The Inheritances in Islamic Law

The Islamic religion organize the life of the Muslims and control their life by the system of rules which came from the God. The word Islam has a great meaning literally complete surrender to the will of God and the will of God is that all Muslims should follow the rules of life and as expressed in revelation.[[1]](#footnote-1)

**The sources of Islamic law:**

The principal sources of Islamic or bases of Muhammadan jurisprudence are four:

1. The word of the God which is the Quran AL Sharif, kitab –allah.
2. The Traditions hadith. Sunna.
3. The consensus (of the founder of the law, ijma’a-ul-aimma.
4. Opinion, rai. However, just in its legitimate use, qiyas, or decision by analogy (FITZGERALD, 1999).
5. The Quran is the words of the God, and it is the primary sources. All words of the Quran are regarded as presence the direct utterance of the almighty. the Quran came by the angel Gabriel on contacted in his actual words. the holy spirit came to the prophet Muhammad for telling and teaching him the Islamic religion. the Quran was written down by his followers hurried memo, on any handy material and were collected after the prophet Mohammad death before the death of the prophet Mohammad the Quran was just saying and shift between people. After a while, the first under the caliph Omar, and later, officially under Othman, by Zaid b. Thabit, who is also regarded traditionally as an authority on the law of inheritance.[[2]](#footnote-2)
6. The Sunnah or the method of the prophet Mohammad such as the habit of the prophet together with the with the practice of his companions (ashab) and even of their successors (tabiun), so far as authority can be found showing that the habit, was enjoined, approved, or permitted this authority is embodied in traditions regarding the prophet’s utterances and behavior. the science of traditions’, say by the nawawi (hadith) every tradition is vouched by an or chain of reporters through whom it reached the first editor. it is usually an account of some utterance or behavior of the prophet Mohammad or eve of his calmness from which conclusion is drawn. less often it is a judgment or exhortation of Abu Bakr, Omar, Othman, Ali, or a companion, reflecting the Prophet's mind. everybody admits that there has been a wholesale invention of traditions. the conclusions of modern western scholars, however, are perhaps rather extreme in their doubt, and in any case, do not commend themselves to Moslems.

six great collections are regarded as authentic by all Sunnis and were undoubtedly compiled with the most meticulous care and with such critical apparatus as was available. Of these the two most important are the Sahih (true or reliable) collection of al Bokhari (died A.H.257=A.D.870) and that of his friend Muslim (died A.H.261=A.D 874) of the two, al Bokhari is preferred, both for authenticity (sahhiyat) and usefulness. This dictum of the shafii Nawawi is strongly followed by his commentator Ibn Hajar, and is the opinion of all Sunni lawyers except a minority of the Malikis. Bokhari's target was to provide a firm basis for *fiqh*. He arranges his matter beneath legitimate titles and rubrics. Nevertheless, the bulk of tradition is non-legal in character: history, polemics, piety, or even mere gossip. In addition, tradition can explain or clarify but normally cannot reply or ignore a Quran text. Witticisms, both kindle and sardonic, concerning the legislation and the state of Moslem society are fathered on the prophet Mohammad and his companions in the form of hadith. The words of God and the Traditions are the usul-ul-usul, the bases of the foundation, or as we could say, the historical or material origin of the legislation of Islam. No one can expect to understand that legislation without a considerable knowledge of them. However, Muhammadan lawyers are emphatic in saying that though God has given us a revelation he also gave us brains to understand the Quran, and he did not intend to be understood without careful and long analysis. the word used for the highest degree of legal authority, (ijtihad) means literally great striving. The Quran and the Traditions supply the matter of the law; the authoritative enunciation of the great mujtahids supplies it’s from A man who should attempt to enunciate Muhammadan law.[[3]](#footnote-3)

