

HSC 9488 Paper 2

2.2 Family Life

Cambridge Syllabus

Content

- opinions regarding marriage (*nikah*) to relatives and those of other faiths
- freedom of choice of marital partners and conditions for divorce (*talaq*)
- questions of inheritance, in particular shares for female family members.

Cambridge Resources:

Possible sources:

<http://shafiiifqh.com/3/45/the-marriage-in-islam-series-1-the-integrals-of-the-marriage-contract>

<https://faizymca.wordpress.com/2014/11/13/nikah-in-islamic-people-s-life/>

<https://hanafilegalrulings.blogspot.com/2017/01/minimum-requirement-for-nikkah-procedure.html>

www.al-islam.org/five-schools-islamic-law-allamah-muhammad-jawad-maghniyyah/divorce

www.islam101.com/sociology/inheritance.htm

<https://yaqeeninstitute.org/en/nazir-khan/women-in-islamic-law-examining-five-prevalent-myths/>

Students' Notes

Opinions regarding marriage (*nikah*) to relatives and those of other faiths

The actual marriage ceremony is quite simple. A day is chosen (preferably as soon as possible after the engagement) and announced. The prophet (upon him be peace) encouraged that marriages should be announced well, so that the community learns of this communion and do not look at the couple with suspicion when seen together.

Thereafter, the following should be observed for the actual ceremony:

1. The best time is a Friday after the 'Asar prayer in the *masjid*.
2. Scholars and other pious people should be invited to gain the blessing of their presence and their du'as.
3. The *nikah* should be performed by a pious person.
4. Two witnesses should be chosen and present at the gathering.
5. The marriage payment [dowry or *mahr*] should be stipulated beforehand.
6. The bride should preferably send a *wali* (her father, uncle, brother or any such elder) to represent her. In the Hanafi school, the consent of a mature bride is necessary and she cannot be married off without it.
7. When the bride grants her *wali* [representative] the permission to marry her to the groom, it is preferable to have two people (from among her *mahrims*) to witness this also.
8. The *sunna khutba* [sermon] will be recited first by the *imam* performing the marriage.
9. After the *khutba* the *imam* will ask the representative (1) if he gives consent to the bride's (taking her complete name) marriage (2) to the groom (again taking the complete name) (3) for the stipulated amount of marriage payment (4) in the presence of the two witnesses. If the representative consents, then the *imam* turns to the groom and ask him if he accepts the bride (taking her name) in his marriage for the stipulated amount of marriage payment. The groom has to reply in complete terms such as, "I accept her in my marriage" or "I have accepted her in my marriage" or "I do marry her." It is preferable that he say this and not just "I do" or "I accept."
10. The *imam* should then recite the following *du'a* ("Baarak Allahu laka wa baaraka 'alayka wa jama'a baynakuma bikhayr.") (May Allah bless you and have His blessing descend upon you and unite you in goodness.). Thereafter, he will make other du'as for the couple and those present.
11. It is then *sunna* the next day or the day after once the couple have consummated their marriage or entered into privacy together to provide a *walima* reception.

12. Some *masjids* and *imams* have the legal capacity to solemnize a marriage which is then recognized by the state, county or local council.

The Marriage Contract and its Conditions

The schools also agree that a marriage contract is valid when recited by the bride or her deputy by employing the words, *ankahtu* or *zawwajtu* (both meaning. I gave in marriage) and accepted by the groom or his deputy with the words, '*qabiltu*' (I have accepted) or '*raditu*' (I have agreed).

The Hanafi's say: A marriage contract is valid if recited by any word conveying the intention of marriage. The Maliki's and the Hanbali's say: The contract is valid if recited by using the words *al-nikah* and *al-zawai* or their derivatives. The Shafi'i scholars consider it *wajib* that the words used in the contract should be either the derivatives of the root *al-zawaj* or that of *al-nikah*. The Shafi'i and the Hanbali schools mention 'immediacy' as a condition for a marriage contract. The Malikis consider a minor delay inconsequential, such as a delay caused due to the recital of a short sermon or the like of it. The Hanafi school is of the opinion that immediacy is not necessary. All the schools concur that the contract can be recited in any language when it is impossible to recite it in Arabic.

Witnesses

The Shafi'i, the Hanafi and the Hanbali schools concur that the presence of witnesses is a necessary condition for a valid contract. The Hanafi school considers as sufficient the presence of two men or a man and two women. However, if all the witnesses are women, the contract is not valid. The Shafi'i and the Hanbali schools consider as necessary the presence of two male Muslim witnesses. According to the Malikis, the presence of witnesses is not necessary at the time of the contract but their (2 witnesses) presence is necessary at the time when marriage is to be consummated. If the marriage is consummated without the witnesses, the contract becomes void compulsorily, and this is considered as amounting to an irrevocable divorce.

Wilayah over a Mature and Sane Girl

The Shafi'i, the Maliki and the Hanbali schools are of the opinion that the *wali* (guardian) has the sole authority with respect to the marriage of his sane and major female ward if she is a maiden. But if she is a *thayyib* (that is, a girl who has had sexual intercourse), his authority is contingent on her consent. Neither he can exercise his authority without her consent, nor she can contract marriage without his permission. It is *wajib* that the *wali* take the responsibility of concluding the contract, which would not conclude if the woman recites it, though it is essential that she consent.

The Hanafis regard a sane, grown-up female as competent to choose her husband and to contract marriage, irrespective of her being a maiden or a *thayyib*. No one has any authority over her, nor any right to object, provided she chooses one her equal and does not stipulate less than a proper dower (*mahr al-mithl*) for the marriage. If she marries someone who is not her equal, the *wali* has the right to object and demand the annulment of the contract by the *qadi*, and if she marries her equal but for less than the proper dower, the *wali* has the right to demand annulment if the husband does not agree to a proper dower. (Abu Zuhrah, *al-'Ahwal al-shakhsiyyah*)

Al-Kafa'ah (Equality)

The meaning of "*al-Kafa'ah*", according to those who consider it as important in marriage, is that the man be an 'equal' of the woman in certain things. Moreover, they require *kafa'ah* of men only, because it is approvable for a man to marry a woman lower in status as against a woman doing the same. The Hanafi, the Shafi'i and the Hanbali schools concur in requiring *kafa'ah* in religion (Islam), freedom (i.e. in his not being a slave), profession and lineage. These schools differ regarding *kafa'ah* in prosperity and wealth. The

Hanafi and the Hanbali schools recognize it, while the Shafi'i school does not. The Maliki schools do not accept the notion of *kafa'ah* except in religion.

Al- Mahr

Mahr is one of the rights of a wife established in the Qur'an and the Sunnah, and on which there is consensus (*ijma'*) among Muslims. The *mahr* is agreed by the couple and specified by them in the contract. This *mahr* does not have any upper limit, by consensus of all the schools. But the schools differ regarding the lower limit.

