



An Overview of Islamic Inheritance

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Introduction

Definition of the science of inheritance: It is a discipline governed by rules and regulations, grounded in jurisprudence and mathematics, that determines the portion of each heir and their entitlements from the estate of the deceased.

The study of inheritance is closely tied to economics, necessitating careful consideration to guarantee that rightful heirs obtain their inheritance. This field addresses the science of inheritance in relation to economics, requiring significant attention to ensure that the rightful heirs receive their due. It encompasses wealth, which includes all that a person possesses, such as money, camels, cattle, sheep, real estate, and land. Wealth is regarded as a blessing from God Almighty and should be utilized in ways that are pleasing to Him. The assets left by the deceased are exclusively for their heirs. According to Islamic law, the process of inheritance commences only after the heir's death.

Did the Messenger of Allah (peace and blessings be upon him) allocate the inheritance among his companions?

"The spouse of Sa'd ibn al-Rabi' approached the Messenger of Allah (peace and blessings be upon him) with her two daughters from Sa'd, and stated: 'O Messenger of Allah, these are the daughters of Sa'd ibn al-Rabi'. Their father was martyred alongside you at Uhud, and their uncle has taken their inheritance, leaving them destitute, and they are unable to marry without financial means.' He replied: 'Allah will adjudicate this matter.' Subsequently, the verse regarding inheritance was revealed, and the Messenger of Allah (peace and blessings be upon him) communicated with their uncle, instructing: 'Allocate two-thirds to the two daughters of Sa'd, one-eighth to their mother, and the remainder is yours'"

The science of inheritance is one of the sciences in which there is little disagreement, because Allaah Almighty has taken charge of distributing what is left behind by the deceased, whether male or female.

Verses on inheritance are divided into two sections:

- General verses on the science of inheritance (Surah An-Nisaa, verse (6), surat An-NisaaSurah, verse (33) Al-Anfal, verse (75).
- And detailed and explained verses on the science of inheritance, clarifying the right of each heir to the estate.

(يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِلْمِثْلِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِلْأُمَّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا) (سورة النساء الآية 11)

Allaah Almighty says: ((Allāh commands you as regard your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if (the deceased left) no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise)) [An-Nisa: 11]

Note: This verse addresses the inheritance rights of children and their parents.

(وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ وَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبُعُ مِمَّا تَرَكَنَّ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكَنَّ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ ۚ مِن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۚ وَإِن كَانَ رَجُلٌ يُورِثُ كَالْأُخْتِ أَوْ أُخٌ تَرَكَتْ ۚ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍ ۚ وَصِيَّةً مِّنَ اللَّهِ ۚ وَاللَّهُ عَلِيمٌ حَلِيمٌ) [النساء: 12]

- ((In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth, if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most-Forbearing)) [Surat An-Nisa, verse 12].

Note: This verse pertains to the inheritance rights of spouses and maternal siblings exclusively [Uterine Brother and Uterine sister].

- ((These are the limits (set by) Allāh (or ordainments as regards laws of inheritance), and whosoever obeys Allāh and His Messenger (Muḥammad ﷺ) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein; and whosoever disobeys Allāh and His Messenger (Muḥammad ﷺ), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment therein, and that will be the great success)) [suurat An-Nisa: verses

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَالدُّ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَالدُّ ۚ وَإِن كَانَ لَهَا أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۚ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَصَلُّوا ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾
[النساء: 176]

- They ask you for a legal verdict. Say: “Allāh directs (thus) about Al-Kalālah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allāh make clear to you (His Law) lest you go astray. And Allāh is All-Knower of everything.” [An-Nisa: 176].

Note: This verse discusses the inheritance rights of full brothers or half-brothers.

Translation Reference: Translation of the meanings of the Noble Qur’an into the English Language, by: Dr. Muhhamed taqi -udiin al-Hilaali and Dr. Muhammed Muhsin Khan.

