

THE ROLE OF MOSQUE IN ISLAMIC DA'WAH :  
A CASE STUDY AT AL-BUKHARY MOSQUE ALOR MALAI,  
JALAN LANGGAR, ALOR SETAR, KEDAH DARUL AMAN

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**THE ROLE OF MOSQUE IN ISLAMIC DA'WAH:  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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In the name of Allah, The most Merciful and The Most Compassionate. Blessing and peace be upon to Prophet, Muhammad S.A.W, His family and Companions.

First, I would like to express my gratitude to Allah. For His consent, I can complete this research project.

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## ABSTRAK

Kajian ini mengetengahkan suatu bentuk kajian terhadap Masjid Al-Bukhary yang terletak di Alor Setar Kedah, dengan memfokuskan perbincangan kepada peranan yang dimainkan oleh masjid al-Bukhary dalam usaha untuk melahirkan ummat yang berkualiti dan bertakwa kepada Allah. Kajian ini juga adalah untuk meninjau penerimaan masyarakat terhadap aktiviti-aktiviti yang dijalankan di masjid ini sama ada ia memberikan impak yang positif kepada masyarakat ataupun sebaliknya. Untuk memperolehi data, beberapa teknik kajian telah digunapakai iaitu observation, temubual, soal selidik dan meneliti dokumen yang berkaitan. Hasil kajian telah menunjukkan bahawa Masjid Al-Bukhary telah memainkan peranannya dalam dakwah dan aktiviti-aktiviti yang dijalankan memberikan kesan yang positif kepada masyarakat. Dapatan hasil kajian juga telah menunjukkan bahawa masyarakat menerima baik kewujudan masjid ini sebagai pusat penyebaran dakwah Islamiah di Negeri Kedah khususnya.

## ABSTRACT

This research was study on Al-Bukhary mosque located in Alor Setar Kedah with focusing on discussion about the role of Al-Bukhary mosque in its effort to bear a good person as a servant to Allah S.W.T. This research also study on the acceptance of society to Al-Bukhary mosque and the activities that was held at there whether it give the effective impact or not. To collect the information, various methods were used by writer such as observation, questionnaires, interview and refer to the sources that are suitable with the research. The result was shown that Al-Bukhary mosque was playing its role in spread of Islamic da'wah and the activity was given a positive effect to society. From the study also shown that society was, accept the mosque as an Islamic development center, generally in Kedah Darul Aman.

## ملخص البحث

يهدف هذا البحث إلى دور مسجد البخاري في أّور ستر قدح، والتركيز الأول لهذا البحث هو البحث عن دور المسجد لتربية الأمة الحسنة إلى تقوى الله. والتركيز الآخر هو البحث عن قبول المجتمع لنشاطات المسجد ما إذا كان مؤثرة أم لا ، والمنهج المتبع لهذا البحث هو الدراسة الميدانية التي تقوم على جمع المعلومات من المصادر الأصلية. ونتيجة هذا البحث هي أن مسجد البخاري هو له أهمية في ترشيد الدعوة الإسلامية في المجتمع الإسلامي بقداح.

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## GLOSSARY

<b>Allah</b>	:The Creator of the Universe known as "God the Father" to Christians and "El" or "Yahweh" to the Jews. Allah <sup>(SWT)</sup> is singular and is not human nor part of a Trinity, as in Christianity. The Holy Quran contains around 100 beautiful names (attributes) for Allah <sup>(SWT)</sup> through which Muslims may understand and recognize the Creator of the Universe.
<b>A'qidah</b>	:One's belief or way of thinking.
<b>Ayat</b>	:Literally translates as "miracles or signs". This refers to several verses in the Holy Quran.
<b>Da'wah</b>	:Missionary work to invite all people to
<b>Doa'</b>	:A prayer.
<b>Fard</b>	:Something that every Muslim has to perform. (5 daily prayers, fasting, helping the needy, pilgrimage, etc.).
<b>Fatwa</b>	:Legal opinion concerning Islamic Law.
<b>Fiqh</b>	:Having a complete understanding of Islamic jurisprudence.
<b>Hajj</b>	:The mandatory pilgrimage to Mekkah during a predefined period of time. Each Muslim, who has the means, is required to perform this trip at least once in his/her life time.
<b>Imam</b>	:Imam is a religious scholar or someone very knowledgeable about Islam who leads the congregational prayers.
<b>Islam</b>	:Literally means "Submission to the Creator of the Universe". In this context, Islam is the only religion recognized by God. Its message (There is no Deity but God) was the same Message delivered by all Prophets. This divine religion was completed with revelations (Quran) given to the last Prophet Muhammad <sup>(SAW)</sup> of Arabia.

