

- the cardinal requirements for an Imām;
1. He should be well versed in relevant masā'il pertaining to Imāmat and Salāh.
 2. He must have mastered Tajweed rules to facilitate correct recitation of Qir'āt in Salāh.
 3. He should adhere to the Farā'idh, Wājibāt, Sunnah and Mustahabāt.
 4. He must refrain from Harām and Makroohāt.

If the correct choice of an Imām cannot be made, a reliable Ālim should be asked to interview a potential candidate. To use only a beautiful voice as a yard-stick in choosing an Imām is pure ignorance. However, if together with the above cardinal requirements, the Imām also possesses a beautiful voice then this will be an added asset.

Once the right Imām has been appointed, due respect should be shown to him. He must not be considered a personal subordinate of the trustee. He is the leader and should be followed. This should always be kept in mind. Such a salary should be stipulated for him that will enable him to lead a decent and peaceful life. Stinginess should never be shown with regard to this issue. If there is a need, other expenses should be curtailed but a low and unreasonable salary should never be given to the Imām or Muazzin.

If negligence prevails, it should be borne in mind that man is often forced to fulfil his basic needs by other means. The Muslim Jurists have stated that if someone commits himself to the service of a community, it is Wājib upon them that they meet his expenses. When the Imām stands up to reform the masses, it is incumbent upon the trustees to

jointly shoulder the cart and assist him to achieve his religious goal. In the event of the ignorant public raising objections and undue criticism against the Imām, it is the duty of the trustees to stop them. If people disapprove of his propagation of the truth and the musallis decrease, they should first be made to understand. If they persist in their disapproval, then they should be ignored, because it is better to have a few abiding to the Sunnah and the Shar'iah rather than a deviated crowd.

The Imām must have freedom of expression, he should never be hindered by the trustees. Some trustees dislike and are offended by the Imām's mentioning of any vices or faults in which they are involved, they thus prevent the Imām from such lectures. Such an attitude leads to severe sins, as they will also be considered amongst those subjected to the severe warnings given in the following verses; *"They prevent others from the path (deen) of Allah."* *"Who can be more unjust than he who prevents the Name of Allah been taken in the house of Allah."*

The trustees should never interfere in the Imām's Ibādat, lectures and religious services. According to the Shar'iah the trustee have no right of intervention. His responsibility is to see to the proper maintenance and functioning of the Masjid, as mentioned above.

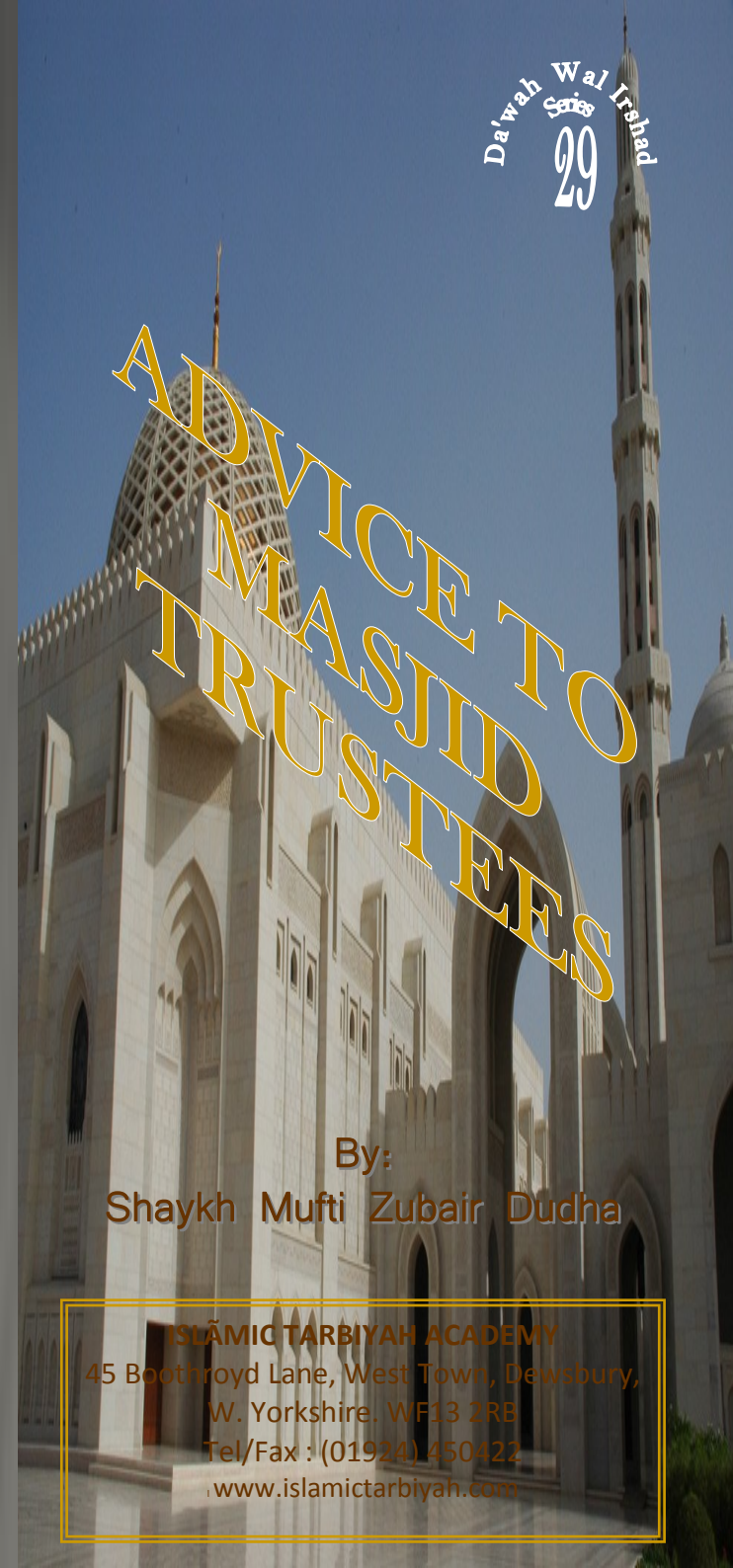
If the trustee adopts and adheres to the above mentioned advices, with a true spirit, then it is highly believed that he will be amongst the good-named trustees in the Hereafter and be absolved of the great responsibilities which he shouldered. He will be justly rewarded.

