

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Beneficent, The Most Merciful,

ISLAMIC WILL AND TESTAMENT

Testator	
Name	
Birth Date	
City of Residence	
County	
State	
Country	

I, _____, being of sound mind and memory, do hereby revoke any and all my formal wills and amendments, and declare this is my last will and testament.

PREAMBLE

THE SHAHADAH: TESTIMONY OF FAITH

Ash-hadu an laa ilaha illa allahu wa ash-hadu anna muhammadan ‘abduhu wa rasuluh: I testify that there is no deity worthy of being worshipped except Allah, He is alone without any partners and that Muhammad (ﷺ) is His ‘abd (obedient worshipper) and messenger.

I testify that Allah’s promise is true, the meeting with Him is true, paradise is true, the day of judgement is coming without any doubt, and that Allah (Who exalted above all deficiency and imperfection) will surely resurrect those in the graves.

IMPORTANT COUNSEL TO MY BELOVED MOST

This is my counsel to my beloved relatives and friends, my Muslim brothers and sisters, and all those who remain after me:

Strive to be true Muslims, worshipping our Creator (May He be exalted) as He alone is to be worshipped, directing your absolute fear, hope, love, and submission to Him alone.

Obey Allah and His messenger (ﷺ), and hold fast to his *Sunnah* (teachings), and to the guidance of the *Salaf* (righteous early Muslims).

Strive to spread and establish the religion of *Islam*.

I exhort you with what Ibrahim and Ya’qub exhorted their children:

<< **Oh my children, Allah has chosen for you this true religion, then die not except in the faith of Islam.**>> [2:132] And I exhort you with the messenger Muhammad's (ﷺ) last exhortation and to his followers: <**The prayer... the prayer...**> [Ahmad; authentic]

DEATH IN THE PRESENCE OF THE RIGHEOUS

When I approach death:

- (1) I ordain that I be attended when dying by Muslims of knowledge and piety, who will remind me to have good thoughts about my Lord, to hope for His mercy and forgiveness, and to utter the *Shahadah* from time to time.
- (2) I ordain the removal from my presence of all that chases away the angels of mercy, such as pictures or statues of humans and animals, dogs, bells, improperly attired women, music, smoking, etc.
- (3) When my soul departs, I ordain that my family or those present:
 - Close my eyes.
 - Make good supplications for me (without raising their voices), invoking mercy and forgiveness for me.
 - Take measures to quickly prepare me for burial.
 - Do not announce my death on loudspeakers or in newspapers.
 - Stop encouraging me to say the *Shahadah* after my soul had departed from my body.
 - Hasten to pay off my debts.

SUBMISSION AND NO EXCESSIVE MOURNING

(4) I ask Allah (سبحانه و تعالی) to guide my family to act in a manner that will lead to my comfort, merciful treatment, and my Lord's pleasure.

No person dies before his appointed time. Death is tragic only for the one who lived his life in self-deception without submitting to Allah and preparing for the final return to him. So, do not preoccupy yourselves with my death, but instead make the proper preparations for your own. Upon my death, I ordain that you:

- Maintain patience, self-composure, and submission to Allah's decree.
- Do not raise the voice, nor wail and lament me, nor strike the cheeks, nor call out with the calls of ignorance. This is forbidden by Allah, as it reflects lack of understanding and dissatisfaction with His will, may He be exalted.
- Mourn for no more than three days, except for a widow who is allowed to mourn her husband for four lunar months and ten days – until her *iddah* (period of waiting before she can consider

remarrying) is completed. Mourning is to feel sadness in the heart, without objecting to Allah's decree.

