A COMPLETE SET OF INHERITANCE SYSTEM IN THE QURAN[(*)]

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ABSTRACT

The appropriate distribution of property, left behind by the deceased, is an essential requirement to avoid the unhealthy relations among the relatives of the deceased. The inheritance system, revealed in the Quran, is definitely the most appropriate one for the human being. However, the Muslim laws of inheritance in practice differ in many cases from it. This paper presents the inheritance system of the Quran showing clearly that; First, the inheritance system revealed in the Quran is complete and exhaustive indicating that one does not require any other document to distribute the properties of the deceased. Second, the Quran explicitly states the list of the heirs and their shares for different combination of living heirs. The list of the heirs and their shares are confined by boundaries (hudud). That is, the list of heirs neither can be extended nor shortened and the specified shares are fixed. Third, if anyone heir from among the list is alive he/she will be the recipient of the whole property. Fourth, brother/sister or both will be the heir(s) if only the deceased is childless. Fifth, the revealed system is a set of mandatory instructions from Allah (SWT). It may be noted that to the author's knowledge the revealed concepts presented in first and third are neither practiced in any Muslim society nor reported in the literature.

Keywords: *The Quran, Inheritance system, heir, boundaries (hudud), Conventional, Kalala.*

1.0 INTRODUCTION

In the literature, a number of books and articles on the Muslim laws of inheritance are available. It is not known when the book (Mufti, 2008)[2] was written. One of the famous explanation writers of this book was Allama Abul Hasan Sunani. He died in Hizri 356. Definitely, the book was written before that.

The book is studied in almost all Islamic institutions as a textbook. The distribution policies presented in this book is well accepted in the Muslim world, particularly among the Hanafi sect (Mazhab).

The author (Sir, 2013)[3] designed the book mainly for the students; however, it has for generations been an unrivalled reference work on the Muslim law for both the bench and the bar. The author basically followed the principles set out in the book (Mufti, 2008)[4] along with a couple of his own formulated principles to develop this book on the law of succession.

One of the classes of targeted readers of the book (Dr., 2005)[5] is the Muslims living in the west. The observation of the author about these readers is that they have unknowingly accepted many laws and customs, which are not in accordance with Islam. The laws of inheritance fall in this category. The author has a strong feeling that the conventional laws of inheritance cannot be wrong as these have been practicing by the Muslims for the last 1400 years and these are according to the consensus (ijma) of Muslim Ummah although some Muslim thinkers are at a variance because of the injunctions of verses (4:11-12,176).

The book (Abdul, 2011)[6] is written for the students of Islamic institutions and common Muslims in Bengali. The author has illustrated each of the basic

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[2] Mufti Enamul Haque Raipuri. (2008). *Translation and Explaination: Al-Kashifa Fi Hollis Sirajia.* Dhaka: Al-Khayer Prokasini.

[3] Sir Dinshaw Fardunji Mulla. (2013). *Principles of Mahomedan Law* (20th Edition). Nagpur: LexisNexis Butterworths Wadhwa.

[4] Mufti Enamul Haque Raipuri. (2008). *Translation and Explaination: Al-Kashifa Fi Hollis Sirajia.* Dhaka: Al-Khayer Prokasini.

[5] Dr. A. Hussain. (2005). *The Islamic Law of Succession.* Riyadh: Maktaba Dar-Us-Salam.

[6] Abdul Hameed Faiji Al-Madani. (2011). *Farayez Shikha-Islame Sompoti bonton babosta.* Dhaka: Taohid Publication.

principles of laws of inheritance through examples. Basically, the ratio based calculation is applied for the distribution of left property in the book.

The authors (S. Zouaoui et al., 2018)[7] develop a software that calculates the shares of the heirs correctly with a minimum time by processing the family data. In the computational process, the paper applies the laws of inheritance based on the Quran, the Hadith of Prophet Mohammad (PUH), Ijma (consensus of opinion) and Qiyas (analogical reasoning).

Based on the study of the problems generated from the distribution of the property of a deceased among the heirs by the Religious courts and the Islamic organizations, the paper (Dian, 2019)[8] develops some suggestions for the government of Indonesia. The suggestions include that it should be determined first whether the whole or the partial wealth of the deceased is to be distributed among the heirs. In case of partial distribution, the undistributed wealth should be managed such that it becomes a productive one.

The authors investigate the challenges that the heirs face to claim their shares in Malaysia. They observe that the processes of the claim are expensive and time-consuming. On the basis of the analysis of different cases, the paper (Noraini et al., 2012)[9] concludes that the heirs are, in most of the cases, not knowledgeable enough regarding the claim submission processes.

Among the above four books, 2nd ,3rd and 4th ones followed the basic principles presented in (Mufti, 2008)[10]. These books and the above three articles implemented the concept that the sum of the shares should always be unity (one). To pursue this concept these literatures on the laws of inheritance, in many cases,

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[7] S. Zouaoui and K. Rezeg. (2018). *Islamic inheritance calculation system based on Arabic ontology (AraFamOnto).* Journal of King Saud University – Computer and Information Sciences. https://doi.org/10.1016/j.jksuci.2018.11.01

[8] Dian Berkah, Tjiptohadi Sawarjuwono. (2019). *Inheritance Wealth Distribution Model and its Implication to Economy.* Humanities & Social Sciences Reviews eISSN: 2395-6518, Vol 7, No 3, 2019, pp 01-10 https://doi.org/10.18510/hssr.2019.731

[9] Noraini Noordina, et.al. (2012). *Review on Issues and Challenges in Islamic Inheritance Distribution in Malaysia.* OIDA International Journal of Sustainable Development, 03:12

[10] Mufti Enamul Haque Raipuri. *Translation and Explaination: Al-Kashifa Fi Hollis Sirajia.*

alter the share prescribed in the Quran and also introduce new heirs which are not in the list of heirs revealed in the Quran.

