

Madrasah Imam Ali (AS)

The Hawzah `Ilmiyyah of Qum

**For students from the
Indo-Pakistan Sub-Continent**

**Affiliated to the
International Center for Islamic Studies
Qum, Iran**

**Year of Establishment
1421 (A.H.-Lunar) / 1379 (A.H.-Solar) / 2000 (A.D.)**

**The first Islamic Seminary
for Pakistani & Indian Students,
officially recognized by the Authorities of the
*Hawzah `Ilmiyyah of Qum***

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In
the Name of
Allah
The Most Beneficent
The Most Merciful

Table of Contents

1	<i>Background & Philosophy</i>	3
1.1	The Need for an Honorable Presence at the <i>Hawzah</i>	3
1.1.1	The <i>Hawzah</i> - an Independent & Autonomous Entity, with Limited Resources	4
1.1.2	Conditions & Considerations for Admission & Weaknesses in the Institutions of the Sub-Continent	5
1.1.3	Attraction for Education at the <i>Hawzah</i> & Need for an Institutional Set-up at Qum	5
1.1.4	Need for Participation and Collaboration	6
1.2	The Situation that lead to the Establishment of the <i>Madrasah</i> at Qum	7
1.2.1	Predicament of the Students of the Sub-Continent in the <i>Hawzah</i>	7
1.2.2	The Immediate Cause	8
1.2.3	Establishment of the <i>Madrasah</i>	9
2	<i>Mission and Objectives</i>	10
2.1	The Mission.....	10
2.2	The Objectives	10
3	<i>The Inauguration</i>	10
4	<i>The Organizational Chart</i>	12
4.1	Organizational Linkage	12
4.2	The Structure of the Managerial Committee	12
5	<i>The Academic Program and Medium of Instruction</i>	13
6	<i>The Present Set-up</i>	13
6.1	The Building	13
6.2	The Administrative and Academic Staff	14
6.3	The Students	15
7	<i>The Future Plan</i>	16
7.1	The Plan for the Academic Year 2002 - 2003	16
7.2	The Vision for the Future	16
8	<i>Financial Report and Projections</i>	17
8.1	Maintenance of Accounts.....	17
8.2	Summary of Accounts	18
8.3	Projections for the Fiscal Year 1381 (2002 – 2003).....	19
8.3.1	Budgetary provisions projected for 150 students	19
8.3.2	Assets Required.....	20

Madrasah Imam Ali (as) has been established by the scholars and senior students of Pakistan & India in the Holy City of Qum, with the blessings of the `ulama and the great religious scholars of the Sub-continent. It is the first officially recognized seminary for students from the Sub-continent in the Hawzah `Ilmiyyah (Academic Center) of Qum, & is affiliated to the International Center for Islamic Studies - the sole authority responsible for the affairs of overseas students in Iran.

1 Background & Philosophy

A tremendous task lies in the path of those who strive to promote the cause of religion and religious learning particularly in the Sub-continent, tailored to the specific needs of the Pakistani and Indian societies and those living in various countries of the world. The global ideological, social and cultural onslaught has affected Muslim societies, especially the community that has migrated to the West for economic, political or professional reasons. It is the need of the time for the *Hawzah* to produce such `ulama, who not only understand the changes that are taking place, but are also equipped with comprehensive knowledge, have the required cultural and ethical approaches and a good command over the languages of the various international communities where they may go to disseminate the message of Islam.

1.1 The Need for an Honorable Presence at the *Hawzah*

To this end, apart from strengthening the religious institutions at the local level, it is imperative that a strong and honorable presence should be made in the Great Academic Center of Qum, itself. Today Qum is the focus of attention of all those who sympathize with the cause of religious learning and education, based upon the school of thought of the *Ahl ul-Bayt (as)*; where other nations such as the Arabs from Iraq, Lebanon, Hijaz, etc. and even the Afghans have such a respectable and institutionalized presence. This is because the religious-minded people of these countries provide support to their scholars and `ulama in an honorable manner, whereby they are able to finance such institutions that educate students from their respective countries in their own languages and according to the requirements of their

communities. They are managed by the senior students from these countries without the burden of endeavoring to procure the required resources, as that matter is taken care of by the *`ulama* and *mujtahidin* of these countries with support from their followers.

The scholars and senior students of Pakistan and India should also develop indigenous institutions primarily on a self-supporting basis, both financially and academically, to complement the magnanimous task of promotion of Islam in the world and in their regional context, which at present, is primarily shouldered by the *Hawzah* authorities. Such a set-up, has been conceived & brought under consideration since long - many efforts made in the past to develop such an institution need to be acknowledged. The establishment of *Madrasah Imam Ali (as)* is a step towards the accomplishment of this dream.

The *Hawzah* authorities have not only welcomed this step, rather have actively been conducive in precipitating it; as it is their firm and sincere belief that this momentous task cannot be carried out by themselves single-handedly. Therefore, they have been inviting all concerned to cooperate both on the academic and the financial fronts

1.1.1 *The Hawzah - an Independent & Autonomous Entity, with Limited Resources*

It must be mentioned, that the *Hawzah `Ilmiyyah* in Iran is an academic establishment, which is administratively and financially independent of the Government machinery. This independent nature has been maintained as a heritage even after the success of the Islamic Revolution and establishment of an Islamic state in Iran in contrast to other countries that have similar institutions. This fact has allowed the *Hawzah* to take corrective measures over the centuries to steer society towards Islam and its teachings without being pressurized by the ruling hegemonies, the culmination of which has been the Islamic Revolution itself. Though now, many of the functions of the Islamic state are in the hands of the *`ulama* and scholars who are the products of the *Hawzah*, especially the fundamental pillar and axis of the whole system namely the position of supreme authority, the *Wilayat ul-Faqih*; but it is essential to keep that autonomous nature intact. This shall cause it to be capable of playing its historical role of preventing society from deviating from the right path. Therefore, the funds must not come from the government in such a manner that may jeopardize that independence and autonomy. Even if the *Hawzah* is supported and financed apart from the *Great Maraji`* of the time, to a great extent by the Supreme Leader of the Islamic Revolution, it is done so in the capacity in which he oversees the affairs of the Islamic state generally and also that of *Marja`iyyah*, from funds that may accrue to him in these positions. These resources cannot be compared with what the government may provide based upon its revenues such as oil, and not at all comparable to what other governments in the Middle East provide to their centers of Islamic Learning. Just to give an example, *Jami`at ul-Azhar* is situated in a specially built academic township outside Cairo named

Madinat ul-Bu`uth il-Islamiyyah and funded apart from other Muslim states by the Egyptian Government to the tune of tens of millions of dollars per year.

1.1.2 *Conditions & Considerations for Admission & Weaknesses in the Institutions of the Sub-Continent*

It is the firm belief of the Supreme Leadership and the authorities of the *Hawzah* that quality has to take precedence over quantity. Therefore, it should be endeavored that the available resources are spent on a smaller number of students according to certain internationally acceptable standards as far as the material, spiritual and academic requirements of these students are concerned, to produce the desired results. Moreover, keeping in view the demand from all over the world after the Islamic Revolution, for studying in the *Hawzah* especially from students of those countries that do not have proper facilities to impart even the primary level of *Hawzah* education; it is imperative to dispense the limited resources among students from all over the world. They should not be confined to students from certain countries that have a larger presence in the *Hawzah*, and where such facilities for the primary level are available. Rather an effort should be made that the students from such countries should complete at least the primary stage in their homelands before coming to the *Hawzah* for higher studies. This restriction shall strengthen the academic atmosphere of their homelands, as is the case for the students coming from within Iran. Unfortunately the situation in Pakistan and India is such that the local institutions, due to various reasons, are not able to restrain their students from leaving before completing the primary stage and retain them till the end of that stage, what to say of a higher stage of scholastic learning. One of such reasons being, that the primary stage takes 5-6 years at the *Hawzah*, whereas it may take 7-10 years in these countries. Moreover, the students with a higher level of intellectual and academic capabilities, especially if they have a better economic background, are not at all attracted to the traditional set-up. Either they do not become a part of this system, or if they are inspired and motivated to turn to religious learning, they opt to go to Qum.

Keeping in view the fact that at the time of independence, Pakistan only had one or two *madrasahs*, a lot of progress has been made in developing the *Hawzah* system in Pakistan and India and in removing its weaknesses, especially after the Islamic Revolution - but a long path lies ahead.

1.1.3 *Attraction for Education at the Hawzah & Need for an Institutional Set-up at Qum*

Another reason for the students being attracted towards the *Hawzah* at Qum is the academic environment, i.e. the availability of qualified teachers, educational institutions, libraries and research centers, that is not presently available elsewhere in the *Shi`ah* world. Therefore, it is imperative to benefit from this environment to develop the human resources required to create a similar one in Pakistan and India.

One of the aspects of this developmental process is the training of religious scholars, who are capable of creating an infrastructure conducive to this

environment, thus having skills of planning, management and administration. The authorities concerned are taking great strides in this respect in the *Hawzah*. Senior students from Pakistan and India should also benefit from this advancement and become a part of this progressive development so that they are able to implement the same in their respective countries. Running an institution within such an academic environment, which is gradually developing in to a system based on the scientific management techniques of strategic planning and administration for establishment of religious and spiritual training institutions, would help provide them great experience and opportunities for future innovations in their own cultures and societies.

In doing so, they would also be able to develop a working relationship with the authorities there on an equal footing, thus removing the atmosphere of mistrust and harboring of grievances. This approach would get them involved in the solution of existing problems and bearing the responsibility of some of the burden; instead of just criticizing while sitting on the side lines. This is a task that may only be fulfilled through their active participation and involvement - considering the complex nature of human relationships extending over the borders of geographical and cultural differences. The very fact that they attain a sense and position of responsibility would go a long way in promoting an atmosphere of harmony, cooperation and coordination amongst themselves on one hand and with the authorities on the other. It would change the imbalanced relationship that unfortunately has persisted for quite a long time and that needs to be rectified to create an atmosphere conducive to the advancement of the common cause, the world over.

Another aspect of the benefit that may be derived from the establishment of such an institution in the *Hawzah* is the training of teachers with a reputation of having taught officially in the great Academic Center. However, quite a few students according to the tradition of the *Hawzah* start teaching from the very lower stages and thus strengthen their academic base, but they do not get the opportunity to teach in the official *madrasahs* of the *Hawzah*; thus being deprived of official recognition of their teaching experience. This issue may be resolved by benefiting from senior students of the Sub-continent in such a *madrasah*.

1.1.4 *Need for Participation and Collaboration*

Taking in to consideration the facts stated above, it has become imperative to take practical measures towards these ends. The authorities of the *Hawzah*, especially the International Center for Islamic Studies that has been entrusted with the task of supervising the affairs of the overseas students by the Supreme Leader realize the importance and gravity of the situation. They feel that they alone cannot accomplish the insurmountable task ahead of them - to prepare the path for the Appearance of the Awaited Imam (*ajj*). They are looking towards the *ulama* and also the philanthropists of the *Shi`ah* world to come forward and participate in this great effort. One should not forget that in the past considerable resources were generated from the Sub-continent (by the *Nawabs* and *Rajahs*) to support the Great Center of Learning in Najaf, which most unfortunately has now lost its prime status due

to the repressive policies of a tyrant regime. This used to be in the form of endowments and charitable contributions apart from religious dues, such as *khums* and *zakat*. Even if in present times only religious dues are sent to the *Hawzah*, a considerable part of the collected amount is returned to the Sub-continent to be distributed there and the rest barely suffices for the stipends and scholarships given to the students. These stipends are not sufficient for a student to sustain the minimum essential livelihood, let alone the facilitation of a comfortable academic atmosphere for him or her!

1.2 The Situation that lead to the Establishment of the Madrasah at Qum

The immediate need to establish such an institution arose in the year 1420 (A.H.) / 1999 (A.D.) when some ground realities became a catalyst to precipitate the formation of a team of senior students from India and Pakistan which was perhaps a first in its own right in the recent history of the *Hawzah*. The team took upon itself the task of resolving a complex problem, which had persisted for the last so many years.

As mentioned above, there is a great deal of attraction towards the *Hawzah* due to various reasons. Generally, there is a great feeling of academic loss in the students who are unable to study at the *Hawzah*, besides the sense of their credibility not being accepted by society. A specific procedure has been developed over the years by the International Center for Islamic Studies for overseas students regarding admission and induction in the *Hawzah*. On fulfilment of the prerequisites as laid down by the authorities, students may benefit from facilities such as free boarding & lodging, a monthly stipend, medical insurance and residence permit. The students inducted thus, are sent to educational centers namely, the various *madrasahs* that are operated by the Center itself or are affiliated to it and operated by religious personalities. These *madrasahs* are responsible for providing an academic program and the academia. They examine them periodically and report their grades to the Center for evaluation of the students' progress for the sake of providing various levels of facilitation, including the eligibility to continue their studies at higher stages and thereby enabling them to qualify for subsequent facilities on merit.

1.2.1 *Predicament of the Students of the Sub-Continent in the Hawzah*

Due to limited vacancies and admission being on merit, not all of the prospective students are inducted into the system. Those left behind do not leave any stone unturned to place themselves in the *Hawzah* even if they are not able to seek admission through the regular procedure. In such a situation, they may seek placement in an informal manner. Till the recent past, such a systematic approach did not exist and an "open" university system was in place, where one would be able to get free boarding, lodging and stipends without going through all these procedures. Instructors would teach at all levels in the public places in and around the *Haram* of *Imam Rida (as)* or *Bibi Ma'sumah* of Qum (sa). Much of this traditional set-up still remains at the

higher levels and its remnants exist at the primary level. Therefore, it is possible for a large number of students to live in Qum and Mashhad without completing all the legal formalities and pursue their studies, while benefiting from some of the facilities. These informal facilities are sometimes better than what students may obtain in their homelands and given the academic superiority of the *Hawzah*, a strong incentive is provided for the students to move to the *Hawzah*, without completing their primary studies. Another incentive, which brings them to the *Hawzah*, is the feeling that studying there without a formal and legal cover itself becomes a stepping-stone towards becoming a regular student at a later stage.

All of this results in the creation of a parallel system, albeit without any checks and balances. Anyone may proceed to the *Hawzah* for a few months and come back claiming to be a *mujtahid*! Furthermore, the progress that one may make in the "unofficial system" is not comparable to what one achieves in the official one. Generally speaking, those who do not have a strong educational qualification are not inducted into the system and the ones with even good credentials may not progress well if they remain a part of the unofficial system. The government of the Islamic Republic has also taken a lenient view with respect to such students, who do not enjoy an official residential status, but sometimes is forced to take action against all those who are staying illegally in the country. During such a situation the department responsible, namely the police, is not capable of differentiating between students of the *Hawzah* and others.

