

# INSTITUTION OF *MASJID* AND ITS ROLE IN SOCIAL CHANGE: CHALLENGES AND PROSPECTS

Dr. Hafiz Fazle Omer<sup>1</sup>  
Dr. Farhadullah<sup>2</sup>

<sup>1</sup>Visiting Lecturer, Khyber Medical University Institute of Medical Sciences, Kohat, KP, Pakistan

Email: [irfkust@gmail.com](mailto:irfkust@gmail.com)

<sup>2</sup>Assistant Professor, Kohat University of Science & Technology, Kohat, KP, Pakistan

**Accepted date:** 03-08-2019

**Published date:** 15-10-2019

**To cite this document:** Omer, H. F., & Farhadullah. (2019). Institution of *Masjid* and its Role in Social Change: Challenges and Prospects *Jurnal Penyelidikan Islam dan Kontemporari (JOIRC)*, 2(4), 1-12.

---

**Abstract:** *Masjid or mosque is the most important institution in the Islamic community. In the long civic and social life of Muslim ummah, the Masjid has played a central role in the spheres of educational, social, political and judicial; in addition to the place of worship (ibadah). The role of the Prophet's Mosque (Masjid Nabawi) is determined as a leading one in this regard. As the institution of Masjid has faced many changes in its long history, however, its impact over the life of Muslims can be realized, until now. It is a fact that, due to various reasons, the capacity, authority and position of Masjid could not be maintained. In the current paper, the role of Masjid will be discussed in the light of its bright history. Similarly, the challenges of modern era will be elaborated and suggestions will be presented to cope with these challenges.*

**Keywords:** *Masjid, Islamic Community, Worship, Social Change, Islamophobia, Management*

---

## Introduction

Religion may be termed as personal experience of an individual in the present day scenario; however, its organization and synthesis are dependent upon collective attitudes of humans. Historically, the man, throughout its long social life, has adopted worship of various gods and entities, hence, developed a large and diversified number of beliefs, doctrines and superstitions. Many sets of religious rituals and rites were implemented in addition to the establishment of places for worship under the respective beliefs. The present day researcher finds the influence and depiction of the specific beliefs in the construction, decoration, art, architecture and embellishment of these places. The man took extra care of these buildings through protection and renovation with the passage of time.

To appease his spiritual thirst and to get soothed his helpless emotions to the greater powers, the man used to visit worship places and sacrificial altars with diversified identities of temples, synagogues, churches, stupas and monasteries etc. Islam, being the true, divine and the very first religion of the world, introduced the “Masjid” which is denoted as “mosque” in the English.

After the advent of Islam, the Holy Prophet (PBUH) assured his companions about the influence and identity of religion over the complete span life covering all human activities. The significance of “the center” was underlined by him for the effective training, education and disciplining of the followers. This center is widely known as “masjid” which literally means “a place for prostration”. It is defined by *Almaany* website as;

المكان الذي أعد للصلاة فيه على الدوام<sup>1</sup>  
“it is a place which is prepared for the offering of prayers regularly”

The “Al-Monjid” Arabic dictionary defines this term as:

الموضع الذي يسجد فيه<sup>2</sup>  
“the place where prostration is performed”

According to another definition, which is very comprehensive, *Masjid* is defined as;

المسجد: هو مؤسسة دينية، إجتماعية، سياسية، تربوية، اقتصادية ويسمى حاليا ومجازا بدار العبادة لما أتى على دوره الريادي من تقلص. من المعروف عن المسجد هو إقامة الصلوات الخمس به بين الجماعة بالإضافة إلى صلاة الجمعة ولكن ما ورد هو أحد أدوار المسجد، وسمي مسجدا لأنه مكان للسجود لله، ويطلق على المسجد أيضا اسم جامع، وخاصة إذا كان كبيرا<sup>3</sup>

“*Masjid is a religious, social, political, educational and economical institution; nowadays, it stands for the place of worship because of contraction in its leading role. It is commonly known about Masjid that five time congregational prayers are offered daily in it, in addition to the Friday prayer. What is described that is the single role of masjid. It is called Masjid because it is the place of prostrations. Sometimes, Masjid is replaced with the term "جامع" especially when it is large and big sized*”

The Holy Prophet (PBUH) said;

جعلت لى الارض طهورا و مسجدا<sup>4</sup>  
“The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum”