This paper is organized in eight sections. Introduction and the organization of the paper are presented in Section I. Section 2 includes the general principles of laws of inheritance. The list of heirs within the boundaries (Hudud), set by Allah (SWT), is presented in Section 3. It also presents the explanations for the appropriate use of the words;

(i)   ولد (Waladun),

(ii)   اباء (Abāun),

(iii)   أَوۡ (Ao) etc.

in the context of laws of inheritance.

The determination procedure of distributable property is included in Section 4, Section 5 of this article presents the shares of different heirs in different combinations of them. The presentation includes the supporting verse(s). The procedure of the calculation of the due amount of each heir of the distributable property is illustrated through an example in Section 6. Some of the contradictions of the conventional Muslim laws of inheritance (Inheritance)[11] with the verses of the Quran are also illustrated through a couple of examples in Section 7. The paper concludes in Section 8.

2. Principles of Inheritance

The Quran presents the inheritance system (laws of inheritance) through a set of principles along with exceptions. These principles are of two kinds;

1) General principle

2) Principle of distribution

In what follows, each of the principles is presented along with a brief discussion of the supporting verse(s).

2.1 General principle

The general principles of inheritance are:

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[11] *Inheritance.ilmsummit.org/projects/inheritance/Results.aspx*

a) Complete system of inheritance is illuminated in the Quran.

b) Revealed system of inheritance is Allah's injunction.

c) Bounds of inheritance are decreed by Allah.

d) Transgressors of bounds will be in hell forever.

2.1.1 Complete system of inheritance is illuminated in the Quran

Allah has stated, in the last part of the 176th verse of Surah An-Nisa, how much of the law of inheritance He has mentioned in the Quran.

$$... \text{يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّواْ} ...$$

'….. Allah expounds to you (system of inheritance), lest you go astray….'

(An-Nisa, 4 :176)

This part of the verse states that Allah has clearly expounded the system of inheritance, lest the reckoner be in difficulty in distributing the left property of the deceased. Therefore, the relevant presentation of the Quran suffices for effortless distribution of left property, without requiring any other information.

2.1.2 Revealed system of inheritance is Allah's injunction.

Allah begins (4:11) verse by saying,

"Allah dictates you concerning (the distribution of wealth among) your offspring…," and says, before closing (4:12) verse,

$$... \text{وَصِيَّةً مِّنَ ٱللَّهِ} ...$$

"…This is an ordinance from Allah…"

(An-Nisa: 12)

That is, what has been stated in (4:11-12) is Allah's decree or command. These commands are mandatory for Muslims.

2.1.3 Allah has Ordained the Bounds of Inheritance

After stating the system of inheritance in two verses (4:11-12), Allah says at the very beginning of (4:13),

<div dir="rtl">

...تِلْكَ حُدُودُ ٱللَّهِ ...

</div>

"These are the bounds set by Allah …"

(An-Nisa: 13)

That is, by setting bounds, after describing the system of inheritance in verses (4:11-12, 176), Allah says, these are the bounds of inheritance. No one can be included in or excluded from the specified list of inheritors, nor can the specified share be increased or decreased.

2.1.4 Transgressor of the Bounds of Inheritance will be in Hell for Eternity

After describing the system and bounds of inheritance in verses (4:11-12, 176) and (4:13), respectively, Allah says in (4:14),

<div dir="rtl">

...وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ

</div>

'…And whoever disobeys Allah and His Messenger (pbuh) and transgresses the bounds set by Him, He will put him into fire, wherein he will abide forever, and for him is a humiliating doom.'

(An-Nisa: 14)

2.2 Principle of Distribution

The principle of distribution of left property to inheritors is;

a) Allah has ordained inheritors for each left property.

b) Both men and women are entitled to inherit the left property, be it little or much.

c) List of inheritors and their share have been well-specified in the Quran.

d) share of a man is proportional to two women's share.

e) share of a woman is ½ (a half).

f) share of two or more women is 2/3 (two-thirds)

Each of the above principle is elucidated below, based on the relevant Quranic verses.

2.2.1 Allah has ordained inheritors for each left property

Allah says in the 33rd verse of Surah An-Nisa,

وَلِكُلٍّ جَعَلْنَا مَوَٰلِيَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ ...

'And We have ordained heirs to whatever property is left behind by parents and relatives…'.

(An-Nisa: 33)

2.2.2 Both males and females are entitled to inherit left property, irrespective of the amount

Allah says in the seventh verse of Surah An-Nisa,

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ

وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مَّفْرُوضًا

'For men is a share of whatever (property) is left behind by parents and relatives, and for women is a share of whatever (property) is left behind by parents and relatives, be it little or much—an ordained share'.

(An-Nisa: 7)

This verse states that;

a) Both men and women are entitled to inherit left property

b) For each inheritor is a share (subject to condition), bet it little or much in terms of price or size.

c) Share of heirs is decreed by Allah.

2.2.3 The Quran Clearly Mentions the List of Inheritors and their shares

Allah states in the last part of the 7th verse of Surah An-Nisa,

...نَصِيبًا مَّفْرُوضًا

"… an ordained share".

(An-Nisa: 7)

And Allah says, before concluding the 11th verse of this Surah,

فَرِيضَةً مِّنَ ٱللَّهِ

"…an obligation (injunction) by Allah….".

(An-Nisa: 11)

Allah clearly states, before concluding the verse (4:11), that these are the obligations set by Him. Since the verses (4:11) and (4:12) are consecutive, and the verse (4:176) is a sequel to them, so the people mentioned in these three verses are Allah-decreed heirs to property left behind by their parents and relatives, and the shares mentioned in different combinations are their fixed or unalterable shares.

2.2.4 General Principle of Distribution

At the beginning of the verse (4:11), just after stating that He is presenting the decree of inheritance system, Allah says

… لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ …

"…the share of a man is proportional to that of two women, but if they are women, two or more, then for them is two thirds of what is left (by the deceased); and if there is one (woman), then for her is a half…".

