

A Study on Inheritance Rights of Women Under Muslim Law of Succession

S. Jothish¹ and Raveena R Nair²

B.Com L.L.B(Hons) 4th Year¹

Assistant Professor²

Saveetha School of Law, Saveetha Institute of Medical And Technical Sciences (SIMATS) , Chennai

jothish1998john@Gmail.com and raveenarnair.ssl@saveetha.com

Abstract: Muslim does not create any distinction between the rights of men and women. On the passing of their ancestor, nothing can forestall both young lady and kid to turn into the legitimate beneficiaries of inheritable property. In any case, it is by and large observed that the quantum of the portion of a female beneficiary is half of that of the male beneficiaries. Regardless of the way that women represent close to half of the world's populace and contribute altogether in every aspect of the economy, their social, financial, and political status isn't equivalent to that of guys. Numerous women are denied the option to acquire property when their folks bite the dust in Muslim locales. A large portion of these standards have been acknowledged by all, the rule of equity has been challenged by non-Muslims as well as common Muslims. The issue of inheritance of women has especially been referred to act as an illustration of imbalance in which women are mistreated by Islam. The present paper sample size is 200. India is among the world's most inviting and liberal countries and it highly esteems being the globe's most common popularity based country it additionally made the stride in rights of the women. Therefore, the objective of this exploration is to investigate the Islamic rules that have been assigned to women's inheritance privileges, as well as their contemporary status in the Muslim foundation as far as acquiring inheritance close by male partners. The exploration will focus on monetarily fortifying women by getting their inheritance share in the family, along with male relatives, utilising Islamic inheritance dissemination models

Keywords: Inheritance rights, Women ,Muslim law, Equality , property and family

I. INTRODUCTION

The women account for close to half of the world's populace and contribute altogether in every aspect of the economy, their social, financial, and political status isn't equivalent to those of males. Numerous women are denied the option to acquire property when their folks pass on in Muslim districts. This is principally because of an inability to follow Islamic standards on inheritance at both the individual and family levels. In any case, Islam has given women an honourable job in the family and society in all perspectives. The idea of inheritance of property, specifically, is expressed obviously in the Holy Quran. It has been guaranteed that fathers and children are reluctant to impart the parental property to wedded women since they accept she has a place with the husband's family and has proactively been compensated with an endowment right now of her wedding. The Muslim laws in India overseeing Muslim women's more right than wrong to property are impressively not the same as those in that frame of mind; there are two unmistakable schools of assessment. There are no characterised property rights for Muslims in India, as per Muslim property regulation, and they are directed by two schools of Muslim individual regulation: Shia and Hanafi. The implied prejudice against women in the public eye is ascribed to society's inability to apply Islamic inheritance regulation. Women's jobs and situations with the Islamic people group are consistently progressing in scholastics, financial aspects, medical services, and administration in the twenty-first hundred years, yet they actually fall behind as far as acquiring property, which is given by Islamic standards. Muslim women's on the whole correct to inheritance in ancient social orders. In the Islamic district, the time preceding the Prophet Muhammad's disclosure of the Quran is



known as Jahiliyyah. During this time, baby daughters were butchered because of a paranoid fear of acquiring a portion of the family's riches. They would likewise be viewed as a wellspring of shame for their family's standing in cultural construction. Women were not viewed as main beneficiaries of their folks' domain all through the Jahiliyyah (obliviousness) period. Women and youngsters in the Arabian Peninsula were not allowed to recover any inheritance gave by their folks before the appearance of Islam, according to Qatdah (buddy of Prophet Muhammad). Muslim women's rights in inheritance in the Quran. The rights of inheritance of property among the ages and how it would be dispensed according to Quran systems in refrains 11 and 12 of Surah al-Nisa. Besides, these two stanzas embrace and defend women's rights as well as make sense of the inheritance move strategies for all kinds of people. To defeat this oppression, the Qur'an states that as a daughter, wife, and mother, women are qualified for a portion of the inheritance. Islamic inheritance laws, a man doesn't necessarily in every case get a twofold piece of an inheritance as a lady. When we compared to According to the 1973 Constitution of Pakistan, Article 23 states: "Every citizen shall have the right to acquire, hold and dispose of property in any part of Pakistan, subject to the Constitution and any reasonable restrictions imposed by law in the public interest". Pakistan being an Islamic country tends to follow Islamic Inheritance Jurisprudence particularly with regards to the matters of inheritance. According to a survey conducted in January 2017, released during a press release by a non-governmental organisation, AGHS Legal Aid Cell, revealed that 80 per cent women reported not getting their legal share in inheritance. [The right to property under the Muslim law, The right to property arises on a person's death and not by birth. A Muslim woman gets a share as per the personal laws. Generally, she gets one-fourth of her deceased husband's property if no children are there but one-eighth if children are there. The daughter receives half the share of her brother in her father's property. A Muslim mother is entitled to one-sixth of her deceased son's property if he has children, and if the son dies issueless, the share of a mother is one-third. (AIM : To identify the inheritance right of women under the Muslim law of succession towards the rights of the females)

OBJECTIVES:

- To study the growth of women rights under the Muslim law of succession.
- To find out the rights of women under the Islamic law .
- To identify the issue and challenges faced by women in muslim law .
- To analyse the complete code and the principles to bring the inheritance right of women.

II. REVIEW OF LITERATURE

Jawad (1988) author describes that prior to revelation, inheritance was the prerogative of man only and woman had no say or role in this matter. When a man passed away, his eldest son inherited his father's widow. Then he had the liberty to marry her, if she was not her real mother, or ask his brother or nephew to marry her. Islam rescued women from these disgraceful situations and bestowed upon her all rights including inheritance right ("Website," n.d.).

Tehrani (2014) author narrates that Muhammad ibn Yaqub al Kulayni stated that Imam Ja'far b. Muhammad as-Sadiq was asked regarding the inequality in inheritance between men and women where women gets less than the men. He replied that a man has more responsibilities and he must go to war, and endure many expenses in the process of rights of women (Ahangar and tehrani 2014).

Shehzad Saleem (2009) author stated that the justification for less than half the share of women has been stated by Allah (SWT) in Surah al-Nisa" (4 : 11): "With regard to your parents and children, you do not know which of them is of more benefit to you." On the basis of this verse, Saleem says that the person who provides more benefits to a person is entitled to more share from the property left by the deceased ("Inheritance in Shī'ī Law " 1971).

Sayyid Qutb (2018) author explained verse 11 of surat al-nisa' says that the Sura explains the Islamic system of Inheritance. It starts with an order, made in the form of a strong recommendation, made by Allah (SWT) Himself to parents, to maintain justice among their children. This order shows that Allah (SWT) is kind, fair and merciful to the children than the parents (sayyid & Adhha 2018).

Kutb, (1952) author ensured the individual ownership of woman, Islam has protected her inherited property, dower money, self acquired property and other incomes as intact as it comes to them and on the other hand a man can



rarely save anything from his inherited property after the fulfilment of all the liabilities imposed by Islam (Kutb and Mokhtar 1952).

Jamal (2005) author believed that the criticism of inheritance law may be deemed justified, if the relevant verse is read in isolation. However, surah al-nisa', Verse : 11, 12, should be read together with other relevant verses to see the balance and the value behind the regulations outlined in. It will then become evident that Islamic provision regarding inheritance between men and women is quite justified ("Website," n.d.).