<sup>1</sup> <https://www.almaany.com/ar/dict/ar-ar/%D8%A7%D9%84%D9%85%D8%B3%D8%AC%D8%AF/>

<sup>2</sup> Maloof, Lowiss, Al-Monjid, Mossasia Istisharat, Tehran, 2001, p.321

<sup>3</sup> <http://www.masaged.info/masged.php> retrieved July 10, 2019

<sup>4</sup> Al-Bukhari, Muhammad bin Ismail, Sahih Al-Bukhari, 335, Book No. 7, Hadith No. 2  
<https://sunnah.com/bukhari/7/2> retrieved July 16, 2019

In another hadith, the Holy Prophet (PBHU) has been quoted as:

”إِنَّ بُيُوتَ اللَّهِ فِي الْأَرْضِ الْمَسَاجِدُ، وَإِنَّ حَقًّا عَلَى اللَّهِ أَنْ يُكْرِمَ مَنْ زَارَهُ فِيهَا“

“Certainly, mosques/masajid are the houses of Almighty Allah on the earth, and, Allah will, surely, honor everyone who visits to meet Him in them”<sup>5</sup>

According to the compiler of the Encyclopedia of Islam, the term “*masjid*” was familiar to the Jews and was in use before the advent of Islam.<sup>6</sup> This word has been mentioned in the Holy Quran 21 times. The names of *Masjid Al-Haram* and *Masjid Al-Aqsa* have been stated particularly while apart from that, the term is used for the place of worship, generally. Additionally, the Holy Quran also described the worship places of other religions; it mentions:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْجَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا<sup>7</sup>

“Had Allah not been repelling some people by means of some others, the monasteries, the churches, the synagogues and the mosques where Allah’s name is abundantly recited would have been demolished”

During the life of Prophet Muhammad (PBUH) in Makkah, the Prophet (PBUH) used to visit *Masjid Al-Haram* (the oldest mosque on the earth) however, when he migrated to the city of Madina, his first activity was the construction of *Masjid Quba* in the suburbs of Madina. Afterwards, he along with his companions built another *Masjid* in Madina known as *Masjid Nabawi* (SAW). This *Masjid* played an important role in the social reform, preaching of Islam, administration of justice and education of the public.

### Significance of Masjid/Mosque

From the very beginning *Masjid* had great significance with the Prophet (PBHU) and his followers. Before, migration to Madina, he and his followers were deeply connected with the *Haram Al-Makki* i.e. *Masjid Al-Haram*, however they were not allowed by the infidels to pray openly in it. After migration to Madina, the Holy Prophet (PBHU) constructed two mosques, first at *Quba*, and, the second at *Madina*, being an important center for the collective management. The very first *Masjid* on the surface of earth, is the *Masjid Al-Haram*, which has fabulous significance in the Islam.

---

<sup>5</sup> Tibrani, Mojam Kabir, Hadith No.10324 vol 10 p.161

<sup>6</sup> (a.), Mosque. I. (Johs. Pedersen) A. Origin. B. Foundation of mosques after Muhammad’s death. C. The mosque as a religious center. D. The building and its equipment. E. The mosque as a state institution. F. The mosque as a school. G. Administration. H. The staff. II. (R. A. Kern) The mosque in the Dutch Indies. III. (E. Diez) Architecture. A. Origin of the Mosque. The word is found in Aramaic, the earliest occurrence being in the Jewish *Elephantine Papyri* (ed. Sachau, pl. 32, ed. Ungnad, N°. 33; Cowley, *Aramaic Papyri of the fifth Cent.* B. C, N°. 44), also frequently in Nabataean (Corp. *Inscr. S...* Encyclopedia of Islam, First Edition (1913-1936)

<sup>7</sup> The Holy Quran [22:40]

The Holy Quran mentions:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ<sup>8</sup>

*'The first house set up for the people is surely the one in Makkah having blessings and guidance for all the worlds.'*

Once, the Holy Prophet (PBUH) was asked:

أى مسجد وضع فى الأرض أولاً، قال : المسجد الحرام<sup>9</sup>

*"Which Masjid on the earth was built for the first time, he replied: "Al-Masjid Al-Haram"*

The masajid and mosques have been attributed to Almighty Allah, specifically, as they are built as places of *ibadah* (worship) to Him. The Holy Quran maintains:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا<sup>10</sup>

*"and that masajid (mosques) belong to Allah; so, do not invoke anyone along with Allah,"*