(An-Nisa: 11)

This verse clearly presents the general principle of distribution as;

1. Share of a man is proportional to two women's shares.

2. Share of a woman is ½ (one half).

3. Share of two or more women is 2/3 (two-thirds).

3. LIST OF INHERITORS IN THE QURAN

This section presents the male and female heirs of a deceased, as revealed in the Quran, along with the discussions of the relevant verses.

3.1 Offspring

The offspring of a deceased person qualify as inheritor is not categorically stated in the Quran. However, in this regard a conclusion, upon the logical analysis of verses (4:7) and (4:11), can easily be drawn.

The verse (4:7) says;

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا

'There is a share for men from whatever (property) is left behind by parents and nearest relatives and there is a share for women from whatever (property) is left behind by parents and nearest relatives, be it little or much—an ordained share".

(An-Nisa: 7)

The verse (4:11) presents,

يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ ...

"Allah dictates you concerning (the distribution of property to) your children: the share of a man is equal to that of two women, but if they are women, two or more, then for them is two third of what is left (by the deceased); and if there is one woman, then for her is a half …".

(An-Nisa:11)

It is very natural for the offspring (who are men and women) to receive a share from the property left behind by their own parents.

Allah begins the verse (4:11) by saying that He decrees concerning offspring. Furthermore, it is observed in verses (4:11-12) that the shares of heirs are subject to change with the presence or absence of the offspring. Therefore, offspring certainly are entitled heirs to their parents' property.

One thing calls for a discussion: whether ولد 'Waladun' in the verses on inheritance, means offspring or son, since the word could imply issue/offspring/child/son (John, 1969)[12].

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[12] John Penrice. (1969). *A dictionary and Glossary of the Koran with copious Grammatical References and Explanations of the text.* New York: Biblo Tannen

While elucidating the system of inheritance in (4:11), Allah says at the very beginning,

<div dir="rtl">يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ</div>

'Allah dictates you concerning (distribution of property to) your children...'[13]

(An-Nisa:11)

In this verse as well as other verses on inheritance (4:12, 176), Allah has spelled out the system of distribution of all male and female heirs (parents, siblings, spouse, and offspring), not of son alone.

Moreover, the share of mother is altered in the absence of 'Waladun' and the presence of more than two siblings. In such cases, it is natural that the share of mother will change in the absence of (one or more) daughter, and the answer to this natural question is not supposed to be found in the Quran, if the meaning of 'Waladun' is considered 'male children'. This is against the principle of system of inheritance because, it was discussed in section 2.1.1 that complete system of inheritance is illuminated in the Quran.

Also, if the meaning of 'Waladun' is considered 'a son', in that case, the general principle of inheritance stated in the first part of verse (4:11), will not be applicable to daughters, which will render the determination of the share of daughters impossible because no other verse mentions the share of daughters.

The meaning of 'Waladun', therefore, should, for the system of inheritance, be considered 'child'.

3.2 Parents

Allah says in the 11th verse of Surah An-Nisa,

<div dir="rtl">وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ ۚ فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ ٱلسُّدُسُ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ</div>

"... and if he (the deceased) has any offspring, then for each one of his parents is one sixth of what is left behind, and if he has no offspring and parents are heirs, then for his mother is one third, but if he (the deceased) has siblings

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[13] Ibid.

(more than two), then for his mother is one sixth; (all of these are) after any bequest made or debt…".

<div align="right">(An-Nisa:11)</div>

The word اباء 'Abaaun' means, other than 'parents', 'fore parents'. One may ask whether the word ابو 'Abaya' (root) in (4:11) implies 'parents', 'fore parents', or both 'parents' and 'fore parents'. The word 'Abaaun' has been used in verse (4:11) three times. First use:

<div align="center">...وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ...</div>

"… for each one of his parents is one sixth of property…"

<div align="right">(An-Nisa:11)</div>

Second use:

<div align="center">...فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ...</div>

"… and he (the deceased) has no offspring and parents alone are heirs, then for his mother is one third…"

<div align="right">(An-Nisa:11)</div>

Third use:

<div align="center">...ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ...</div>

"…you do not know which of them, your parents or your offspring, are nearer to you in benefit…"

<div align="right">(An-Nisa:11)</div>

In the first and second instances, the word 'Abaaun' is used in dual form, while in the third instance the word is used in plural form. Two persons become more evident from the use of مِّنْهُمَا 'Minhuma' (two of them) in the first part of the verse. It is evident from the first and second parts of the verse that in these places, parents or two fore parents are indicated. But in the second part of the verse, أَبَوَاهُ 'Abawahu' is followed by فَلِأُمِّهِ 'Faliummihi' (but for mother). Generally,

the word ام 'ummun' represents 'mother'. Parents, not fore parents, are, therefore implied in the first and second parts of this verse.

3.3 Spouse

Allah says in (4:12),

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا
تَرَكْنَ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن
كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ ...

"And if your wives have no offspring, then for you is half of what they leave behind, but if they have any offspring, then for you is one fourth of what they leave behind; (all these are) after any bequest they made or debt. If you have no offspring, then for your wives is one fourth of what you leave behind, but if you have offspring, then for (your) wives is one eighth of what you leave behind; (all these are) after any bequest you made or debt..."

(An-Nisa:11)

Since the share of a spouse upon each other's demise is plainly mentioned, so spouse is an heir to left property.

3.4 Siblings

Allah says in the last part of the verse (4:12),

... وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا
ٱلسُّدُسُ فَإِن كَانُوٓاْ أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِي ٱلثُّلُثِ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ
أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ ...

'... if a man or woman is 'kalala' and he/she has a brother or a sister, then for each one of them (brother and sister) is a sixth, but if they are more than one, then they share a third, after any bequest made or debt, without causing any detriment...'.

(An-Nisa:12)

Concerning the share of siblings Allah says in (4:176),

...إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَۚ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌۚ فَإِن كَانَتَا

ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَۚ...

