

THE EFFECTIVENESS OF MOSQUES IN PROPAGATING ISLAM: A CASE STUDY AT ZAHIR MOSQUE, KEDAH

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotation and summaries which have been duly acknowledgement.

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In the name of Allah, the Most Gracious and Most Merciful...

Al-hamdulillah, all of commendation to Allah S.W.T and His Messenger Muhammad S.A.W. greeting to Ummu Al- Mukminin, the Sahabat, Tabiin, Tabi` al- Tabiin and then to all Muslim.

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ABSTRAK

Kajian ini bertajuk " Keberkesanan masjid dalam penyebaran agama Islam: Kajian kes di Masjid Zahir, Kedah". Terdapat lima bab dalam perbincangan kajian ini. Dalam bab pertama penulis membincangkan mengenai latar belakang kajian. Bab kedua secara umum membincangkan mengenai definisi, sejarah dan fungsi masjid sebagai pusat tumpuan masyarakat. Manakala dalam bab yang ketiga membincangkan mengenai Masjid Zahir sebagai pusat dakwah di negeri Kedah. Dalam bab yang seterusnya penulis membincangkan mengenai analisis dan perbincangan tentang penemuan kajian dan bab terakhir adalah kesimpulan secara keseluruhan mengenai kajian ini. Untuk menyempurnakan kajian ini beberapa kaedah kajian telah digunakan seperti temubual individu yang berkaitan dalam bidang ini. Berdasarkan kajian yang dijalankan, penulis merumuskan bahawa, menyebarkan da`wah merupakan peranan utama masjid dan tugas ini masih wujud serta berterusan sehingga ke hari ini.

ABSTRACT

The title of this study is " The effectiveness of mosques in propagating Islam: A case study at Zahir Mosque, Kedah". The dealing this topic in five chapters and the first chapter is dealing on an overview about research background. The second chapter mention about an overview of meaning, history and function of mosques as a central for the community. Beside that, the third chapter discuss about Zahir Mosque as a Da`wah central of Kedah. The next chapter is elaborate about analysis and discussion of finding / result and the final chapter is conclusion from this study. To complete this study there are some methods used for this study such as interview the relevant person in this field. Based on research implemented, researcher concludes that, propagating Islam is the main role of the mosque and the duties is still and continuously occur till now by the mosque.

ملخص البحث

موضوع هذا البحث "هو أهمية المسجد للدعوة الإسلامية، دراسة ميدانية في مسجد زاهر في قدح"، وقد ناقشت الباحثة هذا الموضوع في فصول خمسة، عرضت في الفصل الأول خطة البحث ومنهجه، وفي الفصل الثاني دراسة تاريخية لأهمية ودور المسجد للمجتمع، وفي الفصل الثالث تاريخ وأهمية مسجد زاهر في قدح للدعوة، وفي الفصل الرابع تحليل المعلومات، وفي الفصل الأخير خلاصة البحث ونتائجه، وقد اتبعت الباحثة منهجا علميا وقد أجرت عدة مقابلات مع أهل الخبرة في هذا المجال، وانتهت من بحثها إلى نتيجة هي أن دور المسجد للدعوة الإسلامية دور أساسي وما زالت أهميته قائمة وفي تزايد مستمر في هذا العصر.

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GLOSSARY

Dakwah: A call, invocation (i.e. of God's help). A term used to express a system of incantation which is held to be lawful by orthodox Muhammadas.

Hadīth: The tradition of Prophet Muhammad S.A.W

Fiqh: Islamic Law as developed by Muslim Jurists. The term is often use synonymously With Shariah.

Īktikāf : To keep back, detain, to give one's- self up to part. One who remains constantly in any place

Imām : Person who lead a congregational prayer

Salat : The term used in the Quran, as well as amongst all Muslims in every part of the world, for the liturgical form of prayer which is recited five times a day an account of which is given in the article on prayer.

Sunni: One of the paths. A term generally applied to the large sect of Muslims who acknowledge the first four Khalifahs to have been the rightful successors of Muhammad, and who receive the Kutubu as- sittah, or six authentic books of tradition, and who belong to one of the four schools of jurisprudence founded by Imam Abu Hanifah, Imam Ash- Shafi`i, Imam Malik, or Imam Ahmad ibn Hanbal.

Qiblah: Direction to which Muslims turn in praying (toward the Kaaba); recess in a mosque indicating the direction of the Kaaba, Prayer niche.

Ummah: The Muslim community worldwide.

ARABIC WORDS TRANSLITERATION SYSTEM

TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	ʾ	فأر	fa`r
ب	b	برد	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	ḥ	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha ^c b
ص	s	صحرا	ṣakhr
ض	d	ضيق	dayq
ط	ṭ	طالب	ṭālib
ظ	ẓ	ظالم	ẓālim
ع	c	عقل	^c aql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām

ل	l	لب	lubb
<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	°alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا، ي	ā	عالم، فتى	°Ālim, fatā
ي	ī	عليم، داعي	°Alīm, dā°ī
و	ū	علوم، أدعو	°Ulūm, Ad°ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
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و	aw	نوم	nawm
ي	ay	ليل	layl
يَ	iyy	شافعي	Shāfi ^c iyy (ending)
وَ	uww	علو	^c uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to ‘.

