

IN THE NAME OF ALLAH THE GRACIOUS, THE MERCIFUL  
WE RENDER PRAISES TO HIM AND INVOKE HIS BLESSINGS ON HIS NOBLE PROPHET

'I pray to Almighty Allah that He may be pleased to make this a graveyard for such of my followers who in word and deed have really dedicated themselves to His cause, and in whose affairs there are no taint of love of this world. Amen O Lord of the worlds!' (Al-Wasiyyat)

**DECLARATION/VERIFICATION REGARDING PAYMENTS OF CHANDA HISSA AMAD**

To Wakil-ul-Mal (II)

Tehrik Jadid Anjuman Ahmadiyya Pakistan, Rabwah.

Through Amir Jama'at Ahmadiyya **CANADA**

Wasiyyat No.

--	--	--	--	--	--

Dear brother,

Assalamo Alaikum wa Rahmatullahe wa Barakatuhu.

**I have received the details of payments made by me towards Hissa Amad during the fiscal year: \_\_\_\_\_.**

It is submitted that:

a) I have read all the instructions set out on the backside of this form and after tick marking (✓) every source of my income, I have duly signed it; and

b) I state the following **declaration**: -

1. The account of my payment that you have sent me is correct; and my total payment amounts to \_\_\_\_\_.

a) Being regardful of the requirements of Taqwa, I verify that, by the grace of Almighty Allah, I have fully paid as per rules all the due Chanda Hissa Amad \_\_\_\_\_ on my total income as derived from different sources. Furthermore, my total payment amounting to \_\_\_\_\_ includes an extra sum of \_\_\_\_\_ which is the payment of my past dues / which I have paid in excess intentionally.

**OR**

b) Comparing due Hissa Amad payable by me with the statement of my payments (which is enclosed) a sum of \_\_\_\_\_ remains still due\*\*

Which I have now paid vide receipt no. \_\_\_\_\_ dated \_\_\_\_\_ / which I shall (*InshaAllah*) pay within \_\_\_\_\_ months and shall inform WAKIL-UL-MAL (II) through Amir Jama'at.

**OR**

2. The account of my payments sent by you is incorrect. My payments towards Hissa Amad are not recorded fully. My total payments as shown by you are \_\_\_\_\_ whereas actually my total payments are \_\_\_\_\_. Detail of payments, along with receipt nos. of local Jama'at, is enclosed herewith. Please rectify accordingly. Furthermore, my total payment amounting to \_\_\_\_\_ includes an extra sum of \_\_\_\_\_ which is the payment of my past dues / which I have paid in excess intentionally.

a) Being regardful of the requirements of Taqwa, I verify that, by the grace of Allah, I have fully paid as per rules all the due Chanda Hissa Amad and Hissa Amad @ Chanda Aam on my total income as derived from different sources.

**OR**

b) Comparing due Hissa Amad payable by me with the statement of my payments (which is enclosed) a sum of \_\_\_\_\_ remains still due\*\*

Which I have now paid vide receipt no. \_\_\_\_\_ dated \_\_\_\_\_ / which I shall (*Insha Allah*) pay within \_\_\_\_\_ months and shall inform WAKIL-UL-MAL (II) through Amir Jama'at

\*\* Detail of Chanda remaining due

Hissa Amad @ Wasiyyat (1/10 or 1/\_\_\_\_) \_\_\_\_\_

Hissa Amad @ Chanda Aam (1/16) \_\_\_\_\_

(on Jaidad Income)

