

In the Name of Allah, the Most Gracious, the Most Merciful
Islamic Last Will and Testament

Of _____

Residing at:

County: _____ Date of Birth: _____

Telephone No: _____

ARTICLE I: PREAMBLE

The Prophet Muhammad (SAWS) ordered Muslims to have their Last Will and Testament drawn up: Abdullah bin ‘Umar narrated that the Messenger of Allah (SAWS) said, “It is not permissible for any Muslim who has something to Will to stay for two nights without his Will and Testament written and kept ready with him” (Sahih Al-Bukhari).

While being in full mental capacity and healthy memory, I, _____, a Muslim, do hereby declare, request, and certify this, my Last Will and Testament. I also do hereby declare that this document revokes any and all former Wills and codicils that I have made previously.

All Praise to Allah (SWT), The Creator of the heavens and the earth and all within. I believe in Him and I put my trust entirely in Him. I beg for His Help and His Forgiveness; I seek refuge in Allah (SWT) from Shaitan (Satan) and the evils of the world and the evils of my deeds. I ask Him to Guide me; those whom Allah (SWT) Guides no one can mislead, and those whom Allah (SWT) leaves to stray, no one can guide. I testify that I believe that The Hour will come for certain, and that Allah will resurrect all those who are in the graves. I testify that there is no deity except Allah, He is One and has no partners, and I testify that Muhammad (SAWS) is Allah’s servant and last Messenger (Peace and Blessings of Allah be on him).

I request of all my immediate relatives and closest friends, and any others involved in the procedures surrounding my death and burial, whether they be Muslims or non-Muslims, to honor my human and Constitutional right and choice to be a Muslim. I ask them to also honor the spirit as well as letter of this document and to not obstruct or change it in any way. Let them see to it that I am buried as a Muslim, and my property divided and dispersed as I order, according to the Sunni Muslim Islamic Law. Under no circumstances does anyone have the authority to change the contents of this Will.

I request of all my immediate relatives and closest friends, for the sake of Allah and out of fear of Him, to settle their disputes and correct their relationships among themselves according to the

following orders of Allah in The Quran: “So fear Allah and amend that which is between you and obey Allah and His Messenger if you should be believers” (Surah al-Anfal 8:1).

I request all my immediate relatives and closest friends, when I am on the brink of death to say the Shahadah: “La ilaha ill-Allah, Muhammadan Rasulullah (There is no God but Allah and Muhammad is the Prophet of God).” This is in observance of the Prophet’s (SAWS) saying: “Anyone whose last words were ‘La ilaha ill-Allah (There is no God but Allah) will enter Paradise.” (Ahmad, Abu Dawud, and al-Hakim, Sahih).

I entrust (request) that if you find me to be dying, and you are certain of my death, to call one of the righteous whom you know to mention Allah and do as many supplications as he can beside me, if this is not going to place an excessive burden on him.

And “nothing better than saying: La Ilaha Illa Allah (no God but Allah)” ----- “O’ Allah forgive me and turn on me with mercy (forgiveness), for you are the oft returning Most Merciful” --- “There is no God but You (Glory to Thee); I was indeed wrong (unfair)” --- Basically, anything similar to the above dua is acceptable, without me being directly ordered to “say so and so ...etc.”

I ask the attendants of my death to read much from the Holy Quran, especially Surah Yaseen (no.36). In addition, please read a lot of well-known supplications from the Messenger of Allah (SAWS) or the righteous, or any supplications that are not contradictory to the Quran and/or Hadith teachings.

When death is assured, I strictly forbid the following unIslamic practices: Any form of screaming, face slapping/striking, tearing clothes, or supplication from pre-Islamic paganism. Furthermore, I ask that my closest relations perform the following: Close my eyes, tie up my chin with a piece of cloth (to keep my mouth from opening) and to remove my clothing (in which I died in) and change them for clean white shroud in accordance with the saying of the Messenger of Allah (SAWS), "Wear white clothing for it is purer and better. And shroud your deceased in (white)." (Sunan An-Nasa’i).

I insist that no one wail or slap their cheeks because of my death, as the Messenger of Allah (SAWS) has prohibited these acts. After you have buried me, the first thing you must do is to clear me of my debts (if there are any), as the believer’s soul is held back by his liabilities. Islam permits relatives to mourn no more than three days, although a widow is allowed to mourn for four lunar months and ten days, until her iddah (period of waiting) is completed.

Distribution of Inheritance According to the Quran

Allah (SWT) says in the Quran in Surah (verse) An –Nisaa: 7-14

7. For men is a share of what parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much – an obligatory share.

8. And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of it [i.e. the estate] and speak to them words of appropriate kindness.

9. And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate kindness.

10. Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [i.e. Hellfire].

