

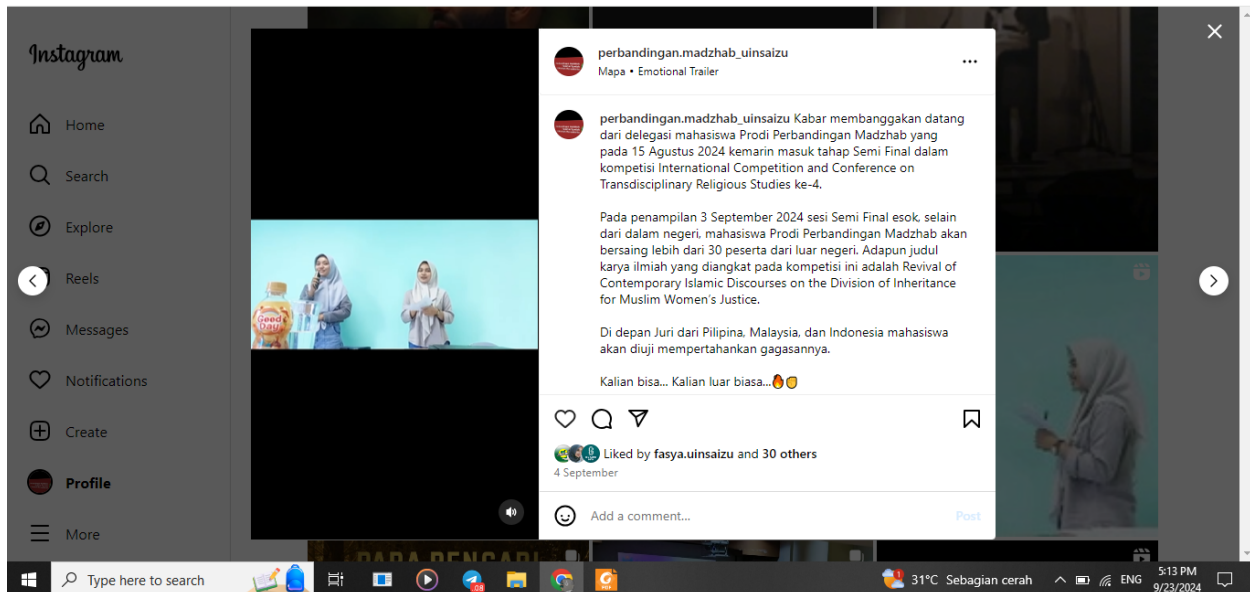
Laporan

International Competition and Conference on Transdisciplinary Religious Studies

1. Sosialisasi/Publikai Agenda Konferensi



2. Registrasi dan Tahapan Seleksi



3. Lolos Tahap Semi Final

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Dear IC2ONTREES Participant,

After going through the registration requirements screening stage and based on the content assessment by the juries, we have decided that you have been selected as a **semifinalist** of The 4th International Competition and Conference on Transdisciplinary Religious Studies.

The semifinial presentation will be held on **Tuesday, September 3, 2024** at the library hall of UIN Saizu Purwokerto, Indonesia. We hope for your participation and attendance at the semifinals.

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7. Bukti Sertifikat



8. Artikel Karya Ilmiah

Revival of Contemporary Islamic Discourses on the Division of Inheritance for Muslim Women's Justice

Roro Niken Tunjicha - 214110304013
Arthakyla Satya Re Ajastin - 214110304022
(Program Studi Perbandingan Madzhab)

Abstract

The research aims to find patterns of Islamic renewal as part of the revival of contemporary Islamic discourse, especially in terms of the distribution of inheritance property for Islamic women's justice. This is a necessity that often arises in the Islamic intellectual tradition when in contact with the global development of social society and various other paradigms outside the Islamic worldview. Using a qualitative approach, this research historically focuses on the historical series of the Jahiliyyah Era, the Ancient West (Rome), the Early Islamic Period, Modern Europe, and the Substance of the Distribution of Inheritance in the Qur'an through various literatures. The results of this study confirm that the interpretation of justice for Islamic women in the distribution of inheritance on the one hand cannot be stagnant in the hegemonic-patriarchal narrative and on the other hand cannot be understood in an emancipatory-anarchist manner. Thus, the meaning of two to one in the distribution of inheritance for Islamic women or the meaning of equality between men and women can be used in accordance with the social conditions of Islamic society for the sake of objectifying Islam, without opening a gap for patriarchists who always hegemonise and for feminist-anarchists who always emancipate and deconstruct.

