

ISLAMIC WILL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ) {البقرة 180}.

[Quran 2:180] “Prescribed for you, when death approaches any of you and he leaves behind any property, is that he make a bequest for his parents and relatives, in an honorable manner—an obligation on the Godway.”

(يَا أَيُّهَا الَّذِينَ آمَنُوا شَهِادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ...) {المائدة/106}.

[Quran 5:106. “O you who have faith! The witness between you, when death approaches any of you, while making a bequest, shall be two fair men from among yourselves.”

I am,

First Name: _____

Middle Name: _____

Family Name: _____

Date and Place of Birth: _____

I bear witness there is no God but Allah, and I bear witness that Muhammad is the slave and Messenger of Allah. It is He who has sent His Apostle with the guidance and the religion of truth, that He may make it prevail over all other religions, though the polytheists should be averse. And the Hour is bound to come, there is no doubt in it, and Allah will resurrect those who are in the graves, and towards Him is the resurrection. And He is the Just, who does not abuse, and toward Him is the return. I bear witness that death is truth, heaven and hell are truth, and judgement in the grave is truth, and everything that was revealed to the Seal of the prophets, Muhammad ibn Abdullah (pbuh&hp) is truth from Allah. And that his true rightful successors are the Twelve Imams that followed him of whom Ali ibn Abi Talib is first, then his son Hassan, the chosen, then his son Hussain al-Shaheed, then the nine descendants of Hussain: Ali ibn al-Hussain al-Sajjad, Muhammad ibn Ali al-Baqir, Jafar ibn Muhammad al-Sadiq, Musa ibn Jafar al-Kadhim, Ali ibn Musa al-Ridha, Muhammad ibn Ali al-Jawad, Ali ibn Muhammad al-Hadi, Hassan ibn Ali al-Askari and the last of them al-Hujjah al-Muntadhar al-Mahdi (may God hasten his reappearance) who shall fill the earth with justice and equity after it was filled with injustice and persecution.

I hereby declare this will and direct with my full mental competence and free will and choice that if the inevitable death strikes me, then I shall be washed, prepared, and buried in the Muslim cemetery that is called

_____ in the city of _____ in the country of _____,

given that there is no legitimate Islamic prevention.

I direct that the following will be paid on my behalf:

- Debts in the amount of _____ to be paid to _____
- Trusts (deposits) in the amount of _____ that belong to _____
- Daily obligatory missed prayers _____
- Obligatory missed fasting _____

- Missed Ayat prayer _____
- Obligatory pilgrimage to Mecca _____
- Wealth tax (khums) _____
- Major expiations (Kaffarat) _____
- Minor expiations (Kaffarat) _____
- Financial compensation (fidya)—fasting _____
- Charity for Eid al-Fitr (Zakat fitra) _____

As for the one-third of my estate, that I may distribute as per my wish, then is should be distributed as follows:

- Paying back grievances (*Rad Madhalim*) _____
- The prayer of the first night of the burial (wahsha prayer) _____
- Reciting the Holy Quran at the grave _____
- A complete recitation of the Holy Quran (khatma) _____
- A sacrifice of an animal (aqiqa) _____
- Ongoing charity (sadaqah jariyah) _____
- Recommended pilgrimage to Mecca (hajj and umrah) _____
- Visiting the Holy Shrines of the Ahl al-Bayt (ziyarah) _____
- I have funds and [given] loans in the amount of _____
in the hand of _____ It is due on [this date] _____

I also direct the following: _____

And I appoint _____ to be the Executor and Trustee of my Will and Testament, but if this executor should refuse to act, predeceases me, or dies before the trusts hereof have been fully performed, then I appoint _____ to be the next executor, and _____ to be the supervisor whose job is to oversee and guide the work or activities of the executor. If the first supervisor was unavailable due to certain excuses, the I appoint the second supervisor to be _____, and the one responsible for my child(ren) is _____.

Therefore, I have directed and authorized this will as Allah has commanded, asking all my family members and loved ones' pardon and forgiveness. I also ask them to execute this will as it is, while revoking all former wills, codicils and testamentary dispositions previously made by me.

[Quran 2:181] “And should anyone alter it after hearing it, its sin shall indeed lie on those who alter it. Indeed, Allah is all-Hearing, all-Knowing.

(فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ)

I am pleased with you Allah as a Lord, Islam as a religion, Muhammad (pbuh&hp) as a prophet, the Quran as the Holy Book, the twelve Imams as the true successors and Imams, whoever believes in them will be safe [on the Day of Judgement] and will win, and whoever does not believe in them and considers them an enemy will lose.

O Allah, in You I trust in tribulations. You are my only hope in agonies. You are my sponsor in my blessings, and You are my God and my ancestors' God. So (please) send blessings upon Muhammad and his Household and never make me depend on my own self even for the time of the winking of an eye. Please give solace to me and entertain my loneliness in my grave, and keep my confidence in You active for the day on which I shall meet You.

I am:

Full name _____ Signature _____ Date _____

First Executor:

Full name _____ Signature _____ Date _____

Second Executor:

Full name _____ Signature _____ Date _____

First Supervisor:

Full name _____ Signature _____ Date _____

Second Supervisor:

Full name _____ Signature _____ Date _____

The Guardian of my Child(ren):

Full name _____ Signature _____ Date _____

1st Witness Full Name _____ Signature _____ Date _____

2nd Witness Full Name _____ Signature _____ Date _____

Endorsement of legal and legitimate Islamic entities:

Please note that if you wish to make this a legal will according to civil law, it is advisable to consult an attorney specializing in wills.

