

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By
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Surah An-Nisa — cont....

(Ayaat 153-176, inclusive)

Translator's Note:

For the sake of continuity and coherent explanation, most of the general discourse has been made by employing the 'male' as a prototype, which is in no way meant to be diminutive of the opposite gender or to disrespect the status of women.

Moreover, each verse (Ayah) has been kept as a continuum in order to prevent the misrepresentation of meanings, which may occur when the verses are broken up and the translation of those verses becomes kaput when done in bits and pieces.

Cross-references taken from other parts of the Qur'an and the Hadith of the Messenger of Allah (SAAW) are provided in italics.

The Translation of the Holy Qur'an done by the Message International – USA (www.FreeQuran.com) and edited by Saheeh International – UK, Dar Al Mountada – Saudi Arabia and Al Qummah – Egypt has been used in order to synchronize the use of modern English Language, which we believe will give a more accomplished sense of understanding to Today's mind.

Recap from the previous issue: (verses 135 – 152)

The reader would recall that we had concluded our previous translation and elucidation of Surah An-Nisa (The Women) at verse 152. The underlying message of those 18 verses can be briefly summarized as follows:

1- The verses commenced with the express injunction that it is not enough for believers to uphold definitions of justice made by their

own will: they are expected to be the standard-bearers of absolute justice as ordained by Allah (SWT). The verses continued with the decree that the testimony of the believers should be solely for the sake of Allah (SWT) and their testimony to uphold justice ought not be skewed in favour of their loved ones such as parents, siblings, spouses, friends, other kinsfolk or tribesmen. Nor should their testimony be biased in favour of any of the parties concerned, on the basis of religion, race, gender or any other affiliation. They should not use any opportunity for personal aggrandizement, and they should not seek to please anyone but Allah (SWT).

2- The definitions of the term 'Kufr' were also provided. The common definition signifies categorical rejection of Allah (SWT), His messengers (AS), His divine Books, the existence of Angels (AS) and so on. The other meaning signifies the mere pretence of being a follower of a belief. In this case, either one's heart is not convinced or the conduct is flagrantly opposed to the demands of one's belief.

3- Those who were guilty of the second category of 'Kufr' as stated above were identified as 'Munafiqun' or hypocrites. Hence, the punishment of hypocrites is a painful torment in this world and particularly in the Hereafter.

4- It was categorically established that all 'Izzah', a phrase that denotes a position which is extremely exalted and secure, belongs to Allah (SWT) alone.

5- The context of the next few verses clearly indicated the manner in which the hypocrites tried to (supposedly) deceive Allah (SWT) [along with the Prophet (SAAW) and the true believers (RAA)]. In this regard the example of the prayer of a hypocrite was given. It was stated that when a hypocrite set off for the mosque, he seemed to do so reluctantly. He walked as if he were dragging the entire weight of his being against his will. No wonder, then, that as soon as the prayer was over, he escaped like a prisoner released from a 'prison'. His entire demeanour testified that the remembrance of Allah (SWT) was not what he really had in his heart.

6- The verses also explained the meaning of the belief of a man in

Allah (SWT) and his consequential conduct in this life. In this respect, the ultimate control rests with Allah (SWT) alone. No human being can proceed along any path, whether it be good or evil, unless Allah (SWT) lets him proceed along it, and bestows upon him the means to do so. However, it is up to man himself to choose his own path. Once he has made the choice, Allah (SWT) will let him proceed along it, and will even pave the way for him. If a person really cares about the lawful and unlawful as declared by Allah (SWT), genuinely seeks the truth and earnestly tries to pursue the path charted by Allah (SWT) as lawful, Allah (SWT) helps him to follow his choice, and even provides the means necessary to proceed along his chosen path. On the other hand, Allah (SWT) shuts the door of true guidance on the person who chooses error and strives to proceed only along wrong paths. He (SWT) lets him to follow the path of his choice. It is beyond the power of any human being to prevent such a person from thinking wrongly, acting wrongly and using up his energies in wrong directions. If a man loses the road to his success and is subsequently deprived of true guidance by Allah (SWT), the outcome for that person, inevitably, is grave loss and great torment in the Hereafter.

7- The verses also forbade the believers from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them.

8- The example of the hypocrites as opposed to those who had reverted to the true message of Islam was described towards the end. While one verse describes the ultimate abode of the worst of the hypocrites, who not only turn against Islam in toto themselves, but conspire to leave no stone unturned in order to convince true believers into joining them in their perverse ideologies and heinous deeds. About such people, Allah (SWT) decrees that they will find their final abode in the bottom of the pit of Hell in the Hereafter – the worst place that one can ever image to be...

Yet in the following verse an exception to the rule is mentioned viz. those from the hypocrites who repent honestly, sincerely and genuinely, tracking their way back to the 'straight path', with Allah's

(SWT) assistance, thus reverting to faith exclusively for Allah (SWT). They will not allow any attachments to strike such deep roots in their heart that they may cease to be capable of sacrificing them for His (SWT) sake. Such 'reverts' would then concentrate their loyalties, concerns, affections, and adorations for Allah (SWT). And they will be forgiven for their previous misdeeds and spared the wrath of Allah (SWT) that the stone-cold hypocrites would have to endure.

9- The last few verses of the elucidation described:

- a) The meaning of the term 'Shukr' and the prerequisites of being grateful to Allah (SWT) for his benevolence;
- b) The etiquettes of seeking justice, when one has been subjected to oppression, persecution and injustice;
- c) The strategic and moral importance of tolerance in the struggle to make the *Deen* of Islam triumphant over all rivals;
- d) The fact that a true believer does not have the luxury to 'pick and choose' in religion. A true believer accepts the religion (*Deen*) of Allah (SWT) exactly as it has been brought by the Messenger of Allah (SAAW);
- e) In so far as being an unbeliever is concerned, there is no difference between:
 - i. those who believe neither in Allah (SWT) nor in the Prophets (AS),
 - ii. those who believe in Allah (SWT) but not in the Prophets (AS)
 - iii. those who believe in some Prophets (AS) but reject others (AS), and
 - iv. Want to devise a middle path by differentiating in the belief in Allah (SWT) while at the same time a disbelief in the Messenger of Allah (SAAW).

The final abode of all four categories of the people mentioned above is the Hellfire.

In a nutshell, Allah (SWT) will be lenient and forgiving in judging the conduct of only those who have belief in Him (SWT) and the Prophets (AS).

Fresh Exposition: verses 153 through 176 of Surah An-Nisa

Verse 153

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ تَخَذَاوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَى سُلْطَانًا مُّبِينًا

“The People of the Book now ask you to have a Book come down on them from heaven; indeed, they asked Moses even greater things than this, for they said: 'Make us see Allah with our own eyes' - whereupon the thunderbolt suddenly smote them for their transgression. Then they took to worshipping the calf after clear signs had come to them. Still, We forgave them, and conferred a manifest commandment upon Moses,”

The verse refers to one of the odd demands which the Jews of Madina made to the Prophet (SAAW) that if he wanted them to accept his claim to prophethood he should have them either witness a book descending from the heavens or that each one of them should receive a writ from on high, confirming Muhammad's (SAAW) prophethood and the absolute necessity of believing in him.

The purpose here is not to describe the details of any particular event, but merely to mention, in brief, the crimes of the Jews. Hence passing references are made to the main incidents in the national history of the Jews. The particular event referred to has been mentioned earlier in verse 55 of Surah al-Baqarah.

'Clear signs' refer here to the signs which people had constantly witnessed since the time of the appointment of Moses (AS) to his prophetic office, the drowning of Pharaoh and the deliverance of the Israelites out of Egypt. It is clear that He (SWT) Who had secured the deliverance of the Israelites from the clutches of the powerful Egyptian empire was not the calf, but Allah (SWT), the Lord of the Universe. One is simply staggered at the overpowering predisposition of the Jews to error, as evidenced by the fact that at that very juncture in their history when they had experienced the most illustrious signs of Allah's (SWT) power and grace they bowed down before the image

of the calf, rather than before Allah (SWT), their Benefactor.

Verse 154

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِبِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ بَيْثَاقًا غَلِيظًا ۝

“And We raised the Mount high above them and took from them a covenant (to obey the commandment), and ordered them: 'Enter the gate in the state of prostration.' And We said to them: 'Do not violate the law of the Sabbath', and took from them a firm covenant.”

This 'manifest commandment' refers to the commandments which had been handed over to Moses (AS) on tablets. (A more detailed account will be provided during the elucidation of verses 143 onwards of Surah al-A'raf) The covenant referred to here is that which had been entered into by the representatives of Israel in the valley of Mount Sinai. (A detailed elucidation of the events has been provided in verse 63 of Surah al-Baqarah and further details will be delivered in verse 171 of Surah al-A'raf)

Verse 155

فَبِمَا نَقْضِهِمْ بَيْثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝

“(They have incurred Allah's wrath) for their breaking the covenant, and their rejection of the signs of Allah, and for slaying Prophets without right, and for saying: 'Our hearts are wrapped up in covers' – even though in fact Allah has sealed their hearts because of their unbelief, so that they scarcely believe.”

This statement of the Jews has already been mentioned in verse 88 of Surah al-Baqarah. In fact, like all ignorant worshippers of falsehood, these people also boasted that their faith in the ideas and prejudices, customs and usages of their forefathers was so firm that they could never be made to forsake them. Whenever the Messengers of Allah (AS) tried to admonish them, they have been told point-blank that no matter what argument or evidence the latter might adduce in support

of their message, they would never be prepared to alter their viewpoint. This is a parenthetical statement from Allah (SWT).

Verse 156

وَبَكَّرَهُمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ هَتَانَا عَظِيمًا

“And for their going so far in unbelief as uttering against Mary a mighty calumny,”

This verse marks the resumption of the main theme of the discourse, viz. the charge sheet against Jews.

The Jews had no grounds for suspicion regarding the miraculous birth of Jesus (AS). The day he was born Allah (SWT) made the entire Jewish people witness that it was the birth of an extraordinary person, and that his birth had taken place miraculously rather than as the result of an act of moral corruption. When this unmarried girl, of a highly esteemed and pious Israelite family, showed up with a new-born infant, thousands of people of all age groups thronged to her house out of curiosity. Instead of replying to their queries verbally, Mary (AS) pointed to the baby, indicating that he would himself reply. The wonder-struck crowd inquired if they were expected to direct their questions to the infant child who lay in the cradle. To their amazement the child addressed the crowd in a clear and eloquent style: 'I am indeed a servant of Allah, and to me has He vouchsafed Revelation, me has He made a Prophet'. *(The conversation appears in verse 30 of Surah Maryam)*

Thus Allah (SWT) demolished every basis for casting doubt on the birth of Jesus (AS). When Jesus (AS) was young no one accused Mary (AS) of either being unchaste or Jesus of being born illegitimately. When Jesus reached the age of around thirty he launched his prophetic mission, censuring the Jews for their misdeeds and reproaching the Rabbis and the Pharisees for their hypocrisy. He also called attention to the moral degeneration to which they had sunk, urging people to rise up and engage in the perilous struggle to establish the hegemony of Allah's (SWT) religion. Such a struggle called for all kinds of sacrifices and involved confrontation with Satanic forces on all fronts. Once Jesus launched this mission these

criminals decided to spare no weapon, however base, in their bid to silence this fearless voice of truth. It was at this point that they flung at Mary (AS) the accusation of being unchaste and at Jesus (AS) that of illegitimate birth. They made these accusations despite full knowledge that both mother and child were absolutely chaste and innocent. That is why this accusation is not characterized as either a wrong or a falsehood. It is rather branded as disbelief (Kufr) since the calumny was motivated chiefly by the desire to obstruct the path of true faith and not just to bring an innocent woman into disrepute.

Verse 157

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ۖ

“And their saying: 'We slew the Messiah, Jesus, son of Mary', the Messenger of Allah – whereas in fact they had neither slain him nor crucified him but the matter was made dubious to them – and those who differed about it too were in a state of doubt! They have no definite knowledge of it, but merely follow conjecture; and they surely slew him not,”

Their criminal boldness had reached such proportions that they attempted to put an end to the life of the one they themselves knew to be a Prophet, and subsequently went around boasting of this achievement. The least reflection on the incident of Jesus (AS) talking in his cradle makes it clear that there was no strong reason to doubt his prophethood. Moreover, the miracles of Jesus (AS) which they themselves witnessed (described in detail in verse 49 of Surah Al 'Imran) had firmly established his claim to prophethood. Thus, whatever treatment they meted out to him was not based on any misconception, for they were fully aware that the person whom they were subjecting to criminal treatment had been appointed by Allah (SWT) as the bearer of His message. It seems strange that a people should recognize a man to be a Prophet in their hearts and still try to assassinate him. The ways of degenerate nations are indeed strange. Such people are absolutely unprepared to tolerate the existence of those who reproach them for their corruption and seek to prevent them from evil. Hence the

reformers, including Prophets, who arise among corrupt nations are always persecuted; they are imprisoned and even put to death. The Talmud mentions that:

“Nebuchadnezzar laid waste the land of Israel. . . when the city had been captured, he marched with his princes and officers into the Temple ... on one of the walls he found the mark of an arrow's head, as though somebody had been killed or hit nearby, and he asked: 'Who was killed here?' 'Zachariah, the son of Yohoyadah, the high priest', answered the people. 'He rebuked us incessantly on account of our transgressions, and we got tired of his words, and put him to death.' (The Talmud Selections by H. Polano, London, Frederick Warne & Co.)

The Bible also mentions that when the corrupt practices of Israel exceeded all limits, and Jeremiah warned them that God would have them overrun by other nations in punishment for their wickedness, his warning was greeted by the Jews with the accusation that he was a collaborator with the Chaldeans and hence a traitor. And under that pretext Jeremiah was sent to prison. In the same manner, about two and a half years before the crucifixion of Jesus, John the Baptist suffered a cruel fate. On the whole the Jews knew him to be a Prophet, or at least acknowledged him to be one of the most religious people in the nation. But when he criticized the royal court of Herod, the King of Judah, he was first thrown into prison, and then, in response to the demand of a dancing girl, who was Herod's favourite 'mistress', his head was cut off.

If this record of the Jews is kept in mind, it does not seem surprising that, after having subjected Jesus - according to their belief - to crucifixion, they might have been overcome by jubilation and in a fit of self-congratulation might have boastfully exclaimed: 'Yes, we have put a Prophet of Allah (AS) to death!'

The fact is unveiled in the next verse in which Allah (SWT) categorically states that Jesus was raised on high before he could be crucified, and that the belief of both the Jews and the Christians that Jesus died on the cross is based on a misconception. As a result of a comparative study of the Qur'anic and Biblical versions we are persuaded that, so far as the trial at the court of Pilate is concerned, it

was probably Jesus (AS) who was tried. Pilate sentenced him to death after the Jews showed their deep hostility to Truth and righteousness by openly declaring that, in their view, the life of a thief was of higher value than that of a man with such a pure soul as Jesus. It was then that Allah (SWT) raised Jesus (AS) up to heaven. The fact remains that the person whom the Jews crucified was someone else. This in no way lessens the sin and guilt of the Jews, because as far as they could perceive, it was Jesus whose head they were crowning with thorns, in whose face they were spitting, and whom they were subjecting to crucifixion. We are not in a position now to find out how and why such a confusion arose as no authentic source of information is available to us. It would, thus, be inappropriate for us to resort to conjecture and speculation about the cause of the misapprehension which led the Jews to believe that they had crucified Jesus (AS), the son of Mary (AS), whereas he had already passed far beyond their grasp. Furthermore, in the light of verse 157 of Surah An-Nisa, we need no further proof.

