



Comparative Analysis of Prophetic Inheritance Systems and Legal Frameworks in Monotheistic Religions

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Abstract: This study aims to provide a comprehensive comparative analysis of inheritance systems within the Abrahamic monotheistic religions: Islam, Christianity, and Judaism. Employing a qualitative approach and descriptive-analytical methodology, the research reveals key insights. Firstly, all three religions incorporate fundamental principles into their inheritance laws, reflecting ideals of equity, familial care, and religious commitment. Secondly, while variations exist in the execution of inheritance regulations, commonalities prevail, including recognition of inheritance rights for specific heirs such as children and spouses. Thirdly, significant differences emerge in the intricate details and implementation of inheritance rules. Islam features highly detailed and structured provisions, while Judaism allows more flexibility, and Christianity exhibits denominational variations. Lastly, religious authorities play a substantial role in resolving inheritance disputes across these religions. This study offers valuable insights for shaping fair and sustainable inheritance frameworks in diverse, multicultural societies.

Keywords: Christianity; Inheritance law; Islam; Judaism; Monotheism.

Abstrak: Tujuan penelitian untuk memberikan analisis perbandingan yang komprehensif mengenai sistem warisan dalam agama-agama monoteistik Abrahamik: Islam, Kristen, dan Yahudi. Dengan mengadopsi pendekatan kualitatif dan metodologi deskriptif-analitis, penelitian ini mengungkapkan temuan penting. Pertama, ketiga agama ini memasukkan prinsip-prinsip dasar ke dalam hukum warisan mereka, mencerminkan gagasan tentang keadilan, perhatian keluarga, dan komitmen agama. Kedua, meskipun ada variasi dalam pelaksanaan peraturan warisan, terdapat kesamaan, termasuk pengakuan hak warisan bagi ahli waris tertentu seperti anak-anak dan pasangan. Ketiga, terdapat perbedaan signifikan dalam rincian rumit dan implementasi aturan warisan. Islam memiliki ketentuan yang sangat rinci dan terstruktur, sementara Yahudi lebih fleksibel, dan Kristen menunjukkan variasi antar denominasi. Terakhir, otoritas keagamaan memainkan peran penting dalam menyelesaikan sengketa warisan di antara agama-agama ini. Penelitian ini memberikan wawasan berharga untuk membentuk kerangka warisan yang adil dan berkelanjutan dalam masyarakat multikultural yang beragam.

Kata Kunci: Christianity; Hukum waris; Islam; Judaism; Monotheism.

1. Introduction

Inheritance law fundamentally comprises regulations that govern the transfer of a deceased individual's wealth to one or more other beneficiaries. In everyday life, inheritance matters often evolve into critical issues that instigate disputes, leading to fractures within family relationships or broader conflicts within society. These conflicts typically stem from human greed and avarice, exacerbated by a lack of knowledge among the parties involved concerning the intricacies of inheritance laws. In light of the paramount importance of inheritance matters, it is imperative to acknowledge that inheritance law and regulations assume a significant role within various religious traditions.

The allocation of inheritance introduces complexities when striving for equitable outcomes due to the intricate interplay of diverse factors. The distribution of inherited wealth can be significantly influenced by the prevailing traditions and cultural norms embedded within a given society. Every society upholds normative value systems that dictate the principles governing the equitable dispersion of inherited wealth, with family consensus frequently occupying a pivotal role in this intricate process. Moreover, religious doctrines can exert considerable influence over the regulation of inheritance distribution, particularly within families adhering to religious faiths characterized by explicit inheritance legal frameworks.

Each society embraces distinctive teachings, norms, and values that are ingrained in its cultural fabric and perpetuated through generations. These cultural elements form the ethical and moral bedrock that underpins the determination of how inherited wealth should be apportioned. Variations abound, with some societies adopting a patrilineal inheritance system, wherein wealth is passed through the male lineage. Conversely, others adhere to a matrilineal inheritance system, wherein inherited wealth traverses the female lineage. Further nuances manifest as certain societies exhibit proclivities toward endowing sons with a larger share than daughters or vice versa. In contrast, some societies adhere to traditions involving the equitable distribution of inheritance among a broad spectrum of heirs. These multifarious factors attest to the rich tapestry of norms and values that regulate inheritance distribution across diverse societies (Ilyas & Uddin, 2021; Al-'Ajuz, 1986; Harahap & Harahap, 2022; Wibowo, 2010).

