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Arabic and Islamic Sections
of the 35th International Congress
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Part Two

Islam, Popular Religion and Culture, Islamic Law,
History of Arabic Studies, History of Islamic Art

EDITED BY
A. FODOR

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EDITED BY

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PREFACE

The present volume contains the second part of selected papers that were presented at the Arabic and Islamic Sections of the 35th International Congress of Asian and North African Studies (ICANAS) held in Budapest between 1-7 July 1997, and organized by the Csoma de Kőröss Society of Hungarian Orientalists and the Eötvös Loránd University of Budapest.

The Congress has attracted nearly a thousand scholars from all over the world, whose interests in the Asian and North African area cover a much wider scope of subjects and disciplines than could be dealt with within the limits of The Arabist.

The first part of the Proceedings (Vols. 19-20 of The Arabist) contained papers on Arabic Linguistics, Literature and History.

This part is devoted to papers dealing with various aspects of Islam, popular religion and culture, Islamic law, the history of Arabic studies, and the history of Islamic art.

From the altogether 28 papers nine treat subjects related to Islam in very different ways. Accordingly, Islam is approached from such dimensions as the history of several notions basic to the understanding of the origins of Islam, interrelationships between Islam and Christianity, the connection between Sufism and linguistics, theology and philosophy and finally Muslim communities outside Dār al-Islām. In addition to these, two papers are expressly concerned with Islamic legal matters.

The section on "Popular religion and culture" is represented by seven papers the majority of which is centred on magic and popular customs while one examines the problems of aesthetics in folk art and another one exposes an important aspect of human life in the light of literary sources.

Contributions about the "History of Arabic Studies" including six papers are related to the main subject of ICANAS, "the state of the art" since they partly review and evaluate the oeuvre and importance of some outstanding figures in the field of Arabic and Islamic studies, partly deal with general questions of a whole period or signal trends.

The four papers under the heading of the "History of Islamic Art" examine different questions of Islamic textiles, metalwork and the life and activities of an eminent Hungarian architect who played a paramount role in the creation of the Museum of Islamic Art in Cairo.

Naturally, this panorama outlined above does not give a complete picture of the many sided work going on in the field of Arabic and Islamic studies but at least it reflects a small segment of it.

Budapest, 23 October 1999

The Editor
ON SOME RECENT LAWS ON THE ISLAMIC LAW OF INHERITANCE

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Some years ago J. N. D. Anderson (1965:349-365)¹ made an excursus on some recent reforms regarding succession in the Islamic countries. In the last few decades, several other laws on intestate succession have been promulgated, among those the law no. 72-61 of June 12, 1972, in Senegal²; the Syrian law no. 34 of December 31, 1975, which has partly modified the decree no. 59 of September 17, 1953³; the Algerian law no. 84-11 of Ramadan 9, 1404/June 9, 1984⁴; and the Kuwaiti law no. 51, enacted on Shawwal 8, 1404/July 7, 1984, and came into force on October 1, 1984 (art. 347)⁵. Worthy of note is that the Kuwaiti law seems quite a copy of the Syrian

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¹ My thanks to Prof. M. Bormans (P.I.S.A.L., Rome), who provided me with the texts of the laws here examined.

² Anderson has examined the Egyptian Law of Intestate Succession (1943) and the Law of Testamentary Dispositions (1946), the Syrian Law of Personal Status (1953), the Tunisian Law of Personal Status (1956), the Moroccan Code of Personal Status (1958), the Iraqi Law of Personal Status (1959), the Pakistan Muslim Family Laws Ordinance (1961), and some other provisions of the law concerning the succession. For references to the classical Islamic law of inheritance, I make use of Cilardo 1993, 1994.

³ The Senegalese “Code de la Famille” is composed of eight Books: I: Persons (arts. 1-99); II: Marriage (arts. 100-187); III: Filiation (arts. 188-253); IV: Relationship and affinity (arts. 254-272); V: Incapacities (arts. 273-367); VI: Marriage régimes (arts. 368-395); VII: Successions ab intestat (arts. 396-653); VIII: Gratuitous includes dispossession one’s favour inter vivos and bequests (arts. 654-854). Book VII on successesions ab intestat includes general rules common for all people (Titre I. - Dispositions générales) (arts. 396-514); rules regarding the succession ab intestat of common law (Titre II. - Des successions ab intestat de droit commun) (arts. 515-570); and rules regarding succession ab intestat of the Islamic law (Titre III. - Des successions en droit musulman) (arts. 571-653).