1. The authoritative enunciation of the great *mujtahids* supplies, the form of the law. Of this enunciation the most perfect kind is *Ijma;a* , the global convention of founders or origin of law , preferably of all schools. However at least one school. Medina in his own time as evidence of the practice of the prophet and his companions in Medina a hundred and fifty years before. The next stage was simple: the universal practice of Islam as expressed in the unanimous opinions of those who have analyzed the law is also proof of the consent of the prophet and therefore infallible. Prophet Mohmand said “My people the prophet was represented as saying will never agree in a lie” but the agreement required is that of the sources, the founders of the legislation schools. It is a de facto agreement, for no general counsels or meeting of great lawyers to determine argument or disputed points were ever held. The idea that there might perhaps be *ijma* a at any time is one of suggestions put out by Islamic modernism.[[4]](#footnote-4)
2. *Qiyas*, analogy: argument from the known to the unknown: the use of man's purpose in improving and bringing out every inclusion of testaments in the Quran and the Sunnah. The prophet Mohammad is represented as having acceptable the words of *Mu'izz*, a newly specific provincial governor who said that in default of inspiration or careful precedent from the prophet's own practice he would rely on his own reason to deduce a rule and to deal with any difficulties which might grow. Inevitably, until the law hardened into a constant system, the great lawyers of all schools were forced to depend upon their own reason. The *hanafis* did so more freely than the other schools, *ahl rai, ahl hadith* but all were anxious in change degrees to prevent jurists from legislation based on opinion without reference to the material sources such as the Quran and Sunna. In addition, to qiyas, however, Abu Hanifa recognized what he called istihsan, commonly translated predilection. The root significance of the word is word is desire for beauty (husn) or symmetry and as the doctrin was one of the removal of discrepancies or inequalities in the law elegantia juris would perhaps be better translation. The aristocrat Malik, speaking with authority in the City of the Prophet, was not afraid to introduce public policy (*maslihat*, *istislah*) as source of law. *Shaifi*, whose object was to reconcile the two schools, though he merely succeeded in setting up a third, display the doctrine of *istishab*, or harmony, according to which a practice once confirms to common may be presumed to be both ancient and still continuing. The logical link of this with Malik's assertiveness on the custom of Medina is clear. Each verdicts of the system shares of the holy character of the whole. However, it's connection with the Quran or the traditions may be far from evident it is felt to be part of the logical result of divine inspiration. Therefore, the system as a whole and no one part of it more than any other. The system of justice a collection of basics invested with a higher sacredness than those of the original law and demanding implementation independently of the approval of any external body like other systems of justice. It is classified to the individual pronoun and acts in personam.[[5]](#footnote-5)

There are three long sentences appears in Quran which taking about the inheritance and how everyone distributes their right. The Islamic law has crucial legislation to distribute the inheritance. For instance, there are some conditions, reasons, and banning. The inheritance is the most difficult and complex science because there are a lot of math and issues. Therefore, the judges attempt to understand the rules to apply in the correct way. The first verse from Quran about the inheritances is in surat Al Nisaa. This is the meaning of Surah Al Nisaa [[6]](#footnote-6)(verse 7) From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large -a determinate share. The second meaning of the verse in Surah Al Nisaa “(verse 11) [[7]](#footnote-7)Allah (thus) directs you as regards your Children´s (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases (´s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise. (verse 12) In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-knowing, Most Forbearing. The third verse (176) They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things.” All the three verse explain the root rules of the law of inheritance. There are some principal rules such as conditions, reasons and banning for inheritance.

**There are three conditions for right of the inheritance.**[[8]](#footnote-8)

1. Making sure of the death of the testator. There are two ways to make sure the testator died. The first one, by watching the person who died in the reality, or fair witness who watched the death. The second, by a judgment from the judge if the person is absence for a long time and there is no hope to heard from him/her or come back.
2. Making sure of heir is live after the death of the testator. There are two ways to make sure the neighborhood of heirs. The first one, it proved his live by watching the heir or fair witness who watched the heir. The second, recognition, the pregnancy include as live heir.
3. The heir should be free from any banning would ban the inheritance.

**There are three reasons for getting the inheritance in Islamic law.[[9]](#footnote-9)**

1. The marriage. The marriage should be legally and proved by court.
2. The real relatives. In addition, there are three kind of relatives.