Crucially, family consensus plays a pivotal role in the process of inheritance distribution. While societal rules and traditions provide a framework, family consensus exerts a substantial influence on the final outcomes. Families engage in deliberation and negotiation to arrive at an accord deemed equitable by all involved parties. In some instances, families may opt to adhere to established traditions and prevailing rules, whereas in others, they may elect to allocate inherited wealth differently, factoring in the unique circumstances and specific needs of their particular family unit. A well-negotiated family consensus can foster a palpable sense of justice and

contentment among all family members embroiled in the intricacies of the inheritance distribution process.

Moreover, religious doctrines assume a pivotal role in governing the allocation of inherited assets within numerous familial contexts. Religions frequently entail explicit provisions and guidelines pertaining to the equitable distribution of inherited wealth. Notably, in Islam, a well-defined set of inheritance laws prescribes the precise share to be received by each heir, contingent upon their familial relationship with the deceased. Analogous principles are discernible in other faiths that proffer specific regulations governing the apportionment of inheritances. These religious doctrines ostensibly furnish a lucid and impartial framework aimed at safeguarding equity in the distribution of inheritances (Supriyadi, 2007; Al-Jurjawi, 1994; Muhammad, 2007).

Nonetheless, religion embodies a profound and profoundly significant entity within the lives of adherents, wherein its precepts are to be embraced and comprehensively implemented, including in the realm of inheritance allocation. Nevertheless, it is incumbent to acknowledge that each religious tradition manifests distinct variations in the minutiae of its teachings and interpretative nuances, thereby potentially obfuscating the concept of fairness through unwavering adherence to religious dogma (Habiburrahman, 2011; Al-'Ajuz, 1986). Within kindred traditions, such as those within the Abrahamic monotheistic framework, disparities may exist concerning the modality of inheritance distribution.

Illustratively, within the Jewish religious tradition, the primogeniture principle dictates that the eldest son is entitled to a twofold portion of the parental estate. In the absence of sons, the inheritance succession transitions through a hierarchical sequence of familial members: from daughter to male sibling, thence to an uncle, culminating in the closest kin of the deceased (Iyas & Uddin, 2021; Loewenstamm, 1971). Conversely, in the Christian tradition, inheritance practices exhibit a remarkable degree of heterogeneity contingent upon denominational affiliations, cultural contexts, and state statutes. These practices hinge significantly on principles of equitable distribution, the volition of the testator, scriptural teachings, and contextual considerations embedded within prevailing societal norms (Wibowo, 2010; Ajib, 2019). In the Islamic tradition, contrariwise, statutory provisions affirm that both males and females are vested with coequal entitlements to inherit from their progenitors or kin, albeit with graduated apportions. In Surah An-Nisa' (4), verse 8, for instance, divine injunction mandates that close kindred, orphaned offspring, and indigent individuals who are present and bear witness to the inheritance allocation must also be accorded a portion of the estate to facilitate their participation in the newly divided legacy (Basyir, 2001; Parman, 1995; Kementerian Agama, 2013; Nasution, 2014).

These illustrative examples demonstrate that the inheritance distribution regulations imparted by various religions can yield divergent inheritance practices, despite their shared origin within the monotheistic Abrahamic tradition. Religion

significantly shapes the specification and explication of inheritance systems in numerous cases. It encompasses considerations related to the procedural intricacies of inheritance distribution, the governing principles, heir determination, and the allotment of each heir's portion. The primary objective of this study is to conduct an analytical examination and facilitate a concise comparative analysis of inheritance systems and regulations present in monotheistic religions within the Abrahamic tradition, namely Islam, Christianity, and Judaism. This study anticipates providing foundational insights into both the disparities and congruences inherent in the inheritance systems and regulations of these monotheistic religions. Additionally, it seeks to shed light on the factors influencing inheritance allocation within a religious context, which includes the historical impact of secular laws on the inheritance framework. By attaining a profound comprehension of the variations and commonalities among these inheritance laws, society can gain a more comprehensive understanding of the diverse inheritance practices stemming from distinct religious backgrounds. This, in turn, can foster intercultural and interfaith dialogue and mutual appreciation.

Numerous prior studies have examined inheritance practices within the framework of monotheistic religions and other religious traditions, both in terms of comparative analysis and as foundational references for comprehending these inheritance customs. Permana et al.'s (2019) research, which investigates the concepts of wills and inheritance within the Indonesian religious perspectives of Islam, Christianity, Hinduism, and Buddhism, reveals that the implementation of inheritance law constitutes an integral component of Islamic Sharia. Its execution must align precisely with the stipulations articulated by Allah S.W.T. Within Islam, it is crucial to emphasize that both men and women enjoy equal inheritance rights. Conversely, within Christianity/Catholicism, women are eligible for inheritance only when no male heirs are present. In Hinduism, inheritance is confined to purusa (male) offspring, while hanaya (female) offspring are entitled to two-thirds of the intermediate due assets, alongside purusa boys, while retaining the prerogative to reside under the care of purusa children.

Alternatively, some studies concentrate on inheritance rights when heirs adhere to divergent religious faiths, as exemplified in cases where Muslim parents bequeath assets to non-Muslim (adherents of different religions) children, and vice versa. In such scenarios, multiple investigations, including those conducted by Kusumawati & Setiyowati (2019), Susilo et al. (2021), and Hillary and Retnowulandari (2019), underscore that the application of inheritance rights in Islamic doctrines becomes invalidated within the context of heirs espousing contrasting religious beliefs. These studies affirm that the practical application of inheritance law is contingent upon the shared faith and convictions of the parties involved.

Moreover, supplementary research addressing the comparative aspects of inheritance laws adopts an alternative perspective, juxtaposing positive law with

Islamic jurisprudence. For instance, Permadi's (2023) study illustrates that the pursuit of societal welfare through the concept of comprehensive legal certainty concerning land ownership by heirs from diverse religious backgrounds can be effectuated via the obligatory wills (*wasiat wajibah*) framework. This concept significantly contributes to realizing inheritance land rights for heirs whose entitlements are unaccounted for due to religious disparities, all while prioritizing the principles of justice and the well-being of every citizen.

In essence, these antecedent investigations affirm that the implementation of inheritance law entails specific prerequisites that, in practice, may exhibit flexibility contingent upon familial circumstances, religious convictions, or the selection of an inheritance legal framework. However, it is fundamental to acknowledge that, in principle, inheritance practices rooted in Islamic precepts are governed by explicit constraints in ascertaining inheritance rights and responsibilities, irrespective of the diverse dynamics that may emerge within the realm of inheritance.

This study employs a qualitative approach utilizing a descriptive-analytical method. It also constitutes a literature review (library research) exclusively centered on a comprehensive examination of the existing literature concerning the subject of inheritance laws within monotheistic religions, particularly those originating from the Abrahamic tradition, namely Islam, Judaism, and Christianity. In practical terms, the study encompasses a series of systematic procedures as delineated below:

1. Literature Selection: The researcher conducts a thorough selection of literature pertinent to the research theme. This phase encompasses the identification and curation of textual sources characterized by their strong relevance to inheritance laws within the framework of monotheistic religions within the Abrahamic tradition (Islam, Judaism, and Christianity).

2. Content Analysis: The researcher conducts an in-depth content analysis of the chosen materials. This analytical process entails the identification of predominant themes, comparative evaluations, and an examination of the perspectives surrounding inheritance laws within the religious doctrines of the Abrahamic tradition.

3. Synthesis of Findings: The results emanating from the content analysis are synthesized to discern commonalities, disparities, or points of convergence among the perspectives on inheritance laws inherent within the religious tenets of the Abrahamic tradition.

4. Discussion and Conclusion: The study engages in a comprehensive discussion of the findings to derive conclusions and implications rooted in the perspectives of these religions within the contemporary socio-legal milieu. The research culminates in conclusions that encapsulate the principal findings and implications arising from the perspectives of these religions concerning inheritance laws.

Hence, this study amalgamates a rigorous analysis of the existing literature with a profound comprehension of the viewpoints on inheritance laws within the

monotheistic religions of the Abrahamic tradition. Its primary objective is to provide a comprehensive insight into the comparative aspects inherent in these teachings.

2. Results and Discussion

The findings from documentation and literature review pertaining to inheritance laws and practices within the monotheistic doctrines of Islam, Judaism, and Christianity reveal several significant discoveries concerning the fundamental principles governing inheritance laws across these three monotheistic faiths. Additionally, these findings shed light on both the commonalities and disparities in inheritance regulations within the Abrahamic traditions and illuminate the practices employed in resolving inheritance matters guided by these three monotheistic teachings, namely Islam, Judaism, and Christianity. Presented below is a more detailed exposition of several crucial aspects examined:

Fundamental Principles in Inheritance Laws within Islam, Judaism, and Christianity

In these three monotheistic religions, the core principles of inheritance laws involve fundamental concepts concerning the inheritance of wealth and assets. In Islam, there are strict provisions on how inheritance should be divided according to the dictates of the Quran and Hadith. In Judaism, inheritance laws follow the Torah, which provides guidance on the inheritance of wealth based on familial relationships. Meanwhile, in Christianity, especially in the Catholic and Orthodox traditions, there are also principles of inheritance laws based on the teachings of the Bible, primarily the Old and New Testaments (Ilyas & Uddin, 2021; Al-'Ajuz, 1986; Harahap & Harahap, 2022; Wibowo, 2010).

Here is a more detailed description of the significant principles of inheritance rules in the traditions of Islam, Judaism, and Christianity:

Inheritance Laws in Islamic Teaching:

Inheritance laws in Islam are meticulously governed by the Quran and Hadith. The Quran and the Sunnah of the Prophet provide guidance on how inherited wealth should be distributed, with specified proportions for each heir. The application of inheritance laws in Islam is based on the field of knowledge known as "faraidh." The knowledge of inheritance or "faraidh" is considered crucial and was highlighted by the Prophet as a field of study that should be pursued. In a hadith, it is mentioned that the Prophet Muhammad (peace be upon him) said: "Learn the laws of inheritance and teach them to the people, for they are part of half of knowledge, and knowledge increases by teaching." (Reported by Ibn Majah and Daruquthni). The implementation of inheritance laws in accordance with the Quran and the Sunnah is a manifestation of

the community's obedience to Islamic teachings. The rules of inheritance in Islamic teachings are based on the Quranic verses as follows:

“Allah has decreed for you [Muslims] regarding [the inheritance of] your offspring: for males, a share equal to that of two females. If there are only daughters, two or more, they shall receive two-thirds of the estate; if there is only one daughter, she shall receive half. As for the parents of the deceased, each shall inherit one-sixth if the deceased has offspring. If the deceased has no offspring, and his parents are the only heirs, his mother shall receive one-third. If he has siblings, his mother shall receive one-sixth, after the settlement of bequests and debts. You do not know which of your parents or your children is more beneficial to you. This is an ordinance from Allah. Allah is indeed All-Knowing, Most Wise.” (11).

“As for your share of the inheritance left by your wives who have no children, you shall receive half of what they leave. If they have children, you shall receive one-fourth of the inheritance after the settlement of bequests and debts. Your wives shall inherit one-fourth if you have no children, and one-eighth if you have children. This is after the payment of bequests and debts. If the deceased man or woman has no parents, but has siblings, each sibling shall inherit one-sixth. If the deceased has more than one sibling, they shall share one-third of the inheritance, after the settlement of bequests and debts, without causing any hardship. This is an ordinance from Allah. Allah is All-Knowing, Most-Forbearing.” (12). (QS. An-Nisa (4): 11-12).

Islamic inheritance law places strong emphasis on several fundamental principles: (1) Gender equity among heirs; (2) The safeguarding of family well-being and the prevention of destitution among family members; (3) The adherence to the teachings of Allah and His Messenger; and (4) The promotion of the welfare of both the family and society at large. Consequently, this legal framework assigns heirs a pivotal role in ensuring the protection of more vulnerable individuals within the family (Habiburrahman, 2011; Syarifuddin, 2004; Nasution, 2014; Al-Jurjawi, 1994).

Inheritance Laws in Judaism:

Within the Jewish tradition, inheritance laws find their foundation in the Torah, which imparts guidance on wealth distribution predicated upon familial relationships. Jewish inheritance laws form part of an age-old inheritance tradition recognized by the Arab populace prior to the advent of Islam, concomitant with Roman inheritance statutes and customary inheritance systems. In accordance with these laws, a woman's entitlement to inheritance is contingent upon the presence of male heirs. Under the Jewish inheritance law paradigm, the entire estate of the deceased is allocated to male descendants, with the firstborn son receiving a twofold share in comparison to his male siblings. Conversely, females solely receive maintenance expenses until they attain

adulthood, and mothers or wives are not beneficiaries of any portion of the inheritance (Ilyas & Uddin, 2021; Al-'Ajuz, 1986; Harahap & Harahap, 2022; Wibowo, 2010).

In Jewish doctrinal teachings, inheritance is perceived as a reverential bequest and form of sustenance bequeathed by the family's patriarch to his sons (and occasionally daughters). This bequest serves the purpose of their sustenance and elevation of their familial status. In the Bible, the discourse on inheritance is most extensively expounded upon in the initial portion of the Old Testament, within the context where God bestowed the Promised Land upon the Israelites—a benevolent Heavenly Father ensuring the welfare of His progeny. Since this land was allocated by God as an inheritance to specific familial lineages, permanent divestiture of land ownership was proscribed. In the event of necessity, land could be sold, but it was mandated to be returned during the Year of Jubilee (Leviticus 25:23-38). The Bible proffers specific directives governing familial land inheritance: the primogeniture receives a twofold portion (Deuteronomy 21:15-17); in the absence of sons, daughters are entitled to inherit their father's estate (Numbers 27:8); and if direct descendants are lacking, the land may be inherited by servants or remote relatives (Genesis 15:2; Numbers 27:9-11). Transference of land to another tribe was prohibited. The underlying objective of this land inheritance system was to ensure that these families possessed a means of sustenance and livelihood. Inheritance was consistently upheld as a societal norm, with Proverbs 13:22 being the sole instance in which inheritance is described as a virtue.

In this context, the salient principles associated with wealth division based on the precepts of the Torah encompass: (1) The legitimization of the transmission of familial assets from the deceased to the heirs based on blood relations (familial ties) and prior servitude (former slaves); and (2) The preservation and well-being of the family unit (Al-'Ajuz, 1986; Harahap & Harahap, 2022; Syarifuddin, 2004).

Inheritance Laws in Christianity:

Within the Christian tradition, particularly in Catholicism and Orthodoxy, inheritance laws find their foundation in the teachings of the Bible, with an emphasis on both the Old and New Testaments. These teachings encompass a framework of moral and ethical principles intended for application in the equitable distribution of inherited wealth. Christian doctrine does not prescribe specific regulations governing inheritance. However, the Bible upholds the concept that parents have the privilege of transmitting their material possessions to their children. Nevertheless, parents are not compelled to allocate the entirety of their earnings as an inheritance for their offspring, potentially neglecting their own financial well-being. The act of bestowing inheritance should not be driven by feelings of duty or guilt but should instead be regarded as an expression of love—a final opportunity to demonstrate affection and appreciation for one's offspring. The primary responsibility of parents lies in ensuring that their children

comprehend the spiritual inheritance they receive when they choose to follow the teachings of Christ. Parents are called upon to educate their children about the commandments of God (Deuteronomy 6:6-7; Ephesians 6:4) and guide them toward a relationship with Christ (Mark 10:14). Through this process, parents fulfill their paramount duty, which is to nurture the spiritual development of their children.

The New Testament shifts its focus away from material inheritance and instead centers on the notion of spiritual inheritance. For instance, in Luke 12:13-21, Jesus underscores the diminished significance of earthly inheritance by highlighting its potential to foster avarice and an unhealthy fixation on wealth. He advocates the accumulation of treasures in heaven as a superior pursuit. The Christian understanding of inheritance, akin to that of Israel, emanates from God (Acts 20:32; Ephesians 1:11, 14, 18). Similar to the experience of Abraham (Hebrews 11:8, 13), believers do not immediately receive their inheritance in the present world (1 Peter 1:4). So, what does this anticipated inheritance entail? Psalm 37:11 and Matthew 5:5 assert that it encompasses the entirety of the world. James 2:5 characterizes it as the kingdom of God, while Hebrews 11:16 alludes to it as a heavenly realm. 1 Corinthians 2:9 imparts the idea that this realm is so extraordinary that "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him."

In light of these considerations, it is noteworthy that Christian principles of inheritance acknowledge the rights of descendants and the importance of justice in wealth distribution. This underscores the imperative of treating heirs equitably and in alignment with religious precepts. This endeavor seeks to harmonize inheritance practices with considerations of justice and the welfare of society, potentially adapting to prevailing legal frameworks.

Although these three religions share fundamental principles that underpin inheritance laws governing the distribution of wealth, variations in detail and implementation can be remarkably diverse. Each doctrine encompasses specific provisions that shape the allocation of inherited assets and the management of the welfare of heirs and other family members. A deep comprehension of these principles is imperative for grasping the complexities of inheritance laws within the framework of these religions.

Similarities in Inheritance Laws among Islamic, Jewish, and Christian Traditions

Despite variances in the intricacies of inheritance laws, there exist fundamental commonalities across these three religious doctrines. Each faith recognizes the entitlements of specific heirs predicated upon consanguinity or familial ties, encompassing offspring and spouses. Moreover, the bedrock of justice and the care for the less fortunate converge in the sphere of wealth distribution. The inheritance precepts disseminated within the monotheistic traditions of Islam, Judaism, and Christianity collectively underscore the imperative of factoring in the well-being of

individuals during the apportionment of inherited assets, the imperative of purging one's self and wealth from avarice, and the imperative of ensuring the perpetuation of the family unit (Ilyas & Uddin, 2021; Al-'Ajuz, 1986; Harahap & Harahap, 2022; Wibowo, 2010; Habiburrahman, 2011; Syarifuddin, 2004; Nasution, 2014; Al-Jurjawi, 1994).