- The Messenger of Allah, may Allah bestow His blessings and peace upon him, stated: "Allocate the specified shares to the individuals entitled to receive them, and any surplus shall be assigned to the nearest male relative". [Agreed upon: means narrated by Bukhaari and Muslim].
- The Messenger of Allah, may Allah bestow His blessings and peace upon him, stated: Distribute the funds among the heirs in accordance with the Book of Allaah, any remaining amount from the heirs shall be allocated to the closest male relative." (Sahih al-Jami’ al-Saghir, by al-Albani)
- The Messenger of Allah, may Allah bestow His blessings and peace upon him, stated: “Allaah has appointed for everyone who has a right what is due to him, so no bequest must be made to an heir” [Narrated by Abu Dawood and others.
- He (ﷺ) said: “If anyone leaves property, it goes to his heirs” [Saheeh al-Bukhaari].

What topics are addressed in the three verses regarding inheritance?

What are the concerns addressed in the three verses regarding inheritance? There is a total of sixteen concerns, listed here in sequence:

The subject one: A man passed away, leaving behind a son and a daughter. The inheritance is allocated into three portions: two portions for the son and one portion for the daughter.

The subject two: A man passed away, leaving behind two daughters and a full brother. The estate is allocated into three portions: two portions for the daughters, and the remaining portion for the brother, who is considered the residuary heir.

Subject three: A man passed away, leaving behind a daughter and a nephew. The estate is allocated in two portions: one half is designated for the daughter, while the remaining portion is assigned to the nephew as the residuary heir.

Subject four: In the event of an individual's death, if they leave behind a mother, a father, and a son, the estate is allocated into six equal portions: one-sixth is designated for the mother, one-sixth for the father, and the remaining four-sixths are assigned to the son.

Subject five: In the event of an individual's death, leaving a mother, a father, and a wife, the fundamental principle is as follows: the wife receives one share, the mother is entitled to one-third, and the remaining portion is allocated to the father.

Subject six: In the event of an individual's death, if they leave behind a mother, two full sisters, and a paternal uncle, the estate will be allocated into six portions: one portion designated for the mother, two-thirds allocated to the two daughters, and the remaining portion assigned to the paternal uncle.

Subject seven: In the event of an individual's death, if they leave behind a spouse and an uncle, the spouse is entitled to fifty percent of the estate, while the uncle receives the remaining portion.

Subject eight: In the event of an individual's death, if they leave behind a spouse and an uncle, the spouse is entitled to fifty percent of the estate, while the uncle receives the remaining portion.

Subject nine: In the event of an individual's death, if they leave behind a wife, and Son of full uncle, the distribution of the estate is determined by four shares: one share allocated to the wife, with the leftover shares allocated to the Son of Full Uncle.

Subject ten: In the event of an individual's death, if they leave a wife and a son, the estate will be allocated into eight portions, with one portion designated for the wife and the remaining seven portions assigned to the son.

Subject eleven: In the event of an individual's death, if they leave behind a maternal brother and a paternal uncle, the estate shall be divided into six equal shares. One share will be allocated to the maternal brother, while the remaining five shares will be assigned to the paternal uncle.

Subject twelve: In the event of an individual's death, if they leave behind a maternal brother, a maternal sister, and a paternal uncle, the estate shall be allocated into three portions: one portion designated for the maternal brother and sister collectively, while the remaining portion is assigned to the paternal uncle.

Important notice: maternal brothers and maternal sisters receive the same portion; no one takes precedence over another.

Subject thirteen: In the event of an individual's death, if they leave behind a paternal sister and a paternal uncle, the original issue is divided into two shares. The paternal sister receives one share, while the remaining share is allocated to the paternal uncle.

Subject fourteen: In the event that an individual pass away and is survived solely by a half-brother, all financial assets will be inherited by the half-brother.

Subject fifteen: In the event that an individual pass away, leaving two or more paternal sisters along with a paternal uncle, the two paternal sisters are entitled to two-thirds of the inheritance, while the remaining portion is allocated to the paternal uncle as the residuary heir.

Subject sixteen: In the event of an individual's death, if they leave behind two full brothers and one full sister, the estate will be allocated into five equal shares. The two full brothers will each receive four shares, while the full sister will be entitled to one share.

Reference: The definitive arguments concerning current inheritances, as presented by the scholar Sheikh Faisal bin Abdul-Aziz Al Mubarak, p.66 and beyond, with minor adjustments.