1.2.2 *The Immediate Cause*

One such action was taken in the year mentioned and a complex and embarrassing situation emanated out of it, which warranted immediate attention. Students from other countries have senior *`ulama* and *mujtahidin*, who provide them patronage in the *Hawzah* and speak out when any problem arises. It is the predicament of students from the Sub-continent that such personalities, either do not exist there or do not get themselves involved in such issues. A group of senior students and scholars took up the challenge and formed a seven-member committee to deal with the issue, comprising of three scholars from India and four from Pakistan. Mutual consultations and discussions with the authorities were held, targeting the regularization of a large number of such students. The officials of the International Center extended their maximum cooperation, resulting in a decision that students interested in regularization would have to return to their homelands to be interviewed by a team constituted by the authorities. Though the committee tried to persuade the officials to forego this procedure for the last time that year, they argued in reply that it had been adopted in the previous few years to stem the unofficial influx of students. Experience had shown that earlier in similar situations, irregular students had been granted official status without having to leave, leading to the feeling mentioned before that this informal stay would be a stepping-stone towards regularization. Thus, it would not be prudent to change it. A certain quota was also specified for that year, with a provision that if a *madrasah* were to be set up by the committee on its own,

this would lead to at least a two-fold increase in that quota. It was decided that the *madrasah* would be accorded official recognition based on the Procedural Rules & Regulations of the International Center that had been recently approved by its Board of Directors.

As a result of these efforts, about 140 Pakistani and 25 Indian students were given admission; whereas the initial quota from Pakistan was just 70 and the quota from India for that year had already been utilized. In the second year, the quota was 45 from Pakistan and 25 from India (and that too because *Madrasah Imam Ali (as)* had come into existence otherwise it may have been lesser). Due to the pursuance of the seven-member committee, it was increased to 90 from Pakistan and 60 from India.

1.2.3 *Establishment of the Madrasah*

The committee took up this challenge and decided to establish an institution having a complete program of studies apart from boarding and lodging facilities, maintained in accordance with the standards stipulated by the International Center. The committee went about the task of forming a Founding Board comprising of fourteen members, including the seven members of the committee, whereas one of the leading personalities of the Pakistani community, namely HIM S. Niaz H. Naqavi accepted to be its Patron. The composition of the Board was based upon the existing student population in the *Hawzah* from the respective countries (i.e. nine [9] from Pakistan and five [5] from India). This Board drafted the constitution for *Madrasah Imam Ali (as)* and also established a Board of Trustees to oversee the management and administration of the *Madrasah*, itself being responsible for financing the project. The draft constitution along with the proposed names of the Board of Trustees and the Director / Principal was presented to the International Center for Islamic Studies on 14-04-1379 (A.H. Solar) / 04-06-2000 (A.D.). A formal approval of affiliation and recognition of the *Madrasah* was accorded by the Director of the International Center for Islamic Studies on 29-04-1379 (A.H. Solar) / 19-06-2000 (A.D.) along with the confirmation of appointment of HIM S. A. Salman Naqavi as its Director / Principal.

The establishment of the *Madrasah* can be seen as a successful model for initiation of similar projects in future with the following mission and objectives:

2 Mission and Objectives

2.1 The Mission

An environment conducive to the preparation of `ulama and scholars of the future, in accordance with global needs must be created and developed - so that they become capable soldiers of the Awaited Imam (*ajj*).

2.2 The Objectives

Keeping in mind the above-mentioned mission, the objectives of the *Madrasah* are as follows:

1. to teach and train the students of the Sub-continent in accordance to the needs and requirements of their home-lands;
2. to develop their abilities in a manner that they become capable of performing their duties in various domains of religious activity, including teaching, training, propagation and management of religious institutions and set-ups;
3. to create an atmosphere of coordination and cooperation between the religious scholars and the authorities of the *Hawzah* for the sake of education and propagation of religion and religious knowledge;
4. to bring together scholars and senior students to fulfill their duty towards the cause of Islam with absolute dedication and perseverance having a keen sense of responsibility and self-reliance;
5. to establish a center for the solution of the problems faced by the students of the Indo-Pak Sub-continent and provide them with patronage, especially in regularizing their admissions.

3 The Inauguration

The *Madrasah* was inaugurated on the 13th of *Rajab* 1421 (A.H.), in the Iranian solar year 1379 (A.H.); that corresponds to the year 2000 - 2001 (A.D.). This (Iranian) year had been named as the year of *Imam Ali (as)* by the honorable leader of the Islamic Revolution Grand Ayatullah Sayyid Ali Khamenei; as the auspicious day of *Eid ul-Ghadir* fell twice in it – once in its beginning and once at the end.



HIM S.A. Salman Naqavi addressing the Inaguration Ceremony.