The first one, the assets which is the father and the grandfather and the up of the grandfather, and the mother and the grandmother and the up of the grandmother.

The second, the branches, they are the children of the person who died such as the son and the daughter and grandchildren.

The third, all the brothers and sisters from the father. If the sisters and brothers from different father, they are banning from heritage.

1. The slaves. In Islamic law, there is some exception, if the master grant the freedom to slaves, we call that the loyalty. After the slaves became free, they have the right to inheritance.

**There are three cause banning the inheritance.**

1. The different of religion. The person who is died and the heirs should be the same religion. If one of them has different religion, it will ban the inheritance.
2. The second inhibitor is murder. For instance, if the son killed his father, he won’t get any inheritance.
3. The slavery. The slaves in general do not own the money, but master own the all money.[[10]](#footnote-10)

**Before the distribution of inheritance, there are some rights.**

1. The cost of the shroud.

2. The cost of digging the grave.

3.Return the all debt or wager.

All these rights will take from the inheritance before they start the distribution.[[11]](#footnote-11)

**The heirs of men and they are ten.**

1. The son.
2. Son, son (whatever came down) descended exclusively to males tracing kindred entirely through males.
3. Father.
4. Grandfather (and Ola) (and the father exclusively father's father. so on).
5. Brother. There are three kinds of brother.

A. Brother has the same father and mother, and it calling (*shaqiq*).

B. Brother from the father only.

C. Brother from the mother only.

6. Nephew. there are two kinds.

A. The son of brother that has the same father and mother(*shaqiq*).

B. The son of brother that has the same father only.

7. Uncle.

A. Uncle (*shaqiq*) who is from the same grandfather and grandmother.

B. Uncle who is just from the same grandfather but different grandmother.

8. Cousin.

A. cousin (*shaqiq*) who has the same father and mother.

B. cousin who is from side of father.

9. Husband.

10. Emancipator. The slaves who get the freedom from his master.[[12]](#footnote-12)

**(Al asaba)[[13]](#footnote-13)** the sons and relatives from his father. For instance, all men who has the same name of the grandfather and last name, and it calls (Asaba) because they are supporting and surrounding him when he needs them. In addition, (asaba) It is the one who inherits without estimate and possesses all the money if he was alone**.** This includes four varieties of male.

Children - parents - brothers - uncles.[[14]](#footnote-14)

**The heirs of women and they are seven.**

1. The daughter.
2. The daughter of the son.
3. The mother.
4. Grandma. A- the mother’s mother B- the mother of the father.
5. Sister.
   1. Sister who has the same father and mother.
   2. Sister from the father only.

C. Sister from the father only.

6. wife.

7. Emancipator. The women who get the freedom from her master. [[15]](#footnote-15)

**There are two kinds of inheritance.**

The first, inheritance by Imposition.

people who have Impositions which were mentioned in Quran.

This includes spouses and parents and daughters, and sisters.

**T**he second, Inheritance by (*Baltasab*)

Heirs who take what kept hypotheses.

This includes four varieties of male such as children and parents and brothers, and uncles. [[16]](#footnote-16)

**All types of inheritance mentioned in the Quran is six.**

1. (one half) ½
2. (one quarter) ¼
3. (one eighth) 1/8
4. (two-thirds) 2/3
5. (one third) 1/3
6. (one sixth) 1/6 [[17]](#footnote-17)

These people who has assumptions were mentioned in Quran and Sunna like one half, two-thirds Etc.[[18]](#footnote-18) In addition, it is calling (*Alfurud*)

**The distribution rights with the stated amounts.**

**people who deserve the one half from the inheritance**.

1. The husband deserves one half if there no children.

For example, this case.

The matter is a woman died and left a husband and father only.

|  |  |  |  |
| --- | --- | --- | --- |
| Imposed (*Alfurud*) | Inheritors ) *alwartha*( | Equity | Distribution or Solution |
|  |  | 2 |  |
| ½ one half | Husband | 1 | The husband half |
| The rest for *(asaba)* | Father | 1 | The rest of the equity[[19]](#footnote-19) |

1. The daughter deserves one half if there no brother or sister.

For example, this case.