Example: أكبر transliterated to: akbar (not ‘akbar)

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al), which is coupled with another word that contains, ال (al) at the beginning of it is transliterated to the letter “t”.

Example : مكتبة الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “h”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyah

قلعة qal^cah

دار وهبة dār wahbah

ABBREVIATION

Dr.	Doktor
Hj.	Haji
Ibid	Ibidem (Pada tempat yang sama)
KUIM	Kolej Universiti Islam Malaysia
Mohd.	Mohammad
n.d.	no date
n.pb	no publisher
n.pl.	no place
P.	Page
Prof.	Professor
S.A.W	Sallallahu Alayhi Wasallam
Sdn. Bhd	Sendirian Berhad
UIAM	Universiti Islam Antarabangsa Malaysia
UKM	Universiti Kebangsaan Malaysia

CHAPTER ONE

CHAPTER 1

AN OVERVIEW ABOUT RESEARCH BACKGROUND

1.1 Introduction

The mosque is the base and the foundation stone for Muslim society. It is the place where believers congregate to get to know each other and share their pleasures and their problems. It is the center from where the voice of the Oneness of Allah is raised and devotion to His Oneness is practiced. It is the place where the remembrance of Allah takes place continuously. It is the center from where the light of knowledge and wisdom emanate and enlighten the surroundings.

The mosque plays an extremely important role in a Muslim's life. Islam emphasizes that congregational prayers should be said in the mosque. In the early state of Islam, when the Muslims were still unable to build a mosque of their own, the Holy Prophet (peace be on him) choose Arqam` house who was a companion of the Holy Prophet as the gathering place for the believers to say their congregational prayers. This house was also used by the Holy Prophet as the center for the preaching and propagating of Islam.

When the Holy Prophet (peace be on him) migrated to Medina, the first action he took was build a mosque there, which is now known as the Prophet's Mosque or (Masjid-e-Nabwi). This mosque became the center of all Muslim activities. This mosque also served as the center for education, learning, and training.

Muslim mosques or houses of worship are therefore, not only for the purpose of worship alone but, also serve as the center for all social, cultural, political and various activities. There is no special design or structure for a mosque. Any building erected or used for congregational prayers is a mosque.

As a conclusion, mosque are centers for the worship of Allah, therefore, no body should be forbidden access to the mosque. Allah says in the Holy Qur`ān; "All Mosques belong to Allah, so call not on anyone besides Allah" (72:19). This verse of the Holy Qur`ān clearly dictates that Mosques are the property of Allah and Allah Alone. Therefore, no one is allowed to prevent anybody from entering the mosques for the purpose of worship.

1.2 Research Background

Today we can see many mosques at everywhere. Mosques are places for worship and propagating Islam among society.

Mosques in Islam are not only centers for worship but are also the reflections of the characteristics of Muslim society and its civilization. Due to this fact, the Muslim have been asked to follow certain rules which can be considered to be the earliest state for the development of Muslim character and to form true Muslim social structure.

The mosques are centers of Islamic social development, therefore, there are quite a few instructions for a Muslim to follow when he comes to the mosque. From the very beginning of this development, it starts according to the Islam teachings. For example, when a Muslim goes to the mosque, he/she should wear clean, modest and dignified cloths.

The main activity of the mosques is the performance of congregational prayers. The mosque also acts as an important education central for the formal teaching of religious education. It also serves as the administration center for the mosque officials and caters for Muslim religious celebrations.

The most important function of the mosques is as a place of prayer. According to Muslim jurists, the five daily prayers must be established by at least two members of the community to absolve the rest of the Muslim in that community from the sin of not performing the congregational prayer.

The next important function of the mosque is as the center for religious education. Muslim children are usually sent to the mosque for a period of one or two hours for a certain number of days to learn to recite the Qur`ān and practice the ablution and prayer rituals. The education of adults usually takes the form of formal lectures delivered in the mosques.

1.3 Problem Statement

From the research implemented, the issues being raised are how effectiveness of these mosques towards the society? Is there provided any positive effect on the society? And how they manage any activity at mosque.

Beside that, the second issues at writer also make a research about what are the methods used by mosque administration to improve it successfully. Every administration has its own method to improve their teaching system such as communication, sociability and so on.

As a result, writer can understand how the effectiveness every mosque became; either from systematic management or true method they used to handle any problem especially about activity at mosque.

1.4 Objective

1. To evaluate the effectiveness of mosque in propagating Islam among society.
2. To know how they manage and conduct the mosque.
3. To know how far it can effect positively on the society.

1.5 Literature Review

The writer has found several literature resources as a reference and guideline to complete this project paper. The writer has reviewed the book entitle" The Mosque As a Community Development Center" wrote by Mohd Tajuddin Hj Mohd Rasdi. He

pointed out his opinion or view about mosque. He mentioned that, mosque in the modern era becoming an institution that was under a specific department of religious affairs in many nations. The great city mosques are presently built more to stress the identity of heritage rather than with the thought of creating a facility that would help the Muslim to fully realize the Islamic way of life. Besides that, he also mentioned that the main activity of the mosque is the performance of congregational prayers. The mosques also act as an important education center for the formal teaching of religious education. For example, Muslim children are usually sent to the mosque for a period of one or two hours for a certain number of days to learn to recite the Qur'ān and practice the ablution and prayer rituals. Lastly, the importance function of the mosque is a place for prayers.

