TANWIR: JOURNAL OF ISLAMIC CIVILIZATION
Vol. 2, No. 1, October 2025, (1-12)
ISSN: , E-ISSN:.
https://tanwir.ppitunisia.com/index.php/tanwir/index

Gender Justice In Inheritance Distribution: Contemporary Ijtihad of Thahir Al-Haddad

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Abstract

This study examines gender justice in Islamic inheritance, focusing on contemporary interpretations, particularly Thahir al-Haddad's perspective on inheritance disparities between men and women. Using a qualitative, library-based research method, the study analyses various Islamic legal sources. Findings reveal the conventional 2:1 distribution ratio for men to women isn't absolute but a flexible proportional option within Sharia. Islamic law doesn't inherently grant women a lesser share; in some cases, it allows for equal inheritance rights. Existing differences in shares are attributed to differentiated responsibilities and obligations, not injustice. This research aims to inform society about women's inheritance rights and encourages policymakers to consider evolving social contexts when implementing inheritance laws, striving for greater gender justice in practice.

Keywords: gender justice, inheritance, equality, Quran, Islamic law, Thahir al-Haddad

Abstrak:

Studi ini mengkaji keadilan gender dalam pembagian warisan menurut hukum Islam, dengan menyoroti pemikiran kontemporer Thahir al-Haddad, khususnya mengenai perbedaan hak waris antara laki-laki dan perempuan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka, mengumpulkan data dari berbagai literatur hukum Islam. Hasilnya menunjukkan bahwa rasio pembagian 2:1 (laki-laki:perempuan) bukanlah aturan mutlak, melainkan salah satu pilihan proporsional yang diizinkan syariat. Hukum Islam tidak secara kaku menetapkan bagian perempuan selalu lebih rendah; bahkan, dalam kondisi tertentu, syariat menyamakan hak waris keduanya. Perbedaan proporsi yang ada didasari oleh perbedaan tanggung jawab dan kewajiban, sehingga tidak dapat dianggap sebagai ketidakadilan. Signifikansi studi ini adalah untuk mengedukasi masyarakat tentang hak waris perempuan dan mendorong pembuat kebijakan agar mempertimbangkan konteks sosial kontemporer dalam penerapan hukum waris, demi terwujudnya keadilan gender dalam kehidupan sehari-hari.

Kata Kunci: keadilan gender, warisan, kesetaraan, al-Qur'an, hukum Islam, Thahir al-Haddad

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Introduction

Wealth is an essential aspect of human life, serving as a means to meet needs and sustain livelihoods. It is a blessing from Allah entrusted to humankind during their lifetime and is subject to redistribution upon their death. In Islamic tradition, inheritance is transferred to close family members, such as children, parents, spouses, and other relatives.

Throughout history, various systems have sought to regulate inheritance distribution, often in unjust ways. In pre-Islamic Arab society, for example, only men who could fight in wars and protect their tribes were entitled to inherit. Women, children, and the elderly were excluded on the assumption that they did not contribute to tribal security. This principle led to systemic discrimination against women in many ancient legal systems, such as those of the Greeks, Jews, and pre-Islamic Arabs. Even in societies like ancient Egypt and Rome that granted equal inheritance rights, formal equality did not always translate into actual justice when differing social roles and responsibilities were ignored (Bajnid, 2017).

Islam came to correct these imbalances. It affirmed the property rights of both men and women, ensuring fair distribution based on kinship, need, and responsibility. The Quran explicitly guarantees inheritance rights for women in multiple verses. In Surah An-Nisa (4:7), it is stated:

"For men is a share of what their parents and close relatives leave, and for women is a share of what their parents and close relatives leave, be it little or much—a legal share."

This represents a revolutionary change in a society where women were previously treated as property rather than rightful heirs. Islam not only granted women the right to inherit but also protected them from being inherited or treated unfairly. The system of faraid (Islamic inheritance law) exemplifies justice not merely through equal distribution but through a balance between rights and responsibilities (Zahari, 2003).

Furthermore, Surah An-Nisa (4:11) outlines the 2:1 inheritance ratio between male and female children:

"Allah instructs you concerning your children: for the male, what is equal to the share of two females."