11. Allah instructs you concerning your children [i.e. their portions of inheritance]: for the male, what is the share of two females. But if there are [only daughters, two or more, for them is two thirds of one's estate]. (Literally, "that which is left".) And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children, and the parents [alone] inherit for him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth, (Although the siblings themselves do not inherit in this case). After any bequest he [may have] made or debt. Your parents or your children – you know not which of them, are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever knowing and Wise.

12. And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one is a sixth. But if they are more than two, they share a third, (these shares are divided equally between males and females), after any bequest which was made or debt, as long as there is no deterrent [caused]. (This is a condition for any bequest, If it has been violated by the deceased, his bequest is not to be honored, or it may be adjusted by the executor). [This is] an ordinance from Allah, and Allah is knowing and Forbearing.

13. These are the limits of Allah, and whosoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.

14. And whosoever disobeys Allah and His Messenger, and transgresses His limits – He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

SCHEDULE A: THE ISLAMIC DISTRIBUTION OF THE ESTATE

I ordain and direct that this Schedule be used as the only reference for distribution of the residue and remainder of my estate referred to in Article 4. This Schedule must be defined as part of my Last Will and Testament.

CASE #1: ONE SON OR MORE (INCLUDING ANY NUMBER OF DAUGHTERS)

SURVIVING HEIRS	SHARE OF REMAINDER OF ESTATE
1.a with no other	he/they get all remainder such that sons are equal in their class, daughters are equal in their class, and for each daughter half as for each son
1.b with wife	1/8 to wife, rest as in 1.a
1.c with husband	1/4 to husband, rest as in 1.a
1.d with father and mother	1/6 to each of father and mother, rest as in 1.a
1.e with one parent	1/6 to parent, rest as in 1.a
1.f with any possible combination of 1.b, 1.c, 1.d, and 1.e	each spouse and parent takes the share mentioned above and the rest as in 1.a
1.g with father of father (while father deceased) and mother of father (and no father or mother)	1/6 to each of father of father and mother of father, rest as in 1.a
1.h same as 1.g, with wife	1/6 to mother of father; 1/6 to father of father; 1/8 to wife; and rest as in 1.a
1.i same as 1.g, with husband	1/6 to mother of father; 1/6 to father of father; 1/4 to husband and rest as in 1.a
1.j with father of father, (no father), and mother	1/6 to each of mother and father of father, rest as in 1.a
1.k same as 1.j, and wife	1/6 to each of mother and father of father, 1/8 to wife, and rest as in 1.a
1.l same as 1.j, with	1/6 to each of mother and father of father, 1/4 to husband, and rest as

husband	in 1.a
1.m with father and mother of mother (no mother)	1/6 to mother of mother; 1/6 to father, and rest as in 1.a
1.n same as 1.m, with wife	1/6 to each of father and mother of mother, 1/8 to wife, and rest as in 1.a
1.o same as 1.m, with husband	1/6 to each of father and mother of mother, 1/4 to husband, rest as in 1.a
1.p same as 1.m, but more than one same-degree grandmother (i.e. mother of mother and mother of father) in 1.g, 1.h, and 1.i	1/6 to grandmothers shared equally, rest as in 1.a

*****DISREGARD ANY OTHER RELATIVES IN CASE #1*****

CASE #2: ONE DAUGHTER OR DAUGHTERS; NO SONS

SURVIVING HEIRS	SHARE OF REMAINDER OF ESTATE
2.a with no other relatives	if only one, she takes all remainder; if more than one, they share equally
2.b with wife	1/8 to wife, rest as in 2.a
2.c with husband	1/4 to husband; rest as in 2.a
2.d with father	1/2 to the one daughter, 1/2 to father. If more than one daughter, 2/3 to daughters equally and 1/3 to father
2.e with mother	1/4 to mother, 3/4 to daughter. If more than one daughter, 4/5 to daughters equally, and 1/5 to mother
2.f with parents	1/6 to mother, 1/3 to father, 1/2 to daughter. If more than one daughter, 2/3 to daughters equally, 1/6 to mother, and 1/6 to father
2.g with wife and father	1/8 to wife, 1/2 to daughter and 9/24 to father. if more than one daughter, 2/3 to daughters equally, 1/8 to wife, and 5/24 to father.
2.h with wife and mother	1/8 to wife, 7/32 to mother, 21/32 to daughter. If more than one daughter, 7/10 to daughters equally, 1/8 to wife, 7/40 to mother.
2.i with wife and parents	1/8 to wife, 1/6 to mother, 5/24 to father, and 1/2 to daughter. If more than one daughter, 16/27 to daughters equally, 3/27 to wife, 4/27 to mother, and 4/27 to father
2.j with husband and father	1/4 to husband, 1/4 to father and 1/2 to daughter. If more than one daughter, 8/13 to daughters equally, 3/13 to husband, and 2/13 to