\_\_\_\_\_  
Total: \_\_\_\_\_

Yours Sincerely,

Signature of Musi: \_\_\_\_\_

Name of Musi: \_\_\_\_\_

Present: \_\_\_\_\_

Address \_\_\_\_\_

Permanent: \_\_\_\_\_

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

Date: \_\_\_\_\_

1. The institution of financial sacrifices of Jama'at Ahmadiyya is based on the golden principle of **مَارَرَقَاتُهُمْ** (out of what We have provided for them). It is imperative for us to uphold this principle vigorously and preserve its spirit. The foundation stone of Chanda (contribution) is 'Taqwa'. Therefore fear of Allah is always to be borne in mind while self-assessing one's true and actual income as well as when paying Chanda due on it.
2. 'INCOME' means all income of a Musi received by him from various sources. It is, therefore, necessary that, with full awareness, the income derived from each source is to be taken in to account and the amount of due Chanda Hissa Amad payable, as per rules, is to be determined. This form is to be filled-in only after this detailed assessment. Some of the sources of Income are enlisted hereunder for general guidance.
3. i) A Musi's income includes every kind of income. Anyhow, any allowance of an employed Musi, whose spending is not at his sole discretion, is exempt from inclusion into income. Similarly, Govt. dues, such as taxes, local rates, compulsory insurance etc., which are levied under Govt.'s order can be deducted from income.
- ii) Likewise, allowances for specified or particular expenses, e.g. Uniform allowance, educational allowance for children are exempt for the purposes of Chanda.
- iii) Likewise, provision allowances (T.A & D.A) for journeys to perform professional or official duties shall be considered to be exempt for inclusion into income. Anyhow, if there is some saving from provisional allowances, payment of Chanda on the savings is commendable.
- iv) Payment of house rent and miscellaneous expenses of similar nature are not allowed to be deducted from income for purposes of Chanda.
- v) All persons doing business are to pay Chanda on their net total Income which is to be determined by deducting from their gross income those expenses which are essentially required for the production or acquirement of income. It is not proper to pay Chanda just on the 'Drawings' from business, drawn to meet personal monthly expenses.

**SOURCES OF INCOME**

For general guidance some of the Sources of Income along with the prescribed rate of Chanda applicable on the income derived are enlisted herewith. Please go through these carefully, tick mark (✓) in the box of each source of your income and duly sign at the end. Jazakomullah.

Source of Income	Rate of Chanda	Box
1. Service (government or private sector) emoluments, pay, salary, perquisite, overtime allowance, coaching, tuition fees/assistantship, etc.	1/10 or at the rate of Wasiyyat	<input type="checkbox"/>
2. Labour wages, bonus, overtime allowance.	----do----	<input type="checkbox"/>
3. Business, trade & industry, real profit, dividend received on shares or certificates, etc.	----do----	<input type="checkbox"/>
4. Profession, Trade/Art, legal or medical practice, craftsmanship or application of any skill.	----do----	<input type="checkbox"/>
5. Lease-holding or contractor-ship, execute any work on contract.	----do----	<input type="checkbox"/>
6. Pocket money, money received to meet basic necessities and expenses from head of family/guardian/children, etc.	----do----	<input type="checkbox"/>
7. Present or gift in cash, monetary aid, subsidy, subsistence grant or allowance, prize, social welfare or unemployment allowance, etc.	----do----	<input type="checkbox"/>
8. Superannuation/retirement pension, commutation, gratuity, severance pay, old age pension, etc.	----do----	<input type="checkbox"/>
9. Land cultivation or farming, income from non-owned land cultivated by a Musi as tenant, contractor or lessee	----do----	<input type="checkbox"/>
10. Landlordship, income from Musi's self-owned estate or farm, whether cultivated by self or through tenant, contractor or lessee.	1/16	<input type="checkbox"/>
11. Landlordship, income from self-owned property ( <i>Jaidad</i> ) like factory or workshop/house leased out on rent or lease.	----do----	<input type="checkbox"/>
12. Student stipend or scholarship to meet educational expenses. Such a student will ascertain an appropriate amount in accord with his living standard and condition after discussing with Jama'at and pay its 1/10 as Chanda. (I am studying in class ____ or Form/Course. Its term or period is _____)	1/10	<input type="checkbox"/>

Signature of Musi: \_\_\_\_\_

Date: \_\_\_\_\_