The verses related to inheritance can be encapsulated in three primary scenarios:

First scenario: Inheritance among ascendants [parents or roots] and descendants [upper generation -usuul- and lower generation -furuuc-children).

Second scenario: Inheritance between spouses and maternal siblings.

Third scenario: Inheritance involving half-siblings (paternal siblings).

Responsibilities for a deceased individual prior to the distribution of Tarikah (estate)

1. Funeral costs.
2. Settlement of debts (including the wife's dowry).
3. Execution of the will (one-third or less).
4. Allocation of the inheritance among the heirs.

The foundation of inheritance lies in the legal and mandatory transfer of assets from the deceased individual to the heir. Inheritance is supported by several pillars, conditions, causes, and impediments:

- The pillars consist of the deceased, the heir, and the estate (which refers to the wealth or rights being inherited).
- The conditions that must be met for inheritance to be valid include:
the actual or legal death of the deceased, the heir's survival, and the general prerequisites for inheritance. Additionally, a fourth condition is the absence of any barriers to inheritance.
- The causes of inheritance include: marriage, lineage, and slavery
- The obstacles to inheritance include: murder (in all forms, whether intentional or unintentional, as stated by Imam al-Shafi'i and, among modern scholars, by Sheikh Muhammad ibn Salih al-Uthaymeen), differences in religion, and slavery.
- A child born out of wedlock does not inherit from his father, nor does his father inherit from him. Rather, he inherits from his mother, and she inherits from him, excluding his father. The child belongs to the marriage bed, and the adulterer gets nothing but stones [that is the difference between legitimate child and illegitimate child].
- The curse (oath of condemnation or sworn allegation of adultery committed by one's spouse): The son of those who curse each other does not inherit from his father who disowned him.
- The infant remained silent during delivery: A stillborn child, who does not cry at the time of birth, neither receives inheritance nor passes it on.

Exclusion (blocking)

Anyone who is unfamiliar with the chapter on exclusion in inheritance law is likely to make numerous errors and may end up giving or bequeathing assets to individuals who are unworthy of receiving the inherit.

Linguistically

Exclusion refers to prevention and can also imply deprivation, as illustrated in the verse: "Nay, indeed, they will be barred from their Lord that Day" (Surah Al-Mutaffifin, verse 15). This indicates that they will be prevented and barred. Additionally, the phrase "He barred him" signifies that he was prevented from entering.

Technically

Exclusion denotes the act of depriving a specific individual of all or part of their inheritance, even when a valid reason for inheritance exists. This occurs due to the presence of another individual who holds greater entitlement to the inheritance, either by virtue of their relationship to the deceased or their superior power.

There are two categories of exclusion:

First: Exclusion through disinheritance, which indicates that the excluded individual does not receive any portion of the inheritance because of the presence of the excluding heir. For instance, consider a son and a full brother: the son disinherits the full brother.

Second: Exclusion through reduction, which signifies that the share of the inheritance for the excluded individual is diminished due to the presence of the excluding heir. For example, in a scenario involving a mother and two full brothers: the mother is entitled to one-sixth in this situation because of the brothers; had there been only one brother, she would have received one-third.

Individuals who are never entirely barred from inheritance under any conditions include:

Parents, children (both sons and daughters), and spouses. These six individuals may face partial exclusion; for instance, the inheritance share of a spouse and parents is diminished in the presence of a descendant.

Heirs, including both males and females

First: Male Heirs (There is a total of fifteen individuals in this category): The father, grandfather, son, grandson, full brother, paternal brother, maternal brother, son of a full brother, son of a paternal brother, paternal uncle, maternal uncle, son of a full uncle, son of a paternal uncle, husband, and emancipator.

Second: Female Heirs: Their total count is ten: The mother, maternal grandmother, paternal grandmother, daughter, granddaughter, full sister, paternal sister, maternal sister, wife, and emancipator.

The total count of heirs who are entitled to fixed shares amounts to thirteen:

Four males, which include the father, the grandfather, the husband, and the maternal brother.

