



## Sacred Law in Secular Systems: Shariawiz and Digital Inheritance Fiqh among Muslim Minorities in the United States

Fitri Nurulita<sup>a\*</sup>, Neilta Melkiati<sup>a</sup>, Maulana Achsan Al Farisi<sup>b</sup> & Muhamad Alvian<sup>c</sup>

<sup>a</sup>UIN Sunan Kalijaga, Yogyakarta, Indonesia

<sup>b</sup>IPB University, Bogor, Indonesia

<sup>c</sup>Istanbul University, Istanbul, Türkiye

\*[fitri.nurulita@student.uin-suka.ac.id](mailto:fitri.nurulita@student.uin-suka.ac.id)

### Abstract

For Muslim minorities living within secular legal frameworks, the requirement to comply with Islamic inheritance laws (*farā'iq*), while simultaneously upholding the principle of individual freedom, constitutes a persistent legal and religious challenge. This study investigates how digital innovation, exemplified by the Shariawiz digital platform, addresses this tension by facilitating the application of Islamic inheritance principles within the parameters of United States estate law. Employing a qualitative juridical-normative methodology, the research examines the integration of classical Islamic inheritance doctrines into legally recognized instruments such as wills and trusts. Drawing upon the four Sunni madhhabs (Hanafi, Maliki, Shafi'i, and Hanbali) and situated within the fiqh of Muslim minorities (*fiqh al-aqalliyyāt*), the study evaluates the adaptability of *farā'iq* principles in minority contexts. The findings indicate that, notwithstanding interpretive variations, Islamic inheritance law consistently prioritizes proportional justice, kinship protection, and social equilibrium. Shariawiz implements these principles by integrating mandatory Islamic norms with the adaptable framework of United States estate law, utilizing scholar-certified digital computations and legally compliant documentation. This study advances the emerging scholarship on Islamic studies in the digital era by demonstrating how technologically mediated *ijtihad* facilitates the operation of Islamic law within pluralistic legal frameworks. Furthermore, it emphasizes the imperative for comparative research across different jurisdictions.

### Keywords

Digital Inheritance Fiqh; Shariawiz; Legal Pluralism, Law and Technology; Muslim Minorities in the United States

### Introduction

The United States is home to a minority Muslim population that continues to grow annually. Currently, the Muslim population in the country is estimated at approximately 3.85 million individuals, representing about 1.1% of the total national population. Projections suggest that this number will increase to 8 million by 2050.<sup>1</sup> Although Muslims represent a minority of the population, they hold a significant presence across multiple sectors, including the economy, education, politics, and the legal profession. Nevertheless, as a minority group, they encounter challenges in practicing their religious teachings, particularly when Sharia principles conflict with

<sup>1</sup> Refer to Zainab Alwani, "Fiqh Council of North America," in *Oxford Research Encyclopedia of Religion* (Oxford University Press, 2023), <https://doi.org/10.1093/acrefore/9780199340378.013.886>.



the nation's secular legal framework.<sup>2</sup> Intergenerational wealth transfer has emerged as a prominent economic and social phenomenon globally over the past two decades.<sup>3</sup> In the United States, the total value of assets expected to be transferred between generations is projected to reach USD 142 trillion by 2048, with approximately USD 85 trillion anticipated to be inherited by Generation X and Millennials. This substantial intergenerational wealth transfer represents not only an economic issue but also encompasses complex legal, social, and ethical considerations.<sup>4</sup>

As Muslim minorities increasingly accumulate and transfer wealth across generations, the tension between Islamic inheritance principles and secular legal frameworks becomes more pronounced, particularly in non-Muslim majority societies where legal systems are not structured to accommodate religiously mandated norms.<sup>5</sup> In such contexts, the *fiqh* of Muslim minorities (*fiqh al-aqalliyāt*) emerges as a critical framework that seeks to provide adaptive legal reasoning for Muslims living under secular legal orders, while maintaining fidelity to Islamic legal principles.<sup>6</sup> In jurisdictions such as the United States and other Western legal systems, estate planning mechanisms are predominantly shaped by individual autonomy and testamentary freedom—principles that may conflict with the divinely prescribed and compulsory nature of Islamic inheritance law—thereby limiting the ability of Muslim individuals to fully implement religious inheritance obligations through conventional legal instruments.

This misalignment increases legal uncertainty, raises the risk of non-compliance with Islamic obligations, and exacerbates intra-family disputes over estate distribution. Muslim minorities face heightened legal vulnerability in matters of estate planning, underscoring the need to develop integrative legal strategies that reconcile Islamic inheritance norms with secular regulatory frameworks. Such strategies may include legally compliant wills, trusts, and jurisprudential interpretations that are sensitive to minority contexts. In this regard, inheritance law serves as a crucial instrument for maintaining fairness and stability in wealth distribution.<sup>7</sup> Legal systems across various countries implement specific mechanisms to ensure that an individual's estate is distributed lawfully and equitably among heirs.<sup>8</sup> In Western societies, inheritance law is generally grounded in the principles of secularism and individualism, allowing individuals the freedom to determine the distribution of their estate through a will.<sup>9</sup> Conversely, in Islam, the inheritance system is strictly governed by Sharia and is not subject to alteration by individual discretion.<sup>10</sup>

The application of Islamic inheritance law presents considerable challenges, particularly for

<sup>2</sup> Mohammad Hashim Kamali and Ahmad Badri Abdullah, "The Fiqh al-Aqalliyāt (Jurisprudence of Minorities) in Light of the Higher Objectives (Maqāṣid) of Shariah," *Islam and Civilisational Renewal* 6, no. 1 (January 1, 2015): 114–117, <https://icrjournal.org/index.php/icr/article/view/360>.

<sup>3</sup> Anita Tiefensee and Christian Westermeier, "Intergenerational Transfers and Wealth in the Euro-Area" January 1, 2016.

<sup>4</sup> Martin Hällsten, "The Intergenerational Transmission of Wealth," May 16, 2024, <https://osf.io/utbqe/download>.

<sup>5</sup> Kazeem Adekunle Adegoke, "Fiqh Al-Aqalliyah and Muslim Minorities in a Non-Muslim Community," *Jurnal Syariah* 29, no.1 (2021): 1-20, <https://doi.org/10.22453/js.vol29no1.1>.

<sup>6</sup> Mohammad Hashim Kamali, "Jurisprudence of Minorities (Fiqh al-Aqaliyyat) Revisited," *ICR Journal* 7, No.1 (2016): 120-123, <https://doi.org/10.52282/icr.v7i1.287>.

<sup>7</sup> Ahmad Fandika, Octa Fio Dila, and Dwi Noviani, "Transparansi dan Keadilan dalam Pembagian Harta Waris Menurut Hukum Islam di Era Modern," *Student Scientific Creativity Journal* 2, no. 4 (June 4, 2024): 12–19.

<sup>8</sup> Anna Abdel Fatah and Marian Yunatskyi, "Inheritance Relations in Ukraine: Practical Aspect," *Public Administration and Law Review* no. 1(17) (2024): 56–65, <https://doi.org/10.36690/2674-5216-2024-1-56>.

<sup>9</sup> Alan Brown, "Suzanne Lenon and Daniel Monk (Eds), Inheritance Matters: Kinship, Property, Law, Oxford, Hart Publishing, 2023, 326 Pp, Hb, £90.00," *The Modern Law Review* (July 4, 2024): 1-5, <https://doi.org/10.1111/1468-2230.12906>.

<sup>10</sup> Muhammad Zikri and Muhammad Isnani, "Distribution of Inheritance in the Perspective of Islamic Law: Analysis of the Procedures and Roles of Heirs," *Alhamdulillah: Jurnal Agama Islam* 3, no. 1 (June 30, 2024): 13–18.



Muslims residing in non-Muslim countries.<sup>11</sup> Secular legal systems frequently do not recognize religious norms as a legitimate basis for legal documentation.<sup>12</sup> Consequently, many Muslims encounter difficulties in reconciling their adherence to Sharia principles within the formal legal frameworks of their host countries. This issue is especially pronounced in Western nations such as the United States, where the Muslim population is steadily increasing. As a minority group, Muslims face a dual dilemma: on one hand, they seek to comply with the binding laws of the state; on the other, they have moral and spiritual obligations to uphold the provisions of Sharia.<sup>13</sup> The tension between these two legal systems generates ongoing debate and necessitates the development of adaptive legal solutions. In practice, the challenges associated with implementing Islamic inheritance law in non-Muslim contexts are both normative and technical. A significant concern involves differences in inheritance distribution structures. For instance, Islamic law allocates twice the share to sons compared to daughters, and excludes non-Muslim heirs from inheriting from Muslims.<sup>14</sup> Such provisions often conflict with the principle of equality enshrined in Western civil law. Additionally, from an administrative standpoint, legal instruments such as wills or living trusts in the United States must satisfy formal legal requirements to be recognized as valid.<sup>15</sup>

Many Muslims lack access to, understanding of, or the means to adapt their documents in accordance with the principles of Islamic inheritance laws (*farā'id*). Consequently, some Muslims opt to utilize the general legal system, despite the outcomes not aligning with Islamic provisions.<sup>16</sup> These challenges highlight the disparity between Islamic legal norms and the state legal system, both in terms of foundational principles and implementation mechanisms.<sup>17</sup> Addressing this disparity is essential and requires adaptive legal innovation. Therefore, integrative efforts are necessary to preserve Sharia values while functioning effectively within a secular legal framework, as exemplified by the approach implemented in Morocco.<sup>18</sup> This research aims to examine several academic questions, including how the Shariawiz platform mediates, both technically and legally, between the principles of *farā'id* and the requirements of United States estate law; the challenges and limitations that arise in the process of digital-legal harmonization; and the implications of this model for the theory and practice of Islamic law within minority contexts.

<sup>11</sup> Jamiu Muhammad Busari, Saheed Afolabi Ashafa and Saheed Abdullahi Busari, “Challenges of Al-Farā'id Application in a Multi-Religious Society: The Case of Yoruba Muslims of Lagos and Oyo States, Southwestern Nigeria,” *Jurnal Syariah* 32, no. 1 (April 30, 2024): 158–199.

<sup>12</sup> Andrejs Vilks, Aldona Kipāne and Anatolijs Kriviņš, “The Role of Religious Norms in the Formation of Legal Systems: The Theological Foundations of Law in Different World Religions,” *Pharos Journal of Theology*, no. 106.3 (May 1, 2025).

