

Missal Number	<b>For Office Use only</b>	Wasiyyat Number								
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**In the name of Allah, the Gracious, the Merciful**  
*We render praises to Him and invoke His blessings on his noble Prophet.*

I ..... son/daughter of ..... wife of .....

Cast ..... Occupation\* ..... Date of birth/Age ..... Date of *Bai 'āt* .....

Current Address ..... Country .....

Permanent Address ..... Country .....

**Essential Note:** [Please clearly mention the kind and nature of Occupation/Profession, e.g. Govt., Semi-Govt., Private; Business/Trade; In case of students, class/course should also be stated].

In full possession of my faculties, and without any duress or coercion, on the ..... day of ..... of the year ..... do hereby make the following *Wasiyyat* (Will):-

1. I am a follower of Hadrat Mirza Ghulām Ahmad<sup>as</sup>, of Qadian, District Gurdaspur, Punjab, the Promised Messiah and Founder of the Ahmadiyya Movement, and sincerely believe in all his claims. I have read completely / have had read out to me, and have understood perfectly the booklet entitled *Al-Wasiyyat* bearing the date of December 24, 1905, and appendix to the same, dated January 06, 1906, and the minutes of the First Meeting of the Board of Directors of *Şadr Anjuman Ahmadiyya*, Qadian, held on January 29, 1906, as approved by the Promised Messiah. I hold all the instructions contained therein fully binding upon me, and in the light thereof I desire that after my death my body should be taken to the *Bahishti Maqbarah*, Qadian for burial, provided permission is granted to me or, after my death, to my heirs by *Majlis Kārpardāz Masālih Qabaristān*. If I fail to deposit in advance in the treasury of *Şadr Anjuman Ahmadiyya* Pakistan, Rabwah an adequate sum of money to cover expenditure to be incurred in transporting my remains, the same should be deducted from my estate. Such expenses will not be debited to the portion of my estate assigned by this Will to the *Şadr Anjuman Ahmadiyya* Pakistan, Rabwah.

2. In addition to *Al-Wasiyyat*, all instructions and directives issued by Hadrat Khalifatul Masih<sup>at</sup>, or by *Şadr Anjuman Ahmadiyya* Qadian, or by *Şadr Anjuman Ahmadiyya* Pakistan Rabwah, or by the *Majlis Kārpardāz Masālih Qabaristān Qadian/Rabwah* in connection with *Bahishti Maqbarah* or relating to *Mūşīs*, shall, to the extent that they relate to this Will, be binding on me and my heirs.

3. This Will of mine, which is my last Will, shall remain valid and effective, whether my remains are buried in *Bahishti Maqbarah* or not.

4. I, do hereby agree, declare and bind myself according to law and *Shari 'ah* that under no circumstances whatsoever and at no time shall I or my heirs be entitled to claim refund of any payments made under this Will as *Chanda Wasiyyat* or claim return of *Hişsa Jai 'dad*.

5. I have paid according to my means a sum of ..... as subscription due under *the first condition* and another sum of ..... on account of expenses for announcing the *Wasiyyat*, vide receipt No. .... dated ..... at local *Jamā'at* /treasury of *Şadr Anjuman Ahmadiyya* Pakistan Rabwah.

Note: The Prospective *Mūşī* should write out here his income, details of his property, and rate of *Wasiyyat*. Nothing written here should be doubtful, overwritten or questionable, and should be written clearly and not in different pens or inks.

"I hereby make a Will that *Şadr Anjuman Ahmadiyya* Pakistan, Rabwah shall be the owner of I/ portion of my entire movable and immovable property which I may leave behind at the time of my death. The detail of my present movable and immovable property is given below along with its present value / at present I own no property whatsoever.

At present I receive.....per month/year as .....and my income from property is.....per year. I promise to pay I/ of my monthly/annual income to *Şadr Anjuman Ahmadiyya* Pakistan, Rabwah during my life. Moreover, if I acquire any property or income after this, I shall inform *Majlis Kārpardāz* about it, and my *Waşiyyat* shall apply to that property/income as well. I promise to pay *Hişsa Āmad* at the rate of Chanda 'Ām on any income from my property to *Şadr Anjuman Ahmadiyya* Pakistan, Rabwah, as long as I live according to the rules. My *Waşiyyat* should be considered binding from the date of writing / date of acceptance."

Signature & thumb impression of Witness	Signature & thumb impression of Applicant	Signature & thumb impression of Witness
Name:.....	Name:.....	Name:.....
Father's name:.....	Father's name:.....	Father's name:.....
Complete Address:.....	Complete Address:.....	Complete Address:.....
.....	.....	.....