Keyword: Revival Islam, Islamic Discourses, Islamic Inheritance, Muslim Women, Justice

Introduction

The implementation of inheritance law is essentially to ensure order and justice for the transfer of wealth in community life. However, the idea of justice in the distribution of Islamic inheritance law has now developed into real social problems such as the development of diverse thoughts regarding the provisions of inheritance distribution in various regions in Indonesia itself, where some people are oriented or refer to Islamic religious law, some refer to the provisions that apply in the customs of their respective tribes or customary law, and some refer to Burgerlijk Wetboek Law (BW Civil Law).¹

Explicitly, the issue that has always been of concern is the issue of women's inheritance. The 2:1 method of inheritance division is unfair to women because women and men have the same rights and there is no difference.² The division of inheritance between men and women needs to be considered in general, because despite having the same role, women now often become the backbone of the family and fulfil their needs, so it is unfair if the inheritance for women is set at only half the share of men.³

In the end, many contemporary thinkers, especially women, emerged and began to voice their opinions regarding the perception of injustice or inequality in the process of inheritance distribution that discriminates against women. In fact, the distribution of women's inheritance using the 2:1 method is not absolute because women do not always get such a share. For example, when there are only daughters who are heirs, they get half of the inheritance.

However, the flow of discourse about women's justice in Islamic inheritance is becoming increasingly swift. The argument is dominated by women's ability to support themselves independently and not depend on men, and their ability to work and carry out various roles both in the public sphere and at home is one of the reasons. Is this really the case? Can Islam always be used as legitimacy to justify the fight for women's justice? This research wants to emphasise the assumption that the issue of justice in the distribution of inheritance for Muslim women is a revival of contemporary Islamic discourse. There is a shifting gendered Islamic identity in the cyber age, especially the tension between the opposing forces of tradition and modernity.⁴

Literature review

In traditions outside Indonesia, at least we can see the position of women in the social sphere of society. Gender discrimination and sexual harassment are prevalent in Pakistan even though that country is majority Muslim. Even most female lawyers experienced discouragement, disrespect, and gender

¹ Sarpika Daturmula, "Makna Keadilan Pada Ketentuan 2:1 (Dua Banding Satu) Dalam Konsep Waris Islam", *Jurnal Litigasi Amsir*, Vol.9, No.2, 2022, hlm. 83

² Siti Musdah Mulia, *Muslimah Reformis Perempuan Pembaharu Keagamaan*, (Bandung : Mizan, 2004), hlm.14

³ Musdah Mulia, "Pedagogi Feminisme Dalam Perspektif Islam", *Jurnal Perempuan*, 2016, hlm.8

⁴ Sahar Khamis, "The Paradoxes of Modern Islamic Discourses and Socio-Religious Transformation in the Digital Age," *Religions* 15, no. 2 (2024).

discrimination by their colleagues, clients, and police officials. Female lawyers also experienced sexual harassment from male colleagues and litigants in their workplace.⁵ In the Swedish context, media frames violence against women and highly protective of crime reporting and where violence against women is a central policy and public discussion issue.⁶ In Norway, the male “politician” was believed to be more knowledgeable, trustworthy and convincing than the female “politician” even though they presented the same speech verbatim. These differences in scores were the result of the male part of the audience consistently rating the female lower and the male higher than did the females in the audience.⁷

Methods

The type of research we use is a type of qualitative research with a historical-comparative approach.⁸ This type of research is an approach that focuses on descriptive, theoretical, conceptual, historical, and symbolic analyses of a particular phenomenon using various methods and presented in narrative form.⁹ The historical approach will focus on the beginning of the Jahiliyah Era, the Ancient West (Rome), the Early Islamic Period, Modern Europe, and the Substance of the Distribution of Inheritance in the Qur'an.

Results

The results of this study confirm that the interpretation of justice for Islamic women in the distribution of inheritance on the one hand cannot be stagnant in the hegemonic-patriarchal narrative, but on the other hand it cannot be understood in an emancipatory-anarchist manner. Thus, the meaning of "two to one" in the distribution of inheritance for Islamic women or the meaning of equality between men and women can be used in accordance with the social conditions of Islamic society for the sake of what Kuntowijoyo once called the "objectification of Islam", without opening a gap for patriarchists who always hegemonise and for anarchist feminists who always emancipate women while demeaning men and deconstructing the basic principles of religion.

Discussion

The hadith of the Prophet SAW narrated by Ibn Majah confirms the importance of inheritance knowledge. "Study the science of faraid' and teach it to people,

⁵ Jibrán Jamshed, “Gender Discrimination and Sexual Harassment in the Legal Profession: A Perspective from Patriarchal Society,” *Women & Criminal Justice* 34, no. 4 (July 3, 2024): 244–256, <https://www.tandfonline.com/doi/full/10.1080/08974454.2021.1973942>.

⁶ Mary-Louise Ortiz, “Men’s Violence against Women as Portrayed in the Swedish Media: The Construction of Victimhood and the Role of the Perpetrator,” *Women & Criminal Justice* (May 10, 2024): 1–29, <https://www.tandfonline.com/doi/full/10.1080/08974454.2024.2348025>.

⁷ Toril Aalberg and Anders Todal Jenssen, “Gender Stereotyping of Political Candidates: An Experimental Study of Political Communication,” *Nordicom Review* 28, no. 1 (2007): 17–32.

⁸ Soerjono Soekanto dan Sri Mamuji, *Penelitian Hukum Normatif : Suatu Tinjauan Singkat*, (Jakarta : Raja Grafindo Persada, 2013), hlm.13

⁹ Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan*, (Kencana : Jakarta, 2017), hlm. 25-26

because faraid' is half of knowledge and will be forgotten, Faraid' is the first knowledge to be taken away from my ummah (HR. Ibn Majah and Daruqutni).¹⁰

The scholars stipulated that learning the science of faraid' is fardhu kifayah, meaning that if no one in a society learns the science of faraid', the people in that society are sinful. However, if there are one or two people who learn it, all are absolved of sin. The purpose of studying the science of faraid' or inheritance law is to be able to solve the problem of inheritance in accordance with religious provisions, no party feels disadvantaged.

Indeed, the issue of inheritance has actually been regulated directly in the Qur'an and hadith, among others in Q.S. an-Nisa (4) : 11, meaning "Allah has enjoined upon you (the division of inheritance for) your children, that the share of a son is equal to the share of two daughters." However, revelation, of course, is not just presenting divine norms but also responding to the social realities of society at the time and projections for the future. In summary, the following will outline the nature of inheritance in relation to the position of women before Islam, the arrival of Islam, and the development of modern Europe.

1. Women and the Division of Inheritance in the Age of Jaahiliyyah

In the Jahiliyah era, the Arabs had a family nature and adhered to the patrilineal system. They were one of the nations that liked to wander and fight. The lives of the Arabs at that time depended on the results of trade and the spoils of war from the nations they conquered. At that time, wealth was in the hands of adult men who were capable and had power, so it became natural that inheritance was given to adult men not to women and children.¹¹

The division of inheritance before Islam or in the Jahiliyah era was based on nasab and kinship, adopted children and agreements.¹² The family that will get the inheritance is only from the male family and is able to fight, where the first son gets twice the share of the inheritance of other sons. Classes in the family relationship that get a share of the inheritance property include, among others, fathers, uncles, brothers, sons and nephews. Women and immature children will not receive inheritance. They assume that children and women are physically weak and worthless because they are unable to earn a living, unable to fight and seize enemy property so they are not entitled to inheritance from their own families and parents.¹³ Even women such as mothers or wives of relatives are made into inheritance property¹⁴