<sup>13</sup> Maurits Berger, “Understanding Sharia in the West,” *The Journal of Law and Religion* 6 (May 18, 2018): 236–273, [https://brill.com/downloadpdf/journals/jlrs/6/2-3/article-p236\\_236.pdf](https://brill.com/downloadpdf/journals/jlrs/6/2-3/article-p236_236.pdf).

<sup>14</sup> Icha Choerunnisa and Tjempaka Tjempaka, “The Distribution of Inheritance Rights to Heirs of Different Religions: Study of Court Decision Number 0554/PDT.P/2023/PA.SBY,” *Journal of Law, Politics and Humanities* 4, no. 4 (June 21, 2024): 920–929.

<sup>15</sup> Bridget J. Crawford, “Wills Formalities in the Twenty-First Century,” *Social Science Research Network* (January 1, 2019), <https://digitalcommons.pace.edu/cgi/viewcontent.cgi?article=2131&context=lawfaculty>.

<sup>16</sup> Muhammad Izzul Syahmi Zulkepli et al., “Bridging the Knowledge Gap: Harmonizing the Concept of Smart Contract Technology and Islamic Law Perspective,” *Advanced International Journal of Business, Entrepreneurship and Sme's* 6, no. 20 (June 30, 2024): 156–174.

<sup>17</sup> Mustafa R. K. Baig, “Operating Islamic Jurisprudence in Non-Muslim Jurisdictions: Traditional Islamic Precepts and Contemporary Controversies in the United States,” *Chicago-Kent Law Review* 90, no. 1 (January 30, 2015): 79–110, <https://scholarship.kentlaw.iit.edu/cklawreview/vol90/iss1/5>.

<sup>18</sup> Souad Ezzerouali, Mohamed Cheikh Banane, and Brahim Hamdaoui, “Sharia in Moroccan Law: A Perpetual Source and Guiding Reference,” *Legality* 33, no. 1 (December 2, 2024): 44–68.

## Literature Review

Islamic inheritance laws (*farā'id*) holds a distinctive and highly systematic position within Islamic jurisprudence, grounded explicitly in the Qur'anic revelation, prophetic traditions (*sunnah*), and scholarly consensus (*ijmā'*). Unlike other areas of Islamic law that permit broader interpretive flexibility, inheritance law is characterized by fixed shares (*al-farḍ*) designated to specific heirs (*aṣḥāb al-furūd*), alongside provisions for residual distribution (*'aṣabah*). This normative rigidity reflects the understanding of inheritance as part of *ḥuqūq Allāh*, wherein human discretion is constrained by divine ordinance.<sup>19</sup> *Farā'id* is among the most detailed components of Sharia law.<sup>20</sup> The distribution of inheritance is explicitly regulated in the Qur'an, notably in Surah An-Nisā' (verses 11–12 and 176), and further elucidated through the Prophet's hadith and scholarly *ijtihād*. This legal framework emphasizes proportional justice, balancing social responsibility, kinship ties, and the equilibrium between rights and obligations.<sup>21</sup>

Within the Islamic legal framework, heirs are categorized into distinct groups, including *aṣḥāb al-furūd* (heirs entitled to fixed shares), *'aṣabah* (heirs without predetermined shares who receive the residual estate after distribution),<sup>22</sup> and *ẓawī al-arḥām* (distant relatives).<sup>23</sup> This system of distribution embodies principles of distributive justice that consider blood relations, economic obligations, and social equilibrium within Muslim families.<sup>24</sup> Contemporary jurists, as exemplified in the works of Al-Zuhayli and Al-Shabuni, assert that the allocation of inheritance shares is neither a social convention nor a contractual arrangement but rather a divinely mandated system designed to ensure justice and certainty in the division of *tirkah* (inheritance). The classification of *aṣḥāb al-furūd*, which includes specific male and female heirs such as parents, spouses, children, and certain sibling categories, reflects a sophisticated legal structure wherein kinship proximity is balanced with normative legal provisions. These shares are explicitly delineated in the Qur'an, particularly in Surah An-Nisā', and are further explicated through the Sunnah and juristic interpretation.<sup>25</sup>

There is broad consensus regarding the immutability of these shares; however, contemporary scholarship has extended the discourse by exploring how *farā'id* embodies multidimensional justice. Rachmawati and Harahap contend that Islamic inheritance law reflects proportional, social, and spiritual justice, wherein each heir's share corresponds not solely to lineage but also to familial roles and responsibilities. This viewpoint aligns with *maqāṣid*-oriented approaches, such as those

<sup>19</sup> Wahbah Al-Zuhayli and Abdul Hayyie Al-Kattani, *Fiqh Islam wa Adillatuhu* (Darul Fikir, 2010); Muhammad Ali al-Ṣabuni, *al-Mawarīshu fī al-Syarī'ah al-Islamiyah fī Dau'i al-Sunnah wa al-Kitāb* (Kairo: Dar al-Hadīṣ, 1985); Akhmad Jalaludin and Md Yazid Ahmad, "Special Position of Ashabah's Heirs in the Sunni Islamic Jurisprudence of Inheritance: A Sociohistorical Approach," *Asy-Syarī'ah* 26, no. 1 (2024): 73–90.

<sup>20</sup> Azamat Zhamashev, Izatulla Naurzaliyev and T. Kojā, "Inheritance Privilege in Islam and the Legacy of Women from Fard Owners," *Bulletin of the L.N. Gumilyov Eurasian National University. Series: Historical Sciences. Philosophy. Religious Studies* 141, no. 4 (January 1, 2022): 172–183, <https://doi.org/10.32523/2616-7255-2022-141-4-172-183>.

<sup>21</sup> Zainuddin, Salle Salle and Risma Andi, "Balanced Justice in Islamic Inheritance to Realize Unity and Sustainability of Collective Life," *Social Science Research Network* (January 1, 2023).

<sup>22</sup> Badrah Uyuni and Mohammad Adnan, "Concepts and Differences of Dzawil Furudh and Dzawil Arham in Islamic Inheritance," *El-Arbah* 7, no. 1 (January 25, 2023): 45–66, <https://doi.org/10.34005/elarbah.v7i1.2479>.

<sup>23</sup> Gustina Harahap, "Kedudukan Ẓawil Arḥām Pada Warisan Dalam Perspektif Hukum Islam," *Aladalah* 2, no. 2 (February 4, 2024): 105–117.

<sup>24</sup> Muhammad Habib et al., "Review of Islamic Law on the Distribution of Inheritance in Muslim Families," *JISIP (Jurnal Ilmu Sosial dan Pendidikan)* 8, no. 3 (June 30, 2024): 1510-1519.

<sup>25</sup> Coulson demonstrates that Islamic inheritance rules are grounded in Qur'anic injunctions and function as a fixed normative framework rather than a product of social agreement. See: Noel J. Coulson, *Succession in the Muslim Family*; (Cambridge: Cambridge University Press, 1971); Asaf A. A. Fyzee, *Outlines of Muhammadan Law*, 5th ed., (Oxford: Oxford University Press, 2008); and Qur'an, Surah An-Nisā' (4): 11, 12, and 176.



advanced by Al-Ayubi, which situate inheritance law within the broader objectives of Sharia, including the protection of property (*ḥifẓ al-māl*), lineage (*ḥifẓ al-nasl*), and social welfare.<sup>26</sup> Concurrently, contemporary juristic debates underscore interpretive tensions, particularly concerning heirs who may simultaneously occupy the roles of *aṣḥābul furūd* and *‘aṣabah*. Research by Wildan on the status of the father in Syafi‘iyah jurisprudence, alongside Jalaludin and Ahmad’s sociohistorical analysis of *‘aṣabah*, illustrates that although the normative framework remains fixed, its application frequently necessitates meticulous legal reasoning (*ijtihād*) to accommodate complex family structures. These discussions indicate that the principal challenge confronting modern *farā’id* lies not in doctrinal ambiguity but in practical implementation within diverse social contexts.<sup>27</sup>

A second body of literature investigates the implementation of Islamic inheritance law within pluralistic or non-Muslim-majority legal systems. Comparative analyses conducted in Indonesia, Thailand, and Morocco reveal diverse models of integration between Islamic law and state legal frameworks. In Indonesia, inheritance law functions within a pluralistic context that acknowledges Islamic, customary, and civil law, frequently resulting in negotiated outcomes shaped by social norms and judicial discretion. Alhaq et al. emphasize that this pluralism can simultaneously enrich and complicate the administration of justice, particularly when normative Islamic provisions intersect with competing legal regimes.<sup>28</sup> Research focusing on Southern Thailand provides a more nuanced understanding of legal accommodation. Lathifah et al. illustrate that inheritance practices among Muslim and non-Muslim families are influenced by political arrangements that permit flexibility through family choice, institutional compromise, or legal contestation. Rather than depicting Islamic inheritance law as marginal or suppressed, this study demonstrates how it can operate through informal and semi-formal mechanisms within a Buddhist-majority state. These findings challenge the presumption that Islamic law is inherently incompatible with non-Islamic legal systems.<sup>29</sup>

Research on Morocco illustrates a model wherein Sharia continues to serve as the primary reference for personal status law, coexisting alongside legal modernization under a centralized religious authority. Ezzrouali et al. contend that this equilibrium facilitates the preservation of Islamic legal identity while accommodating institutional reform. Collectively, these studies indicate that the fundamental principles of *farā’id* remain normatively stable, despite variations in their

<sup>26</sup> See: Solahuddin Al-Ayubi and Evania Harindar, “Maqasid Al-Sharia in The Distribution of Property,” *Jurnal Ilmiah Al-Tsarwah* 6, no. 2 (2024): 78–92, <https://doi.org/10.30863/al-tsarwah.v6i2.4422>; Mohd Ali Mohd Yusuf, Khiral Anuar Daud and Noorsafuan Che Noh, “Inheritance Distribution in Islam: Between Legal Provisions and Dynamics of Its Implementation,” *International Journal of Research and Innovation in Social Science (IJRISS)* 8, no. 12 (21 January 2025): 3719–3726, <https://dx.doi.org/10.47772/IJRISS.2024.8120309>.

<sup>27</sup> T. Wildan, “Islamic Law Thoughts: Father’s Position as Heirther in Syafi‘iyah Jurisprudence and KUHPerdata,” *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 5, no. 2 (2022): 21–38, <https://doi.org/10.30659/jua.v5i2.19633>; Akhmad Jalaludin and Md Yazid Ahmad, “Special Position of Ashabah’s Heirs in the Sunni Islamic Jurisprudence of Inheritance: A Sociohistorical Approach,” *Asy-Syari’ah* 26, no. 1 (2024): 73–90, <https://doi.org/10.15575/as.v26i1.33792>.