Thompson & Hamlins (2008) author described where there are both male and female heirs; the share of a male is usually twice that of a female heir. The main reason for this disparity is to reflect the relative economic burdens on the individuals, that is the man is burdened with dower, maintenance of wife, father and mother, children, sister and in some cases needy relatives, expenditure for social activities and paying ransom etc, (Thompson 2016).

Muhammad Faizul Haque (2020) The author found that the Muslim societies that many women are deprived in terms of inheriting property after the demise of their parents, the relevant data from the two fundamental sources of Islam, Qur'an and Sunnah, along with jurisprudential views and provides solutions to solve the problems related to Muslim women's inheritance right in family (Mishra, n.d.).

Mzee Mzee (2018) The author said about the Islamic law and the position of an illegitimate child under Islamic law. It will be argued that, the illegitimate child has no right to inheritance from his biological father, however, there is a room for them to have something which can support their life from the property of the natural deceased father, if a father wish to do so before his death (Mzee, n.d.; Hussain 2005).

Freedman (1991) Its certain share has been granted to women by Islamic Law of Inheritance but almost always it is usurped by the male member of the family or it is relinquished by the women in hopes of securing the future protection of her brothers or male relatives. In Bangladesh, it is known that the rural women don't claim their inheritance from their father's estate but exchange it for the continued right to visit (Freedman and Parthasarathy 2016).

Towhidul, (2004) the author rely on reason reflect upon the divine laws and compare them with their own ideas, directions, and understandings, find the divine prescriptions to be against justice, truth and rectitude. This is because of their deficiency in understanding, paucity of discretion and lack of knowledge about the essence of the secrets of the divine law (Jawad 1998).

Benjamin G. Bishin (2017) the author talk about the right to own property is profoundly important. Property rights are central to women's economic advancement as well as their full incorporation in the polity. Property provides a mechanism for women to build wealth, leverage, and autonomy. Owning land, for instance, can provide a source of income that may help offset barriers to women's participation in the labour force ("[No Title]" n.d.)

Flavia Agnes (1996) author talk about law of marriage in its essence is a law regulating economic transactions and women's access to and control over it. The Islamic provisions of 'mehr' and marriage agreements, and right of property management have stood Muslim women in good stead during litigation in the last century. However, gradual infiltration of Hindu notion of sacramental marriage and English principles of morality and public policy have curtailed Muslim women's rights granted under Islamic jurisprudence (Agnes and Flavia 2015)

Sultanul Alam (1964) author talk about the Muslim Law of Inheritance consists mainly of the rules relating thereto as laid down in the Qur'an or prescribed by the Prophet in his teachings, and the pre-Islamic customs and usages prevailing among the Arab tribes near Mecca and Medina at the time of the Prophet, in so far as they have not been altered or abrogated by the said rules and teachings. (ElectronicPublications.org Ltd n.d.)

Mohd Altaf Hussain Ahangar (2014) author explained Islam allows women the right to succession on the principle of a double share to a man and a single share to a woman. This principle is in reality an improvement on the operating law even in the 19th century wherein Economic and commercial developments in Arab countries continue to attract attention. Courts in the non-Islamic world increasingly need to decide issues involving Arab laws and Islamic law generally. (Dorloh and Mokhtar 2015)

Abdulmajeed Hassan (2015) According to the Sharī'ah, when someone dies, most of his rights are transferred to his heirs and representatives. These transferable rights include all rights to property, usufruct, and other dependent rights. The Islamic law their is an rights for women nor at all in the level of disclosure of women ("[No Title]" n.d.)



Govind kelkar (2014)the author experience of women farmers who lack rights to land and related factors of production, and provides insights into a number of conditions that hamper rural women's right to agricultural land. Further, it explores how inheritance practices disfavour women, and those women who claim land encounter many institutional and non-institutional constraints(Kelkar 2015)

Narendra Subramanian (2008) author talked about the Muslim alimony and divorce laws were changed on this basis, giving women more rights without abandoning cultural accommodation. Legal mobilization and the outlook of policy makers-specifically their approach to regulating family life, their understanding of group norms, and their normative vision of family life-shaped the major changes in Indian Muslim law.("[No Title]" n.d.)

Farida Shaheed (1994) author explained the women Living under Muslim Laws (WLUML), was initially formed in response to several incidents urgently requiring action in 1984, all of which related to Islam, laws, and women. In Algeria, three feminists were arrested and jailed without trial, then kept incommunicado for seven months. Their crime was having discussed with other women the government's proposal to introduce a new set of laws on the family (Shaheed, Hom, and Robson n.d.)

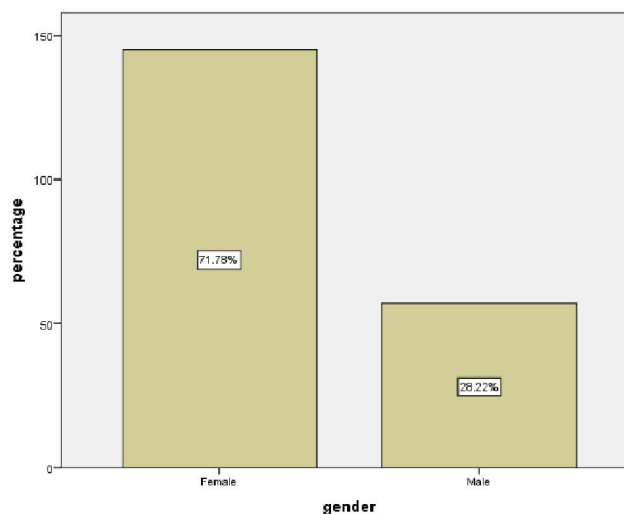
Vrinda Narain (2013) author talked about Muslim Women's Equality in India: Applying a Human Rights the intersection of community and nation, public law and pri vate law , Muslim women are simultaneously included and excluded from the enjoyment of equal rights. The intersection of community and nation, public law and private law, Muslim women are simultaneously included and excluded from the enjoyment of equal rights (Narain 2013).

III. METHODOLOGY

The research method followed here is empirical research.A total of 200 samples have been collected out of all samples and have been collected through a convenient sampling method. The sample frame taken here in chennai.The independent variables are age, gender, occupation, educational qualification and place of living.the dependent variables are Compared to Hindu law , the Muslim law having less support towards women rights, Islam is not merely a religion but also a complete code of life based upon the principles, among others where it's bring the inheritance rights of women,regarding the status of effective measures of women rights in society,the effectiveness of rights women getting under the Muslim law,source in islam excludes women from inheritance.The statistical tools used here are correlation and graphical representation.

