

ISLAMIC WILL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتَ إِن تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ) {البقرة 180/181}.

[Quran 2:180] Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).

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

[Quran 5:106] O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you...

I am,

(Your Name): _____ Middle Name: _____

Family Name: _____ Date and Place of Birth: _____

I bear witness there is no God but Allah (swt), the One without partner and Mohamed (pbuh) his servant and messenger sent him with the guidance and the religion of truth, however much idolaters may be averse. And because the Hour (the day of judgment) will come, there is no doubt thereof. And because Allah will raise those who are in the graves. Allah is just, who doesn't inflict injustice, and to him all shall return. Death is true, Paradise and Hellfire are true, and grave's reckoning is true. All of what Mohamed, son of Abdullah (pbuh) had brought from Allah is true. The truthful vicars of Prophet Mohamed (pbuh) are the Twelve Imams. First of them is Ali ibn Abi Talib, then his son Hassan, the chosen, then al Hussain, the martyr, then the nine offspring of al Hussain: Ali ibn al Hussain, Mohamed ibn Ali, Ja'far ibn Mohamed, Musa ibn Ja'far, Ali ibn Musa, Mohamed ibn Ali, Ali ibn Mohamed, al-Hassan ibn Ali and the last of them Al Hujja, the awaited al Mahdi, who will fill Earth with fairness and justice, after it has been filled with injustice and persecution.

I, with full mental competence and free will, direct that when the destined death happens, that I be washed and given "hunut" in the obligatory and recommended "mustahab" ways and to be buried in the Islamic cemetery which is _____ in the city of _____ in the country of _____, given that there is no religious prohibition.

I direct that the following be paid on behalf of me:

- Debts in the amount of _____ to be paid to _____
- Trusts which are _____ belong to _____
- Make up obligatory daily prayers for a period of _____
- Make up obligatory fasting for a period of _____
- Make up of Ayat prayers for a period of _____

- Obligatory Hajj to the House of Allah _____
- Khumus in the amount of _____
- Major atonement (Kaffara) _____
- Minor atonement (Kaffara) _____
- Fasting “Fidya” (redemption) _____
- Zakat –ul-Fitra _____

My Will, with regard to the third of my estate, is to be distributed in the following:

- Fines for unjust acts (*Rad Madalim*) _____
- Prayer of the burial night _____
- Reciting of the Holy Quran at my gravesite _____
- Complete recitation of the Holy Quran _____ times _____
- Aqiqah (a sacrifice of an animal) _____
- Continuous charity _____
- Recommended (mustahab) Hajj and Umrah _____
- Pilgrimage to the Holy Shrines of the Imams _____
- I am owed money in the amount of _____ by _____
and it is due by the date of _____

I also direct the following:

My curator is _____. In case that person cannot carry on this duty, then the next curator is _____. The supervisor over the execution of my will is _____. In case that person cannot carry on this duty, then the next supervisor is _____.

And the guardian of my Child(ren) is _____

Official Attestation and Authentication (if applicable)

By this, I directed and concluded my will, as Allah commanded. This will supersedes any previous will. I ask all my family and my dearest ones to pardon and forgive me and execute this will as it is stated.

[Quran 2:181] Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.

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

O Allah I declare my covenant to you, that I am satisfied that You are my Lord and Islam is my religion, and Mohamed (pbuh) is my Prophet, and the Quran is my Book, and the Twelve Imams are true Imams and they are the Vessels of safety. He is saved whoever follows them and failed whoever has antagonized them.

O Allah (swt) You are my trust at hardship and You are my hope in my anguish. You are my support when afflictions befall me, and my benefactor. You are my and my forefather's God. Bless Mohamed and his offspring and never leave me to my selfish desires even for the blink of an eye. Put at ease my loneliness when I am in my grave. Secure me the day when I meet you resurrected.