	father.
2.k with husband and mother	$\frac{1}{4}$ to husband, $\frac{7}{36}$ to mother, $\frac{5}{9}$ to daughter. If more than one daughter, $\frac{8}{13}$ to daughters equally, $\frac{3}{13}$ to husband and $\frac{2}{13}$ to mother.
2.l with husband and parents	$\frac{3}{13}$ to husband, $\frac{2}{13}$ to mother, $\frac{2}{13}$ to father, and $\frac{6}{13}$ to daughter. If more than one daughter, $\frac{8}{15}$ to daughters equally, $\frac{3}{15}$ to husband, $\frac{2}{15}$ to mother, $\frac{2}{15}$ to father.
2.m with father of father	$\frac{1}{2}$ to father of father, $\frac{1}{2}$ to daughter. If more than one daughter, $\frac{2}{3}$ to daughters equally, $\frac{1}{3}$ to father of father
2.n same as 2.m with wife	same as in 2.g, but father of father in place of father
2.o same as 2.m with husband	same as in 2.j, but father of father in place of father
2.p same as 2.m with mother or mother of father or without mother but with mother of mother	same as in 2.f, but father of father in place of father, and grandmother in place of mother
2.q same as 2.p with wife	same as in 2.i, but father of father in place of father, and grandmother in place of mother
2.r same as 2.p and husband	same as in 2.l, but father of father in place of father, and grandmother in place of mother
2.s same as 2.p, 2.q, 2.r but with both grandmothers and no mother	grandmothers share equally assigned to the mother or to one grandmother in cases 2.p, 2.q, 2.r respectively; the rest as in 2.p, 2.q, and 2.r respectively
2.t with son of son	$\frac{1}{2}$ to daughter, $\frac{1}{2}$ to son of son. if more than one daughter, $\frac{2}{3}$ to daughters equally, and $\frac{1}{3}$ to son of son.
2.u with more than one son of son,(including any number of daughters of son(s))	same as in 2.t and the share of son of son is divided among sons of son and daughters of sons based on rules stated in 1.a
2.v same as 2.u with wife or husband	$\frac{1}{2}$ to daughter, $\frac{1}{4}$ to husband (or $\frac{1}{8}$ to wife), rest to children of sons as in 2.u. if more than one daughter, $\frac{2}{3}$ to daughters equally, $\frac{1}{4}$ to husband (or $\frac{1}{8}$ to wife), rest to children of sons as in 2.u
2.w same as 2.v with 2 parents	$\frac{1}{2}$ to daughter, $\frac{1}{8}$ to wife, $\frac{1}{6}$ to father of father, $\frac{1}{6}$ to mother/grandmother(s), and $\frac{1}{24}$ to children of sons as in 2.u
or with father of father (and no father and no	$\frac{6}{13}$ to daughter, $\frac{3}{13}$ to husband, $\frac{2}{13}$ to father of father, $\frac{2}{13}$ to

brothers)and mother	mother/grandmother(s), and nothing to children of son.
or with father of father (no father and no brothers) and a grandmother(s) of either side (with no mother)	If more than one daughter, $16/27$ to daughters equally, $3/27$ to wife and rest equally to parents, grandfather and mother, grandfather and grandmother, or grandfather on one hand and grandmother on the other hand, nothing to children of son $8/15$ to daughters, $3/15$ to husband, and the rest as in preceding paragraph and nothing to children of son
2.x with daughter(s) of son	$3/4$ to one daughter, $1/4$ to daughters of son equally. If more than one daughter, then all to them and none to daughter(s) of son
2.y with sister(s) of same 2 parents (no brothers) or with brother(s) of same 2 parents (no sisters)	$1/2$ to one daughter, $1/2$ to sister or brother, or equally among sisters or brothers If more than one daughter, $2/3$ to daughters equally, $1/3$ to sisters or brothers, or equally among sisters or brothers.
2.z with sisters(s) and brother(s) of same 2 parents	$1/2$ to one daughter, $1/2$ to sister(s) and brother(s) on the basis of one share to female and two shares to male. If more than one daughter, $2/3$ to them equally, $1/3$ to sister(s) and brother(s) on the same basis
2.aa same as 2.y with wife or husband; or 2.z with wife/husband	$1/2$ to daughter, $1/8$ to wife and $3/8$ to sister(s) and/or brother(s) as in 2.y and 2.z; $1/2$ to daughter, $1/4$ to husband, $1/4$ to sister(s) and/or brother(s) as in 2.y or 2.z; if more than one daughter, $2/3$ to daughters equally, $1/4$ to husband (or $1/8$ to wife), the rest to sister(s) and/or brother(s) as in 2.y or 2.z
2.ab with uncle(s) from same parents as father	$1/2$ to daughter and the rest to uncle(s) equally. If more than one daughter, $2/3$ to them equally, and rest to uncle(s) equally.