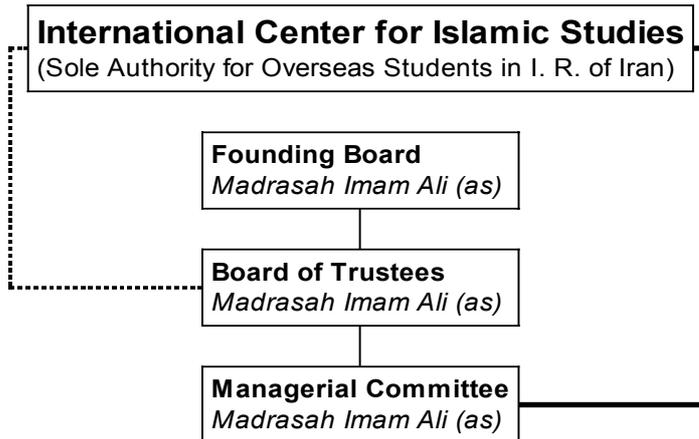
The Staff of the Madrasah seeing off the (previous) Director of the International Center for Islamic Studies HIM S. Rabbani after the Inauguration Ceremony

4 The Organizational Chart

4.1 Organizational Linkage

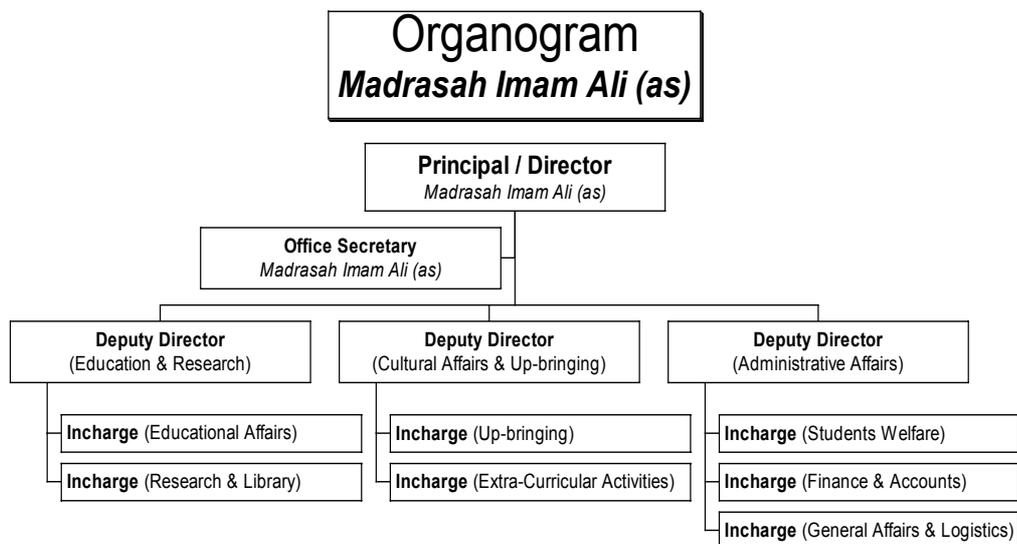
The organizational linkage of *Madrasah Imam Ali (as)* with the authority for overseas students in the I. R. of Iran as defined by its constitution, is shown by the chart below:

Organizational Linkage
(Between the
Official Authority for Overseas Students & *Madrasah Imam Ali (as)*)



4.2 The Structure of the Managerial Committee

To run and manage the affairs of the *Madrasah* in a structured manner an organizational plan has been devised. This plan defines the various departments of the management of the *Madrasah* and their functions; the duties of each departmental head are also mentioned. Moreover the qualifications required for each official and staff member have been determined and their position in the organizational hierarchy is specified:



5 The Academic Program and Medium of Instruction

The *Madrasah* has been given permission to run the first stage of Islamic studies according to the traditional *Hawzah* system that comprises of three stages. The first stage has five grades and takes 5 – 6 years to complete. The subjects taught at this stage in a 204-credit course include Arabic Grammar (*Sarf*, *Nahw* and Eloquence of Speech), Logic, Philosophy, *Kalam* (Theology), *Akhlaq* (Ethics), Studies in *Hadith* Texts and *Du`as*, *Qur`anic* Studies (Recitation and Memorization) and *Tafsir*, Islamic History, *Fiqh* (Islamic Law) and *`Usul ul-Fiqh* (the Principles and Methodology of Deriving the Islamic Laws), the Methodology of Research and also the Methodologies of Teaching and Propagation (*Tabligh*).

The medium of instruction for non-Arab students is Persian; therefore the student has to undertake a course in Spoken Persian before starting the first stage of *Hawzah* studies. He does so before being introduced to the *Madrasah*. After the completion of this stage the student must take an 18-credit course in Spoken Arabic so that he may become eligible for a Bachelor's Degree in Islamic Studies.

The *Madrasah* is preparing a proposal whereby it would also become possible to adopt English and Urdu as mediums of instruction apart from the officially approved Arabic and Persian languages. If approved by the International Center it would become possible to at least initiate the first stage of *Hawzah* studies by using either one of the two languages as the medium of instruction before continuing with Arabic and Persian in the later grades.