<b>Ka'bah</b>	:The cubed looking structure in Mekkah toward which all Muslims pray. This is the first house of worship built by Abraham <sup>(pbuh)</sup> to glorify The Creator of the Universe.
<b>Caliph</b>	:The religious and political head of the state for the Muslims.
<b>Madinah/Medina</b>	:The city which was the first political center of Islam. The Prophet Muhammad <sup>(SAW)</sup> grave site and mosque are located in this city.
<b>Masjid</b>	:The place of worship and prayer. Also called "Mosque".
<b>Mekkah</b>	:The sacred city located in Saudia Arabia where Ka'bah is situated. This is also the city where millions of Muslims perform their pilgrimage to.
<b>Mosque</b>	:The place of worship and prayer. Also called "Masjid".
<b>Muhammad</b>	:The last Messenger of God to humanity. He was the last of the Prophets in a line which included such great prophets as Abraham, Noah, Moses, Jesus <sup>(pbuh)</sup> . No new Prophets or Messengers will ever be sent to humanity. Muhammad <sup>(SAW)</sup> was a direct descendant of Abraham(pbuh).
<b>pbuh</b>	:Acronym for "Peace Be Upon Him or Her". Used most often in reference to prophets of God.
<b>Qiblat</b>	:The direction to Kabah in Mekkah Muslims should face the Kabah during every formal prayer.
<b>Quran</b>	:The infallible holy book of the Muslim It contains the word of God in its original form and without any modifications. Refuting one single verse if the Holy Quran is equivalent to denouncing one's faith.
<b>R.A</b>	:This Acronym for "Radhiallahu anhu" is used when referring to close companions of the Prophet <sup>(SAW)</sup> . It translates into "May Allah be pleased with him or her."

<b>SAW</b>	:Acronym for Arabic "Salla Allahu alaihi Wa Sallam". It means, "peace be upon him", but it is used when referring to Prophet Muhammad <sup>(SAW)</sup> .
<b>Sahabah</b>	:The term referring to the close of the Prophet (SAW).
<b>Salat</b>	:One the five formal and required daily prayers to be offered by all Muslims. .
<b>Syariat</b>	:Set of Rules of Islam.
<b>SWT</b>	:This is the Acronym for "Subhanahu wa ta'ala" meaning "Allah is pure of having partners and He is exalted from having a son."
<b>Surah</b>	:One of the 114 chapters of the Holy Quran.
<b>Ulama</b>	:The learned Muslim scholars.
<b>Ummah</b>	:The community of Muslims.
<b>Wudu'</b>	:Purification (ablution) to be done before reading Quran or offering formal prayers.

**ARABIC WORDS TRANSLITERATION SYSTEM**  
**TRANSLITERATION TABLE**

**1. ALPHABET**

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
أ	‘	أمة	Ummah
ت	t	تقوى	Takwa
ح	h	حج	Hajj
د	d	دعاء	Do’a
س	s	سلام	salam
ش	sh	شعر	syiar
ص	s	صلاة	salat
ع	a	عقيدة	akidah
ف	f	فرض	fard
ق	k	قبلة	kiblat
ق	k	قرية	kariah
و	w	وضوء	wuduk
و	w	وقف	waqf

## ABBREVIATION

AS	alayh al-salam
H	hijriyyah
M	miladiyyah
S.A.W	salla Allah alayh wa sallam
S.W.T	subhanahu wa ta ala
n.a	no author/no artist
P.	page
trans.	Translator /translated by
Sdn.Bhd	Sendirian Berhad
DYMM	Duli Yang Maha Mulia
UPPU	Unit Program Pembangunan Ummah
LTH	Lembaga Tabung Haji
MARA	Majlis Amanah Rakyat
NGO	non -governmental Organization

# CHAPTER I

## CHAPTER 1

### INTRODUCTION

#### 1.1 Problem Statement

Mosque as we known is the place for Muslim to perform *ibadah* and the center of creating community that would play their role in improve the 'Syiar' of Islam. History was proving that the mosque becomes the nucleus for life activities since the period of Prophet Muhammad S.A.W until nowadays. The concept of mosque like stated in al-Quran:

Allah S.W.T was says:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ  
فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ (١٨)

The Meaning: The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practice regular charity, and fear none (at all) except Allah. They are expected to be on true guidance. (Al-Quran. Al-Taubah 9:18)<sup>1</sup>

This verse shows that the mosque is based on *takwa* is should be the place to prayer where the people can clean up their heart and soul, and they are the group where are in blessing of Allah S.W.T

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<sup>1</sup> All Quanic translations in this writing as based on Prof.Dr.Syed Vickar Ahamed. 1999. *Interpretation of The Meaning of Glorious Qur'an*. Malaysia:TR Group of Companies.

Moreover, the objective of mosque in Islam is not just limited for the specific *ibadah* such as *salat* where it is what people today think about the function of mosque. In contrast, concept and philosophy of the mosque therefore what had been shown by the prophet Muhammad S.A.W it is mend the aspect of relationship between men and Allah and between men and men, this also include the social aspect of life, economic and politic. Mosque should be the center of Muslim activities whether for today or in the eternity days. ( Lokman & Musa,1996: v )

Therefore, the research will be studied on the role and activities that had been conducted by the mosque in achieving their goal as the institution of Islamic *da'wah* in creating a successful man generally for the purpose of life living in this world as a caliph Allah S.W.T.

The research was conducted on Al-Bukhary mosque in Alor Malai, Jln Langgar, Alor Setar Kedah Darul Aman. The mosque was the latest landmark in Kedah. It is the center building in the development of Al-Bukhary Complex, where it is around 4.96 ec, which is about 25 % from the whole complex. The mosque is the symbol to all the development of this complex. Its started it operation about two years ago. The official ceremony was held by the Royal Highness Sultan Kedah On 22 November 2001 (6 Ramadan 1422 H). (Al-Bukhary mosque pamphlet: 2003)

The research will be identified that whether Al- Bukhary mosque was play its role of propagating Islamic *da'wah* or it just a landmark without any purpose in Kedah. The study was important to make sure that the aim of mosque as an Institution of Islamic *da'wah* will be achieve for a benefit for all Muslims especially in Alor setar Kedah Darul Aman.

## 1.2 Research Aim

- a) To fulfill the condition to graduate in the Bachelor of *Da'wah* and Islamic Management and as a training to writer to make a better and systematic of project paper in the future.
- b) To identify the role of Al-Bukhary mosque in propagating of Islamic *da'wah* to the societies and searching about the activities and the programs that had been held in the mosque.
- c) To identify the acceptance and the effectiveness activities on society.
- d) To identify the weaknesses and a recommendation to improve the potential of Al-Bukhary mosque to make it better and best in the future.

## 1.3 Research Scope

Before the writer do the research, the conscientious observation was have been done on Al-Bukhary mosque to make sure this mosque are suitable to do the research. The research will be focusing only to Al-Bukhary mosque and not include the other mosque in Negeri Kedah. It will be held on the Officers of mosque, and the societies around the mosque.

What will be searching in Al-Bukhary mosque are about it role, the activities and the acceptance of societies to this mosque in propagating Islamic *da'wah*.

## 1.4 Research Problems

There are several problems facing the writer in searching and collecting the information for the research. However, it was not make it a big problem to writer because the problems can make the research more quality, challenging and adventures. The problems are:

- a) Al-Bukhary mosque does not have a lot of information because this mosque was new and some of the information is not suitable with the title of the academic project paper.
- b) Writer must spend the cost to go to the research place because the location is far from the place where writer living.
- c) All the information are in Malay and writer must translated and suitable it in English language.

# CHAPTER II

## CHAPTER II

### LITERATURE REVIEW

Through the observation and research done by the writer, there are does not have the research about the role of Al-Bukhary mosque before. That means the research that was done by writer was the first and it will be the pioneer title for the future generation. In addition, the writer was referring to the several books that were having relevant information to assist the writer to complete this research.

Abd. Ghafar Hj. Don and Dr. Kamaruzzaman Yusof in their writing about the role of Mosque in Islamic development in the book with title *Kepimpinan Dakwah Dan Politik Islam*, story about the development of mosque institution in community. This book was being the main reference for writer in elaborates and research the role of Al-Bukhary mosque as a *da'wah* development center, generally in Kedah Darul Aman.