Another suitable view about mosque is the book "Mosque In Islam" written by Mohammed Zafeeruddin. He mentioned that, mosque was not merely a place of prayer. It was an impregnable fort of faith. Laws were made here. The Muslim army was given training. This was the camp from where armies were dispatched to war fronts. Delegations from foreign tribes and countries were received here. The first school or University of Islamic learning was located here. The Prophet (peace be on him) held his court here, and heard and decided disputes. And the transgressors were kept in confinement there. Thus, it was the Parliament House, the University, The Army Headquarters and the Prison House all at the same time. And besides, it was that holy place which is called "a part from garden of heaven". Some scholars take this saying of the Prophet to mean that this spot was literally brought from heaven in its geographical and physical form like the black stone which is said to have been brought from heaven.

Besides that, according to the book "Studies In The Islamic Built Environment" written by Spahic Omer. He rationally explained that, mosque as a central to the life of the Muslim, and will always be, the mosque institution. Regarding to mosque as a central to the life of the Muslim, he was given two main reasons (truths) for this, firstly, the very nature of man which is destined to deify its Creator and Lord never separating from His will and words of guidance. Secondly, man's insatiable tendency towards

socializing and interacting so as to procure benefits and ward of injuries for the perfection of his welfare in this world and the next.

The other interesting view can be put out from book " Role Of The Mosque" wrote by Kausar Niazi. His explained, in the modern time, we need to choose the best Imāms and Khatībs. His also mentioned that train the Imāms and Khatībs in the elements of modern knowledge (religious sciences) besides the knowledge of the Qur`ān and Hadīth which they able already possess. The training institutes should be taught the religious sciences along with elements of modern knowledge, so that they are able to reply effectively to the criticisms of the non-Muslim missionaries and dispel the doubts of the Muslim youth which have been injected in their minds by Western literature. Once they play this role in society, they social position would be immensely elevated and they would gain considerable influence in society.

Rationally, Abdul Halim Nasir in his book " Mosques of Peninsular Malaysia" explained that, a mosque is an Islamic building dedicated to the worship of Allah. Therefore, whatever the architectural style and socio- cultural background, the sitting and allocation to space must fulfill religious needs. Nothing must deviate from the concept of the mosque and its relation to Islamic principles. The mosque is also a central of Islamic teaching. Indeed, it is, a symbol of the greatness of Islam.

Though most commonly known as a place for prayers, the mosque has wider functions in Islam. In the time of the Prophet and his disciples, it was used as a discussion and conference center for laying strategies in the struggle to uphold and spread the teaching of Islam. It was at the mosque too that Muslims conferred to settle problems that arose among them, be these cultural, educational, social, and political administrative or economic.

1.6 Data Collection

In complete this research; writer used variety of method to get a data. Researcher used primary data and secondary data

1.6.1 Primary Data

Primary data are the direct outcomes of an event or an experience that is recorded without they're necessarily being any intent by the historian for later use of the reference. In primary data writer used observation, interviewing, library research and answering the questionnaires.

1.6.1.1 Observation/ Survey

The first step writer used to get data through observation those observed the area to get information about which one of the mosques at Alor Setar can be choose.

1.6.1.2 Interviewing

This method researcher used to get more detail data, and statistical. Before that, it make easier to count and make descriptive analysis. Writer prepared a group of questionnaires to staff and society.

1.6.1.3 Questionnaires

Writer prepared one sample of questionnaires to society. The questions have a link to management of mosque and about activities at mosque.

1.6.1.4 Library Research

Writer used the library seek reference materials and objective related to the topic. Data that obtained are trough reference books, magazines and newspaper. Library with used are Library of Islamic University College of Malaysia (KUIM), Islamic Center, Library of Tun Sri Lanang (UKM), Library of International Islamic University of Malaysia (UIAM) and National library.

1.6.2 Secondary data

Secondary data of historical data are secondhand or at least once removed from the original event, such as a summary of important statistics, a list of important primary sources, and a newspaper column based on eyewitness (the account itself would be a primary data).

In research project writer used a journal, paper cutting, surf Internet, books which it relevance to the management of mosque.

CHAPTER TWO

CHAPTER 2

AN OVERVIEW OF THE MEANING, HISTORY AND FUNCTIONS OF MOSQUES AS A CENTRAL FOR THE COMMUNITY

2.1 The meaning of the Mosque

Masjid (Mosque) is an Arabic word which derives from "Sujud" and "Sajadah". The words came into being when the Prophet laid his forehead on the ground as part of the Islamic prayers which he led in the first mosque ever built, followed by a congregation comprising Muslims who had moved with him from Mecca to Medina (*Muhajirin*) and those of the people of Medina who had helped them (*Ansar*).¹

In the other hand, the meaning of mosques is, a building in which Muslims worship.²

2.1.1 The position of mosque in Qur`ān

According to the Holy Qur`ān, the mosque is primarily a place for the remembrance of God.

" وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَّمتُ صَوَامِعُ وَبِيَعُ وَصَلَوَاتُ وَمَسَاجِدُ
يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا "

(For had it not been for Allah`s repelling some men by means of others, cloisters and churches, oratories and mosques wherein the name of Allah is frequently mentioned would assuredly have been pulled down)³

¹ Abdul Halim Nasir. 1984. *Mosque of Peninsular Malaysia*. Kuala Lumpur: Berita Publishing Sdn. Bhd. p.7.