IV. ANALYSIS:

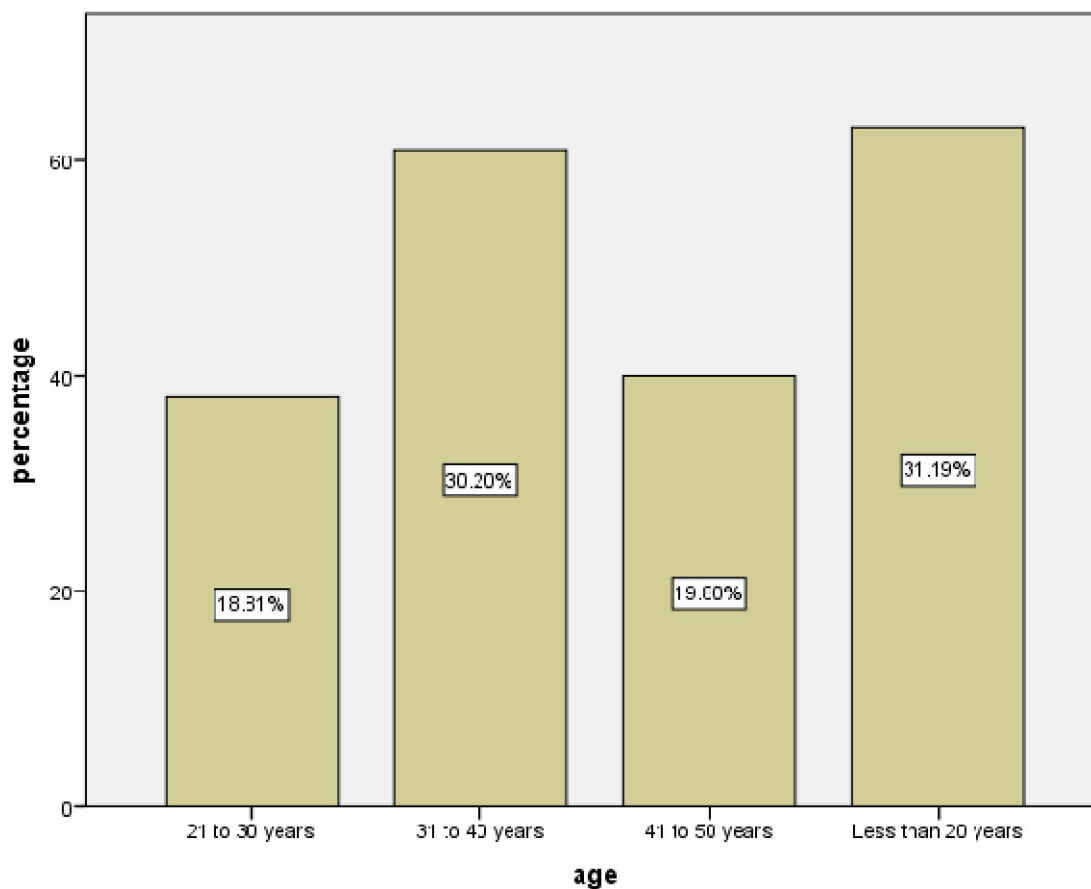
Figure 1



Legend: Figure 1 shows the gender distribution of the sample respondent.



Figure 2

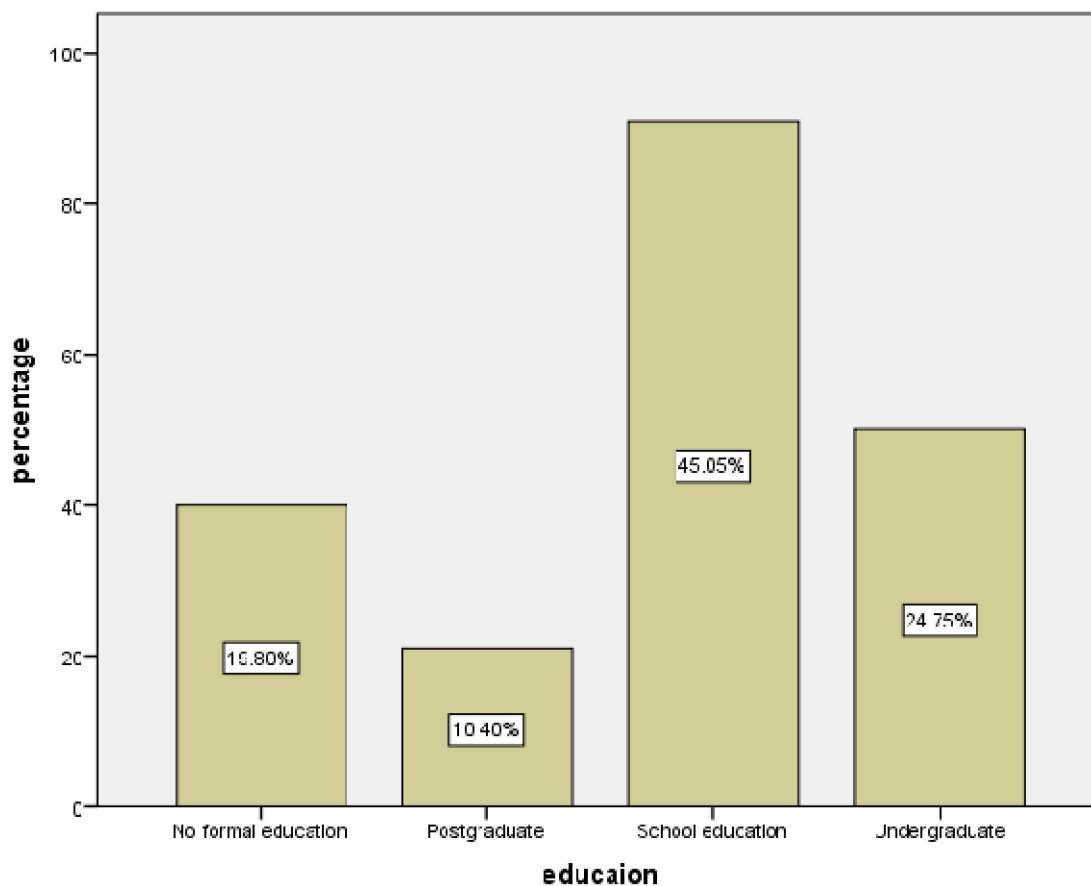


Legend:

Figure 2 shows the age distribution of the sample population in india.