<sup>28</sup> Abdul Ali Mutammima Amar Alhaq et al., “Pluralism and Justice in Indonesian Inheritance Law: A Comparative Analysis of Customary, Islamic, and Civil Systems,” *Kalosara: Family Law Review* 5, no. 2 (2025): 43–50, <https://doi.org/10.31332/kalosara.v5i2.11434>; Anthin Lathifah et al., “Inheritance Law Politics: The Implementation in Muslim-Nonmuslim Families in Southern Thailand,” *El-Mashlahah* 15, no. 1 (2025): 189–212, <https://doi.org/10.23971/el-mashlahah.v15i1.9970>; Yusmita Yusmita et al., “Legal Pluralism and the Transformation of Islamic Inheritance Law: A Study of Sasak Customary Practices in Indonesia,” *Al-Istinbath: Jurnal Hukum Islam* 10, no. 2 (2025): 831–852, <https://doi.org/10.29240/jhi.v10i2.12500>.

<sup>29</sup> Lathifah et al., “Inheritance Law Politics.”

institutional manifestations shaped by differing political and legal contexts.<sup>30</sup> More recently, scholarly inquiry has shifted toward the role of technology in the application of Islamic law. Investigations into legal innovation within religious courts, particularly those focusing on the integration of Artificial Intelligence (AI), suggest that digital tools possess the potential to improve efficiency, accuracy, and accessibility in legal procedures, including inheritance adjudication. Sukindar et al. posit that AI can serve as a supportive instrument in mediation and legal computation, provided it operates within the parameters of Islamic legal principles.<sup>31</sup> Nevertheless, the extant literature predominantly conceptualizes technology as an institutional apparatus utilized by courts or religious authorities, rather than as a user-centered platform that directly mediates between normative doctrine and lived practice. Discussions concerning AI frequently remain abstract, emphasizing technical capabilities without adequately addressing the translation of fiqh norms into algorithmic logic or the negotiation of authority among jurists, institutions, and digital systems. This shortcoming is especially pronounced in the domain of inheritance law, where precise calculations must be reconciled with intricate familial and legal realities.

Collectively, these bodies of literature reveal a fragmented scholarly landscape. Classical and contemporary *farā'id* scholarship provides a robust normative and ethical foundation; studies on legal pluralism elucidate the socio-political negotiation of Islamic inheritance law; and emerging research on technology highlights novel possibilities for legal implementation. However, these discussions seldom intersect. While scholarship on plural legal systems addresses normative tensions and research on technology explores digital tools, there remains a paucity of integrated analyses examining how dedicated digital platforms operationalize Islamic inheritance law within pluralistic and contemporary contexts. Notably, limited attention has been devoted to the role of such platforms as socio-technical mediators that translate fixed Sharia norms into accessible, practical, and context-sensitive mechanisms for users. This study addresses this gap by critically examining Shariawiz as a digital platform for the distribution of Islamic inheritance. By situating Shariawiz within the normative framework of classical *farā'id* doctrine, the dynamics of legal pluralism, and contemporary processes of legal digitalization, this research analyzes how fixed inheritance norms are translated, operationalized, and negotiated within a technologically mediated environment. In doing so, the study contributes to Islamic legal scholarship by providing both an empirical and conceptual account of the role of digital platforms in facilitating the contemporary application of Islamic inheritance law.

<sup>30</sup> Souad Ezzerouali, Mohamed Cheikh Banane and Brahim Hamdaoui, "Sharia in Moroccan Law: A Perpetual Source and Guiding Reference," *Legality: Jurnal Ilmiah Hukum* 33, no. 1 (2024): 44–68, <https://doi.org/10.22219/ljih.v33i1.36744>.

<sup>31</sup> Artificial intelligence (AI) can be integrated into religious courts to support legal processes such as inheritance calculations, digital mediation, and document management, all while adhering to Sharia principles. This integration demonstrates technology's potential to enhance efficiency and accuracy, representing a transformative tool for Islamic law in the digital era. AI can streamline legal reasoning and judicial processes without compromising normative foundations and assist in identifying Islamic legal norms and trends. However, its application also presents both opportunities and ethical challenges in the context of legal analysis and decision support within Islamic jurisprudence. Sukindar et al., "Legal Innovation in Religious Courts: The Potential Utilization of Artificial Intelligence (AI) in Resolving Contemporary Cases," *MILRev: Metro Islamic Law Review* 3, no. 2 (2024): 388–410, <https://doi.org/10.32332/milrev.v3i2.8199>; Muhammad Edo Rahman, Fadilla Syahriani and Wilibaldus Jampa, "Islamic Law in the Digital Era: Artificial Intelligence as A Revolutionary Legal Tool in The 21st Century," *Al-Hurriyah: Jurnal Hukum Islam* 9, no. 2 (2024): 102–115, <https://doi.org/10.30983/al-hurriyah.v9i2.8545>; Suud Sarim Karimullah, "The Application of Artificial Intelligence in Islamic Law Discovery," *Mutawasith: Jurnal Hukum Islam* 6, no. 2 (2023): 109–121, <https://doi.org/10.47971/mjhi.v6i2.748>.



## Method

### *The Study Context*

The advancement of digital technology has created new opportunities for the integration of Islamic law within contemporary legal frameworks.<sup>32</sup> The digital transformation of the legal sector, commonly referred to as legal technology, facilitates efficient, rapid, and standardized access to legal services.<sup>33</sup> Within Muslim communities residing in Western countries, this innovation holds significant potential as a mechanism for the application of Sharia principles within secular legal environments.<sup>34</sup> A notable example is Shariawiz, a digital platform established in the United States by Muslim attorney Abed Awad. This platform harmonizes the principles of *farā'id* with applicable state law provisions, enabling users to prepare legally valid and Sharia-compliant documents, including Islamic Wills, Revocable Living Trusts, Powers of Attorney, and Health Care Directives.

Shariawiz incorporates a distinctive tool, the Scholar-Certified *Farā'id* Calculator, which automatically determines inheritance shares based on the number of heirs and the selected school of Islamic jurisprudence. The outcomes of these calculations are subsequently integrated into legally recognized documents. Consequently, Shariawiz serves as an intermediary between two legal frameworks traditionally viewed as incompatible: Islamic law and American civil law. The existence of Shariawiz demonstrates that the application of Islamic law within minority contexts does not necessarily conflict with state law. Indeed, through innovative and adaptive methodologies, Sharia principles can be effectively harmonized within contemporary legal systems. Nonetheless, scholarly research on the digital implementation of Islamic inheritance law, exemplified by Shariawiz, remains scarce. The majority of existing studies concentrate on fiqh theory, Islamic legal politics in Western contexts, or comparative analyses of Islamic and Western legal systems. Few investigations have explored how digital innovation can facilitate the practical application of Islamic law in non-Muslim countries.<sup>35</sup>

This study seeks to conduct a comprehensive examination of the role of Shariawiz in integrating Islamic inheritance law with the legal framework of the United States. It is anticipated that the findings will contribute theoretically to the advancement of contemporary Islamic legal studies and, practically, assist minority Muslim communities in the application of Sharia law within the context of modern legal systems. Consequently, this research not only advances the development of Islamic legal scholarship concerning minority contexts but also illustrates how digital technology can function as a novel tool in the revitalization of contemporary Islamic law. This approach underscores the potential for the harmonious coexistence of Sharia and modern legal systems through innovation and contextual reinterpretation.<sup>36</sup>

### *Research Approach*

This study employs a normative legal research design grounded in Islamic inheritance laws (*farā'id*),

---

<sup>32</sup> Nur Faidah and Feni Juwantri, "Legal Convergence: Bridging Classical Fiqh School with Contemporary Legal Theory," *Borneo International Journal of Islamic Studies* 6, no. 2 (November 30, 2024): 23–38.

<sup>33</sup> Osman Mohammed, "Utilizing Modern Technology in Advancing the Mechanisms of Sharia Judiciary," *Stardom Scientific Journals of law and Political Studies* 3, no. 3 (April 15, 2025): 1–21.

<sup>34</sup> Sukindar Sukindar et al., "Legal Innovation in Religious Courts: The Potential Utilization of Artificial Intelligence (AI) in Resolving Contemporary Cases," *Metro Islamic Law Review* 3, no. 2 (December 29, 2024): 388–410.

<sup>35</sup> Salman Faris, "Revisiting the Legacy of Islamic Legal Scholarship: The Influence of Sharia on Contemporary Legal Systems," *Journal of Islamic Law and Legal Studies* 2, no. 1 (June 17, 2025): 1–15.

<sup>36</sup> Intisar A. Rabb and Sharon Tai, "Digital Islamic Law: Purpose and Prospects," *International Journal of Middle East Studies* 50, no. 1 (February 1, 2018): 113–118.

complemented by a limited qualitative empirical component. The normative approach predominates, centering on the analysis of classical Islamic jurisprudence and its interpretive flexibility, while the qualitative data provide contextual support rather than serving as a basis for sociological generalization. The normative framework specifically entails doctrinal Islamic legal analysis based on *fiqh al-farā'id* and *uṣūl al-fiqh* reasoning, with particular reference to the four Sunni schools of law (Hanafi, Maliki, Shafi'i, and Hanbali). This approach investigates the legal principles governing inheritance distribution and their adaptation within secular legal systems, such as that of the United States.

The qualitative element is utilized to contextualize the operationalization of these normative principles through legal technology, without converting the study into a socio-legal or ethnographic inquiry. The analytical framework is rooted in classical *fiqh al-farā'id* as developed by the four Sunni schools, facilitating examination of the legal foundations of inheritance distribution, interpretive divergences among the schools, and shared normative principles. The interpretation of empirical themes is further informed by legal pluralism theory, which elucidates the interaction between religious norms and state legal systems in minority contexts. Additionally, *maqāṣid al-sharī'ah* (the higher objectives of Sharia) are employed as an interpretive lens—rather than a deductive framework—particularly in evaluating flexibility and adaptation within the Shariawiz model.