⁴ The Syrian Code is composed of six Books: I: Marriage (arts. 1-84); II: Dissolution of marriage (arts. 85-127); III: Filiation and its effects (arts. 128-161); IV: Juridical capacity and legitimate representation (arts. 162-206); V: Bequest (arts. 207-259); VI: Inheritance (arts. 260-308). Hasan 1976 provided a commentary on this Code.

⁵ The Algerian law contains general rules (arts. 1-3), then it is divided in four Books: I: Marriage and its dissolution (arts. 4-80); II: Legitimate representation (arts. 81-125); III: Succession (arts. 126-183); IV: Gifts, bequest, gratuitous disposition in one’s favour inter vivos and religious endowment (arts. 184-220). It ends with final rules (arts. 221-224). On the Algerian Code, see Mitchell 1997.

⁶ The Kuwaiti law on “Personal Status” includes three parts: I: Marriage (arts. 1-212); II: Bequest (arts. 213-287); III: Intestate succession (arts. 288-336). It ends with final rules (arts. 337-347). This law is compiled by an Explanatory Memorandum (al-mułakhtira al-idâhiyya). Both texts can be found in al-Muhammî. at-Tâf ri’ât al-kurayxîyya 8. 1984.
Code, with some variations, however. A comparison between them shows that the first was deeply influenced by the second, even in its title. The scheme, in fact, is the same, and the text of the articles, too, is much similar.

The first issue highlighted by Anderson concerned whether “a testator has complete freedom to make legacies he likes, whether to heirs or non-heirs, within the bequeathable third, and... any such bequests which he may make to an heir are no longer subject to the other heirs’ consent” (Anderson 1965:354–355). This doctrine has now been decreed in Sudan, Egypt and Iraq (ibid. 354). Among the four modern legislations, only the Senegalese Code follows this rule. As a matter of fact, in various places it states that, according to the Islamic law, the bequeathable share is a one-third and that, for the attribution of the amount exceeding such a share the heirs’ consent is needed; however, art. 659 clearly provides that every person, except those declared incapable by law, can either dispose or receive, by a gratuitous disposition (art. 189) and by a voluntary point.

The law adopts the rule of the third in any agreement of bequest in favour of a descendant or a minor, but in modern legislations the amount of the bequest is also limited to the amount of the bequeathed share in pro rata (art. 187). This amount is included.

The application of the bequest and the intestate succession to the law of the Senegalese Code and their practical consequences are tackled by Cleary. This chapter starts with the favouring of a beneficiary or his or her line and takes into account his or her legal status. The court determines the succession or bequest according to the concentration of the received or possessed property.

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4 Certainly, the Syrian law is more coherent in its provisions than the Kuwaiti Code because it follows the Hanafi school (art. 305); in fact, it privileges immediate family ties; so that it is more obvious for it to admit the return of the surviving spouse (art. 218) and the inheritance of the maternal relation (arts. 289-297).


INTESTATE SUCCESSION: *Syrr. art. 263 = K. art. 295: K. has a new paragraph. *Syrr. art. 264 = K. art. 293: 293-294 are more developed. Syrr. 264 does not treat the case of the murtadd. *Syrr. art. 279 = K. art. 310: the minimum share allotted to the grandfather is a one-third in Syrr. law, while is a one-sixth in K. law. *Syrr. art. 290 = K. art. 320: K. law is more developed. *Syrr. art. 298 = K. art. 328: K. art. 328.g are not present in Syrr. *Syrr. art. 300 = K. art. 330: K. is more developed. Syrr. law has only the K. first paragraph. *K. art. 333 on maksud and K. art. 334 on hantâ are absent in Syrr. *Syrr. art. 305 = K. art. 343: K. is more developed. Syrr. has only the K. first paragraph. *Syrr. arts. 306-308 are peculiar reflecting a local situation.

8 See, for instance, arts. 504-505 (in Des successions ab intestat. Dispositions générales, hence valid for the whole Senegalese people), and arts. 649, 2nd par., 651, 653 (in Des successions en droit musulman).

9 In Des donations entre vifs et des testaments. Dispositions générales communes.
disposition *inter vivos* or by a bequest as well. On the contrary, Syria\textsuperscript{10}, Algeria (art. 189) and Kuwait (art. 247)\textsuperscript{11}, wholly follow the traditional Islamic provisions on this point.

