



GLOBAL CARE  
FOUNDATION



*Ide a*  
**Masjid**  
Allah's House for Allah's Servants

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With special thanks to

  
Maulana Abu Saleh  


  
Quaiser Khalid  


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# Foreword

*Abid Ahmad Kundalam*

*Every moment of human life is a trust from Allah, the Lord of Majesty, and it is incumbent upon every individual to safeguard it, with each person being accountable for it on the Day of Judgment. Among these moments, the time of youth is considered the most precious and invaluable, as it is a period when all the organs of the body are strong and robust, filled with vitality and energy. The senses remain sound and healthy. Therefore, Islam emphasizes the care and proper utilization of these moments in comparison to others.*

*To make these moments useful and productive, Islamic teachings highlight the importance of youth and its proper use in various sayings. A saying goes, 'Consider your life as a blessing before death. Consider your youth as a blessing before old age.' (Sahih al-Jami' 1077) Another narration emphasizes that on the Day of Judgment, a person's feet will not move from their place until they are asked about five things: (1) How they spent their life, (2) How they utilized their youth, and (3-5) questions about their wealth. (Sunan at-Tirmidhi 2416)*

*Reflecting on these hadiths underscores the significance of youth and young people. These moments are crucial not only because they shape an individual's entire life but also because, after old age, the specificity of youth is separately mentioned. Both of these narrations highlight the importance of youth and young individuals for a community. Why is this so? Because the youth are the precious assets of a community. Indeed, the progress and development of a country and its people depend on the new generation, as they play a pivotal role in the advancement and prosperity of the community.*

*Therefore, based on this foundation, each one of us attaches hopes to our youth, eagerly anticipating the fruition of their best capabilities. These young individuals, the new generation, are expected to lift the community and the community from degradation*

*and decline to the pinnacle of progress. Everyone waits with eagerness, hoping that our young compatriots will lead happy and dignified lives, excelling in every field.*

*However, sadly, my eleven years of experience and observation in the legal aid field have revealed a grim reality, shaking the foundations of the community's hopes. Whenever I visit prisons for counseling, I encounter heart-wrenching and distressing scenes. The majority of prisoners are Muslim youth, and their association with immorality, indecency, distance from Islam and ethics is evident. Even when conducting tours for research and analysis purposes, the criminal activity in Muslim regions is prominently visible.*

*The majority of our youth are plagued by carelessness, aimlessness, cowardice, and drug addiction, causing them to forget their life's purpose. When discussing this issue with the elders and those who possess wisdom, they also express deep concern and restlessness. But what is the solution? This question troubles everyone. Some have lost hope and courage, becoming so despondent that they say, 'They cannot be reformed now. It's too late.' This defeatist attitude is not the right solution.*

*We have seen individuals persevering through setbacks, overcoming obstacles, and rising above the quagmire of destruction, ultimately trapping themselves and society. However, this is not a suitable solution.*

*Fard qaim rabt-e-millat se hai, tanha kuch nahin  
Mauj hai darya mein, beirun-e-darya kuch nahin*



*If we are truly thoughtful and sincere, InshaAllah, our hard work will bear fruit, provided that we adopt the Prophetic approach. In my experience of eleven years, I have observed that our youth possess not only abilities but also ample capabilities. They are capable individuals; however, the lack of proper guidance, Islamic upbringing, and a pure environment has led them astray. Therefore, it is the moral, social, and religious responsibility of every conscientious and forward-thinking individual in the community and society to make efforts to rehabilitate those young people who are in prisons due to their mistakes or conspiracies.*

*Especially in Muslim regions, concerted efforts should be made for counseling programs. Seek the assistance of experts in this field, and establish its center in the mosques of your area. Mosques play a significant role in the construction and progress of the community and community. In this booklet, a framework is presented on how to make mosques more beneficial for the country, society, community, and humanity. How can every individual benefit fully from mosques? This guide outlines a plan on how to make mosques more useful for the welfare of all.*

*I request all esteemed readers to remove the lens of sectarianism for the sake of Allah. While discussing the matters of your respective schools of thought is acceptable at any time, now is the time to come together with a burning passion to understand and find solutions to the issues facing the Muslim Ummah.*

*Ek ho jaayein to ban sakte hain Khursheed-e-Mubeen  
Warna in bikhre hue taaron se kya baat bane*

*I pray to Allah, the Lord of all worlds, that He makes this booklet a means for the reformation of the Ummah, brings success and prosperity to it. May He make our mosques exemplary, well-organized, and centers of cooperation, accepting the efforts of all those who strive. Ameen.*



**In the words of "Azad," A champion of social service:**

“ *Some people, as soon as the morning breaks, head towards the city. They visit the sick, cook food for the weak and disabled, bring groceries from the market for widows. If they see two people fighting, they would plead to make peace between them. If the people refused, they would say, "Kill us, but make amends and reconcile with each other.* ”

(Excerpt from Maulana Abul Kalam Azad, p. 64)





**GLOBAL CARE  
FOUNDATION**

## Introduction

*Global Care Foundation is a well-known registered organization in the city with a long-standing history. Its primary objective is to swiftly curb the rising crimes in society. To achieve this goal, the organization engages in five types of activities.*

### **Release and Rehabilitation of Non-habitual Offenders/Criminals in Prisons:**

*There are many non-habitual offenders or criminals imprisoned who are trapped without any crime. Some have been arrested for minor and ordinary crimes for the first time and have been imprisoned for months or even years. Among them are those for whom the court has approved bail but the poverty in their families is to the extent that they cannot afford the bail amount. As a result, despite having bail, they continue to live their precious lives in prisons. Outside, their elderly parents, helpless, and their wives, children, and friends spend the remaining days of their lives in misery.*

*Therefore, the organization visits such prisoners in jail, gathers their details, conducts investigations, and, after thorough research, provides the necessary assistance for their release from prison. Alhamdulillah, in the past few years, the organization has achieved success in releasing and rehabilitating hundreds of such prisoners.*

### **Providing Free Legal Advice and Assistance to the Public through Legal Aid Clinics:**

*The current state of ignorance and dishonesty in our society is extremely lamentable. Today, people from our own community are particularly visible in courts, legal*

*chambers, and police stations. Many lawyers, whether government or non-government officials, take advantage of the ignorance of the common people. They extort large sums of money under the guise of fees or charges. Sometimes, the dignities of the poor families are also looted. It is regrettable that day by day, the entire society is getting engulfed in new challenges at a rapid pace. Therefore, considering the difficulties faced by the public, the establishment of Legal Aid Clinics has been initiated. Under this clinic, a team of expert lawyers sits in various areas of Mumbai, including CSMT, Govandi, etc., on a weekly basis. Here, people facing various problems and those in need come to obtain legal information. They seek in-depth legal assistance regarding their cases and lawsuits, or they seek mediation on domestic disputes. Our reputable and expert team of lawyers, Alhamdulillah, understands and actively engages in all forms of collaboration, especially benefiting from government schemes for legal aid.*