According to Lokman Abd. Rahman, in his books *Imarah Masjid Masa Kini*, is touching about the role of mosque nowadays as a developing and a symbol of Islamic supreme center, the education center and the Islamic civilization center and many more. This book also teaching youth about the polite in Islam and understanding the special of mosque. Therefore, the writer can search the role of Al-Bukhary mosque based on this book.

Beside that, the writer also refer to the book *Pemantapan Institusi Masjid Wasilah Ke Arah Kecemerlangan Ummah* from Mohd Yusuf Din and Azhana Abdul Mutalib which it wrote about the role of mosque as a purpose to the true function of mosque institution.

Moreover, in the book written by En. Mohammad Tajuddin Mohamad Rasdi, which the title is *Peranan, Kurikulum dan rekabentuk masjid Sebagai Pusat pembangunan masyarakat* was discussing about the curriculum and the structure of mosque as a development community center. This book was important for writer to elaborate the activities of mosque, because the mosque activity was the part of this research.

All the books above were giving the guidance and ways to writer to conduct this research. Actually, with the publishing a book like this, much more it can assist in prepared a certain thing such as this academic project paper.

# CHAPTER III

## CHAPTER III

### RESEARCH METHODOLOGY

According to *Cambridge Learner's Dictionary*, research means by the study to the subject in detail in order to discover new information. Methodology means the system of methods used for doing, teaching, or studying for something. (*Cambridge Learner's Dictionary*: 2001).

Therefore, in doing a research, method was the basic thing to make sure the research is more quality and best. More over, in doing a research every thing and every aspect will be search in detail and deeply to determine the successful in research.

Generally, in order to completed this research, two types of research method had been used by writer:

#### **i) Primary Data**

##### **a) Interview**

The Interview session had been done to the individual especially to those who are closed to the research subject in order to gather the information. The respondent is among the mosque Officers, the committee members and the societies around the mosque.

### b) Questionnaires

Questionnaires form has been handed to 100 respondents from the society around Al-Bukhary mosque.

### c) The Observations

The writer used this technique because before the research will be done, writer makes sure that the mosque is suitable to do a research on it or not. The result from the observation was positive from the respondent in Al-Bukhary mosque so it gives the writer the opportunity as the first person done a research on this mosque.

## **2. Secondary Data**

The writer was chosen to make a research in Library. Because writer need the peripheral information to be added in research academic project paper. Writer was referring to the books, which wrote about mosque, and the other book which suitable with it. The writer also refers to the other materials written sources especially annual report was publish by Al-Bukhary mosque and other sources that are connected with it.

# CHAPTER VI

## CHAPTER IV

### THE THEORY OF MOSQUE

#### 4.1 The Concept Of Mosque

The mosque as the Islamic *da'wah* development center in miscellaneous dimension refer to the place where the people meet each others to perform *ibadah* and discuss about the matter of Islamic in field of their social life, politic, economic, culture religion and others. Mosque are simple, that means everywhere clean places in this world we can call it as a mosque.

The concept of mosque as what was imagining of Prophet Muhammad S. A.W. is does not need a specific place to make a mosque. This is because the basic purpose of standing a mosque like what was said in al-Quran is to achieving the concept of *takwa*.

Allah was says:

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ  
أَنْ يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ (١٠٨)

The meaning: Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure. (Al-Quran. At-Taubah, 9:108).

The aim from this concept of takwa is to born a community that will make a concept of takwa as a part of them self. (Zulkifli & Ahmed Redzuan, 1999).

#### 4.2 Definition Of Mosque

Generally, mosque can be defined as a place for *ibadah* to Allah S.W.T for Muslim community.

Sidi Gazalba said in his book, that the root of the Arabic word '*Masjid*' is '*sajd*' which means 'to prostrate. The act of prostration is one of the ritual actions in the Muslim prayer. (Sidi Gazalba, 1975:108)

The word mosque was based on word '*sajada*' which means *sujud* (the place where one prostrate oneself placing is forehead on the floor). Therefore, a meaning of mosque is the place where one prostrate oneself placing is forehead on the floor. The word mosque later was means by a building, which was used as a place to perform *ibadah* by Muslim people. Mosque also rarely was given name as '*Jami*' or the assembly place. Now the word '*Jami*' was exactly means by a University.