### **Data Sources**

This study utilizes both primary and secondary data sources. The primary data comprise an in-depth expert interview with Abed Awad, a practicing Muslim attorney licensed in New York and New Jersey and the founder of the Shariawiz platform. He was purposively selected due to his distinctive dual role as a legal practitioner within the United States legal system and as the developer of a digital platform that integrates Islamic inheritance law into state-recognized legal documents. This position provides direct insight into the legal rationale, institutional considerations, and normative reasoning underpinning the platform. To address potential informant bias, the interview data were triangulated with direct analysis of the platform and secondary legal and academic sources. Secondary data were gathered through a comprehensive literature review encompassing classical fiqh texts, contemporary scholarly works on Islamic inheritance law, legal pluralism, and Islamic legal technology, as well as journal articles, books, research reports, and pertinent legal documents.

### **Data Collection**

The interview was conducted using a semi-structured format, which provided the flexibility to explore emerging issues while maintaining focus on predetermined research questions. The interview duration ranged from approximately 60 to 90 minutes and was conducted online. Prior informed consent was obtained from the interviewee before data collection commenced. What was previously described as indirect observation is herein defined as platform analysis through user-oriented observation. The researcher engaged with the Shariawiz platform as a general user to examine its structure, features, workflow, and legal logic, with particular attention to how *farā'id* calculations are translated into legally valid documents. Additionally, legal documents, academic publications, and authoritative Islamic legal sources were collected to support the normative and contextual analyses.



### **Data Analysis**

The data were analyzed using qualitative analytical categorization rather than through comprehensive inductive thematic coding. The interview data were not considered as independent empirical findings; instead, they served as expert clarifications and contextual support for the normative and platform-based analysis. The interview transcripts and notes from platform interactions were examined to identify analytically relevant points, including references to algorithmic inheritance calculations, compliance with state law, selection of schools of thought, and user-oriented design features. These points were subsequently employed to support and refine the normative interpretation of how Islamic inheritance principles are operationalized via the Shariawiz platform. The analytical categories—Digital Mediation of Islamic Law, Hybrid Legality between Sharia and State Law, and Limits of Normative Flexibility—were developed by the researcher as interpretive frameworks, informed by Islamic inheritance jurisprudence and legal pluralism theory, rather than being inductively derived from the interview data.

### **Result**

Shariawiz is an online platform offering a range of forms and legal information related to wills, in accordance with Islamic law and inheritance regulations. The platform includes an Islamic Inheritance Calculator, which has been certified by Islamic scholars.<sup>37</sup> Additionally, Shariawiz provides detailed explanations of its features, based on the researchers' experiments using the platform (see Table 1). The features of Shariawiz include several provisions that empower heirs and beneficiaries to allocate property, assets, or wealth in accordance with Islamic principles. Additionally, state laws in the United States offer considerable flexibility for individuals to designate the distribution of their assets through a will. Inheritance matters present significant complexities for Muslims residing in the United States, a country whose legal system differs substantially from Islamic law.<sup>38</sup>

This complexity stems not only from differences in foundational principles but also from the fact that inheritance laws in states such as Florida, Texas, and New Jersey often diverge markedly from the principles of *fara'id* in Islamic inheritance law. Moreover, these state inheritance laws may be applied without necessarily contravening Islamic inheritance principles, as suggested by recent findings. Interview data indicate that the prevailing legal culture in the United States, which treats asset planning and wills as personal matters distinct from religious obligations, further complicates the issue. Consequently, many Muslims remain unaware of the importance of establishing a sharia-compliant inheritance plan and often do not create a will, which may result in the distribution of their assets in ways inconsistent with Islamic law after their death.<sup>39</sup>

Based on the structure observed on the Shariawiz platform, the researchers examined each component beginning with several options available on the Shariawiz homepage, which offers document creation plans tailored to the specific needs of platform users. On this page, the researchers selected the Islamic will creation plan, a procedure that entails inputting information about owned assets and designated heirs, followed by selecting the madhhab to be applied for the distribution of inheritance through Shariawiz (see Figure 1, 2, 3, and 4). This section serves as a foundational requirement for all platform users, aiming to facilitate the distribution of inheritance

---

<sup>37</sup> <https://shariawiz.com/about-us>

<sup>38</sup> Abdessalam Boucekif et al., "Assessing Large Language Models on Islamic Legal Reasoning: Evidence from Inheritance Law Evaluation," *Arxiv Cornell University* (2025), <https://doi.org/10.48550/arXiv.2509.01081>.

<sup>39</sup> Abed Awad, July 16, 2025.

in accordance with Islamic principles while remaining compliant with the country's inheritance laws.

**Table 1.** Research findings on the Shariawiz platform.

Analytical Dimension	Main Findings	Practical Implications
Digital transformation of Islamic inheritance	Shariawiz functions as an online platform for creating sharia-compliant wills, equipped with scholar-certified Islamic inheritance calculators and legal documentation tools.	Enables Muslims, particularly minorities in the US, to access structured and authoritative Islamic inheritance planning in a digital format.
Legal context of Muslim minorities in the United States	United States inheritance law grants high flexibility in asset distribution, which differs fundamentally from <i>fara'id</i> principles and varies across states (e.g., Florida, Texas, New Jersey).	Creates tension between Islamic mandatory shares and state-based inheritance systems, requiring adaptive legal mechanisms.
Digital mediation architecture	Shariawiz guides users through step-by-step data input (assets, heirs, madhhab selection) to generate wills aligned with Islamic principles and state law.	Acts as a mediating infrastructure that translates Islamic legal norms into legally acceptable documents within secular legal systems.
Customization boundaries	While prioritizing majority scholarly opinions on spousal and children's shares, Shariawiz allows limited flexibility, such as granting a wife more than her <i>fara'id</i> share through bequests (e.g., property as <i>mahr</i> ).	Demonstrates negotiated application of Islamic inheritance rules within legally permissible boundaries.
Complex family and economic scenarios	Dual-income spouses and family businesses pose risks of asset loss and intergenerational conflict; Shariawiz integrates waqf-based solutions to preserve assets and social benefit.	Shows how classical Islamic instruments (waqf) are operationalized digitally to address modern socio-economic challenges.
Hybrid legal engineering	Wills generated include beneficiaries' shares, zakat, waqf, vows, burial instructions, and executor appointments, and are legalized through state probate courts.	Produces hybrid legal documents that are simultaneously sharia-compliant and state-recognized.
Legal validity and adaptability	Will provisions can be updated, and finalized documents are legally enforceable under US state law.	Ensures long-term relevance and adaptability of Islamic inheritance planning amid changing personal circumstances.
Strategic Estate Planning Tools	Incorporates broader estate planning strategies (trusts, TOD accounts, joint tenancy, insurance, retirement beneficiaries).	Enhances protection of heirs' rights while ensuring compliance with both Islamic and secular legal frameworks.

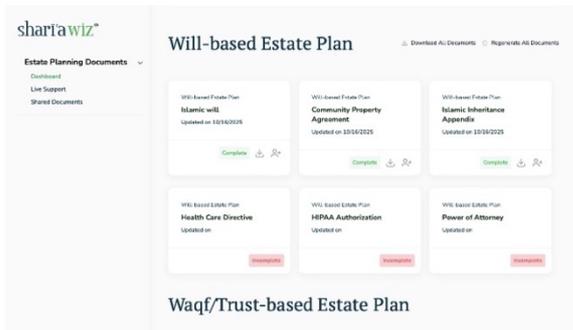
*Source: Authors' elaboration*

Notably, in the absence of mandatory provisions such as forced heirship found in Islamic law, an American Muslim may legally bequeath all assets to a single individual, thereby excluding other

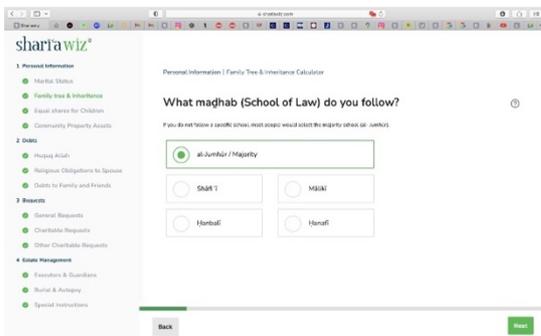


heirs. Consequently, many Muslims in America opt to create conventional wills rather than explicitly adhere to the Islamic inheritance system.

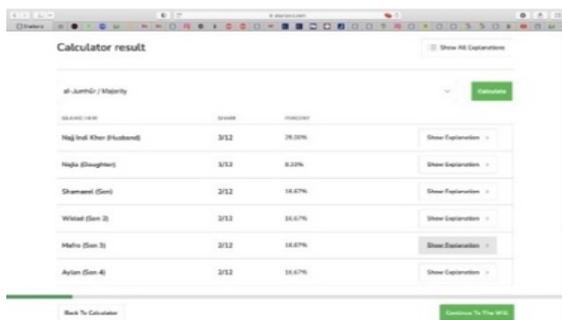
**Figure 1.** Selection of the type of will to be used as the basis for the distribution of inheritance.



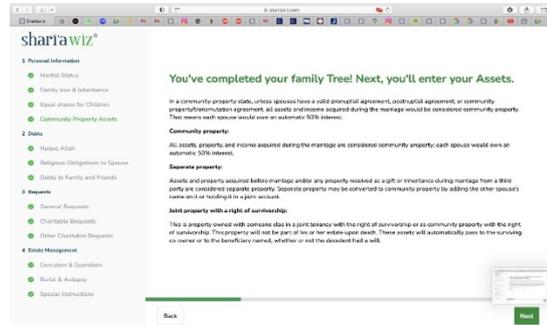
**Figure 3.** Selection of the school of thought reference to ensure that its application aligns with the chosen reference.



**Figure 5.** Calculation of beneficiaries' shares based on the heir's family tree.



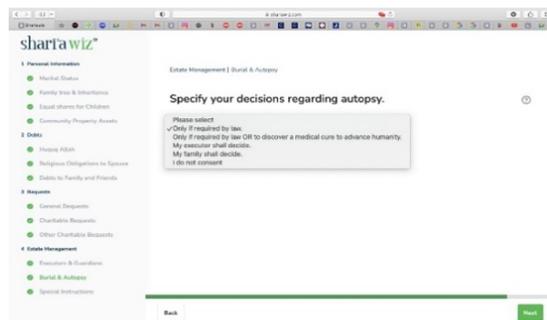
**Figure 2.** Completion of data regarding the assets owned by the deceased to be inherited and the preparation of a will.