The second topic treated by Anderson was whether “the spouse relict might take the residual estate of the deceased, by the doctrine of the ‘return’, in the absence of any agnate, quota-sharer, or other relative” (Anderson 1965:356). This concession in favour of the widow/widower was made in Sudan, Egypt and Syria (*ibid.*).\textsuperscript{12} In modern legislations, with almost identical words, the same is stated in the new Syrian Code (art. 288), in Algeria (art. 167) and in Kuwait (art. 318).\textsuperscript{13} As far as Senegal is concerned, the doctrine of the “return”, presented as a general rule for all the heirs, is also valid. In fact, art. 596.3 provides that, if there is a remainder after the allotment of the shares to the heirs by quota and there are no agnates, the residual amount of the estate shall be increased to the quota-sharers and divided among them *pro rata*. In this text no specific reference is made to the spouse relict, presumably included among the quota-sharers.

The third relevant subject examined by Anderson regarded the obligatory bequest and the right of representation, as a means to prevent an incongruity of the Islamic law of inheritance; how to prevent the damage suffered by grandchildren because of their parents having deceased before their grandparent’s death. This problem was tackled in Egypt (in 1946) by means of the device known as “obligatory bequests.” This device appears in this form: “where a grandparent fails to make a bequest in favour of any orphaned grandchildren, if they would not be entitled to any share in his or her estate on intestacy, of what their predeceased father would have received had he lived, provided always that this does not exceed the bequeathable third, the court must act as though he had — unless, indeed, he had made them some smaller bequest or had made a gratuitous disposition in their favour *inter vivos*, in which case the court must make this up to the sum which their deceased parent would have received or the bequeathable third, whichever is less; if, instead, the grandparent had

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\textsuperscript{10} Art. 238. See also the Syrian Hasan 1976: 148-149. At p. 149 it is said that a bequest is permitted in Egypt and among the Druze either in favour of an heir or other persons within the bequeathable share of one-third or more.

\textsuperscript{11} See also the *Kuwaiti Explanatory Memorandum*, pp. 381-382. The first two paragraphs of this article are formulated in the same way as the Syrian ones.

\textsuperscript{12} According to Anderson, “similar (although not quite identical) provisions are included in the Egyptian Law of Intestate Succession, 1943, and the Syrian Law of Personal Status, 1953”. But I find that the provisions on *radd* are at the whole identical in all the laws.

\textsuperscript{13} The *Kuwaiti Explanatory Memorandum* (pp. 443-446) well points out that there were many divergences among the ancient Muslim scholars on the question of the proportional increase of the shares (*radd*). They may be reduced to five doctrines, not always exactly related in this *Memorandum*: 444-445. Cf. Cildir 1994: 47-52.
made bequests in favour of others, then the obligatory bequests in favour of the grandchildren should take priority, within the bequeathable third, over any other disposition; and that this entitlement should be divided between such grandchildren according to the principle of a double share to males..." (Anderson 1965:358).

The device of the obligatory bequests was adopted in Syria (in 1953) and in Morocco (in 1958); for in both these countries this kind of bequest was confined to grandchildren through a predeceased son or son’s son. By contrast, “the Egyptian law includes in its scope the children of a predeceased daughter or of a predeceased son’s daughter, presumably on the ground that the daughter and son’s daughter would themselves have been quota-sharers, although it does not, in fact, include the children of a predeceased daughter’s child, presumably because the predeceased daughter’s dead son or daughter would themselves have been neither a quota-sharer nor an agnate. And the Tunisian law, although it does not extend to great grandchildren at all, yet follows the Egyptian model in giving relief to grandchildren through a predeceased son or daughter — which is the more significant in that the Tunisian law, following Maliki principles, makes no other provision for ‘uterine heirs’ in any circumstances whatever” (Ibid. 359).

The Senegalese Code reflects the Islamic rules regarding the partial and total exclusion, thus rejecting the obligatory bequest or the right of representation as well, while the new Syrian Code (1975) (art. 257; Hasan 1976:159) resumes the provisions of the previous law. As far as the Kuwaiti law is concerned, it only mentions the obligatory bequest (art. 291.3), but it does not give any other explanation of it. Neither in the articles devoted to the legatee (al-mūsīla laḥn) (arts. 236–246) nor in the Explanatory Memorandum (370–381) on them any reference is done to people entitled to the ṭawṣīyya waṣīgha. However, the Memorandum gives a concise prospect of the

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14 For Egypt, see also Hasan 1976: 159.