The phrases that are mentioned in this will

1. The will is not considered valid unless the testator is adult, sane, free, and has free will. The will cannot be executed until all the debts and other religious fines are paid. After that is achieved, the will will be valid for one-third of inheritance unless the heirs agree that more than one third will be dispersed. The other two thirds should be divided among the heirs based on the Islamic rules of inheritance. The bequeathed assets must be known, available, and transferable. The executor should be trustworthy, sane, and competent.
2. The one-third of the inheritance: the testator has the right to leave a will regarding one third of his inheritance to be spent in any way desired toward any charity or any charitable organization.
3. Payment of grievances: This is the act of payment that a believer should do to clear all debts and dues for committing wrongful acts, including such things as abuse of general or private funds, cursing or insulting others, not giving positive advice while supporting others, cheating, vanity, keeping a distance between oneself and others, betrayal, backbiting, mistrust, lying, and many more small sins that a person has not atoned for and that a victim did not forgive.
4. Prayer of first night of the burial (prayer for loneliness): It consists of two rakat. In the first rakah, one recites Surat al-Fatihah, and then Ayat al-Kursi (Surat al-Baqarah, ayat 255-257, up to the words of The Sublime, "Wahum Fiha Khalidoon: and they are in it (Fire) for eternity"). In the second rakah, one recites, after al-Fatihah, Surat al-Qadr, ten times. On completion of tashahhud and tasleem, one says, Allahuma Salli Ala Mohamdadiw Wa'ali Muhammad: May peace be with Muhammad and his Pure Progeny; O Lord make the reward (of this prayer) go to (the name of the deceased).
5. Salat al-ayat (prayer of signs): The prayer that becomes obligatory on every person who is obliged to perform religious duties—except a woman when she is on her menstrual period, or when she is on her postpartum period (after the birth of a child)—due to the following occurrences: a solar eclipse, a lunar eclipse, (even if the moon or the sun are partially eclipsed), an earthquake, as an obligatory precaution, and on the occurrence of any earthly fear that frightens most people. This prayer consists of two rakat, and there are five ruku in each. Its method is as follows: after making niyyat of offering the ayat prayers, one should say takbir (Allahu Akbar) and recite Surat al-Fatihah and another Surah, and then perform the Ruku. Thereafter, one should stand and recite Surat al-Fatihah and a Surah and then perform another Ruku. One should repeat this action five times, and, when they stand after the fifth Ruku, they should perform two Sajdah, and then stand up to perform the second rakah in the same manner as the first. Then they should recite tashahhud and Salam.
6. A sacrifice (aqiqa): An Islamic tradition of sacrificing an animal on the occasion of a child's birth. It is recommended that if no one had done this for a person when a child, then the person may do it on behalf of themselves for protection, and it shall be distributed among the poor and needy, or be cooked and the believers should be invited for the meal.
7. Ongoing Charity: A recommended act that is an ongoing charity, producing continuous reward for us (good actions and deeds), that will not only benefit us in this life but will continue to benefit us after our death. Examples include such things as opening a school or donating religious books to a center.
8. Zakat al-Fitr (Charity for Eid al-Fitr): An obligatory act that involves giving charity to the needy, in a certain amount and using a certain method of calculation, on the day of Eid al-Fitr. The obligatory amount of Zakat al-Fitra upon each person (based on the usual main food) is three kilograms or about 6.6 pounds of either wheat, barley, dates, or raisins, or its equivalent in cash. It should be paid for a poor believer. Whoever was not able to pay it on behalf of themselves and their household, shall direct in their will that it would be paid as a general charity (*sadaqa*).
9. Fasting ransom or redemption (fidya): Fidya substitutes for what a person has broken of a fast due to illness, pregnancy, or travel during the month of Ramadan and for which they could not make up later in the year but before the next month of Ramadan (qadha). Fidya is the feeding of one poor person with an amount that is not less than 1.65 pounds (750 grams) of wheat.
10. Minor expiation: A financial expiation due, for example, for breaking an oath or a vow made while swearing in the name of God. It consists of either feeding or clothing ten poor or needy people. Whoever is unable to do that must perform the physical expiation of fasting for three consecutive days.
11. Major expiation: An expiation of freeing a slave, feeding sixty poor people, or fasting for two consecutive months for major causes. These major causes include intentionally breaking an obligatory fast (such as the fasting of month of Ramadan) or promising Allah (swt) to do something and then breaking that oath.
12. Pilgrimage to the noble house of Allah (swt), obligatory or recommended: For whomever pilgrimage is required, and they did not perform it, and they know that the inheritance would cover the cost of the pilgrimage, then they must direct that someone complete the ritual after their death on their behalf. It is even recommended for someone who already performed the pilgrimage during their lifetime, to dedicate part of their one third for another pilgrimage on their behalf.
13. Pilgrimage to the Holy Shrines: It is recommended to direct in the will to delegate someone to do the pilgrimages (ziyarah) to the Holy Shrines of the graves of the Prophet (pbuh) and the Imams (pbuh), because there is great recompense and reward in it.
14. Khums (the fifth): It is a monetary religious obligation equal to twenty percent of the excess left over after annual expenses. The one who is liable for khums and did not pay it should direct in their will that it be paid.
15. Graveside recitation of the Holy Quran: A recommended act, in which immediately after the burial, the Quran is to be recited at the gravesite of the deceased, for one day and one night or for three full days.
16. Complete Recitation of the Holy Quran: Recommended act that a testator, in the will, may ask to be fulfilled after death. This could be done for one time or more than that, especially with the intention of sending its reward to their soul, because it will ease [the bewilderment] of the grave and give it enlightenment.