*****IF THE TESTATOR'S CASE IS UNDER CASE#2, BUT NOT COVERED ABOVE, THE EXECUTOR SHOULD CONSULT THE ISLAMIC CENTER OF WEST GEORGIA, FOR GUIDANCE IN THE DISTRIBUTION.**

CASE #3: CHILDREN OF SON(S) AND NO SONS OR DAUGHTERS

Apply Case #1 and Case #2 after substituting "daughter of son" for daughter and "son of son" for son.

CASE #4: PARENT(S) AND NO OFFSPRING

SURVIVING HEIRS

SHARE OF THE REMAINDER OF ESTATE

4.a a father alone or father and his brother(s) and/or sister(s)	all remainder to father alone, nothing to brother(s) and sister(s)
4.b father and wife or husband	1/4 to wife (or 1/2 to husband) and rest to father
4.c father and mother (no brothers or sisters)	1/3 to mother, 2/3 to father
4.d same as 4.c with wife or husband	1/4 to wife, 1/4 to mother, 1/2 to father OR 1/2 to husband, 1/6 to mother, rest to father
4.e same as 4.c or 4.d with at least 2 brothers and/or sisters or one brother and one sister	1/6 to mother, nothing to brother(s) and sister(s), rest to father
4.f mother only	1/6 to mother, nothing to brother(s)/sister(s) , 1/4 to wife (or 1/2 to husband), rest to father
4.g mother and wife or husband	all remainder
4.h mother with 1 brother/sister of same 2 parents or father's side	1/4 to wife or 1/2 to husband, rest to mother
4.i same as 4.h with husband or wife	1/3 to mother, rest to brother; 2/5 to mother, rest to sister
	1/3 to mother, 1/2 to husband or 1/4 to wife, rest to brother
	4/13 to mother, 3/13 to wife, 6/13 to sister;
	or 2/8 to mother, 3/8 to husband, 3/8 to sister
4.j mother with at least 2 brothers, one brother and sister all of same 2 parents or father's side	1/6 to mother, rest to brothers or brother(s) and sister(s) according to rules in 1.a
4.k same as 4.j with husband or wife	1/6 to mother, 1/4 to wife (or 1/2 to husband), rest to brother or brother(s) and sister(s) as in rules 1.a
4.l mother with 2 or more sisters of same 2 parents or father's side	1/5 to mother, 4/5 to sisters equally among them
4.m same as 4.l with wife or husband	3/13 to wife, 2/13 to mother, 8/13 to sisters equally.
	3/8 to husband, 1/8 to mother, 4/8 to sisters among them equally

4.n mother with one brother/sister of mother's side	2/3 to mother, 1/3 to brother or sister
4.o same as 4.n with wife or husband	1/4 to wife, 1/2 to mother, 1/4 to brother or sister
	1/2 to husband, 1/3 to mother, 1/6 to brother or sister
4.p mother with more than 1 brother and/or sister of mother's side	1/3 to mother, 2/3 to brother(s) and sister(s) equally among them
4.q same as 4.p with wife or husband	1/4 to wife, 1/4 to mother, 1/2 to brother(s) and sister(s) equally among them
	1/2 to husband, 1/4 to mother, 1/4 to brother(s) and sister(s) equally among them
4.r with mother and father of father (no brothers or sisters)	1/3 to mother, rest to father of father
4.s same as 4.r with wife or husband	1/3 to mother, 1/4 to wife (or 1/2 to husband), rest to grandfather
4.t with mother and son of brother who is of same 2 parents	1/3 to mother, rest to son of brother
4.u same as 4.t with wife or husband	1/3 to mother, 1/4 to wife (or 1/2 to husband) and rest to son of brother
4.v with mother and brother of father of same 2 parents	1/3 to mother, rest to brother
4.w same as 4.v with wife or husband	same as 4.u above, but brother of father instead of son of brother
4.x with father and mother of mother (no mother)	1/6 to mother of mother, rest to father
4.y with mother, brother(s) and father of father	1/6 to mother, rest among brother(s) and father of father equally, unless grandfather's share goes below 1/3, in which case grandfather gets 1/3 and rest to brothers equally.

IF THE TESTATOR'S CASE IS UNDER CASE #4, BUT NOT COVERED ABOVE, THE EXECUTOR SHOULD CONSULT THE ISLAMIC CENTER OF WEST GEORGIA, DOUGLASVILLE, GA, FOR GUIDANCE IN THE DISTRIBUTION.