This verse has often been interpreted narrowly, leading some to view Islamic inheritance law as inherently discriminatory. However, such an interpretation neglects the socio-economic context in which these rulings were made—particularly, the financial responsibilities that Islam assigns to men as providers. As Bajnid (2017) notes, women's inheritance was part of a broader effort to rescue them from economic marginalization and grant them dignity and protection.

Modern critics, especially gender justice advocates, argue that the application of the 2:1 rule should be reevaluated in light of contemporary realities.

For instance, Sukerti (2012) points out that patriarchal interpretations of Islamic texts often ignore the increasing socio-economic contributions of women, thereby reinforcing gender-based injustice.

This debate has prompted modern Islamic scholars to revisit the foundations of inheritance law and propose alternative readings that align with both the spirit of Islamic justice and the demands of contemporary life. One such scholar is Thahir al-Haddad, whose thought forms the core of this study.

Method

This study uses a descriptive-analytical approach to explore inheritance issues in Islamic law from the perspective of gender justice. It is a form of library research that gathers and analyzes scholarly references—including books, journal articles, classical texts, and legal regulations—relevant to justice, gender equality, and Islamic jurisprudence in Indonesia and beyond. The method relies on qualitative analysis to examine Islamic inheritance law through the lens of equity and fairness across genders.

Result and Discussion

Inheritance Law in Pre-Islamic Arab Tradition (*Jahiliyyah* Era)

Before the advent of Islam, inheritance distribution in Jahiliyyah (pre-Islamic) Arab society was governed by principles rooted in lineage and strength. Only male descendants who demonstrated valor in battle and returned with spoils of war were entitled to inherit. In contrast, women and young boys were categorically excluded from inheritance rights. This exclusion was based on a prevailing philosophy that equated inheritance eligibility with physical strength and the ability to defend one's tribe—traits deemed essential for wealth acquisition and preservation (Hasan, 1964). From this perspective, justice meant that wealth—earned through struggle and warfare—should circulate solely among those who contributed directly to its accumulation. Accordingly, three primary bases for inheritance were recognized: *nasab* (blood relation), *al-ḥilf* (alliance through adoption), and *at-tabannī* (tribal affiliation) (Bajnid, 2017).

In practical terms, women and children were entirely deprived of inheritance, as illustrated in the case of Aus bin Thabit, who left behind two daughters and a son. Despite this, all his wealth was inherited by his cousin (Engineer, 1994).

A narration from Ibn Abbas captures the resistance among some Arabs when the Qur'anic verses on *farā'iḍ* (inheritance distribution) were revealed. These verses affirmed the rights of both male and female children, as well as parents, to inherit. Upon hearing this, some individuals expressed discontent, questioning whether women and young boys—who did not participate in battle or

bring home spoils—should receive inheritance. They hoped the Prophet ﷺ would either forget the verses or revise them. They protested: "Shall we give a daughter half of her father's estate when she neither rides horses nor fights? Shall we give inheritance to a boy who provides no benefit?" (At-Tabari, 1405 H). Such objections reflect the deeply ingrained norms of the Jahiliyyah, where inheritance was reserved exclusively for warriors and senior male members of the clan.

This practice persisted into the early days of Islam until divine revelation began to reform these customs. Jabir bin Abdullah narrated a notable case: a woman from the family of Rabi' approached the Prophet ﷺ with her two daughters, the children of Sa'ad bin Rabi', who had been martyred at the Battle of Uhud. Their uncle had taken all of Sa'ad's wealth, leaving the daughters destitute. She pleaded, stating that without any inheritance, her daughters would remain unmarried. In response, the Prophet ﷺ said, "Allah will decide this matter." Subsequently, the verse was revealed: *"Allah instructs you concerning your children: for the male, a portion equal to that of two females..."* (Qur'an, an-Nisa: 11). The Prophet then instructed the uncle to give two-thirds of the inheritance to the daughters, one-eighth to their mother, and to keep the remainder for himself (Abu Dawud, n.d.).

Islam, at its core, brought about a profound human revolution—freeing individuals from servitude to anyone other than their Creator. It transformed human thought, emotions, and societal norms (al-Bar, 1998). With the advent of Islam, women began to experience a newfound independence and dignity. Islam granted them a status previously unknown in any preceding social system, aiming to complete and perfect human values (al-Qardhawi, 2002).