The minimum *mahr* according to the Hanafi is ten dirhams, and a contract concluded for a lesser amount is valid and the minimum-i.e. ten dirhams-shall be payable. The Malikis have said: The minimum is three dirhams. Therefore, if something less is specified and later the marriage is consummated, the husband will pay her three dirhams; if it has not been consummated, he has a choice between giving her three dirhams or dissolving the contract by paying her half the specified *mahr*. The Shafi'i the Maliki and the Hanbali schools hold that if a father concludes the marriage of his pauper son, he shall be liable for payment of *mahr* even if the son be a major and the father acts as his *wali* for the marriage as his son's deputy. If the father dies before *mahr* is paid, which was *wajib* upon him, it shall be paid out of his legacy. The Hanafi school observes: The payment of *mahr* is not *wajib* upon the father, regardless of whether the son is a well-to-do person or a pauper, a major or a minor (*al-'Ahwal al-shakhiyyah* by Abu Zuhrah).

Nikah With The People of The Book

In Islam, "People of the Book" are the Jews and the Christians, those who believe in the Books of Allah like Taurat and Injil revealed to Prophets Musa and Isa respectively. Marriage with women of the people of the Book is permitted in Islam according to the following injunction in the Qur'an:

"This day are all things good and pure made lawful to you. The food of the people of the Book is lawful unto you and yours is lawful unto them. Lawful unto you in marriage are not only chaste women who are believers, but chaste women among the people of the Book revealed before your time, when you give them their due dowers, and desire chastity and not lewdness nor secret intrigues" (5: 5)

There is a consensus of opinion of the Ulama of the Ahl al-Sunnah Wal-Jama'ah that marriage with Jews and Christian women is permitted as was the practice of the Companions of the Prophe (Swahabah) like Uthman, Talha, Ibn Abbas, Hudhaifah and their followers (tabi'un) like Saad bin al-Musayyab, Said bin Jubair, Al-Hasan, Mujahid, Tawus, Akramah and others.

In spite of the practice of the Swahabah, and the Tabi'un, Abdullah bin Umar was of the opinion that one should not marry a Jewish or a Christian woman. He used to say: "Allah has forbidden to marry polytheists, and I do not understand anything other than greater polytheism when a woman says that her Lord is Isa who is a servant from the servants of Allah." (*Sayyid Sabiq, Fiqh al-Sunnah. op. cit. 6, pp. 208-209*) Therefore, marriage with such ladies is permitted but is generally discouraged as *Makruh*.

It is seen in many such marriages the food problems, when the mother even at times brings forbidden food and children partake of it. Likewise, she would sip wine as part of her religious ritual, and the habit slowly finds its way into the house. In some houses, it is seen that Christmas and Muslim festivals are celebrated simultaneously. In extreme cases, boys of such marriages bear Muslim names, while girls bear the names common among the Christians and Jews.

If there is a good number of Muslim women to get married with, in any given country, it will be considered unlawful, according to the *Ijtihad* of certain Ulama, (*Al-Qaradawi, Yusuf, Al-Halal wal Haram fil Islam, 1977*

p. 245) to marry the Kitabiyyah women. Since Muslim women cannot marry the kitabi men, who will marry them in those circumstances? It is better then, that Muslim men marry Muslim women. The jurists of the four schools of Islamic jurisprudence have discussed the marriage with the Kitabiyyah women and given their juristic views.

According to the Hanafi school it is unlawful to marry a Kitabiyyah women if she is in the country which happens to be an “abode of war” (*Dar al-Harb*) because that can open up a door to mischief. In such conditions, the children by that marriage will be more inclined towards the religion of their mother. (*Kitab al-Fiqh al-Madhab al-Arbiah, op. cit., vol. 4, p. 76*)

The Maliki school on the other hand, has two opinions. The first is that the marriage with a Kitabiyyah is completely disapproved (*makruh*) whether she is a Dhimmi or one belonging to the abode of war. The dislike for a woman of the latter category is greater. The second opinion is that there is no complete disapproval in marrying a Kitabiyyah because the Qur’anic words has given a tacit approval. They show disapproval of such a marriage in the abode of Islam because it is not forbidden for a Kitabiyyah woman to drink wine or eat the flesh of a pig or going to the church and this affects the religious belief and behaviour of her children. It is not essential for a Kitabiyyah that both of her parents are *ahl al-kitab*. Her marriage will be valid even if her father is a *kitabi* and her mother is an idol-worshipper.

The Shafi’i and the Hanbali schools believe that both her parents must be *ahl al-kitab* in order to have a valid marriage. If her father is a *kitabi* and her mother is an idol-worshipper the marriage is unlawful even though she has reached the age of puberty and has accepted the religion of her father. (*Ibid., p. 77*)

Prohibited marriages

The Quran states:

O ye who believe! It is not lawful for you to inherit women forcefully. And do not marry women to whom you father has ever married except what has passed. Indeed, it was lewdness, disbelief, and a bad way. Prohibited to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, brother's daughters, sister's daughters, your mothers that are those who suckled you, your sisters from suckling, mothers of your women, your step-daughters in your guardianship from your women you have entered upon but if you have not entered upon them then there is no blame on you, women of your sons from your loins, and that addition of two sisters (in a wedlock) except what has passed. Surely God is Forgiving, Merciful. (4:19–23)

Prohibitions based on consanguinity

Some relations are prohibited because of consanguinity, i.e. kinship or relationship by blood, viz. mothers, daughters, sisters, paternal aunts, maternal aunts and nieces (whether sister's or brother's daughters). In this case, no distinction is made between full and half relations, both being equally prohibited. Distinction is however made with step relations i.e. where both the biological mother and father of a couple wishing to marry are separate individuals for both parties, in which case it is permitted. The word "mother" also connotes the "father's mother" and "mother's mother" all the way up. Likewise, the word "daughter" also includes the "son's daughter" and "daughter's daughter" all the way down. The sister of the maternal grandfather and of the paternal grandmother (great aunts) are also included on equal basis in the application of the directive.

Prohibitions based on suckling

Marriage to what are sometimes described as foster relations in English are not permitted, although the concept of "fosterage" is not the same as is implied by the English word. The relationship is that formed by suckling from the breast of a wet nurse. This is what is meant by "fosterage" in Islam in the quotation below. In Islam, the infant is regarded as having the same degree of affinity to the wet nurse as in consanguinity, so when the child grows up marriage is prohibited to those related to the wet nurse by the same degree as if to the child's own mother.

Ahadith (reports) confirm that fosterage does not happen by a chance suckling, it refers to the first two years of a child's life before it is weaned. Islahi writes that "this relationship is established only with the full intent of those involved. It only comes into being after it is planned and is well thought of".

Prohibitions based on marriage

The daughter-in-law is prohibited for the father, and the mother-in-law, the wife's daughter, the wife's sister and daughters of the wife's siblings (nieces), the maternal and paternal aunts of the wife are all prohibited for the husband. However, these are conditional prohibitions:

1. Only the daughter of that wife is prohibited with whom one has had conjugal contact.
2. Only the daughter-in-law of a real son is prohibited.
3. The sister of a wife, her maternal and paternal aunts and her brother's or sister's daughters (nieces) are only prohibited if the wife is in wedlock with the husband.