CASE #5: HUSBAND OR WIFE, NO OFFSPRING, AND NO FATHER OF FATHER

SURVIVING HEIRS	SHARE OF THE REMAINDER OF ESTATE
5.a husband	1/2 to husband, rest to Islamic Center of West Georgia, NC **
5.b wife	1/4 to wife, 3/4 to Islamic Center of West Georgia, NC **
5.c husband/wife with one brother or brothers and sisters	1/2 to husband (or 1/4 to wife) rest to the one brother or equally to brothers or to brothers and sisters on the basis of one share to each female and two shares to each male
5.d husband/wife with sister(s)	1/2 to husband (or 1/4 to wife), rest to the one sister or equally among sisters
5.e husband/wife with son(s) of brother(s) or son(s) and daughters of brother(s)	same as in 5.c, but niece and nephew in place of sister and brother
5.f husband/wife with brother(s) of father	1/2 to husband (or 1/4 to wife) rest to uncle(s) equally

IF THE TESTATOR'S CASE IS UNDER CASE #5, BUT NOT COVERED ABOVE, THE EXECUTOR SHOULD CONSULT THE ISLAMIC CENTER OF WEST GEORGIA, IN DOUGLASVILLE, GEORGIA, FOR GUIDANCE IN THE DISTRIBUTION

CASE #6: ALL OTHER CASES, not mentioned in Cases 1-5, shall be referred to the Islamic Center of West Georgia, Douglasville, Georgia for the rules of distribution. Further, for any interpretation of any of the above cases, I ordain that the Executor shall refer to the Islamic Center of West Georgia, Douglasville, Georgia.

** In Shari'ah point of view, this money should go to Bayt Almmal (house of Muslim money), but in the absence of Bayt Almmal, Islamic Center of West Georgia may be the beneficiary. Every Muslim writing a will is encouraged to make a special contribution to the Islamic Center of West Georgia since it is devoted to Islamic activities in the community; such as: full-time Islamic school, Muslim youth, Islamic da'wa, cemetery, etc... Making such contributions to support the cause of Allah (swt) is highly recommended in Islam.

Note, any contributions, granted to ICWG in any will, are deductible from the taxable amount of the estate. **

ARTICLE II: MY IMMEDIATE FAMILY

- A. I am married to _____ and all references in this Will to my husband/wife(s) are reference to this person
- B. I am the father/mother of the following children whose names and dates of birth are:
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____

ARTICLE III: EXECUTOR AND BENEFICICWGY

- A. I hereby entrust all my estate, cash, bank accounts, real property, shares in any business, and any other property not mentioned in this Will, to the person named below, who shall act as my executor to serve without bond, to distribute it according to Islamic law mentioned above.
 - 1. My Husband/Wife _____, or, if he/she fails to survive me by 45 days,
 - 2. _____, or if he/she fails to survive me by 45 days, or,
 - 3. _____, or if he/she fails to survive me by 45 days, or,
 - 4. _____, or if he/she fails to survive me by 45 days, or,
- B. The Imam/Leader/Amir of the local Sunni Muslim community
- C. I direct that the executor take all actions legally permissible to have the probate of my estate done as simply and as expediently as possible.
- D. I give my executor power to sell my property, real, personal or mixed, without a court order and without bond.
- E. I give my executor power to settle any claim for or against my estate.
- F. Islamic Center of West Georgia does recommend that every adult Muslim have his/her Last Will written and kept in a secure place.

ARTICLE IV: BURIAL ARRANGEMENTS

1. I ordain that my body be prepared for burial in keeping with the Islamic Law.
2. I would like those of my family or friends, who are closest to me and who possess knowledge of the Islamic way of washing the dead, to wash my dead body when I die. He/she must use a piece of cloth, a shred of material, a rug, or wear gloves while washing my private parts. Not everyone is allowed to enter into the area of my deathbed, unless necessary.
3. Women are not allowed to enter the place of my death until I am transported to the grave. Thereafter, it is permissible to allow them entrance into the house, in order to offer their condolences (after my body has left the house).
4. All the expenses with regards to the washing, shrouding and burying procedures should be kept to a minimum (no exaggeration or extravagance), and shall be paid for from my own or my family's money.
5. Under no circumstances shall my body be voluntarily turned over for an autopsy, or embalming, or organ donation.
6. My body must be prepared for burial according to the above Islamic Law.
7. Once the body is prepared for burial, there is to be no viewing of my remains.
8. Absolutely no non-Islamic, religious service or observance shall be conducted upon my death, or on my body, or at the grave site. No pictures, stars and crescents, decorations, crosses, flags, flowers, plants, signs/symbols, or music be involved at any stage of my burial.
9. My body may not be transported over any unreasonable distance from the locality of my death unless necessitated by the circumstance or consensus of my Muslim family members.
10. My grave must be dug in complete accordance with the Islamic practice. It should face in the direction of the Qiblah [Ka'aba in Makkah, Saudi Arabia].
11. My body must be buried without a casket or any other encasement that separates the shroud from the surrounding soil.
12. My grave must be covered with dirt only. The marking, if necessary, should be a simple rock. There should be no inscriptions or symbols on it. I ordain that my grave be leveled with the ground or slightly mounded with no construction of any kind. The marking, if

necessary, should be a simple stone or any simple marker, merely to indicate the presence of the grave. There shall be no inscriptions or symbols on the said marking.