² n.a. 2000. *Oxford Advanced Learner's Dictionary*. New York: Oxford University Press. p. 863.

³ Al-Quran Al-Karim. Al- Hajj. 22:40.

At another place in the Holy Qur`ān, it has been stated clearly that mosques should not be used for creating divisions among the Muslims. Rather the object of the mosque is to promote piety and enable the Muslims to purify themselves physically as well as spiritually. Says the Qur`ān:

" وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ
 وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (107) لَا تَقُمْ
 فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّفْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ
 يَتَّطَّهُرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ "

(And there are those who put up a mosque by way of mischief and infidelity- to disunite the Believers- ad in preparation for one who warred against God and His Apostle aforetime. They will indeed swear that their intention is nothing but good; But God doth declare that they are certainly liars)⁴

These verses were revealed when the hypocrites built a rival mosque at Qubā`, a suburb of Medina, in order to create mischief and sow divisions among the Muslims. The Prophet was commanded not to stand in the mosque built by the hypocrites and it was made clear that mosques should be built out of the feeling of piety and should not be used for creating disunity among Muslims. Stress has been laid in these verses on purity, which means not only ritual purity but also purification from moral and social evils. Ritual purity has been stressed in another verse that says:

⁴ Al-Quran Al- Karim. At- Taubah. 9:107-108.

وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي

الْمَسَاجِدِ

(Do not associate with your wives while you are in retreat (*I'ktikāf*) in the mosques)⁵

This means that when a Muslim has retired into a mosque, he should abstain from sexual intercourse during the period of his retirement or *I'ktikāf*.

The Qur`ān also says that men without belief in God and Hereafter and men who fear other authorities than God as well as men who do not support the poor by paying the poor – tax cannot be expected to visit the mosques and look after their maintenance.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ
أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ (17) إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ

(It is not for the idolaters to tend Allah`s mosques bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide. He only shall tend Allah`s mosques who believes in Allah and the Last Day and prays and pays alms and fears none save Allah)⁶

Thus, according to the Qur`ān, mosques are built and maintained only by those who believe in God and Hereafter, who establish prayer, pay the poor- due and are afraid of none except God.⁷

⁵ Al- Quran Al- Karim. Al- Baqarah.2:187.

⁶ Al-Quran Al- Karim. At- Taubah. 9: 17-18

⁷ Sh. Muhammad Ashraf. 1976. *Role of The Mosque*. Pakistan: Kasmiri Bazar Lahore. p.12-15.

2.1.2 The position of mosque in Hadīth⁸

Beside that, according to a Tradition of the Prophet, al- Masjid al- Harām was the first mosque built on the earth and it occupies a position of primacy in relation to all other mosques.

"عن ابى ذر سئلت رسول الله صلى الله عليه وسلم عن اول مسجد وضع فى الارض قال المسجد الحرام قلت اى قال المسجد الأقصى".

(It is reported by Abū Dharr that he asked the Prophet of Allah about the first mosque built on earth. The Prophet replied: Al- Masjid al- Harām. I asked: And after it? He said: Al- Masjid al- Aqsā)

Next in importance comes the mosque of the Prophet at Medina and al-Masjid al- Aqsā. Imām Bukhārī in his chapter entitled “ Excellence of Prayer Offered in the Mosques of Mecca and Medina,” say:

" قال النبي لا تشد الرحال إلا إلى ثلاثة مساجد المسجد الحرام ومسجد الرسول صلى الله عليه وسلم ومسجد الأقصى ".

(Do not make journey except towards three mosques: al- Masjid al- Harām, Masjid al-Rasul and Masjid al- Aqsā)

The importance of the mosque in Islam is underlined by the fact that whenever the Prophet returned from a journey, he visited the mosque and offered prayers in it.

⁸Sh. Muhammad Ashraf. p. 15-18

"عن كعب بن مالك قال كان النبي صلى الله عليه وسلم إذا قدم من سفر بدء بالمسجد

فصلى فيه" (البحارى - كتاب الصلاة)

(Ka'b b. Malīk reports that whenever the Prophet came back from a journey, he would begin from the mosque and would pray therein)

Mosques, according to a Tradition of the Prophet, should be developed as center of learning and teaching good morals. A man who learns or teaches good morals is like a warrior (*Mujāhid*) in the way of God. The *Musnad* of Ahmad b. Hanbal reports:

"عن ابى هريرة قال، قال رسول الله صلى الله عليه وسلم من دخل مسجدنا هذا ليتعلم

خييرا او ليعلمه كان كالمجاهد في سبيل الل ومن دخاه بغير ذلك كان كالناظر الى ما ليس

له".

(Abū Hurayrah reports that whoever enters this mosque of ours to learn good or to teach, he is like a warrior in the way of God. And who enters for something else, he is like a person who looks towards a thing which does not belong him)

Yet another Tradition of *Musnad* of Ahmad b.Hanbal lays stress on the desirability of offering prayers in the mosque and says that those who offer prayers at home and give up visiting the mosque are guilty of violating the *Sunnah* of the Prophet. Says the *Musnad*:

من سره ان يلقى الله غدا مسلما فليحافظ على هؤلاء الصلوات الخمس حيث ينادى بهن

فان الله عزوجل شرع سنن الهدى لنبيه وانهم من سنن الهدى وانى لا احسب منكم أحد

الا له مسجد يصلى فيه فى بيته فلو صليتم فى بيوتكم وتركتم مساجدكم كترتكم سنة نبيكم صلى الله عليه وسلم ولو تركتم سنة نبيكم لظلمتم.

(He to whom it pleases to see God tomorrow as a Muslim, he should take care of his five prayers when he is called for them. Because God, the Exalted, has prescribed the ways of Guidance to His Prophet and these are among these ways. I do not imagine anyone among you who does not have a mosque at his home to pray. But if you pray at your homes and neglect your mosques, you neglect the way of your Prophet and if you neglect the way of the Prophet you will go astray)

2.2 A Brief History of The Development of The Mosque

Before the Revelation of the Qur`ān to the Prophet Muhammad (peace be upon him) had commenced in the year 601 of the common Era, the mosque referred to in Arabic Literature would indicate any of their temples and includes specifically the Ka`ba. When the Prophet began preaching Islam, he had met secretly at houses and in the desert to teach Islam and pray together in the early form to Muslim prayer.⁹

The Prophet had migrated to Medina in the years 622 and had established a prayer place at Qubā`. Although this is considered as the first mosque of Islam, it is the mosque of the Prophet in Medina that was to become the most renowned mosque in the history of Islam.

Beside that, after a few day`s stay at Qubā`, the Prophet proceeded to Medina. The first act of the Prophet (peace be upon him) in Medina was the construction of a mosque which is called the Prophet`s mosque at the spot where the Prophet`s camel had halted. All Madinites were vying with each other in the reception of the Prophet and each one wanted that the Prophet should stay at his house. To resolve that competition without any heart- burning the Prophet (peace be upon him) decided to let

⁹ Mohamad Tajuddin Haji Mohamad Rasdi. 1998. *The Mosque As a Community Development Centre*. Johor: Universiti Teknologi Malaysia. p. 7.

loose the reins of his camel and alighted where the camel halted. The spot where the camel halted was a plot of land belonging to two orphan children. As the Prophet expressed the desire to have the land, the orphans presented it to him as a gift, but the Prophet would not agree to accept it except on payment of a price. So it was purchase on a reasonable price. Abū Bakr made the payment of the price. There the Prophet laid the foundation stone of the Prophet's mosque. His companions carried the bricks and worked as labourers as well as masons while singing with joy " peace and well being is really that which is destined in the next world. O, God bless the migrants and their local helpers." Thus the builders of this mosque also were the great preachers and pillars of Islam. The mosque that these great men of faith built was devoid of all pomp and show. There were no paintings or carving, no chandeliers, no glittering stones. It was a simple structure with walls of mud bricks, pillars made of date tree trunks and roof also made of date leaves.

The construction of these mosques at the very beginning indicates to the faithful that wherever they are in a position to do so their first act should be to build a mosque for offering prayers and they should treat the mosques as nerve centers of their social structure. These also serve as an example in simplicity so that all Muslims, rich or poor, may be able to build the holy house of prayers in their localities.¹⁰

2.3 The Function of Mosques in Islam

The mosques differ from one another in status. Even three most important mosques are different from each other in status.

The *hadīth* compilation of Ibn - Majah records are Tradition from the Prophet (peace be upon him) that " the compulsory *salat* performed at home earns a single reward while it earns twenty- five times reward if performed in the mosques of the locality; the Friday noon prayers performed in the Jama Masjid earn reward equal to five hundred prayers and a prayer performed in Masjid-al-Aqsā equal to fifty thousand

¹⁰ Mohamed Zafeeruddin. 1996. *Mosque In Islam*. New Delhi: Qazi Publishers and Distributors. p. 6.

prayers; and fifty thousand times of this when performed in my mosques and one lakh times when performed in Masjid-al-Harām."

The scholars of *Fiqh* have determined the reward wise status of the mosque of Qubā' as next after the mosque of Aqsā and then the Jama Masjid of the town, then the mosque of the locality and then the mosque on the wayside. The regular daily prayers of five times should be performed at the mosque of the locality in preference to the Jama Masjid just as the priority for Friday noon prayers is for prayers at the Jama Masjid. The Combination of the Prophet (peace be upon him) and the pious men of the past always performed all the daily prayers five times a day in the mosque of their locality. Pious men follow this practice even today.

These preferences and status of merit to the various mosques is not just arbitrary; it is based on sound reason. The Masjid-al-Harām in Mecca has the highest place amongst the mosques of the world for reasons discussed in the fore-going pages. The reward for Haj pilgrimage and prayers performed at the Masjid-al-Harām is many times more than for prayers performed at any other place. People are therefore keen to perform the pilgrimage and visit the holy mosque, the exalted house of God during the days of Haj. Blessed are those who are able to visit Mecca to perform Haj and say their prayers there. Angels pray for God's blessing on the Haj and say their prayer there. Angels pray for God's blessings on the pilgrims. The whole atmosphere is elevating and blissful. History comes alive. This is the birth place of the holy Prophet (peace be on him), here did he spend his childhood and grew up, here was he ordained as an Apostle of God; and then the hard struggle, hardship and persecution that he suffered for the sake of his faith; then he was forced to migrate from here and ultimately returned to it triumphantly in glory. This is the central place for the Muslims of the world and here is the black stone fixed in the house of God.