6 The Present Set-up

6.1 The Building

It was anticipated that about 50 – 60 students would be inducted and enrolled in the *Madrasah* initially, upon their introduction by the International Center out of more than 150 students granted admission by it in the first year. To cater to this number of students it was necessary to acquire a building that



The Present Building of *Madrasah Imam Ali (as)*

would apart from providing them with boarding and lodging, facilities for the administrative wing and teaching would also be available. A building was offered by the International Center as a token, but was not sufficient for the number mentioned above. Therefore HIM S. Niaz H. Naqavi was approached for the sake of obtaining his consent regarding the utilization of a building under his authority, for this purpose. The building had been purchased by the late HIM Allama S. Safdar H. Najafi (*Muhsin ul-Millat*) as the Qum branch of *Jami`at ul-Muntazar*, Lahore. The old building had been pulled down and newly constructed by HIM S. Niaz H. Naqavi, having 26 rooms in two floors and capable of housing about 60 students, and also a big basement for the purpose of performing congregational prayers and carrying out other functions and ceremonies. Thus it was an appropriate place for the *Madrasah* to be established and inaugurated. He graciously consented to the request for a period of one year, in lieu of the building offered by the International Center. Upon completion of this period he kindly renewed the contract for the period of another year after which it has to be vacated.

Therefore since its inception the *Madrasah* has been running in this building and for its continuation into the third academic year a new building has to be acquired with a capacity of at least 150 students.

6.2 The Administrative and Academic Staff

In the first year of its activities the *Madrasah* had an administrative staff of ten



Some of the Staff Members conducting Exams

officials and workers, which has increased to seventeen by the end of the second year. Some of them are employed on a full-time basis and some on an hourly / part-time basis. The salaries are determined according to a standard adopted by the International Center for its employees that is based on the official system for government employees. This measure has been taken to ensure that the quality of the staff is maintained at an appropriate level. The administrative staff is a mixture of Indians, Pakistanis and Iranians so that the optimum is gained from the experience of all these nationalities.

The academic staff that again is a mix of these nationalities is employed on a part-time basis and its number has fluctuated from 10-26 scholars during the two years according to the requirements of the courses being offered at any given time. Their pay is also determined according to a formula that has been adopted by the International Center, and is based upon the nature of the course material and the teachers' qualification and background experience.

6.3 The Students

The *Madrasah* started off with about 50 students in the beginning of the first year and by the end of that year there were nearly 75 students at various levels of the first stage.

The second year started with about 80 students and by its end there are 125 out of which 30 have graduated from the five-grade program and are attending the Spoken Arabic course while preparing to sit in the



Students sitting for the Annual Examinations

Comprehensive Entrance Examination for the second stage of *Hawzah* studies. The composition of the students has nearly remained the same throughout the two years with two Pakistani students for every one Indian student. It is expected that in the third academic year the *Madrasah* shall have about 150 students distributed among the five grades of the first stage.

7 The Future Plan

7.1 The Plan for the Academic Year 2002 - 2003

As mentioned the student strength shall increase to around 150 students at the onset of the new academic year, therefore it is imperative that:

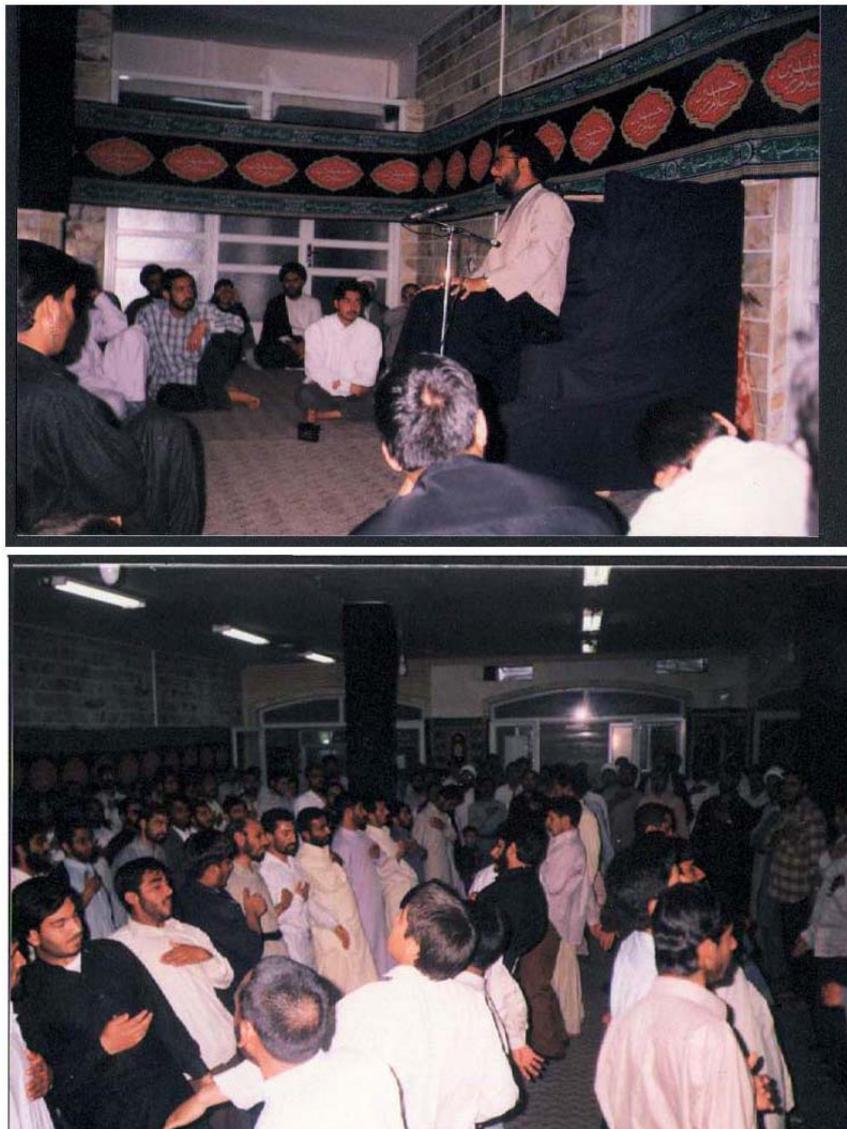
- A building is acquired to accommodate this number of students for their boarding and lodging, teaching facilities and the administrative wing.
- The academic and administrative staff is also increased accordingly.

7.2 The Vision for the Future

Considering the needs and requirements of the future it is envisaged that a building is designed and constructed in such a manner that it becomes a hallmark in the landscape of Qum. It should have a capacity of at least 500 students if not more. Its construction may be carried out in phases so that in the first phase it is possible to cater to the requirements of at least 150 students. It would be very prudent to take in to account the recurring expenditures of such an establishment, and set up an appropriate industry to sustain this project. One such economic venture could be a complex that would include:

- a well furnished hotel / motel for those who can afford it,
- a *musafirkhana* for the lower income group,
- a restaurant that would cater to the pilgrims with an Indo-Pakistani origin and also the huge student population from these countries residing in Qum,
- a medical service for pilgrims and students manned by professionals capable of communicating in English and Urdu,
- a recreational facility for students and their families with the purpose of providing nourishment to the body and mind.

It is proposed that such a complex is established and managed by the sponsor(s) / donor(s) themselves with the assistance of the *Madrasah* establishment.



Mourning Ceremonies for *Imam Husayn (as)* conducted by the Students of the *Madrasah*

8 Financial Report and Projections

8.1 Maintenance of Accounts

Since its inception, the management of the *Madrasah* has endeavored to maintain a transparent account of all the incomes and expenses in detail. For this purpose a computer software has been acquired that keeps all the accounts (in Persian) in accordance with the codification adopted by the International Center for Islamic Studies.

8.2 Summary of Accounts

The summary of the accounts of the Iranian fiscal years 1379 (2000-2001) and 1380 (2001-2002) is as follows: -

No.	Code	Particulars	Amount (Rls.) 1379	Amount (Rls.) 1380
1	402	Deficit	21,186,904	93,744,505
2	601	Pays And Salaries	20,611,219	129,449,362
3	605	General Administration	19,987,795	29,564,763
a)	605001-3	Bills – Water, Electricity And Gas	10,500	1,846,100
b)	605004	Communications	558,000	2,158,350
c)	605006	Service And Maintenance Of Building	247,500	708,350
d)	605008	Service And Maintenance Of Equipment	-	1,042,400
e)	605009	Transport	1,880,650	533,850
f)	605010	Rentals – Automobile	6,040,000	12,933,333
g)	605011	Office Expenses – Expendables	3,444,340	2,114,050
h)	605012	Office Expenses – Non-Expendables	854,400	708,980
i)	605013	Reading Material – Newspaper & Magazines	-	192,000
j)	605014	Refreshments During Work Hours And Meetings	3,093,320	1,217,900
k)	605015	Catering For Guests	1,195,100	476,450
l)	605016	Prizes And Gifts	302,500	2,560,000
m)	605017	Publicity And Advertisement	426,000	-
n)	605018	Rentals – Building	-	-
o)	605019	Other Office Expenses	1,935,485	983,800
p)	605020	Inspection And Auditing	-	-
q)	605022	Printing & Photocopying Of Official Letters	-	2,089,200
4	701	Program Expenses	22,611,250	68,115,130
a)	701001	Hourly Wages For Teachers And Bonuses	16,340,300	21,220,250
b)	701002	Examinations	-	486,450
c)	701003	Stipends For Students	-	10,230,000
d)	701004	Visits And Tours	3,999,800	6,745,700
e)	701005	Ceremonies And Commemorations	-	6,914,630
f)	701006	Students' Residence Permit	-	1,140,000
g)	701007	Students' Rental Assistance	-	17,820,000
h)	701008	Printing And Publications	-	400,000
i)	701009	Food For Students	2,271,150	2,758,100
j)	701011	Other Program Expenses	-	400,000
5	80_	Assets	6,490,640	7,860,000
6	901	Net Income	48,514,000	141,244,750

Therefore the total deficit in 2 years is Rls. 114,931,409/-. Moreover in the first quarter of the year 1381 (April – June 2002), loans to the tune of Rls. 39,374,000/- have been obtained and nearly Rls. 23,000,000/- is outstanding in the form of payments and salaries. Therefore at the end of the first quarter of 1381, the liability of the Madrasah is Rls. 177,305,409/- @ Rls. 7950 = \$ 22,300/-.