1. The matter is a man died and left the daughter and brother.

|  |  |  |  |
| --- | --- | --- | --- |
| Imposed (*Alfurud*) | Inheritors ) *alwartha*( | Equity | Distribution or Solution |
|  |  | 2 |  |
| ½ | Daughter | 1 | The daughter half |
| The rest | Brother (asaba) | 1 | The rest for the brother[[20]](#footnote-20) |

1. Daughter, son. There are three conditions for the daughter, son to get the half of the inheritance. The first conditions, if there is no man *(asaba)* like brothers, she will get the half of the inheritance. The second, she will get the one half of the inheritance if there no sisters. The third, if there are no uncles, she will get the half of the inheritance.[[21]](#footnote-21)
2. Sister (*shaqiqa*).
3. Sister from father and is not (*shaqiqa*).[[22]](#footnote-22)

**people who deserve the one quarter from the inheritance.**

1. The sister who has the same mother and father, but there are two conditions.

* The first one, if there is no participant like sister, she will get the one quarter of the inheritance.
* The second, if the no man like brother or uncles.

1. The sister who is from the father only, but there are two conditions.

* The first one, if there is no participant like sister, she will get the one quarter of the inheritance.
* The second, if the no man like brother or uncles.

1. The husband if there are no children.[[23]](#footnote-23)
2. The wife if there are no children.

For example, this case.

The matter is a man died and left the wife and brother.

|  |  |  |  |
| --- | --- | --- | --- |
| Imposed (*Alfurud*) | Inheritors ) *alwartha*( | Equity | Distribution or Solution |
|  |  | 4 |  |
| ¼ | Wife | 1 | The wife has quarter because there no children. |
| The rest | Brother (asaba) | 3 | The rest for brother.[[24]](#footnote-24) |

**people who deserve the one eighth from the inheritance.**

1. The wife will get the one-eighth if there are children. In addition, if there are more than one wife, they will participate in the one-eighth.

For example, this case.

The matter is a man died and left behind a wife and son.

|  |  |  |  |
| --- | --- | --- | --- |
| Imposed (*Alfurud*) | Inheritors ) *alwartha*( | Equity | Distribution or Solution |
|  |  | 8 |  |
| 1/8 | Wife | 1 | The wife has one eighth |
| The rest | Son | 7 | The rest for the son because he is (asaba)[[25]](#footnote-25) |

**people who deserve the two-thirds from the inheritance.**

Imposes two-thirds of the four categories of heirs.

1. The combination of the girls, and there is no (*asaba*)

2. Combination of girl son, and there is no (*asaba*)

3. Combination of sisters(*shaqiqa*), and there is no (*asaba*)

4. The combination of the sisters from father, and there is no (*asaba*)[[26]](#footnote-26)

For example, this case.

The matter is a man died and left two daughters and brother.

|  |  |  |  |
| --- | --- | --- | --- |
| Imposed (*Alfurud*) | Inheritors ) *alwartha*( | Equity | Distribution or Solution |
|  |  | 3 |  |
| 3/2 | 2 daughters | 2 | the two girls have imposition. |
| The rest | Brother | 1 | The brother has rest for the son because he is (*asaba*)[[27]](#footnote-27) |

**people who deserve the one third from the inheritance.**

And a third to impose two types of varieties heirs

. 1- mother - the mother inherits one-third on two conditions - the first condition, if there is no child of dead person, she will get one third and the second condition, the absence of a gathering of the brothers of the deceased.[[28]](#footnote-28)

For example, this case.

The matter is a man died and left mother and brother.

|  |  |  |  |
| --- | --- | --- | --- |
| Imposed (*Alfurud*) | Inheritors ) *alwartha*( | Equity | Distribution or Solution |
|  |  | 3 |  |
| 1/3 | Mother | 1 | The mother is worth one- third |
| The rest | Brother | 2 | The brother takes rest because he is *(asaba)*[[29]](#footnote-29) |

2- The combination of brothers or sisters who are from the mother inherit one-third.

