

SECTION 4

QUR'ANIC VERSION OF THE 10 COMMANDMENTS AND WARNINGS 23-39

THE 10 COMMANDMENTS AND WARNINGS

1. **Obedience to the Creator**
2. **Respect and kindness to Parents**
3. **Responsibility towards relations, the needy and the refugees**
4. **Don't be stingy or wasteful**
5. **Do not kill children for fear of poverty**
6. **Do not go near unlawful intimacy**
7. **Do not take a life**
8. **Protect the property of orphans**
9. **Do not speak without knowledge**
10. **Do not be arrogant**

23. *And Your Rabb declared that you will not be enslaved to none but Him... And when it comes to both your parents, you will show the best of behaviours. If one or both of them reach old age, then don't even say uff* to them. And speak to them with the greatest respect.*
*Uff is an expression of frustration.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا
إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا
تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُ هُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

If one has accepted Allah as his Rabb, then the first manifestation of this acceptance is to display the best of behaviours towards parents.

24. *And lower for them the wings of powerlessness in mercy. And say "Rabb! show mercy to both of them the way they raised me when i was small (from infancy).*

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

"lowering wings of mercy" is used when a bird protects its nest. Here the protection is of parents by their child.

At the end of the aya the dua to Allah is that He may show mercy to both his parents the same way they took care of him from infancy.

25. *Your Rabb knows what is within yourselves. If you are righteous [in intention] - then indeed He is Ever Returning (Awaabeen*) and All Forgiving.*

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَادِقِينَ فَإِنَّهُ
كَانَ لِلَّهِ عَائِدِينَ غَفُورًا

*Awwaba is to return from a long journey.

Awwaab is a person who went on the road to sin and when he looks back, he realises he is so far away that he may never be able to get back.

For those who have messed up their relationships with their parents, He is saying there is light at the end of the tunnel if one turns back to amend the relationship for Allah is All Forgiving.

26. *And give the relative (the ones closest to you) his right, and the one in financial need and the traveler, and do not waste (tabzheeraa*)*

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ
تَبْذِيرًا

One should give individual attention to every single family member.

*Bazhzhara - to take a seed and throw it.

It's used to describe a person who is irresponsible in his spending - reminding him that there are those who need to be taken care of rather than wrongful wastage.

27. *Those who irresponsibly spend and waste reckless spend are the siblings of shayateen. And certainly shaytan has always been excessively disobedient to his Rabb.*

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ
لِرَبِّهِ كَفُورًا

28. *If you have to turn them away because of your own seeking of mercy from your Rabb, then speak to them gently.*

وَأَمَّا نَعُرِضَنَّهُمْ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا
فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

If one cannot help, then let them down gently giving the asker hope and explaining that you are in a similar situation of need.

29. *Don't put your hand as if it is tied to your neck. And don't extend it as far as you can go thus becoming blameworthy and regretful.*

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ
الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا

Don't be stingy (tying hands to the neck implies an inability to reach into ones pocket) and don't be wasteful (extending out to all transactions)...

30. *Indeed, your Rabb extends provision to whoever He wants and holds back. Certainly He is Ever Concerned and All Seeing about His servants.*
- إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ
خَبِيرًا بَصِيرًا

The aya relates to helping others. We do our part in helping but ultimately it is Divinity who gives or holds back.

31. *And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is a great sin.*
- وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ
إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

32. *Do not go near unlawful intimacy. It is shameless and an evil path.*
- وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Find a respectable way to conduct a relationship in order to respect social boundaries.

33. *Don't kill any individual that Allah has sanctified except with just right. Whoever has been killed wrongfully, then We have given authority for his guardian and his family and he shouldn't exceed the limits. Certainly he will be helped (by the justice of law).*
- وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ
مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي
الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

Do no take a life unlawfully. And if that happens then the family of the victim have a right to decide the recompense and/or punishment for the criminal.

34. *And do not go near the wealth of an orphan, except in the way that is best, until he reaches maturity. And fulfil the promise. No doubt the promise will be asked about.*

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

35. *And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in results.*

وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطِ السِّدْقِ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Engage in honest business practices.

36. *Don't follow that which you have no direct knowledge of. Your hearing, your sight and your heart will all be questioned.*

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَ
الْقُلُوبَ كُلًّا أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

One of the messages of this aya is not to be led by emotions in our behaviours. Everything will be questioned.

37. *Don't walk around arrogantly on the earth. You will neither crack the earth nor reach the heights of the mountains.*

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن
تَبْلُغَ الْجِبَالَ طُولًا

38. *All of that (the prohibitions mentioned) are evil deeds as far as your master is concerned. They have always been detestable.*

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

39. *That is, a piece of the wisdom Allah has revealed to you and don't associate anyone as a god besides Allah or you will be cast into jahannam, blameworthy and banished.*

ذَلِكَ بِمَا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ
إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا