

Chapter 4: Surat An-Nisa (Women), verse 11-14

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ

مِثْلُ حَظِّ الْأُنثِيَّاتِ فَإِن كُنَّ نِسَاءً فَوَاقٍ أَثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ

وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا

تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَهُ وَلَدٌ وَوَرِثَهُ أَبُوَاهُ فَلِلْمِثْلِ الثُّلُثُ

فَإِن كَانَ لَهُ إِخْوَةٌ فَلِلْمِثْلِ السُّدُسُ مِمَّا بَعْدَ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ

عَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِّنَ اللَّهِ

إِنِ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾ * وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ

إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لهنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ

مِمَّا بَعْدَ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِن

لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِمَّا

بَعْدَ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِن كَانَ رَجُلٌ يُورَثُ كَلِالَةً أَوْ

أَمْرًا وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ

مِنَ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِمَّا بَعْدَ وَصِيَّةٍ يُوصَى بِهَا أَوْ

دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾ تِلْكَ حُدُودُ اللَّهِ
 وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
 وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾

Translation:

(11) Allah has thus enjoined you concerning your children: A male shall inherit twice as much as a female. If there be more than two girls, they shall have two thirds of the inheritance; but if there be one only, she shall inherit the half. Parents shall inherit a sixth each, if the deceased has a child; but if he has no children and his parents be his heirs, his mother shall have a third. If he has brothers, his mother shall have a sixth after payment of any bequest he may have bequeathed, or debt. You know not whether your parents or you children are more beneficial to you. But his is the law of Allah; He is Wise and All-knowing. (12) You shall inherit the half of what your wives leave if they die childless. If they leave children, a quarter of what they leave shall be yours after payment of any bequest they may have bequeathed or debt. Your wives shall inherit one quarter of what you leave if you die childless. If you leave children, they shall inherit one eighth, after payment of an bequest you may have bequeathed, or debt. If a man or a woman leave neither children nor parents and have a brother or a sister, they shall each inherit one-sixth. If there be more, they shall equally share the third of the estate, after payment of any bequest that may have been bequeathed or debt without prejudice (to the rights of the heirs). This is a commandment from Allah. He is Gracious and All-knowing. (13) Such are the bounds set by Allah. He that obeys Allah and His Apostle shall dwell forever in gardens watered by running streams. That is the supreme triumph. (14) But he that disobeys Allah and His Apostle and transgresses His bounds, shall be cast into fire and shall abide in it forever. A shameful punishment awaits him. (11-14)

Commentary:

Man-made laws have bias toward some or the other aspect. During the ancient tribal era, a boy carried significant importance in the social order. Since he was the source of strength to the tribe, he was awarded the sole right of inheritance, depriving the girl completely. This was resented in the modern age and consequently boy and girl both were considered equal. But if the old attitude was unjustified, the present principle is unrealistic. A law free from all types of

imbalance can only be expected from Allah, attributed with infinite knowledge and wisdom. The divine laws enjoined by Allah on this subject are not only a realistic source of social justice, but deeply relate to the life Hereafter as well. Payment of the claims of orphans, abidance of the will, release of the inheritance to the inheritors etc. are among those matters on which depends the destination of man to hell or heaven. To make a will out of one-third share is permissible by Islamic law. But if someone wishes to make out a will with the intention of depriving a rightful person of his inheritance, it would be a sin that may condemn him to hell. Man has to follow the law of Allah in this regard and not his personal desires and family expediencies.

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