BODY PREPERATION, FUNERAL PROCESSION, AND PRAYER

(5) I ordain that all my burial rites and funeral procedures be done by Muslims in complete accordance with the *Islamic* religion and the *Sunnah* of the Messenger (ﷺ). Absolutely no non-*Islamic* religious services or observances shall be conducted upon my death, or on my body. I further ordain that:

- No autopsy or embalmment be done on my body – unless required by law.
- No unjustified reasons delay proceedings with my burial, such as to wait for a specific day, or for the arrival of a particular person.
- My body be washed three or five times (or more if needed) with soap and water, adding perfume the last time.
- My body is to be wrapped with three plain white perfumed pieces of cloth free of ornaments and other articles.
- I be buried where I die; my body shall not be transported over any reasonable distance from the locality of death, unless long distance transportation is required to reach the nearest Muslim cemetery.
- My funeral procession be expedited.
- No women or burning incense accompany my funeral procession.
- No voices be raised with the *Quran*, the *Shahadah*, or any supplications while walking in my funeral; rather I ordain that silence be maintained, and that those present contemplate the situation and supplicate for me in their hearts.
- The funeral prayer upon me be conducted outside the graveyard, and not among the graves.
- The largest possible number of Muslims pray upon me, that they be arranged in a minimum of three lines and that they be instructed to be sincere in supplicating plentifully for me.

BURIAL AND THE GRAVE

(6) I ordain that my grave be dug deeply and in accordance with the specifications of the *Sunnah*; I further ordain that:

- My grave be made a *lahd*: In the bottom of the grave, in its wall facing the *Qiblah* (direction of the city of Mecca in the Arabian Peninsula), a horizontal hole is dug large enough for my body.
- My body be buried without casket or any other encasement that separates the wrapped body from the surrounding soil. In the event that the local laws require casket encasement, I ordain that such encasement be of the simplest, most modest, and least expensive type and that the encasement be left open during burial and filled with dirt – unless prohibited by law.

- My body be laid in the *lahd* on the right side, with the face to the *Qiblah*, and my back be supported with bricks.
- The man who lays down my body says: *Bismillahi, wa'ala millati Rasulillah* (In Allah's name, and upon the religion of Allah's Messenger (ﷺ)).
- No pillow or the like be placed beneath my head in the grave, no perfumes or decorations be sprinkled in my grave, and no other worldly possessions be buried with me.
- Those present pour three handfuls of earth into the head of the grave.
- After the burial, Muslims sit for a short period of time around my grave, supplicating for me quietly, and asking Allah to grant me mercy, forgiveness, and firmness of words when questioned by the angels in the grave.

(7) I ordain that:

- No structure of cement, brick, clay, marble, or other materials be built over my grave.
- The soil over my grave be raised no more than a handspan.
- No fence be built around my grave.
- No writing, inscriptions, or symbols be placed on my grave; it may only be marked with a simple rock.

(8) I ordain that all innovations and violations of Islam be prevented at my funeral. Thus, no one may wear black as a sign of mourning, or perform other practices of the non-Muslims. In addition, I ordain that:

- No pictures, decorations, flowers, wreaths, flags, or symbols be involved at any stage of the process of conducting my burial, nor be placed at the site of my grave.
- No recitation of the *Quran* (not even *Surat ul-Fatihah* or *Yasin*) be done over my body during the funeral procedure.
- No gatherings be arranged where condolences are offered and the *Quran* is recited for my benefit on Fridays, after forty days, annually, etc.

CONDOLENCES

(9) I ordain that people be instructed to express their condolences in proper *Islamic* terms and manners. My family may not prepare food for the people who visit to comfort them, nor are they to hire or appoint men to recite *Quran* for the occasion.

I declare myself free before Allah, the Most High, from every action, and every saying that conflicts with the *Sunnah* of the noble Messenger (ﷺ).

Finally, I ask all my relatives, friends, and all others, whether they choose to believe as I have believed or not, to honor my right to these beliefs. I ask them to honor this document, and not to try to obstruct it or change it in any way. Rather, let them see that I am buried as I have asked to be buried and let my

properties be divided as I wanted them to be divided.

(10) Anyone owed money by me; I request that you remit the debt.

Contact person(s) in the event of death:

Name: _____ Contact Number: _____

Name: _____ Contact Number: _____

Testator Signature: _____ Date: _____

Print: _____