"… if a man dies childless but has a sister, then she will inherit half of what is he has left behind; and she (deceased woman) has no child, then her brother will inherit her property. But if there are two sisters, then for them are two third of what he has left behind…"

(An-Nisa:176)

In the last and first part of the verses (4:12) and (4:176), respectively, the share of siblings of a deceased person is mentioned.

The verses (4:12) and (4:176) share a common condition: the deceased leaves behind no offspring. That is, siblings would inherit the property of the deceased if the condition of 'having no offspring' is satisfied.

3.5 Complete List of Inheritors

It can be concluded from the discussions of Sections 3.1 through 3.4 that Allah has decreed the following men and women as heirs to the left property of a deceased;

a) offspring

b) parents

c) spouse

d) siblings

Figure 1 illustrates the list of heirs, enclosed by a circumference (bounds). Those who are outside the circumference are not the heirs; nowhere in the Quran they are mentioned. Including them as heirs would be a transgression of Allah's bounds.
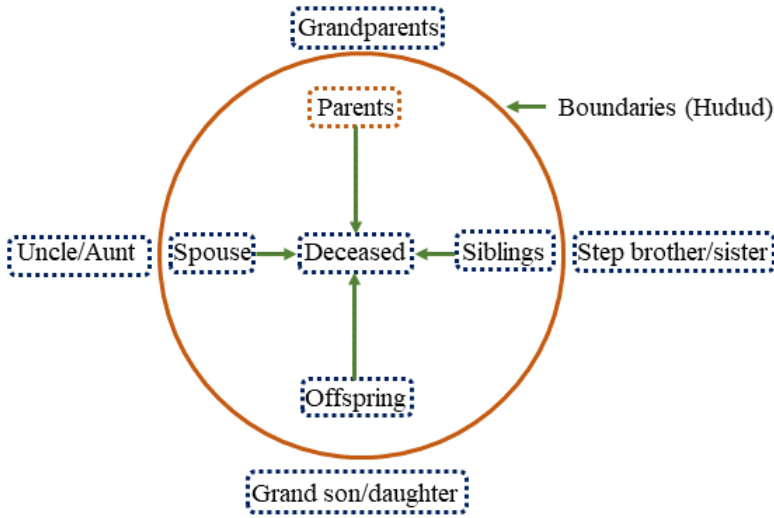
Figure 1: List of heirs enclosed by the boundaries ('hudud')

3.6 Determination of Inheritance in the Absence of the Listed Inheritors

In an exceptional case when no listed heirs are alive, who would inherit the property left by the deceased? In this circumstance, what should be done to determine heirs? Let us discuss what is hinted in the Quran in this regard.

Allah says in (4:1),

وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ

> *"…fear Allah, through Whom you demand your (rights) and beware of the wombs …"*

(An-Nisa:1)

Allah also says in (4:33),

وَلِكُلٍّ جَعَلْنَا مَوَٰلِيَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ

> *'and for all, we have made heirs to what is left by parents and relatives …'*

(An-Nisa:33)

In verse (4:1), رحم 'Rahimun' or رحم 'Rehmun' means womb i.e. blood relation. The verse states that people demands their rights through blood relation.

In verse (4:33), the word أَقْرَبُونَ (Aqrabun) implies blood

relatives (kinsfolk/ kindred/ those most nearly related) (John, 1969)[14].

The above two verses reveal that the right to inherit the property left by a deceased person depends on the nearness in blood relation to the deceased. Medical research can reveal who the nearest relatives are, and the result of such a research would be the way to determine heirs in exceptional circumstances (when none of the eight heirs in the list, decreed by Allah, is present).

4. Distributable Property

For the determination of the distributable property from the left one by the deceased, verses (4:8-9) and the phrase,

$$مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَآ أَوْ دَيْنٌ$$

> *"…After any bequest made or debt' are important. In the two verses on inheritance…"*

(An-Nisa:11)

this phrase has been mentioned four times.

After mentioning the above phrase last time in verse (4:12),

$$...مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ ...$$

(An-Nisa:12)

The words 'Ghaira Muḍarrin' (as long as there is no detriment caused)' have been added after this phrase. The addition of 'Ghaira Muḍarrin' implies that if either bequest or debt or both is made to cause a detriment to heirs, then it is not necessary to consider it.

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[14] John Penrice. *A dictionary and Glossary of the Koran with copious Grammatical References and Explanations of the text.*

The word   او 'Ao' in (John, 1969)[15], has been   used to imply four different meanings; 'or', 'either', 'unless' and 'whether (which is used to express indirect question)'. Of these four meanings, the first two is close, and the fourth one is irrelevant.

When the third meaning of 'Ao' is considered, the meaning of the above phrase becomes; after any bequest unless there is any debt. In such translation, debt dominates.

Allah has advised to give in charity to the relatives, orphans and poor people if they are present during distribution. Charity is not mandatory, because Allah has let it to the heirs to determine the amount of charity. Based on the above discussion, the distributable property can be estimated as;

Distributable property = left property – bequest or debt – charity (if any) …

5. Shares of Inheritors

The basic principles of distribution are discussed in Section 2.2. The exceptions of these principles applicable for different combinations are also presented in the Quran. This section presents the exceptions of the basic principles.

5.1 Share of parents

The part of verse (4:11) where the shares of parents are mentioned is,

'…if he (the deceased) has any offspring, then for each one of his parents is one sixth of what is left behind, and if he has no offspring and parents are heirs, then for his mother is one third, but if he (the deceased) has siblings (more than two brothers and sisters), then for the mother is one sixth…' (4:11).

In this part of the verse,'a brother'   اخ   or 'two brothers' اخوان are not stated, but what is stated is, اخوة 'more than two brothers (Ikhwatun)'.   But, by

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[15] John Penrice. (1969). *A dictionary and Glossary of the Koran with copious Grammatical References and Explanations of the text.* New York: Biblo Tannen

'Ikhwatun' Allah has meant, instead of 'more than two brothers,' 'more than two siblings'.