In addition, the person who is also entitled to inheritance in the Jahiliyah era or before Islam is an adopted child, where he has full rights to the property of his adoptive father according to the agreement between the two. Adopted children

¹⁰ Wahbah Zuhaili, *Fiqh Imam Syafi'I*, (Jakarta: Niaga Swadaya, 2012), hlm .77

¹¹ Asrizal, "Peletakan Dasar-Dasar Hukum Kewarisan Islam (Tinjauan Historis Atas Hukum Waris Pra Islam dan Awal Islam)", *Al-Ahwal*, Vol.9, No.1, 2016, hlm.126

¹² Hasanudin, *Fiqh Mawaris*, hlm.8

¹³ Moh.Muhibbin dan Abdul Wahid, *Hukum Kewarisan Islam Sebagai Pembaruan Hukum Positif di Indonesia*, (Jakarta : Sinar Grafika, 2017), hlm.30

¹⁴ M. Hasbi Ash-Shiddiqie, *Fikih*, hlm.2

have been considered equal to biological children, even the Prophet Muhammad appointed Zaid Ibn Muhammad as his adopted son and attributed to him after being freed from slavery instead of to Hārisah. This system prevailed until the beginning of Islam where the companions who followed the Prophet to migrate to Medina became the cause of mutual inheritance. So as to strengthen and perpetuate the brotherhood between the muhajirin and ansār, the Prophet made the bond of brotherhood one of the reasons for mutual inheritance. For those who did not have a guardian and died, their property was bequeathed to their brothers from the ansār in Medina because he had become their brother.¹⁵ However, after the development of Islam later, adopted children no longer get inherited property with the revelation of Surah al-Ahzab verses 4, 5 and 6.¹⁶

Later in the Jahiliyah era, a covenant or walā al muwālah became the cause of a person getting a share of inheritance. The agreement in question is where if someone does not have heirs and binds himself to someone to help each other and become heirs when one of them dies.¹⁷ This agreement was valid until the revelation of Surah an-Nisa verse 33 which was then superseded by Surah an-Nisa verse 11, al-Anfal verse 75 and al-Ahzab verse 6.¹⁸ However, according to the Hanafis, the cause of inheritance due to the agreement was not abolished but was replaced by the distribution of inheritance on *dzawil furud'*, *ashabah* and *dzawil arham*.

2. Women and the Division of Inheritance in the West (Rome)

In pre-Islamic societies, three laws of inheritance were recognised, namely Jewish inheritance law, Roman inheritance and customary inheritance of pre-Islamic Arab societies.¹⁹ In Jewish inheritance, women are not entitled to be heirs as long as the testator still has male heirs who are equal to the woman. Another provision is when a person who during his lifetime was very powerful over his wealth he has the right to bequeath to anyone even if his family does not get a share.²⁰ If there is more than one man in a family, the eldest son gets twice the share of his younger brother, while the woman only gets spending money to support her until she gets married or matures.

Not that much different from the Jewish inheritance system, the Roman or Western inheritance system is the same. In Roman inheritance law, there are only two things that cause mutual inheritance, namely the existence of blood relations and the relationship of former slaves.²¹ The rule of kinship or Roman tribalism was the dominant rule applied by the Roman community at that time, so they

¹⁵ Hasanudin, *Fiqh Mawaris*, hlm.9

¹⁶ M. Hasbi Ash-Shiddiqie, *Fikih*, hlm.3

¹⁷ Hasanudin, *Fiqh Mawaris*, hlm.10

¹⁸ M. Hasbi Ash-Shiddiqie, *Fikih*, hlm.4

¹⁹ Muhammad Al-Faruq, "Antara Idealisme dan Praktek Masyarakat Dalam Pembagian Harta Waris", *Salimiya : Jurnal Studi Ilmu Keagamaan Islam*, Vol.1, No.1, 2020, hlm.3

²⁰ Muhammad Al-Faruq, *Antara*, hlm.3

²¹ Muhammad Amin Suma, *Hukum Keluarga Islam di Dunia Islam*, (Jakarta : Grafindo Persada, 2004), hlm.111

made a male figure as the backbone of their household and he had absolute power including in the aspect of property management.