**Figure 4.** Completion of family tree data.



**Figure 6.** Instructions provided by the heir concerning the autopsy procedures.



Source: <https://shariawiz.com>

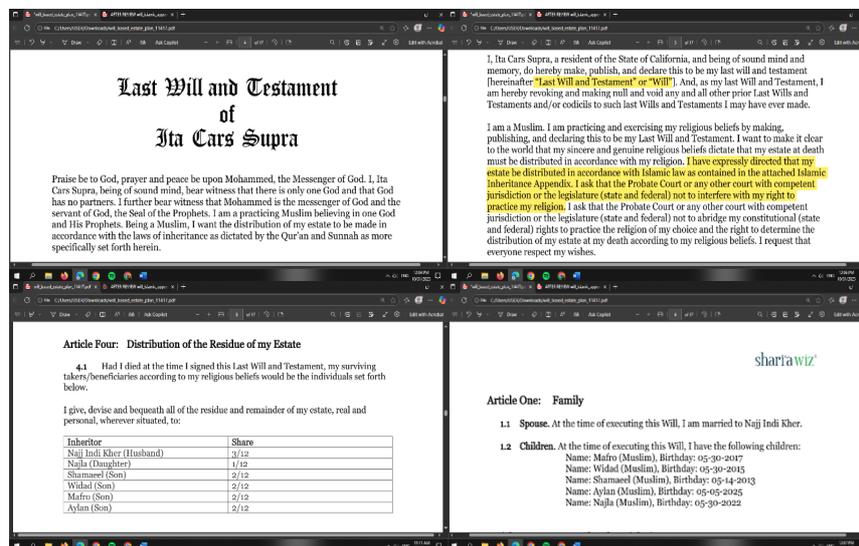
According to the majority of scholars, the distribution of inheritance among spouses and children—both sons and daughters—is governed by specific provisions that Shariawiz prioritizes in alignment with these scholarly stipulations. Each distribution adheres strictly to the principles of Islamic law as derived from the Qur'an and Hadith. Islamic inheritance law prescribes that a wife is entitled to one-eighth of the inheritance if the deceased has descendants, and one-quarter if there are no descendants.<sup>40</sup> However, findings from interviews indicate that within Shariawiz, when the husband, as the principal, makes a will, he may allocate to his wife more than one-eighth

<sup>40</sup> Al-Zuhayli and Al-Kattani, *Fiqh al-Islam wa Adillatuh*.

of the inheritance—for instance, the entire house, which constitutes his dowry (see Figure 5).<sup>41</sup> Additionally, the heir may provide instructions concerning the autopsy and burial procedures for beneficiaries upon their death, and may designate family members or lawyers as executors to carry out these directives (see Figure 6).

One of the complex challenges faced by Shariawiz users, as identified by Abed Awad, CEO of Shariawiz, occurs when either spouse passes away while both were employed. In such circumstances, individuals may encounter various difficulties, including the potential loss of their business and accumulated assets. These assets are generally inherited by their children, thereby transferring the issue to the subsequent generation. Within Sharia law, the concept of waqf offers a mechanism through which individuals can bequeath their assets to trusted institutions responsible for managing and developing these resources, thereby ensuring continued benefits to the community after their death.<sup>42</sup> Shariawiz addresses these challenges by providing solutions grounded in the proper application of Islamic law, effectively resolving both general and specific problems encountered by its users.

**Figure 7.** Examples of last will and testament documents generated by Shariawiz.



Source: <https://shariawiz.com>

The Shariawiz application guides users to input information regarding their family, property, and assets, while allowing the principal to determine the executor of their will. Based on this information, the application generates a will document that outlines the beneficiaries and their respective inheritances. Additionally, the will includes provisions related to zakat, waqf, vows, the principal's burial arrangements upon death, and the delegation of power of attorney to the appointed executor. All wills are prepared in accordance with Islamic law, adhering to the preferred school of thought selected by each principal. Furthermore, the data and stipulations within the will can be modified at the principal's discretion, enabling the issuance of a new will if any changes occur.<sup>43</sup> The will, having been formalized as a legal document, is subsequently validated by the probate court in each state to ensure that the distribution of assets complies with state regulations (see Figure 7). Based on this document, the inheritance can be allocated according to each heir's

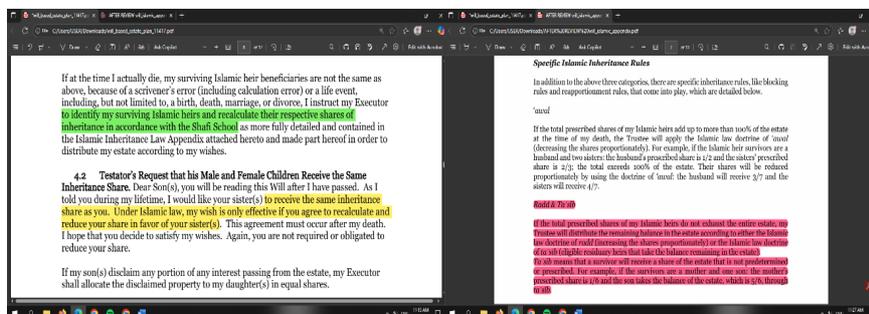
<sup>41</sup> Awad, October 17, 2025.

<sup>42</sup> Awad.

<sup>43</sup> <https://shariawiz.com>.

designated share. Consequently, Shariawiz demonstrates substantial consistency with applicable Islamic law, thereby enabling the Muslim minority community in the United States to continue practicing *fara'id* in accordance with state law.<sup>44</sup> The creation of a will through Shariawiz, which then serves as a reference for inheritance distribution, is the outcome of the researcher's trial using the platform and has been established as a legally enforceable document (see Figure 8).

**Figure 8.** The testator and/or heir may distribute the inheritance to the heirs in accordance with the will.



Source: <https://shariawiz.com>

Based on experimental results obtained by researchers utilizing the Shariawiz platform, several advantages have been identified. Specifically, when heirs and/or executors provide their wills, which are subsequently consolidated into a single document, the content of the will is legally recognized by the state and comprehensively outlines instructions for the distribution of inheritance in accordance with each Islamic madhhab. This consolidated document serves as a reference for drafting wills that will ultimately form part of the inheritance for each beneficiary. Furthermore, innovative solutions have emerged to address existing gaps in inheritance planning. One such solution is the Shariawiz technology platform,<sup>45</sup> which offers Sharia-compliant inheritance planning services while adhering to applicable U.S. state laws. This enables Muslim individuals to ensure that Islamic inheritance principles are upheld without contravening relevant legal frameworks. The implementation of comprehensive estate planning is crucial to guarantee that Sharia-compliant wills are respected and that assets are managed efficiently. Common legal strategies include drafting clear wills, establishing trusts (such as living trusts or testamentary trusts) to avoid protracted probate proceedings, designating transfer-on-death (TOD) accounts for financial assets to facilitate direct transfer to heirs without court intervention, and creating joint tenancy arrangements for property to enable automatic transfer to surviving owners. Equally important is the provision of financial protection for families through life insurance policies and beneficiary designations on retirement accounts, such as IRAs and 401(k)s, which can also circumvent the probate process.<sup>46</sup>

## Discussion

The findings of this study should be interpreted in direct relation to the normative nature of Islamic inheritance laws (*fara'id*) as presented in both classical and contemporary scholarship. As

<sup>44</sup> Awad.

<sup>45</sup> Shariawiz. "Shariawiz | Islamic Wills, Islamic Trusts and Islamic Prenups Made Easy." Accessed October 30, 2025. <https://shariawiz.com/>.

<sup>46</sup> Probate is a legal procedure conducted following an individual's death to authenticate the validity of a will, administer the deceased's estate, and distribute assets to the rightful beneficiaries. This process is predominantly utilized in jurisdictions that follow common law systems, including the United States. <https://www.sdcourt.ca.gov/sdcourt/probate2>



highlighted by Al-Zuhayli and Al-Shabuni, *farā'īd* holds a distinctive status within Islamic jurisprudence due to its explicit foundation in divine revelation and its comparatively rigid normative framework, which prescribes fixed inheritance shares for the *aṣḥāb ul-furūd* and is further supplemented by the principle of *'aṣabah*. This normative rigidity is generally understood to constrain human discretion, given that inheritance law is categorized under the domain of *ḥuqūq Allāh* (rights of God). Nevertheless, the findings of this study reveal that such rigidity does not preclude innovation in the application of the law, especially when *farā'īd* encounters the complexities of contemporary legal systems and the lived experiences of Muslim minority communities.<sup>47</sup>

Within the context of legal pluralism, Shariawiz constitutes an innovative articulation of Islamic inheritance law that markedly diverges from the models identified in prior comparative research. Existing scholarship on Indonesia, Thailand, and Morocco indicates that the implementation of *farā'īd* within plural legal systems frequently involves compromise, social negotiation, or partial institutional accommodation. For instance, in Southern Thailand, as demonstrated by Lathifah et al., Islamic inheritance law is applied through family choice, informal arrangements, or even contestation with state law. In contrast, the present study reveals that Shariawiz operates not through compromise or contestation but within a framework of integration. This platform facilitates the operationalization of fixed *farā'īd* norms via state-recognized legal instruments, such as wills, thereby enabling Islamic law to function not at the periphery but from within the legal framework of a secular state.<sup>48</sup> In the case of Shariawiz, legal pluralism assumes a hybrid and functional character: Islamic law and state law remain distinct yet are coordinated through digital technology. This finding challenges the prevailing assumption that Islamic law—particularly *farā'īd*, characterized by its strong normative rigidity—is inherently difficult to implement within non-Muslim legal systems. From the standpoint of contemporary Islamic legal theory, these results contribute to the evolving discourse on digital fiqh and *ijtihād maqāṣidī*. Prior scholarship on the intersection of technology and Islamic law has predominantly conceptualized technology as an institutional support mechanism—for instance, within religious courts or AI-assisted mediation—without adequately exploring how fiqh norms are translated into algorithmic logic. This study demonstrates that Shariawiz operates as a socio-technical mediator, bridging the fixed doctrinal framework of *farā'īd* with dynamic legal practice.<sup>49</sup>

<sup>47</sup> Siti Fatimah, Jamal Wiwoho and Isharyanto, “The Convergence of Islamic Law and Technology in The Enforcement of Citizen’s Constitutional Rights in The Era Society 5.0,” *KnE Social Sciences* (2024): 199-210, <https://doi.org/10.18502/kss.v9i2.14977>; Ahmad Muhamad Mustain Nasoha et al., “Peran Kewarganegaraan Digital dalam Perspektif Hukum Islam Bagi Muslim di Dunia Maya,” *Konsensus* 2, no. 2 (2025): 134–144, <https://doi.org/10.62383/konsensus.v2i2.742>; Arditya Prayogi, Riki Nasrullah and Singgih Setiawan, “The Evolution of Fiqh in the Digital Era: Challenges and Adaptations in Islamic Jurisprudence,” *The Journal of Religion and Communication Studies* 2, no. 1 (2025): 15-25, <https://doi.org/10.61511/jorcs.v2i1.2025.1751>; Suud Sarim Karimullah, “From Tradition to Mainstream: Understanding the Integration of Islamic Law in Various Global Settings,” *Justicia Islamica* 20, no. 2 (2023): 214–240, <https://doi.org/10.21154/justicia.v20i2.6478>; Bobby Ferly, Salma Salma and Muchlis Bahar, “Hukum Islam di Persimpangan: Menjawab Tantangan Bioetika dan Kecerdasan Artifisial,” *Jurnal Riset Rumpun Agama dan Filsafat* 4, no. 3 (September 29, 2025): 255–68, <https://doi.org/10.55606/jurrafi.v4i3.6830>; and Taiba Jasb Hezam, “Islamic Thought and the Concept of Digital Citizenship: The Dialectic of Authenticity and Modernity,” *Political Science Research Journal* 64, no. 64 (September 27, 2025): 425–40, <https://doi.org/10.31272/ipj.i64.497>.