The Holy Quran mentioned the term "*Masjid*" 21 times in different occasions,<sup>11</sup> which all denotes meaning of *ibadah* or a place of worship. As far as the matter of traditions of the Holy Prophet (PBUH) is concerned, there are numerous traditions, in which significance of *Masjid* is elaborated. The Holy Prophet (PBUH) is reported that he said:

أحب البلاد الى الله مساجدها و أبغض البلاد الى الله اسواقها<sup>12</sup>

*"The dearest parts on the face of the earth near Allah are its mosques, and the most hated parts near Allah are its markets."*

من بنى مسجدا لله، بنى الله له مثله فى الجنة<sup>13</sup>

*"He who builds a mosque for Allah, Allah would build for him (a house) in Paradise like it."*

"لا تشد الرحال الا الى ثلاثه مساجد؛ مسجد الحرام والمسجد الاقصى و مسجدى هذا<sup>14</sup>

*"Do not undertake a journey to visit any Mosque, but three: this Mosque of mine, the Mosque of al-Haram and the Mosque of Aqsa (Bait al-Maqdis)."*

Form the above mentioned Quranic verses and traditions of the Holy Prophet (PBUH), it comes clear that *Masjid* is an important institution in Islam and the Holy Prophet (PBUH) had a special relation with it. That is why, whenever the Holy Prophet (PBUH) used to return from any journey

<sup>8</sup> Holy Quran [03:96]

<sup>9</sup> Muslim, Imam, Sahih Muslim, Kitab ul Masajid, Mawade-o-Salat, Baab ul Masajid, Hadith No.212

<sup>10</sup> Holy Quran[72:18]

<sup>11</sup> <https://furqan.co/2/225> see word مسجد

<sup>12</sup> Sahih Muslim, Kitab us Salat, vol: 01, Hadith No. 464

<sup>13</sup> Bukhari, Muhamma bin Ismail, Sahih Bukhari, Kitab us Salat, Vol:01, Hadith No. 65

<sup>14</sup> Sahih Muslim, Kitab ul Haj, vol:15 Hadith No. 588 <https://sunnah.com/muslim/15/588>

or expedition, firstly he used to offer prayer in the *Masjid* and sat there for a while. In the Madina, his residence and *Masjid* were quite close to each other, which proves his love and closeness with *masjid*. The Holy Prophet (PBUH) has delivered several etiquettes and manners regarding *masjid*, which, additionally reinforce the significance of *Masjid* e.g.

- Anyone who comes to masjid, should purify himself from seen and unseen impurities
- Ablutions is mandatory before each prayer
- While entering and exiting, one should recite the specific supplication
- No one should come to *Masjid* while he has eaten bad smelling food
- Everyone should refrain from spitting in masjid
- People should nor bargain inside *Masjid* and no should discuss worldly matters
- People should keep the *Masjid* clean and hygienic
- *Masjid* should not be taken as a thoroughfare; weapons should not be unsheathed in it; bows should not be drawn nor arrows shot in it; no one should pass through it carrying raw meat; no prescribed punishment or retaliatory punishment should be carried out in it; and it should not be used as a marketplace<sup>15</sup>

### **Role of Mosque in Social Change**

Change means differentiation in anything observation over sometime. If we feel that there's come alteration, we call it “change”. If this change is in contest to social structure, institution etc., i.e. social context then it is called “social change”.<sup>16</sup>

According to Encyclopedia Britannica;

*“Social change, in sociology, the alteration of mechanisms within the social structure, characterized by changes in cultural symbols, rules of behaviour, social organizations, or value systems. Social change can evolve from a number of different sources, including contact with other societies (diffusion), changes in the ecosystem (which can cause the loss of natural resources or widespread disease), technological change (epitomized by the Industrial Revolution, which created a new social group, the urban proletariat), and population growth and other demographic variables. Social change is also spurred by ideological, economic, and political movements”.*<sup>17</sup>

In the view of the famous US sociologist; Marshall Jones (1914-1985);

*“Social change is a term used to describe variations in or modification of any aspect of social process, social patterns, social interaction or social organization.”*

Historically, it has been proven that mosque has played a vital role in social development and civilization. On the social role of the mosque in the life of young people, the mosque is one of the educational institutions with a direct role in influencing the life and behavior of the individual. The mosque is a fertile source of religious knowledge and instilling values in a friendly and fraternal atmosphere, unlike other means of communication. In the mosque, the Muslim feels the true spirit

<sup>15</sup> Sunan Ibn-e-Maja, Baab ma yokraho fil Masajid, vol:04 Hadith No.14 <https://sunnah.com/ibnmajah/4/14>

<sup>16</sup> [www.civilserviceindia.com/subject/Sociology/notes/social-change.html](http://www.civilserviceindia.com/subject/Sociology/notes/social-change.html) retrieved July 16, 2019

<sup>17</sup> <https://www.britannica.com/topic/social-change> retrieved July 16, 2019

of equality. All humans are equal before the God and they feel the value, strength and unity of the community.