*Note:-*The prospective *Mūşī* as well as the witnesses, whether literate or illiterate, shall, affix their thumb impressions. Those who are literate shall also sign in addition to thumb impression. Men shall affix left-hand thumb impression and ladies shall affix right-hand thumb impression.

### ATTESTATION

1. I truly and honestly certify that, to the best of my knowledge:-  
The prospective *Mūşī* (Name) ..... Son/Daughter/Wife of.....  
resident of ..... to the best of his ability lives in accordance with the Islamic Teachings and strives in the ways of righteousness and purity. He/She is a Ahmadi with faith in Unity of Allah and true belief in His Messenger<sup>saw</sup>; and does not transgress the rights of his/her fellow human beings.
2. The entries made by the prospective *Mūşī* in the *Waşiyyat* form in respect of his/her property and income are correct.

<u>Signature of Attestator(1)</u>	<u>Signature of Attestator(2)</u>	<u>Signature of Sadr Lajina(only in case of woman)</u>
Name:.....	Name:.....	Name:.....
Father's name:.....	Father's name:.....	Father's name:.....
Complete Address:.....	Complete Address:.....	Complete Address:.....
.....	.....	.....

	<i>Questions</i>	<i>Answers</i>
<b>1.</b>	Name of the prospective <i>Mūṣī</i> with father's/ husband's name.	
<b>2.</b>	Can he/she be considered outstanding in his/her services to the <i>Jamā'at</i> and his/her obedience, co-operation and respect for the <i>Jamā'at</i> and its organization?	
<b>3.</b>	Does he/she display visible interest and co-operation in activities of the Auxiliary organizations?	
<b>4.</b>	Has he/she ever been subjected to any punitive action? If so please clearly state the nature of action.	
<b>5.</b>	Has his/her <i>Waṣīyyat</i> ever been cancelled or rejected before?	
<b>6.</b>	Whether she abides by the injunctions and spirit of ' <i>PURDAH</i> ' In case of prospective <i>Mūṣī</i> having wife and children, do his wife and daughters (if any) abide by the Islamic injunctions and spirit of ' <i>PURDAH</i> '?	
<b>7.</b>	Does he/she enjoy a character free of blemish or blame in financial matters / dealings?	
<b>8.</b>	Is the matrimonial life of the spouses in accord with the Ahmadiyya Teachings?	
<b>9.</b>	Can the prospective <i>Mūṣī's</i> livelihood / profession be termed as objectionable socially or in terms of <i>Shari 'ah</i> ?	
<b>10.</b>	Has he/she transferred any property to spouse, children or any other person, prior to undertaking of this Will either as a gift or as a bequest, inheritance or testamentary disposition? If so, please mention the details of such property and the dates of its transfer etc.	
<b>11.</b>	Judged from the family's existing standard of living, what are the approximate average monthly expenses per head incurred on food, clothing and other general amenities?	
<b>12.</b>	Is there any property purchased by the prospective <i>Mūṣī</i> in the name of any of his/her children, relative of friend? If so, give its details along with its value.	

13.	Provide details of any property of the prospective <i>Mūṣī</i> which he/she inherited from his/her parents/children or spouse. Has such a property been included in the list of the property stated in this <i>Waṣīyyat</i> ? If not, give an explanation.	
14.	Is the spouse/father/mother of the prospective <i>Mūṣī</i> , a <i>Mūṣī</i> ?	
15.	If the age of the prospective <i>Mūṣī</i> is 60 years or above then state:-  a) What has been his/her maximum income per month or per annum? b) Why did he/she not undertake the <i>Waṣīyyat</i> earlier?	
16.	Is the prospective <i>Mūṣī</i> undertaking this <i>Waṣīyyat</i> in a fair state of health?	
17.	Do the children of the prospective <i>Mūṣī</i> financially assist him/her? If so how much?	
18.	Number of dependants of the prospective <i>Mūṣī</i> .	

*Note: Each question should be answered clearly. Writing merely yes or no is not sufficient.*

### **CERTIFICATE ABOUT CHANDA JĀT**

1. Certified that the prospective *Mūṣī* has been regularly paying the obligatory *Chandas* in this *Jamā'at* since.....according to the prescribed rate and there are no arrears due from him / her. Moreover, he/she actively participates, to the best of his/her ability, in other financial schemes and *Chanda Jāt*, relating to auxiliary organization.