Prohibition based on religion

The Quran states: Do not marry polytheist woman until she believes; a slave believing woman is better than polytheist women though she allures you; Do not marry (your girls) to polytheist man until he believes: A man slave who believes is better than a polytheist man, even though he allures you. They do (but) beckon you to the Fire. But God beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: so that they may understand. (2:221)

O ye who believe! When there come to you believing women refugees, examine (and test) them: God knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful wives for the Unbelievers, nor are the Unbelievers lawful husbands for them. (60:10)
It is lawful for Muslim men to marry Jewish or Christian women but not a polytheist woman (Quran 5:5).

Prohibited marriage partners

- Marriage between people of the same sex
- Marriage between a man and his sister, half-sister, foster sister, mother, stepmother, foster mother, wife's mother, aunt, grandmother, great aunt, great-grandmother, etc.
- Marriage between a woman and her father, stepfather, husband's biological father, uncle, grandfather, great uncle, great-grandfather, etc.
- Marriage of a man with women who are sisters or stepsisters or foster sisters of each other (except if marrying one who was separated from her husband by divorce or death)
- Marriage of a man with women who are sisters or stepsisters or even cousins of his mother or father.

Freedom of choice of marital partners and conditions for divorce (*talaq*)

Criteria for Selecting a Marriage Partner

Normally the criteria for selecting matrimonial mates are many: wealth, beauty, rank, character, congeniality, compatibility, religion, etc. The Quran enjoins Muslims to select partners who are good and pure (*tayyib*): "Women of purity are for men of purity, and men of purity are for women of purity" (Quran 24:26)

Prophet Muhammad, peace and blessings be upon him, recommended Muslims to select those partners who are best in religion (*din*) and character: "A woman may be married for four reasons: for her property, for her rank, for her beauty, and for her religion (and character). So marry the one who is best in the religion and character and prosper". (Bukhari and Muslim)

Prophet Muhammad, peace and blessings be upon him, assured the bounty of Allah to those who wish to get married and live a pure and clean life. "Three groups of people Allah obliged Himself to help them: Mujahid in the cause of Allah, a worker to pay his debt, and the one who wants to marry to live a chaste life" (Tirmidhi).

Freedom to Choose a Marriage Partner

Islam has given freedom of choice to those who wish to get married. The mutual choice of the would-be-spouses is given the highest consideration: "do not prevent them from marrying their husbands when they agree between themselves in a lawful manner" (Quran 2:232)

The process of mate selection should be a function of a healthy balance between the freedom of choice of the would-be-spouses and consideration of the influence and consent of the parents/guardians. The freedom of choice of those who wish to get married should not preclude the influence and consent of the parents/guardians nor should the parents/guardians ignore the wishes and consent of the would-be-spouses.

Falling in love is not a pre-condition for marriage in Islam. However, for the purpose of selecting an appropriate mate, the would-be-spouses are allowed to see and/or talk to each other. Prophet Muhammad (s) recommended: "When one of you seeks a woman in marriage, and then if he is able to have a look at whom he wishes to marry, let him do so". (Abu Dawood)

The would-be-spouse are allowed to see each other for matrimonial purposes under the direct supervision of their mahram relatives. This provision is expected to be conceived and executed with piety and modesty.

Prophet Muhammad, peace and blessings be upon him, instructed: "No man has the right to be in the privacy with a woman who is not lawful for him. Satan is their third party unless there is a mahram". (Ahmad)

The Divorcer (*al-Mutalliq*)

A divorcer should possess the following characteristics:

1. Adulthood: Divorce by a child is not valid, even if of a discerning age (*mumayyiz*), according to all the schools except the Hanbali, which observes: Divorce by a discerning child is valid even if his age is below ten years.
2. Sanity: Divorce by an insane person is not valid, irrespective of the insanity being permanent or recurring, when the divorce is pronounced during the state of insanity. Divorce by an unconscious person and one in a state of delirium due to high fever is also not valid. As for intoxication, the four schools remark: The divorce is valid if the divorcer has voluntarily consumed an unlawful intoxicant. But if he drinks something

permissible and is stupefied, or is coerced to drink, the divorce does not materialize. Divorce by a person in a fit of anger is valid if the intention to divorce exists. But if he loses his senses completely, the rule which applies to an insane person will apply to him.

3. Free volition: All the schools except the Hanafi concur that divorce by a person under duress does not take place. The Hanafis say: Divorce by a person under duress is valid.

4. Intention: Abu Zuhrah says (page 283): The Hanafi school considers divorce by all persons except minors, lunatics and idiots as valid. Thus divorce pronounced by a person in jest or under intoxication by an unlawful intoxicant, or under duress, is valid. On page 286 he writes: It is the accepted view of the Hanafi school that a divorce by mistake or in a state of forgetfulness is valid. On page 284 he observes: Malik and al-Shafi'i concur with Abu Hanifah and his followers regarding a divorce pronounced in jest, while Ahmad differs and regards such a divorce as invalid.

The Divorcee (al-Mutallaqah)

In *al-Mughni* (vol.7, p.98, 3rd.ed.) the author states: "The meaning of a *sunnah* divorce (*talaq al-sunnah*) is a divorce in consonance with the command of God and His Prophet (S); it is divorce given during a period of purity in which intercourse with her has not occurred." He continues (p. 99): "A divorce contrary to the *sunnah* (*talaq al-bid'ah*) is a divorce given during menses or during a period of purity in which she has been copulated with. But if a person pronounces such a divorce, he sins, though the divorce is valid according to the view generally held by the scholars.

The schools allow divorce in any manner in which there is an indication of it, either by oral word or in writing, explicitly or implicitly (such as when the husband says: "You are *haram* for me", or "You are separated" or "Go, get married", or "You are free to go wherever you want," or "Join your family," and so on). Similarly, these schools allow an unconditional as well as a conditional divorce (such as when the husband says: "If you leave the house, you are divorced," or "If you speak to your father you are divorced," or "If I do this, you are divorced," or "Any woman I marry, she is divorced:" in the last case the divorce takes place as soon as the contract of marriage is concluded!). There are various other pronouncements through which divorce is effected, but our discussion does not warrant such detail. These schools also permit a divorce in which the wife or someone else has been authorized to initiate it. They also allow a triple divorce by the use of a single pronouncement. The legists of these schools have filled many a long page with no result except undermining the foundation of the family and letting it hang in the air.