I am:

Full name _____ Signature _____ Date _____

First Curator:

Full name _____ Signature _____ Date _____

Second Curator:

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 _____

The phrases that are stated in this Will

1. The Will is not considered valid unless the testator is adult, sane, free and has free will. The Will will not 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 must be known and 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 he or she wishes toward any charity or any charitable organization.
3. Fines for unjust acts: It is a monetary fine paid to retribute any forbidden action, such as unlawful use of the public or private moneys, any sins or violations of Allah's (swt) order, insulting someone verbally or physically, not giving sound advice, not giving assistance or support, cheating, arrogance, harsh behavior, abandoning, contempt, and disdain, treacherous, backbiting, bad behavior toward neighbors, or any other minor sin that a victim did not forgive.
4. Prayer of the burial night (Prayer for loneliness): It consists of two rak'a performed in the night after the burial. Its reward is requested to be for the soul of the deceased to comfort him in his grave. In the first rak'a, recite al Fatiha and ayatil Kursi (verses 255-257). In the second rak'a, Al Fatiha and ten times Surat al Qadr (chapter 97). After the prayer, recite "O Allah bless Muhamed and his offspring and send the reward of this prayer to the soul of".
5. Salat al Ayat (Prayer of Signs): It is an obligatory prayer consisting of two rak'a with ten kneelings (ruku'). In the first rak'a, recite al Fatiha and another sura, then kneel and rise back and again recite al Fatiha and another sura, with another kneeling. This is to be performed five times. In the second rak'a, do the same but only four times.
6. A Sacrifice (Aqiqa): It is recommended for everyone if a sacrifice had not been done for him or her when they were young, to offer a sacrifice for him or herself. It is a protection for oneself. The meat should be distributed to the poor, or be cooked and the believers should be invited for the meal.
7. Ongoing Alms: It is recommended that a person leave behind after his or her death a beneficial deed that benefits the believers, which will bring reward for the deceased.
8. Zakat al Fitr (Zakat for the End of Fasting): It consists of 3 kilograms (about 6.6 pounds) of food, such as wheat flour or equivalent in value, to be paid on behalf of oneself and any other household members who he is financially responsible for. It should be set aside and designated on the Eve of the day of Eid al Fitr and be given to poor believers. If one cannot take out the Zakat at that time, then he should pay it with the intention as a generic alms or charity.
9. Fasting Ransom or Redemption (Fidya): It consists of feeding a poor believer. The least of it is 750 grams (about 1.7 pounds) of wheat flour to redeem missing an obligatory fasting day unintentionally, for example because of illness, travel, etc. It should be paid, in addition to making the missing days of fasting.
10. Minor Atonement: This is feeding or clothing ten poor or needy people. In case one is unable to do this, one should fast three days. For example, a violation such as breaking an oath or vow, or not following through after swearing by God.
11. Major Atonement: This is freeing a slave, or feeding 60 poor people, or fasting for two consecutive months. For example, one who intentionally breaks obligatory fasting during the month of Ramadhan, or someone who made a promise to Allah (swt) and failed to fulfill it.
12. Pilgrimage to the noble house of Allah (swt) obligatory or recommended: For whoever pilgrimage is required, and did not perform it, and he or she knows that the inheritance would cover the cost of the pilgrimage, then he or she must direct that someone would complete the ritual after his death on his 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 pligrame (ziyarah) to the Holy Shrines of the graves of the Prophet (pbuh) and the Imams (as). For in it there is great recompense and reward.
14. Khumus (The Fifth): It is a monetary religious obligation equal to twenty percent of the excess or left over after the annual expenses. The one who is liable for the Khumus and did not pay it should direct in their Will that it be paid.
15. Recitation of Quran at the Gravesite: It is recommended that immediately after the burial, Quran should be recited at the gravesite of the deceased, one day and one night, or three days and nights.
16. A Complete Recitation of the whole Quran: It is recommended to direct in the Will that the whole Quran be recited on behalf of the deceased for one or more times. Its reward is to be for the soul of the deceased. This will lessen the suffering in the grave and brighten it.