Figure 3

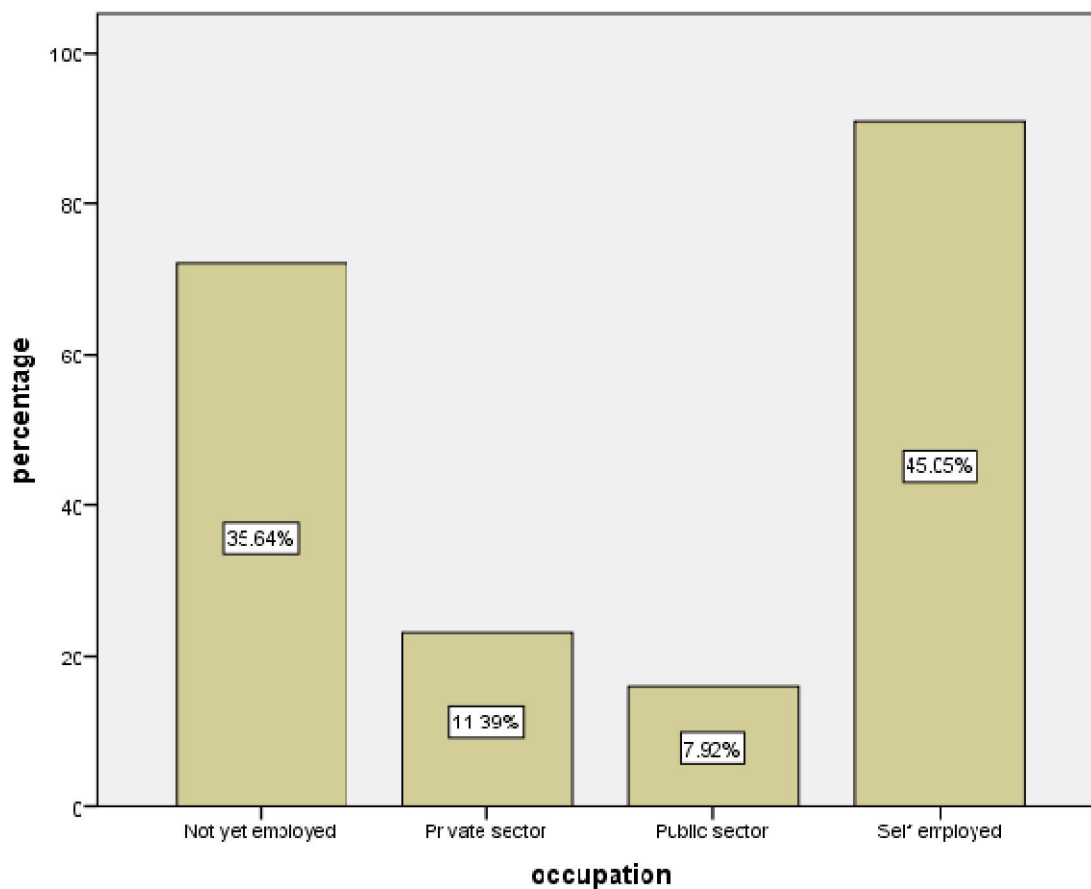


Legend :

Figure 3 shows the education qualification of general distribution of the sample respondent.



Figure 4

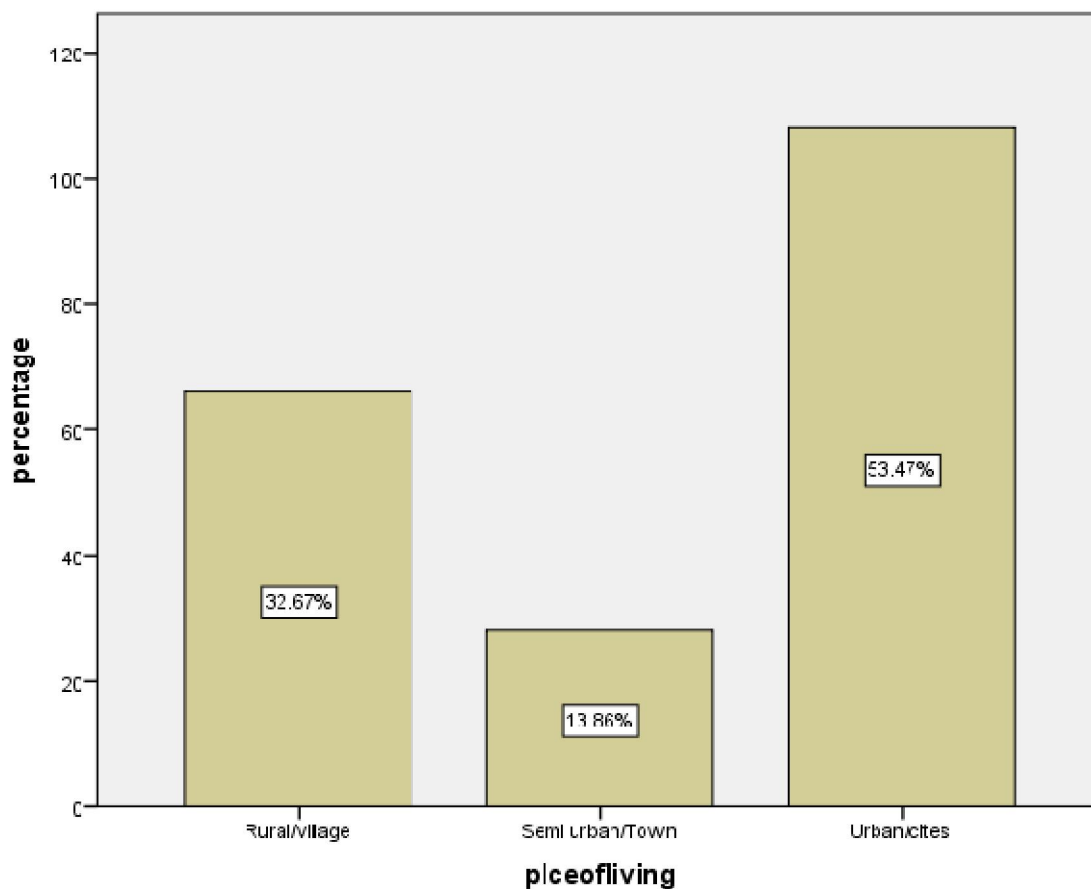


Legend :

Figure 4 shows the occupation of the general distribution of sample respondents.



Figure 5

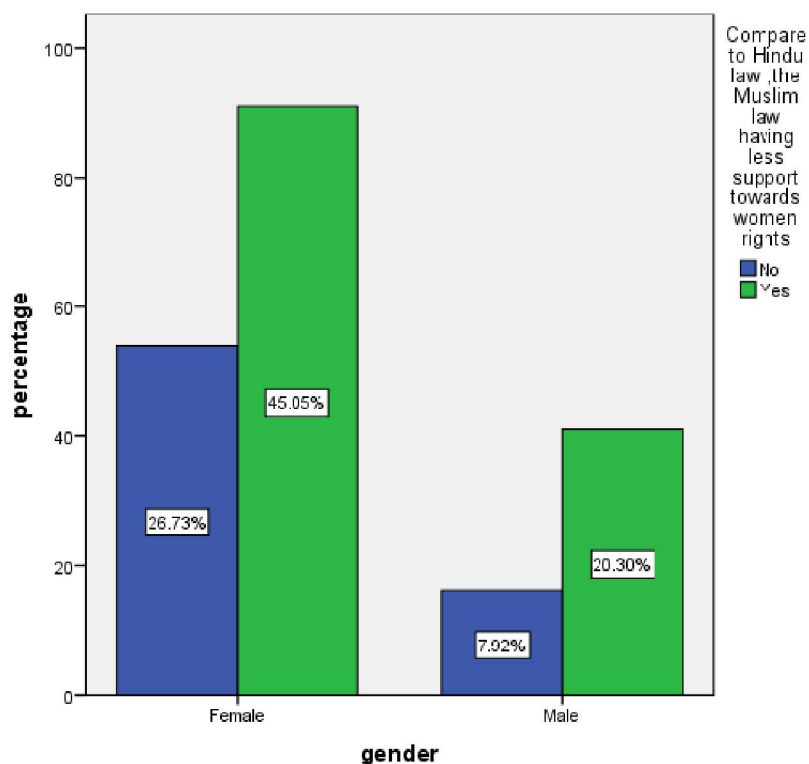


Legend :

Figure 5 shows the place of living of the general distribution of sample respondents.