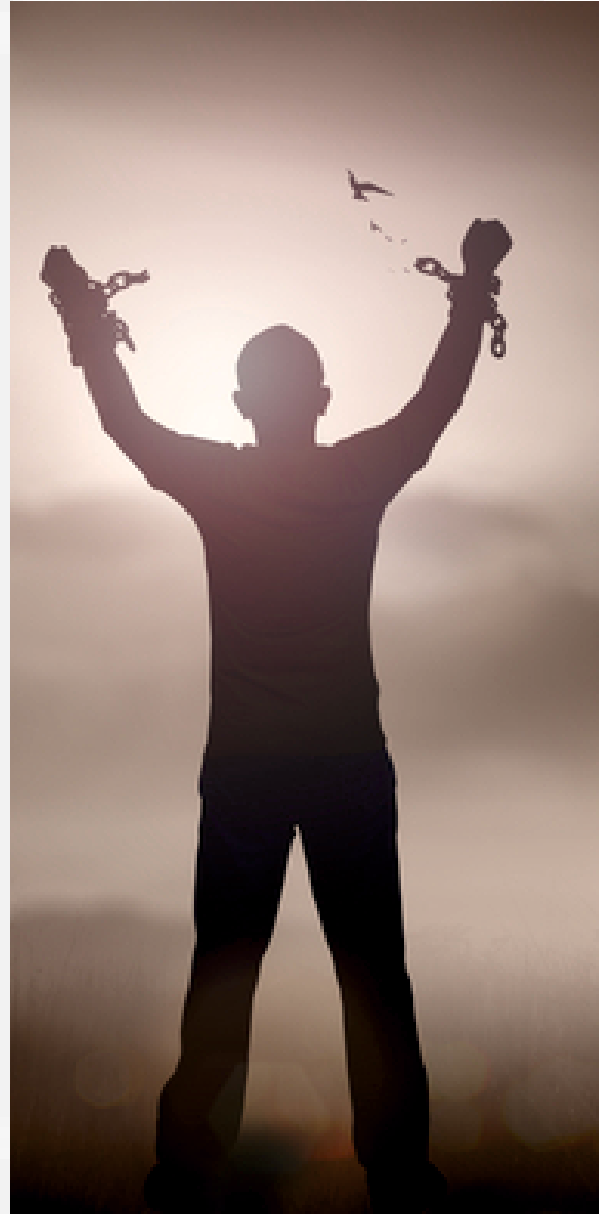


### **Legal Awareness Campaign:**

*It is no longer a hidden fact that there is a lack of legal awareness in our society. People are unaware of the law. How can they help others when they themselves frequently fall into various troubles? How can they contribute to building other people's homes when they often cannot prevent their own homes from falling apart and scattering? Therefore, to raise legal awareness among people, workshops are organized as per the need and opportunity. By the grace of Allah, a large section of society greatly benefits from these initiatives.*

### **Paralegal Training Program:**

*In every society, there are some noble individuals or groups who cannot bear to see others in distress and pain. They are deeply moved by the suffering of people and are driven by a desire to help, support, and promote their welfare. However, these individuals often lack experience and are unfamiliar with effective ways of working. They are unaware of government schemes and do not have proper knowledge of governmental and non-governmental welfare organizations (NGOs) that can ease their efforts. These organizations often provide services for free or at a low cost and can complete their tasks efficiently. As a result, these individuals often have to run around a lot, and large sums of money from the collected zakat and charity funds are spent.*





*Unfortunately, the needy and distressed do not benefit as much as they should. What's even more disheartening is when these well-intentioned individuals or groups, in their eagerness to help, find themselves in legal trouble due to negligence regarding legal aspects. To address these issues, the organization regularly holds "Paralegal Training Programs" for youth and students who are passionate about serving others. In these programs, experts guide participants on the essential points to keep in mind while engaging in welfare work, how to navigate legal proceedings, and which documents to use and where. The goal is to equip them with a working style that keeps them protected from any potential difficulties.*

### ***1<sup>st</sup> In-House Deaddiction Counselling and Therapy Center for Juveniles:***



*One of the biggest and most fundamental causes of crime is substance abuse. A significant portion of our society is deeply addicted to drugs. When we spoke with the authorities at Dongri Children's Home, they informed us that the majority of the children who come there after committing crimes are struggling with addiction. Their lives are being ruined. Something must be done to free them from addiction and save their lives. With this reality in mind, we have launched an institution called Parhez for drug rehabilitation in Dongri Children's Home, in collaboration with the Bombay High Court, Children's Aid Society, and Vishwas Trust.*

### ***What Can You Do with Us?***

*If you know of any family with a member incarcerated and in need of assistance for bail, please contact us. If you wish to organize a legal aid or awareness program in your area, feel free to reach out to us. If you need advice for any charitable or welfare work in your area, consult with our experts and esteemed members.*

## The Significance of Mosques

*The importance of mosques in Islamic society is akin to the role of the heart in the human body or the foundation in any structure. It serves as the center for the construction, organization, education, culture, and care of society. It is the place from where the chain of teaching, propagation, understanding, and explanation of Allah's religion continues. Mosques are not only a sanctuary for truth and justice but also a center for the manifestation of justice. The progress and organization of the Ummah emerge from here. During the time of the Prophet ﷺ and the Khulafa e Rashideen, this remained the center for intellectual and practical decision-making for the Ummah's present challenges.*

*It is the complete center for peace and the expression of high morals and Islamic values. If we study Islamic history, it becomes evident that mosques have always been the center of leadership for the Ummah. The foundation of Islamic society is based*

*on practical aspects, such as establishing prayers and giving Zakat, and the practical manifestation of these aspects finds its greatest expression in mosques. This is the place where Friday prayers are conducted, and the representative of the Ummah, the Imam, presents timely guidance to the Ummah on religious, ethical, political, social, and economic issues. He encourages them towards the highest moral values and good deeds, warns them against moral degradation, imbalance, and ethical evils.*

*Mosques are the fortress of serving humanity. The importance of mosques can also be estimated from the fact that when the Prophet ﷺ migrated to Madinah, the first structure he built was the Quba Mosque, and the first Jumu'ah prayer was performed there. Even after reaching Madinah, the foundation of the Prophet's Mosque ﷺ was laid before the construction of his own house. It became the center for all individual and social matters.*

*In conclusion, mosques are the cornerstone of Islamic society, serving as a center for worship, education, guidance, and community organization. They play a crucial role in fostering unity, moral values, and societal well-being, making them an integral part of the Islamic way of life.*

*Alhamdulillah, we have thousands and millions of mosques at our disposal. In every locality, from small neighborhood mosques to grand congregational mosques, we find a variety of them. When we assess their overall coverage, we realize the vastness of the spaces available to us and question how effectively we are utilizing this entire area.*

*The reality is that the Prophet's Mosque ﷺ serves as a perpetual symbol of light and a practical example of the Prophet's way for the*

*entire Muslim Ummah until the Day of Judgment. In light of this perspective, let us evaluate the affairs taking place in our society's mosques and observe whether we are transforming them into centers and hubs for worship, education, upbringing, and community service, or if we are, unfortunately, artificially sanctifying them without realizing the true benefits and fruits for both Muslim society and the entire human brotherhood.*

*The external construction, decoration, and cleanliness are commendable, showcasing dedicated efforts. However, there is very little attention given to turning them into a higher and exemplary model of movement, action, and a reference point for moral conduct, similar to the Prophet's Mosque ﷺ.*

Note: Some topics and content in this booklet have been derived from other books. We are grateful and indebted to all the contributors.

## Role of the Exemplary Mosque: Masjid Nabawi (The Prophet's Mosque)

### Center for Education and Training



*Masjid Nabawi was the first residential university established by the Prophet Muhammad ﷺ. It served as a comprehensive educational institution for seekers of knowledge. The residents of Madinah, due to their extraordinary generosity, would often bring bunches of dates as gifts when the date harvest was ready. These dates would be hung inside Masjid Nabawi, and if any of them fell, the students of knowledge, particularly those who were financially struggling, would collect them. When Hazrat Mu'adh bin Jabal, due to his extreme generosity, became financially constrained, he had to sell his property to repay a debt. Even he was provided accommodation in the Nabawi educational institution.*

*At times, the students of the Prophetic School would receive arrangements for meals, sometimes from the Prophet's ﷺ household and other times from other companions. Narrations mention that once Hazrat Sa'd bin Abada invited 80 individuals from Ashab-e-Suffa to a meal.*

*Students of the Prophetic School were required to engage in military duties alongside their educational and training responsibilities. For instance, at times, there was a need to participate in military expeditions against a particular tribe. When issues related to punishing enemies or seeking retribution arose, these students would be seen at the forefront.*

*From this educational institution, prominent personalities were groomed, including renowned reasoner Abdullah bin Mas'ud, famous reciter Salim Mawla Ibn Huzafa, distinguished hadith scholar Abdullah bin Umar, renowned ascetic Abu Dhar Ghifari, Suhayb al-Rumi, Salman al-Farsi, Abu al-Darda, Hazrat Ibn Umm Maktum, Bilal (r.a) the muezzin of the Prophet, the one cleansed by the angels Hanzala, conqueror of Iraq Saad bin Abi Waqas, conqueror of Armenia Hudhayfah ibn al-Yaman, and others.*

“Try to ensure that the muezzin in the mosque has a good voice and that the sound equipment is from a reputable company. The volume should be moderate, allowing people from all walks of life to feel calm and at ease upon hearing the call to prayer, rather than causing annoyance or anger.”