The Prophet's mosque is hallowed by similar considerations. It was built by the Prophet (peace be upon him) and his companions with their own hands. This was the center from where Islam spread throughout the world; it has the pride of place of having the Prophet's eternal resting place within its campus till the Day of Judgment.

Similarly the Masjid-al-Aqsā is a distinguished mosque because it was the Qibla (focal point at prayers) for Prophet Muhammad (peace be on him) for a long time. It was the Qibla for other prophets before him. Many reversed apostles of God are buried on its campus. The Prophet (peace be on him) visited this mosque on his way to heaven during the celestial journey, the 'Mi'rag'. Its has a special place of distinction among great mosques.

The Masjid-e-Qubā' has a pride of place of its own. This was the first mosque built by the Prophet and its hallowed precincts first resounded with the recitation of the Qur`ān. After these great mosques comes the place of the Jama Masjid, which has the premier position in each town. Here the Muslims of the town gather in large numbers once every week. Then come the mosques of the locality which resound with prayers five times every day and are blessed and hallowed. This wayside mosque comes last because the arrangements for prayer are not so regular there and the congregation is not so large as in the mosque of the locality.¹¹

2.3.1 The Function of The Mosques in Prophet's Times

The early days of the Prophet Muhammad (peace be on him), after he proclaimed his prophet hood, were full of hardship, harassment and torture by the people of Quraish. Construction of a mosque at Mecca under those circumstances was out of the question. Moreover, the Masjid-al-Harām was already there and the faithful could visit it for peace and solace. Those few persons who had embraced Islam performed prayers in seclusion and hiding. Sometimes the Prophet would be visiting a companion's house, when other companions also assemble there. The Prophet would give them lessons in Islam and would also say *Salat*. No special arrangements were made for congregational prayers. At the time of prayer they performed it wherever they happened to be and as best they could. Abdullah-bin-Abbas says, "Before the construction of the mosque the Prophet used to say *Salat* wherever he was at the time of prayer. Some companions, however, had fixed special places in their houses where they performed prayers of *Tahajjud* and supplementary prayer and concentrated on devotional supplications to God for His forgiveness and blessing. These places could

¹¹ Mohammed Zafeeruddin. 1996. *Mosque In Islam*. p. 9-10.

be technically called Masjid-al-Bait, in mosques of the house, in the terminology of *Fiqh*. Some commentators of Hadīth have treated these places as (regular) mosques.

The first such mosque was built at Qubā when the prophet (peace be upon him) reached there on his way while migrating from Mecca to Medina. This is about 3 miles from Medina. The first brick of its foundation was laid by the Prophet (peace be on him), the second by Abū Bakr, the next by `Umar and then by other companions. The Prophet and his companions worked as masons as well as ordinary labourers to build this mosque with devotion and dedication.¹²

On completion this mosque acquired the blessings of God so much so that it has been mentioned in the holy Qur`ān in these words:

"There is a mosque whose foundation was laid from the first day on piety, it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and God loveth those who make themselves pure." (Al-Qur`an IX- 108)

The Prophet (peace be on him) was so much attached to it that he visited it on every Saturday and performed two rak`at of *Salat*. His companions also followed the practice. `Umar (may God be pleased with him) made it a practice to visit this mosque twice a week and personally rendered whatever service was required, for example dusting and cleaning the walls and the floors.

As we know, this mosque was not merely a place of prayer. It was an impregnable forth of faith. Laws were made here. The Muslim army was given training. This was the camp from where armies were dispatched to war fronts. Delegations from foreign tribes and countries were received here. The first school or University of Islamic learning was located here. The prophet (peace be on him) held his court here, and heard and decided disputes. And the transgressors were kept in confinement there. Thus, it was the Parliament House, the University, The Army Headquarters and the Prison House all at the same time. And, besides, it was, that holy place which is called " a part from the garden of heaven." Some scholars take this saying of the Prophet to

¹² Mohammed Zafeeruddin. p. 5.

mean that this spot was literally brought from heaven in its geographical and physical form like the black stone which is said to have been brought from heaven.¹³

The mosque of the Prophet in Medina had served many different functions. It was where he built his residence which comprised several rooms aligned in a single row for his wives. The mosque was also used as an education center, a courthouse, a military camp, a hospital, a shelter for the homeless and a place of celebration. Jews and Christians frequent the mosque in their dealings and debates with the Prophet. The mosque then was truly the center of the Muslim life.

There were also other mosques set up during the time of the Prophet. His traditions record invitations by tribes to their camps to pray at a certain place or building which would become the tribal mosque. It should be noted that the Prophet had not insisted on any act of 'consecrating' a building or ground for the establishment of a mosque but the Muslims were the ones who had insisted his visiting and praying at their mosques. These mosques were established mostly because the tribes found it inconvenient to travel great distances and during adverse weather conditions.¹⁴

2.3.2 The Function of The Mosques in The First Four Caliphs Times

After the death of the prophet, the first four caliphs who were his closest companions had continued to use the mosque as he had done during his lifetime. During the time after his demise Islam had expanded greatly to other territories outside the realm of Arabia. Military camps were established at Kufā, Fustāt and Basra. The first act of the generals was to establish a mosque huge enough to contain the army. The generals had houses for themselves built adjacent to the mosque and created spaces for the storage of arms and the treasury. Almost everything concerning the community was done the mosque from administrative affairs to the Friday Prayers. In the old towns conquered by the Muslims, such as Damascus and Jerusalem, churches, palaces and temples were converted into mosques for the use of the caliph and the Muslims. In every Muslim

¹³ Ibid. p. 6-7.