The Triple Divorcee

The schools concur that a husband who divorces his wife thrice cannot remarry her unless she marries another person through a valid *nikah*, and this second person consummates the marriage, in accordance with verse 230 of *Surat al-Baqarah*: 'So if he divorces her, she shall not be lawful to him afterwards, until she marries another husband' (2:230)

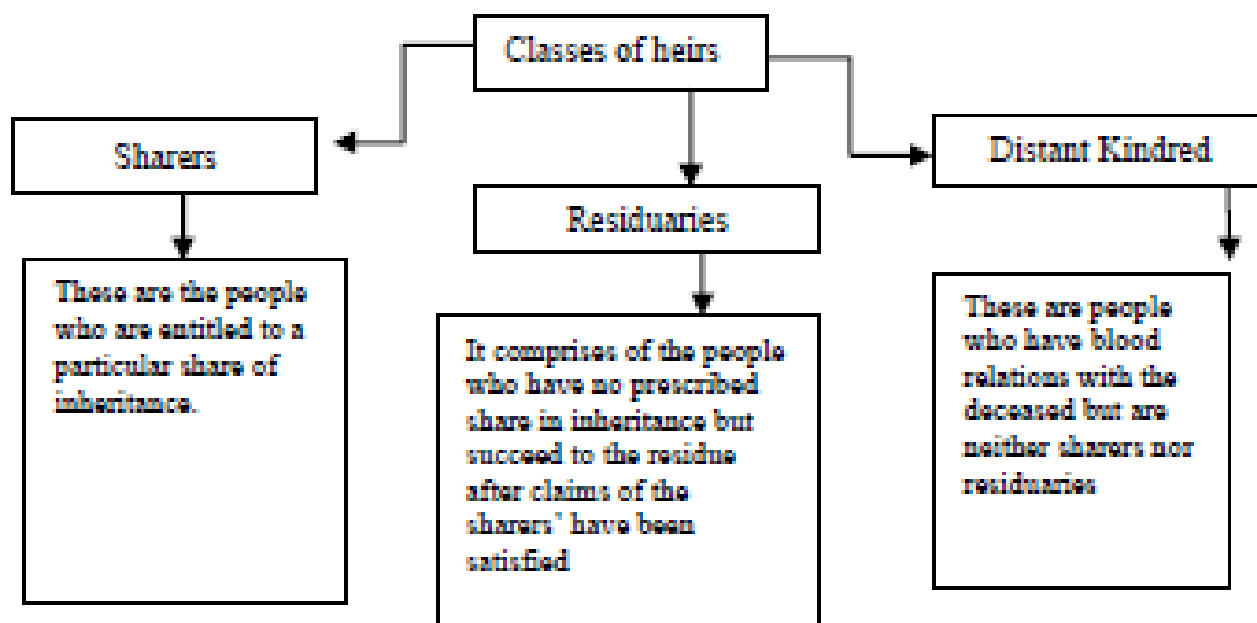
The Maliki schools consider it necessary that the person who marries her (*muhallil*) be an adult. The Hanafi, the Shafi'i and the Hanbali schools consider his capacity for intercourse as sufficient, even if he is not an adult. The Hanbali schools state: If in a marriage contract *tahlil* (causing the woman to become permissible for her former husband to remarry) is included as a condition (such as when the second husband says, "I am marrying you to make you *halal* for your divorcer), the condition is void and the contract valid. But the Hanafis add: If the woman fears that the *muhallil* may not divorce her after the *tahlil*, it is permissible for her to say, "I marry you on the condition that the power to divorce be in my hands," and for the *muhallil* to say, "I accept this condition." Then the contract will be valid and she will be entitled to divorce herself whenever she desires. But if the *muhallil* says to her: "I marry you on the condition that your affair (of divorce) be in your own hands," the contract is valid and the condition void.

The Maliki legists consider it necessary that the second husband (*muhallil*) have intercourse with her in a lawful manner (such as when she is not menstruating or having *nifas*, and while both are not fasting a Ramadan fast).

Whatever be the case, when a divorcee marries another husband and is separated from him, either due to his death or by divorce, and completes the *'iddah*, it becomes permissible for the first husband to contract a new marriage with her. Then, if he again divorces her thrice, she will become *haram* for him until she marries another. This is how she will become *haram* for him after every third divorce, and will again become *halal* by marrying a *muhallil*, even if she is divorced a hundred times.

Questions of inheritance, in particular shares for female family members.

Classes of Heirs According to Sunni Law of Inheritance:



Relationship with the deceased	Share in property (In accordance with Sunni law)
Daughter	In case of brother(s): 1/2 of the share of the brother. In case of only daughter(s): 2/3 of the total inheritance. The remaining is directed towards the residuary class.
Wife	In case of children: 1/8 th of the property. In case of no children: 1/4 th of the deceased's property.
Mother	Inherits 1/6 th of the property in some cases and 1/3 rd in others.

How Is The Wealth Of The Dead Distributed According To Shariah? = Taqseem-E-Meeras

The rules for division of estate of the deceased among inheritors are unique in Islam.

Note: To use this table, the reader should first ascertain whether the deceased left a wife or husband, and if she or he survived, should look under the appropriate heading. Only in default of either should search be made under "sons and daughters", "father and mother" and the rest, and then in the order given in the first margin. In each instance it is supposed that there are no nearer relations than those named.

If a person dies leaving	
Division of Real and Personal Property	
WIFE:	
Wife and no relations	$\frac{1}{4}$ to wife, $\frac{3}{4}$ to the Bait-ul-mal(1)
Wife and son (sons)	$\frac{1}{8}$ to wife, rest to son (sons equally)
Wife, son and daughter	$\frac{1}{8}$ to wife, $\frac{7}{12}$ to son, $\frac{7}{24}$ to daughter (2)
Wife, two sons and two daughters	$\frac{1}{8}$ to wife, $\frac{7}{24}$ to each son and $\frac{7}{48}$ to each daughter. (2)
Wife and one daughter	$\frac{1}{8}$ to wife, $\frac{1}{2}$ to daughter and $\frac{3}{8}$ to Bait-ul-mal.
Wife and daughters	$\frac{1}{8}$ to wife, $\frac{2}{3}$ to daughters and $\frac{5}{24}$ to Bait-ul mal
Wife, daughter and one son's son (h.l.s.)	$\frac{1}{8}$ to wife, $\frac{1}{2}$ to daughter, rest to son's son
Wife, daughters and one son's son (h.l.s.)	$\frac{1}{8}$ to wife, $\frac{2}{3}$ to daughters equally, rest to son's son
Wife, daughter, one son's son and one son's daughter	$\frac{1}{8}$ to wife, $\frac{1}{3}$ to daughter, $\frac{1}{4}$ to son's son and $\frac{1}{8}$ to son's daughter. (3)
Wife, daughter and son's daughters	$\frac{1}{8}$ to wife, $\frac{1}{2}$ to daughter, $\frac{1}{6}$ to son's daughters equally and rest to the Bait-ul-mal.
Wife, daughters and one son's daughter	$\frac{1}{8}$ to wife, $\frac{2}{3}$ to daughters equally and rest to Bait-ul-mal
Wife, daughter and three full brothers	$\frac{1}{8}$ to wife, $\frac{1}{2}$ to daughters, $\frac{1}{8}$ to each brother.
Wife, daughters and two paternal uncles	$\frac{1}{8}$ to wife, $\frac{2}{3}$ to daughters equally and $\frac{5}{48}$ to each uncle.
Wife, daughters and four true grandmothers	$\frac{1}{8}$ to wife, $\frac{2}{3}$ to daughters equally and $\frac{1}{6}$ to the grandmothers equally and the rest to the Bait-ul-mal.
Wife, son and father (h.h.s.)	$\frac{1}{8}$ to wife, $\frac{1}{4}$ to father, rest to son.
Wife, daughter and mother	$\frac{1}{8}$ to wife, $\frac{1}{6}$ to mother and $\frac{1}{2}$ to daughter. Rest to Bait-ul-mal.
Wife, daughters, father and mother	$\frac{3}{27}$ to wife, $\frac{4}{27}$ each to father and mother, $\frac{16}{27}$ to daughters (4)
Wife, father and mother	$\frac{1}{4}$ to wife, $\frac{1}{2}$ to father and $\frac{1}{4}$ to mother (5)
Wife, four full brothers and two full sisters	$\frac{1}{4}$ to wife, $\frac{6}{40}$ to each brother and $\frac{3}{40}$ to each sister. (6)
Wife, four true grandmothers and	$\frac{1}{4}$ to wife, $\frac{1}{24}$ to each grandmother and $\frac{7}{24}$ to each uncle.