Under Roman law, women used to be treated like children or madmen who had no rights and no power. The head of the family could arbitrarily sell women who were members of his own family or women who were under his authority.²² At that time women could only be subject to the authority of their guardians from birth to death. Roman lawmakers treated inheritance as a will that came from the ruler of the household who he thought was a suitable successor.²³ Thus women did not have the opportunity to have equal rights with men.

The rule used by the Romans before the Age of Enlightenment was the "twelve table system" which stipulated that inheritance could be obtained by the closest agnatic relatives, namely those who were related to the deceased through male descendants, otherwise it could be given to others through a will.²⁴

Later on, when Rome became an empire, the system began to recede as it was considered outdated, confusing and arbitrary. From here women began to play an equally large role in the consciousness of society at that time, women were no longer subject to men and began to fight for their rights. Until the era of the Justinian empire ruled by Byzantium from 527-568 AD, he issued an imperial decree or order (imbraturiyah) by amending the rules of inheritance.²⁵ Relatives of the deceased are divided into four groups,²⁶ namely:

- a. Descendants of the deceased person
- b. Siblings and children of brothers and sisters
- c. Stepbrothers and children of brothers and sisters
- d. The will of a deceased person who has a kinship relationship.

From these changes, the previous principle of Roman inheritance based on kinship was limited to branches, assets and hawasyi changed, namely women had begun to get a share of the inheritance and did not even distinguish the size of the share between men and women because women were considered recipients of inheritance and were entitled to an equal share.²⁷ This is also what is applied in most European countries today.

3. Women and Inheritance in Early Islam

In the early days of Islam, the inheritance distribution system still used the Jahiliyah tradition until the Prophet's migration from Mecca to Medina with his followers. The people who came from Mecca were called the Muhajirins and the

²² Mary Ann Glendon dan Max Rheinstein, "Intestate Succession",
<https://www.britannica.com/topic/inheritance-law>. diakses pada tanggal 20 Juni 2024 pukul 11.15

²³ Ahmad Azhar Basyir, *Fikih dan Pranata Sosial di Indonesia : Refleksi Pemikiran Islam Ulama Cendikia K.H.Ahmad Azhar Basyir, M.A*, Yogyakarta : UII Press, 2020, hlm.12

²⁴ Mary Ann Glendon dan Max Rheinstein, "Intestate Succession",
<https://www.britannica.com/topic/inheritance-law>. diakses pada tanggal 20 Juni 2024 pukul 11.15

²⁵ Ahmad Azhar Basyir, *Fikih*, hlm.13

²⁶ Mary Ann Glendon dan Max Rheinstein, "Intestate Succession",
<https://www.britannica.com/topic/inheritance-law>. diakses pada tanggal 20 Juni 2024 pukul 11.15

²⁷ Ahmad Azhar Basyir, *Fikih*, hlm.14

people of Medina were called the Ansār. At the time of the arrival of the Muhajireen, the people of Medina welcomed them with joy so as to bind and strengthen the brotherhood of the Ansār gave their property to the Muhajireen.

Then after the revelation of the verse of the Qur'an gradually, changes in the distribution of inheritance began to be applied in accordance with the provisions in the Qur'an letter an-Nisa verse 7 which explains that men and women are entitled to inherit the inheritance of their parents and relatives, regardless of whether they are adults or children.²⁸ So with the revelation of the verse, the Jahiliyah custom of not giving inheritance to women and children was erased. So that in early Islamic inheritance, relatives who are entitled to receive inheritance are not limited to men but also women and children.