'Those who differed' refers to the Christians. The Christians have dozens of different versions, rather than one universally agreed view, regarding the crucifixion of the Messiah. This in itself is an eloquent testimony that the Christians were doubtful about the actual event. Some of them held the view that the one who was crucified was someone other than-Jesus and that Jesus himself in fact remained standing somewhere nearby, laughing at their folly. Others were of the opinion that the one who was crucified was certainly Jesus himself, but that he did not die on the cross and was still alive when brought down from it. Others asserted that though Jesus died on the cross, he later returned to life, met his disciples and conversed with them about ten times. Again, some believe that the human body of Jesus suffered death and was buried, while the spirit of godhead in him was taken up on high. Yet others believe that after his death the Messiah was resurrected physically and was subsequently taken up to heaven in physical form. Had the truth been fully known and well-established so many divergent views could not have gained currency.

Verse 158

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

“But Allah raised him (Jesus) to Himself. Allah is All-Mighty, All-Wise.”

This is the truth revealed by Allah (SWT). What is categorically asserted here is merely that the Jews did not succeed in killing the Messiah, but that Allah (SWT) raised him unto Himself. The Qur'an furnishes no detailed information about the actual form of this 'raising'. It neither states categorically that Allah (SWT) raised him from the earthly sphere to some place in heaven in both body and soul, nor that his body died on earth and his soul alone was raised to heaven. Hence neither of the two alternatives can be definitely affirmed nor denied on the basis of the Qur'an. If one reflects on the Qur'anic version of the event, one gets the impression that whatever the actual form of this 'raising' was, the event was of an extraordinary character. This extraordinariness is evident from three things:

First, the Christians believed in the ascension of the Messiah in both body and soul, which was one of the reasons for large sections of people to believe in the godhead of Jesus. The Qur'an does not refute that idea but employs the same term, 'raf' (i.e. 'ascension'), employed by the Christians. It is inconceivable that the Qur'an, which describes itself as the 'Clear Book', would employ an expression that might lend support to a misconception it seeks to repudiate.

Second, one might assume that either the ascension of the Messiah was of the kind that takes place at every person's death or that this 'ascension' meant merely the exaltation of a Prophet's position, like that of Idris (AS): “And We raised him to an exalted station” (as stated in verse 57 of Surah Maryam). Had it been so, this idea would have been better expressed by a statement such as: “And indeed they did not kill the Messiah; Allah (SWT) delivered him from execution and caused him to die a natural death.” The Jews had wanted to slight him but Allah (SWT) granted him an exalted position.

Third, if this 'raf' (exaltation, ascension) referred to in the verse: 'Allah (SWT) raised him to Himself' was of an ordinary kind, the statement which follows, namely that 'Allah (SWT) is All-Mighty, All-Wise', would seem altogether out of context. Such a statement is pertinent only in the context of an event which was manifested, in a highly extraordinary manner, by the overwhelming power and wisdom of

Allah (SWT).

The only Qur'anic argument that can be provided as a proof to refute the views held by the Christians is found in verse 55 of Surah A'al e Imran. There the expression "mutawaffika" (مُتَوَفِّيكَ) is employed. But as we have pointed out, this word can denote either Allah's (SWT) taking a man unto Himself in soul or taking him unto Himself in both body and soul. Arguments based on the mere use of this word are not enough to repudiate the arguments we have already adduced. Some of those who insist on the physical death of Jesus support their argument by pointing out that there is no other example of the use of the word 'tawaffa' (تَوَفَّى) for Allah's (SWT) taking unto Himself a man in body as well as in soul. But this argument is not tenable since the ascension of Jesus was a unique event in human history and, therefore, the quest for another example of the use of this term in the same context is meaningless. What is worth exploring is whether or not the use of the word in such a sense is valid according to Arabic usage. If it is, we will have to say that the choice of this particular word lends support to belief in the ascension of Jesus.

If we reflect on this verse in the light of the assumption that Jesus died physically, it appears strange that the Qur'an does not employ those terms which would exclude signifying the simultaneous physical and spiritual ascension of Jesus. On the contrary, the Qur'an prefers a term which, since it is liable to both interpretations (i.e. it can mean both spiritual and physical ascension), lends support to belief in the physical ascension of Jesus, even though that notion was used as a basis to support the false belief in the godhead of Jesus.

Belief in the physical ascension of Jesus is further reinforced by those numerous traditions which mention the return of Jesus, the son of Mary, to the world and his struggle against the Anti-Christ before the end of time. These traditions quite definitively establish the second coming of Jesus. Now it is for anybody to judge which is more reasonable: the returning of Jesus (AS) to this world after his death, or his being alive somewhere in Allah's (SWT) universe, and returning to this world at some point in time?

Verse 159

وَأَنَّ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ۝

“There are none among the People of the Book but will believe in him before his death, and he will be a witness against them on the Day of Resurrection.”

