

Asalaam alaykum warahmotuLLAHI wabaraka'tuhu.

First of all, I highly appreciate your effort towards producing the book "INHERITANCE-IN-ISLAM" and I want to thank you for your time-to-time support. The book contains some "key" expressions which helped me a lot in figuring out the correct algorithms for the Electronic-based Islamic Inheritance Tool that I had worked on. In shaa ALLAH, I would later send you its features and limitations. May ALLAH reward you abundantly and grant you the best of Paradise, in the Hereafter.

Regarding the Rule Z: When the surviving heirs of a deceased are grandfather and any combination of full brother(s) or sister(s) and consanguine brother(s) or sister(s), the "consanguines" ACT or BEHAVE as if they were "fulls." When grandfather takes his portion of the estate, "consanguines" REVERT to their status and take THEIR ORIGINAL SHARES of the estate. The portion of each (i.e. "fulls" and "consanguines") is determined USING THE BASE NUMBER.

After comparing with contents from other books, it appears to me that this rule is only valid during Muqasama, whether other heirs (like: spouse, mother, daughter, etc.) are inheriting along with grandfather and any combination of full and consanguine siblings (of the deceased) or not. I had captured portions containing related examples from another book. It is pasted below Example 48.

Also, would it proper to modify the Rule Z as follows? Newly introduced words are underlined.

Rule Z: When the surviving heirs of a deceased are grandfather and any combination of full brother(s) or sister(s) and consanguine brother(s) or sister(s), the "consanguines" ACT or BEHAVE as if they were "fulls." When grandfather takes his portion of the estate, "consanguines" REVERT to their status, thereby excluded and their share will go the full brother or sister of the deceased. The portion of each (i.e. "fulls" and "consanguines") is determined USING THE BASE NUMBER.

On the example 48, where the deceased left behind his/her: mother, full sister, grandfather and 2 consanguine brothers. My observation is based on the (b) and (c) parts of the workings, as shown below.

b) 1/3 of residue

Heirs	Mother	Full sister	Grandfather	2 Consanguine brothers
Shares	1/6	Residue		“Excluded”
Base number	6			
Portions	1	5		
New base number	18			
New portions	3	10	5	
Values	0.17	0.56	0.28	

New base number = $3 \times 6 = 18$

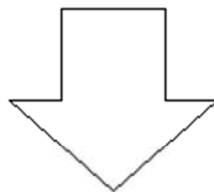
Residue = $18 - 3 = 15$

Number of portions of mother: $18 \times 1/6 = 3$

Grandfather is given $15 \times 1/3 = 5$ portions

Full sister receives $15 - 5 = 10$ portions

** If we do not apply Rule Z, full sister will take her Quránic share. And we would have the table below.



b) 1/3 of residue

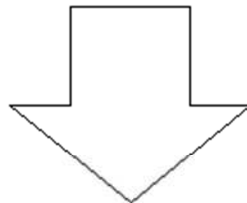
Heirs	Mother	Full sister	Grandfather	2 Consanguine brothers
Shares	1/6	Residue		
Base number	6			
Portions	1	5		
New base number	18			
New portions	3	9	5	1 for both
New base number 2	36			
New portions 2	6	18	10	1 for each
Values	0.17	0.5	0.28	0.028 for each

c) *Muqasama*

Grandfather acts as full brother. As a result, consanguine brothers are excluded.

Heirs	Mother	Full sister	Grandfather	2 Consanguine brothers
Shares	1/6	Residue		“Excluded”
Base number	6			
Portions	1	5		
New base number	18			
New portions	3	5	10	
Values	0.17	0.28	0.56	

** After grandfather has taken his share by Muqasama, the two consanguine brothers are excluded and their share will go to full sister.



c) *Muqasama*

Heirs	Mother	Full sister	Grandfather	2 Consanguine brothers
Shares	1/6	Residue		
Base number	6			
Portions	1	5		
New base number	42			
New portions		5	10	10 for each (as if they were full brothers)
New portions		25 (she also get the consanguines' shares)	10	“Excluded”
Values	0.17	0.60	0.24	

Below are the other related examples

In this situation, the father of father has three options to choose the best from *muqasima*, $\frac{1}{6}$ or $\frac{1}{3}R$. This is illustrated in the following examples:

Muqasima is better:

Example 1: A man died leaving his mother, father of father, full brother and half sister.

		6	6	6
1/6	M	1	1	1
MQ	FF	5	2	2
	FB		3	3
	HS			X

		18	18
1/6	M	3	3
1/3R	FF	5	5
A	FB	10	10
	HS		X

- (1) Al-Mughni, V, 6, P. 223.
Al-Rahbiyyah, P. 106.
(2) Al-Bahjah, V, 2, P. 411.
Al-Rahbiyyah, P. 106.

Al-Bahjah, V, 2, P. 410.

Al-Dasuqi, V, 4, P. 412.

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		6	6
1/6	M	1	1
1/6	FF	1	1
A	FB	4	4
	HS		X

In the above case, the *muqasima* is better for father of father. Thus 2 out of 6 is for father of father and is better than $\frac{1}{6}$ and $\frac{1}{3}R$. And half sister is excluded by full brother.

1/6	FF	1	4
A	FB	4	4
	HS		X

better than $\frac{1}{6}$ and $\frac{1}{3}R$.
sister is excluded by full brother.

Example 2: Where a man died leaving his mother, father of father, full sister and half brother.

1/6	M	1	1	1
MQ	FF	5	2	2
	FS		3	3
	HB		0	0

1/6	M	3	3
1/3R	FF	5	5
A	FS	10	9
	HB		1

1/6	M	1	1
1/6	FF	1	1
A	FS	4	3
	HB		1

In this case *muqasima* is better for father of father which is 2 out of 6 and remaining 3 for full sister and half brother. Later on, full sister insists for her Qur'anic share which is $\frac{1}{2}$. Therefore, full sister will take

all remaining 3 which is half of the 6 while half brother will get nothing.

Muqasima and $\frac{1}{3}R$ are equal and better than $\frac{1}{6}$:

Example: A man died leaving his wife, father of father, full brother and half brother.

1/4	W	1	1	1
MQ	FF	3	1	1
	FB		2	2
	HB		X	X

1/4	W	1	1
1/3R	FF	1	1
A	FB	2	2
	HB		X

1/4	W	3	3
1/6	FF	2	2
A	FB	7	7
	HB		X

In this case *muqasima* and $\frac{1}{3}R$ are equal for father of father. In both options, father of father is getting 1 out of 4 and it is more than $\frac{1}{6}$. The remaining 2 is for full brother while half brother is excluded by full brother.

Muqasima, $\frac{1}{3}R$ and $\frac{1}{6}$ are equal:

father of