15 See Titre III: Des successions de droit musulman. Only arts. 521-522 (Titre II: Des successions ab intestat de droit commun) are devoted to the right of representation. But these provisions are evidently to be applied to non-Muslim people.

16 423: after the payment for inhumation and debts, the bequests must be paid within the limit of a one-third of the estate, with the observance of the articles regarding the obligatory bequest (which?). No question if the one-third suffices for the payment of all the bequests. If, instead, it is not enough, the persons (who?) entitled to the obligatory bequest have precedence, whether the de cuius has made a bequest in their favour or not; they have right to it: on the basis of the provision of the law (which?). If the amount to which they have right is more than the one-third of the estate and the heirs do not give permission for the surplus payment, they shall receive no more than a one-third. But if they have right to less than the bequeathable one-third, they shall take only their minor share, while the remainder of the one-third shall be given to the persons entitled to voluntary bequests.

A further short reference to the ṭawṣīyya waṣīgha is in the Explanatory Memorandum (418) with reference to the presence of numerous bequests, where the same rules as above are repeated. The precedence is due to the ṭawṣīyya waṣīgha, whether the de cuius has made a bequest or not; then the voluntary bequests...
rules concerned, which correspond to those of the Syrian Code. Thus, also in the
case of the obligatory bequest the Kuwaiti law makes implicit reference to the Syrian
rules and strictly reflects the Syrian Code.

The question of the orphaned grandchildren excluded from inheritance on intesta-
cy by direct descendants has been radically solved in Algeria. In fact, the main
innovation in the Algerian Family Law (arts. 169–172) is the introduction of the right
of representation, a Western juridical doctrine completely unknown to the Islamic
law of inheritance because it fundamentally contradicts the Islamic agnatic rule. As
a matter of fact, one of the basic principles of the Islamic system is that an heir must
be alive at the de cuitis’ death; further, that the closest heir excludes the most distant
(Cilardo 1994:34–35, 139–144). But one can easily stress the state of injustice caused
to the grandchildren by their exclusion from inheritance because of their parents
having deceased before their grandparent’s death.

Having accepted the principle of representation, Algerian law makes, however, a
compromise between the requirement of such a doctrine and the demands of the
Islamic law. In conformity with the doctrine of representation, the Algerian law
states that the amount due to grandchildren must be the same as what their
predeceased father would have received had he lived. But, according to the Islamic
şari‘a, the law makes this rule conditional by the imposition that such an amount
must not be more than the bequeathable third (art. 170); that grandchildren cannot
represent their predeceased parents if they are already quota-sharers, or a bequest was
made in their favour, or the de cuitis, during his lifetime, gave them, without return,
an amount equivalent to what grandchildren can claim by this bequest; however, if
the bequest in their favour was less than the share to which they are entitled, they
can claim the difference between the two (art. 171); lastly, the well-known Qur’anic
provision to give a male a double share is in force (art. 172).

Besides the considerations on the previous main three points of doctrine, some
further remarks may be done on the four Codes here considered.

In their titles we face a terminology unknown to the Islamic law. The Algerian
law is entitled “Family Law” (Qānūn al-a‘wāda), while the law of Senegal is named
“Code de la Famille”, words extraneous to the usual language of Islam (Cilardo 1985:
68). Contrary to Senegal, where the expression “Code de la Famille” is partly justified
either because it refers to all Senegalese people, including non-Muslims, and because
the structure of the Code is similar to that of the Western Codes, Algeria has adopted
a Western expression which constitutes a true innovation in the modern legislations
of the Islamic countries.

come. Lastly, with reference to the sasīyya waqība, the Explanatory Memorandum (360-361) states that,
if the conditions of its validity are fulfilled at the time of its institution and nothing has happened of what
can invalidate it till the testator’s death, the bequest is valid and it shall become obligatory. But, if it was
not instituted by the testator, it shall be effected all the same.
The Syrian and Kuwaiti laws have the words, generally used in the modern legislations, of “Personal Status” (al-ḥabūl ʿashrīyya), which, too, are not of Islamic origin, but they are resumed from Western usage. The concept of “Personal Status” is not well defined in modern Islamic law systems, which, generally, have recourse to it without fixing its contents. However, a definition of “Personal Status” is found in Egypt, although it keeps now a mere doctrinal value, as a consequence of the abolition of mixed tribunals. Art. 13 of the Egyptian law no. 147 of 1949 regarding the judiciary, abrogated by the law no. 43 of July 19, 1965, on the judiciary power, stated:

Personal Status includes disputes and questions concerning the status of persons and their juridical capacity, or those concerning the rules regarding the family, like as a request of a woman’s hand in marriage, reciprocal rights and obligations of spouses, bridal money, dower, rules concerning the property of spouses, repudiation, separation, divorce, filiation, acknowledgement and negation of paternity, relation among ascendants and descendants, obligation of maintenance in favour of relatives and cognation, attestation of blood ties, adoption, tutorship, curatorship and testamentary curatorship, guardianship, interdiction, authorization to the administration of property, absence and how to consider a missing person as dead. Likewise, Personal Status includes disputes concerning inheritance, bequest and gratuitous dispositions in one’s favour to be fulfilled after the de cujus’ death (Cilardo 1993a:23–24).

In its text Syrian law has used a new terminology in some cases, which is almost completely resumed by the Kuwaiti Code; and the Kuwaiti Explanatory Memorandum (465) makes observe that such words are different from those found in the Islamic šairīʿa: al-ḡadd al-ʿasbī (Syria, arts. 265.2, 266, 275.2.4, 279, 283.2, 284) or al-ḡadd al-ʿāṣīb (Kuwait, arts. 209, 296, 297.b, 302.2, 305.2.4, 313.d, 314), which are as correct as the words al-ḡadd as-ṣāḥīḥ, a true grandfather, used in the Islamic sources; al-ḡadd ar-rahīmī (Syria, art. 265.2, 290; Kuwait, art. 320), instead of al-ḡadd al-ṣāsid or al-ḡadd gayr as-ṣāḥīḥ, a not true grandfather; al-ḡadda al-ṣāḥība (Syria, art. 265.1–2, 272, 283.1; Kuwait, arts. 296, 302.2, 313.a), instead of al-ḡadda as-ṣāḥība; al-ḡaddāt gayr al-ṭābita (Syria, art. 290) or al-ḡadda gayr al-ṭābita (Kuwait, art. 320), instead of al-ḡadda al-ṣāsid or al-ḡadda gayr as-ṣāḥība. Lastly, al-ḡānīb (Syria, arts 292, 295–297; Kuwait, art. 326), instead of al-ḥayyūz.

As regards the effectiveness of these laws, obviously Islamic rules are valid for Muslims. But, for Senegal (art. 571), given the peculiarity of its “Code de la Famille”, it seems not so strange that it states special provisions for persons who, during their lifetime, have expressly or by their behaviour manifested their will to have their estate be divided following the rules of the Islamic law. So it seems that also non-Muslims can ask for the application of the Islamic system of inheritance. However, a true innovation was introduced in the Algerian law which makes no further distinction among Muslim and non-Muslim citizens. Further, one of the final rules of the Algerian Code (art. 221) states that the provisions of this law are effective not only for a one-half to a one-third of the remainder, depending on the sex; the remainder of the husband is one-third, the remainder of the wife is one-third to one-quarter of the remainder.

17. to a one-half to a one-third of the remainder, depending on the sex; the remainder of the husband is one-third, the remainder of the wife is one-third to one-quarter of the remainder.

18. to a one-half to a one-third of the remainder, depending on the sex; the remainder of the husband is one-third, the remainder of the wife is one-third to one-quarter of the remainder.

19. to a one-half to a one-third of the remainder, depending on the sex; the remainder of the husband is one-third, the remainder of the wife is one-third to one-quarter of the remainder.

20. to a one-half to a one-third of the remainder, depending on the sex; the remainder of the husband is one-third, the remainder of the wife is one-third to one-quarter of the remainder.
for all Algerian citizens, without any other distinction, but also for residents in Algeria.

In general, modern legislations have recourse to the well-known methods of taliṣiq, tabayyur and tarqih (Cilardo 1985:69 note 7, 71 note 12). Such methods are also followed in the four laws here considered, where Hanafi, Maliki, Ṣafi'i, Hanbali, Ibadi, and Zaydi doctrines coexist. The cohabitation of rules of different schools is evident if we consider some particular cases.

— In the Dispositions générales of the Senegalese Code, hence valid for all people, art. 398 deals with persons, who are relatives, dying in a same accidental event without any possibility to determine which of them has died first. In such a case, according to the Hanafi, Maliki and Ṣafi'i doctrine, they do not inherit from one another, but only their own surviving relatives inherit from each one of them (Cilardo 1994: 534–536).