<sup>48</sup> RR Dewi Anggraeni, “Islamic Law and Customary Law in Contemporary Legal Pluralism in Indonesia: Tension and Constraints,” *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023): 25–48, <https://doi.org/10.15408/ajis.v23i1.32549>; Yusmita Yusmita et al., “Legal Pluralism and the Transformation of Islamic Inheritance Law: A Study of Sasak Customary Practices in Indonesia,” *Al-Istinbath: Jurnal Hukum Islam* 10, no. 2 (2025): 831-852, <https://doi.org/10.29240/jhi.v10i2.12500>.

<sup>49</sup> Habib Ahmed, “Islamic Normative Legal Theory: Framework and Applications,” *Journal of Law and Religion* 40, no. 1 (2025): 28-58, <https://doi.org/10.1017/jlr.2025.10056>; Safaruddin Harefa, “The Fundamental Principles of Islamic Law in the Digital Era: An Ushul Fiqh and Maqashid Sharia Approach,” *Journal of Islamic Law on*



The ethnic and jurisprudential diversity among American Muslims, as emphasized in studies of legal pluralism, further underscores the significance of the Shariawiz model. The absence of a dominant school of law generates a demand for legal mechanisms that are both flexible and normatively grounded. Digital platforms provide such a space without necessitating the homogenization of religious practice. The findings of this study address a gap identified in the literature review, specifically the lack of integrated analysis linking *farā'iq* doctrine, legal pluralism, and digital technology. Shariawiz illustrates that fixed Islamic inheritance norms can be contextually adapted through technological innovation without compromising theological or legal legitimacy. Therefore, the relationship between Islamic law and technology should not be viewed as dichotomous but rather as relational and mutually reinforcing. This study affirms that the adaptive capacity of Islamic law in responding to social and technological change is a crucial indicator of its enduring relevance as a legal and moral system committed to justice and human welfare.<sup>50</sup>

The findings of this study indicate that the application of Islamic inheritance law within Muslim minority communities, particularly in the United States, is inextricably linked to the dynamics of the state's secular legal framework and advancements in legal technology. The Shariawiz case exemplifies how the digitization of Islamic law can serve as an adaptive mechanism, enabling Muslims to implement the principles of *farā'iq* without directly confronting the rigidity of the state legal system.<sup>51</sup> The integration of Islamic legal principles with secular law through this digital platform represents a novel form of contemporary *ijtihad* within Islamic jurisprudence. This coexistence of state and Islamic law is especially pertinent for Muslim communities residing in secular countries such as the United States, allowing for the observance of both legal systems without marginalizing either. These findings suggest that the United States upholds the principle of individual freedom within defined state boundaries, facilitating the practice of Islamic law in harmony with the prevailing state legal order.

From the perspective of legal practice, Shariawiz exemplifies the potential for a mutually beneficial integration between Islamic law and secular law. On one hand, state law acquires social legitimacy within the Muslim community by accommodating religious values.<sup>52</sup> On the other hand, Muslims are afforded a legal framework that enables them to fulfill their Sharia obligations lawfully and securely under state law. This form of integration illustrates the application of the *mu'āmalāt* principle, which underscores flexibility and social consensus within the legal domain. Such flexibility represents a necessary innovation for Muslim communities residing in countries where Islam is a minority religion. Although the Muslim population in the United States is relatively small, the presence of Shariawiz offers an opportunity to balance Islamic law with state law. The integration of Islamic and state law through Shariawiz constitutes an embodiment of human

---

*Digital Economy and Business* 1, no. 1 (2025): 84–99, <https://doi.org/10.20885/JILDEB.vol1.iss1.art6>; Sahin Husain, Nasir Purkon Ayoub and Mukhammadolim Hassmann, “Legal Pluralism in Contemporary Societies: Dynamics of Interaction between Islamic Law and Secular Civil Law,” *Syariat: Akhwal Syaksyah, Jinayah, Siyasah and Muamalah* 1, no. 1 (2024): 1-17, <https://doi.org/10.35335/cfb3wk76>; Jundi Soehardin Abdullah, Muhammad Jailani and Husna Nashihin, “Contemporary Fiqh Framework in the Era of Digital Transformation: New Challenges and Opportunities,” *At Turots: Jurnal Pendidikan Islam* 7, no. 2 (2025): 979-987, <https://doi.org/10.51468/jpi.v7i2.1292>.

<sup>50</sup> Zeynab Musavisadat, “Examination and Analysis of the Status of Islamic Jurisprudence and Compliance with Laws in Secular Islamic and Non-Islamic Countries,” *Legal Studies in Digital Age* 4, no. 3 (2025): 1-15, <https://doi.org/10.61838/kman.lsd.214>.

<sup>51</sup> Ahmad Muhamad Mustain Nasoha et al.

<sup>52</sup> Suud Sarim Karimullah.

morality operationalized within a parallel legal system. In a broader context, Shariawiz may serve as a model for the advancement of Islamic legal technology. This platform serves as a vital reference for the broader Muslim community, extending beyond the United States, in countries with Muslim minority populations, such as the United Kingdom, Canada, and Australia.<sup>53</sup> The success of this platform demonstrates that the digitalization of Islamic law can enhance the position of Muslims within contemporary legal systems, provided it remains grounded in the principles of justice and welfare.<sup>54</sup> Accordingly, this study affirms that the relationship between Islamic law and technology is not dichotomous but rather represents a potential synergy that can revitalize the relevance of Islamic law in the digital age and within pluralistic societies.<sup>55</sup>

Theoretically, the findings of this study contribute to the discourse on digital fiqh. Shariawiz operates not only as a technological platform but also as an epistemological medium that revitalizes the spirit of *ijtihād maqāṣidī*, specifically the utilization of technology to achieve *maqāṣid al-sharī'ah*, including the protection of property, promotion of social justice, and welfare of the community. Shariawiz's reliance on the regulatory frameworks of individual states within the United States underscores that the digitalization of Islamic law remains structurally subordinate to state legal authority. Moreover, concerns regarding data security and digital ethics introduce novel discussions about moral responsibility in the management of technology-based legal information—an area that remains inadequately explored in the literature on digital fiqh. Consequently, digital innovation is not perceived as a threat to the authenticity of Islamic law; rather, it serves as an instrument of legal reform aligned with the principles of Sharia.<sup>56</sup> Global progress, exemplified in part by technological advancement, does not impede the existence of Islamic law but instead provides a vehicle for its development through adaptation to changing circumstances and eras.<sup>57</sup> This exemplifies the dynamic application of Islam, which consistently corresponds to the temporal and spatial contexts in which it is practiced, regardless of the extent of global advancement over the centuries.

In this context, digital fiqh does not pertain to the formulation of new legal norms; rather, it constitutes a collective reasoning process aimed at translating established doctrinal principles into digital systems. The role of the mujtahid is no longer individual but distributed among various actors, including scholars who validate *farā'id* rules, system developers who encode these norms into algorithms, and users who exercise legal discretion within the parameters of Sharia and state law. Consequently, ijtihad shifts from the discovery of norms to their operationalization—an epistemological transformation that remains firmly grounded in the *maqāṣid al-sharī'ah*, particularly the protection of property (*ḥifz al-māl*), distributive justice, and social welfare.<sup>58</sup> The

<sup>53</sup> Abed Awa.

<sup>54</sup> Taiba Jasb Hezam.

<sup>55</sup> Siti Fatimah, Jamal Wiwoho and Isharyanto.

<sup>56</sup> Arditya Prayogi, Riki Nasrullah and Singgih Setiawan.

<sup>57</sup> Bobby Ferly, Salma Salma and Muchlis Bahar.

<sup>58</sup> The principles of Islamic ethics and *maqāṣid al-sharī'ah* can be incorporated into digital and artificial intelligence systems through a collective reasoning process, rather than by formulating new legal norms. This approach is relevant to the conceptualization of digital ijtihad as the practical application of fiqh norms, wherein responsibilities are distributed among scholars, developers, and users, while ensuring alignment with the objectives of Sharia, such as justice, protection of property, and social welfare. Achmad Nursobah, "Epistemological Integration of Uṣūl Fiqh and Blockchain: A Philosophical Approach to Digital Islamic Economic Ijtihad," *Kartika: Jurnal Studi Keislaman* 5, no. 3 (2025): 1874–1889, <https://doi.org/10.59240/kjsk.v5i3.386>; Ezzieddin Elmahjub, "Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI," *Philosophy & Technology* 36: 73 (2023): 1-24, <https://doi.org/10.1007/s13347-023-00668-x>.