Because, Allah has explained in (4:176),

$$\dots \text{إِخْوَةً رِّجَالًا وَنِسَآءً} \dots$$

'… More than two brothers- more than two men and more than two women …'.

(An-Nisa:176)

Note that it is not mentioned 'some men or some women', but it is mentioned 'some men AND some women'. The meaning of 'Ikhwatun' in the verses on inheritance must, therefore, be considered 'more than two siblings'.

The share of parents stated in the above part of the verse is expressed in equation along with the corresponding conditions:

Share $_{mother}$ (children > 0) = 1/6 … (1)

Share $_{father}$ (children > 0) = 1/6 … (2)

Share $_{mother}$ (children = 0 and siblings ≤ 2) = 1/3 … (3)

Share $_{mother}$ (children = 0 and siblings > 2) = 1/6 … (4)

The meanings of notations in equations 1 through 4 are;

Share $_{mother}$ = share of mother

Share $_{father}$ = share of father

Expressions in parenthesis followed by the share denote the conditions. For example;

In equations 1 and 2, 'children > 0' implies the number of children is greater than zero.

In equation 3, 'children = 0 and siblings ≤ 2' implies the number of children is zero, and that of siblings are less than or equal to 2.

In equation 4, 'children = 0 and siblings > 2' implies the number of children is zero and the number of siblings are greater than two.

5.2 Share of spouse

The share of spouse is mentioned in the following verse:

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا

تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ وَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ

فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُمْ...

"And if your wives have no offspring, then for you is half of what they leave behind, but if they have any offspring, then for you is one fourth of what they leave behind; (all these are) after any bequest they made or debt. If you have no offspring, then for your wives is one fourth of what you leave behind, but if you have offspring, then for (your) wives is one eighth of what you leave behind …"

(An-Nisa:12)

The shares of a husband and a wife are expressed in the form of equation as;

Share $_{husband}$ (children = 0) = 1/2 … (5)

Share $_{husband}$ (children > 0) = ¼ … (6)

Share $_{wife}$ (children = 0) = ¼ … (7)

Share $_{wife}$ (children > 0) = 1/8 … (8)

A man could have more than one wife, in which case the shares of wives would be same as that of one wife, given in equations 7 and 8. The property obtained using equation 7 or 8 will be distributed equally among his all wives.

5.3 Share of offspring

The share of offspring is not directly mentioned in the Quran. However, Allah says in the first part of verse (4:11) that

...فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ

'*...but if they are women, two or more, then for them is two third of what is left (by the deceased); and if there is one (woman), then for her is half…*'

(An-Nisa:12)

In most translations, فَوْقَ ٱثْنَتَيْنِ of this part of the verse has been translated as, ٱثْنَتَيْنِ 'more than two', because most of the available meanings of فَوْقَ imply

'more' (John, 1969)[16], but 'across' is also a meaning, which renders the meaning of فَوۡقَ ٱثۡنَتَيۡنِ as 'two and more than two women', and this would be the appropriate meaning. Because the share of two women would remain unknown if this meaning is not considered. The share/shares of a daughter/daughters must be determined from the general principles. Accordingly, the share/shares of a daughter/daughters will be;

Share daughter (daughter = 1) = ½ … (9)

Share daughter (daughter ≥ 2) = 2/3 … (10)

In equation 10, the notation '≥' implies 'equal or more'.

5.4 Share of siblings

The shares of siblings for different conditions (combinations of heirs) have been stated in verses (4:12, 176). Some conditions of these shares are also stated in verse (4:11).

The verse (4:12) begins with 'wa'(and), so does the second part of this verse (after the presentation of the shares of spouse). That is, verses (4:11) and (4:12) are conjunctive. Again, first part and second part of verse (4:12) are also conjunctive. Therefore, when the part of the verse (4:11), '…and if the deceased has no offspring and parents are heirs, then for his mother is one third, but if he (the deceased) has siblings (more than two brother- sister), then for the mother is one sixth…'

and the second part of verse (4:12) are considered together, the conditions of inheritance of siblings appears as, the deceased has

(i) no child

(ii) parents/father/mother

Note that 'kalalah' cannot be a condition as the Quran does not define it.

As to the share of siblings, another question needs to be answered: the share of a sister/sisters mentioned in (4:12) and (4:176) are different from one another.

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[16] John Penrice. *A dictionary and Glossary of the Koran with copious Grammatical References and Explanations of the text.* n

Also, the share of two sisters mentioned in the two verses is different. The share of a sister, remarkably, is 1/6 in (4:12), while it is ½ in (4:176). Again, the share of two sisters is 1/3 in (4:12) and 2/3 in (4:176). Thus, two kinds of share of same heir in two different verses must have different conditions.

The verse (4:12) stipulates two conditions as to the said shares—the deceased being childless and both or one of his parents being alive. Again, verse (4:176) stipulates a categorical condition as to the said shares that the deceased being childless. Thus, the verse (4:12) and (4:176) have a common condition; the deceased has no children. If the condition, in this case, differs, the deceased must be

(i) childless and

(ii) does not have living parents.

Based on the above discussion, the shares of siblings are expressed in the form of equation as;

Share $_{sister}$ (sister = 1, brother = 0, child = 0, (parents/father/mother) > 0) = 1/6 … (11)

Share $_{brother}$ (brother = 1, sister = 0, child = 0, (parents/father/mother) > 0) = 1/6 … (12)

Share $_{sisters}$ (sister > 1, brother = 0, child = 0, (parents/father/mother) > 0) = 1/3 … (13)

Share $_{brothers}$ (sister = 0, brother > 1, child = 0, (parents/father/mother) > 0) = 1/3 … (14)

Share $_{siblings}$ ((brother+ sister) > 1, brother > 0, sister > 0, child = 0, (parents/father/mother) > 0) = 1/3 … (15)

Share $_{sister}$ (sister = 1, child = 0, parents = 0) = ½ … (16)

Share $_{sisters}$ (sister ≥ 2, child = 0, parents = 0) = 2/3 … (17)

In order to find the share of siblings individually from the joint share of equation (15), the general principle must be used (Share $_{brother}$ = 2 × Share $_{sister}$).