## Center of Justice



The process of establishing the mosque as a center for judiciary and justice started with the Prophet Muhammad ﷺ. He would make decisions in the mosque, and Muslims and non-Muslims from all over Madinah would bring their complex issues to him. Plaintiffs, defendants, witnesses, and other people would be present in the mosque, and their statements would be taken. The Prophet ﷺ, in his infinite mercy, would provide the best resolution and listen to the cases. In one sense, this was an open court where everyone could hear and see the proceedings.

The Prophet ﷺ made judicial decisions in the mosque, such as the case of Fatimah Makhzumiyah, where the theft was proven, and the punishment of cutting the hand was decreed, and the stoning punishment for adultery in the case of the Ghamidi woman. During the siege of the Banu Quraizah tribe, their leaders requested that the Prophet ﷺ send Abu Lubabah, a companion of the Prophet, to them so that he could advise and make a decision. When Abu Lubabah arrived, women and children started wailing and crying, and seeing their condition, he suggested that they should put down their weapons. However, he also made a gesture towards his throat, indicating that they would be killed. Immediately, he realized that such signaling against Allah and His Messenger ﷺ amounted to treason. Therefore, he tied himself to a pillar (column) in the mosque and vowed that only the Prophet ﷺ would untie him. Abu Lubabah remained tied to the column for six consecutive nights, after which his repentance was accepted and the Prophet ﷺ released him.



## Financial and Economic Affairs



Prophet Muhammad ﷺ had a customary practice that when any significant financial matter arose, he would resolve it through consultation in the mosque. When it was time for prayer, the Prophet Muhammad ﷺ would lead the congregation in prayer, and if it was not prayer time, he would announce "Al-Salatu Jami'ah" (the congregational prayer) to gather people in the mosque and the matter would be presented to them. One day, people from the Mudar tribe came to Prophet ﷺ in the afternoon, almost naked, wrapped in blankets or cloaks, with swords hanging from their necks. Upon witnessing their extreme poverty, Prophet's ﷺ expression changed. Prophet ﷺ went into the house and then came out, instructing Hazrat Bilal (may Allah be pleased with him) to call the Adhan. Bilal (may Allah be pleased with him) gave the call to prayer, followed by the Iqamah. Prophet ﷺ led the prayer, and afterward, addressed the congregation. He recited the first verse of Surah An-Nisa and the 18th verse of Surah Al-Hashr, then said, "Every person should give charity from his dinar, dirham, clothing, and the measure of dates or barley he possesses." People kept coming, and heaps of food and clothing accumulated. Upon seeing this, the face of the Messenger of Allah ﷺ shone like the sun. Prophet ﷺ arranged full assistance for



the Mudar tribe in their difficulties. Similarly, there is an incident involving an Ansari companion who came to ask Prophet ﷺ a question. Prophet ﷺ asked, "Do you not have anything in your house?" He replied, "Why not? We have a blanket in which we wrap ourselves, and some of it we spread beneath us. Also, there is a vessel in which we drink water." Prophet ﷺ said, "Bring both of those items to us." They went and brought both items. Prophet ﷺ took both of them in his hands and asked, "Who will buy these two items?" A person said, "I will buy both of them for one dirham." Then he ﷺ

repeated two or three times, "Who will give more than one dirham?" Finally, he ﷺ, through auction, sold both items for two dirhams. Then Prophet ﷺ advised the Ansari companion to buy a measure of wheat with one dirham and an axe with another dirham. After that, Prophet ﷺ took the axe, struck it on a piece of wood with his own hands, and said, "Go, cut wood, sell it, and come back after fifteen days." The Ansari companion went, did the work, and earned ten dirhams within fifteen days. Some dirhams were spent on buying cloth, and some were used to purchase grains. Prophet ﷺ explained to them that this work is better for them than asking questions. Commenting on this Hadith, financial experts (economics specialists) say that the foundation of today's microfinance is based on this Hadith. Encouraging an individual to make productive use of whatever savings they have, creating a source of income, providing guidance for it, and standing on one's own feet with modest savings and a meager capital are indeed the secrets of true success. It was also a common practice of the Prophet ﷺ to, after offering Salam in Fajr and Asr, turn towards the attendees, inquire about absent companions, learn about their needs, and strive to fulfill them by providing guidance. This way, Prophet Muhammad ﷺ actively participated in the economic well-being of the community.

## Reception of Guests and Delegations

A delegation of Christians from Najran came to serve under Prophet ﷺ guidance. Not only did Prophet ﷺ extend hospitality to them in the mosque, but he also granted permission to the members of this Christian delegation, totaling sixty individuals, to worship in their own way. Similarly, when the delegation from the tribe of Thaqif arrived, Prophet ﷺ not only hosted them as guests in the mosque but also set up a tent for them in the Prophet's Mosque and had several companions come forward to honor them.

Mughira bin Shu'bah (may Allah be pleased with him) requested to serve the tribe, and Prophet ﷺ responded that he did not hinder this service and honor but suggested a place where the tribe could listen to the Quran. Among the members of this delegation was their leader Ibn Abd Yalil, who, on the occasion of the Ta'if journey, behaved disrespectfully towards Prophet ﷺ. He incited the boys, servants, and slaves of the city to ridicule and mock Prophet ﷺ. They threw filth and pelted stones at ﷺ, causing blessed blood to flow

down from your forehead to his feet. According to Maulana Azad, Prophet ﷺ lodged those hard-hearted and hostile people, who were staunch enemies of Islam, in the mosque. The result was that the fortress of Ta'if, which could not be conquered by the Muslims through siege for forty days, was conquered within a few hours due to the the sublime character of Prophet Muhammad ﷺ, Islamic harmony, the establishment of the mosque, and the Islamic worship. Only love can melt the hardest heart, it cannot be done by holding a sword on the head. (Jame' al-Shawahid, p. 19)

## Dar al-Shifa (Hospital)



In the Masjid al-Nabawi, there was a military hospital established for the Mujahideen, where their treatment was provided. There were healing strips for the wounded. Hazrat Rufaidah (may Allah be pleased with her) was in charge of this work, and she used to treat the wounded. Once, for this purpose, a tent was also set up by Bani Ghifar. On the occasion of the Battle of Khandak (Trench), when Hazrat Saad bin Maaz (may Allah be pleased with him) suffered severe wounds, a tent was set up for him so that Prophet Muhammad ﷺ could personally attend to his care.



## Women and Children in the Mosque



During the time of Prophet Muhammad ﷺ, women used to come to the mosque for obligatory prayers. Even today, in Masjid al-Nabawi, there is a designated section called "Bab al-Nisa" from where women enter. Sometimes, after addressing the men, Prophet Muhammad ﷺ would specifically go to the area where women were and give them advice. It is mentioned in the books of seerah (biography) that during that time, women



generally used to perform Fajr, Maghrib, and Isha prayers in congregation in the mosque. Once, after a prayer, Prophet Muhammad ﷺ visited the women and encouraged them towards spending in the way of Allah. The women extended their hands towards their necks and ears, offering their jewelry to Bilal (may Allah be pleased with him). Children, in general, used to accompany women to the mosque. When the sounds of children crying were heard, Prophet Muhammad ﷺ would shorten the prayer. It is well-known that the grandchildren of the Prophet ﷺ, Hasan and Hussain (may Allah be pleased with them), would come to the mosque and sit in their grandfather's lap.