In its early stages, Islam prioritized establishing belief and commitment to divine law. Hence, the inheritance structure remained largely unchanged until foundational faith principles were secured (Ash-Shaidi, 2005). Gradually, Islam restructured the criteria for inheritance, prioritizing kinship over tribal or martial affiliations. With the dawn of Islam came the abolition of injustices imposed upon women by family or society. Like a radiant morning sun dispelling the darkness of the Jahiliyyah, Islam introduced a balanced and equitable system of inheritance. Women and children were granted rights to property and wealth through divine revelation—long before the world understood arithmetic calculations of shares and fractions.

As noted by Yvonne Yazbeck Haddad, the advent of Islam was more than a theological transformation; it was a radical socio-cultural shift. One of the most significant changes it ushered in was the dismantling of the notion that women were inherently inferior. From the very beginning, Islam conferred rights upon women—such as inheritance—that they had never previously possessed (Haddad, 1991).

Islamic Inheritance Law: Justice, Gender, and Balance

The legal principle in Islamic inheritance law does not discriminate between men and women in terms of their right to inherit. All eligible heirs, regardless of gender, have the right to receive a portion of the deceased's estate. However, the proportions of their shares may vary. This differentiation reflects the Islamic legal emphasis on balanced justice rather than strict equality. Such a principle often becomes the subject of debates and disagreements among heirs. As stated in the Qur'an: *"For men is a share of what they have earned, and for women is a share of what they have earned"* (Qur'an, 4:32). This verse affirms that there is no difference between men and women regarding the value of their efforts and rights. The only criterion that distinguishes individuals in the sight of Allah is their level of piety and devotion (Qur'an, 49:13).

The differences between men and women in inheritance are minor variations in divine design and serve to maintain social balance. Both genders are created with equal dignity and value before God. The Quranic narrative of human creation emphasizes that both men and women originate from a single soul (nafs wāḥidah), reflecting equality in essence, responsibility, and moral obligation. Gender differences, therefore, must not be used to undermine the dignity or rights of women. Islam promotes the idea that every person—man or woman—has the right to education, societal participation, and mutual respect (HAMKA, 2015).

From an Islamic perspective, a virtuous woman is one who lives her life in accordance with the teachings of the Qur'an and Sunnah, fulfilling her duties and rights as a servant of Allah. This is articulated in Surah an-Nahl: "Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do" (Qur'an, 16:97). This verse underscores that in matters of faith and good deeds, men and women are equal. Both are capable of nurturing faith and performing righteous actions, and both are equally accountable. Thus, both are promised a ḥayātan ṭayyibah (a good life) by Allah (HAMKA, 2014).

Islamic inheritance laws affirm the rights of both men and women to own and pass on property. These laws cover both movable and immovable assets and ensure the equitable distribution of wealth after death. As long as the legal conditions for inheritance are met, individuals—regardless of age or gender—are entitled to their share (Ash-Shiddieqy, 1973). The Islamic concept of justice in inheritance revolves around proportional fairness: the relationship between the wealth inherited and the obligations or responsibilities assigned to each heir. Justice, therefore, is not defined by absolute equality, but by assessing the burdens and social duties each heir typically assumes (Zahari, 2003).

Regarding the inheritance shares between men and women, the Qur'an clearly establishes that both are entitled to inherit. Males typically receive twice

the share of females, as seen in verses 4:11–12 and 4:176. This principle also applies to the distribution between spouses: husbands generally inherit twice the share of their wives. Furthermore, even unborn children have a right to inheritance. Modern Muslim family law in countries like Egypt and Indonesia recognizes the rights of blood-related heirs through mechanisms such as mandatory wills.

The Quranic expression that a man's share is double that of a woman's is filled with deep wisdom. Historically, this provision served to elevate women's status, especially given that they were denied inheritance in the pre-Islamic period. The shift from being considered property to becoming legal heirs marks a significant transformation. According to Ibn Ashur (1984), the 2:1 ratio is rational when connected to the duties and financial obligations imposed on men, such as dowry payment, providing for the family, and supporting parents.

Islam's inheritance system offers a revolutionary alternative to the patriarchal structures of the pre-Islamic era. Previously, only men were considered rightful heirs, while women were treated as inherited objects. Islam reversed this perception by declaring that women, too, are heirs with legally protected rights. These rights are not subject to negotiation or denial. The concept of balanced justice underlies the entire system, whereby men receive a larger portion because they bear more financial responsibility, such as offering a dowry and maintaining the household.