Then another change is about the brotherhood between Muhajirin and Anshor, where those entitled to inheritance must be a biological brotherhood or blood relationship. In addition, changes occurred in the distribution of inheritance regarding adopted children that was done before Islam came, then the Qur'an revealed Surah al-Ahzab verses 4, 5, and verse 40. Where in the verse it is explained that the inheritance should be given to biological children rather than adopted children.²⁹

In addition to the provisions in the Qur'anic verse there are words of the Prophet or hadith that explain the distribution of inheritance. Such as the narration of Bukhari and Muslim which explains that it is not permissible to bequeath wealth to non-Muslims, and vice versa, non-Muslims cannot give wealth to Muslims.³⁰

4. Women and the Tradition of Property Division in Modern Europe

In the Modern European tradition, the issue of women can hardly be separated from the spirit of emancipation. It is usually inspired and fuelled by the spirit of liberalism, secularism, feminism, humanism, nihilism and relativism.³¹

There are two extreme positions in the Western (European) tradition. Firstly, they hold the view that verses that favour men are legitimising the oppression of women.³² There is the potential to see women as weak creatures created only to serve men. This idea is like what the author has explained before in the Jahiliyah and Roman era where they put women in a very low position. In medieval times, women were considered so low that they had no personal rights let alone public rights.

The first extreme view has triggered the emergence of another extreme view, namely those who consider women equal to men in various matters, including in

²⁸ Asrizal, *Peletakan Dasar*, hlm.126

²⁹ Asrizal, *Peletakan Dasar*, hlm.187

³⁰ Ambar Maulana Harahap dan Junda Harahap, *Penerapan Kewarisan*, hlm.186

³¹ Yunahar Ilyas, *Feminisme Dalam Kajian Tafsir Al-Quran Klasik dan Kontemporer*, (Yogyakarta : Penerbit Pustaka Pelajar, 1997), hlm.97

³² Badrah Uyuni and Mohammad Adnan, "Islam Application Of Islamic Inheritance Law Among Muslim Society," *El Arbah* 5, no. 1 (2021): 19–32, <https://uia.e-journal.id/alarbah/1543/>.

matters of inheritance.³³ Some of them think that women have many advantages over men and that women do not need men in their lives. Not stopping there, Western liberalism and secular humanism tend to wage hostility and opposition to religious doctrines that are considered to be the main source of women's oppression, and actively propagate these ideas to instil the myth of feeling oppressed in women.

This second extreme view comes from the feminism movement, which is often adopted by many Muslim women. To legitimise their views, efforts are made to interpret the verses of the Qur'an contextually. They say that women also have the right to be leaders in all matters, including being the head of the household.³⁴ This discourse in turn has given birth to extreme thoughts that actually break away from the Islamic worldview in analysing a matter and this is a portrait of the experience of Western society.³⁵

Many women activists today support feminism in their critique of the issue of female inheritance. It was not until the early 2000s that the spirit of gender equality in Indonesia began to take shape, beginning with the promulgation of Presidential Instruction No. 9 of 2000 on gender mainstreaming.³⁶ Indeed, in many cases in Indonesia, women are now often the backbone of the family, so some of them consider that it is unfair if inheritance for women is set at only half of the male share.³⁷

5. Women and the Division of Inheritance in the Qur'an

The right of inheritance for women is one-twelfth if they are alone, and two-thirds if they are more than one, as stated by Allah in Q.S.An-Nisa verse 11. In addition, sometimes daughters get the remainder because of other heirs (*'ashabah bi ghairih*), namely when there is a son. So, the son gets twice the share of the daughter. In this verse, Allah Almighty makes it obligatory for Muslims to complete the distribution of inheritance for children left behind by their parents, whether they are male or female. If the heirs consist of sons and daughters, then give to the male two parts and to the female one part.³⁸

As for the reason boys get two shares, because men need wealth to meet his needs and the maintenance of his wife and children, while women only need costs for themselves. And if she is married then the obligation of maintenance is borne by her husband. Therefore it is natural that he is given one share.³⁹

³³ Dr. Jasni bin Sulong, "Inheritance Law for Women: Islamic Feminism and Social Justice1," *Journal of Islamic Studies and Culture* 3, no. 1 (2015): 10–22.

³⁴ Lorinza Hartomo Razy, "Islamic Inheritance Law in The Modern Era: Contemporary Aspects and Applications," *AN NUR: Jurnal Studi Islam* 15, no. 2 (2023): 287–299.

