He has enjoined you with so that you might understand."

#### Ten Commandments

After nullifying the artificial ordinances of pagans, which were mentioned in the former verses, this current verse, and two verses next to it, have pointed to the principals of prohibitions in Islam. Thereby, the Qur'an refers to the first class capital sins in an expressive short and interesting statement. These sins, which are prohibited in Islam, are detailed through ten parts. At first, it says:

"Say: 'Come, I will recite what your Lord has forbidden you from: ..."

1. "... that you do not associate anything with Him....."

2. "... and show kindness to your parents....."

3. **"... and do not kill your children for poverty. ..."**, because your sustenance and theirs are totally with Allah (S.w.T.) and He gives the sustenance of all.

**"... We provide for you and for them. ..."**

4. **"... do not approach indecencies, the outward among them and the inward, ..."**

That is, not only you must avoid doing them, but also you must not approach them.

5. **"... and do not kill the soul that Allah has forbidden save for justice."**

This part of the verse means that you should not pollute your hands by shedding the blood of the innocent persons. And you should not slay the souls whom Allah has held in esteem and shedding their blood is not permissible, unless the allowance of slaying them has been issued according to the laws of Allah, for example, when the one is a murderer.

Then, following these five items, in order to emphasize on it more, the verse says:

**"... This He has enjoined you with so that you might understand."**

## **Surah Al-'An'am, Verse 152**

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ  
بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ  
أَوْفُوا ذَلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

152. **"And do not approach the orphan's property except in the best manner until he reaches his maturity. And give full measure and weight with justice. We do not impose upon anyone a duty but to the extent of his ability. And when you speak, be just, though it be (against) a relative; and fulfill Allah's covenant. This He has enjoined you with so that you might remember. "**

This verse continues stating the Ten Commandments. It says:

6. **"And do not approach the orphan's Property except in the best manner until he reaches his maturity."**

7. **"... And give full measure and weight with justice. We do not impose upon anyone a duty but to the extent of his ability. ..."**

8. **"... And when you speak, be just, though it be (against) a relative....."**

9. "...and fulfilled Allah's covenant. ...", and do not breach it.

The objective meaning of "**Allah's covenant**" is all of Allah's covenants, irrespective of genetic covenants and canonical covenants, together with the Divine duties, and any kind of promise, such as: vow and oath.

Again, for an emphasis, at the end of these four parts of commandments, the verse says:

**"... This He has enjoined you with so that you might remember."**

## Surah Al-'An'am, Verse 153

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ  
وَصَّأَكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

**153. "And this (the mentioned commandments) indeed is My path, straight, so follow it, and do not follow (other) ways, for they will scatter you away from His path. This He has enjoined you with, so that you may guard yourselves (against evil)."**

Then, as the tenth commandment, the Qur'an implies that Allah commands that this is His Straight Path, which is the Path of Unity, the Path of Truth and justice, the Path of piety and virtue. You should follow it and never tread in the perverted and diverse ways that make you astray and aloof from the path of Allah. It scatters the seed of hypocrisy and discord among you. It says:

**"And this (the mentioned commandments) indeed is My path, straight, so follow it, and do not follow (other) ways, for they will scatter you away from His path. ..."**

And, for the third time, at the end of the holy verse, the Qur'an emphasizes that:

**"... This He has enjoined you with, so that you may guard yourselves (against evil)."**

## Explanations

### The Importance of Showing Kindness to Parents

Mentioning 'kindness to parents' immediately after the subject of struggling against polytheism and before some magnificent commandments, such as: The prohibitions of killing a person, and the execution of the principals of justice, are some evidences among the Islamic instructions upon the extraordinary importance of the right of parents.

This matter will be made more clear when we note that instead of prohibition of hurting parents, which

parallel other prohibitions mentioned in this verse, the subject of showing kindness to parents' has been referred to.

This denotes that not only creating annoyance to them is unlawful, but, besides that, showing kindness and benevolence unto them is also necessary.

More interesting than this is that the Arabic word /ihsan/ (kindness) has been changed into a transitive form by a preposition, and it has said: "... **and show kindness to your parents.....**".

Thus, the verse emphasizes that the question of 'showing kindness to parents' should be taken so great and important by a person that the one performs it directly by himself and without having an intermediary.

### **Slaying Children for Hunger**

It is understood from these verses that during the Age of Ignorance, Arabs not only used to bury their daughters alive because of their wrong bigotries, but also killed their sons, who were considered as a great capital in the society of their time, as a result of fear of poverty.

Unfortunately, this treatment of the Age of Ignorance is being repeated in another form in our own age, too. Under the excuse of probable deficiency of foodstuff on the earth, the innocent babies are intentionally killed through abortion when they are in the state of embryo.

It is true that some other reasons are also mentioned for such abortions today, but the problem of poverty and deficiency of foodstuff is one of its main reasons.

All of these facts, as well as some other affairs similar to them, show that the evil manner of the Age of Ignorance is repeated in another form in our time, so that we can say 'the Ignorance of today' is fulfilled in an even wider and more terrible case than the ignorance of before Islam.

### **Surah Al-'An'am, Verse 154**

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً  
لِّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ

**154. "Then We gave Moses the Book, to complete (Our blessing) on him who would do good, and to explain all things, and as a guidance and a mercy, so that they may believe in the meeting of their Lord."**

The discussion through a few former verses was upon the ten basical and fundamental commandments

of Allah. They have been enjoined not only in Islam but also in all divine religions. Next to mentioning those commandments, the Qur'an says:

***"Then We gave Moses the Book, to complete (Our blessing) on him who would do good...."***

The verse implies that Allah (S.w.T.) has completed His blessing on those who are good doers, and they obey the command of Allah, and follow the fight.

Then the verse continues the statement that, in that Book, Allah explained whatever was needed and what was effective alongside the way of development of man.

***"... and to explain all things....."***

Also, that Book, which was sent down to Moses, was the source of divine guidance and mercy.

***"... and as a guidance and a mercy....."***

All of these things were for the sake that they might believe in the Resurrection Day and the meeting of the Lord, so that, by the belief in Resurrection, their thoughts, statements, and manner become sincerely pure and godly. It says:

***"... so that they may believe in the meeting of their Lord."***

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