8.3 Projections for the Fiscal Year 1381 (2002 – 2003)

8.3.1 *Budgetary provisions projected for 150 students*

No.	Code	Particulars	Amount (Rls.)	Amount (US\$)
1	601	Pays And Salaries	200,000,000	25,157
2	605	General Administration	183,000,000	23,019
a)	605001-3	Bills – Water, Electricity And Gas	10,000,000	1,257
b)	605004	Communications	5,000,000	628
c)	605006	Service And Maintenance Of Building	2,500,000	314
d)	605008	Service And Maintenance Of Equipment	2,000,000	251
e)	605009	Transport	1,500,000	188
f)	605010	Rentals – Automobile	24,000,000	3,018
g)	605011	Office Expenses – Expendables	6,000,000	754
h)	605012	Office Expenses – Non-Expendables	3,000,000	377
i)	605013	Reading Material – Newspaper & Magazines	500,000	62
j)	605014	Refreshments During Work Hours And Meetings	4,000,000	503
k)	605015	Catering For Guests	2,000,000	251
l)	605016	Prizes And Gifts	3,500,000	440
m)	605017	Publicity And Advertisement	2,500,000	314
n)	605018	Rentals – Building	108,000,000	13,584
o)	605019	Other Office Expenses	2,500,000	314
p)	605020	Inspection And Auditing	3,000,000	377
q)	605022	Printing & Photocopying Of Official Letters	3,000,000	377
3	701	Program Expenses	240,000,000	30,189
a)	701001	Hourly Wages For Teachers And Bonuses	50,000,000	6,289
b)	701002	Examinations	1,000,000	126
c)	701003	Stipends For Students	72,000,000	9,057
d)	701004	Visits And Tours	30,000,000	3,774
e)	701005	Ceremonies And Commemorations	10,000,000	1,258
f)	701006	Students' Residence Permit	2,000,000	251
g)	701007	Students' Rental Assistance	25,000,000	3,145
h)	701008	Printing And Publications	10,000,000	1,258
i)	701009	Food For Students	40,000,000	5,031
4	80_	Assets	132,015,000	16,605
		Total	755,015,000	94,970

8.3.2 Assets Required

No.	Description of Item		Quantity	Unit Price (Rls.)	Net Price (Rls.)	Price (US\$)
1	Computer	***	1 No.	10,000,000	10,000,000	1,258
2	Books	***	500 vols.	20,000	10,000,000	1,258
3	Cash Safe	***	1 No.	600,000	600,000	75
4	Telephone Sets	***	8 Nos.	100,000	800,000	101
5	Office/Students Chairs	***	20 Nos.	80,000	1,600,000	202
6	Filing Cabinets (4-drawers)	***	2 Nos.	300,000	600,000	75
7	Vacuum Cleaner	***	1 Nos.	1,500,000	1,500,000	189
8	Office Tables	***	2 Nos.	450,000	900,000	113
9	Computer Table	***	1 No.	1,200,000	1,200,000	151
10	Radio/Cassette Recorder	***	1 No.	1,000,000	1,000,000	126
11	Audio Cassettes	***	20 Nos.	7,000	140,000	18
12	Microphone With Stand	***	1 No.	1,000,000	1,000,000	126
13	Wall Clocks	***	10 Nos.	35,000	350,000	44
14	Fax Machine	***	1 No.	2,800,000	2,800,000	352
15	Laser Printer	***	1 No.	5,000,000	5,000,000	629
16	Floppy Discs	***	5 Packets	75,000	375,000	47
17	Software (Zarnigar)	***	1 No.	1,500,000	1,500,000	189
18	PABX Exchange	***	1 No.	4,500,000	4,500,000	566
19	Wooden Pulpit	***	1 No.	500,000	500,000	63
20	Bookshelves	**	5 Nos.	500,000	2,500,000	314
21	Cupboards	**	2 Nos.	450,000	900,000	113
22	Calculator	**	2 Nos.	150,000	300,000	38
23	Cutlery (Spoons & Forks)	**	150 Sets	5,000	750,000	94
24	Self-Service Food Trays	**	150 Nos.	25,000	3,750,000	472
25	Revolving Chairs	**	2 Nos.	500,000	1,000,000	126
26	Filing Cabinet (2-Drawers)	**	2 No.	150,000	300,000	38
27	Photocopying Machine	**	1 No.	15,000,000	15,000,000	1,887
28	Conference Table	**	1 No.	500,000	500,000	40
29	Video Cassette Player	**	1 No.	2,500,000	2,500,000	314
30	Video Camera	**	1 No.	8,000,000	8,000,000	1,006
31	Dot-Matrix Printer	**	1 No.	1,000,000	1,000,000	126
32	Water Cooler	*	1 No.	4,000,000	4,000,000	503
33	Gas Heaters	*	20 Nos.	500,000	10,000,000	1,258
34	Ceiling Fans	*	20 Nos.	150,000	3,000,000	377
35	Clothes Stands	*	10 Nos.	80,000	800,000	101
36	Desert Coolers (4500)	*	5 Nos.	1,100,000	5,500,000	692
37	Matting	*	500 Met.	14,000	7,000,000	881
38	Video Cassettes	*	10 Nos.	15,000	150,000	20
39	Refrigerators	*	15 Nos.	1,300,000	19,500,000	2,450
40	Camera	*	1 No.	1,200,000	1,200,000	150
	Total				132,015,000	16,605