Figure 6

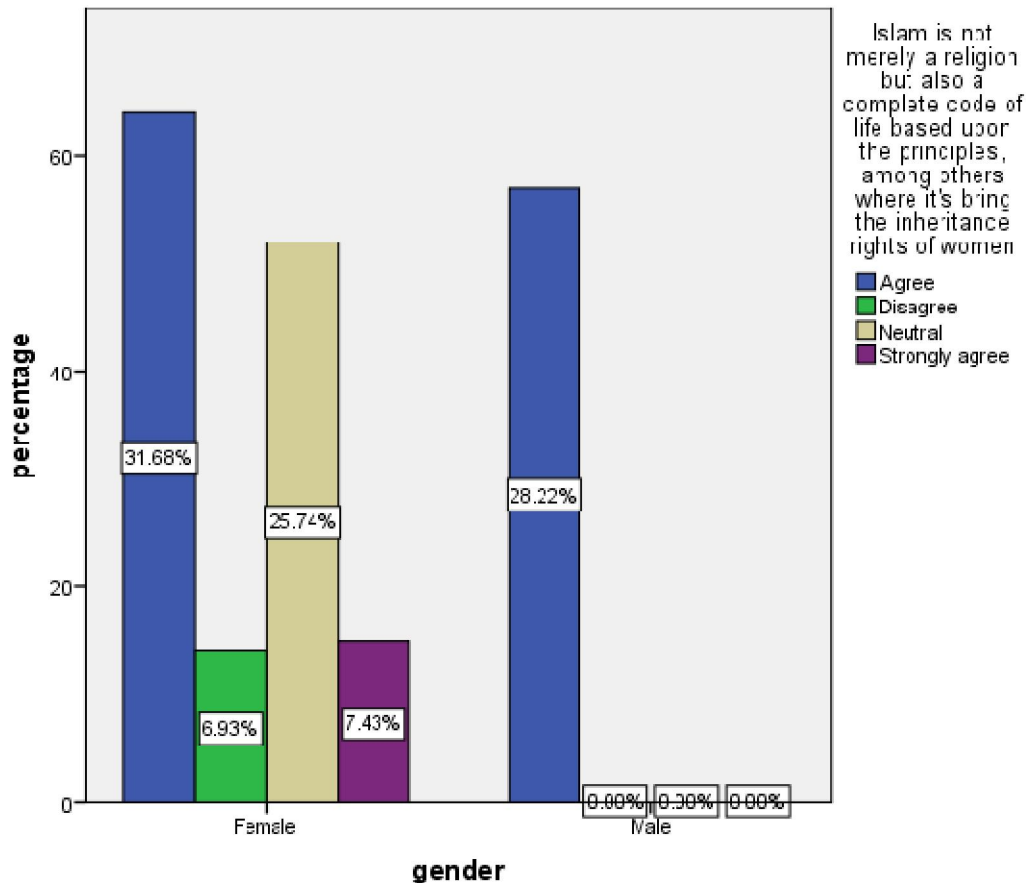


Legend :

Figure 6 shows the gender distribution sample population and their opinion on Compared to Hindu law , the Muslim law having less support towards women rights.



Figure 7

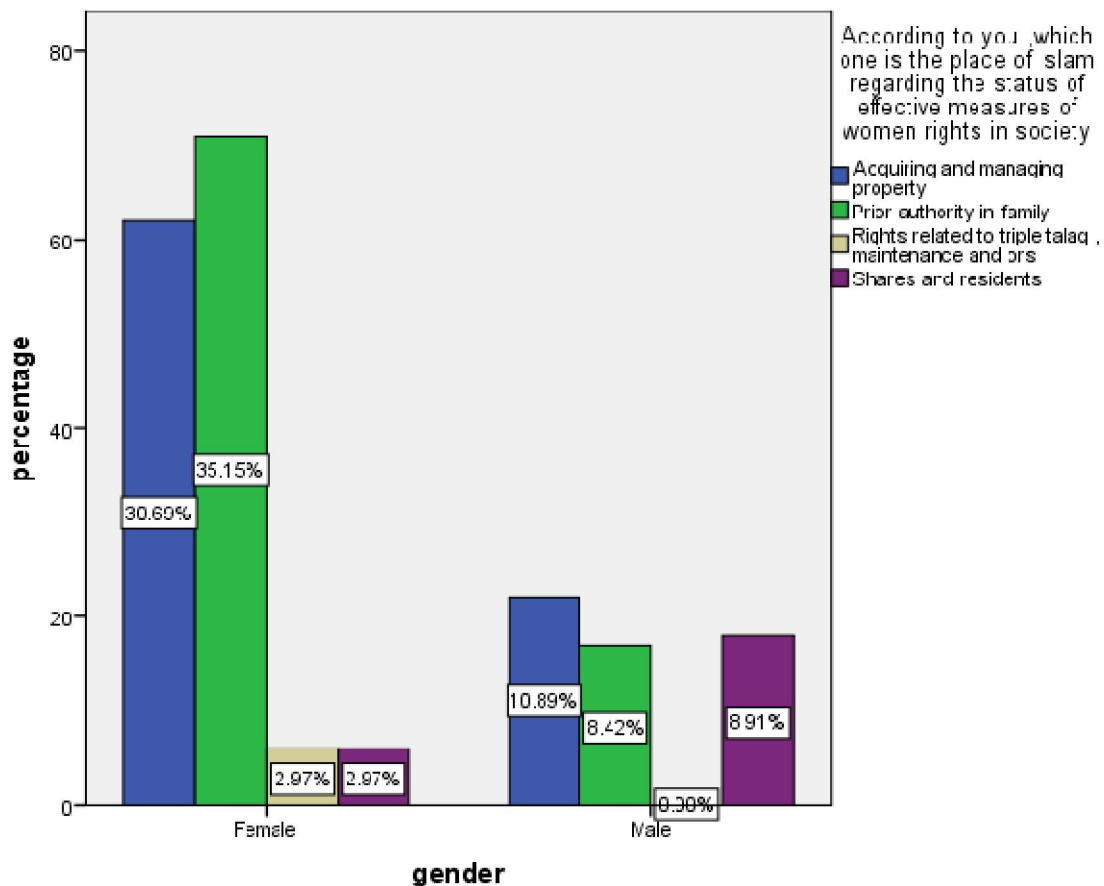


Legend :

Figure 7 shows the gender sample population and their opinion on Islam is not merely a religion but also a complete code of life based upon the principles, among others where it's bring the inheritance rights of women.