In addition, this case has exception. The man and women will take the same amount of money because they inherit through the mother. [[30]](#footnote-30)

For example, this case.

The matter is a man died and left brother from mother and sister from mother and uncle.

|  |  |  |  |
| --- | --- | --- | --- |
| Imposed (*Alfurud*) | Inheritors ) *alwartha*( | Equity | Distribution or Solution |
|  |  | 3 |  |
| 1/3 | brother from mother - sister from mother | 1 | The brother and sister have equal amount of money. |
| The rest | Uncle | 2 | The uncle will get the rest  because he is *(asaba)*[[31]](#footnote-31) |

**people who deserve the one sixth from the inheritance, and they are seven.**

1. The father inherits one sixth when the persona who died has child.
2. The mother inherits one sixth when the persona who died has child or there is combination of brothers.
3. The girl of the son inherits one sixth - when there is a daughter.

Daughter takes one half, and the girl of son takes one sixth. if there are more than one girl of the son like sister or brother, they will share in one sixth.

For example, this case.

The matter is a man died and left father and mother and the girl and the girl of the son.

|  |  |  |  |
| --- | --- | --- | --- |
| Distribution or Solution | Equity  6 | Inheritors *alwarth* | Imposed (*Alfurud*) |
| The father gets the one sixth because there is child | 1 | Father | 1/6 |
| The mother gets the one sixth because there is child | 1 | Mother | 1/6 |
| The daughter gets one half because there is no *(asaba)* | 3 | Daughter | 1/2 |
| The girl of the son gets one sixth | 1 | The girl of son | 1/6[[32]](#footnote-32) |

1. Sister from father inherits one sixth - when there is one sister. The (shaqiqa) sister inherits one half and the sister from father or more than one inherits one sixth.
2. Grandpa inherits one sixth - with the condition in the absence of the father.
3. Grandma inherits one sixth - with the condition in the absence of the mother.[[33]](#footnote-33)
4. The brother or sister from mother will inherit one sixth- provided that he or she is solely.

For example, this case.

The matter is a man died and left different sisters: the sister(*shaqiq*), sister from father, sister from mother, and grandmother.

|  |  |  |  |
| --- | --- | --- | --- |
| Distribution or Solution | Equity  6 | Inheritors (*alwartha )* | Imposed (*Alfurud*) |
| sister(*shaqiq*) inherits one half | 3 | sister(*shaqiq*) | ½ |
| sister from father inherits one sixth | 1 | sister from father | 1/6 |
| sister from mother inherits one sixth | 1 | sister from mother | 1/6 |
| Grandmother inherits one sixth | 1 | grandmother | 1/6[[34]](#footnote-34) |

**The inheritance in Islam (*Baltasab*)**

The definition of (*Asab*) kinship the man to his father. In addition, (*Asaba*) It is the one who gets all the money if he was alone, or he takes the rest after the assumptions.

There is Hadith which talk about (*Asaba*) Narrated Ibn Abbas:

“The Prophet said, Give the Fara’id (the shares of the inheritance that are prescribed in the Qur’an) to those who are entitled to receive it. The whatever remains, should be given to the closest male relative of the deceased.”[[35]](#footnote-35)

**There are three kind of (*alttaesib*)**

1. (*Asaba*) self.
2. (*Asaba*) with others.
3. (*Asaba*) third Party.[[36]](#footnote-36)

**The (*Asaba*) by self.**

Each inheritor who is a man do not have imposition which mentioned in Quran and Sunna he is (*asaba*) by self.

**There are twelve man who is (*asaba*) by self**.

In addition, it must be at this arrangement.

1. Son.
2. Son, son.
3. Father.
4. Grandpa.
5. brother (shaqiq).
6. Brother from father.
7. nephew (shaqiq).
8. nephew from father.
9. Uncle (shaqiq).
10. Uncle from father.
11. Cousin (shaqiq).
12. cousin from father.

