

## Supplement to *Al-Wasiyyat*

There are some important instructions regarding the pamphlet *Al-Wasiyyat* required to be published. These are given below:

1. Until such time as the Anjuman in charge of the affairs of the graveyard<sup>11</sup> has announced that the graveyard is complete in every respect as regards its essential requisites, it shall not be permissible to bring the body of any deceased for burial in it who has fulfilled the conditions stipulated in *Al-Wasiyyat*. The essential requirements, such as the bridge, must be completed first, and till that time a body shall be buried temporarily, in a coffin, in some other graveyard.

2. Every person affirming that he will comply with the terms of *Al-Wasiyyat* must make such an affirmation while being sound of mind, being supported by the reliable testimony of at least two witnesses, and submit it to the Anjuman. They must write plainly that one-tenth of all their property, comprising both moveable and fixed assets, is bequeathed for the propagation of the objectives of the Ahmadiyya Movement. This must be published in at least two newspapers.

3. It shall be the duty of the Anjuman, having satisfied itself as to the legal and religious validity of the will, to issue a certificate bearing its signature and stamp to the testator. And when a body is brought to the graveyard in accordance with the rules stated above, the certificate must be produced before the Anjuman. The body shall be buried, according to the direction of the Anjuman, at a spot as determined by the Anjuman.

4. Except in special cases as determined by the Anjuman, under-age children shall not be buried in this graveyard, for they

are heavenly in any case. Nor shall a relative of a person buried here be buried in this graveyard unless he fulfils all the conditions stipulated in *Al-Wasiyyat* in his own right.

5. In case of any deceased who did not die within the limits of Qadian, it shall not be allowed to bring the body to Qadian without being carried in a coffin; and it shall also be imperative to give prior notice of at least one month, in order that the Anjuman may be able to resolve any temporary problems regarding the graveyard it may be facing, and grant permission.<sup>12</sup>

6. If a person who has fulfilled all the conditions of *Al-Wasiyyat* dies of the plague, it is strictly instructed that he should be buried temporarily in an isolated place for two years. After two years, he should be brought here at a time when there is no plague either where he died or in Qadian.

7. It must be remembered that it shall not suffice just to bequeath one-tenth of the fixed and moveable property. It is essential that the testator shall be one who, so far as he is able, adheres to the teachings of Islam, strives to attain righteousness and purity, is a Muslim believing God to be one and having true faith in His Messenger, and does not violate the rights of fellow-beings.

8. If a person bequeaths one-tenth of his property and then he happens to meet death by drowning in a river, for instance, or he dies in a foreign land, from where it is difficult to bring back his body, his will shall still stand valid, and with God the Most High it shall be as though he were buried in this graveyard. It shall be allowed to erect an inscribed stone in his memory in the graveyard, with these circumstances recorded upon it.

9. The Anjuman, which is to hold these funds, shall not be authorised to spend the monies for any purpose except the objectives of the Ahmadiyya Movement,<sup>13</sup> and among these objectives the propagation of Islam shall have the highest

priority. It shall be allowed that the Anjuman, by consensus of opinion, expand these funds through commercial investment.

**10.** All members of the Anjuman must belong to the Ahmadiyya Movement, and must be virtuous and honest. And if, in future, it is felt that someone is not virtuous, or that he is not honest, or that he is cunning and tainted with worldly motives, it shall be the duty of the Anjuman to expel him from its ranks forthwith and to appoint another in his place.<sup>14</sup>

**11.** Should any dispute arise over bequeathed property, all the expenses incurred in pursuing the dispute shall be met out of the funds derived from the wills.

**12.** If a person makes a will, but later on, through some weakness of faith, renounces it or deserts this Movement, then even though the Anjuman may have legally taken possession of his property, it will not be right for it to keep the property. All of it must be returned, for God does not need anyone's money. Such property, in the sight of God, is abominable and to be rejected.

**13.** As the Anjuman is the successor to the *Khalifa* appointed by God,<sup>15</sup> this Anjuman must remain absolutely free of any taint of worldliness. All its affairs must be completely above board, and based on fairness.

**14.** It is allowed that, for the help and support of this Anjuman, there should be other Anjumans in distant countries, subordinate to its directions.<sup>16</sup> It is also allowed that if these are in countries from where it is difficult to send the body, they may bury the body there. To receive Divine reward, such a person must make a will before his death regarding one-tenth of his property, and it shall be the duty of the Anjuman which is in that country to take possession of the bequeathed property. It would be better to spend that money for the religious needs of that country, but it shall be allowed, if a need is felt, for those funds to be made over to the Anjuman having its headquarters and centre in Qadian.