The death mentioned here could refer either to the death of Jesus or to the death of each and every person among 'the People of the Book'. The text lends itself to both meanings. We have adopted the first in our translation. If we accept the alternative meaning, the verse would mean: "There is no one among the People of the Book who, before his death, will not believe in Jesus." The expression, 'People of the Book' here refers to the Jews and possibly even to the Christians. In the light of this latter meaning, the purpose of the verse would be to affirm that at the time when the physical death of Jesus takes place, all the living 'People of the Book' would have come to believe in him (i.e. in his prophethood). Alternatively, the verse would mean that the prophethood of Jesus will become manifest to every person among the People of the Book just before he dies so that they will believe in him, but at that time believing would be of no avail. Both these views have been supported by several Companions, Successors and outstanding scholars of Qur'anic exegesis. The truth of the matter is best known to Allah (SWT) alone.

The verse also states that on the Day of Judgement Jesus (AS) will stand in the court of the Almighty and testify to the treatment meted out to him and to the message he brought. *(The nature of this testimony will be described in verses 109 onwards of Surah al-Ma'idah)*

Verse 160

فَيُظْلَمُ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ۝

“Thus, We forbade them many clean things which had earlier been made lawful for them, for the wrong-doing of those who became Jews, and for their barring many from the way of Allah (SWT),”

After the parenthetical statement at the culmination of the previous verse, the main discourse is once again resumed.

The 'forbiddance' may refer to the regulation mentioned in verse 146 of Surah al-An'am, that all beasts with claws, and the fat of both oxen and sheep, were prohibited to the Jews. It might also refer, however, to the highly elaborate set of prohibitions found in Judaic Law. To restrict the choice of alternatives in their life is indeed a kind of punishment for a people. *(A detailed discussion would be done while explaining verse 146 of Surah al-An'am)*

The Jews, on the whole, are not satisfied with their own deviation from the path of Allah (SWT). They have become such inherent criminals that their brains and resources seem to be behind almost every movement which arises for the purpose of misleading and corrupting human beings. And whenever there arises a movement to call people to the Truth, the Jews are inclined to oppose it even though they are the bearers of the Scripture and inheritors of the message of the Prophets. The philosophies of Capitalism, Communism, Feminism, Liberalism, Secularism, etcetera have all been contributed by the Jewish brain and developed as systems under Jewish leadership. It seems ironical that the professed followers of Moses and other Prophets (AS) should be prominent as the founders and promoters of ideologies which, for the first time in human history, are professedly based on a categorical denial of, and an undying hostility to Allah (SWT), and which openly strive to obliterate every form of godliness. Same is the case with the psychological work of Sigmund Freud. It is no coincidence that Freud too was a Jew!

Verse 161

وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ۝

“And for their taking interest which had been prohibited to them, and for their consuming the wealth of others wrongfully. And for the un believers among them We have prepared a painful chastisement.”

The Torah categorically lays down the injunction: “And if you lend money to any of my people with you who is poor, you shall not be to him as a creditor, and you shall not exact interest from him. If ever

you take your neighbour's garment in pledge, you shall restore it to him before the sun goes down; for that is his only covering, it is his mantle for his body; in what else shall he sleep? And if he cries to me, I will hear, for I am compassionate" (Exodus 22: 25-7). This is one of several passages of the Torah which embody the prohibition of interest. The followers of the Torah, however, are most conspicuously engaged in transactions involving interest and have become notorious the world over for their meanness and hard-heartedness in monetary matters.

Allah (SWT) has kept in store a painful punishment both in this world and in the Next for those Jews who have deviated from the course of true faith and sincere obedience to Allah (SWT), and are steeped in rejection of faith and rebellion against Allah (SWT). The severe punishment which has befallen the Jews in this world is unique and should serve as a lesson for all. Two thousand years have gone by and they have remained scattered all over the world and have been treated everywhere as outcasts. There has been no period during the last two millennia when they have not been looked on ignominiously and there is no part of the world where they are respected despite their enormous riches. What is more, this nation has been left dangling between life and death, unlike other nations which once appeared on the stage of history and then vanished. Their condemnation to this state of suspension makes them a lesson for all nations till the end of time. It marks the tragic fate that meets a people who, despite enjoying the guidance of the Book of Allah (SWT), dare to defy Allah (SWT). It would seem that their punishment in the Hereafter must be even more severe than in the present world. (*Our view still holds validity in general terms, in spite of the establishment of the imposter state of Israel*)

Verse 162

لَكِنَّ الرُّسُخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ
الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

"Those among them who are firmly rooted in knowledge and the believers, such do believe in what has been revealed to you and what was revealed before you. (Those who truly believe) establish

the Prayer and pay Zakah, those who firmly believe in Allah and in the Last Day, to them We shall indeed pay a great reward."

In this verse it is mentioned as an exception to the general attitude and behaviour of the Jews that those well acquainted with the true teachings of the Scriptures, and whose minds are free from prejudice, obduracy, blind imitation of their forefathers and bondage to animal desires, will be disposed to follow those teachings. Their attitude is bound to be altogether different from the general attitude of those Jews apparently immersed in unbelief and transgression. Such people realize, even at first glance, that the Qur'anic teaching is essentially the same as that of the previous Prophets (AS), and hence feel no difficulty in affirming it. There is no question that after undertaking such a tedious journey of comparing the Qur'an with previous divine scriptures, the light at the end of the tunnel appears and they accept Islam. Almost all exegetes of the Qur'an agree that there is no entering paradise without accepting and submitting to the prophethood of Muhammad (SAAW).