**(*Asaba*) with others.**

Each woman who inherit one-half was an imposition in Quran even if she is alone the man will be the (*Asaba*) and inherit doubled of woman. In Quran the verse (11) "Allah (thus) directs you as regards your Children´s (Inheritance): to the male, a portion equal to that of two females."[[37]](#footnote-37)

**This is achieved in four categories of heirs:**

1. daughter the (*Asaba*) is the son.
2. daughter, son the (*Asaba*) is son, son.
3. sister (*shaqiqa*) the (*Asaba*) is brother (*shaqiq*).
4. sister from father the (*Asaba*) is brother from father.[[38]](#footnote-38)

**(*Asaba*) third Party.**

(*Asaba*) third Party when combination between the sisters and girls.

Sisters (*shaqiqa*), the *(Asaba)* is daughters or girls, son.

  Sisters from father, the (*Asaba*) is daughters or girls, son.

For example, this case.

The matter is a man died and left wife, daughter, and sister (*shaqiqa*).

|  |  |  |  |
| --- | --- | --- | --- |
| Imposed (*Alfurud*) | Inheritors ) *alwartha*( | Equity  8 | Distribution or Solution |
| 1/8 | Wife | 1 | The wife inherits one eighth. |
| ½ | Daughter | 4 | The daughter inherits one half. |
| (*Asaba*) | sister (*shaqiqa*) | 3 | sister (*shaqiqa*) the rest because she is (*Asaba*) third Party.[[39]](#footnote-39) |

**The Blocking in inheritance in Islamic law.**

Blocking (*Alhajab*): prevention of inheritance altogether or some, because there is someone who deserves it more.

There are two type of blocking.

1. Blocking ban) *alhirman*)
2. Blocking reduction (*alnnaqsan*)[[40]](#footnote-40)

**The first type blocking ban) Alhirman)**

It is a person who has eligibility for inheritance. when they are two people, one of them who deserves the inheritance.

Examples

1. Grandfather blocked by the Father.
2. Grandma blocked by the mother.
3. Son, son blocked by the son.
4. All kind of brothers (*shaqiq*), from father, from mother blocked by son and son, son and the father.
5. The sisters and brothers who are from mother blocked by grandfather, daughter,

Son girl.

1. Brother from father blocked by brother (*shaqiq*).
2. Girls son blocked by combination of girls.
3. Sisters from father blocked by a combination of sisters (*shaqiqa*).[[41]](#footnote-41)

For example, this case.

The matter is a man died and left farther and brother.

|  |  |  |  |
| --- | --- | --- | --- |
| Distribution or Solution | Equity  1 | Inheritors *( alwarth)* | Imposed (*Alfurud*) |
| The father inherits the all money because he is ( *Asaba)* | 1 | Farther | *(Asaba)* |
| The brother blocked by the father. | 0 | Brother | blocked  ( *alhirman*)[[42]](#footnote-42) |

**The second type of blocking is reduction (*Alnnaqsan*)**

it is transition the heir from high imposition to low imposition for the presence of another person.

For example,

1. Blocking the husband from the half to the one quarter.
2. Blocking the wife from the quarter to the one eighth because there is child.
3. Blocking the mother from the thirds to the one sixth because there is child or combination of brothers.
4. Blocking the father from the all to the one sixth because there is son.[[43]](#footnote-43)

**The conclusion**

This is the most significant points that in the inheritance in Islamic law. when I read the rules for the inheritance, it was so complicated. However, I try to highlight the most important information and try analysis the legislation that mentioned in Quran and Sunna. I would like to subtract some cases. The Islamic law has all the rules to solve the problem that could happen between the inheritors. The Islam is religion to achieve the justice between people.

