

by Imam Zafrullah Domun

The last part of the book *Al Wasiyyat* is as follows:

“1. Anyone who wishes to make a will in accordance with the above conditions, his/her will shall be executed after his/her death. However, it shall be incumbent that the will be made in writing and entrusted to the appointed trustee of the *Jama‘at*. It shall also be obligatory to print and publish it [the will], since at the time of death making bequests often becomes difficult. Since the days of visitations and calamities are close at hand, therefore, one who makes a will at the time of peace holds a lofty station in the sight of God.

Such a will, under which the contribution is permanent, will confer perpetual reward on the one who makes it, and it would amount to *Khairat-e-Jarya* (**A charity or any other good deed the effect and the reward of which is unending**).

2. Anyone who lives in any other part of the country far from Qadian and is bound by the conditions mentioned earlier, his/her heirs should, after the death of such a person, put his/her body in a coffin and bring it to Qadian. If a person eligible for burial here dies before the graveyard is completed— that is before the completion of the bridge etc.—his/her body should be put in a coffin and buried at the place of his/her death in trust. After the completion of all the necessary arrangements relating to the graveyard, his/her body should be brought to Qadian. However, it would not be proper to exhume the bodies of those who have not been buried in a coffin.

Let it be made clear that it is the Will of Allah that such as have perfect Faith should all be buried in the same place, so that future generations, having seen them all buried in one location, should strengthen their own faith, and so that their great services—that is the deeds they performed for the sake of Allah—live forever in the people’s memory. In the end I pray that may Allah help every sincere person in this matter and that He may kindle the fire of faith in their hearts and that they all meet their death when Allah is pleased with them. *Amin*”.

In a footnote to the text the Promised Messiah (as) said:

“Let no ignorant person think that this graveyard and the arrangements for it fall into the category of *Bid‘at* [an unwarranted religious innovation]. For this arrangement is in accordance with Divine revelation and there is no element of human involvement in it. And let no one wonder how, by just being buried in this graveyard, one can enter Paradise. The idea behind it all is not that this piece of land will make anyone worthy of Heaven; rather the Word of God means that only those will be buried here who are worthy of Heaven.”

Then he wrote:

“It is appropriate that every one of our *Jama‘at* who receives this booklet should announce it to his friends and acquaintances and publish it as far as it is possible for him to do, and treasure it for his future generations, and inform the opponents about it in an appropriate manner, and he should also patiently bear the abuse of every slanderer and keep himself busy praying.

Our Proclamation at the end is that all praise
belongs to Allah Who is the Lord of the Worlds.

The humble one,

The Writer,

the one who is always in need of Allah, the

Everlasting Refuge, **Ghulam Ahmad**, may

Allah protect him and be his helper.

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Then the text is followed by a poem (*nazm*) which is translated as follows:

“Beware! O ye who are so watchful and by nature pure

In your greed for this world, do not ruin your faith.

Do not tie your heart to this transitory abode,

For underneath its pleasure lie hidden hundreds of woes.

If only you had the ears to hear;

You would catch the voice from the grave singing:

'O my would-be prey;

Do not agonize over the sordid affairs of this world'.

Everyone who is enamoured of this wretched world,

Is a hostage to misery, trials and tribulations.

Delivered is he who is ever-mindful of his death

Who breaks free from this world and hastens to follow the right path.

Even before his death, he sets out on his journey to the Friend;

Taking leave of this world and all that it contains.

He is ever ready to leave for the hereafter;

Discarding all the things mundane.

Since the affairs of this life are so secret and arcane;

You'd better break yourself free from this abode.
 My dear child! The Hell of which the Holy Qur'an speaks,
 Is none other than this greed for the world.
 Since in the end one must bid farewell to this world;
 And, must sooner or later take this trip.
 Why should a wise man tie his heart to a garden;
 Whose flowers are a prey to the autumn winds?
 It is but folly to tie one's heart to this hussy,
 For she is an enemy of faith and truth and purity.
 Of what use is this two-faced sweetheart,
 Who kills you at times by peace and at times by war.
 Why not fall in love with the Sweetheart;
 Whose love delivers from heavy chains?
 Go, think of your end, O rebellious one!
 Listen to Sa'di, if you will not listen to me.
 The hour of your death shall be the hour of rejoicing;
 Provided you die in virtue."