## Physical Training and Exercise



Alongside education, Prophet Muhammad ﷺ also organized the physical training of his companions in the mosque. Today, near the northern gate of Masjid al-Nabawi ﷺ, there is a mosque called "Masjid Sabaq," where Sabaq means participating in a competition. Prophet Muhammad ﷺ would stand on a raised platform, and when the riders on horses approached while racing, he would boost their morale in various ways, deciding himself who secured the first and second positions. The biographers have written that Prophet Muhammad ﷺ used to reward the first five arriving horses, in the form of dates and other things





## Literary and Recreational Activities

*At the pulpit of Masjid al-Nabawi ﷺ, where the Friday sermon and various other addresses by Prophet Muhammad ﷺ were a regular occurrence, literary gatherings for poetry and eloquence also took place. Companions such as Hassan bin Thabitؓ and other poets praised Allah, celebrated the Prophet's virtues, and narrated events from the Islamic and pre-Islamic eras through poetic expressions. These sessions were rich in literary taste. Detailed information about these gatherings can be found in Sahih al-Bukhari.*

*Once, Prophet Muhammad ﷺ demonstrated exercises and physical activities, including archery, to the Habshis in Masjid al-Nabawi ﷺ. Aisha Siddiqahؓ, in whose presence Prophet Muhammad ﷺ performed these activities, continued to watch until she became tired, after which she returned to her quarters.*

*In summary, during the Prophetic era, no individual in society remained disconnected from the mosques. The young and old, men and women, children, Muslims, and non-Muslims—all were connected to the mosques. Everyone benefited from the mosques, making them a central hub for social and communal life.*






بَلِّغِ الْعِلْمَ بِكَمَالِهِ

كَشَفِ الْإِنِّجِمَ بِجَمَالِهِ

حَمِّمْ حَسَنَاتِكَ بِصَالِهِ

صَلِّ عَلَى عَلِيِّهِ وَآلِهِ  
عَفْوَ ١٤٢١



The need to transform  
our mosques into  
"Centers of Community  
Service" modeled after  
Masjid al-Nabawi ﷺ

*The summary of some important activities in Masjid al-Nabawi ﷺ has been presented briefly above so that we can compare them with our mosques and see how much difference exists. Currently, our mosques are primarily designated for specific forms of worship, leaving much to be desired in terms of serving the community. The broader society, unfortunately, is deprived of benefiting from them.*

*The maximum number of them are managed as schools for both morning and evening sessions, and besides prayer times, they are either closed or no benefit is derived from them.*

*It is time to establish mosques as centers of community service, not just spending millions or billions on their external construction, interior and exterior design, and decoration, including the minarets. Like the model of Masjid Nabawi, assign the status of a community center to mosques and revive the active and dynamic role of mosques as it was during the time of Prophet Muhammad ﷺ and the Khulafa e Rashideen and thereby launch a systematic campaign for this purpose.*

*In the light of studying Islamic history from the 7th century CE to the present 21st century, there is an urgent need to establish mosques as centers for the following intellectual, practical, and ethical values until the 21st century.*

## Center for Education and Training

*Mosques should encompass elements of religious, ethical, organizational, and worldly sciences in their educational programs. As individuals holding the highest moral values are more likely to pass the test of the Hereafter with the hope of Allah's forgiveness, the general observation in society also indicates the need to establish firm economic foundations to maintain justice and righteousness in this world. Therefore, alongside religious education, modern education in mosques has become an urgent need of the time. It is a precious asset for Muslim societies, but unfortunately, it is underutilized. The recklessness in our society and the ignorance of legal values are not only signs of our moral bankruptcy, but they also do not allow us to be respected in the eyes of other citizens of the country but also discourages us from being viewed with respect by other citizens in our country. Authorities, due to the reprehensible actions of a few less-educated individuals, often start perceiving the entire community as the same because they generally encounter their previous encounters with less-educated individuals. Hence, by resuming the cycle of education and upbringing, we need to re-establish mosques as centers of high educational and ethical values. Continuing*

*this chain of education and serving society might be the best goal to set at this time.*

*Our repeated teachings in the Quran emphasize fulfilling the promises made, and it is on this basis that the foundation of this nation was laid. By isolating the Children of Israel from their favored status due to their breach of this covenant, the divine decision to grant success to the descendants of Ismael was essentially based on the protection of this covenant. Being part of this covenant means that in the country where we reside, we are bound by its constitution and laws. In other words, upholding the laws of that place becomes our fundamental ethical obligation.*



## Promoting Religious Teachings

*Mosques serve as fundamental centers for the promotion and dissemination of Islamic teachings. For this purpose, Allah has commanded His Prophet Muhammad ﷺ to recite the Quran, and the Quran has been identified as the sole means of conveying these teachings to the general public. It was a common practice of the Messenger of Allah ﷺ that whenever someone came to learn about the religion, he would, according to the need, recite a relevant portion of the Quran to deliver Allah's message to them. In the propagation of Islam, there is no prescribed method other than the recitation of the Quran and the sayings of the Prophet Muhammad ﷺ. However, if a person becomes inclined towards the religion and still has some difficulties or*

*questions in mind, then there is a tradition to address these issues using appropriate words and expressions, while adhering to the limits of conveying essential religious matters. In the present era, we can fulfill this responsibility by reciting the Quran along with its accurate translation and allowing people to hear it. This not only helps in avoiding ideological and sectarian conflicts but also ensures the fulfillment of the fundamental teachings and promotion of the religion.*



## Justice Center

*In Muslim societies, addressing legal, social, political, and oppressive matters among people, where legal resolution is possible, was a key function of mosques during the covenant of the Prophet and the era of the Khulafa e Rashideen. Subsequently, a separate judicial system was established, and today, our country's courts serve as institutions where legal issues are resolved. Even now, mosques remain highly suitable institutions for guidance and consultation in religious matters. The proper use of these centers can help us navigate through various legal complexities.*



## Counseling Center

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*Instead of seeking advice from a specific individual's home or office, mosques can serve as a center for counseling to address the current issues and challenges facing the community. This approach not only allows the general public to participate but also ensures transparency and confidence in the decisions made.*

*This approach can also instill transparency and confidence in the decisions made, as well as prevent unnecessary extravagance and irrational spending related to essential religious matters, such as marriage ceremonies and weddings, taking place in mosques. Through this approach, the extravagance by a few people from the community can not only save unnecessary expenses but also redirect those resources to help individuals in need. This can effectively address social problems arising from unnecessary and extravagant practices in these ceremonies.*



## Establishment of Bait-ul-Mal (Public Treasury) Centers

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*In Islamic society, the payment of Zakat is obligatory for individuals meeting a certain financial threshold. Salah (prayer) and Zakat form the practical foundation of Islamic acts. By organizing the Bait-ul-Mal system in these places of worship, and actively working to address societal issues through its utilization, many of our problems can be automatically resolved. This includes matters related to education, employment, public health, cleanliness, stability, assistance to the needy, and more. For these issues, there will be no need for us to seek assistance from others if we effectively extend our*

*hands through the Bait-ul-Mal system.*

*In the present era, where mosques are utilized for only two to three hours per day, there is a pressing need to transform mosques into exemplary institutions in light of the presented situations and circumstances.*

*There is an urgent need to transform mosques into dynamic centers for the organization of the Muslim community. In comparison to other sections of society, our nation lags behind in the race for progress. To awaken it from the*

*slumber of backwardness, there is a need to turn this pre-dawn dream into reality.*

*We have a multitude of mosques adorned with majestic and grand items, and various kinds of modern amenities are available. Therefore, by utilizing these mosques as places for prayers, with minimal expenses and time, we can immediately transform them into active centers to meet the demands of the new era. This will not only generate interest among the people, especially the youth, in matters related to religion but may also foster a generation that, while following their faith, can succeed in worldly pursuits.*







*One or two trustees should take special responsibility for overseeing this project and ensure its smooth execution. They should actively collaborate with the imam and work together to advance the project. Continuous motivation and encouragement of the workforce should also be maintained to keep them engaged and enthusiastic about their work.*