— The Algerian law devotes Section IX of its Code to some special questions. There are five particular cases which gave rise to a peculiar doctrine or to solutions differing from one another within the law schools. Now, the case called al-akdarinya or al-garrā '(art. 175)' is solved in accordance with the Maliki, Ṣafi'i and Hanbali doctrine, whereas the case called al-muṣaraka or al-muṣaraka is solved on the basis of the Maliki, Ṣafi'i and Ibadi doctrine. The remaining three cases are solved in accordance with the Sunni, Zaydi and Ibadi doctrine. These cases are called al-garrawi or al-umariyyatami, al-mubahala, and al-minbariya.
— The Kuwaiti law follows the rules of the Mālikī school concerning the Personal Status. In reality, it is not always so. In fact, as for the basic elements of a bequest, the Kuwaiti law (arts. 213–225) agrees equally with the four Sunni schools as well as with the Zaydi, Zahirī and Imāmi schools. Also as regards the order to be followed in the distribution of the estate, this Code (art. 291) agrees with different law schools; so, the precedence of the inhumation of a deceased person over the payment of debts is in accordance with the Ḥanafī doctrine, contrary to Ḥanafī, Mālikī and Ṣafī′ī schools. Further, the inhumation of people, as offspring and wife, who have died before the de cuius and to whom the de cuius himself was obliged to provide maintenance, precedes the payment of debts, according to the Ḥanafī school. Another Ḥanafī doctrine followed in the Kuwaiti Code concerns the "debts of Allah" (diyān Allah), i.e. alms taxes (zakātāt) and amends (kaftārāt), which shall not be paid by the estate, contrary to the doctrine of the generality of the fiqāhā (ibid. 421–422).

— Grandfather: Certainly, the most complex question concerning inheritance has been at all times the fixation of the position of the grandfather (Cilardo 1990). It is well-known that the Ḥanafī doctrine, reflecting the pre-Islamic sunna, is more rigid than the Mālikī, Ṣafī′ī, Ḥanbalī, and Zaydi rule; and that Zaydi system is rather different with respect to the remaining three (Cilardo 1994:265–324). Modern legislations generally adopt these last systems; however, with some differences among them. While Algeria and, with much more detailed rules, Senegal wholly agree with the Mālikī, Ṣafī′ī and Ḥanbalī doctrine, Syria makes a mixture between these last and the Zaydi rule; lastly, Kuwait is clearly influenced by Syria, but it puts aside the elements deriving from the Mālikī, Ṣafī′ī and Ḥanbalī systems, and adopts entirely the Zaydi system.

So, for Senegal and Algeria the Mālikī, Ṣafī′ī and Ḥanbalī doctrine is accepted in the case of a grandfather when in competition either with full or consanguine

21 Algeria, art. 179: parents, two daughters, and wife. The father has right to a one-sixth, the mother to a one-sixth, the wife to a one-eighth, and the daughters to two-thirds: 1/6 + 1/6 + 1/8 + 2/3 = 27/24, which shall become 27/27 by means of the proportional reduction of the shares, of which 4/27 respectively to father and mother, 3/27 to the wife, and 8/27 to each of the two daughters. See Cilardo 1994: 66, 68-69, 209, 604-605.

22 See Kuwaiti Explanatory Memorandum, p. 5. In the lack of a Mālikī rule, one must revert to what is notorious in the Mālikī school; otherwise, one must follow other law schools. Lastly, if there is no rule at all, one must follow the general principles of the Mālikī school (Kuwait, art. 343).

23 See Kuwaiti Explanatory Memorandum, pp. 337-357.

24 See Kuwaiti Explanatory Memorandum, pp. 421, 422.
brothers, or with full or consanguine brothers/sisters and one or more heirs by quota. Further, the Senegalese Code (art. 579.2) provides that a full or consanguine sister becomes 'āsitb when she is in competition with a grandfather, except in the well-known case called al-akdarriyya (Senegal, art. 640). Moreover, a grandfather is treated as a father (Senegal, art. 620), except that:

1) a grandfather does not exclude a paternal grandmother (Senegal, art. 621.1), as it is the Hanafi, Malikî and Ša'î'i doctrine (Cilardo 1994:326–327);

2) that grandfather does not cause the reduction of the mother's share in the two cases called al-umariyyatâni (Senegal, arts. 621.2, 641), according to the Sunnî doctrine (Cilardo 1994:199–201);

3) that the presence of a grandfather does not cause the exclusion of full or consanguine brothers/sisters (Senegal, art. 621.3), according to the Malikî, Ša'î'i, Šanbî and Zaydi doctrine, above examined (Cilardo 1994:269–272). Then, a remote grandfather is considered as a grandfather; thus he cannot be excluded by full or consanguine brothers/sisters (Senegal, art. 634, 3rd par.). Lastly, in the case called al-mu'a'adda the Malikî doctrine is followed.