¹⁴ Mohamad Tajuddin Haji Mohamad Rasdi. 2000. *The Architectural Heritage of The Malay World: The Traditional Mosque: Johor*. Universiti Teknologi Malaysia. p. 7-8.

city, at that early time, there was a single huge mosque for all the Muslims. It functioned as a gathering place for the caliph to address the people and for the transaction of daily business and administrative activities. These single monuments were the undisputed political centers of Islam and specifically of the ruling personage. New caliphs and governors of provinces had to be sworn in at the mosque where the practice of officially offering fealty or *bay`a* by the people to the leaders was strongly adhered to with precedence from the tradition of the Prophet Muhammad (peace be upon him) and the first four caliphs. During this time there was a great number of small tribal mosques, in existence and the caliphs or governors were extremely cautious in following the activities of these mosques, for fear of a revolution.¹⁵

Beside that, during the period of the first four Caliphs, the mosque retained its administrative and political functions. Abū Bakr held a council in the mosque of the Prophet concerning the *Ahl al- Riddah* (Apostates). About the period of `Umar, the second Caliph, Tabarī reports that when he wanted to hold a council, he asked someone to give a call for prayer. When all the people assembled in the mosque for prayer, `Umar offered two *rak`ahs* of prayer after which he addressed the gathering from the *Minbar* and then the matter under discussion was presented before the people. Usually the *Muhājirīn* (emigrants) and the *Ansār* (helpers) took part in the *Shurā*. A similar council was held by `Umar when the question of the distribution of land in the conquered territory of Iraq was discussed. Besides the meetings of the *Shurā* on important occasions, there was also a daily meeting in the mosque of Medina where matters of daily interest were discussed. Only prominent Companions of the Prophet took part in these daily meetings.¹⁶

2.3.3 The Function of The Mosques in Modern Times

If the mosques in modern times are to be reactivated, the first need is to select capable persons as Imams and train the Imāms and Khatībs in the elements of modern knowledge, besides the knowledge of the Qur`ān and the hadīth which they already possess. Training institutes should be set up for the Imams and Khatībs where they

¹⁵ Mohamad Tajuddin Haji Mohamad Rasdi. 2000. *The Architectural Heritage of The Malay World: The Traditional Mosque*. p. 8-9.

¹⁶ Sh. Muhammad Ashraf. 1976. *Role of The Mosque*. Pakistan: Kashmiri Bazar Lahore. p. 20-21.

should be taught the religious sciences along with elements of modern knowledge, so that they are able to reply effectively to the criticism of the non-Muslim missionaries and dispel the doubts of the Muslim youth which have been injected in their minds by Western literature. Once they play this role in society, their social position would be immensely elevated and they would gain considerable influence in society. It is also necessary to improve their economic condition by paying them reasonable stipends for their services. In this connection we have to teach much from the other societies whose religious leaders are economically well off and who enjoy a high social status. The Imams and Khatībs should also be treated by the Muslim society in the same way.

The Khatībs and the Imāms should have their own separate organizations in which, with the help of the Auqaf Department, they should chalk out a program of their activities. It is also desirable that office bearers of these organizations of different Muslim countries should meet annually or once in two years in an international conference to discuss their problems. There should also be a program for the exchange of the Khatībs and Imāms as between different Muslim countries. Efforts should also be made to have a world organization of Khatībs and Imāms.¹⁷

Another matter that deserves serious attention is the questions of sanitary arrangements in the mosques. Our mosques are generally quite unclean. The cistern for ablution and the bath-rooms attached to the mosques are kept in such a bad condition that the educated and well-dressed people hate the very sight of them. The result is that the attendance of the mosque consists only of the lower classes and the educated people do not attend the congregations in the mosques. The non-Muslims, when they look at the conditions in the mosques, carry a very bad impression and form a poor opinion about the teaching of Islam on hygiene and cleanliness, whereas the fact is that Islam has laid the greatest stress on cleanliness. This aspect of the matter deserves our serious consideration. The time has now come when the mosques in the Muslim world should be turned into the tidiest and cleanest spots in the Muslim cities and towns and proper sanitary arrangement should be devised for the mosques.

¹⁷ Mohamed Zafeeruddin. 1996. *Mosque In Islam*. New Delhi: Qazi Publishers and Distributors. p. 33-35.

If these steps are taken, the mosques can still become centers of social and cultural activities.¹⁸

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The modern era saw the mosque becoming an institution that was under a specific department of religious affairs in many nations. These departments finance the mosques and pay salaries to imams and provide enough facilities for the Muslim to carry out their basic Islamic rituals of prayer and the learning of the fundamental rituals of Islam. Although there existed many mosques in villages and cities, it can be seen that their importance no longer held priority over the Muslim's affairs in life. The great city mosques are presently built more to stress the identity of a heritage rather than with the thought of creating a facility that would help the Muslims to fully realize the Islamic way of life.¹⁹

AFTER THREE

Perpustakaan
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¹⁸ Mohamed Zafeeruddin. 1996. *Mosque In Islam*. p.36-37.