Figure 8

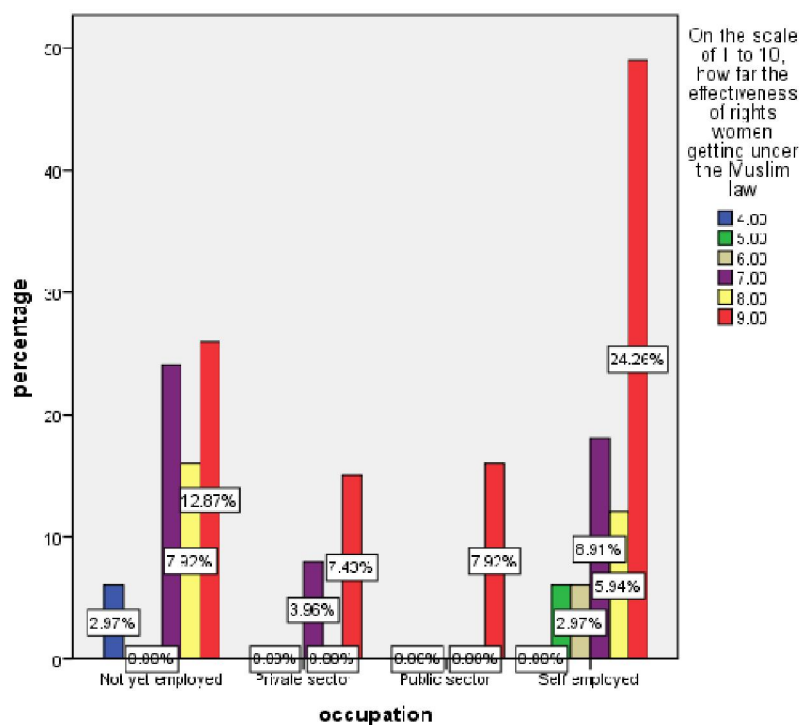


Legend :

Figure 8 shows the gender distribution sample population and their opinion on regarding the status of effective measures of women rights in society.



Figure 9

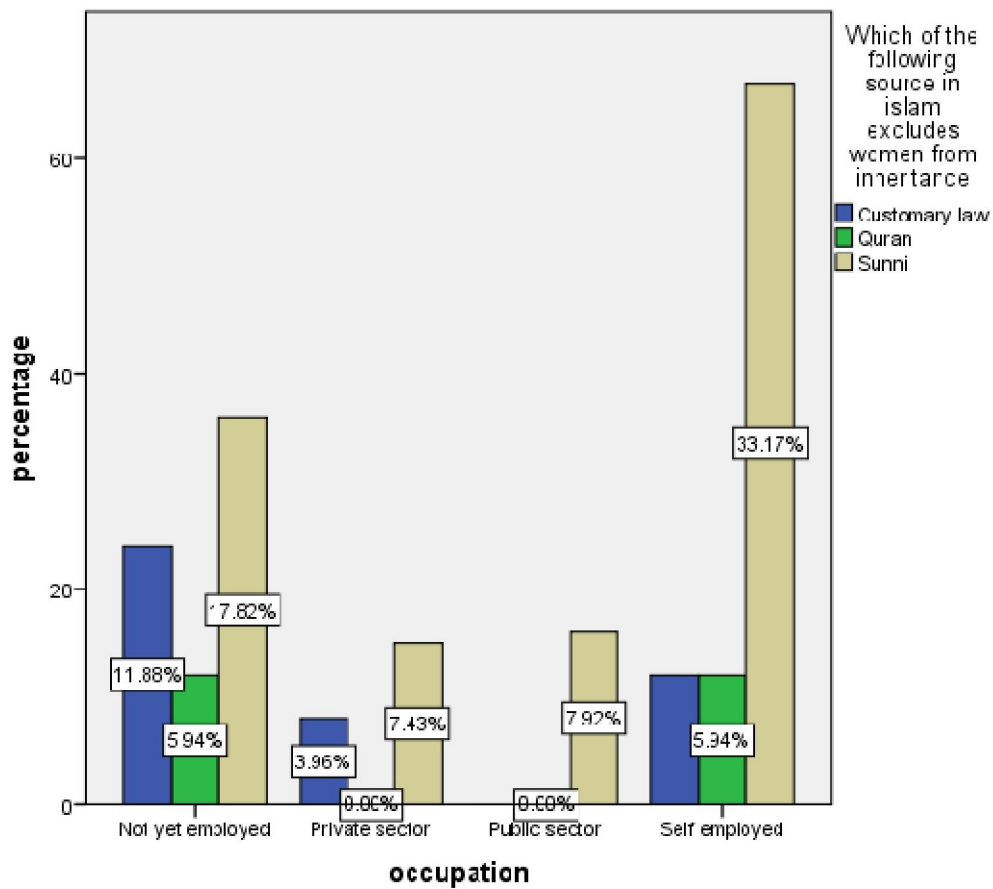


Legend :

Figure 9 shows the occupation distribution sample population and their opinion on the effectiveness of rights women getting under the Muslim law.



Figure 10



Legend :

Figure 10 shows the occupation distribution sample population and their opinion on source in islam excludes women from inheritance.



Table 1

gender * Islam is not merely a religion but also a complete code of life based upon the principles, among others where it's bring the inheritance rights of women Crosstabulation

Count		Islam is not merely a religion but also a complete code of life based upon the principles,among others where it's bring the inheritance rights of women				Total
		Agree	Disagree	Neutral	Strongly agree	
gender	Female	64	14	52	15	145
	Male	57	0	0	0	57
Total		121	14	52	15	202

Legend :

Table 1 deals with the gender and Islam is not merely a religion but also a complete code of life based upon the principles, among others where it's bring the inheritance rights of women opinion on inheritance rights of women under muslim law of succession.

Table 2

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	53.157 ^a	3	.000
Likelihood Ratio	73.043	3	.000
N of Valid Cases	202		

a. 2 cells (25.0%) have expected count less than 5. The minimum expected count is 3.95.

Legend :

Table 2 we can see that we have a figure of point .000 and that is well about point so,in this case we have no evidence in those alone that there is any relationship in the population as a whole so we accept null hypothesis.

V. RESULTS

The Respondents belonging to the gender of distribution compared to males,female respondents have shown a higher preference of 71.78% towards a study on inheritance rights of women opinion on inheritance rights of women under muslim law of succession as shown in(fig.1).Respondents belonging to the age group below 20 years have shown a higher preference 31.19% towards a study on inheritance rights of women opinion on inheritance rights of women under muslim law of succession as shown in (fig 2).Respondent belonging to the education qualification the overall performance of the sample population which shows higher preference on school education 45.05% towards a study on inheritance rights of women opinion on inheritance rights of women under muslim law of succession as shown



in(fig.3).The respondent belonging to occupation overall performance of the sample population which shows higher on self employed 45.05% towards a study on inheritance rights of women opinion on inheritance rights of women under muslim law of succession as shown in (fig.4).Respondent place of living the overall performance of the sample population which shows higher preference on urban 53.47% towards a study on inheritance rights of women under muslim law of succession as shown in(fig.5).The gender of sample population in that females are shown highly preference said as yes 45.05% on Compared to Hindu law , the Muslim law having less support towards women rights as shown in(fig.6).The gender of sample population in that females are shown highly preference on agree that is 31.68% on Islam is not merely a religion but also a complete code of life based upon the principles, among others where it's bring the inheritance rights of women as shown in(fig.7).The gender of sample population in that females are shown highly preference on prior authority in family 35.15% on regarding the status of effective measures of women rights in society as shown in(fig.8).The occupation of sample population in that self employed highly preference are shown 9 out of 10 that is 24.26% on effectiveness of rights women getting under the Muslim law as shown in(fig.9).The occupation of sample population in that self employed highly preference on sunni 33.17% on source in islam excludes women from inheritance as shown in(fig.10).(Table 1) deals with the gender and Islam is not merely a religion but also a complete code of life based upon the principles, among others where it's bring the inheritance rights of women opinion on inheritance rights of women under muslim law of succession.(table 2) there is a significant relationship between the gender of the respondents and inheritance rights of women so we accept null hypothesis.