Then follows some twenty (20) further instructions and comments by the Promised Messiah(as) which were published in the Jamaat's newspaper Al Hakam of 17th January 1906. We will read a few of them today and the rest insha Allah next week. He wrote:

Appendix relating to *Risala 'Al-Was.iyyat'* ('THE WILL')

There are certain important points regarding the booklet 'The Will' which need to be publicized and they are as follows:

1. The first point to be noted is that until the *Anjuman Karpardaz Masaleh Qabristan* announces that the graveyard is fully completed with respect to every necessary requirement, it shall not be permissible that the body of a person who has fully complied with all the conditions laid down in 'The Will' be brought for burial in the graveyard. The completion of the bridge and that of other necessary requirements must be given priority. Till then the body is to be placed in a coffin and buried in some other graveyard in trust.
2. Anyone who undertakes to abide by the conditions laid down in 'The Will', it shall be required of him/her to make a declaration in writing, in the presence of two

witnesses, and entrust this document to the *Anjuman* while he/she is in full possession of his/her faculties. The testator should explicitly state that he/she bequeaths or endows one tenth of all of his/her movable and immovable property for the propagation of the objectives of the Ahmadiyya *Jama'at*.

3. It shall be binding on the *Anjuman* that, after fully satisfying itself regarding the legal and *shar'I* (**according to the Shariah**) validity of the contents of the will, it issues a certificate to the testator, duly signed and sealed. And when, in accordance with the regulations stated above, a dead body is brought to the graveyard for burial, the certificate must be presented to the *Anjuman*, and in accordance with the directives of the *Anjuman*. After the *Anjuman* has surveyed where the deceased can be buried, the coffin shall be buried at the spot specified by the *Anjuman* for the burial.

4. Since all children who have not come of age go to heaven, they shall not be buried in this graveyard except when the *Anjuman* suggests that there are special circumstances owing to which such a burial could take place. Nor shall any relative of the deceased be buried in this graveyard, unless he/she on his/her own complies with the conditions laid down in 'The Will'.

5. It shall not be permissible for the body of a person who has not died in Qadian to be brought to Qadian without a coffin. Also it shall be necessary to inform the *Anjuman* one month in advance, so that if at the time the *Anjuman* is facing some obstacles regarding the graveyard, it should be able to overcome them before giving permission for the burial.

6. If, God forbid, a person who has complied with all the conditions laid down in the will die of plague, it shall be obligatory that his/her body is placed in a coffin and buried in trust at some other place for a period of two years. After two years, his/her body shall be brought to Qadian at a time when the place where the testator died as well as Qadian are free of the plague.

7. It should be kept in mind that [for burial in this graveyard] it is not enough merely that one tenth of one's movable and immovable property is bequeathed, but it is also necessary that the testator, to the best of his/her capacity, complies with the commandments of Islam and strives for matters pertaining to *Taqwa* and Purity, is a Muslim, believes in one God, and has true faith in His Messenger. Moreover he/she does not violate the rights of fellow men.

8. If a person bequeaths one tenth of his/her assets and dies accidentally, for instance, by drowning; or if he dies in another country from where it is difficult to bring his/her body, his/her will shall remain valid and, in the sight of God, he/she will be considered to have been buried in this graveyard. And it shall be permissible that in his/her memory a headstone— made of bricks or stone—be erected with an inscription stating some facts about him/her.

9. The *Anjuman* controlling these funds shall not be authorised to spend them for purposes other than those pertaining to the objectives of Ahmadiyya *Jama'at* and of these the objective of the propagation of Islam will take precedence over all others. And it shall be permissible for the *Anjuman* to augment these funds through trade and commerce with the members' consensus.

10. The *Anjuman* shall consist only of such members as belong to the Ahmadiyya *Jama'at* and are pious and upright. Should it be felt at any time that a member is not pious or is dishonest or is an intriguer, or that he has a streak of worldliness in him, then it shall be obligatory for the *Anjuman* to immediately cancel the membership of such a person and replace him with someone else.

11. If a dispute arises with respect to the bequeathed assets and funds then any cost incurred in the process of settling the dispute shall be met by the funds of *Wasiyyat*.

12. If a person makes a will and then, because of some weakness in his faith, revokes his/her will or renounces the Ahmadiyya *Jama'at*, then, even if the *Anjuman* is lawfully in possession of his property, it shall not be permissible for the *Anjuman* to keep his/her property in its possession but shall be bound to return it. This is because God is in no need of anyone's property or money. And in the sight of God all such wealth is detestable and fit only to be rejected.

13. Because the *Anjuman* deputizes for the *Khalifa* who is appointed by God, it should be free from all traces of worldliness and all its affairs should be straight and transparent and based on justice."

Incha Allah we will finish reading this text next week. May Allah help each one among us to do our best to follow the teachings that we have been given incha Allah. Ameen.