5.5 Determination of Shares which are Not Mentioned Directly in the Quran

In the Quran, the shares of all female heirs are mentioned directly or indirectly for all conditions. With the exception of husband this is not the case for the male heirs.

In what follows, the determination process of the shares of a son, father, and brother is separately discussed.

5.5.1 Share of a son

In verses (4:11, 12 and 176), the son and the daughter are mentioned using a single word 'yaladun' offspring, instead of using two separate words. Moreover, the share of any heir, except those of the son and the daughter, depends on the presence of other heirs. These indicate that as far as the inheritance is concerned, the son and the daughter are homogeneous. Therefore, the share of the son is to be determined by comparing it with the share of the daughter, his homogeneous kind.

Moreover, if the share of the son is determined by comparing with that of the mother or wife, the share of the son would be less than that of the daughter, ½, as in the presence of the offspring the shares of the mother and the wife are 1/6 and 1/8, respectively. This is against the general principle.

The share of a son is given below for different conditions.

Share $_{son}$ (son = 1, daughter = 1) = 2 × share $_{daughter}$ (daughter = 1) … (18)

Share $_{son}$ (son = 1, daughter = 0) = 2 × share $_{daughter}$ (daughter = 1) … (19)

Share $_{son}$ (son = 1, daughter ≥ 2) = (2 /x) × share $_{daughter}$ (daughter ≥ 2); x = Number of daughters … (20)

5.5.2 Share of father

In verse (4:11) parents are mentioned as heirs, not only mother. Moreover, like offspring, parents can be regarded as homogeneous heirs, because this verse mentions parents three times using the same word 'Abaya', instead of mentioning them separately.

Therefore, applying the general principle of distribution, the shares of father can be expressed as;

Share $_{father}$ (child = 0, siblings ≤ 2) = 2 × share $_{mother}$ (child = 0, siblings ≤ 2) … (21)

Share $_{father}$ (child = 0, siblings > 2) = 2 × share $_{mother}$ (child = 0, siblings > 2) … (2**2**)

5.5.3 Share of a brother

The discussion of Section 5.4 shows that in verse (4:12), the share of a brother(s) is either directly mentioned in different combinations or indirectly in the group of siblings. In verse (4:176), the inheritance is subject to two conditions: the deceased has no-

1) child

2) parents

The share of the brother is to be determined by considering the share of a sister. Given below are the shares of the brother in different combinations:

Share $_{brother}$ (brother = 1, sister = 1, child = 0, parents = 0) = 2 × share $_{sister}$ (sister = 1, child = 0, parents = 0) … (23)

Share $_{brother}$ (brother = 1, sister = 0, child = 0, parents = 0) = 2 × share $_{sister}$ (sister = 1, child = 0, parents = 0) … (24)

Share $_{brother}$ (brother = 1, sister ≥ 2, child = 0, parents = 0) =

(2/x) × share $_{sister}$ (sister ≥ 2, child = 0, parents = 0); x = Numbers of sisters … (25)
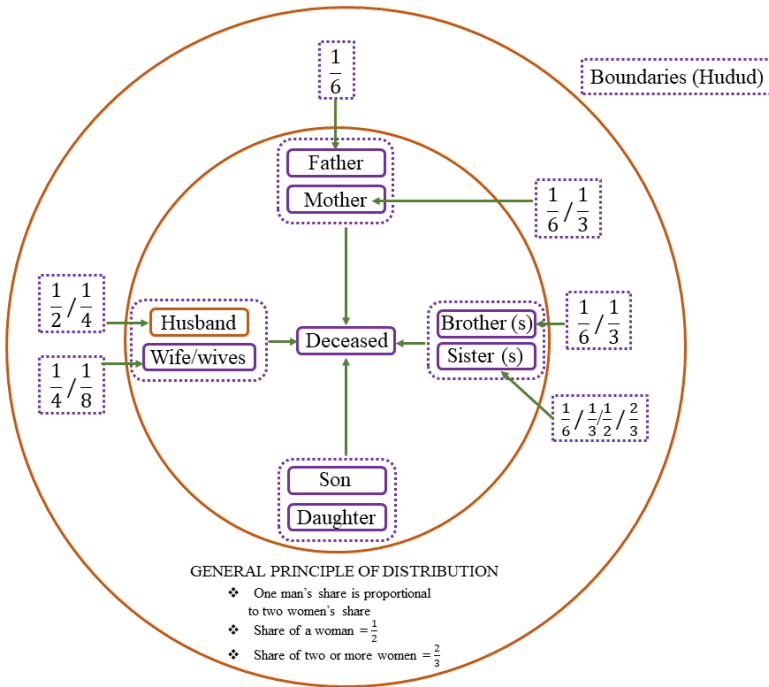
Figure 2: Unalterable General principle and shares, exceptional to General Principle, for different combinations of Living Heirs

A brief outline of the detailed discussion of the shares inheritors presented in sections 5.1 through 5.5 are given in Appendix A. Figure 2 shows the general principle of distribution and the shares exception to the general principle, directly mentioned in the Quran, for different combinations of living heirs within the boundaries (Hudud).

6. Procedure to Apply the Inheritance System Revealed in the Quran

One can easily determine the share of an heir following a few steps which are given below;

Step 1: Prepare a list of living heirs from the list presented in Figure 1 of Section 3.5. Also collect the number of heirs of each class. Note that each class may consist of one or more than one heir.

Step 2: Determine the distributable amount from the left property using Equation A of Section 4.0.

Step 3: Evaluate the ratio of the share of each class of heir. To do so, the fractions representing the shares of all classes of heirs must be expressed first into the fractions of same denominator. The ratios of the numerators of the converted fractions will be ratios of the shares of the different classes of heirs.