HEIR	%	SHARE
DAUGHTER	1/2	IF ONLY ONE MUSLIM DAUGHTER AND NO MUSLIM SONS
2 OR MORE DAUGHTERS	SHARE 2/3 EQUALLY OF WHAT REMAINS	IF 2 OR MORE MUSLIM DAUGHTERS AND NO MUSLIM SONS, THEY SHARE 2/3 EQUALLY
2 OR MORE DAUGHTERS	1/2 SHARE OF GERMANE BROTHER	WHEN THERE ARE BOTH GERMANE MUSLIM SONS AND DAUGHTERS, THE DAUGHTERS GET 1/2 THE SHARE OF THEIR BROTHERS
2 OR MORE DAUGHTERS	1/2	WHEN ONLY ONE GERMANE DAUGHTER AND ONE OR MORE AGNATIC GRANDDAUGHTERS
DAUGHTER	3/4	WHEN THERE IS ONLY THE FATHER OR MOTHER AND ONE DAUGHTER, THE ESTATE WILL BE DIVIDED INTO FOUR PARTS. 1/4 IS TAKEN BY THE FATHER OR THE MOTHER, AND THE REMAINING 3/4 GOES TO THE DAUGHTER.

DAUGHTERS	THEY SHARE 4/5 EQUALLY	WHEN THERE IS THE FATHER OR MOTHER AND SEVERAL DAUGHTERS, THE PROPERTY IS DIVIDED INTO 5 PARTS. 1/5 IS TAKEN BY THE FATHER OR THE MOTHER, AND THE REMAINING 4/5 GOES TO THE DAUGHTERS.
DAUGHTERS	OUT OF THE 5/6, THE DAUGHTERS GET HALF THE SHARE OF THE SONS	WHEN THE HEIRS ARE A FATHER OR MOTHER (WHO GETS 1/6) AND SEVERAL SONS AND DAUGHTERS, 5/6 ARE DIVIDED AMONG THEM IN SUCH A MANNER, THAT EACH SON GETS DOUBLE THE SHARE OF EACH DAUGHTER.
DAUGHTERS	OUT OF THE 4/6, THE DAUGHTERS GET HALF THE SHARE OF THE SONS	WHEN THE HEIRS ARE THE FATHER, MOTHER (WHO SHARE 2/3) AND SEVERAL SONS AND DAUGHTERS, 4/6 IS DIVIDED AMONG THEM SO THAT EACH SON GETS DOUBLE THE SHARE OF EACH DAUGHTER.

DAUGHTER	100%	WHEN SHE IS THE ONLY ONE HEIR, SHE GETS THE ENTIRE INHERITANCE (1/2 FROM HER QURANIC SHARE AND THE REMAINING 1/2 AS ASABA: BECAUSE, THERE ARE NO OTHER HEIRS TO TAKE THE RESIDUE)
DAUGHTER	3/5	WHEN THERE IS ONLY THE FATHER, MOTHER, AND ONE DAUGHTER (THE DECEASED DOES NOT HAVE 2 CONSANGUINE BROTHERS, OR 4 CONSANGUINE SISTERS, OR 1 CONSANGUINE BROTHER, AND 2 CONSANGUINE SISTERS, THE ESTATE WILL BE DIVIDED INTO 5 PARTS, OUT OF WHICH THE FATHER AND THE MOTHER TAKE 1/5 SHARE EACH, AND THE REMAINING 3/5 SHARES ARE TAKEN BY THE DAUGHTER.

HEIR	%	SHARE
1 WIFE OR UP TO 4 WIVES	1/4	WHEN NO DESCENDENTS EXIST AMONG WALAD (MUSLIM CHILDREN OR AGNATIC MUSLIM GRANDCHILDREN - SONS' SON OR SON'S DAUGHTER)
1 WIFE OR UP TO 4 WIVES	1/8	WHEN THERE ARE MUSLIM CHILDREN OR MUSLIM AGNATIC GRANDCHILDREN (SONS' SON OR SON'S DAUGHTER) * DAUGHTER'S CHILDREN ARE NOT ENTITLED TO INHERIT * WHEN A WOMAN MARRIES A MAN DURING HER FINAL ILLNESS AND DIES, HER HUSBAND WILL INHERIT EVEN IF THE MARRIAGE WAS NOT CONSUMATED * WHEN A HUSBAND DIES DURING THE IDDAH PERIOD, THE WIFE WILL INHERIT; BUT, IF ONE OF THEM DIES AFTER THE PERIOD OR DURING THE PERIOD OF WAITING OR IRREVOCABLE DIVORCE, THE OTHER WILL NOT INHERIT

1 WIFE OR UP TO 4 WIVES	EQUALLY DIVIDE THE ALLOTTED SHARE	WHEN THERE ARE TWO OR MORE WIVES, THEY MUST DIVIDE THE ALLOTTED SHARE EQUALLY; I.E., THE SHARE AWARDED TO 1 WIFE MUST BE DIVIDED EQUALLY AMONG THE OTHER WIVES
HEIR	%	SHARE
HUSBAND	1/2	IF NO DESCENDENTS EXIST AMONG MUSLIM CHILDREN OR MUSLIM AGNATIC GRANDCHILDREN (WALAD) - (SONS' SON OR SON'S DAUGHTER)
HUSBAND	1/4	WHEN ENTITLED DESCENDENTS SUCH AS MUSLIM CHILDREN OR MUSLIM AGNATIC GRANDCHILDREN (WALAD) EXIST (SONS' SON OR SON'S DAUGHTER)
HUSBAND	INHERITS	IF A WOMAN IS GIVEN A REVOCABLE DIVORCE, AND SHE DIES DURING THE WAITING PERIOD OF DIVORCE (IDDAH), HER HUSBAND INHERITS FROM HER.