*Maintain a profound focus on all tasks, ensuring that every aspect aligns with Islamic principles. Provide comprehensive religious guidance to ensure that no non-Islamic activities are initiated at any stage of the project. Continuously encourage and motivate people to actively participate in the project, keeping their spirits high.*

*Formulate groups comprising educated individuals from different fields, each taking responsibility for the excellence and efficiency of their respective sectors.*

*For those skilled in a specific profession, how can progress be achieved in their field? Pay special attention to this matter. Work closely with the youth team, consult with the Imam and Trustee, and keep them informed about the details of the work.*

*The first responsibility of the youth is to maintain communication with their elders/imam. Connect with specialists in the field of interest and collaborate to showcase progress by forming a team in that particular field. Seek advice and guidance from Team of Professionals, the imam, and trustees in all matters and regularly present reports.*

## Our Problems and their Solution in Mosques

### Area Survey

*How many Muslims are there around the mosque? What is their condition? Who is facing difficulties? In which households there is poverty? Who are widows and orphans? We are unaware of all these things, yet we are trustees for the mosque in the area. Too bad!!*

*Therefore, all mosque authorities should conduct a comprehensive survey of all Muslims living within a radius of less than 500 meters from the mosque. This survey should include complete information about every household, distinguishing between genders (male and female), children, elderly, youth, healthy, sick, disabled, employed, unemployed, and educated individuals. Detailed forms should be filled out, and later, data entry should be done to prepare a report. This survey should be conducted every three years so that we have updated data. We will also analyze our work to see how many households have changed due to our efforts, how much effort has been made, and what should be the future course of action.*



Please scan the survey form.

### Team of Professionals

*In our area, there is a significant number of Muslim traders, doctors, lawyers, teachers, sports enthusiasts, and government officials. However, they are all scattered and disconnected from each other, which prevents the Ummah and the community from benefiting from their capabilities.*

*Therefore, it is necessary to connect them through mosques and form a strong team so that their skills can be effectively utilized for the welfare of the community. Make an effort to create teams in each field, comprising at least two individuals from both men and women, so that they can support each other, and work does not come to a halt when someone is busy.*

*Considering the reports from the area survey, organize a list of professionals and categorize them. Develop an action plan based on this list to determine which field requires more attention in the next six months. Then, create a task list and assign responsibilities to the youth and women wings. Accept responsibility for coordinating and working with them to ensure effective and timely completion of tasks. Keep a close eye on the quality and efficiency of the work.*

## Youth Wing

*It is a bitter truth that our mosques lack activities for the youth today. The mosque authorities are also to blame for neglecting them.*

*We have overlooked the youth in the area as if they are not part of our community. When we did not embrace them, did not connect them to the mosques, they too did not stay behind in expressing discontent with us. Soon enough, they started being misused against us.*

## There are two types of youth in our community

### First Type

*The first type comprises young individuals who are completely unaware of social welfare, national development, and progress. They lead a carefree and ignorant life, oblivious to the importance of modesty and dignity of the nation's daughters, the respect and reverence for parents, and the dignity and honor of elders.*

*They have made sleeping until midday, indulging in theft at night, wandering in hotels, alleys, and along the seashore their*

*daily routine. They take pride in squandering their fathers' hard-earned money on activities such as gambling, drug abuse, and indulging in shameful pursuits like all-night bike racing. They return in the morning with a load of sins on their shoulders, carrying the burden back home until they set out again. While at home, they continually disturb and distress their parents and siblings, leaving the entire household anxious and troubled. The peace and tranquility of every family member are constantly robbed.*

## Second Type

*The second type comprises young individuals who feel the pain of the nation. They are concerned about the welfare and prosperity of the nation. They possess enthusiasm, determination, and dedication but lack experience in practical endeavors. Due to the unavailability of the right platform, they end up wasting their energy and strength. Despite their efforts to make a difference by establishing small NGOs and committees in their respective areas, the lack of proper guidance and effective leadership results in all their hard work being in vain.*

*Their lack of experience or forgetfulness sometimes leads to underserving individuals benefiting less, and the undeserving gaining more from their efforts. Consequently, the rights of the deserving are compromised. At times, these youth fall into the hands of the wrong political figures or groups who initially use them for a small amount and later coerce them into supporting wrong projects. Eventually, they are forced to seek donations from people under the pretext of beneficial youth programs and initiatives.*

*Isn't it our responsibility to provide them with the right platform and utilize their valuable energy for the welfare and prosperity of the nation? Shouldn't we empower them voluntarily? We can set targets for them every three or six months, demanding reports on their progress. Undoubtedly, this is our responsibility.*

## Solution (Procedure)

*Recognizing our responsibility, a Youth Wing should be established to oversee the management of mosques. In this committee, various departments (educational, health and wellness, economic, environmental, etc.) should be formed, and responsibilities for these different areas should be assigned to the youth to encourage better work. Efforts should be made to have 5 to 10 young individuals in each department. One of them should be appointed as the head, and the head of the respective department in the leadership of the Team of Professionals should be a contact person.*

*For instance, if a team works in the health sector, the leaders of the Team of Professionals in the health department could be doctors. The head of the health department will report to their leader. This way, each member in the Youth Wing will have their own team according to their expertise. Whenever there is an arrangement of a significant event, all committee members will*

*work together collaboratively.*

*The same team will carry out the survey in the area and prepare a report with the assistance of the members of the Team of Professionals*

## Ladies Wing

*This era is marked by significant challenges, especially as the lack of interaction with mosques, educational lessons, and religious guidance has led our women, particularly young girls, to various destructive temptations. Despite having aspirations for them to become highly educated doctors, teachers, nurses, etc., which is their right, we have not provided them with any platform to showcase their righteous upbringing, skills, and abilities like other professions. As a result, they become ornaments on others platforms. The outcome is that a significant portion of them, due to their naivety, becomes a cause for our disrepute rather than standing up for our ideals. Those individuals, who thrive on societal turmoil and are of unsound character, use their religion, faith, and honor as mere claims. The situation has become so delicate that some of them, under the influence of their own misguidance, not only tarnish their own reputation but also escape the society altogether, even abandoning the Islamic faith, getting married to others, and causing significant distress..*

## Solution

*Similar to the Youth Wing responsible for mosque management, a Ladies Wing should be established for the supervision of women in mosques. Just like the Youth Wing, this Ladies Wing should be divided into various departments (educational, health and well-being, economic, environmental, etc.) following the model of the Youth Wing, and women should be assigned responsibilities and roles accordingly. They should be provided with specialized training to address issues related to women more effectively. Set a target for three to six months, and complete reporting for all departments should also be conducted.*

## Self-Evaluation and Spiritual Purification

*While considering the effectiveness of the Youth Wing and Ladies Wing, it is essential to annually select new leaders to provide everyone with the opportunity to showcase their abilities. The most crucial aspect is to focus on their religious upbringing, and regular sessions for spiritual purification should be organized on a weekly or monthly basis. These sessions should include religious lessons and discussions, aiming to enhance their spiritual understanding. Moreover, rewards should be provided to boost their morale.*





## Darul Qaza /Counseling Center

*Today, Muslims have come to view police stations and courtrooms as accessible solutions for resolving issues within family relationships, such as disputes between spouses, siblings, parents and children, as well as familial and social conflicts. These places, where considerable money is often spent, become the unfortunate arenas for listening to foul language and experiencing disgraceful behavior. Enduring insults and dishonor become a necessity. Consequently, Muslims also become a source of defamation for Islam.*

*This situation is, to some extent, inevitable because they do not find any alternative for resolving their disputes, differences, and issues. Therefore, if a counseling center is established in the area, it can easily save the community from embarrassment. Moreover, it would alleviate the burden on government institutions to a considerable extent.*

### Concept

*Before the Prophethood of Muhammad ﷺ, especially in the Arab lands, there was widespread chaos and devastation. Everywhere, oppression, barbarity, murder, and plunder were rampant, and the markets were thriving with turmoil and corruption. The entire nation was in disarray, broken and shattered.*