1. Seymour Vesey- FiztzGerald, Muhammadan Law, an abridgement, according to its various schools (1999). [↑](#footnote-ref-1)
2. . Muhammadan Law. Vesey-Fitzgerald. [↑](#footnote-ref-2)
3. .Muhammadan Law. Vesey –Fitzgerald . 1999.p. 4.5.6 [↑](#footnote-ref-3)
4. . Muhammadan Law. Vesey –Fitzgerald . 1999.p 6.7. [↑](#footnote-ref-4)
5. . Muhammadan Law. Vesey –Fitzgerald . 1999.p. 7.8 [↑](#footnote-ref-5)
6. . (<http://www.oneummah.net/quran/book/4.html-> A Project of the Bayt al-Hikmah Digital Library, sponsored by [One Ummah Network](http://www.oneummah.net).  
   Arabic text provided by [The Tanzil Project](http://tanzil.info/wiki/Tanzil_Project) and released under a [Creative Commons](http://creativecommons.org/licenses/by-nc-nd/3.0/) License.  
   Translation provided by [Quran Database](http://qurandatabase.org/). [↑](#footnote-ref-6)
7. () <http://www.oneummah.net/quran/book/4.html> [↑](#footnote-ref-7)
8. . الكنوز الملية في الفرائض الجلية- (*alkunuz almilliat fi alfarayid aljallia*) The Whole Treasures in Holy Statutes -Abdul Aziz Al-Mohammad Salman. [↑](#footnote-ref-8)
9. . الكنوز الملية في الفرائض الجلية- (*alkunuz almilliat fi alfarayid aljallia*) The Whole Treasures in Holy Statutes -Abdul Aziz Al-Mohammad Salman. [↑](#footnote-ref-9)
10. . الكنوز الملية في الفرائض الجلية- (*alkunuz almilliat fi alfarayid aljallia*) The Whole Treasures in Holy Statutes -Abdul Aziz Al-Mohammad Salman. [↑](#footnote-ref-10)
11. .IBID. [↑](#footnote-ref-11)
12. .

    - *(eulim alfarayid w almawaryth*) Science of the Statutes and Inheritances - علم الفرائض والمواريث

    Mawlud Makhlas Alrawy. [↑](#footnote-ref-12)
13. .

    - *(eulim alfarayid w almawaryth*) Science of the Statutes and Inheritances - علم الفرائض والمواريث

    Mawlud Makhlas Alrawy. [↑](#footnote-ref-13)
14. .IBID. [↑](#footnote-ref-14)
15. .

    الكنوز الملية في الفرائض الجليه- (*alkunuz almilliat fi alfarayid aljallia*) The Whole Treasures in Holy Statutes -Abdul Aziz Al-Mohammad Salman. [↑](#footnote-ref-15)
16. .

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17. .

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18. . الكنوز الملية في الفرائض الجليه- (*alkunuz almilliat fi alfarayid aljallia*) The Whole Treasures in Holy Statutes -Abdul Aziz Al-Mohammad Salman. [↑](#footnote-ref-18)
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20. . IBID [↑](#footnote-ref-20)
21. . الكنوز الملية في الفرائض الجلية- (*alkunuz almilliat fi alfarayid aljallia*) The Whole Treasures in Holy Statutes -Abdul Aziz Al-Mohammad Salman. [↑](#footnote-ref-21)
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23. . IBID [↑](#footnote-ref-23)
24. .

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25. . IBID. [↑](#footnote-ref-25)
26. IBID. [↑](#footnote-ref-26)
27. - *(eulim alfarayid w almawaryth*) Science of the Statutes and Inheritances - علم الفرائض والمواريث

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28. . IBID. [↑](#footnote-ref-28)
29. .IBID. [↑](#footnote-ref-29)
30. .

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31. . IBID. [↑](#footnote-ref-31)
32. .

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33. . IBID. [↑](#footnote-ref-33)
34. .

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    Mawlud Makhlas Alrawy. [↑](#footnote-ref-34)
35. . https://sunnah.com/search/?q=ألحقـوا+الفـرائض+بأھلھـا+فمـا+بقـيَف+لأَولى+رجل+ِذكر [↑](#footnote-ref-35)
36. .

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37. . http://www.oneummah.net/quran/book/4.html [↑](#footnote-ref-37)
38. .

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    Mawlud Makhlas Alrawy. [↑](#footnote-ref-43)