2. We the members of the *Majlis-e-Āmila*, do hereby certify that the above particulars are correct to the best of our knowledge and that the prospective *Mūṣī* is eligible for inclusion in the Institution of *Waṣīyyat*.

\_\_\_\_\_  
Signature of *Amir* / president

\_\_\_\_\_  
Signature of Secretary *Māl*

\_\_\_\_\_  
Signature of Head of Auxiliary  
Organization

**INSTRUCTIONS FOR THE PROSPECTIVE MŪṢĪS**

1. Before committing the *Waṣiyyat* (Will) to writing, please read or have read out to you the Promised Messiah's booklet *Al-Waṣiyyat* and the Appendix thereto and Minutes of the First Meeting of Board of Directors *Ṣadr Anjuman Ahmadiyya* Qadian held on January 29, 1906 duly verified by the Promised Messiah. The foremost condition of *Waṣiyyat* is that the prospective *Mūṣī* must be righteous, obedient to the laws of *Shari 'at*, one who gives precedence to the faith over worldly affairs, and must be a clean, pure and pious Ahmadi.
2. The *Waṣiyyat* is to be executed in good health. A 'death-bed' *Waṣiyyat* shall not be accepted.
3. A *Waṣiyyat* which includes immovable property should, as far as possible, be attested by the heirs/partners of the prospective *Mūṣī*.
4. The *Waṣiyyat* made by a married woman must be witnessed by her husband if he is alive. The *Haq Mahr\** is also part of a woman's property to be included in *Waṣiyyat*. It should also be specified whether *Haq Mahr* has been received or is still due from the husband. The details of jewellery (type, weight and estimated value) should also be given. The monthly income of her husband should also be mentioned and, if he is a *Mūṣī*, his *Waṣiyyat* number should be given.
5. If some immovable property is included in a *Waṣiyyat*, such property should better be officially registered in the name of the *Mūṣī*. *Mūṣīs* who find it difficult to execute *Waṣiyyat* due to legal restriction, can transfer as gift, their property to *Ṣadr Anjuman Ahmadiyya* Pakistan Rabwah during their lives. And they should send a copy of the legal documents of gifted property to *Ṣadr Anjuman Ahmadiyya*. And if there is any complication in gifting the property, then all the property present at the time of *Waṣiyyat* and its location etc. should be written in the *Waṣiyyat* form including its market value. The value should be evaluated under the supervision of the local *Anjuman* and, and a separate certification should be included from the local president verifying that the value of the property mentioned is true. Moreover, it should also be verified that the prospective *Mūṣī* does not have any other property.
6. It will be required of every *Mūṣī* to pay *Chanda Hiṣṣa Āmad* at the rate of *Chanda 'Ām* at the income of his/her property and he/she should also pledge to pay *Hiṣṣa Āmad* at monthly income in addition to the above and should do so every month. Moreover it will be the duty of every *Mūṣī* to declare his/her annual income according to Schedule 'C' to the office of *Bahishti Maqbarah* (in case of person residing outside Pakistan the *Waṣiyyat* form should be forwarded to *Wakilul Māl II Tahrik-e-Jadid Anjuman Ahmadiyya* Pakistan Rabwah.
7. The payment of *Hiṣṣa Āmad* will be due from the date that the applicant applied for i.e date of writing of *Waṣiyyat* /date of acceptance, even though the Certificate may be given later.
8. Any *Mūṣī* who does not pay the *Chanda Waṣiyyat* after it is due for six months or stops payment after once start paying it and does not inform Office of *Majlis Kārpardāz Masālih Qabristān* Rabwah of reasons, and does not seek permission for a relaxation, his/her *Waṣiyyat* will be considered for cancellation.
9. *Ṣadr Anjuman Ahmadiyya* will have the right not to accept a *Waṣiyyat* or to cancel a *Waṣiyyat* after it has been approved without giving reasons, and the decision of *Ṣadr Anjuman Ahmadiyya* will be final.

**UNDERTAKING OF THE HUSBAND IN CONNECTION WITH HAO MAHR\***

I undertake to pay to *Ṣadr Anjuman Ahmadiyya* Pakistan Rabwah the portion of *Waṣiyyat* from the *Haq Mahr* of my wife (Name).....The *Haq Mahr* amount is.....My present monthly / yearly income is.....

**Signature of Witness(1)**

**Signature of Husband**

**Signature of Witness(2)**

Name:.....

Name:.....

Name:.....

Father's name:.....

Father's name:.....

Father's name:.....

Complete Address:.....

Complete Address:.....

Complete Address:.....

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\* Dowry given by the groom to the bride.