



﴿كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْأُولَادِ
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُنْفِقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى
الَّذِينَ يَبْدِلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِنْ مُوسِرٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ
فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٨٢﴾﴾ (سورة البقرة: ١٨٠-١٨٢)

- 2:180. It is prescribed, when death approaches any of you, if he is leaving behind any wealth, that he should make a bequest to parents and next of kin on an equitable basis; this is a duty for those who fear Allah.
- 2:181. If anyone changes the bequest after hearing it, the guilt will be on those who make the change, for Allah is All-Hearing, All-Knowing.
- 2:182. But if anyone fears partiality or wrongdoing on the part of the testator, and sets things right between [the parties concerned], there is no sin on him, for Allah is Oft-Forgiving, Most Merciful.

That is: Allah has enjoined upon you, O believers, ﴿when death approaches any of you﴾ that is, when any of the causes of death are present, such as an illness that is expected to be terminal and so on ﴿if he is leaving behind any wealth﴾. This refers to whatever is regarded as a loss of wealth according to custom. In that case he should make a bequest to his parents and the people who are the closest to him on an equitable basis, according to his situation, without being extravagant and without giving only to distant relatives to the exclusion of close relatives. Rather he should give according to the degree of closeness and the extent of need.

﴿this is a duty for those who fear Allah﴾. This indicates that doing this is obligatory, because the right is established and Allah has made it one of the obligations connected to piety or fearing Allah.