*Within a few years of the Prophet Muhammad's ﷺ prophethood, he transformed the minds of these people and counseled them in such a way that those who were previously corrupt became the best minds and counselors for reforming and advising others in difficult times.*

## Initiation of the Process:

*Allocate a room, office, or shop connected to each Jama Masjid in the area for this purpose. Initially, work should be carried out for only two days a week. Every three days, gather the compiled issues, and based on convenience, present their solutions and resolutions on an assigned day. The types of problems should be already known. However, if any emergency arises that requires immediate attention, an emergency meeting can be convened to address it promptly.*

## Members

*During the clarification of each issue, besides the two parties involved, ensure the presence of at least three individuals:*

- 1. An authentic knowledge bearing and forward-thinking religious scholar who can provide Sharia guidance for resolving the issue.*
- 2. An intelligent and responsible individual from the mosque or a social worker in the area who is familiar with government schemes and can shed light on them when needed.*
- 3. An experienced lawyer who can understand legal complexities, explain the advantages of settling disputes amicably, and highlight the difficulties that the parties may face if the matter reaches the police station and court along with identification of the challenging aspects through which the parties will have to go.*
- 4. If by chance there is a familial issue involving a close relative of a panel member, exclude that member from the case to ensure a fair and unbiased decision.*

## Types of Issues

*Efforts should be made to resolve issues of the following nature in the counseling center:*

- 1. Muslim Family Issues:** *Intra-family problems and domestic disputes involving spouses, in-laws, and extended family members.*
- 2. Neighbor-Related Problems:** *Such as disputes over cleanliness in alleys, neighborhood cleanliness, water and electricity issues, etc., which, if not resolved on time, can escalate into major conflicts.*
- 3. Inheritance Matters:** *Create an environment in society where a person's inheritance is distributed promptly upon their demise or a consensus is reached on the distribution plan among heirs. Even if the matter arises, the counseling center should address it, as delaying the decision will make it more complicated over time.*
- 4. Illegal Activities in Society:** *Particularly in Muslim areas, closely monitor the spread of illegal activities (trafficking in intoxicating substances, adulteration in food and beverages, sexual exploitation, etc.) and take appropriate and effective measures, in collaboration with the rest of the team, to uproot it and ensure the protection of the new generation.*

## Record Keeping

*Every case's request should be documented in written form on paper, including detailed addresses, phone numbers of all individuals involved, and the nature of the issue. The date of registration in the register should also be noted. Subsequently, both teams should record the resolutions and clarifications made by the counseling center in the register. Complete satisfaction, or the expression of an intention to adopt alternative methods, should also be documented.*

## Confidentiality

*Islamic teachings emphasize the importance of privacy for every Muslim. Therefore, the issue of one party should be heard at a time. Refrain from discussing the problems of two or more teams simultaneously to ensure complete confidentiality and prevent sensitive information from being exposed to others. Maintain absolute confidentiality throughout the counseling process.*

## System of Bait-ul-Mal

*Managing the Bait-ul-Mal system becomes challenging when we lack accurate information about the conditions of the people. Whom to give, whom not to give, how much to spend in which manner, and ensuring transparency in the disbursement of Zakat and charity funds pose significant difficulties. Therefore, when conducting a survey of the area and utilizing our database to understand the demographics, the following tasks can be easily accomplished through the Bait-ul-Mal*

### *1. Establishing Laws for Income and Expenditure:*

*Firstly, formulate laws regarding income and expenditure, outlining how funds are to be acquired, the methods of income generation, and the percentage allocated for various expenditures. This should include provisions for emergency funds, specifying how much should be accumulated for unforeseen circumstances, and other related matters.*

### *2. Recording Funds from Different Sources:*

*Systematically record funds coming from various sources and provide the payer with a receipt for their contribution. Encourage people to obtain receipts, regardless of the amount, as some individuals may refuse to take a receipt based on sincerity. This precautionary measure can help avoid misunderstandings and accusations of mismanagement. Ensure that for every expense, there is a consensus among at least three responsible individuals, and their signatures are obtained. This will reassure the contributors that their money is being used in the right way.*

### *3. Provision of Monthly Rations for Impoverished and Needy Individuals:*

*Arrange for regular monthly provisions of rations for impoverished and vulnerable individuals, particularly those who are elderly or sick. While ensuring the preservation of their dignity, silently reach out to their homes. Through this discreet assistance, the deprived and needy individuals will be able to sustain themselves. Continuously monitor their situation, and if circumstances improve, consider discontinuing the assistance after informing them.*

### *4. Economic Empowerment for Healthy Impoverished Individuals:*

*For healthy individuals among the impoverished and destitute, initially provide them with a minimal supply of rations for a few days. However, for the sustainable improvement of their economic conditions, engage them in a small business. For instance, based on the specific needs of*

*their locality, consider starting a small shop or providing tools for skills such as electrical work, painting, plumbing, etc. Additionally, advertise their services on the mosque's notice board to connect them with potential clients and supporters among the mosque attendees and community members. This approach aims to empower them economically and enable them to progress.*

#### **5. Empowering Impoverished Widows with Skills:**

*For widows facing financial challenges but are in good health, provide them with means of income based on their skills and needs. Support those engaged in sewing, stitching, and embroidery by providing sewing machines. For individuals skilled in cooking, offer a tiffin service. Facilitate those looking for domestic work by providing references for household jobs in affluent households. Additionally, consider providing financial assistance for widows interested in taking courses such as Mehendi art or starting their own businesses in this field. This approach aims to empower them economically and enhance their skills for a sustainable livelihood.*

*Commence tuition classes and promote skill development initiatives, such as crafting homemade items, imitation jewelry making, etc. Facilitate the launch of these ventures through the Women's Wing and promote them to empower women to stand on their own feet and cover their expenses independently. Ensure that every need of the underprivileged in the community is met locally, providing opportunities for everyone to find work and minimizing unemployment in the area.*



## Microfinance



*Facilitate the arrangement of "Qarz-e-Hasna" (benevolent loans) for various transactions, aiming to boost trade more than employment. Utilize mosque revenue for loans, and determine the loan amount based on the mosque's financial capability. After providing the initial capital, establish an easy repayment mechanism aligned with the income generated. Seek advice from experienced individuals in the field to formulate suitable agreements for the loans. In case of urgent need, consider keeping collateral for the loan. If repayment becomes challenging, selling the collateral can be an option to recover the outstanding amount.*

### *Facilitation:*

*Arrange sessions at suitable local venues that promote a focus on halal earnings. Emphasize the blessings of adhering to the Shariah limits in trade. Introduce various trades, familiarize people with government schemes related to business, and provide an opportunity for all traders to meet, exchange ideas, and share experiences. Additionally, encourage business-oriented thinking among students so that the entire nation can progress shoulder to shoulder on the paths of development.*





عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ". فَقَالَ رَجُلٌ وَيَعْدِلَانِ قَالَ "نَعَمْ"

*Abu Sa'id Khudri (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) used to say, "O Allah! I seek refuge with You from disbelief and poverty." A man asked, "Are these two equal?" The Prophet (peace be upon him) replied, "Yes."*

(Sunan Nasai 5485)



## Fundraising

*Having funds is fundamental to efficiently completing any task. Mosques have various means of income, including contributions on Fridays, mosque donation boxes, monthly and annual memberships, Zakat, and Sadaqat, etc. However, for carrying out these tasks more effectively, additional funding is often required. Therefore, it is necessary to approach larger companies and corporate entities to work professionally rather than taking this work lightly. This will have a more significant impact, and for the team working on it, expenses for travel and meals during work should be covered from the mosque's account.*