Publication No. 10

ADVICE TO TRUSTEES TO MASJID

By:
Shaykh Mufti Zubair Dudha

ISLĀMIC TARBĪYAH ACADEMY
45 Boothroyd Lane, West Town, Dewsbury,
W. Yorkshire. WF13 2RB
Tel/Fax : (01924) 450422
www.islamictarbiyah.com



It is not permissible to assume the post of a trustee or committee member for the sake of honour and self-esteem. If one takes up this responsibility with this intention, then he would have indulged himself in such a calamity, from which it would be impossible to attain salvation in the hereafter. To assume the responsibility of a trustee it is imperative for one to possess the required qualities and capabilities. If one lacks these, it is advised that he relinquish this sacred duty and entrust it to those more able and deserving.

A Trustee must comply with the following conditions:

1. He must have the right of trusteeship. This right, in sequence of priority, goes first to the person who made the endowment (waqf). Second is the person appointed by the endower himself. Next is the Muslim ruler or the appointed Muslim governor of the district. Thereafter this right rests with the Muslim judge (Qādhī), then finally with the person whom the inhabitants of the locality choose. (Shāmi Vol.5 Pg.384).
2. He must be a sane Muslim.
3. He must be well acquainted with the regulations pertaining to endowment and trust (waqf).
4. He must have a practical and theoretical knowledge concerning the affairs of managing the endowment. This means that he should not be so ignorant as to be unable to differentiate between a capable and non-capable candidate for appointment as Imām and Muazzin. It should not be that he fails to consult learned people and disassociate himself from senior Ulamā in related matters.

5. He must not be so busy that he is unavailable to attend to the affairs of the trust.
6. He must be a trustworthy person, taking care not to misuse a single penny.
7. He must not involve himself in such futile engagements wherein people destroy their wealth, like gambling and bribery.
8. He must be an 'Allah-fearing' and pious person and not a fāsiq, i.e. an open sinner who indulges in major sins such as drinking, adultery, dealing in interest, shaving the beard, neglecting Salāh, discarding the Fardh Salāh with congregation, acquiring a livelihood by unlawful means, etc. Thus, if any trustee is found to be involved in such actions it will be Wājib (incumbent) to dismiss him from office, even though he may be the endower himself.
9. He should not be one who requested for the position as a trustee.
(Durrul Mukhtār with Shāmi Vol.5 Pg.385).

If any close relative of the endower complies with the above conditions he should be appointed as a trustee. However, if all these qualities are not found in any individual then such a person cannot be a trustee nor can he be appointed as one, since this will constitute an act of sin.

The Trustee's Obligation towards the Masjid;

1. He should safeguard the income and property of the Masjid, meeting the necessary expenses and avoiding unnecessary expenditure. These days funds are generally squandered on expenses which have no importance in the Shar'iah, but are merely spent because unenlightened trustees deem them to be

imperative. These people should fear Allah, for on the Day of Resurrection they will be accountable for every penny. The trustees of the Masjid must take the onus upon themselves to consult the Ulamā regarding the detailed rulings pertaining to these expenses and the running of the Masjid in general.

2. He must keep a proper record of all the income and expenditure of the Masjid.
3. According to the best of means, a proper Imām must be appointed. If however, instead of a competent person, an unfit and inefficient person is appointed to serve the community and Deen at large then the warning sounded in the following Hadith should be heeded to; Rasulullah (Sallallahu Alaihi Wasallam) said, whoever appoints someone to a post whereas within his sphere of influence there are more deserving persons, he has betrayed Allah, His Nabi and the Muslims in general. (Fat'hul Qadeer).
4. He must appoint such a Muazzin who is well acquainted with the times of Salāh and the correct pronunciation of the Azān.
5. He should give due priority to the maintenance of the Masjid building as well as its other associated facilities.
6. Cleanliness, lighting and water facilities must also be adequately arranged.
7. It is of paramount importance for the trustee to ensure the performance of the five daily Salāh in congregation and always strive towards increasing the number of Musallis in the Masjid.

Each trustee must look sincerely into these duties and exert his utmost efforts towards achieving these.

Special care must be exercised in the appointment of an Imām. The following are