VI. DISCUSSION

The Respondents belonging to the gender of distribution compared to males,female respondents have shown a higher preference towards a study on inheritance rights of women opinion on inheritance rights of women under muslim law of succession because female are able to answer the question which are asked related to their rights as shown in(fig.1).Respondents belonging to the age group below 20 years have shown a higher preference towards a study on inheritance rights of women opinion on inheritance rights of women under muslim law of succession because compare to other age group they are using the phone as shown in (fig 2).Respondent belonging to the education qualification the overall performance of the sample population which shows higher preference on school education towards a study on inheritance rights of women opinion on inheritance rights of women under muslim law of succession because most people are completed the school because the most respondent are under 18 years as shown in(fig.3).The respondent belonging to occupation overall performance of the sample population which shows higher on self employed towards a study on inheritance rights of women opinion on inheritance rights of women under muslim law of succession because most people are successfully doing the business as shown in (fig.4).Respondent place of living the overall performance of the sample population which shows higher preference on urban towards a study on inheritance rights of women under muslim law of succession because the most people who answer the question are from the city as shown in(fig.5).The gender of sample population in that females are shown highly preference said as yes on Compared to Hindu law, the Muslim law having less support towards women rights because the Muslim law having less support to rights of women because due to he role of culture,tradition and religious beliefs in shaping personal laws and its affect the women's rights as shown in(fig.6).The gender of sample population in that females are shown highly preference on agree that is on Islam is not merely a religion but also a complete code of life based upon the principles, among others where it's bring the inheritance rights of women because Islam encompasses not only religious beliefs and rituals but also extends to guiding principles for various aspects of life, including legal matters like inheritance rights. These rights are an essential part of Islamic jurisprudence, aiming to ensure fairness, equity, and protection for women within the family and society. However, the practical application of these principles can vary, leading to diverse practices in different Muslim-majority regions as shown in(fig.7).The gender of sample population in that females are shown highly preference on prior authority in family on regarding the status of effective measures of women rights in society because In many societies, the concept of women having prior authority within the family is seen as a foundational step toward gender equality and women's empowerment. It recognizes the importance of addressing power imbalances within the family structure, which can have far-reaching effects on women's well-being and their ability to participate fully in



society as shown in (fig.8). The occupation of sample population in that self employed highly preference are shown 9 out of 10 that is on effectiveness of rights women getting under the Muslim law because While progress has been made in many Muslim-majority countries to enhance women's rights within the framework of Islamic law, challenges persist, and the effectiveness of these rights can vary widely as shown in (fig.9). The occupation of sample population in that self employed highly preference on sunni on source in islam excludes women from inheritance However, it's essential to recognize that the interpretation and application of Islamic inheritance laws can vary among different schools of Islamic jurisprudence and cultural contexts. In some cases, cultural practices or misinterpretations of religious texts may lead to discrimination against women in matters of inheritance but here people are misinterpreted the context so we have to make the education effect as shown in (fig.10). (Table 1) deals with the gender and Islam is not merely a religion but also a complete code of life based upon the principles, among others where it's bring the inheritance rights of women opinion on inheritance rights of women under muslim law of succession. (table 2) there is a significant relationship between the gender of the respondents and inheritance rights of women so we accept null hypothesis.

LIMITATION :

In Muslim families for women to be denied their liberties, notably when the subject of inheritance allocation among the deceased's heirs arises. However, there are a number of barriers that prevent women from obtaining bequests in the family with their male family members the some of are Socio-Cultural Traditions , Prejudice against Women , Lack of Religious Awareness. the Islamic community takes action to encourage women without fully comprehending Islamic principles and beliefs. However, women's positions and status are steadily changing around the globe, especially in Muslim countries, yet this is not in accordance with Islamic beliefs and values.

SUGGESTION:

Women should not be discriminated against in the handling of inheritance properties, as the Qur'an and Sunnah make it very clear. Islam forbids any form of favoritism between men and women in their lifestyles, especially when it comes to inheritance dispersal among successors. Parents should not expect only the male heir to bring joy and honor to the entire family; both male and female heirs should be equally expected to contribute happiness and honor to the family's reputation. The Muslim women are feeling that under Muslim law of succession they are rights which they enjoyed more but compared to Hindu law the rights where some more less for the women .

VII. CONCLUSION

Islam, women play a remarkable part and status in the family and local area, depending on the previous conversation and examination. From the moment she is brought into the world until she passes on, Islam guarantees her financial status, which is to be dealt with by skillful men in her family and local area. A lady procures from no less than four sources with no commitment and a man procures just from two sources with numerous commitments. A male is given more shares in inheritance just for their numerous obligations however in any uncommon circumstances when the male doesn't offer legitimate help to the guardians and female assumes the liability to give support and administrations to the guardians then the guardians can make a gift for the girl just to make a harmony among men and women. The man centric Muslim populace should recognize women's freedoms, and it is previous time for us, as Indian citizenry, to do as such also. These days, people genuinely should join in their resistance to the sufferings of Muslim women who have been battling for an extensive stretch. There has been a wrong comprehension of Islamic lessons, and it is the responsibility of the assembly and the legal executive. Even that no widow is excluded from the succession. A childless Muslim widow is entitled to one-fourth of the property of the deceased husband, after meeting his funeral and legal expenses and debts. However, a widow who has children or grandchildren is entitled to one-eighth of the deceased husband's property. Under the Muslim law the women have all the rights in the inheritance property .