Divergences in Inheritance Laws within Islamic, Jewish, and Christian Traditions

The principal disparities reside in the intricacies and procedures governing the application of inheritance laws. Islam meticulously regulates the proportions of inheritance to be apportioned to specific heirs. In Jewish jurisprudence, the tenets of the Torah that govern inheritance may diverge contingent on social and familial contexts. In Christianity, disparities primarily arise within denominations and specific sects, leading to disparate inheritance rules. These distinctions also manifest in the specific details pertaining to inheritance cases. For instance, in Islamic law, a Muslim heir is prohibited from bequeathing inheritance to a non-Muslim offspring. This prohibition stems from a Hadith of the Prophet narrated by Usamah bin Zaid RA, "Verily, the Prophet SAW said: A Muslim shall not inherit a disbeliever, nor shall a disbeliever inherit a Muslim" (Reported by Bukhari and Muslim). Islam also does not acknowledge inheritance based on slavery relationships, a concept recognized in one of the classical Jewish traditions (Ilyas & Uddin, 2021; Al-'Ajuz, 1986; Harahap & Harahap, 2022; Wibowo, 2010; Habiburrahman, 2011; Nasution, 2014).

Practices for Resolving Inheritance Cases Grounded in Three Monotheistic Teachings (Islam, Judaism, and Christianity)

The practices associated with resolving inheritance cases within these three religions are substantially influenced by religious laws and perspectives. In Islam, inheritance cases are typically adjudicated by an Islamic jurist (mufti) or a sanctioned Islamic institution. In Judaism, a parallel approach may be adopted, with rabbis or religious authorities assuming pivotal roles in the adjudication of inheritance disputes. In Christianity, particularly within the Catholic context, ecclesiastical authorities often participate in the resolution of inheritance cases, although contemporary practice increasingly defers to civil (positive) laws (Ilyas & Uddin, 2021; Al-'Ajuz, 1986; Harahap & Harahap, 2022; Wibowo, 2010; Habiburrahman, 2011; Nasution, 2014; Parman, 1995).

These findings elucidate that, notwithstanding disparities in the intricacies of inheritance laws among Islam, Judaism, and Christianity, substantial congruities exist in the fundamental principles and values that underlie these three traditions. The methods employed to resolve inheritance cases within the purview of these monotheistic religions manifest a profound influence of religious perspectives on the distribution of wealth. A profound comprehension of these comparisons can furnish a

more comprehensive perspective on inheritance laws within the framework of these religions.

The preceding findings offer insights into the fundamental principles

The preceding findings offer insights into the fundamental principles of inheritance laws within Islam, Judaism, and Christianity, as well as the commonalities and distinctions in inheritance regulations across these three religious traditions. Below is a critical analysis of these research findings:

Primary Principles in Inheritance Laws in Islam, Judaism, and Christianity:

Islam: The findings underscore that Islamic inheritance laws are characterized by meticulous detail and stringent regulation rooted in the Quran and Hadith. The principles of justice and the provision for vulnerable family members assume paramount significance within this framework. This underscores Islam's dedication to fostering societal equilibrium and averting destitution within the Muslim community.

Judaism: In Jewish teachings, while inheritance laws also adhere to principles of family and justice, they exhibit a higher degree of flexibility in certain aspects. The influence of the Torah on wealth inheritance permits individuals and families the latitude to adapt inheritance rules in accordance with their social and familial circumstances.

Christianity: In the Christian tradition, particularly within Catholicism and Orthodoxy, there is a pronounced emphasis on the moral and ethical principles espoused in the Bible concerning inheritance. These findings reveal that the Christian system prioritizes spiritual inheritance over material wealth, reflecting the belief that earthly possessions possess secondary value in life.

Common Ground in Inheritance Regulations among Islam, Judaism, and Christianity:

These findings underscore the shared fundamental principles of wealth inheritance among the three monotheistic religions. Each of these faiths recognizes the entitlement of specific family members, namely children and spouses, to inherit. Furthermore, the principles of justice and the provision for the less fortunate are pervasive within all three traditions. The revelations regarding these commonalities in inheritance regulations across these religious traditions delineate the existence of foundational principles that interconnect them. Key facets warranting consideration within this scrutiny encompass the following:

Acknowledgment of inheritance entitlements: These three religions acknowledge the inheritance rights allocated to particular family members. In Islam, this entails children, spouses, parents, and siblings. In Judaism, inheritance statutes recognize the privilege to inherit wealth predicated on familial bonds like children and spouses.