A case solved in the Senegalese Code (arts. 635.1; 639) seems to misunderstand an Islamic rule. It is: husband, mother, uterine brothers/sisters, one or more full or consanguine brothers/sisters, and grandfather. The Code states that full or consanguine brothers/sisters are excluded by uterine brothers, while these last are excluded by grandfather. However, I find that the solution given by the Code is in accordance with the Hanafi school, according to which a one-half shall be due to the husband, a one-sixth to the mother, and the remainder to the grandfather. But the grounds of the solution expounded in the Code are wrong; in fact, according to the general consensus, grandfather excludes uterine brothers/sisters, but full/consanguine brothers are not excluded by uterine brothers (Cilardo 1994:268). On the contrary, according to the Malikî school, the solution is: the husband has right to a one-half and the mother to a one-sixth; the remainder shall be divided among brothers/sisters and grandfather, unless the grandfather's share will be less than a one-sixth; otherwise, the grandfather has right to his minimum quota of a one-sixth, while the remaining one-sixth shall be divided among brothers/sisters according to the principle of a

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25 Senegal, art. 616; Algeria, art. 148.3, 158. Grandfather has right to the more convenient share for him chosen between the one-third of the whole estate or sharing with brothers being considered as a male; cf. Cilardo 1994: 268-273.

26 Senegal, art. 622; Algeria, art. 158. Grandfather can choose which share is the most convenient for him: the one-sixth of the whole estate, or the one-third of what remains after allotting the shares to the persons entitled to them, or sharing with brothers being considered as a male; cf. Cilardo 1994: 271-272.

27 Senegal, art. 636, 2nd par.. That is, consanguine brothers are counted among full brothers in order to fix full brothers’ and grandfather’s shares; then, the consanguine brothers are excluded from inheritance; thus, they create an advantage for full brothers; cf. Cilardo 1994: 276-278.
double share to males (ibid. 271). Thus, only in this particular case regarding grandfather, Senegal agrees with a Hanafi doctrine.

The Syrian (art. 279) and the Kuwaiti (art. 310) laws follow the Zaydi doctrine in the case of the grandfather in competition with full or consanguine brothers/sisters, although the Kuwaiti Explicatory Memorandum (440) makes confusion considering ‘Ali’s doctrine, followed by the Zaydis and accepted in this law, as the same and identical with Zayd b. Tābit’s doctrine, followed by the Mālikīs, Sāfī’īs, Ḥanbalīs, Abū Yūṣuf and aṣ-Ṣaybānī28. However, the Syrian Code, while respecting the general structure of the Zaydi rules, agrees with the Mālikī school with regard to the determination of the minimum share of the grandfather, which is not a one-sixth, as it is for the Zaydi’s, but a one-third.

In sum, a grandfather shares with full or consanguine brothers according to the following rules:

1) In the absence of heirs by quota, the grandfather must be considered as a brother, and he shares with them, unless his portion will be less than a one-sixth (Syria: one-third).

2) If grandfather, full or consanguine brothers are in competition, consanguine brothers are not counted among the heirs in order to fix the grandfather’s share.

3) The grandfather has right to a one-sixth when in competition with descendants. If there are present heirs other than descendants, the grandfather is entitled to receive the remainder as agnate after the allotment of the shares to the quota sharers.

4) If a grandfather, a full sister and a consanguine brother are in competition, the full sister has right to her Qur’ānic share of a one-half, whereas the remainder shall be divided halves between grandfather and brother. If brothers are many, the minimum share of the grandfather is a one-sixth (Syria: one-third).

5) If grandfather, full or consanguine sisters are in competition, one or more sisters have right to their Qur’ānic share, whereas the grandfather has right to the remainder as agnate, unless his share will be less than a one-sixth (Syria: one-third), which is his minimum share in any case (Cilardo 1994:272-273).