13. My burial must take place as soon as possible, preferably before sunset on the day of my death or the following day. Under no circumstances should the burial be unduly delayed.
14. In the event that the local laws require casket-encasement, I command that such encasement be of the simplest, most modest, and least expensive type possible and I furthermore command that the encasement be left open during burial and filled with dirt unless prohibited by law.
15. No one is permitted to cry out, moan, or wail. I demand that such a person leave the burial site. Only what comes from the eye is acceptable (tears). Muslims should say a dua (supplication) for me and that there be a moment of silence when they pray that my grave be made spacious and comfortable.

I hereby nominate and appoint _____residing at

_____ ,
to execute these and other necessary provisions for my Islamic funeral and burial. In the event that the above named person shall be unwilling or unable to execute, I nominate and appoint _____residing at

_____. And
in the event that this person shall be unwilling or unable to execute, I nominate and appoint the Islamic Center of West Georgia, Masjid AsSiddiq, to execute these provisions of funeral and burial.

In the event of legal difficulties in the execution of this article, I direct the above-named persons to seek counsel from the Islamic Center of West Georgia / Masjid AsSiddiq.

ARTICLE V: CUSTODY OF MINOR CHILDREN AND GUARDIAN

If, at my death, any of my children are minors, I recommend that my husband/wife _____be appointed guardian of my minor children, provided he/she is a Muslim. If he/she is unable or unwilling to serve as personal guardian, I recommend that _____be appointed guardian of my minor children. If he/she is unable or unwilling to serve as personal guardian, I recommend that _____be appointed guardian of my minor children. If he/she is unable or unwilling to serve as personal guardian, I recommend that _____be appointed guardian of my minor children. In all cases, I urge that all my minor children be raised to be practicing Sunni Muslims and not in any way be indoctrinated into any other faith,

religion, or sect of Islam. I direct that no bond be required of any personal guardian. Any property or other inheritance that this Will gives to any of my minor children shall be administered by their guardian in their best interest.

I nominate and appoint _____ to be guardian in the event that the above named person is unwilling or unable to act as a guardian. In the event that this person shall be unwilling or unable to act as guardian, I nominate and appoint the Islamic Center of West Georgia / Masjid AsSiddiq to nominate and appoint a qualified person to be guardian.

I request of my children to be in constant contact with all their relatives, and to honor my relatives and closest friends after my death. I ask that they please be generous in making constant Dua (supplication) for me.

I entrust my wife with the task of caring for and raising our children according to the Holy Book of Allah SWT - the Quran and Sunnah (way of life) of the Prophet SAWS. Please ensure that they acquire the necessary education that they will need in order to both increase their own knowledge while being of benefit to the entire Islamic Ummah.

I also request of my wife that she treat my relatives well and be kind to them, specially my mother, father and siblings. Furthermore, if she has any future intention of getting married, which is better, then please do so after arranging the children's matters, especially the girls.

ARTICLE VI: DEBTS AND EXPENSES

I direct my executor: _____

- A. To return to the rightful owners all trust and property that are in my care at the time of my death.
- B. To first apply the assets of my estate to the payment of all my legal debts, including such expenses incurred by my last illness and burial as well as the expenses of the administration of my estate.
- C. To pay any outstanding "obligations due to Allah (SWT)" which are binding on me including unpaid zakat, kaffaraat of unperformed pilgrimage (Hajj), missed fasts, etc.
- D. I direct that all inheritance, estate, and succession taxes (including interest and penalties thereon) payable by reason of my death shall be paid out of and be charged generally against the principal of my residuary estate without reimbursement from any person; except that this provision shall not be construed as a waiver of any right which my executor has, by law or otherwise, to claim reimbursement for any such taxes which become payable on account of property, if any, over which I have power of appointment.
- E. My inheritors should pay my debts and financial liabilities as soon as I am buried. If they do not have enough to cover my debts, the inheritors shall transfer the debts into their custody, as a

guarantee for the rights of my creditors. And if I have ever committed any act of injustice (outrage) towards anyone during my life, then I ask my inheritors to return their rights to them, and to please do your best to ask them for their forgiveness.

- F. No weekly ceremonies or gatherings set for receiving condolences after my death (please see item #8). No ceremonies after 40 days of my death, no annual ceremonies, or any other Bida'a (innovation) activity to take place in commemoration of my death. Under no circumstances, are any condolences to be received from the same person more than once.