Similarly, within Christianity, where elemental inheritance principles are acknowledged for beneficiaries such as children and spouses.

The principle of equity: Equity stands as a pivotal constituent of wealth inheritance within these three traditions. While the specifics of implementing inheritance statutes may diverge, the ethos of equitability in wealth apportionment retains its central value. This mirrors the dedication of these religions to cultivate social and economic equilibrium within society.

Compassion for the underprivileged: Another shared aspect is the consideration for the destitute, especially within the family milieu. These three religions underscore the significance of safeguarding the welfare of vulnerable family members or those necessitating financial support. This establishes a family-centric social safety net aimed at averting impoverishment among family constituents.

Religious influence on wealth allocation: Each of these traditions manifests a substantial influence of religious teachings in shaping wealth inheritance. Determinations regarding wealth distribution are profoundly shaped by the religious values, ethics, and moral standards propagated by each faith.

It is important to note, however, that these commonalities may be more conspicuous in foundational principles than in practical execution. The intricacies of how inheritance laws are implemented in Islam, Judaism, and Christianity can exhibit considerable variance, contingent on traditions, cultures, and individual interpretations. Therefore, despite analogous foundational principles, real-world practices of wealth inheritance may markedly differ across various groups and communities within each of these religions.

Differences in Inheritance Regulations among Islam, Judaism, and Christianity:

The primary distinctions among these religions pertain to the intricacies and execution of inheritance laws. Islamic inheritance laws are characterized by meticulous and structured provisions for wealth distribution, juxtaposed against the comparatively flexible application of Judaic inheritance laws. Furthermore, Christianity, despite its shared moral principles, showcases variations in inheritance practices contingent upon denominational affiliations and individual beliefs. Several ancillary facets merit in-depth examination.

Elaborate Inheritance Provisions in Islam: A salient divergence in Islamic inheritance regulations resides in the exceptionally detailed nature of the stipulations. These laws, as delineated in the Quran and Hadith, furnish explicit directives regarding the division of inherited wealth, assigning specific proportions to individual heirs. This engenders a stringent and methodical framework for wealth inheritance, predicated upon the science of *faraidh*. The granularity of these provisions facilitates consistent and equitable enforcement of inheritance laws within Muslim society.

Flexibility in Judaic Inheritance Laws: In contradistinction to Islam, Judaic inheritance laws, although rooted in the Torah, evince greater flexibility in certain aspects. This malleability emanates from the latitude afforded to individuals and families to tailor inheritance regulations to suit their particular social and familial contexts. While the fundamental tenets remain inviolate, interpretative latitude and adaptability are permitted.

Variability in Christian Inheritance Practices: Within Christianity, a multiplicity of inheritance practices manifests among denominations and individual convictions. Some Christian sects may promulgate distinct regulations governing inheritance, diverging from those of others. Furthermore, diverse interpretations pertain to the practical application of shared moral principles in the context of wealth inheritance, resulting in a kaleidoscope of inheritance practices across disparate Christian communities.

Influence of Cultural and Historical Factors: Discrepancies in the intricacies and practical implementations of wealth inheritance rules are also contingent upon cultural and historical considerations. The historical evolution of these religious denominations, their interactions with surrounding cultures, and the evolution of societal mores have collectively shaped the comprehension and application of inheritance laws across diverse societies.

A comprehensive understanding of these disparities is imperative, as it underscores that while fundamental principles underpin inheritance laws in these three religions, their pragmatic implementations exhibit significant diversity. This diversity is emblematic of variances in culture, tradition, and religious interpretation and carries substantial ramifications for the resolution of inheritance cases among disparate communities. Consequently, in the application or comprehension of inheritance laws within the purview of these religions, meticulous consideration of this variability is indispensable.

Resolution Practices in Inheritance Cases Based on Three Monotheistic Teachings (Islam, Judaism, and Christianity):

The findings reveal that the resolution practices pertaining to inheritance cases within these three religions are profoundly shaped by religious authorities. In both Islam and Judaism, scholars or rabbis assume pivotal roles in the resolution of inheritance cases. In Christianity, the church can also play a role in settling inheritance matters, particularly within the Catholic and Orthodox denominations. Several additional points merit further consideration:

Role of Religious Authorities: A central element discerned in the resolution of inheritance cases within these three religions is the substantial role undertaken by religious authorities. In Islam, this encompasses the involvement of scholars or muftis possessing the knowledge and authority to interpret Islamic inheritance laws and issue

fatwas (legal opinions) regarding the division of inherited wealth. Analogously, within Judaism, rabbis occupy a similar position in providing legal insights on wealth inheritance grounded in the Torah. In Christianity, the church may similarly partake in the resolution of inheritance cases, notably within the contexts of Catholicism and Orthodoxy.