Verses 163

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالْتَمِيزِينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَعِيسَى وَآيُوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا

"(O Muhammad!) We have revealed to you as We revealed to Noah and the Prophets after him, and We revealed to Abraham, Ishmael, Isaac, Jacob and the offspring of Jacob, and Jesus and Job, and Jonah, and Aaron and Solomon, and We gave to David Psalms."

The verse emphasizes that Muhammad (SAAW) did not introduce any innovations, and that his essential message was no different from the earlier revelations. What Muhammad (SAAW) expounded was the same truth which had previously been expounded by the earlier Prophets in various parts of the world and at different periods of time. The term 'Wahy' (or divine revelation) means 'to suggest; to put something into someone's heart; to communicate something in secrecy; to send a message'.

The 'Psalms' embodied in the Bible are not the Psalms of David the Prophet (AS). The Biblical version contains many 'psalms' by others

and they are ascribed to their actual authors. The 'psalms' which the Bible does ascribe to David (AS) do indeed contain the characteristic lustre of truth. The book called 'Proverbs', attributed to Solomon (AS), contains a good deal of accretion, and the last two chapters, in particular, are undoubtedly spurious. A great many of these proverbs, however, do have a ring of truth and authenticity. Another book of the Bible is ascribed to Job (AS). Even though it contains many gems of wisdom, it is difficult to believe that the book attributed to Job could in fact be his. For the portrayal of Job's character in that book is quite contrary to the wonderful patience for which he is applauded in the Qur'an and for which he is praised in the beginning of the Book of Job itself. The Book of Job (AS), quite contrary to the Qur'anic portrayal of him, presents him as one who was so full of grievance and annoyance with God throughout the entire period of his tribulation that his companions had to try hard to persuade him that God was not unjust. In fact, Job (AS) is portrayed in the Bible as one whom even his companions failed to convince that Allah (SWT) was just.

In addition to these, the Bible contains seventeen other books of the Israelite Prophets. The greater part of these seem to be authentic. In Jeremiah, Isaiah, Ezekiel, Amos and certain other books, in particular, one often encounters whole sections which stir and move one's soul. These sections without doubt have the lustre of Divine revelation. While going through them one is struck by the vehemence of moral admonition, the powerful opposition to polytheism, the forceful exposition of monotheism, and the strong denunciation of the moral corruption of the Israelites which characterize them. One inevitably senses that these books, the orations of Jesus (AS) embodied in the Gospels, and the glorious Qur'an are like springs which have arisen from one and the same Divine source.

Verse 164

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ۝

"We revealed to the Messengers We have already told you of, and to the Messengers We have not told you of; and to Moses Allah spoke directly."

Apart from stating the fact that the Qur'an has mentioned many Prophets by name but not all is no hidden secret. The case of Prophet Moses (AS) is a unique exception because Allah (SWT) talked to him directly without the involvement of any angel.

Revelation in the case of other Prophets meant either that they heard a voice or received a message from an angel. The privileged treatment accorded to Moses was that Allah (SWT) communicated with him directly. This communication was similar to one that takes place between two persons, as is fully illustrated by the conversation reported in verses 11 onwards of Surah Ta Ha. This unique privilege of Moses (AS) is mentioned in the Bible as well, and in much the same manner. It mentions that the Lord used to speak to Moses 'face to face, as a man speaks to his friend' (Exodus 33: 11).

Verse 165

رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

“These Messengers were sent as bearers of glad tidings and warnings so that after sending the Messengers people may have no plea against Allah. Allah is All-Mighty, All-Wise.”

The verse emphasizes that the essential function of all the Prophets was the same: to announce good tidings of salvation and felicity to those who believe in the teachings revealed by Allah (SWT) and mend their conduct accordingly, and to warn those who persist in false beliefs and evil ways that they will have to face dire consequences.

Allah's (SWT) purpose in sending the Prophets (AS) was to establish His plea against mankind. Allah (SWT) did not want criminals to have any basis on which to plead that their actions were done in ignorance. Prophets (AS) were therefore sent to all parts of the world, and many Scriptures were revealed. These Prophets communicated knowledge of the Truth to large sections of people, and left behind Scriptures which have guided human beings in all ages. If anyone falls a prey to error, in spite of all this, the blame does not lie with Allah (SWT) or the Prophets. The blame lies rather with those who have spurned Allah's (SWT) message even after having received it, and with those who knew the Truth but failed to enlighten others.

Verses 166-169 revolve around the subject matter of verse 165. The subject matter has been described at various places in the first 3 Surahs of the Qur'an and as such do not need any further explanation of meaning. They have been grouped together rationally.

Verse 166

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ ۗ وَكَفَى بِاللَّهِ شَهِيدًا ۝

“(Whether people believe or not) Allah bears witness that whatever He has revealed to you, He has revealed with His knowledge, and the angels bear witness to it too, though the witness of Allah is sufficient.”

Verse 167

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ۝

“Those who denied this truth and barred others from the way of Allah have indeed strayed far.”