Step 4: To determine the shared amount of a particular class of heir from the distributable property, it requires first to find the total of the ratios of all classes. Then, divide the distributable property by the total number of ratios and multiply by the ratio of the particular class.

 Step 5: To find the shared amount of a particular heir of a class, divide the shared amount of that class by the number of heirs of that class.

To illustrate the procedure presented above an example is given in what follows.

Example: One man died leaving behind two sons, four daughters and three wives. The valuation of his left property is 7.5 million Taka. His debt is 0.5 million Taka and his bequest to donate is 0.2 million Taka. Determine the amount that will be received by each heir.

Solution: Find the heirs of the deceased from Figure 1 of Section 3.5.

According to the list of heirs of Figure 1, heirs are:

(i) Son

(ii)Daughter

(iii)   Wife

From the tables of Appendix, A, find the share of each class of heir:

Share of THREE wives = 1/8; (According to Table A2, sl. 1, third column and second row)

Share of ONE son = (4/3)/ (Number of living daughters) (According to Table A3, sl. 2, third column and fourth row) = (4/3)/ (4) = 1/3

Share of   TWO sons = (1/3) *2 = 2/3

Share of FOUR daughters = 2/3; (According to Table A3, sl. 1, third column and second row)

Distributable Property = Left property- Bequest or Debt (Note: Debt will get preference) = (7.5- 0.5) Million Taka = 7.0 Million Taka

Ratios of the shares of heirs = Share of sons: Share of daughters: share of wives = 2/3: 2/3: 1/8 = 16/24: 16/24: 3/24; (Note: Converting into same denominator)= 16: 16: 3

Summation of the ratios of the shares of heirs= 16 + 16 + 3 = 35

Due amount of the wives = ((7 million Taka)/35) * 3 = 0.6 million Taka

Due amount of one wife = (0.6 million Taka) /3 = 0.2 million Taka

Similarly, the due amount of other heirs can be determined. Due amount of all heirs are shown in Table 1.

Table 1: Due Amount of heirs along with relevant information

Heir	Number of heirs	Due Amount (Million Taka)	
		For a class of heir	For one heir
Son	2	3.2	1.6
Daughter	4	3.2	0.8
Wife	3	0.6	0.2
	Total	7.0	-

7. Deviation of Conventional Inheritance system from that revealed in the Quran

Section 2.0 presents that the Quran categorically elicits that the revealed system of inheritance is complete and exhaustive. It also mentions that the list of heirs and their shares in different combination are fixed. However, the conventional system of inheritance deviates from the revealed one, in many cases, by altering the share and also by incorporating new heir. In what follows, these deviations are exemplified through two examples.

Example 1: One man died leaving behind only one daughter. Beside this, the deceased has one step brother and one grandson. Determine the share of the heir.

Solution: The share of the heir can be determined following the procedure given in Section 6.0. Table 2 compares the evaluated share with the conventional ones (Inheritance). This table also shows the relevant information.

Table 2: Due Amount of heir along with relevant information

Sl. No.	Heir/ Relative	Number	Share					Comment
			According to the inheritance system of the Quran			According to the conventional inheritance system (Inheritance)		*Grandson is not in the list of heir confined by the boundary (Hudud)
			Fraction		Percentage (%)	Fraction	Percentage (%)	
			Real	Normalized				
1	Daughter	1	1/2	1	100	½	50	
2	Stepbrother	1	-	-	-	0.0	0.0	
3	Grandson*	1	-	-	-	½	50	
		Total	1		100	1	100	

Example 2: One woman died leaving behind her father, mother, husband and two brothers. How will her left property be distributed?

Solution: Following the procedure described in Section 6.0 the left property of the woman is distributed. Table 3 compares the evaluated shares with the conventional ones (Inheritance)[17] This table also shows the relevant information.

Table 3: Due amount of heirs along with relevant information

Sl. No.	Heir	Number of heirs	Share						Comment
			According to the inheritance system of the Quran				According to the conventional inheritance system (Inheritance)		*The Quran clearly mentions that brother will inherit if the deceased is childless. **The Quran directly mentions the share as 1/3 ***According to the general principle revealed in
			Fraction		Ratio	Percentage (%)	Fraction	Percentage (%)	
			In different denominators	Same denominator					
1	Mother	1	1/3	2/6	2	18.18	1/6**	16.67	
2	Father	1	2/3	4/6	4	36.36	1/3***	33.33	
3	Husband	1	1/2	3/6	3	27.27	1/2	50.00	
4	Brother	2	1/3	2/6	2	18.18	0.0*	-	

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[17] *Inheritance.ilmsummit.org/projects/inheritance/Results.aspx*

Total	1+5/6	11/6	11	99.99 (~100)			the Quran, the share of father is 2/3, in this case.

In the first example, the conventional system includes the grandson as an heir of the deceased. However, the grandson is not in the list of heirs revealed in the Quran.

In the second example, the conventional inheritance[18] system shows that two brothers cannot get the share from the left property, which contradicts the Quranic system. The inheritance system of the Quran clearly reveals that the brothers or sisters will inherit if the deceased is childless. Moreover, the conventional system alters the shares of parents by giving mother 1/6 and father 1/3.

The Quran states that the mother will inherit 1/3 if the deceased is childless and the number of brother and sister is less than or equal to two and the share of father can be determined using the general principle of distribution, 'the share of a man is proportional to two women's share'. Accordingly, the father's share will be 2/3.

8. Conclusions

The key messages of the Quranic system of inheritance are:

1.   Revealed system of inheritance is an injunction of Allah.

2.   Complete system of inheritance has been provided in the Quran.

3.   Allah has specified the bounds of inheritance. That is, He has specified the list of heirs and their shares in different combinations.

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[18] *Inheritance.ilmsummit.org/projects/inheritance/Results.aspx*

4. Whoever transgresses the bounds of the inheritance is warned of the torment of Hell.

5. Allah has specified the heirs to each left property.

6. Whatever the size or price of the left property is, both men and women will inherit it.

7. The share of a man is proportional to two women's share. The share of a woman is taken as the reference in determining the share of a man.

