

It should be noted that the majority of commentators think that this verse was abrogated by the verse which speaks of the shares of inheritance; others think that it applies to parents and relatives other than heirs, even though there is nothing to indicate that it applies specifically to them. It is best to say that this is a bequest to parents and relatives in general terms, and Allah (ﷻ) has left the details to be determined according to custom.

Later on, Allah (ﷻ) decreed what is meant by ﴿on an equitable basis﴾ with regard to parents and other relatives who are designated heirs, in the verses that speak of the shares of inheritance. This came after the matter had been mentioned in general terms. The ruling (in this verse) concerning parents who do not inherit and other relatives who are blocked by a person or because of their degree of kinship, remained in effect, because the dying person is enjoined to make a bequest to these people, who are the most deserving of his kindness. This view is agreed upon by the Ummah, hence based on the above we can reconcile between the two views concerning this verse.

Whenever it is possible to reconcile between two views, it is better to do so than to say that one of them is abrogated when there is no sound evidence to that effect.

Because the testator may refrain from making a bequest because he thinks that those who come after him will change his bequest, Allah (ﷻ) says:

﴿If anyone changes the bequest﴾ that is, a bequest made to those mentioned in this verse or others

﴿after hearing it﴾ that is, after understanding it and knowing how it should be carried out

﴿the guilt will be on those who make the change﴾. The testator will have his reward with Allah, and the guilt or sin will be on the one who changed it.

﴿for Allah is All-Hearing﴾ and hears all voices; He knows what the testator says and what his bequest is, so he should be careful and be