Enforcement of Religious Laws: The practices surrounding the resolution of inheritance cases in these three religions underscore the significance of upholding religious laws in everyday life. Religious authorities function as overseers and enforcers, ensuring that inherited wealth is distributed in accordance with religious prescriptions. This fosters a close nexus between inheritance laws and religious authorities, underscoring that adherence to inheritance laws constitutes an integral facet of religious practice.

Influence of Modernization and Positive Law: While the practices associated with the resolution of inheritance cases within the traditions of Islam, Judaism, and Christianity remain subject to the influence of religious authorities, the sway of modernization and positive law emerges as consequential factors. In numerous countries with a majority Muslim population, for instance, Islamic inheritance laws have been harmonized with the positive law of the state, engendering variances in the implementation of inheritance laws. Analogously, such adaptations can occur within Jewish and Christian communities residing within modern positive law frameworks.

Balancing Religious and Civil Law: The practices of resolving inheritance cases within the purview of these monotheistic traditions mirror the often requisite equilibrium between religious and civil or positive law. In select countries with a substantial Muslim or Jewish population, religious inheritance laws may operate concomitantly with civil law, while in others, religious inheritance laws may be subject to civil law. This engenders intricate challenges and conundrums concerning how these two legal systems can coexist and interact.

Comprehending the role of religious authorities in the resolution of inheritance cases within these three religions allows for an appreciation of the intricacy of inheritance laws and the imperativeness of preserving a balance between religious values and contemporary societal changes. The resolution of inheritance cases frequently mirrors the amalgamation of religious teachings, cultural traditions, and prevalent positive law.

Predicated on this analysis, it is imperative to recognize that social and historical contexts similarly exert influence over the evolution of inheritance regulations within these three religions. Furthermore, the values of justice, compassion, and attentiveness to vulnerable family members are deeply embedded within all three traditions. This study imparts valuable insights into how inheritance laws can serve as reflections of religious convictions and societal norms that govern wealth distribution within diverse societies. Understanding these shared attributes and disparities can foster interfaith dialogue and augment comprehension of inheritance law cultures on a global scale.

3. Conclusions

Numerous findings derived from prior research investigations into inheritance laws and practices within the monotheistic doctrines of Islam, Judaism, and Christianity underscore several salient points. To commence, these three monotheistic religions encompass fundamental principles within their inheritance laws that pertain to the bequeathal of wealth and assets. In the Islamic tradition, inheritance regulations are notably intricate and systematically structured, being delineated by the Quran and Hadith. In the Jewish faith, inheritance laws hew to the familial relationships delineated in the Torah. In Christianity, especially within the Catholic and Orthodox denominations, a framework of moral and ethical principles presides over the apportionment of inherited wealth. These principles are reflective of values such as equity, familial welfare, and fidelity to religious precepts.

Secondly, commonalities exist within inheritance rules. Despite distinctions in the specific modalities by which these rules are implemented, fundamental congruities pervade the doctrines of these three monotheistic religions. All three faiths acknowledge the inheritance entitlements of particular heirs, including offspring and spouses. The principle of equitable wealth distribution, alongside a commitment to aiding those in need, engenders a shared foundation in the conception of wealth inheritance. Thirdly, primary disparities manifest in the details and operationalization of inheritance regulations. Islam boasts highly meticulous and systematized provisions governing wealth distribution, whereas Judaism grants greater flexibility in the application of its inheritance laws. Christianity, albeit harboring akin moral principles, evinces disparities in inheritance practices that stem from denominational distinctions and individual convictions. Fourthly, the resolution practices for inheritance cases within these three religious traditions are profoundly influenced by religious authorities. Scholars, rabbis, or ecclesiastical bodies wield significant sway in adjudicating inheritance disputes. The impetus of modernization and the tenets of positive law also exert an impact on the implementation of inheritance laws in contemporary society.

The findings proffered by this study underscore the exigency of comprehending the intricacies inherent in inheritance laws vis-à-vis the backdrop of these monotheistic religions. Core tenets, such as justice, familial care, and fidelity to religious teachings, endure as the linchpin of inheritance laws. However, disparities in the particulars and execution of these laws engender noteworthy deviations among the three traditions. The discernment of these divergences and convergences can redound to the formulation of an equitable and sustainable framework for inheritance law in pluralistic societies.

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