HEIR	%	SHARE
AGNATIC GRAND-DAUGHTER	1/2	WHEN THERE IS ONLY A SINGLE AGNATIC GRANDDAUGHTER HER SHARE IS A FIXED ONE-HALF
AGNATIC GRAND-DAUGHTER	RECEIVES SHARE FROM THE GERMANE DAUGHTER	IF NO MUSLIM GERMANE DAUGHTERS EXIST
AGNATIC GRAND-DAUGHTERS	THEY SHARE 2/3 EQUALLY	WHEN THERE ARE TWO OR MORE AGNATIC GRANDDAUGHTERS AS THE ONLY HEIRS
AGNATIC GRAND-DAUGHTER	1/6	WHEN A (1) GERMANE DAUGHTER EXIST ALONG WITH AN AGNATIC GRANDDAUGHTER
AGNATIC GRAND-DAUGHTERS	1/2 SHARE OF AGNATIC GRANDSONS	IF THERE ARE ONLY AGNATIC GRANDSONS AMONGST THE HEIRS ALONG WITH THE AGNATIC GRANDDAUGHTERS
AGNATIC GRAND-DAUGHTERS	0%	THE EXISTENCE OF TWO OR MORE DAUGHTERS WILL TOTALLY EXCLUDE ANY GRANDDAUGHTERS

AGNATIC GRAND-DAUGHTERS	0%	WHEN A SON OF THE DECEASED EXIST
AGNATIC GRAND-DAUGHTERS	THEY SHARE 1/6 EQUALLY	WHEN THERE IS ONE DAUGHTER AND AGNATIC GRANDDAUGHTERS, THE DAUGHTER INHERITS A 1/2 SHARE AND THE AGNATIC GRANDDAUGHTERS INHERIT THE REMAINING 1/6. (MAKING A TOTAL OF TWO-THIRDS)
AGNATIC GRAND-DAUGHTER BY A SON	2/3	WHEN THERE IS AN AGNATIC GRANDSON BY A DAUGHTER, AND AN AGNATIC GRANDDAUGHTER BY A SON, THE ESTATE WILL BE DIVIDED INTO 3 PARTS: 1/3 WILL GO TO THE AGNATIC GRANDSON BY A DAUGHTER, AND 2/3 TO THE AGNATIC GRANDDAUGHTER BY A SON. (WHEN THE DECEASED HAS NO CHILDREN, THE CHILD OF HIS SON GETS A SON'S SHARE EVEN IF IT BE A DAUGHTER, AND THE CHILD OF HIS DAUGHTER GETS A DAUGHTER'S SHARE EVEN IF IT BE A SON)

HEIR	%	SHARE
GRAND-MOTHER (REAL - MOTHER OF FATHER OR MOTHER)	1/6	THE MATERNAL GRANDMOTHER INHERITS IN THE ABSENCE OF THE MOTHER OF THE DECEASED
GRAND-MOTHER	1/6	THE PATERNAL GRANDMOTHER INHERITS IN THE ABSENCE OF THE FATHER OF THE DECEASED *THE INHERITANCE RIGHTS ASCEND UP TO THE FATHER'S FATHER'S MOTHER OR MOTHER'S MOTHER'S MOTHER (GREAT-GRANDMOTHERS), ETC.
GRAND-MOTHERS	EQUALLY DIVIDE THE ALLOTTED 1/6 SHARE	THE PATERNAL AND MATERNAL GRANDMOTHERS DIVIDE THE 1/6 SHARE EQUALLY IF BOTH ARE ELIGIBLE TO INHERIT

HEIR	%	SHARE
MOTHER	1/6	WHEN THERE IS A MUSLIM CHILD OR MUSLIM AGNATIC GRANDCHILD
MOTHER	1/3	WHEN THERE IS NO MUSLIM CHILD OR MUSLIM AGNATIC GRANDCHILD
MOTHER	1/6	IF THE DECEASED SON LEFT MUSLIM BROTHERS OR SISTERS OF ANY KIND (UTERINE, CONSANGUINE, ETC.)
MOTHER	1/6	IF THE DECEASED DAUGHTER LEAVES BEHIND A HUSBAND AND BOTH MUSLIM PARENTS (MOTHER AND FATHER) AS ONLY HEIRS
No MOTHER		* IF NO MOTHER (HER MOM), THE GRANDMOTHER TAKES HER PLACE
MOTHER	1/3	IF NO MUSLIM CHILD, ETC., AND NO MUSLIM FATHER, BUT THE MUSLIM GRANDFATHER OF THE DECEASED EXIST AS AN HEIR

MOTHER	1/6	DECEASED HAS CHILD OR 2 OR MORE BROTHERS/SISTERS
MOTHER	1/3	DECEASED HAD NO CHILD OR 2 OR MORE BROTHERS/SISTERS
MOTHER	1/4	DECEASED HAD ONLY PARENTS AND WIFE
HEIR	%	SHARE
UTERINE BROTHER	1/6	IS ALLOTTED TO A UTERINE (SAME MOTHER) BROTHER FROM A SIBLING WHO HAS NO MUSLIM CHILD, AGNATIC GRANDCHILD, OR MUSLIM PARENT, ETC. (KALALA)
UTERINE BROTHERS	THEY SHARE 1/3 EQUALLY WITH UTERINE SISTERS	IF THE ONLY HEIRS ARE A PATERNAL BROTHER AND SISTER, AND SEVERAL MATERNAL BROTHERS AND SISTERS, THE ESTATE WILL BE DIVIDED INTO 3 PARTS. ONE PART (1/3) WILL BE SHARED AMONG THE MATERNAL BROTHERS AND SISTERS EQUALLY, AND THE REMAINING 2 PARTS WILL BE DIVIDED AMONG

UTERINE GRAND-FATHER	SHARES EQUALLY	WHEN THE HEIRS ARE GRANDPARENTS AND BROTHERS OR SISTER FROM THE MOTHER'S SIDE (UTERINE), THE ESTATE IS DIVIDED AMONG THEM EQUALLY, THOUGH THEY ARE OF DIFFERENT GENDERS.
HEIR	%	SHARE
GERMANE SISTER	1/2	WHEN THE DECEASED IS ALSO SURVIVED BY A CONSANGUINE SISTER(S) FROM THE FATHER'S SIDE, IN ADDITION TO HIS GERMANE SISTER
GERMANE SISTER	0%	WHEN THERE ARE DESCENDANTS OR A FATHER
GERMANE SISTERS	THEY SHARE 100% EQUALLY	WHEN THERE ARE SEVERAL REAL SISTERS ALONE, THEY DIVIDE THE PROPERTY EQUALLY AMONG THEMSELVES

CONSANGUINE (HALF) SISTER ON FATHER'S SIDE	0%	WHEN THE DECEASED IS SURVIVED BY DESCENDANTS OR A FATHER
CONSANGUINE (HALF) SISTER ON FATHER'S SIDE	1/6	WHEN THE DECEASED HAS A GERMANE (FULL) SISTER
CONSANGUINE SISTER ON FATHER'S SIDE	THEY SHARE 2/3 EQUALLY	WHEN THERE IS MORE THAN 1 CONSANGUINE SISTER
CONSANGUINE SISTER ON FATHER'S SIDE	0%	WHEN THERE IS 1 GERMANE SISTER AND AGNATIC GRANDDAUGHTER OF THE DECEASED (SON'S DAUGHTER)
CONSANGUINE (HALF) SISTER ON MOTHER'S SIDE	0%	WHEN THE DECEASED IS SURVIVED BY DESCENDANTS OR A FATHER