¹⁹ Mohamad Tajuddin Haji Mohamad Rasdi. 2000. *The Architectural Heritage of The Malay World: The Traditional Mosque*. Johor: Universiti Teknologi Malaysia. p. 13.

CHAPTER THREE

CHAPTER 3

MASJID ZAHIR AS A DA'WAH CENTER OF KEDAH

3.1 A Brief History Islam Comes to Peninsular Malaysia And Kedah

There is historical evidence that Islam had already come to Peninsular Malaysia by early 14th century A.D. the evidence is an inscription on a stone found on a bank of the Tarsat river at Kuala Berang, Terengganu, recording the date as the 4th of Rajab in the year 702 Hijrah (the Islamic calendar) i.e. the 22nd of the February, 1303 A.D. The rest of the inscription referred to a Malay kingdom which ruled by Islamic Law.

The inscription on the stone gives clear evidence that early in the 14th century Islam already had a firm footing in one area of Peninsular Malaysia where it had become the religion of the indigenous people, in particular the Malays.

It follows that by that date the Malays who had become Muslims must have erected mosques in which to perform prayers and hold various other activities connected with the teaching and the dissemination of Islam. What is not clear is the architectural style and the materials used in the building of those mosques. To this day, neither in ruins found nor in historical records is there any indication of the architectural features of mosques in the Ulu Terengganu Malay Kingdom.

In Al- Tarikh Salasilah Negeri Kedah (Kedah annals) there is mention of a learned man of Baghdad called Sheikh Abdullah who came to Kedah and is said to have converted its ruler to Islam in the (Islamic) year 531 Hijrah i.e. 1071 A.D Sheikh Abdullah is also said to have built a mosque on the peak of Jerai mountain, Kedah's highest. If what is written in Al- Tarikh Salasilah Negeri Kedah is true, it was in Kedah that Peninsular Malaysia's first mosque was built.²⁰

²⁰ Abdul Halim Nasir. 1984. *Mosque of Peninsular Malaysia*. Kuala Lumpur: Berita Publishing Sdn. Bhd. p.13.

3.2 Background of Zahir Mosque

This mosque was built on the 22nd of Rabiulawal 1330 of the Islamic calendar (1912 A.D), at a time when Tuanku Muhammad ibni Almarhum Sultan Ahmad Tajuddin was president of the State Council and Regent to His Royal Highness Sultan Abdul Hamid Halim Shah ibni Almarhum Sultan Ahmad Tajuddin.

His Royal Highness Sultan Abdul Hamid Halim Shah officially opened the mosque on Friday the 6th of Zulhijjah 1333 of the Islamic calendar i.e. 1915 A.D.

The architectural was modeled on that of mosques in North Sumatra and Aceh, for the Kedah government had sent people to those areas to get some ideas from the beautiful mosques there. The engineer in charge of the building of the mosque was J. Goman.

The Zahir mosque has a base of about 124' x 124'. The central part of the building measures 62' x 62' and around it is a verandah 8 feet wide with four wings, an onion shaped dome to each wing. Little minaret called " Menara Serambi" (Verandah Minarets) is on the roofs of the wing. One of the minarets, on the eastern wing, has been modified to stand higher than the others some distance from the mosque building, to the North- East, is the main minaret. In 1975 the Zahir Mosque underwent several renovations.²¹

3.2.1 Establishment

Officially opened in 1912, this mosque is an architectural landmark. With its black dome is a prominent landmark in Alor Setar. It was built on 1912 by Sultan Abdul Hamid Shah (1882-1943) and engineered by James Gorman, the State Engineer. Built in the tradition of the Moorish architectural, it has numerous arches and columns that are an epitome the grandeur. The late Sultan Muhammad Jiwa Zainal Abidin II lent

²¹ Abdul Halim Nasir. 1984. *Mosque of Peninsular Malaysia*. p.13.

inspiration to the design of the mosque that reflects strong Moorish influences. Beside that, Zahir Mosque also was known as a State Mosque.

3.2.2 Location

As we know, Zahir Mosque is among the most beautiful mosques in Malaysia. Zahir Mosque was built on 1912. Situated in the middle of Alor Setar town, it is Kedah's official mosque. The most notable is the Balai Nobat, a three- tiered octagonal tower housing the instruments of the royal orchestra. Nearby is the original palace of the Sultan, an early 18th century building which has been converted into a museum called the Muzium Di- Raja. A variety of exhibits, including the bridal chamber and the Royal thrones are displayed.

Next-door is the Balai Besar or great hall where the Sultan gave audience to his subjects and administered justice. This intricately cared building dates back from the 19th century and the displayed strong Thai architectural influences. Across the road stand on impressive domed Moorish building housing the State Mosque, Zahir Mosque.

3.2.3 Administration

Islamic Religion Affair of Kedah governed all of activities and administration at the Zahir Mosque. The Islamic Religion Affair of Kedah has the power to appoint the mosque officer, that is the naqib, imam ratib, bilal and their assistance. This department also, may defray the cost of repairs and maintenance of the Zahir Mosque.

**STRUCTURE ORGANIZATION OF ZAHIR MOSQUE, ALOR
SETAR, KEDAH**

