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Section 24: Messengership of Jesus –Law of Inheritance

Jesus only a servant of Allah and His Messenger –The manifest proof from Allah and the Divine Light –
The Law of Inheritance further detailed.

Surah An-Nisa', Verse 172

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ
عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا

172. "Never would Messiah disdain to be a servant of Allah, nor would the near-stationed angels; and whoever disdains His service, and prides, He will gather them all soon to Him."

Jesus himself declares that he is the servant of *Allah*. Why do you know him the *Allah's* child? Be not more royalistic than the king. The holy verse says:

"Never would Messiah disdain to be a servant of Allah...."

The one who is a worshipper cannot be an object of worship. Concerning this matter, Imam Rida (as) told Jathliq, the leader of the Christians:

"All the qualities of Jesus were good save that he was not a good worshipper."

Jathliq became inconvenient and said that Jesus did the best worship. Imam (as) enquired:

"Whom did he worship?"

Jathliq said nothing, 1 since he understood that the purpose of Imam (as) was to teach that a

'worshipper' could not be an 'object of worship', and 'God'.

Near-stationed angels (including 'Ruh-ul-Ghudus', Holy Spirit) also do worship *Allah*, why do you count Holy spirit one of the three gods?

"...nor would the near-stationed angels...."

The main cause of leaving worship is usually pride. Then, when the spirit of haughtiness comes, it brings forth all kinds of danger at its back.

"....and whoever disdains His service, and prides..."

If Jesus and the near stationed angels worship *Allah*, why do we not worship Him?

However, the return of all human beings is unto *Allah*. So, we should be in awe of the Hereafter and be not haughty.

"...He will gather them all soon to Him..."

Surah An-Nisa', Verse 173

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ وَأَمَّا
الَّذِينَ اسْتَكْفَرُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا

173. "Then, as for those who believe and do righteous deeds, He will pay them their rewards fully and will bestow them more out of His Grace, and as for those who disdain and pride, He will punish them with a painful chastisement. And they will not find for themselves, besides Allah, any guardian or helper."

The Way to Felicity Is both Faith and Good Deed

Faith stands first and then there comes forth good deed. Yet they are both together. Deeds without faith and faith without deeds do not cause felicity and Heaven for you. The verse says:

"Then, as for those who believe and do righteous deeds. ..."

If you wish to be godly, pay the complete wage to the workers who work for you and even with a little more.

"...He will pay them their rewards fully and will bestow them more out of His Grace....."

Without having true faith and righteous deeds, you must not expect any intercession from the prophets.

"...and as for those who disdain and pride, He will punish them with a painful chastisement. And they will not find for themselves, besides Allah, any guardian or helper."

Surah An-Nisa', Verse 174

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

174. "O' mankind! there has come for you a (firm) proof from your Lord and We have sent down to you a manifest light."

Basing on the Islamic literature, the purpose of the Qur'anic phrase '**a (firm) proof**', in this verse, is the Prophet himself (S), and the purpose of '**a manifest light**' is the Qur'an. 2

The Prophet of *Allah*, indeed, is the proof of his religion, because such a book and knowledge has been introduced by an illiterate person that the more the time progresses and sciences develop, the rightfulness of the religion and the depth of its teachings will become clearer.

Explanations

1. Islam talks to all peoples, all generations, and all periods. Its message is worldly.

"O' mankind! ..."

2. The Qur'an is a book of reasoning, guidance and light.

"... and We have sent down to you a manifest light."

3. Sending light and proof is from among the signs of *Allah's* Lordship.

"... there has come for you a (firm) proof from your Lord ..."

Surah An-Nisa', Verse 175

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ
إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا

175. "Then as for those who believe in Allah, and hold fast to Him, shortly He will admit them to Mercy from Him and Grace; and will guide them toward Himself through a straight way."

The objective meaning of the above-mentioned holy phrase: '**and hold fast to Him**' may be holding fast to the godly saints and leaders which works as a barrier against dispersion and division. It is cited in 'Jami'ah Supplication' thus:

"...the person who holds fast to you, he has verily held to Allah. ..."