Psychologists and sociologists emphasize that adolescence is the period when religion for young people is the only outlet, which is safe from psychological pressures and emotional problems. Although the mosque since the time of the Messenger of Allah (Peace be upon him) and even today for all Muslims of different ages; it has a very special role in the lives of young people; in its blessed environment a young companion of the Prophet Muhammad (PBUH) namely, Usama bin Zaid (Allah please be with him) brought up and led an army in which Abu Bakar and Umar (May Allah pleased be with them) were his subordinates.

Mosque played various roles in social change as it is evident from the role of *Masjid-e-Nabawai* (PBUH) e.g. parliamentary, educational, preaching, political, reformatory, military and welfare role. In the present day scenario, mosque can play very significant role in the positive social change according to the teachings of Islam. The word positive change has been used because there are some non-Muslim countries in the world where sodomy and homosexuality have been given legal status and considered as a social change. And, on the other hand, Islam very stringently prohibits and condemns the above mentioned as evil.

As an institution, mosque contributes in bringing positive social change in the community, e.g.

1. Mosque develops sense of cleanliness and purity in the public. Almighty Allah is beautiful and likes beauty. He likes cleanliness/hygiene and likes those who get cleanliness as it is mentioned in the Holy Quran:

فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ<sup>18</sup>

*In it there are people who like to observe purity; and Allah loves those observing purity.*

2. Mosque develops sense of discipline and allegiance to the authorities. During the congregational prayers, all participants are bound to follow the prayer leader in every aspect and no one is supposed to violate the authority of the prayer leader. Thus; sense of allegiance is developed in the public and they accept the supremacy of authority. Similarly, they become good citizens through following the etiquettes of the *masjid*.
3. Mosque cultivates sense of punctuality, as well. A practicing Muslim regularly visits mosque for congregational prayer and for every prayer there is a fixed time so he is bound to reach the mosque before the congregation stands for the prayer.

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا<sup>19</sup>

*Surely, Salah is an obligation on the believers that is tied up with time.*

Hence, Muslims become punctual and they remain punctual in other spheres of life.

---

<sup>18</sup> Holy Quran [09:108]

<sup>19</sup> Holy Quran [04:103]

4. Mosque inculcates sense of unity and brotherhood. In the *masjid*, all the participants of the congregational prayer stand together behind the single prayer leader. Their each and every movement is a collective one behind the same leader. They feel united and harmonious, in this way, sense of brotherhood develops in them.
5. *Masjid* grows sense of equality and simplicity. In the *masjid*, all participants are supposed to stand in queues on the same floor, whether carpeted or not, without any discrimination of richness, post, tribe, language, nationality, colour and caste. No discernment between the ruler and the ruled is observed. Thus equality and simplicity take roots in the society in general.
6. *Masjid* breeds sense of austerity in those who attend *Masjid* regularly. All people who offer prayer, must perform ablution prior to the prayer. Muslims have been directed in the narration of the Prophet Muhammad (PBUH) to refrain from wasting water in doing an ablution even if they are at the bank of river. It is narrated in Ibn-e-Maja that:  
*The Messenger of Allah (PBUH) passed by Saad (may Allah may please be with him) when he was performing ablution, and he said: 'What is this extravagance?' He said: 'Can there be any extravagance in ablution?' He said: 'Yes, even if you are on the bank of a flowing river.'*<sup>20</sup>

This habit improves the habit of austerity in public and gives lesson that the resources should be used cautiously and should not be wasted.

7. *Masjid* develops the sense of collective responsibility, self-reliance and management. Though, in the past the institution of *Masjid* was built by the government concerned, however, now a large number of mosques are built and run by the communities. They make contributions and affairs of *Masjid* are run with the help of these contributors, management committees and board of governors. This practice develops collective responsibility and self-reliance in addition to the positive traits in the public and they take part in social welfare works and help the need and poor segments of the society.