Additionally, there are nine females: the mother, the paternal grandmother, the maternal grandmother, the wife, the maternal sister, along with the four heirs who are entitled to half shares (these are the daughter, the son's daughter, the full sister, and the paternal sister).

Allah the Almighty states: "Allaah advises you regarding your offspring: for each male, a portion equivalent to that of two females is allocated." The individuals who are entitled to receive twice the share of a female include the following: 1. Son and daughter 2. Grandson and granddaughter 3. Full brother and full sister 4. Paternal brother and paternal sister.

There are instances in which a woman inherits precisely the same as a man:

Another illustration (a sister inherits similarly to her brother): A man passed away, leaving behind: a wife, a maternal brother, and a maternal sister. The estate amounts to: \$24,000. The wife is entitled to 1/4. The brother and sister are entitled to 1/3. Allaah Almighty states: "And for them is a quarter of what you leave if you have no child." (Quran 2:22) And God Almighty also states: "And if a man or woman dies leaving neither ascendants nor descendants but has a brother or a sister, then for each of them is a sixth. But if they are more than two, they share equally in one-third." (Quran 4:12) Thus, for the wife (\$6000) And for the brother and sister on the maternal side (\$18,000). For the maternal brother (\$9,000), and for the maternal sister (\$9,000).

Individuals who are entitled to receive half (1/2) of the inheritance:

The heirs who are entitled to fifty percent (1/2) are five in number: The daughter: on the condition that she is the sole child, whether male or female. The granddaughter: on the condition that she is the sole child, whether male or female. The full sister: on the condition that there is no father, no child, whether male or female, no grandson, and no full brother. The paternal sister: on the condition that she is the only child, not related to the full sister, and not related to the paternal brother. The husband: on the condition that there are no descendants of the wife, whether male or female.

Individuals who are entitled to two-thirds (2/3) of the inheritance

The heirs who are entitled to two-thirds (2/3) consist of four categories:

1. Two or more daughters, on the condition that they are the sole daughters and there is no son present.
2. Two granddaughters, contingent upon them being the only granddaughters and the absence of any son (whether male or female).
3. Two full sisters, provided they are the only granddaughters and there is no son (male or female) or brother.
4. Two paternal sisters, as long as they are the only granddaughters and there is no maternal brother.

In circumstances where a woman inherits more than a man

A wife passed away, leaving a husband and a daughter. The estate is allocated into four portions. The husband is entitled to one-quarter (1/4) of the estate as his designated share due to the existence of a descendant, amounting to \$4,000. The daughter is entitled to one-half (1/2) as her designated share since she is the sole heir, which totals \$2,000.

The remaining portion (one-quarter of the estate) is given to the daughter as both her designated share and the remainder as a reversion, thus completing her share (one-half as her designated share + one-quarter as a reversion three-quarters of the estate). The husband receives one-quarter. The term "reversion" literally signifies "returning" or "going back," and it technically pertains to the return of the excess portion of the estate to the heirs who are entitled to fixed shares.

In conclusion, the daughter receives three-quarters (75%) of the estate, while the husband receives one-quarter (25%). Refer to: Inheritance in the Personal Status Law Journal (1956).

Disparities between males and females

The Distinctions Between Genders (Male and Female) Allaah Almighty stated: "And the male is not like the female." The definite article "al-" in both "male" and "female" includes all categories, branches, and types that are encompassed within them. There exist clear differences between males and females in terms of blood cells, bone cells, skin, hair, and brain cells. These truths are indisputable, except by those who are arrogant and conceited. The duality of male and female transcends a mere cosmic or physical occurrence; it is fundamentally a matter of faith that must be accepted, along with its corroborating evidence and signs (refer to: The Dangers of Gender Equality, Dr. Mahmoud bin Ahmed Al-Dossari).

Examples of Distinctions Between Males and Females

Pregnancy, lactation, childbirth, menstruation, the requirement of a guardian for marriage (a woman requires a guardian for marriage), divorce (which is controlled by the man, while khul' is managed by the woman), polygamy, the attribution of a child to his father, blood compensation, the 'aqiqah, and the matter of testimony.

It is essential to recognize that Islam acts as a protector and advocate for women. Prior to the advent of Islam, women were unable to claim their rights within society (east and west).