8. The siblings of the deceased would receive a share if and only if the deceased is childless.

9. Five individuals within the bounds would always inherit left property and they are son, daughter, father, mother, and spouse.

10. If only one heir is alive, she/he would receive all the (distributable) left property of the deceased, whether she/he is a daughter or a wife or a brother.

11. Except eight close relatives mentioned in the list of heirs within the bounds, no one would receive any share from the left property. However, if in an exceptional case none of these eight individuals is alive, then the Islamic scholars would determine the heirs based on the research on the Quranic verses.

12. The sum of the shares is not necessarily always be unity.

13. In many cases, the conventional Muslim laws of inheritance contradicts Quranic verses by altering the fixed share and by incorporating heirs from the outside of the boundaries (Hudud).

APPENDIX A

Brief account of share of inheritors

Given below is a brief outline of the detailed discussion of the shares of inheritors presented in sections 5.1 through 5.5. For the ease of understanding, the shares of parents, spouse, offspring and siblings have been shown in distinct tables. In each table, the shares of inheritors, corresponding conditions, and comments including the equation number, mentioned in the main body of the paper, are given. Usually, in these tables, each share implies the share of a single inheritor. In some places, however, an oblique sign is used to imply the share of one or more than one heir.

Table-A1: share of parents

Sl.	Heir (One)	Share	Condition (deceased)	Corresponding equation number	Comment
1	mother	1/6	Child/children is alive	(1)	Condition and share are mentioned in the Quran
		1/3	Has no child	(3)	
		1/6	Has no child and has more than two siblings	(4)	
2	father	1/6	* Child/children is alive	(2)	* Condition and share are mentioned in the Quran **As per the general principle, the share is determined by comparing with that of mother (Section 5.5.2)
		2/3	** has no child	(21)	
		1/3	** Has no child and has more than two siblings	(22)	

Table-A2: Share of spouse

Sl.	Heir (One/ More)	Share	Condition (deceased)	Corresponding equation number	Comment
1	wife/ wives	1/4	Has no child	(7)	

		1/8	Child/children is alive	(8)	a) Condition and share are mentioned in the Quran b) If there are more than one wife, their share would be equally distributed among themselves (Section 5.2)
2	Husband (one)	1/2	Has no child	(5)	Condition and share are mentioned in the Quran
		1/4	Child/children is alive	(6)	

Table-A3: Share of offspring

Sl.	Heir (One/more)	Share	Condition (deceased)	Corresponding equation number	Comment
1	Daughter	½	If heir is a daughter	(9)	(a) Share of one or more than one

		2/3	If heirs are two or more than two daughters	(10)	woman is mentioned in the Quran as a generalized principle (Section 5.3)
					(b) If there are more than one daughter, their share would be equally distributed among themselves.
2	Son (one)	1	If one daughter is alive or if there is no daughter (0 ≤ daughter ≤1)	(18) and (19)	As per the general principle, the share of a son is determined by comparing with that of a daughter (Section 5.5.1)
		(4/3)/ x, were, x = no. of living daugh ters	If the number of daughters is two or more (daughter > 1)	(20)	

Table-A4: Share of siblings

Sl.	Heir (One/ more)	Share	Condition (deceased)	Corresponding equation number	Comment
1	Sister (one)	1/6	a) Having no child b) At least one parent being alive c) Among siblings, only one sister being alive	(11)	Share and condition are mentioned in the Quran
2	Sisters	1/3	a) Having no child b) At least one parent being alive c) Among siblings, only more than one sister being alive	(13)	1) Share and condition are mentioned in the Quran 2) The share of sisters would be equally distributed among themselves (Section 5.4)
3	Sister (one)	1/2	a) Having no child b) Not having parents	(16)	1) Share and partial conditions are mentioned in the Quran 2) The condition (b)

Sl.	Heir (One/ more)	Share	Condition (deceased)	Corresponding equation number	Comment
			c) If one sister being alive		has been determined logically
4	Sisters	2/3	a) Having no child b) Not having parents c) If more than one sister inherit	(17)	1) Share and partial conditions are mentioned in the Quran 2) The condition (b) has been determined logically 3) Even if the number of sisters is more than two, that share is 2/3 has been determined by maintaining similarity with the general principle (Section 5.4) 4) Share of sisters would be equally distributed

Sl.	Heir (One/ more)	Share	Condition (deceased)	Corresponding equation number	Comment
					among themselves
5	Brother (one)	1/6	a) Having no child b) At least one parent being alive c) Among siblings, only one brother being present	(12)	share and conditions are mentioned in the Quran
6	Brothers	1/3	a) Having no children b) At least one parent being alive c) Among siblings, only more than one brother being present	(14)	a) Share and conditions are mentioned in the Quran b) Share of brothers would be equally distributed among themselves (Section 5.4)
7	Brother (one)	1	a) Having no child	(23) and (24)	1) The share of one brother has been determined by

Sl.	Heir (One/ more)	Share	Condition (deceased)	Corresponding equation number	Comment
			b) Not having parents c) Having no or one sister		comparing with that of a sister for the conditions mentioned in (a) and (b) 2) If there are more than one brother, the share of a brother is to be multiplied by the number of brothers, to find their total share.
		$2 \times (2/3) \times 1/x$. x = No. of sisters present	a) Having no child b) Not having parents c) More than one sister being present	(25)	1) To determine the share of one brother the share of more than one sister, for the conditions mentioned in (a) and (b), is to be multiplied by 2 and divided by

Sl.	Heir (One/ more)	Share	Condition (deceased)	Corresponding equation number	Comment
					the number of sisters 2) To find the share of more than one brother, the share of one brother is to be multiplied by the number of brothers
8	siblings	1/3	a) Having no child b) At least one parent is alive c) More than one sibling being present and among them at least one must be brother and one must be sister	(15)	1) The shares of siblings is to be determined by applying the general principle (the share of a man is proportional to the share of two women)

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