Generally, mosques are contributing in many social activities in addition to the daily five time prayers e.g.

1. Quranic education for kids
2. Weekend school for children
3. Community gatherings e.g. marriage, nikah etc.
4. Activities for youth
5. Quran memorization class
6. Youth activities, volunteering
7. Community service activities
8. Women activities
9. Arabic learning class

---

<sup>20</sup> Ibn-e-Maja Muhammad bin Yazeed, Sunan Ibn-e-Maja, vol:1 Book: 1 Hadith No. 425  
<https://sunnah.com/urn/1304590>

However, keeping in view the demands of the present day; the mosque can play active influential and long-lasting role in the social change by investing and introducing new programs as well as activities. Some of these programs have been mentioned in the last part of the paper under the sub-topic ‘suggestions’.

## **Challenges**

### **Education and Training of *Masjid* Staff**

Generally, the staff appointed at masjids have got their education from religious seminaries and they have not studied the modern subjects. Thus the gap between them and the public is widened. Similarly, professional and pre-job training is considered mandatory in the modern world and there is almost no system of training for *Masjid* staff especially the *imam* (prayer leader), *khateeb* (who delivers Friday’s sermon) and *moazzin* (the caller for the daily prayers) in many Muslim countries. Scarcity of training is weakening the influence of *Masjid* on community as they are not performing effectively.

### **Recruitment of staff and Payment**

Recruitment of competent and eligible *Masjid* staff is also a challenge as suitable, apposite and professional candidates are not easy to find, especially in privately managed institutions of *masjid*. The next related problem is the payment to the staff as in many cases *Masjid* staff is paid lower and lesser as compared to the other fields.

### **Financial Problems**

*Masajid* (plural of *Masjid*) are managed either by governments or private bodies. The latter ones suffer from financial problems, usually. They have rare sources of income therefore; they cannot deliver well and efficiently. Main source of fund for the *Masjid* is the collection from public especially, the collection on Fridays contribute major income for the *Masjid* as well as from *wakaf* property. The key challenge of managing mosques today is to ensure efficient and proper financial management practices. At present, even though mosque is no longer used as a state administration center, in some Islamic countries, their role in shaping society still continues.<sup>21</sup>

### **Security and Islamophobia**

The newest emerged problem is the security of *Masjid* around the globe. Places of worship are targeted by the terrorists as happened in Sri Lanka, however, *masajid* are common victims of terrorism as the world witnessed in the tragic incident of Christchurch in New Zealand, where more than 50 people lost their lives during Friday’s prayer. In a report published on internet, German Muslims are facing problems in the offering of the Friday’s prayer due to the fear of protests and security.<sup>22</sup>

Islamophobia is defined as fear, hatred and bigotry against Islam and Muslims. Saeeda Warsi, a UK’s prominent politician, along with 350 other Muslim notables from US, UK and South Africa,

---

<sup>21</sup> Mohamed, Intan Salwani; Mosque fund management: issues on accountability and internal controls, *Procedia - Social and Behavioral Sciences* 145 (2014) 189 – 194

<sup>22</sup> <https://www.alalamtv.net/news/1978542/> accessed on July 20, 2019



signed a letter to the “Daily Guardian” demanding, ending of hatred, bigotry and racism against Muslims.<sup>23</sup>

### **Governance**

Management and governance of *Masjid* is a hot issue of the present day. In the past, the institution of *Masjid* was built by the state government concerned, however, now a large number of mosques are built and run by the communities. They make contributions and affairs of *Masjid* are run with the help of these contributors, management committees and board of governors.

### **Affiliation**

Affiliation of *Masjid* with a specific sect, group and faction is a serious problem which is bringing a havoc to the unity of Muslim ummah. In some areas, people do not like to enter to the *Masjid* of the rival sect or sometimes, they are denied to enter. This is an unacceptable act on the part of the Muslims

### **Suggestions**

#### **Highly educated (religious and modern), skilled and properly trained staff**

It is suggested that the notion of “right man for the right job” should be strictly observed in the selection of *masjid* staff as they will be character builders of new generation at one hand, and protectors of the Islamic beliefs, heritage, knowledge and culture, on the other. Proper training cannot be avoided in the modern world as every professional is trained and then responsibilities are awarded to him. *Masjid* staff should be trained appropriately to deal with the public and represent Islam in the inspirational way.

