

Missal Number

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## FOR OFFICE USE ONLY

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'at \_\_\_\_\_

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 \_\_\_\_\_ (month) \_\_\_\_\_ (year) do hereby make the following *Wasiyyat* (Will):

1. I am a follower of Hadhrat Mirza Ghulam 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 *Sad'r 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 Karpardaz Masalih Qabristan*. If I fail to deposit in advance in the treasury of *Sad'r Anjuman Ahmadiyya* Pakistan, Rabwah an adequate sum of money to cover expenditures 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 *Sadr Anjuman Ahmadiyya* Pakistan, Rabwah.
2. In addition to *Al-Wasiyyat*, all instructions and directives issued by Hadhrat Khalifatul Masih<sup>ab</sup>, or by *Sad'r Anjuman Ahmadiyya* Qadian, or by *Sadr Anjuman Ahmadiyya* Pakistan Rabwah, or by *the Majlis Karpardaz Masalih Qabristan Qadian/Rabwah* in connection with *Bahishti Maqbarah* or relating to *Moosies*, 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 *Shariah* 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 *Hissa Jai 'dad*.
5. I have paid according to my means a sum of \$ \_\_\_\_\_ as subscription due under the First Condition (*Shart Awwal*) and another sum of \$ \_\_\_\_\_ on account of expenses for announcing the *Wasiyyat (I'lan-e-Wasiyyat)*, vide receipt number \_\_\_\_\_ dated \_\_\_\_\_ at local *Jama'at* \_\_\_\_\_ /  treasury of *Sad'r Anjuman Ahmadiyya* Pakistan, Rabwah.

**Note:** The Prospective Moosi should write out here his/her 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 *Sad'r Anjuman Ahmadiyya* Pakistan, Rabwah shall be the owner of 1/\_\_\_\_ 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 (on page 6) along with its present value /  at present I own no property whatsoever".



At present I receive \$ \_\_\_\_\_  per month /  per year as \_\_\_\_\_ and my income from property is \$ \_\_\_\_\_ per year. I promise to pay 1/\_\_\_\_ of my monthly/annual income to *Sad'r Anjuman Ahmadiyya* Pakistan, Rabwah during my life. Moreover, if I acquire any property or income after this, I shall inform *Majlis Karpardaz* about it, and my *Wasiyyat* shall apply to that property/income as well. I promise to pay *Hissa Amad* at the rate of Chanda 'Am on any income from my property to *Sad'r Anjuman Ahmadiyya* Pakistan, Rabwah, as long as I live according to the rules. My *Wasiyyat* 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 *Moosi* 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**

I truly and honestly certify that, to the best of my knowledge:

1. The prospective *Moosi* (Name) \_\_\_\_\_  son  daughter  wife of \_\_\_\_\_ resident of \_\_\_\_\_ to the best of his / her ability lives in accordance with the Islamic Teachings and strives in the ways of righteousness and purity. He/She is an Ahmadi with faith in Unity of Allah & 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 *Moosi* in the *Wasiyyat* form in respect of his/her property and income are correct.



\_\_\_\_\_  
Signature of Attestator (1)

\_\_\_\_\_  
Signature of Attestator (2)

\_\_\_\_\_  
Signature of Local *Sad'r Lajna*  
(only for woman applicant)

Name: \_\_\_\_\_

Name: \_\_\_\_\_

Name: \_\_\_\_\_

Father's Name: \_\_\_\_\_

Father's Name: \_\_\_\_\_


Father's Name: \_\_\_\_\_

Complete Address:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Complete Address:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Complete Address:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## ATTESTATION OF PARTICULARS OF PROSPECTIVE *MOOSI*

	Questions	Answers
1.	Name of the prospective <i>Moosi</i> with father's/ husband's name.	
2.	Can he/she be considered outstanding in his/her services to the <i>Jama'at</i> and his/her obedience, co- operation and respect for the <i>Jama'at</i> and its organization?	
3.	Does he/she display visible interest and co-operation in activities of the Auxiliary Organizations?	
4.	Has he/she ever been subjected to any punitive action? If so please clearly state the nature of action.	
5.	Has his/her <i>Wasiyyat</i> ever been canceled or rejected before.	
6.	Whether she abides by the Islamic injunctions and spirit of ' <i>PURDAH</i> '? In case of prospective <i>Moosi</i> having wife and children, do his wife and daughters (if any) abide by the Islamic injunctions and spirit of <i>PURDAH</i> '?	
7.	Does he/she enjoy a character free of blemish & blame in financial matters/dealings?	
8.	Is the matrimonial life of the spouses in accord with the Ahmadiyya teachings?	
9.	Can the prospective <i>Moosi's</i> livelihood / profession be termed as objectionable socially or in terms of <i>Shariah</i> '?	
10.	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 details of such property and the dates of its transfer, etc.	
11.	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? 	
12.	Is there any property purchased by the prospective <i>Moosi</i> in the name of any of his/her children, relative or friend? If so, give its details along with its value.	

13.	Provide details of any property of the prospective Moosi which he/she inherited from his/her parents/children or spouse. Has such a property been stated in this Wasiyyat? If not, give explanation?	
14.	Is the spouse/father/mother of the prospective Moosi a Moosi?	
15.	If the age of the prospective Moosi 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 Wasiyyat earlier?	
16.	Is the prospective Moosi undertaking this Wasiyyat in a fair state of health?	
17.	Do the children of the prospective Moosi financially assist him/her? If so how much?	
18.	Number of dependents of the prospective Moosi.	

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

### **CERTIFICATE ABOUT CHANDA(S)**

1. Certified that the prospective *Moosi* has been regularly paying obligatory *Chandas* in this Jama'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 *Chandas*, relating to auxiliary organization.
2. We, the members of the *Majlis-e-Aamila*, do hereby certify that the above particulars are correct to the best of our knowledge and that the prospective *Moosi* is eligible for inclusion in the Institution of *Wasiyyat*.

\_\_\_\_\_  
Signature of Local President Jama'at

\_\_\_\_\_  
Signature of Local Secretary Mal



\_\_\_\_\_  
Signature of Local Head of Auxiliary Org.



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

(Complete this section only if the applicant is a woman)

\*Dowry given by the groom to the bride.

I undertake to pay *Sad'r Anjuman Ahmadiyya* Pakistan Rabwah the portion of *Wasiyyat* from the *Haq Mahr* of my wife, \_\_\_\_\_ . The *Haq Mahr* amount is \_\_\_\_\_.  
My present  monthly /  yearly income is \_\_\_\_\_ .

Any Comments: \_\_\_\_\_  
\_\_\_\_\_



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: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Property Information: (continued from page 1)**


 **House:** Address \_\_\_\_\_

 **Area** \_\_\_\_\_ **Current Value \$** \_\_\_\_\_  *Paid Off*  *Mortgaged (provide details below)* 


**Haq Mahr:** *(married woman only) with currency* \_\_\_\_\_  *Paid Off*  *due from husband*

**Stocks/Bonds:** \$ \_\_\_\_\_ **Saving Account:** \$ \_\_\_\_\_

**Others:** \_\_\_\_\_

**Jewelry:**  *I have no jewelry*  *Please see details of my jewelry below in the "additional detail" section.* 

**Additional Details:** 

**Number of additional sheets attached:** \_\_\_\_\_ 

## INSTRUCTIONS FOR THE PROSPECTIVE *MOOSIES*

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