REFERENCES

- [1]. Inheritance rights of women in Islamic law : An assessment. January 2013. Project: Inheritance Rights of Women in Islam. Authors: Kazi Arshadul Hoque at International Islamic University Chittagong INTERNATIONAL JOURNAL OF ISLAMIC THOUGHTS, 2, 45-58, 2013 vol 2
- [2]. Women Rights to Inheritance in Muslim Family Law: An Analytical Study April 2020 International Journal of Islamic Business & Management 4(1):15-26. Vol 4 , Issa 2576 - 7674 DOI:10.46281/ijibm.v4i1.543
- [3]. Islamic Law of Inheritance: The Case of Illegitimate Child and Possibility of Having an Assets of a Deceased Father: A Tanzanian Case Study November 2018. Authors: Mzee Mzee at State University of Zanzibar. Mzee Mzee
- [4]. Women, Property Rights, and Islam Benjamin G. Bishin and Feryal M. Cherif Comparative Politics Vol. 49, No. 4 (July 2017), pp. 501-519 (19 pages) Published By: Comparative Politics, Ph.D. Programs in Political Science, City University of New York
- [5]. Economic Rights of Women in Islamic Law Flavia Agnes Economic and Political Weekly Vol. 31, No. 41/42 (Oct. 12-19, 1996), pp. 2832-2838 (7 pages) Published By: Economic and Political Weekly
- [6]. THE PROBLEM OF REPRESENTATION IN THE MUSLIM LAW OF INHERITANCE A. B. M. SULTANUL ALAM CHOWDHURY Islamic Studies. Vol. 3, No. 3 (SEPTEMBER 1964), pp. 375-391 (17 pages). Published By: Islamic Research Institute, International Islamic University, Islamabad
- [7]. Succession Rights of Muslim Women in the Modern World: An Analytical Appraisal Mohd Altaf Hussain Ahangar Arab Law Quarterly Vol. 28, No. 2 (2014), pp. 111-135 (25 pages) Published By: Brill
- [8]. Islamic Law of Inheritance: Ultimate Solution to Social Inequality against Women. Abdulmajeed Hassan Bell. Arab Law Quarterly. Vol. 29, No. 3 (2015), pp. 261-273 (13 pages). Published By: Brill
- [9]. The Fog of Entitlement: Women's Inheritance and Land Rights GOVIND KELKAR Economic and Political Weekly Vol. 49, No. 33 (AUGUST 16, 2014), pp. 51-58 (8 pages) Published By: Economic and Political Weekly
- [10]. Legal Change and Gender Inequality: Changes in Muslim Family Law in India. Narendra Subramanian. Law & Social Inquiry. Vol. 33, No. 3 (Summer, 2008), pp. 631-672 (42 pages). Published By: Wiley
- [11]. Controlled or Autonomous: Identity and the Experience of the Network, Women Living under Muslim Laws Farida Shaheed Signs Vol. 19, No. 4, Feminism and the Law (Summer, 1994), pp. 997-1019 (23 pages). Published By: The University of Chicago Press
- [12]. Muslim Women's Equality in India: Applying a Human Rights Framework. Vrinda Narain. Human Rights Quarterly. Vol. 35, No. 1 (February 2013), pp. 91-115 (25 pages). Published By: The Johns Hopkins University Press
- [13]. Adhha, Nurul. 2018. "The Human Rights and Women in the Context of Interfaith Marriage and Inheritance: A Comparative Analysis of Family Law in Muslim Countries." *Proceedings of the 1st International Conference on Recent Innovations*. <https://doi.org/10.5220/0009921109640971>.
- [14]. Agnes, Flavia. 2015. "Economic Rights of Women in Islamic Law." *Economic and Political Weekly* 31 (-1): 7-8.
- [15]. Ahangar, Mohd Altaf Hussain. 2014. "Succession Rights of Muslim Women in the Modern World: An Analytical Appraisal." *Arab Law Quarterly*. <https://doi.org/10.1163/15730255-12341275>.
- [16]. Dorloh, Sulaiman, and Ahmad Baha Hj Mokhtar. 2015. "Right of Muslim Women in Thailand under the Muslim Family Law of Inheritance Code, 1941." *Jurnal Fiqh*. <https://doi.org/10.22452/fiqh.vol12no1.5>.
- [17]. ElectronicPublications.org Ltd. n.d. "Manchester Journal of Transnational Islamic Law & Practice ISSN 2633-6626." Accessed June 11, 2022. <https://www.electronicpublications.org/catalogue/46>.
- [18]. Hussain, A. 2005. *The Islāmic Law of Succession*. Darussalam.
- [19]. "Inheritance in Shī'ī Law." 1971. *Succession in the Muslim Family*. <https://doi.org/10.1017/cbo9780511557965.009>.
- [20]. Jawad, H. 1998. *The Rights of Women in Islam: An Authentic Approach*. Springer.
- [21]. Kelkar, Govind. 2015. "The Fog of Entitlement." *Economic and Political Weekly* 49 (33): 7-8.



- [22]. Mishra, Archana. n.d. "Breaking Silence - Christian Women's Inheritance Rights Under Indian Succession Act, 1925." *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.2542728>.
- [23]. Narain, V. 2013. "Muslim Women's Equality in India: Applying a Human Rights Framework." <https://doi.org/10.1353/hrq.2013.0016>.
- [24]. "[No Title]." n.d. Accessed June 11, 2022a. <https://escholarship.org/content/qt7hv4b9dm/qt7hv4b9dm.pdf?t=qgqztz>.
- [25]. n.d. Accessed June 11, 2022b. <http://www5.austlii.edu.au/au/journals/MurdochUeJILaw/2010/6.pdf>.
- [26]. n.d. Accessed June 11, 2022c. <https://casi.sas.upenn.edu/sites/default/files/iit/Legal%20Change%20%26%20Gender%20Inequality%20-%202008.pdf>.
- [27]. Saxena, Niti, and Soma K. Parthasarathy. 2016. "Claiming Space, Claiming Rights: Inheritance and Land Rights for Muslim Women in Uttar Pradesh, India." *Land, Labour and Livelihoods*. https://doi.org/10.1007/978-3-319-40865-1_5.
- [28]. Shaheed, Farida, Sharon K. Hom, and Ruthann Robson. n.d. "Feminism and the Law." Accessed June 11, 2022. <https://ur.booksc.me/book/27688719/af4a2a>.
- [29]. Thompson, Brooke. 2016. "Do Islamic Succession Laws for Muslim Women Violate the Current Human Rights Framework? Developing an Ethical Working Model for Muslim Minority Nations." *Muslim World Journal of Human Rights*. <https://doi.org/10.1515/mwjhr-2016-0017>.
- [30]. "Website." n.d. https://www.researchgate.net/publication/335395805_Inheritance_rights_of_women_in_Islamic_law_An_assessment.
- [31]. Adhha, Nurul. 2018. "The Human Rights and Women in the Context of Interfaith Marriage and Inheritance: A Comparative Analysis of Family Law in Muslim Countries." Proceedings of the 1st International Conference on Recent Innovations. <https://doi.org/10.5220/0009921109640971>.
- [32]. Ahangar, Mohd Altaf Hussain. 2014. "Succession Rights of Muslim Women in the Modern World: An Analytical Appraisal." *Arab Law Quarterly*. <https://doi.org/10.1163/15730255-12341275>.
- [33]. Dorloh, Sulaiman, and Ahmad Baha Hj Mokhtar. 2015. "Right of Muslim Women in Thailand under the Muslim Family Law of Inheritance Code, 1941." *Jurnal Fiqh*. <https://doi.org/10.22452/fiqh.vol12no1.5>.
- [34]. Hussain, A. 2005. *The Islāmic Law of Succession*. Darussalam.
- [35]. "Inheritance in Shī'ī Law." 1971. Succession in the Muslim Family. <https://doi.org/10.1017/cbo9780511557965.009>.
- [36]. Mishra, Archana. n.d. "Breaking Silence - Christian Women's Inheritance Rights Under Indian Succession Act, 1925." *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.2542728>.
- [37]. Saxena, Niti, and Soma K. Parthasarathy. 2016. "Claiming Space, Claiming Rights: Inheritance and Land Rights for Muslim Women in Uttar Pradesh, India." *Land, Labour and Livelihoods*. https://doi.org/10.1007/978-3-319-40865-1_5.
- [38]. Thompson, Brooke. 2016. "Do Islamic Succession Laws for Muslim Women Violate the Current Human Rights Framework? Developing an Ethical Working Model for Muslim Minority Nations." *Muslim World Journal of Human Rights*. <https://doi.org/10.1515/mwjhr-2016-0017>.
- [39]. "Website." n.d. https://www.researchgate.net/publication/335395805_Inheritance_rights_of_women_in_Islamic_law_An_assessment