It was pointed out in the two previous verses that the means of receiving the grace and favour of *Allah* should be faith and good deeds, while, in this verse, the means is faith and holding fast to *Allah*. This shows that 'faith and holding fast to *Allah* ' is the same as faith and good deeds. These two meanings have frequently been mentioned beside each other in the Qur'an.

"Then as for those who believe in Allah, and hold fast to Him, shortly He will admit them to Mercy from Him and Grace....."

Therefore, the straight way, or the way of guidance, is the way which leads man to *Allah*. It says:

"...and will guide them toward Himself through a straight way."

This fact should also be noted that according to the Islamic authentic narrations, the Qur'anic phrase 'straight way' has been rendered into Amir-ul-Mu'mineen Ali (as) and Ahlul-Bayt (as). 3

Surah An-Nisa', Verse 176

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

176. "They ask you for a pronouncement. Say: Allah pronounces to you concerning the Kalalah (paternal, or paternal and maternal, brother and sister). If a man dies and he has no offspring, but he has a sister, for her shall be half of what he leaves; and he shall inherit from her (wholly) if she has no offspring; but if there be two (sisters), then they shall have two-thirds of what he leaves; and if there be (some) brothers and sisters, then for the male shall be the like of the shares of two females. Allah, makes clear (the laws) to you, lest you should go astray, and Allah is All-Knowing of all things."

Occasion of Revelation

It is narrated from Jabir-ibn-'Abdillah Ansary who said that once he was seriously ill. The holy Prophet (S) went to visit him in his house where he (S) made ablution and besprinkled Jabir with some drops from the water of his ablution (as a remedy). Abdillah, who was thinking of his death, told the holy Prophet (S):

"My heirs are my sisters. How is their heritage?"

Then, this verse, which is called 'the verse of duties', was revealed and made the standard of their inheritance clear.

Some commentators of the Qur'an believe that this holy verse is the last verse that was revealed to the holy Prophet (S) about the commandments of Islam.

This verse states the amounts of the inheritance of brothers and sisters. As it was mentioned in the commentary upon the beginning verses of this Surah, verse 12, there are two verses in the Qur'an revealed upon the inheritance of brothers and sisters.

One of them is the very verse 12 which speaks about the maternal brothers and sisters, and the second one is the verse under discussion which is about the parental sisters and brothers or about only paternal brothers and sisters. It says:

"They ask you for a pronouncement. Say: Allah pronounces to you concerning the Kalalah (paternal, or paternal and maternal, brother and sister). ..."

Then, the Qur'an points to a few commandments as follows:

1. The verse says:

"... If a man dies and he has no offspring, but he has a sister, for her shall be half of what he leaves....."

2. It continues the statement that: if a woman dies and she has no child but she has one brother (a parental brother or a mere paternal brother) all his heritage belongs to that one brother. It says:

"...and he shall inherit from her (wholly) if she has no offspring; ..."

3. If a person dies and there remain two sisters after his death, they shall have two-thirds of what he leaves; ..."

"...but if there be two (sisters), then they shall have two-thirds of what he leaves ..."

4. If the heirs of the dead are several brothers and sisters (more than two), they divide the whole

inheritance among themselves so that the share of a brother is the like of the shares of two sisters.

"... and if there be (some) brothers and sisters, then for the male shall be the like of the shares of two females....."

At the end of the verse, the Qur'an remarks that *Allah* states these facts for you so that you should not go astray and pave the path of felicity. (Surely the way that *Allah* shows is a true and correct way), because He is All-Knowing of all things. It says:

"..Allah, makes clear (the laws) to you, lest you should go astray, and Allah is All-Knowing of all things."

However, Surah An-Nisa" has begun with the family discussions, and has ended with the family affairs, too.

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1. Manaqib by Ibn-i-Shahr Ashub, vol. 4, p. 352
 2. At- Tafsir-u-Safi, vol. 1, p. 475
 3. Tafsir-ul-Burhan, vol. 1, p. 429; & Tafsir-us-Safi, vol. 1, p. 486
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