ARTICLE VII: BEQUESTS

I direct my executor to pay the following amount from the remainder of my estate after paying all the expenses mentioned above, to the person/persons or organization/s named below. Bequests can only be given to non-inheritors, i.e. distant relatives or others who do not have a fixed portion of inheritance set in the Quran. This is because the Prophet peace be upon him said, "La wasseeyah lil waarith. There is no bequest for an inheritor." It is important to make this distinction since most Muslims do not know this ruling.

The total must not exceed 33 percent (one third) of the remainder of my estate

1. _____ % of total remainder: _____
 2. _____ % of total remainder: _____
 3. _____ % of total remainder: _____
 4. _____ % of total remainder: _____
 5. _____ % of total remainder: _____
- TOTAL BEQUESTS (must not be more than 33%) _____

ARTICLE VIII: DISTRIBUTION OF THE REMAINDER OF MY ESTATE

1. Distribute the residue and remainder of my estate strictly in accordance with the tenets of Sunni Muslim law of inheritance.
2. Ensure that no part of the remainder of my estate shall be inherited by any non-Muslim, no matter how he/she is related to me.
3. Ensure that, should I die as a result of murder, no part of the remainder of my estate shall be inherited by my adjured murderer responsible for direct unlawful killing (actionable homicide), no matter he/she is related to me.
4. Ensure that no part of the remainder of my estate shall be inherited by a person whose claimed relationship to me, ascending or descending, is the result of non-Islamic or unlawful marriage, or through adoption, except if this relationship to me is through his/her mother who is biologically (through blood) related to me or if he/she is specifically mentioned in bequests above.
5. Regarding the fetus conceived before my death, whose relationship to me qualifies it to be an heir according to this article, if it is born alive within the limit of time specified by Islam. The executor may delay the distribution of the residue and remainder of my estate after the execution of Articles I to VII, until the birth of the fetus. If he/she chooses to distribute the estate prior to the birth of the fetus

- then he/she must withhold a portion of the estate equal to the share of the fetus for distribution until after the birth of the fetus.
6. In case of any difficulty in distributing my estate according to this Will, the matter should be referred to a Muslim who is knowledgeable in Islamic Inheritance Law for advice and guidance.
 7. The residue and remainder of my estate after the execution of Articles I to VII and articles VIII sections 1 to 6 above be donated to the following person/s or organization/s for the establishment of Islamic communities and Masajid:
 8. Any portion of my estate disclaimed or refused to be received by any of the legatees names or referred to in this document be donated to the following person/s or organization/s for the establishment of Islamic Communities and Masajid.

ARTICLE IX: SEPARABILITY

I direct that no part of this Will be invalidated by a court unless competent in Islam. If any part of this will is determined invalid by a court, the other parts shall remain valid and enforceable.

I insist that no one practice innovations regarding the three-day condolence period after my death, such as bringing in someone to recite excerpts from the Quran or to preparing food for guests. If you do any such innovations, I am free from the guilt and deviation, having herein charged you against it.

I declare that I forgive everyone who has backbitten me or erroneously taken anything from me. I beg of all those who knew me that they please forgive me for whatever I may have erroneously taken from them or said against them.

I request that if you differ in anything among yourselves you refer the decision to Allah and His Messenger (SAWS), for Allah (SWT) said: “And know, by your Lord, they will not believe until they make you, [O Muhammad], judge in what they dispute among themselves and then find no discomfort from what you have judged and submit in full, [willing] submission.” (Surah an-Nisa 4:65).

My final bequest for my family and children is the same on that the Messenger of Allah (SAWS) enjoined upon his followers: “The prayer, the prayer.” I advise and implore my family to have patience and accept Allah’s will. (Surah al-Baqarah 2:156).

This concludes my Last Will and Testament. I am now free, in front of Allah (SWT), from any words or deeds that distort and contradict this document according to the guidance of Allah’s Messenger (SAWS), as forewarned by the Quran verse: “Then, whoever alters it [i.e. the bequest] after he has heard it –the sin is only upon those who have altered it.” (Surah al-Baqarah 2:181).

“Exalted is your Lord, The Lord of might, above what they describe, And Peace be upon the Messengers, and praise to Allah, Lord of the worlds” (Surah as-Saffat: 37: 180-182).

I subscribe my name to this Will this day _____ at _____ and do hereby declare that I sign and execute this instrument as my last Will and that I sign it willingly, that I execute it as my free voluntary act for the purposes therein expressed, and that I am of age or otherwise legally empowered to make a Will, under no constraint or undue influence.

WITNESS

On this day, _____ date of _____
The undersigned declared to us that this instrument was his/her Will and requested us to act as witnesses to it. He/She thereupon signed this Will in our presence, all of us being present at the same time. We now, at his/her request, in his/her presence, and in the presence of each other, subscribe our names as witnesses and declare that we understand this to be his/her Last Will, and that, to the best of our knowledge the testator is of the age of majority, or is otherwise legally empowered to make a will, and under no constraint or undue influence.