Ten scholars lost their lives (1975)

When we examine the principles of inheritance within Islamic law, we are reminded of the tragic and sorrowful event that inflicted multiple calamities upon Somali society. The ramifications of this occurrence are not overlooked by those who possess wisdom and fervour for their faith. The disaster commenced on January 11, 1975, when the Islamic inheritance law was repealed under justifications as flimsy as a spider's web—specifically, the notion of equality between men and women.

The valiant scholars of Somalia stood in defiance against these Western regulations, which were enforced upon Muslims in general and the Sunni Somali community in particular. As a result, ten scholars were executed, and their names are as follows: 1. Sheikh Ahmed Sheikh Mohamed 2. Ali Hassan Warsame 3. Hassan Issa Bey 4. Sheikh Ahmed Iman 5. Sheikh Musa Yusuf 6. Mohamed Ziyad Hirsi 7. Ali Jama Warsame 8. Adam Ali Hirsi 9. Suleiman Jama Mohamed 10. Yasin Elmi cawil

Reference: Contemporary Islamic Call in the Horn of Africa, Dr. On Sheikh Ahmed Abu Bakr, pp. 208-209, 1403 AH.

Resolved examples (one)

- A man died leaving a son and a daughter.
- The estate was \$6,000.
- The money was divided into three parts: \$4,000 for the son and \$2,000 for the daughter.
- Her brother wanted to marry a woman whose dowry was \$4,000, so he paid it to her.
- A suitor came for his sister, and she set her dowry at \$4,000.
- It is clear from the above that the son's sister became wealthy (\$2,000 + \$4,000 = \$6,000), while her brother became poor because he had to bear the costs of the wedding and furnishing the entire house.

A crucial announcement:

Please be advised that in the field of inheritance science, fractions are not permitted when determining shares.

Group 1	Group 1/2	1/2	1/4	1/8
Group 2	Group 1/3	2/3	1/3	1/6
<p>If half is combined with a 1/3 group, the common denominator is 6.</p> <p>If a 1/4 is combined with a 1/3 group, the common denominator is 12.</p> <p>If 1/8 is combined with a 1/3 group, the common denominator is 24.</p>				

Example tow: A man passed away, leaving behind a wife,3 sons and 8 daughters.

Legacy (Tarikah): \$50,000.

Solution: wife (1/8) and remain for children.

The base: 8. Wife (1) share, children (7) shares.

Number of children are (14) daughters.

$2 \times 8 = 16$. Wife's share will be (2), children's share will be (14).

3 sons will take (6) share and daughters will take (8) shares [each daughter one share.

$\$50,000 / 16 = \$3,125$.

Wife (\$6,250).

3 sons (\$18,750), each one (\$6,250). 8 daughters (\$25,000), each one (\$3,125).

Example three: A man passed away, leaving behind a wife and son

Solution

Wife (1/8), she will take one share, remaining for the son.

Example four: A man passed away, leaving behind a wife, father, mother, son and daughter.
Legacy: \$100,000.

Share for each one: wife (1/8), father (1/6), mother (1/6) and remaining for the children. The base (24) shares. wife (3) shares, father (4) shares, mother (4) shares. Total shares for Those entitled to shares: $11 - 24 = 13$ is for children.

Number of children (3) daughters (each son = 2 daughters). $13/3 = 4.3$. its not allowed share in science of inheritance the fraction at all. How we correct that problem? We can correct it as follows: $3 * 24$ (the base) = 72 shares.

Wife she has before (30 shares * 3 = 9 shares. father (4) * 3 = 12 shares. mother (4) * 3 = 12 shares. daughter (13) shares. the son (26) shares.

$9+12+12+13+26 = 72$ shares.

Now we divide $\$100,000/72 = \$ 1,388.9$.

Wife: 9 shares * 1,388.9 = \$66, 500.

Father: 12 shares * \$1,388.9 = \$16, 666.8.

Mother: 12 shares * \$1,388.9 = \$16, 666.8.

Daughter: 13 shares * \$1,388.9 = \$18, 055.7.

The son: 26 shares * \$ 1,388.9 = \$36,111.4.

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