#### **Engagement of all segments of society**

Society can be divided from many aspects, e.g. from age aspect, it can be divided into children, adolescents, young and old members from man and woman. From financial aspect, it can be break up into poor, middle class and well to do. Each group of society has its own requirements, features and problems. Therefore, keeping in view the diversity of society, the *masjid* should play a vigilant role in engaging all segments of society and give them an opportunity to involve them in positive and constructive activities.

#### **Security of *Masjid* and safety of public should be prioritized**

Community safety is most easily obtained through vigilance, while avoiding counterproductive paranoid scare tactics. One way to increase security awareness at your mosque is to develop, as part of your security plan, a Security Awareness Program. Barriers, door, windows and fences should be installed. Emergency exit should be built and guided properly for usage in emergency. Alarms and security cameras should be provided.

#### **Use of Modern communications and media**

Modern information technology and media is playing crucial role in shaping our lifestyle and mindset. Electronic media and social media has brought a thinking revolution and interconnected

---

<sup>23</sup> <https://www.theguardian.com/uk-news/2019/mar/18/uk-muslim-leaders-seek-funding-for-mosque-security>

the whole world. They are being used for dissemination and propagation of knowledge, education, news, thoughts and beliefs. The modern world is changing every day and modern communications create new opportunities for all kinds of activities. The institution of *masjid*, especially, and, the Muslims, generally, cannot ignore the significant role information technology and media. Therefore, *masjid* and its related bodies should utilize the latest technology in order to preach and educate the public about Islamic teachings.

### **Financial management and Auditing**

From Islamic perspective, *masjid* is considered a nonprofit organization which focuses on the welfare of the public. On the other side, it is also a fact the income sources of *masjid* are scarce, generally; therefore, proper financial management, decision making and auditing is very crucial to run its affairs, smoothly. Generally, the mosque finance likely seems to be conservative and simple, as they are preparing monthly income and expenditure statement. There are most likely no practice to keep the financial records and even though they have it but not ready to make it available to other parties. The financial processes of the mosques are generally dominated by conditions of resource scarcity. They are utilizing the limited opportunities for generating income.

### **Avoiding sectarian affiliation**

Division of Muslim ummah into sects and factions has been discouraged in the traditions of the Prophet (PBUH). It is reported that the Prophet (PBUH) said:

أَلَا إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ

*“Beware! The people of the Book before were split up into seventy-two sects, and this community will be split into seventy-three: seventy-two of them will go to Hell and one of them will go to Paradise, and it is the majority group”.*

Therefore, in the light of above mentioned Hadith, *masajid* and mosques should not be related to any sect or faction rather it should have open access to all Muslims even non-Muslims.

### **Provision of financial assistance to the needy**

The *masjid* should have activities whose purpose is to provide financial assistance in case of emergencies, disasters, earthquakes and epidemics. The assistance should be provided on humanitarian grounds to give the Islamic message of humanism. Muslims should be provided assistance on routine basis. Islamic history proves that people around the Madina, used to visit *Masjid Nabawi* in looking of financial and material assistance. Therefore, it should be the one feature of the present day *masjid*, too.

### **Counselling services for various sectors of the society**

Due to the prodigious and impressive technological advancement, various social issues are also emerging for which counselling can be a cure. From example, mental stress and depression are the common spread issues. Marriage counselling can another feature of this activity to minimize divorces and to maintain family relations undamaged. Chronic patients also need counselling to fight their diseases and handicaps. Teen agers are also likely to seek counselling for their new physical and emotional issues.

### **Community organization, advocacy of social issues**

Community organizing and advocacy encompasses a number of jobs that deal with working collectively with other people to solve problems within a neighborhood, workplace or greater community. These jobs include civil rights, individual rights, community building, communication, awareness, human rights, social inclusion, promoting equality, justice and wellbeing. *Masjid* can be an organization is conducting community awareness activities related to the above points can be considered a social advocacy organization. The objective of a social advocacy organization is to support the legal and natural rights of those who cannot defend themselves, as a means to achieving social justice.

### **Food storage and distribution**

Feeding needy and poor, is constantly, advised by the Holy Quran. The Holy Prophet (PBHU) used to incite people to feed the hungry and to cloth the clothless. The *masjid* can play a positive and organized role in this regard through preservation, storage and distribution of food among the needy. This feature has been witnessed in the month of Ramadhan in every nook and corner of the world where Muslims reside.