Nonetheless, Islam provides women with significant and specific inheritance entitlements. Daughters, for instance, are entitled to half of their father's estate, even if they have brothers. Wives are entitled to one-fourth of their husband's estate if there are no children. Mothers receive one-third of their child's inheritance when the deceased has no siblings. Grandmothers are granted one-sixth of the inheritance of their grandchild in the absence of male descendants (HAMKA, 2015).

Islamic inheritance law recognizes situations in which males receive a greater share than females. This occurs in four notable circumstances. First, among the children of the deceased, sons receive twice the share of daughters. This rule is clearly stated in the Qur'an: "Allah commands you concerning your children: for the male is the share of two females" (Qur'an, 4:11; an-Nawawi, 1991). Second, between the parents of the deceased, when there are no children, the mother receives one-third, and the remainder—interpreted as two-thirds—goes to the father. This distribution reflects the financial leadership and guardianship roles traditionally assumed by fathers (al-Qarafi, 1994).

Third, in the case of spouses, the husband receives half of his deceased wife's estate if there are no children, and one-fourth if there are children. In contrast, the wife receives one-fourth of her husband's estate if there are no children, and one-eighth if there are children (Qur'an, 4:12; al-Qurtubi, 1407 H). These ratios reflect the financial responsibility placed upon men within marriage

Fourth, among siblings of the deceased, male siblings receive twice the share of female siblings. This pattern also applies in the case of half-siblings. The Qur'anic principle "For the male is the portion of two females" guides this distribution (az-Zaila'i, 1313 H).

Gender Justice in Inheritance Distribution According to Thahir al-Haddad

Thahir al-Haddad was a prominent Tunisian thinker and social reformer born in 1899 in Tunis, Tunisia, to a family originating from Hama Qabis. He began his education in a traditional *madrasah*, where he learned basic literacy and Quranic studies. At the age of thirteen, he enrolled at the University of Zaitunah, graduating with distinction in 1919. He later joined the Free Constitutional Party, founded in 1920, and actively participated in intellectual and political activities through speeches, writings, and advocacy for social reform. Al-Haddad believed that societal advancement required the liberation of the mind from ignorance and rigid traditionalism.

As a progressive intellectual, al-Haddad consistently challenged conservative interpretations of Islam and resisted French colonial influence. Despite opposition from various fronts, he remained committed to public enlightenment through critical thought and published works. His landmark contribution, *Imra'atunā fī al-Sharīʿah wa al-Mujtamaʿ* ("Our Women in Sharia and Society"), published in 1930, was preceded by his earlier research on labor movements in Tunisia in 1927. His scholarship embodies a reformist spirit, particularly aimed at improving the condition of women in Tunisian society.

In *Imra'atunā fī al-Sharīʿah wa al-Mujtamaʿ*, al-Haddad critiques prevailing interpretations of Islamic inheritance laws that he believes have been unjustly applied to women. He reflects on how, during the Jahiliyyah period, women were excluded entirely from inheritance rights. Islam, by contrast, revolutionized this system by granting women explicit inheritance shares, as outlined in the Qur'an (Surah an-Nisa: 11, 12, 19, 176).

Al-Haddad (2019) explains that Islam's differentiation in inheritance between men and women is not rooted in inequality but in the differing responsibilities assigned to each gender. Since men are expected to provide for their families and shoulder financial obligations, they are allotted a greater share of inheritance as compensation. Islam also guarantees that women are supported—first in their fathers' homes and later in their husbands'. The Qur'an emphasizes this protective responsibility: "Men are the protectors of women" (Qur'an, 4:34). This perhaps aligns with the statement "And for men is a degree over them" (Qur'an, 2:228), which many interpret in terms of responsibility rather than superiority.

Moreover, al-Haddad underscores that Islamic teachings do not universally assign lesser inheritance to women. For example, in the case of parental inheritance when there are children, both mother and father receive an equal share—one-sixth each (Qur'an, 4:11). In other instances, women may receive a larger share than men. For instance, when the deceased has no children, the mother inherits one-third (Qur'an, 4:11), a portion greater than that of the father if a husband also inherits half. In sibling inheritance, too, the rule offers equity when there is only one brother or sister (Qur'an, 4:12). For al-Haddad, these examples disprove the claim that gender alone dictates a reduced inheritance share. He argues that Islam acknowledges women's civil rights to own, manage, and increase wealth, which is affirmed in the verse: "For men is a share of what they earn, and for women is a share of what they earn" (Qur'an, 4:32).