Witness 1: _____
Name and Signature

Witness 2: _____
Name and Signature

HEALTH CARE PROXY AND LIVING WILL

If the time comes when I am incapacitated and can no longer actively take part in decisions for my own life and am unable to direct my physician as to my own medical care, I wish this statement to stand as a testament of my wishes.

I, _____ hereby appoint the following individual as my health care agent.

Name: _____ Phone #: _____
Address: _____

This health care proxy shall take effect if and when I become unable to make my own health care decision. In respect of each decision made for me by my agent, it is my wish and directions that my agent be guided solely by Islam as to what my own decision would have been in the same circumstances. Without limiting the unrestricted scope of my agent’s authority hereunder, I expressly authorize my agent to direct that no treatment be conducted or withheld from me if to do so is against the teachings of Islam, to the best of understanding of my agent. I direct that medication be judiciously administered to me to alleviate pain. I do not intend any direct taking of my life. I also direct that “life support systems” may be used in a judicious manner and its use discontinued, just like any other medicine, if it becomes reasonably apparent that it has no curative value. The “life support systems” include but are not limited to artificial respiration, cardiopulmonary resuscitation, artificial means of providing nutrition and hydration, and any pharmaceutical drugs. I direct that my family, all physicians, hospitals, and other health care

providers and any court or judge honor the decision of my agent/alternate agent. This request is made, after careful reflections, while I am of sound mind.

Name: _____ Signature: _____

Name and Signature of Witness 1.

Name and Signature of Witness 2.

*****Optional*****

Subscribed and sworn before me this _____ day of _____, 20__.

Notary Public _____
Signature and Seal.

This document is made in _____ number of copies, all the same and all original. One is with me, one is deposited with the Islamic Center of West Georgia, and one is with the executor. The rest of these _____ copies are at: _____.

In case of Emergency Contact: (Include Mosques and all phone numbers)

We hope this will benefit you and your family, for a will to be legal in most states, you have to be at least 18 years old and of sound mind. The will must be signed by you and witnessed by two people who won't receive anything from your estate. However, please consult with an Islamic Scholar and/or an attorney first. As always, please feel free to pass or share this information on to your friends and other Muslims. Pray for the people of Masjid AsSiddiq, who prepared this sample Will for you. Jazakum Allahu Khairan (May Allah Reward you). If more copies are needed please go to www.masjidassiddiq.com and click on Islamic Last Will.

Revised 2011.

Disclaimer: The Islamic Center of West Georgia assumes no legal responsibility and carries no liability in relation to the use of this form, Last Will and Testament.

For more information please contact:

Islamic Center of West Georgia/Masjid AsSiddiq
4055 Annewakee Rd
Douglasville, GA 30134
Web: www.masjidassiddiq.com
Email: masjidassiddiq@gmail.com

THIS INFORMATION IS REQUIRED FOR THE DEATH CERTIFICATE

Full Name _____
Date of Birth _____ Place of Birth _____
Social Security Number _____ Race _____
Street Address and Zip _____
City/Town of Residence _____ County of Residence _____
Full name of Father _____
First and Maiden Name of Mother _____

Highest Level of Education in Years
Elementary/Secondary (0-12) _____ College (1-4 or 5+) _____
Marital Status (Circle): Never married Married Widowed Divorced
If Married Or Widowed, Name of Spouse _____
Usual or Last Occupation _____ Kind of Business/Industry _____
Name of Attending Physician _____
Next of Kin and Contact info: _____

THE NET VALUE OF YOUR ESTATE

I. ASSETS (Add up what you own and where located)

A. Personal Property

1. Cash _____ Located: _____
2. Savings: _____ Bank: _____
3. Checking: _____ Bank: _____
4. Other: _____
5. Interest in Profit Sharing, Stock, Partnership, etc. _____
6. Automobiles, Jewelry, Household & Clothing _____
7. Miscellaneous _____

B. Real Estate (describe for each property you own)

Value _____ Location: _____
Value _____ Location: _____

Total Value of all the above assets: _____

II. LABILITIES (Add what you owe)

1. _____ Money owed to: _____
Address and Phone: _____
2. _____ Money owed to: _____
Address and Phone: _____
3. _____ Mortgage
4. _____
5. Personal debts: (loans, car, etc.) _____

Total Amount owed: _____

Safe Deposit Box _____ located at _____

Passport # & Type _____

Important Passwords and numbers: _____

This document, comprising ___ pages, is made in ____ copies. The original is with me, one copy is deposited with _____

Name and Phone # _____ and

One copy with _____

Name and Phone # _____.