Verse 168

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ۝

“Likewise, Allah will neither forgive those who denied the truth and took to wrong-doing nor will He show them any other way.”

Verse 169

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝

“Save that of Hell wherein they will abide. And that is easy for Allah.”

Verse 170

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ ۖ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

“O men! Now that the Messenger has come to you bearing the Truth from your Lord, believe in him; it will be good for you. If you reject, know well that to Allah belongs all that is in the heavens and the earth. Allah is All-Knowing, All-Wise.”

This verse pronounces very clearly that by disobeying Allah (SWT) and His Messenger (SAAW), one cannot hurt the Lord of the heavens

and the earth. One can only hurt one's own self.

People are also being told that their Lord (SWT) was not at all unaware of the wickedness in which they indulged, nor did He lack the capacity to deal severely with those who only violated His commands. Divine attributes of Ultimate knowledge and Ultimate Wisdom of Allah (SWT) are added for profound weightiness of the declaration.

Verse 171

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ إِنْتَهُوَ خَيْرٌ لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۚ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا ۚ

“People of the Book! Do not exceed the limits in your religion, and attribute to Allah nothing except the truth. The Messiah, Jesus, son of Mary, was only a Messenger of Allah, and His command that He conveyed unto Mary, and a spirit from Him (which led to Mary's conception). So believe in Allah and in His Messengers, and do not say: (Allah is a) trinity. Give up this assertion; it would be better for you. Allah is indeed just one God. Far be it from His glory that He should have a son. To Him belongs all that is in the heavens and in the earth. Allah is sufficient for a guardian.”

The expression 'People of the Book' refers here to the Christians and the word 'ghuluw' denotes the tendency to exceed the limits of propriety in support of something. The fault of the Jews was that they had exceeded the limits of propriety in rejecting and opposing Jesus, whereas the crime of the Christians was that they had gone beyond the proper limits in their love for and devotion to Jesus.

What is meant by sending the 'command' to Mary is that Allah (SWT) ordered Mary's womb to become impregnated without coming into contact with sperm. In the beginning the Christians were told that this was the secret of the fatherless birth of Jesus. Later on, under the misleading influence of Greek philosophy, they equated this with the 'Logos', which was subsequently interpreted as the Divine attribute of speech. The next step in this connection was the development of the

notion that this Divine attribute entered into the womb of Mary and assumed the physical form of Jesus. Thus there developed among the Christians the false doctrine of the godhead of Jesus, and the false notion that out of His attributes, Allah caused that of speech to appear in the form of Jesus.

Here Jesus himself is called 'a spirit from God'. The same idea is also expressed elsewhere in the Qur'an: 'And We supported him with the spirit of holiness' (*Surah al-Baqarah, Verse 87*). The import of both verses is that Allah (SWT) endowed Jesus (AS) with a pure, impeccable soul. He was therefore an embodiment of truth, veracity, righteousness, and excellence. This is what the Christians had been told about Christ. But they exceeded the proper limits of veneration for Jesus. The 'spirit from God' became the 'spirit of God', and the 'spirit of holiness' was interpreted to mean God's own Spirit which became incarnate in Jesus. Thus, along with God and Jesus, there developed the third person of God - the Holy Ghost. It was this unjustified exaggeration which led the Christians to even greater error. Ironically, however, Matthew contains the statement that: 'But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.' (*The Bible, Authorized version, p. 771.*)

The followers of Christ are urged to acknowledge Allah (SWT) as the only Lord and to believe in the prophethood of all the Prophets (AS), and that Jesus (AS) was one of them. This was the teaching of Christ and a basic truth which his followers ought to recognize.

The Christians are also urged to abandon the Doctrine of Trinity, regardless of the form in which it was found. The fact is that the Christians subscribe simultaneously to the unity and the trinity of God. The statements of Jesus on this question in the Gospels, however, are so categorical that no Christian can easily justify anything but the clear, straightforward doctrine that God is One and that there is no god but He. The Christians, therefore, find it impossible to deny that monotheism is the very core of true religion. But the original confusion that in Jesus the Word of God became flesh,

that the Spirit of God was incarnate in him, led them to believe in the godhead of Jesus and of the Holy Ghost along with that of God. This gratuitous commitment gave rise to an insoluble riddle: how to combine monotheism with the notion of trinity. For over eighteen centuries Christian theologians have grappled with this self-created riddle. The concept of the trinity is capable of such a myriad of interpretations that literally dozens of sects have arisen as a result of its ambiguity. And it has been largely responsible for the various Christian churches indulging in mutual excommunication. Moreover, it is logically impossible to maintain belief in trinity without impairing belief in One God. This problem has arisen because of the extravagance in which the Christians have indulged. The easiest course to get out of the morass is to give up the innovated belief in the godhead of Jesus and of the Holy Ghost, acknowledge God as the Only God, and accept Jesus as His Messenger rather than as God's partner in godhead.