CONSANGUINE SISTER	0%	WHEN THERE ARE REAL (GERMANE) BROTHERS AND SISTERS, TOGETHER WITH HALF BROTHERS AND SISTERS, AND ONE HALF-BROTHER OR ONE HALF-SISTER FROM MATERNAL SIDE (UTERINE), THE PATERNAL BROTHERS AND SISTERS WILL NOT INHERIT. (THE ESTATE WILL BE DIVIDED INTO 6 PARTS, FROM WHICH ONE PART WILL BE INHERITED BY THE MATERNAL BROTHER OR SISTER, AND THE REMAINING 5 PARTS WILL BE DIVIDED BY THE REAL BROTHERS AND SISTERS AMONG THEMSELVES, IN SUCH A MANNER THAT EVERY BROTHER WILL GET DOUBLE THE SHARE OF EVERY SISTER.)
CONSANGUINE SISTER	1/2 THE SHARE OF THE CONSANGUINE BROTHER	WHEN THERE IS A PATERNAL BROTHER AND SISTER, AND SEVERAL MATERNAL BROTHERS AND SISTERS, THE ESTATE WILL BE DIVIDED INTO 3 PARTS: 1/3

	FROM THE 2/3 SHARE OF THE ESTATE	WILL BE SHARED AMONG THE MATERNAL BROTHERS AND SISTERS EQUALLY, AND THE REMAINING 2/3 WILL BE DIVIDED AMONG THE PATERNAL BROTHERS AND SISTERS, IN SUCH A MANNER THAT EVERY BROTHER GETS DOUBLE THE SHARE OF EVERY SISTER.
UTERINE SISTER	SHARES EQUALLY	WHEN THERE ARE GRANDPARENTS AND BROTHERS OR UTERINE SISTER, THE ESTATE IS DIVIDED AMONG THEM EQUALLY, THOUGH THEY ARE OF DIFFERENT GENDERS.
CONSANGUINE SISTER ON FATHER'S SIDE	0%	WHEN THERE ARE TWO OR MORE GERMANE (FULL) SISTERS
CONSANGUINE SISTER ON FATHER'S SIDE	0%	WHEN THERE IS A GERMANE BROTHER

UTERINE SISTER	SHARES 1/6 EQUALLY	WHEN HER DECEASED SIBLING DIES AS KALALA, AND ALSO LEAVES A UTERINE BROTHER
UTERINE SISTER	1/6	WHEN SHE IS THE ONLY UTERINE SISTER OF THE DECEASED
UTERINE SISTER	SHARES 1/3 EQUALLY	WHEN THEIR DECEASED UTERINE SIBLING DIES AS KALALA, AND LEAVES MORE THAN ONE UTERINE SISTER OR BROTHER
GERMANE SISTERS	SHARE 2/3 EQUALLY	WHEN A MAN DIES (THEIR BROTHER) AND LEAVES NO CHILD, AND THEY (GERMANE SISTERS) ARE THE ONLY HEIRS
GERMANE SISTER	1/2	WHEN A MAN DIES (HER BROTHER) AND LEAVES NO CHILD, AND THE SHE IS THE ONLY HEIR
GERMANE SISTERS	1/2 SHARE OF A MALE	WHEN A MAN DIES (THEIR BROTHER) AND LEAVES NO CHILD, AND THEY (GERMANE BROTHERS AND SISTERS) ARE THE ONLY HEIRS

GERMANE SISTER	1/5 - HALF THE SHARE OF HER TWO BROTHERS	WHEN THERE ARE TWO REAL BROTHERS AND ONE REAL SISTER, THE PROPERTY WILL BE DIVIDED INTO 5 PARTS, AND EACH BROTHER WILL GET 2 PARTS WHILE THE SISTER WILL GET ONE
CONSANGUINE SISTER ON FATHER'S SIDE	1/2 SHARE OF A MALE	WHEN THERE ARE PATERNAL HALF-BROTHERS TOGETHER WITH PATERNAL HALF-SISTERS, EVERY BROTHER GETS DOUBLE THE SHARE OF EVERY SISTER.
CONSANGUINE SISTER ON FATHER'S SIDE	1/2	WHEN THERE IS ONLY 1 CONSANGUINE SISTER
UTERINE HALF-SISTER	100% SHE GETS THE ENTIRE ESTATE	WHEN THERE IS ONE UTERINE HALF-SISTER AS SOLE HEIR
UTERINE SISTERS	SHARE EQUALLY	WHEN THERE ARE SEVERAL MATERNAL BROTHERS ALONE, OR SEVERAL MATERNAL SISTERS ALONE, OR BOTH OF THEM TOGETHER, THE ESTATE IS DIVIDED EQUALLY AMONG THEM.

HEIR	%	SHARE
FATHER	1/6	WHEN A MUSLIM MAN (HIS SON) HAS LEFT MUSLIM CHILDREN OR MUSLIM AGNATE GRANDCHILDREN AS HEIRS
FATHER	100% OF WHAT REMAINS AS AN ASABA	WHEN THE DECEASED MUSLIM (HIS SON) HAS NO MUSLIM CHILDREN OR MUSLIM AGNATE DESCENDANTS
FATHER	2/3	IF SOLE HEIR WITH MOTHER
FATHER	1/6 PLUS RESIDUE	WHEN THERE IS ONLY A MUSLIM DAUGHTER OR MUSLIM AGNATE GRANDDAUGHTER, ETC. AND NO MUSLIM SON OR AGNATE MUSLIM GRANDSON (DAUGHTER GETS ½ OR 2/3 WHEN TWO OR MORE, AND MUSLIM AGNATE GRANDDAUGHTER GETS 1/6)

FATHER		ACCORDING TO IMAM BUKHARI AND IMAM MUSLIM, THE PRESENCE OF FATHER DEPRIVES EVEN THE BROTHERS OF THEIR SHARE IN THE INHERITANCE.
FATHER	0% INHERITS ONLY AS ASABA	WHEN HIS DECEASED SON HAS NO CHILD
HEIR	%	SHARE
AUNTS AND UNCLES	UNCLE GETS TWICE THE SHARE OF THE AUNT	INHERIT ONLY WHEN THERE ARE NO MUSLIM PARENTS OR GRANDPARENTS OF THE DECEASED
AUNTS AND UNCLES	100%	WHEN THE ONLY HEIR OF DECEASED IS ONE PATERNAL UNCLE OR AUNT

AUNTS AND UNCLES	THEY SHARE EQUALLY	WHEN THERE ARE PATERNAL UNCLES ALONE, OR AUNTS ALONE THAT ARE ALL REAL OR PATERNAL BROTHERS AND SISTERS OF THE FATHER OF THE DECEASED
AUNTS AND UNCLES	MALE GETS TWICE THE SHARE OF A FEMALE	WHEN THERE ARE SEVERAL PATERNAL UNCLES TOGETHER WITH THE AUNTS OF THE DECEASED, AND ALL OF THEM ARE THE REAL OR THE PATERNAL BROTHERS AND SISTERS OF THE DECEASED'S FATHER, THE PATERNAL UNCLE WILL GET TWICE THE SHARE OF THE PATERNAL AUNT.
AUNTS AND UNCLES	THEY SHARE EQUALLY	WHEN THERE ARE SEVERAL MATERNAL UNCLES OR AUNTS,