— Grandmother: Some rules are common to all schools, like that a grandmother is entitled to a one-sixth share29, which shall be divided among grandmothers if they are more than one and they are of the same degree30. Some others are peculiar to

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28 The main differences between Zaydi’s and Mālikī, Sāfī’ī and Ḥanbalī consist in that these last: 1) make the minimum share of the grandfather a one-third; 2) they count consanguine brothers among full brothers in order to fix grandfather’s share; 3) one or more full or consanguine sisters are not considered as heirs by quota when they are in competition with grandfather (see Cilardo 1994: 269-272).

29 Senegal, art. 623; Syria, art. 272; Algeria, art. 149.4; Kuwait, art. 302; see Cilardo 1994: 327-328. The Kuwaiti rules are dependent on the Syrian ones.

30 Senegal, art. 626; Syria, art. 272; Algeria, art. 149.4; Kuwait, art. 302.
some schools, such as a maternal grandmother is excluded only by mother, not by father\(^1\), while a paternal grandmother is excluded by both mother and father, according to the Hanafi, Maliki and Safi\’i school\(^2\). When more grandmothers are of the third degree or more remote, but not of the same degree, according to the Hanafi, Hanbalis, Zaydis and some Ibadi\(\)s (Cilardo 1994: 329), the only criterion to be adopted in order to fix which of them has right to inherit is that of the proximity. Syria (art. 283) and Kuwait (art. 313) agree with this doctrine. On the contrary, Algeria (arts. 149.4; 161) and Senegal (art. 627) agree with the solution given by Maliks and Saffis (Cilardo 1994: 328–329); that is, if a maternal grandmother is closer than a paternal grandmother, she excludes the paternal grandmother; if they are of the same degree or a paternal grandmother is closer than a maternal grandmother, both inherit dividing the one-sixth share between them on an equal footing.

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**Dawu l-arham:** There exists a well-known divergence on this point of doctrine among the law schools. Some scholars, as Zayd b. Tabit, followed by Maliks and Saffis, believed that, in the presence of only *dawu l-arham*, the estate must be devolved to the Public Treasury. On the contrary, many other scholars, followed by Hanafis and Hanbalis, believed that *dawu l-arham* have right to inherit in the absence of quota-sharers (except husband/wife) and agnates, or after the allotment of the share to the spouse relict\(^3\). However, during the third century H., also Malikis and Saffi\’s stated that the *dawu l-arham* have right to inherit if the Public Treasury is not well administered\(^4\). With the admission of such category of heirs to succeed, most importance is given to the immediate family of a deceased person rather than to his extended family of tribal life.

The four modern legislations follow this doctrine. Syria (art. 263.2.4), even here resumed by Kuwait (art. 295.8), and Algeria (art. 139.3) have divided the heirs into three categories: heirs by quota, agnates and maternal relation. Then, Syria and Kuwait have meticulously established the rules regarding the last category of heirs\(^5\), while Algeria (art. 168) gives only some general criteria for the fixation of the precedence among them. As far as the Senegalese Code (arts. 643–644) is concerned, it is very concise, admitting the succession of the maternal relatives till the twelfth degree, without any other specification.

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\(^1\) Senegal, art. 624; Syria, art. 283; Algeria, art. 161; Kuwait, art. 313; see Cilardo 1994: 325-326.

\(^2\) Senegal, art. 625; Syria, art. 283; Algeria, art. 161; Kuwait, art. 313; see Cilardo 1994: 326-327.


\(^5\) Syria, arts. 289-297; Kuwait, arts. 319-327; see also *Kuwaiti Explanatory Memorandum*, pp. 446-451.
Modern legislations on inheritance are traditional and modern at the same time. They do not reject the classical elaboration, although putting aside some rules no more followed at present, such as the consideration of the patronage as a title to inherit. In fact, the Kuwaiti law (art. 295) mentions only marriage and relationship, omitting the patronage, which is the third title according to the šari‘a; this is because the slavery is now abrogated. Thus, the doctrine of the agnation founded on a cause, that is the manumission (al-‘usūba as-sababiyya), is now out of date. By means of the methods of taļīiq, taṛīḥ and taḥsyyur, the most favourable Islamic rules for the heirs are chosen. However, where Islamic cevices fail to give a solution to real problems, one has recourse to innovations, either derived from inside Islam, such as the obligatory bequests, or from Western law systems, such as the right of representation.

REFERENCES


36 See Kuwaiti Explanatory Memorandum, pp. 430, 435.