*Those who dedicate their entire or half-day to this cause should be contracted and paid for their hard work. This will have the benefit of boosting the morale of those working since they also have homes and families to look after. If expenses arise, they will work harder with more determination, and another significant benefit is that they can be questioned about the work. Reports can also be requested from them. Reporting will be challenging with those who work for free. Please note that if good and meaningful work is happening, our nation will never face financial difficulties, Insha'Allah. Our community has plenty of money. However, due to not being invested in the right places, a lot of money is wasted and lost.*



## Procedure

- 1) *Prepare a comprehensive list of all the business owners in the entire region with the help of reputable Muslim traders. This list should include traders, shopkeepers, and individuals who are in good employment. Separate lists should be made for men and women.*
- 2) *As new projects commence, conduct meetings with all individuals involved. Brief everyone about the details of the project. Emphasize the positive and beneficial aspects of the project. Provide a detailed breakdown of the annual expenses for the project. Finally, appeal to everyone for financial cooperation in the project.*
- 3) *The team responsible for the project should ensure that every six months a detailed report is prepared. This report should cover the number of sessions conducted, the individuals benefited from the project, challenges faced during the work, and the future requirements.*
- 4) *After finalizing the report, it should be compiled into a booklet format. This booklet should then be distributed to all the generous contributors, ensuring that those who supported the project feel a heartfelt sense of satisfaction. It serves as a testament to them that their money has been spent in the right place, and it can also motivate non-contributors to participate.*
- 5) *Make efforts to distribute this booklet not only to the local philanthropists but also to individuals at the city and national levels. Observing the positive impact of the project, people from within and outside the region may contribute to your financial aid. Furthermore, your efforts might serve as an inspiration for others. It's also possible that others replicate similar initiatives in their areas. The continuous reward for your efforts will, Insha'Allah, extend beyond your immediate community.*
- 6) *Create posters summarizing the project's report and collaborate with social media to disseminate it. However, be cautious about the precision of the language used to ensure there is no room for misinterpretation or emotional manipulation. Have the content reviewed by scholars and legal experts to avoid any inaccuracies. By working in this manner, Insha'Allah, you won't face any shortage of funds.*

## Dignified Mosques and Destitute Imams



*The Prophet Muhammad ﷺ said, "Indeed, the scholars are the inheritors of the prophets," underscoring the significant responsibilities they bear. Scholars inherit the duty of the prophets: obtaining knowledge from Allah, reciting His words, disseminating His teachings, purifying themselves, and striving for the education and reform of the community. They serve as guardians of faith, praying and making supplications for the guidance and well-being of the people.*

*Imams and scholars dedicate their lives to learning and teaching religious knowledge, often sacrificing personal comfort for the spiritual upliftment of others. This commitment involves years of rigorous preparation—14 to 15 years—during which they endure financial hardships and often compromise on basic necessities. Despite having the potential to pursue prestigious professions, they choose the humble roles of leading prayers and delivering sermons for several reasons:*

- 1. This is a divine decree.*
- 2. Their love for Allah and His Messenger ﷺ is paramount.*
- 3. They are essential for safeguarding strong faith.*
- 4. They seek to guide all aspects of life and death according to Allah's pleasure, ensuring both worldly and Hereafter prosperity for the Ummah.*

*Have we shown gratitude for their noble sacrifices? Many Imams find themselves in dire financial situations, often worse than their own servants. They rely on public donations for food, medical expenses, and basic necessities worth 50,000 to 60,000 rupees, undermining their dignity. Their dependence on charity for survival reveals a tragic truth: the very individuals who should be respected as heirs of the prophets are often treated as subordinates by mosque trustees, who dictate their circumstances and limit their freedoms.*

*The fear of reprimand stifles their ability to discuss matters of the book and Sunnah freely, as dissent can lead to threats of expulsion from the mosque. These scholars manage their families on meager stipends, with some having their house rent covered by the mosque authorities. This treatment is not only regrettable but dehumanizing. It is crucial to ensure that scholars and Imams are treated with dignity and provided financial stability. When they are content and carefree, they can better fulfill their significant responsibilities and guide the community effectively, ensuring a thriving and spiritually enriched Ummah.*



## Solution

- 1. Set the initial salary for Imams at a minimum of 20,000 to 25,000 rupees, with an annual fixed increment of 5% to 10% to prevent ongoing salary debates.*
- 2. Provide Imams with essential religious and worldly books, along with newspapers and periodicals to stay updated on religious and contemporary issues. Access to a computer would facilitate online reading and research.*
- 3. Arrange housing for Imams and their families near the mosque instead of within mosque premises as bachelors. This will alleviate mental stress and enhance their ability to serve the community effectively.*
- 4. Allocate separate funds for the medical needs and education of Imams and their families, ensuring they have resources available in times of need and reducing dependence on others.*
- 5. Establish a committee consisting of mosque trustees, responsible individuals, and regular attendees to oversee the selection of new Imams, address concerns, and make collective decisions. This promotes transparency and prevents any single individual from having absolute authority.*
- 6. Allow scholars and Imams the freedom to choose the title and theme of their Friday sermons based on local issues and customs, guided by the teachings of the Quran and Sunnah. This empowers them to address community needs effectively and work toward moral upliftment.*

## Other Activities

*Establishing well-equipped libraries and reading rooms in mosques is essential for fostering knowledge among students and attendees, much like the environment in Masjid al-Nabawi ﷺ. In today's era, access to various sciences through audio, video, CDs, and computers is both easy and affordable. For instance, the City Jamia Masjid in Bangalore exemplifies commendable general education, technical training, and adult education.*

*Sports and recreation are vital in contemporary society; however, many available options promote indecent activities. Mosques should provide opportunities for permissible sports and gymnastics nearby. For the educational development of children, creating beneficial and ethical cartoons is essential. In countries like the United States, Canada, and Britain, mosques often function as Islamic centers, featuring underground playgrounds, organized sports, and small shops selling daily necessities and handicrafts.*

*Health and wellness are paramount, and mosques can offer first aid training, disaster management courses, diagnostic labs, and blood banks. Facilities for tests, X-rays, and CT scans, along with separate timings for men and women and qualified staff, can enhance community healthcare. Shifa (healing) houses and wound treatment facilities could also be established, reminiscent of practices during the time of Prophet Muhammad ﷺ.*

*While constructing rental shops around mosques for income generation is common, priority should be given to building hostels or rooms for boys and girls. This would provide a clean environment for students and enhance their educational experience. In Tiruchirappalli, a benefactor constructed a mosque that operates 24/7, allowing hundreds of students to study in a space-constrained environment. This initiative has produced many first-generation graduates, contributing positively to society.*

*At the governmental level, BPL (Below Poverty Line) cards are issued to assist those in need. Mosques can serve as centers to help the poor, disabled, and destitute obtain BPL cards, pensions, and ration cards. This initiative would ensure that government assistance reaches deserving individuals, benefiting both Muslims and non-Muslims, as seen in some regions of Gujarat.*



## Mosque Registration and Other Documents

*Most of our mosques are not registered, whether they are in villages or cities. Even if some are registered, their official documents are often not in order. When there is a sudden requirement by a government department to collect documents, responsible individuals start blaming each other, cursing and accusing one another, and try to shift their own mistakes onto others. When things don't work out, mosque funds are sometimes offered as bribes to government officials. The issue may be temporarily resolved, but the headache for the future remains. Mosque Registration and Other Documents According to the principles and regulations of the organization, elections do not take place on time. Despite their incompetence, some individuals manage to hold positions for many years, sometimes even when they are incapable. Subsequently, their coming generations become claimants to that position, just like they claim ownership of their ancestral property. Violating both religious and worldly principles and regulations is also a common occurrence.*

### Solution

- a) In today's date, the registration of the mosque and its proper documentation is extremely necessary. Firstly, we should know whether our mosque is registered, either with the Waqf Board or the Charity Commission.*
- b) After the establishment of the Waqf Board in 2005, all mosques, graveyards, and other properties designated as Waqf were handed over to the Waqf Board for supervision. The properties that were not part of Waqf were left under the jurisdiction of the Charity Commission.*
- c) Worship places are subject to the provisions of the Trusts Act. Check whether all the documents related to the mosque have been prepared in accordance with the law and are correct. Consult with a lawyer or an expert to verify, and if there are any discrepancies, rectify them promptly.*

4) Operate activities according to the bylaws provided. This includes conducting meetings on time and maintaining meeting minutes, organizing elections punctually with transparency, collecting annual accounts, etc.