Shariawiz platform facilitates the realization of these principles in a more secure and structured manner within contemporary legal contexts, especially for Muslim minorities who are susceptible to legal uncertainty. Thus, technology does not diminish the ethical dimension of Islamic law; rather, it reinforces it by enhancing legal certainty and the protection of rights. Furthermore, Shariawiz's reliance on the regulatory frameworks of individual states within the United States underscores that the digitalization of Islamic law remains structurally subordinate to state legal authority. Moreover, concerns regarding data security and digital ethics introduce novel discussions about moral responsibility in the management of technology-based legal information—an area that remains inadequately explored in the literature on digital fiqh.<sup>59</sup>

## Conclusion

This study concludes that the application of Islamic inheritance laws (*farā'id*) in non-Muslim countries, such as the United States, encounters both normative and structural challenges arising from differences in legal systems. Nevertheless, digital innovations like Shariawiz offer a means to implement Islamic legal principles in a manner that is both legally compliant and contextually appropriate, without conflicting with state law. An analysis of Islamic inheritance law across the four major schools of thought (Hanafi, Shafi'i, Maliki, Hanbali) reveals fundamental shared principles, including proportional justice, social equilibrium, and respect for kinship ties, all of which hold significant relevance for adaptation within Muslim minority communities. Ultimately, the Shariawiz case suggests that the future of Islamic law in non-Muslim majority countries may not depend on formal state recognition but rather on the development of sophisticated socio-technical interfaces that facilitate faithful adherence within the complexities of secular legal frameworks. This study proposes 'digital mediation' as a novel form of Islamic legal agency in the twenty-first century.

This study identified several challenges. First, the level of Islamic legal literacy and awareness among Muslims regarding the importance of inheritance planning remains low. Second, the success of Shariawiz is highly dependent on the legal framework within each state, necessitating regulatory consistency and broader dissemination efforts. Third, concerns related to data security and digital ethics in the application of Islamic legal technology warrant serious consideration, given that wills involve privacy and individual asset ownership. Consequently, in light of technological advancements, the development of digital fiqh platforms such as Shariawiz is essential to adapt to these changes while ensuring that core values and the primary objective of human welfare are preserved. Comprehensive support for Shariawiz—including technological infrastructure as well as its foundational bases in Islamic and state law—is a priority to enable the platform to operate effectively and achieve widespread recognition. However, this study has limitations, including its focus on a single platform and its omission of variations in legal acceptance across different states. Therefore, further research is recommended to compare digital Islamic law platforms, expand analysis of the role of religious institutions in inheritance law literacy, and explore the application of artificial intelligence (AI) in Sharia-based inheritance planning systems.

---

<sup>59</sup> Saila Salsabila and Rahmat Sholihin, "Digital inheritance and Legal Vacuums: Implications for Legal Certainty in Indonesia," *Journal of Islamic and Law Studies* 9, no. 2 (2025): 398-415, <https://doi.org/10.18592/jils.v9i2.17835>; Sudirman Sudirman, Sutiah Sutiah and Supriyono Supriyono, "Islamic Law in the Era of Artificial Intelligence: A Systematic Literature Review," *International Journal of Engineering, Science and Information Technology* 5, no. 4 (2025): 1–15, <https://ijesty.org/index.php/ijesty/article/view/1072>.

## Acknowledgement

The authors express their profound gratitude and sincere appreciation, especially to Abed Awad, CEO of Shariawiz, for his generous support and authorization that facilitated the completion of this research. Furthermore, the authors are deeply thankful to the anonymous reviewers for their meticulous evaluations, constructive critiques, and valuable recommendations, which significantly improved the scholarly quality, coherence, and academic contribution of this manuscript.

## Disclosure Statement

The authors declare that no financial support was received for the preparation of this manuscript and that there are no conflicts of interest to disclose.

## Bibliography

- Abdullah, Jundi Soehardin, Muhammad Jailani and Husna Nashihin. “*Contemporary Fiqh Framework in the Era of Digital Transformation: New Challenges and Opportunities.*” *At Turots: Jurnal Pendidikan Islam* 7, no. 2 (2025): 979-987. <https://doi.org/10.51468/jpi.v7i2.1292>.
- Adegoke, Kazeem Adekunle. “Fiqh Al-Aqalliyah and Muslim Minorities in a Non-Muslim Community.” *Jurnal Syariah* 29, no.1 (2021): 1-20. <https://doi.org/10/22453/js.vol29no1.1>.
- Ahmed, Habib. “Islamic Normative Legal Theory: Framework and Applications.” *Journal of Law and Religion* 40, no. 1 (2025): 28-58. <https://doi.org/10.1017/jlr.2025.10056>.
- Al-Ayubi, Solahuddin and Evania Harindar. “Maqasid Al-Sharia in The Distribution of Property.” *Jurnal Ilmiah Al-Tsarwah* 6, no. 2 (2024): 78–92. <https://doi.org/10.30863/al-tsarwah.v6i2.4422>.
- Al-Zuhayli, Wahbah and Abdul Hayyie Al-Kattani. *Fiqih Islam wa Adillatuhu (Darul Fikir, 2010); Muhammad Ali al-Ṣabuni, al-Mawarīṣu fī al-Syarī’ah al-Islamiyah fī Dau’i al-Sunnah wa al-Kitāb*. Kairo: Dar al-Hadīṣ, 1985.
- Alhaq, Abdul Ali Mutammima Amar, Winarni, Muh. Mutawali, Nuruddin, and Anwar Zein. “Pluralism and Justice in Indonesian Inheritance Law: A Comparative Analysis of Customary, Islamic, and Civil Systems.” *Kalosara: Family Law Review* 5, no. 2 (2025): 43–50. <https://doi.org/10.31332/kalosara.v5i2.11434>.
- Alwani, Zainab. “Fiqh Council of North America.” In *Oxford Research Encyclopedia of Religion*. Oxford: Oxford University Press, 2023. <https://doi.org/10.1093/acrefore/9780199340378.013.886>.
- Anggraeni, RR Dewi. “Islamic Law and Customary Law in Contemporary Legal Pluralism in Indonesia: Tension and Constraints.” *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023): 25–48. <https://doi.org/10.15408/ajis.v23i1.32549>.
- Baig, Mustafa R. K. “Operating Islamic Jurisprudence in Non-Muslim Jurisdictions: Traditional Islamic Precepts and Contemporary Controversies in the United States.” *Chicago-Kent Law Review* 90, no. 1 (January 30, 2015): 79-110. <https://scholarship.kentlaw.iit.edu/cklawreview/vol90/iss1/5>.
- Berger, Maurits. “Understanding Sharia in the West.” *The Journal of Law and Religion* 6 (May 18, 2018): 236–273. [https://brill.com/downloadpdf/journals/jlrs/6/2-3/article-p236\\_236.pdf](https://brill.com/downloadpdf/journals/jlrs/6/2-3/article-p236_236.pdf).



- Bouhekif, Abdessalam, Samer Rashwani, Heba Sbahi, Shahd Gaben, Mutaz Al-Khatib and Mohammed Ghaly. "Assessing Large Language Models on Islamic Legal Reasoning: Evidence from Inheritance Law Evaluation." Arxiv Cornell University (2025). <https://doi.org/10.48550/arXiv.2509.01081>.
- Brown, Alan. "Suzanne Lenon and Daniel Monk (Eds), Inheritance Matters: Kinship, Property, Law, Oxford, Hart Publishing, 2023, 326 Pp, Hb, £90.00," *The Modern Law Review* (July 4, 2024): 1-5. <https://doi.org/10.1111/1468-2230.12906>.
- Busari, Jamiu Muhammad, Saheed Afolabi Ashafa and Saheed Abdullahi Busari. "Challenges of Al-Farā'id Application in a Multi-Religious Society: The Case of Yoruba Muslims of Lagos and Oyo States, Southwestern Nigeria." *Jurnal Syariah* 32, no. 1 (April 30, 2024): 158–199. <https://doi.org/10.22452/syariah.vol32no1.6>.
- Choerunnisa, Icha and Tjempaka Tjempaka. "The Distribution of Inheritance Rights to Heirs of Different Religions: Study of Court Decision Number 0554/PDT.P/2023/PA.SBY." *Journal of Law, Politics and Humanities* 4, no. 4 (June 21, 2024): 920–929. <https://doi.org/10.38035/jlph.v4i4.429>.
- Coulson, Noel J. *Succession in the Muslim Family*. Cambridge: Cambridge University Press, 1971.
- Crawford, Bridget J. "Wills Formalities in the Twenty-First Century." *Social Science Research Network* (January 1, 2019). <https://digitalcommons.pace.edu/cgi/viewcontent.cgi?article=2131&context=lawfaculty>.
- Elmahjub, Ezieddin. "Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI," *Philosophy & Technology* 36: 73 (2023): 1-24. <https://doi.org/10.1007/s13347-023-00668-x>.
- Ezzerouali, Souad, Mohamed Cheikh Banane and Brahim Hamdaoui. "Sharia in Moroccan Law: A Perpetual Source and Guiding Reference." *Legality* 33, no. 1 (December 2, 2024): 44–68. <https://doi.org/10.22219/ljih.v33i1.36744>.
- Faidah, Nur and Feni Juwantri. "Legal Convergence: Bridging Classical Fiqh School with Contemporary Legal Theory." *Borneo International Journal of Islamic Studies* 6, no. 2 (November 30, 2024): 23–38. <https://doi.org/10.21093/bijis.v6i2.9218>.
- Fandika, Ahmad, Octa Fio Dila and Dwi Noviani. "Transparansi dan Keadilan dalam Pembagian Harta Waris Menurut Hukum Islam di Era Modern." *Student Scientific Creativity Journal* 2, no. 4 (June 4, 2024): 12–19. <https://doi.org/10.55606/sscj-amik.v2i4.3306>.
- Faris, Salman. "Revisiting the Legacy of Islamic Legal Scholarship: The Influence of Sharia on Contemporary Legal Systems." *Journal of Islamic Law and Legal Studies* 2, no. 1 (June 17, 2025): 1–15. <https://doi.org/10.70063/-v2i1.56>.
- Fatah, Anna Abdel and Marian Yunatskyi. "Inheritance Relations in Ukraine: Practical Aspect." *Public Administration and Law Review*, no. 1(17) (2024): 56–65. <https://doi.org/10.36690/2674-5216-2024-1-56>.
- Fatimah, Siti, Jamal Wiwoho and Isharyanto. "The Convergence of Islamic Law and Technology in The Enforcement of Citizen's Constitutional Rights in The Era Society 5.0." *KnE Social Sciences* (2024): 199-210. <https://doi.org/10.18502/kss.v9i2.14977>.
- Ferly, Bobby, Salma Salma and Muchlis Bahar. "Hukum Islam di Persimpangan: Menjawab Tantangan Bioetika dan Kecerdasan Artifisial." *Jurnal Riset Rumpun Agama dan Filsafat* 4, no. 3 (September 29, 2025): 255–68. <https://doi.org/10.55606/jurrafi.v4i3.6830>.
- Fyzee, Asaf A. A. *Outlines of Muhammadan Law*, 5th ed. Oxford: Oxford University Press, 2008.