**15.** It is essential that the seat of this Anjuman must always be in Qadian, for God has blessed this place.<sup>17</sup> It is allowed to build sufficient accommodation to meet future needs to carry on this work.

**16.** There must be at least two members of the Anjuman who are thoroughly familiar with the knowledge of the Quran and Hadith, have knowledge of Arabic, and are well-versed in the literature of the Ahmadiyya Movement.

**17.** If, God forbid, a person making a will according to *Al-Wasiyyat* has leprosy, and his bodily condition is not such that he could be brought to this graveyard, then for obvious reasons it is not appropriate for his body to be brought here. If, however, he adhered to his will, then he shall receive the same rank as one buried here.

**18.** If a person has no property whatever, moveable or fixed, and it is shown that he is righteous, saintly, God-fearing and a true believer, not having within him any element of hypocrisy, worship of the material world, or default of obedience to God, then he too can be buried in this graveyard with my permission, or, after me, with the consensus of opinion of the Anjuman.<sup>18</sup>

**19.** If a person is rejected by a specific revelation from God the Most High, he shall not be buried in this graveyard, even though he offers to bequeath his property.

**20.** As regards myself and members of my family, God has made an exception. Everyone else, man or woman, must fulfil these conditions, and one who complains is an hypocrite.

These are the essential conditions, which are written above. In future, only those who fulfil these conditions shall be buried in this heavenly graveyard. It is possible that some people, who have an overwhelming tendency to think ill of others, may make me a target of criticism on account of this plan, believing this scheme to arise out of selfish motives, or calling it an innovation (*bid'ah*). But it should be remembered that these are the works of God the Most High. He does what He pleases. It is

doubtless His purpose to separate the hypocrite from the believer by means of this plan. I myself feel that those people who, on being informed of this Divine plan, are at once anxious to give a tenth of all their property in the way of God, and are showing even greater zeal, they set the seal on their faith. Allah the Most High says:

“*A ḥasiba-n-nāsu an yutrakū an yaqūlū āmannā wa hum lā yuftanūn.*” [The Holy Quran, 29:1]

meaning, Do people think that I shall be pleased by their merely saying, We believe, and they will not be tested further?

This trial is absolutely insignificant. The Companions of the Holy Prophet Muhammad were tried by being required to sacrifice their lives, and they gave their heads in the way of God. So the doubt as to why there should not be a general permission to bury anyone in this cemetery is far from the truth. If this doubt is right, then why did God the Most High create a test in every age? It has been His purpose in every age to make manifest the distinction between the good and the wicked. So He has done the same now. In the time of the Holy Prophet Muhammad, God the Most High had instituted some minor tests as well. For instance, it was the practice that no one could have a consultation with the Holy Prophet without first tendering a small offering. Thus, there was a test for the hypocrites in this as well. I myself feel that, by means of the test of this time too, those who are sincere to a high degree, who have in reality given priority to the faith over worldly interests, shall be distinguished from other people, and it shall become clear that they lived up to their profession of the *bai‘at*, and demonstrated their sincerity. This plan shall undoubtedly weigh very heavily upon the hypocrites, and it shall cause them to be exposed. And after death, they shall never be buried in this graveyard, men or women: “In their hearts is a disease, so Allah increased their disease” [Holy Quran, 2:10]. But those who are foremost in doing this work shall be counted among the righteous, and the blessings of God the Most High shall be upon them till eternity.

Lastly, it must be remembered that the times of the calamities are approaching. A severe earthquake which shall turn the earth over is close at hand. Those who prove themselves to have forsaken the material world before witnessing the punishment, and also show how readily they obey my command, only they are the true believers in God's sight, and in His record they shall be noted down as the first and foremost ones. I say truly that the time is near when the hypocrite who, through love of the world, neglected this injunction, will cry out at the time of the punishment: Oh! would that I had given all my property, that which was moveable and that which was fixed, in the way of God, and escaped this punishment. Know that after witnessing this punishment, to come to have faith will be of no avail and to give in charity will be futile. Look! I tell you of a chastisement near at hand; gather quickly for yourselves those provisions which should be of use to you.

I do not want to take any possessions from you and make them my own. Rather, you will give your property to an Anjuman for the propagation of the religion, and thus attain heavenly life. Many are they who will love the world and put off obeying my command, but they shall soon be taken from the world, and in the end they will say: "This is what the Beneficent God promised, and the messengers told the truth" [The Holy Quran, 36:52].

Peace be to those who follow the guidance.

*The author, humbly,*

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