³⁵ Ismail Ismail, "The Philosophical Values of Islamic Inheritance Law," *INNOVATIO: Journal for Religious Innovation Studies* 20, no. 2 (2020): 125–136.

³⁶ Dede Nurul Qomariyah, "Persepsi Masyarakat Mengenai Kesenjangan Gender Dalam Keluarga", *Jurnal Cendekiawan Ilmiah*, 2019, hlm.53

³⁷ Musdah Mulia, "Pedagogi Feminisme Dalam Perspektif Islam", *Jurnal Perempuan*, 2016, hlm.8

³⁸ Sulong, "Inheritance Law for Women: Islamic Feminism and Social Justice1."

³⁹ Kementerian Agama RI, *Al-Qur'an dan Tafsirnya Jilid II*, (Jakarta: Lentera Abadi, 2010), hlm. 124.

The division of Islamic inheritance in certain cases based on a "two-to-one" consideration for male heirs and female heirs is often discussed.⁴⁰ Those who consider the Islamic method of inheritance unfair are in favour of changing the method to 1:1, as is applied in the Western and some customary systems of inheritance law.⁴¹ This would mean that daughters should get the same share as sons, and wives should get the same amount as husbands, and mothers should get the same amount as fathers.⁴² The idea of changing the consideration of inheritance from 2:1 to 1:1 is philosophical and seems fairer than the 2:1 balance.⁴³

The existence of male and female heirs is a type of *aṣabah bi ghairih*, which is one of the manifestations of Allah's justice in the law of inheritance, which has determined the distribution and does not leave it to any of His creatures. Those who wish to realise justice will not be able to make a truly fair distribution because they do not know the position of parents and children, and they cannot detect which of them (parents or children) is more beneficial.⁴⁴

In welfare issues relating to the responsibilities of men and women, Islam sees that the obligation to provide for the family and for the wife and children is the duty of the husband/father (male). Similarly, a woman without a husband is the duty of the father or the duty of the brothers, because it is the duty of men to guide women because the nature of men exceeds the nature of women in general physical and their obligation to provide maintenance. This means that men are the leaders of women, therefore Allah SWT has surpassed some of them (men) over others (women).⁴⁵ Therefore, the distribution of inheritance in Islam is not only aimed at one particular group without giving to other family groups.⁴⁶ Thus, the distribution of inheritance in Islam aims to realise the benefits of family members in social life.⁴⁷

Conclusions

The issue of justice in the distribution of inheritance for Muslim women is a revival of contemporary Islamic discourse.⁴⁸ Global and local challenges and modernisation have led to a shift in gender-based Islamic identity. Not only the tension between the opposing forces of tradition and modernity, but also about

⁴⁰ Muhammad Amin Suma, *Keadilan Hukum Waris Islam*, (Jakarta : Rajawali Press, 2013), hlm.69

⁴¹ Ismail, "The Philosophical Values of Islamic Inheritance Law."

⁴² Muhammad Amin Suma, *Keadilan*, hlm.70

⁴³ Rana Annisa Zahara, *Konsep Dua*, hlm.24

⁴⁴ Muhammad Ali as-Shabuni. *Hukum Waris Dalam Syari'at Islam*, (Bandung: Diponegoro, 1992), hlm. 32

⁴⁵ Rana Annisa Zahara, *Konsep Dua*, hlm.27

⁴⁶ Fahmi Fatwa Rosyadi Satria Hamdani et al., "Traditional Law vs. Islamic Law; An Analysis of Muslim Community Awareness in Inheritance Issues," *Al-Ahkam* 32, no. 1 (2022): 109–130.

⁴⁷ Ismail, "The Philosophical Values of Islamic Inheritance Law."

⁴⁸ Khairul Hamim and M Masykur Abdillah, "Renaissance of Islam: A Content Analysis of Muhammad Rashīd Riḍā's Exegesis," *Journal of Islamic Thought and Civilization* 13, no. 2 (December 6, 2023): 104–119, <https://journals.umt.edu.pk/index.php/JITC/article/view/4182>.

how Islamic justice in the distribution of inheritance can be understood rationally and proportionally.

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