There is also the refutation of a fourth extravagance in which the Christians have indulged. Even if the reports embodied in the New Testament are considered authentic, the most that can be inferred from them (particularly those embodied in the first three Gospels) is that Jesus likened the relationship between God and His servants to that between a father and his children, and that he used to employ the term 'father' as a metaphor for God. But in this respect Jesus was not unique. From very ancient times the Israelites had employed the term 'father' for God. The Old Testament is full of examples of this usage. Jesus obviously employed this expression in conformity with the literary usage of his people. Moreover, he characterized God not merely as his own father but as the father of all men. Nevertheless, the Christians exceeded all reasonable limits when they declared Jesus to be the only begotten son of God. Their strange doctrine on this question is that since Jesus is an incarnation, an embodiment of the Word and Spirit of God, he is therefore the only son of God, who was sent to the earth in order to expiate the sins of humanity through his crucifixion. The Christians hold this to be their basic doctrine even though they cannot produce one shred of evidence from the statements of Jesus himself. This doctrine was a later product of their fancies, an outcome

of the extravagance in which they indulged as a result of their impression of the awe-inspiring personality of their Prophet.

Allah (SWT) does not repudiate here the doctrine of expiation, for this is not an independent doctrine but a corollary of recognizing Jesus as the son of God, and is a mystical and philosophical answer to the query as to why the only begotten son of God died an accursed death on the cross. The doctrine of expiation automatically falls apart by repudiating the dogma that Jesus was the son of God and by dispelling the misapprehension that he was crucified.

The verse also strongly emphasizes that the true relationship between Allah (SWT) and His creatures is one between the Lord and His slave. This repudiates the idea that the relationship which exists is one between a father and his offspring. Allah (SWT) is Himself sufficiently powerful to govern His dominion and has no need of a son to assist Him.

Verses 172-175 revolve around the subject matter of verse 171. The subject matter pertains to the words of Jesus (AS) about himself, the torment of fire awaiting those who have exaggerated in the matter of Jesus (AS), the importance of Qur'an in understanding the true nature and relationship between Allah (SWT), His Messengers (AS) and ordinary people and the way in which one can revert to the 'straight path' and be eligible for the bounty of Allah (SWT) again. All these have been described at various places in the first 3 Surahs of the Qur'an and as such do not need any further explanation of meaning. They have been grouped together rationally.

Verse 172

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

“The Messiah neither did disdain to be a servant of Allah nor do the angels who are stationed near to Him; and whoever disdains to serve Him, and waxes arrogant, Allah will certainly muster them all to Him.”

Verse 173

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ ۚ وَأَمَّا الَّذِينَ اسْتَنكَفَوْا وَاسْتَكَبرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۖ وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

“He will grant those who have believed and done good deeds their rewards in full, and will give them more out of His bounty. He will bestow upon those who have been disdainful and arrogant a painful chastisement; and they will find for themselves neither a guardian nor a helper besides Allah.”

Verse 174

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

“O men! A proof has come to you from your Lord, and We have sent down unto you a clear light.”

Verse 175

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۖ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

“Allah will surely admit those who believe in Him and hold fast to Him to His mercy and bounty, and will guide them on to a straight way to Himself.”

Verse 176

يَسْتَفْتُونَكَ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۚ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

“People ask you (O Muhammad) to pronounce a ruling concerning inheritance from those who have left behind no lineal heirs (kalalah). Say: 'Allah pronounces for you the ruling: should a man die childless but have a sister, she shall have one half of what he has left behind; and should the sister die childless, his brother shall inherit her. And if the heirs are two sisters, they shall have two-thirds of what he has left behind. And if the heirs are sisters and brothers, then the male shall have the share of two females. Allah makes (His commandments) clear to you lest you go astray. Allah has full knowledge of everything.”

This verse was revealed long after the revelation of the rest of this Surah. According to certain traditions, this verse was the very last Qur'anic verse to be revealed. (*Ibn e Kathir holds this view*) Even if this is disputed, it shows at least that this verse was revealed in 9 A.H., whereas the Muslims had been reciting the present Surah An-Nisa for quite some time before that. It was for this reason that this verse was not included among the verses relating to inheritance mentioned at the beginning of the surah, but was attached to it at the end as an appendix.

There is disagreement about the meaning of the word 'kalalah'. According to some scholars, it means one who dies leaving neither issue nor father nor grandfather. According to others, it refers to those who die without issue (regardless of whether succeeded by either father or grandfather). On this question Umar (RA) remained undecided up to the last. But the majority of jurists accept the opinion of Abu Bakr (RA) that the former meaning is correct. The Qur'an also seems to support this, for here the sister of the 'kalalah' has been apportioned half of the inheritance whereas, had his father been alive, the sister would not have inherited from him at all.

The apportioned shares in inheritance mentioned here are those of brothers and sisters, whether related through both parents or through a common father only. Abu Bakr (RA) gave this interpretation in one of his pronouncements and none of the Companions expressed any dissent. This view is, therefore, considered to be supported by consensus (Ijma').

Moreover, the verse states that if there is no other legal heir, the brother will receive the entire inheritance. In the presence of other heirs (such as a husband), the brother will receive all the residual inheritance after the other heirs have received their apportioned shares. The same also applies to cases where the number of sisters is more than two.

And Allah (SWT) Knows Best!

Note: With this, the exposition of Surah An-Nisa (The Women) is now complete. We will start the exposition of the next Surah, Al-Ma'idah (The Repast) from the next issue of Hikmat e Qur'an, Insha Allah (SWT).