### **Health Education and arrangement of health clinics, periodically, or even, permanently**

Health is considered as basic right of every human and each civilized country is committed to provide the best possible health facilities to the public. *Masjid* can play it due role in this connection through health education and arrangement of health clinics. The underdeveloped areas are in dire need of health clinics and dispensaries.

### **Voter Registration and voter education**

Islam is a perfect religion which does not separate worldly affairs from the religious ones. Politics and governance is a part of Islamic teachings to ensure enhanced welfare and security to the public. Therefore, programs for education of public regarding the importance of vote should be organized to raise awareness and pave path for good governance.

### **Teaching, learning and literacy programs**

*Masjid* is a multipurpose institution, in which all types public welfare activities can be exercised. These activities should contain teaching learning and literacy programs for the public. Islamic religious education coupled with necessary modern literacy skills should be imparted in them keeping in view the requirements and timing of the public.

### **Special programs for immigrants and refugees**

Due to unrest and war in various zones of the globe, people are compelled to enter other countries as immigrants and refugees for safety and security. The *masjid* is an appropriate place to look after these displaced people. Special programs for their advocacy and counselling should be organized in addition to the provision of shelters and homes to them.

### **Elder and senior citizen programs, especially for those who are home bound**

Those who cannot attend *masjid* regularly, and are bound to home due to disease or handicap, they should be kept in mind and periodical visits should be performed for their counselling and contentment.

### **Job placement, training and employment counselling**

Unemployment is a common problem of the world, which faced by Muslims and non-Muslims, equally. However, the Muslims have the golden opportunity of involving experts to educate those seeking employment. *Masjid* can be good platform for this activity. This program can be extended to non-Muslims too.

### **Open house and Interfaith activities**

Interfaith activities are considered persuasive and influential for creating the tolerance and moderation in the society. Islam does not prohibit from such activities, rather, it, being a perfect divine religion, incites to organize such activities to bring forth reality, facts and truth. Special open days can be celebrated to attract non-Muslims for the visit of *masjid* and witness activities, therein.

### **Appropriate advertisement for attracting people**

Savas is a province in Turkey. Recently, its religious ministry electronically advertised a video in which they tried to convince and attract parents to enroll their children in mosques for a better character building. This advertisement is a milestone in this regard. When all other institutions advertise their programs and functions for awareness and attraction, why the institution of *masjid* should not do the same? The modern techniques of attraction and incitement should be utilized to convince people to visit *masjid* regularly and take part in its activities, actively.

### **Reference**

- The Holy Quran, Translation by Mufti Muhammad Taqi Usmani, Darululoom Karachi, 2005  
Al-Bukhari, Muhammad bin Ismail, Sahih Al-Bukhari, Qadeemi Kutub Khana, Karachi, 198  
Muslim, Imam, bin Hajjaj, Sahih Muslim, Qadeemi Kutub Khana, Karachi, 1978  
Ibn-e-Maja Muhammad bin Yazeed, Sunan Ibn-e-Maja, Rehmania Kutub Khana, Lahore, 2008  
Tabarani, Suleyman bin Ahmad, Mojam Al-Kabir, Maktaba Ibn-e-Taimiyya, Cario,  
<https://sunnah.com/urn/1304590>  
Awad, Nihad, Best Practices for Mosque and Community Safety, CAIR National Headquarters  
453 New Jersey Avenue, SE Washington, DC 20003  
Azhar, bin Abdul Wahab, Financial management of mosques in Kota Setar, University Utara  
Malaysia, 2008  
Maloof, Lowiss, Al-Monjid, Mossasia Istisharat, Tehran, 2001  
Mohamed, Intan Salwani; Mosque fund management: issues on accountability and internal  
controls, Procedia - Social and Behavioral Sciences 145 (2014) 189 – 194  
Encyclopedia of Islam, First Edition (1913-1936)  
<https://www.alalamtv.net/news/1978542/>  
<https://www.theguardian.com/uk-news/2019/mar/18/uk-muslim-leaders-seek-funding-for-mosque-security>  
<https://www.almaany.com/ar/dict/ar-ar>  
<http://www.masaged.info/masged.php>  
<https://furqan.co/2/225>  
<https://sunnah.com/ibnmajah/4/14>  
<https://www.britannica.com>  
[www.civilserviceindia.com/subject/Sociology/notes/social-change.html](http://www.civilserviceindia.com/subject/Sociology/notes/social-change.html)