Al-Haddad observes that modern women now participate in diverse sectors, including industry, commerce, politics, and civil society. This involvement proves that any perceived limitations in women's roles are not rooted in nature but in historical circumstances. As education becomes more accessible, women increasingly gain equal footing with men in addressing life's challenges.

Therefore, al-Haddad contends that Islam does not fundamentally oppose gender equality. As society evolves, and as the causes of male dominance are addressed, Islamic law must be interpreted to support equitable justice. The Qur'anic laws were revealed in specific historical contexts, but they are intended to adapt across time, striving for higher forms of justice.

In advocating for gradualism in applying Islamic law, al-Haddad warns against misinterpreting early Islamic legal rulings as permanent endorsements of male superiority. Rather, Islam's universal message treats all individuals as equals before God, who created them in the best form and rewards them according to their deeds. He cites verses such as *"Indeed, We created man in the best of stature"* (Qur'an, 95:4), "And that man shall have nothing but what he strives for" (Qur'an, 53:39), and "Indeed, the most noble of you in the sight of Allah is the most righteous among you" (Qur'an, 49:13).

Al-Haddad's interpretation challenges the notion that the 2:1 inheritance ratio (for males and females) is absolute. As noted by Wadud (1999), this ratio is not the only model permissible within Islamic inheritance law. The 2:1 rule emerged within a patriarchal society where men bore full financial responsibility. Today, however, many women serve as family breadwinners, which may justify an alternative distribution, such as 1:1, particularly when justice and equity are at stake.

Contemporary realities, such as the financial contributions of daughters in supporting elderly parents or single mothers caring for families, must be factored into inheritance distribution. As Wadud (1999) argues, the Qur'an does not outline every possible scenario but presents a flexible system that can

accommodate evolving circumstances. It even allows up to one-third of a deceased's wealth to be freely bequeathed to any beneficiary—male or female—without affecting the remaining shares.

This opens space for two interpretive schools regarding gender equity in inheritance. The first upholds the classical 2:1 distribution, emphasizing male responsibility for financial maintenance. Women are not required by Islamic law to provide financially, except in limited circumstances such as supporting needy parents or children in the absence of the father (Bajnid, 2017). This school argues that the larger male share is justified compensation for these duties.

The second school, which al-Haddad represents, argues for gender-equal inheritance based on justice and social equality. Al-Haddad acknowledges the legitimacy of the 2:1 rule in certain contexts but insists it is not immutable. The overarching values of the Qur'an are adaptable, offering room for reinterpretation in light of new realities. He demonstrates that women's inheritance can be equal—or even greater—in certain cases, based on Quranic evidence.

Ultimately, al-Haddad's argument refutes the claim that women's lower inheritance is a gender-based injustice. He calls upon women to pursue dignity in wealth and status and to challenge patriarchal interpretations that hinder gender justice. His vision is that of an Islam in continuous reform, committed to eliminating gender-based discrimination and achieving justice in all aspects of life.

Conclusion

Based on the analysis of gender justice in inheritance distribution within the framework of Islamic law, it can be concluded that both perspectives—supporting either a 2:1 or a 1:1 inheritance ratio—are grounded in principles of justice and community welfare. The first school of thought emphasizes the textual integrity of the Qur'an, which establishes fixed shares for women to ensure their inheritance rights are protected from manipulation or misinterpretation. In contrast, contemporary scholars such as Thahir al-Haddad advocate for a progressive reinterpretation of the Qur'an in light of modern gender issues. Al-Haddad's ijtihad introduces a fresh perspective on gender equality, recognizing that although the Qur'an delineates differences between men and women, such distinctions do not prevent the realization of social equality when conditions evolve over time—provided the ultimate aim is the realization of comprehensive justice and elevated human rights.

The moral insight from this study is that justice should not be assessed solely by numerical equality, but must also consider the context of each individual's responsibilities and contributions. This research underscores the importance of recognizing women's rights in inheritance and supports their active participation in society, free from discriminatory norms. By doing so, it reinforces

the protection and respect of their legal and moral rights. Ultimately, this study serves not only as an academic reflection but also as a call to action—urging society to promote justice and gender equality in all aspects of life.

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