AUNTS AND UNCLES	MALE GETS TWICE THE SHARE OF A FEMALE	WHEN THERE ARE MATERNAL UNCLES TOGETHER WITH THE MATERNAL AUNTS, THE UNCLES WILL RECEIVE TWICE THE SHARE OF THE AUNTS
AUNTS AND UNCLES (PATERNAL HALF BROTHERS AND SISTERS OF THE DECEASED'S FATHER)	0%	WHEN THE HEIRS OF DECEASED ARE HIS PATERNAL UNCLES AND PATERNAL AUNTS, SOME OF WHOM ARE THE REAL BROTHERS AND SISTERS OF HIS FATHER, WHILE OTHERS ARE PATERNAL OR MATERNAL HALF BROTHERS AND SISTERS OF HIS FATHER, THOSE WHO ARE PATERNAL HALF BROTHERS AND SISTERS WILL NOT INHERIT ANYTHING
A PATERNAL UNCLE OR AUNT WHO IS THE UTERINE HALF-BROTHER OR SISTER OF THE DECEASED'S FATHER	1/6	WHEN THE DECEASED IS SURVIVED BY THEIR FULL REAL PATERNAL UNCLES AND PATERNAL AUNTS

FULL REAL PATERNAL UNCLES AND PATERNAL AUNTS OF THE DECEASED	5/6 (THE RESIDUE AFTER A PATERNAL UNCLE OR AUNT WHO ARE THE MATERNAL HALF-BROTHER AND HALF-SISTER OF THE DECEASED'S FATHER GET THEIR 1/6 SHARE)	WHEN THE DECEASED IS SURVIVED BY ONE PATERNAL UNCLE OR ONE PATERNAL AUNT, WHO ARE THE MATERNAL HALF-BROTHER AND HALF-SISTER OF THE DECEASED'S FATHER
A PATERNAL UNCLE OR AUNT WHO IS THE UTERINE HALF-BROTHER OR SISTER OF THE DECEASED'S FATHER	5/6 (THE RESIDUE AFTER A PATERNAL UNCLE OR AUNT WHO ARE THE MATERNAL HALF-BROTHER AND HALF-SISTER OF THE DECEASED'S FATHER GET THEIR 1/6 SHARE)	WHEN THE DECEASED HAS NO REAL FULL PATERNAL UNCLES AND REAL FULL PATERNAL AUNTS

REAL PATERNAL UNCLES AND REAL PATERNAL AUNTS OF THE DECEASED, WHO ARE THE HALF-PATERNAL BROTHERS AND SISTERS OF HIS FATHER	2/3	WHEN THERE ARE PATERNAL UNCLES TOGETHER WITH PATERNAL AUNTS WHO ARE THE MATERNAL HALF BROTHERS AND SISTERS OF THE DECEASED'S FATHER
PATERNAL UNCLES AND AUNTS OF THE DECEASED WHO ARE THE MATERNAL HALF-BROTHERS AND SISTERS OF HIS FATHER	1/3	WHEN THERE ARE PATERNAL UNCLES AND AUNTS TOGETHER WHO ARE THE MATERNAL HALF BROTHERS AND SISTERS OF THE DECEASED'S FATHER

MATERNAL UNCLE OR MATERNAL AUNT	100%	IF A DECEASED HAS ONLY ONE MATERNAL UNCLE OR MATERNAL AUNT, HE OR SHE INHERITS THE ENTIRE ESTATE
MATERNAL UNCLE TOGETHER WITH THE MATERNAL AUNT	MALE GETS TWICE THE SHARE OF A FEMALE	WHEN THERE IS A MATERNAL UNCLE ALONG WITH A MATERNAL AUNT (WHETHER THEY BE THE FULL, OR THE PATERNAL, OR THE MATERNAL HALF BROTHERS AND SISTERS OF THE DECEASED'S MOTHER)
AUNTS AND UNCLES	MALE GETS TWICE THE SHARE OF A FEMALE	WHEN THE HEIRS OF THE DECEASED ARE ONE OR SEVERAL MATERNAL UNCLES AND AUNTS FROM THE MOTHER'S SIDE, AND FULL MATERNAL UNCLES AND AUNTS, TOGETHER WITH MATERNAL UNCLES AND AUNTS FROM THE FATHER'S SIDE

MATERNAL UNCLE OR MATERNAL AUNT OR BOTH OF THEM	1/3	WHEN THERE IS ONE OR SEVERAL MATERNAL UNCLES OR AUNTS, OR MATERNAL UNCLES TOGETHER WITH MATERNAL AUNTS, WITH ONE OR SEVERAL PATERNAL UNCLES OR AUNTS, OR PATERNAL UNCLES TOGETHER WITH PATERNAL AUNTS
PATERNAL UNCLE OR AUNT, OR BOTH OF THEM	2/3	WHEN THERE ARE ONE OR SEVERAL MATERNAL UNCLES, OR ONE OR SEVERAL MATERNAL AUNTS, OR MATERNAL UNCLES TOGETHER WITH MATERNAL AUNTS, WITH ONE OR SEVERAL PATERNAL UNCLES OR AUNTS, OR PATERNAL UNCLES TOGETHER WITH PATERNAL AUNTS
MATERNAL UNCLE OR THE MATERNAL AUNT	1/3	WHEN THERE IS ONE MATERNAL UNCLE OR AUNT TOGETHER WITH A PATERNAL UNCLE AND AUNT, (FULL PATERNAL UNCLE AND AUNT OR RELATED FROM THE FATHER'S SIDE)

If a daughter inherits – whether from her mother or her father – her share of the inheritance may vary according to the situation:

1 – If the daughter is an only child, i.e., she has no brothers or sisters (i.e., heirs who are descendants), then she has a half of the legacy of the deceased. Allaah says (interpretation of the meaning):

“...if only one, her share is a half...”

[al-Nisaa’ 4:11]

2 – If there are more than one daughter – two or more – and the deceased has no male children, then their share is two-thirds. Allaah says (interpretation of the meaning):

“...if (there are) only daughters, two or more, their share is two-thirds of the inheritance...”

[al-Nisaa’ 4:11]

3 – If there are other, male, heirs who are descendants of the deceased (one or more), then they are to be given the remainder after each person who is entitled to a share has been given that share. Her share is equal to one-half of her brother’s share (“to the male, a portion equal to that of two females”), whether they are two or whether the children include both males and females. The male takes a share equal to that of two females. Allaah says (interpretation of the meaning):

“Allaah commands you as regards your children’s (inheritance): to the male, a portion equal to that of two females”

[al-Nisaa’ 4:11]

These are the shares which have been decreed by Allah. So it is not permissible for anyone to change any part of them, or to deprive an heir, or to bring in anyone who is not an heir, or to deprive an heir of any part of his inheritance or to give him more than the share allotted to him by sharee’ah. And Allaah knows best. May Allaah bless our Prophet Muhammad.

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