## Documentation of the Masjid Premises

A. If the mosque premises fall under the jurisdiction of the Collector Municipal Corporation:

1. A photo ID of the location must be in the name of the trust.
2. The electricity bill should also be in the trust's name.
3. All documents must align with the registered address of the mosque; if not, file a Change Report.
4. Obtain documents for the location dated before 1995, registered with the Census.
5. Keep all location-related documents in 2 or 3 secure locations, ensuring they are attested for easy retrieval in unforeseen circumstances.

B. If your mosque is located on private land:

1. Register the trust's name on the property card and 7/12 land records.
2. Ensure timely payment of property assessments, corporation assessments, and water taxes.
3. Obtain approval from the town planning authority for any new construction or renovation.
4. Maintain comprehensive records of all mosque properties related to leasing, purchasing, renovating, etc., prepared carefully under expert supervision.

## Accounts and Audit

*The state of mosque accounts is critically poor, with years passing without audits or records of donations and expenses. There is no clarity on the mosque's property, income sources, or expenditures, leading to suspicion and misunderstandings. This lack of financial transparency can breed disputes and corruption within organizations and trusts. Even if financial transactions are honest, failure to maintain timely and accurate accounts undermines all efforts and leaves individuals under suspicion. Therefore, it is essential to assign accounting responsibilities to someone competent in this area.*

- 1.Accounts should be transparent and straightforward, allowing even those with limited knowledge to understand them easily.*
- 2.Each income source of the mosque should be documented separately and presented accurately.*
- 3.For every donation received, receipts must be issued according to Charity Commission and Income Tax regulations, detailing the accepted cash limits and conditions for cash and cheque donations.*
- 4.Maintain a comprehensive record of all contributors, including their full name, address, mobile number, and ID card.*
- 5.For every expenditure, regardless of size, efforts should be made to obtain a detailed bill, and an expenditure voucher should be prepared immediately to keep accounts clear.*
- 6.Create an accounts register that facilitates easy access and presentation of records whenever required.*

7. Strive to make most expenditures through cheques.

8. Conduct an annual audit of accounts and compile them at all necessary locations.

9. While chartered accountants may handle the accounting work, it is impractical to meet them frequently. A practical solution is to engage a local young person studying accounting to assist with the accounts weekly or as needed, collaborating with the mosque treasurer or administrator to streamline the process.

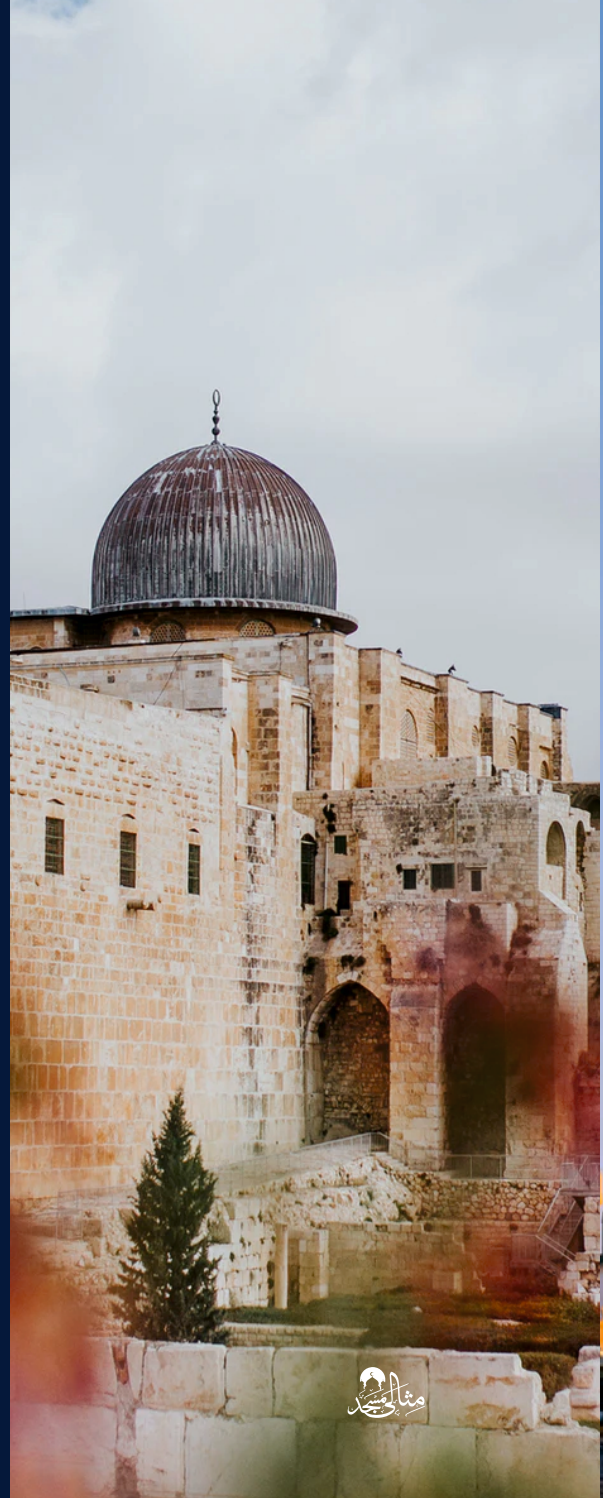


## The Last Word

*For the Muslim Ummah, especially in our country, there is an urgent need for revolutionary and dynamic changes in the work and activities of mosques, akin to the model of the Prophet's Mosque in Medina for the renaissance of Islamic ideals. The scholars and leaders of the nation need to give special and immediate attention to this matter so that our mosques become prominent like beautiful flowers in the vast ocean of polluted waters. A place where not only the worship of the Owner takes place but also the training of His servants, serving the entire creation with love and kindness.*

*These mosques should become centers where they can address the concerns of the oppressed, disabled, and marginalized in society. The reality is that if a few mosques follow the example of the Prophet's Mosque in these initiatives, the world will acknowledge its benefits and importance with its own eyes and will rejoice in it.*

*If these initiatives are implemented in the manner of the Prophet's noble practices, not only will there be a renaissance of the Muslim Ummah but it will also initiate an ongoing charity chain. A series that can benefit all of humanity, and deserving boundless rewards from the Almighty. Simultaneously, we can present Islam as a system of mercy and love as a practical testimony before the world.*









# Helplines Number

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National Commision For Women (ncw)	011-26942369, 26944754
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Senior Citizen Help Line	1253/ 14567
Anti Ragging Helpline	18001805522
Suicide Prevention Helpline	85265 65656
Aadhar Card	1947
Voter Id Card	1950 / 1800111950

# Useful Websites

Department Of Education <http://education.nic.in>

Maharashtra Police <http://www.mahapolice.gov.in>

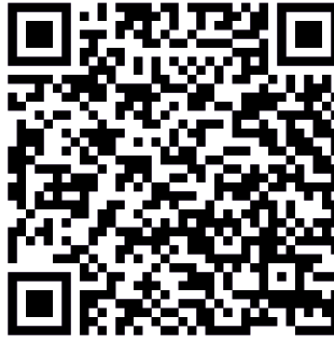
Aadhar Card <https://uidai.gov.in/>

Voter Id Card <https://www.nvsp.in/>

Study In India ( For Foreign Students ) <https://www.studyinindia.gov.in>

[Vikaspedia.in \( Development & Information \) http://www.vikaspedia.in](http://www.vikaspedia.in)

Centralized Pensioners Grievance Redress And Monitoring System  
<https://pensionersportal.gov.in/cpengrams.aspx>



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More Helplines And Links



View of the mosque from south





The mosque during the Ottoman Era, in the 19th century





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