- Habib, Muhammad, Risky Eka Pratama, Jonathan James Kurniawan, Muhammad Susilo Agung Saputro, Asep Prianto and Yarmanto Yarmanto. "Review of Islamic Law on the Distribution of Inheritance in Muslim Families." *JISIP (Jurnal Ilmu Sosial dan Pendidikan)* 8, no. 3 (June 30, 2024): 1510-1519. <http://dx.doi.org/10.58258/jisip.v8i3.6864>.
- Hällsten, Martin. "The Intergenerational Transmission of Wealth," May 16, 2024, <https://osf.io/utbqe/download>.
- Harahap, Gustina. "Kedudukan Żawil Arĥâm pada Warisan dalam Perspektif Hukum Islam." *Aladalah* 2, no. 2 (February 4, 2024): 105–117. <https://doi.org/10.59246/aladalah.v2i2.790>.
- Harefa, Safaruddin. "The Fundamental Principles of Islamic Law in the Digital Era: An Ushul Fiqh and Maqashid Sharia Approach." *Journal of Islamic Law on Digital Economy and Business* 1, no. 1 (2025): 84–99. <https://doi.org/10.20885/JILDEB.vol1.iss1.art6>.
- Hezam, Taiba Jasb. "Islamic Thought and the Concept of Digital Citizenship: The Dialectic of Authenticity and Modernity." *Political Science Research Journal* 64, no. 64 (September 27, 2025): 425–40. <https://doi.org/10.31272/ipj.i64.497>.
- <https://quran.kemenag.go.id/>
- <https://shariawiz.com>
- <https://www.sdcourt.ca.gov/sdcourt/probate2>.
- Husain, Sahin, Nasir Purkon Ayoub and Mukhammadolim Hassmann. "Legal Pluralism in Contemporary Societies: Dynamics of Interaction between Islamic Law and Secular Civil Law." *Syariat: Akhwal Syaksyah, Jinayah, Siyasa and Muamalah* 1, no. 1 (2024): 1-17. <https://doi.org/10.35335/cfb3wk76>.
- Jalaludin, Akhmad and Md Yazid Ahmad. "Special Position of Ashabah's Heirs in the Sunni Islamic Jurisprudence of Inheritance: A Sociohistorical Approach." *Asy-Syari'ah* 26, no. 1 (2024): 73–90. <https://doi.org/10.15575/as.v26i1.33792>.
- Kamali, Mohammad Hashim and Ahmad Badri Abdullah. "The Fiqh al-Aqalliyât (Jurisprudence of Minorities) in Light of the Higher Objectives (Maqāṣid) of Shariah." *Islam and Civilisational Renewal* 6, no. 1 (January 1, 2015): 114–117. <https://icrjournal.org/index.php/icr/article/view/360>.
- Kamali, Mohammad Hashim. "Jurisprudence of Minorities (Fiqh al-Aqaliyyat) Revisited." *ICR Journal* 7, No.1 (2016): 120-123. <https://doi.org/10.52282/icr.v7i1.287>.
- Karimullah, Suud Sarim. "From Tradition to Mainstream: Understanding the Integration of Islamic Law in Various Global Settings." *Justicia Islamica* 20, no. 2 (2023): 214–240. <https://doi.org/10.21154/justicia.v20i2.6478>.
- Karimullah, Suud Sarim. "The Application of Artificial Intelligence in Islamic Law Discovery." *Mutawasith: Jurnal Hukum Islam* 6, no. 2 (2023): 109–121. <https://doi.org/10.47971/mjhi.v6i2.748>.
- Lathifah, Anthin, Briliyan Erna Wati, Mustakama Waedureh and Nipatimoh Phudaro. "Inheritance Law Politics: The Implementation in Muslim-Nonmuslim Families in Southern Thailand." *El-Mashlahah* 15, no. 1 (2025): 189–212. <https://doi.org/10.23971/el-mashlahah.v15i1.9970>.
- Mohammed, Osman. "Utilizing Modern Technology in Advancing the Mechanisms of Sharia Judiciary." *Stardom Scientific Journals of law and Political Studies* 3, no. 1 (April 15, 2025): 1–21. <https://doi.org/10.70170/laps678031>.



- Musavisadat, Zeynab. "Examination and Analysis of the Status of Islamic Jurisprudence and Compliance with Laws in Secular Islamic and Non-Islamic Countries," *Legal Studies in Digital Age* 4, no. 3 (2025): 1-15. <https://doi.org/10.61838/kman.lsd.214>.
- Nasoha, Ahmad Muhamad Mustain, Ashfiya Nur Atqiya, Tya Nur Ramadani, Widya Nur Hidayah and Elok Salmah Nasicha. "Peran Kewarganegaraan Digital dalam Perspektif Hukum Islam Bagi Muslim di Dunia Maya" *Konsensus* 2, no. 2 (April 30, 2025): 134-44. <https://doi.org/10.62383/konsensus.v2i2.742>.
- Nursobah, Achmad. "Epistemological Integration of Uşul Fiqh and Blockchain: A Philosophical Approach to Digital Islamic Economic Ijtihad." *Kartika: Jurnal Studi Keislaman* 5, no. 3 (2025): 1874-1889. <https://doi.org/10.59240/kjsk.v5i3.386>.
- Prayogi, Arditya, Riki Nasrullah and Singgih Setiawan. "The Evolution of Fiqh in the Digital Era: Challenges and Adaptations in Islamic Jurisprudence." *The Journal of Religion and Communication Studies* 2, no. 1 (2025): 15-25. <https://doi.org/10.61511/jorcs.v2i1.2025.1751>.
- Rabb, Intisar A. and Sharon Tai. "Digital Islamic Law: Purpose and Prospects." *International Journal of Middle East Studies* 50, no. 1 (February 1, 2018): 113-118. <https://doi.org/10.1017/S0020743817000988>.
- Rahman, Muhammad Edo, Fadilla Syahriani and Wilibaldus Jampa. "Islamic Law in the Digital Era: Artificial Intelligence as A Revolutionary Legal Tool in the 21st Century." *Al-Hurriyah: Jurnal Hukum Islam* 9, no. 2 (2024): 102-115. <https://doi.org/10.30983/al-hurriyah.v9i2.8545>.
- Salsabila, Saila and Rahmat Sholihin. "Digital inheritance and Legal Vacuums: Implications for Legal Certainty in Indonesia." *Journal of Islamic and Law Studies* 9, no. 2 (2025): 398-415. <https://doi.org/10.18592/jils.v9i2.17835>.
- Sudirman, Sudirman, Sutiah Sutiah and Supriyono Supriyono. "Islamic Law in the Era of Artificial Intelligence: A Systematic Literature Review." *International Journal of Engineering, Science and Information Technology* 5, no. 4 (2025): 1-15. <https://ijesty.org/index.php/ijesty/article/view/1072>.
- Sukindar, Sukindar, Hendrik Kusnianto, Sarikun, Benhard Kurniawan Pasaribu and Muhd Syahazizamir Bin Sahmat. "Legal Innovation in Religious Courts: The Potential Utilization of Artificial Intelligence (AI) in Resolving Contemporary Cases." *MILRev: Metro Islamic Law Review* 3, no. 2 (2024): 388-410. <https://doi.org/10.32332/milrev.v3i2.8199>.
- Tiefensee, Anita and Christian Westermeier. "Intergenerational Transfers and Wealth in the Euro-Area." January 1, 2016.
- Uyuni, Badrah and Mohammad Adnan. "Concepts and Differences of Dzawil Furudh and Dzawil Arham in Islamic Inheritance." *El-Arbah* 7, no. 1 (January 25, 2023): 45-66. <https://doi.org/10.34005/elarbah.v7i1.2479>.
- Vilks, Andrejs, Aldona Kipāne and Anatolijs Kriviņš. "The Role of Religious Norms in the Formation of Legal Systems: The Theological Foundations of Law in Different World Religions." *Pharos Journal of Theology*, no. 106.3 (May 1, 2025). <https://doi.org/10.46222/pharosjot.106.3029>.
- Wildan, T. "Islamic Law Thoughts: Father's Position as Heirther in Syaf'i'iyah Jurisprudence and KUHPerdata." *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 5, no. 2 (2022): 21-38. <https://doi.org/10.30659/jua.v5i2.19633>.

- Yusmita, Yusmita, Iwan Romadhan Sitorus, Laras Shesa, Evy Septiana Rachman and Sri Lumatus Sa'adah. "Legal Pluralism and the Transformation of Islamic Inheritance Law: A Study of Sasak Customary Practices in Indonesia." *Al-Istinbath: Jurnal Hukum Islam* 10, no. 2 (2025): 831-852. <https://doi.org/10.29240/jhi.v10i2.12500>.
- Yusuf, Mohd Ali Mohd, Khiral Anuar Daud and Noorsafuan Che Noh. "Inheritance Distribution in Islam: Between Legal Provisions and Dynamics of Its Implementation." *International Journal of Research and Innovation in Social Science* 8, no. 12 (21 January 2025): 3719–3726. <https://dx.doi.org/10.47772/IJRIS.2024.8120309>.
- Zainuddin, Zainuddin, Salle Salle and Risma Andi. "Balanced Justice in Islamic Inheritance to Realize Unity and Sustainability of Collective Life." *Social Science Research Network* (January 1, 2023). <https://dx.doi.org/10.2139/ssrn.4539515>.
- Zhamashev, Azamat Izatulla Naurzaliyev and T. Koja. "Inheritance Privilege in Islam and the Legacy of Women from Fard Owners." *Bulletin of the L.N. Gumilyov Eurasian National University Series: Historical Sciences, Philosophy, Religious Studies* 141, no. 4 (January 1, 2022): 172–183. <https://doi.org/10.32523/2616-7255-2022-141-4-172-183>.
- Zikri, Muhammad and Muhammad Isnan. "Distribution of Inheritance in the Perspective of Islamic Law: Analysis of the Procedures and Roles of Heirs." *Alhamdulillah: Jurnal Agama Islam* 3, no. 01 (June 30, 2024): 13–18. <https://doi.org/10.54209/alhamdulillah.v3i01.310>.
- Zulkepli, Muhammad Izzul Syahmi, Nur Bakri Abd Hamid, Hazrul Hizam Karim and Mohammad Taqiuddin Mohamad. "Bridging the Knowledge Gap: Harmonizing the Concept of Smart Contract Technology and Islamic Law Perspective." *Advanced International Journal of Business, Entrepreneurship and Sme's* 6, no. 20 (June 30, 2024): 156–174. <https://doi.org/10.35631/aijbes.620014>.