The meaning of mosque was used in phrase of Aqsa mosque or which means by the house to perform *ibadah*. There are not like the building as what we are understood now. (Mohammad Tajuddin Mohamad Rasdi, 1999: 4)

According to Muhammad Siddique Qureshi, he defines a mosque as a place of prostration. In Arabic, it is called *Masjid* (The word is derive from the '*sajd*' which means the place where one prostrate oneself placing is forehead on the floor). In different language its name are: Spanish: *mosquita*, German: *moschee*, English: mosque, and Turkish: *Cami*. The holy Prophets are reported to have said, " The whole of the earth has

been made a mosque for me". Therefore a Muslim is free to perform his prayer anywhere he likes. ([http:// Islamic bookstore. Com/b2343.html](http://Islamicbookstore.Com/b2343.html))

From the other book written by Mohamad Tajuddin Haji Mohamad Rasdi, explain that the English word 'Mosque' is from the France '*mosque*' which its turn is derived from the Spanish word '*Mezquita*'. The Spanish term is a translation of the Arabic word 'masjid' that originated from the Aramiac '*masgheda*'. (Mohamad Tajuddin Haji Mohamad Rasdi: 1998:4)

The meaning of mosque was used in phrase of Masjidil Aqsa or which means by the house to perform *ibadah*. There are not existed the building as what we are understand now. (Mohammad Tajuddin Hj.Mohamad Rasdi, 1999: 4)

In addition, Lokman Abd. Rahman give a different meaning about mosque. He said that mosque have the larger concept, it imagine that mosque is not just the place to prayer to God but it also used to many functions as a center to all activities which relate to *ibadah* and also the education center and the place to increase the spirit of community. (Lokman Abd.Rahman, 2000:1)

### **4.3 The First Mosque In The Prophets Time**

The early days of the Prophet Muhammad S.A.W, after he proclaimed his prophet hood, were full of hardship, harassment and torture by the people of *Quraish*. Construction of a mosque at Makkah under those circumstances was out of the questions. Moreover, the al-Haram mosque was already there and faithful could visit it for peace and solace. Those few persons who had embraced Islam performed prayers in seclusion and hiding. Sometime the Prophets would be visiting a companion's house, when other companions also assembled there. The prophets would give them lessons in Islam and would 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 prayers and concentrated on devotional supplications to God for his forgiveness and blessings. These places could be technically called Masjid al –Bait, mosque of the house, in the terminology of *Fiqh*.

#### a) The Development Of Quba’ Mosque

The first mosque was build at Quba’ when the prophet Muhammad S. A.W reached there on his way while migrating from Makkah to Madinah. This is about 3 miles from Madinah. The Prophet, the second by Abu Bakr, and the next laid the first brick of his foundations by Umar and then by other companions. The prophets and his companions worked as well as ordinary laborers to build this mosque with devotion and dedication. On completion, this mosque acquired the blessing of God so much so that it has been mentioned in holy Qur’an:

Allah S.W.T was says:

لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ  
يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ (١٠٨)

The meaning: Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make

themselves pure. (Al-Quran. At-Taubah, 9:108). (Mufti Zafeer Uddin Miftahi, 1996: 5-6).

The mosque was named by *Quba'* mosque based on the name of place where Prophet's reached on His way while migrating from Makkah to Madinah. It was the first mosque in the Islamic histories. (Mohd Jamil Mukmin, 1992: 44-45). This mosque was built just in a few days. The structure of *Quba'* mosque is not like the mosque in nowadays, it was simple with walls of mud bricks, pillars made of date tree trunks and roof made of date leaves.

Although, *Quba'* mosque is just a small one and like the others history mosque in the world, but it still have the big attention from the Muslims. It be the one of the most popular places in Madinah since prophets time until nowadays.

#### b) The Development Of Nabawi Mosque

After the development of *Quba'* mosque, the prophets proceed His journey to Madinah or Yathrib at that time. The first act of Prophet's in Madinah was the construction of 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 prophets and each one wanted that the prophets should stay at his house. To resolve that competition without any heart burning the prophet decided to let 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 orphans' children. As the prophets expressed the desire to have the land, the orphans presented it to him as a gift, but the Prophets would not agree to accept it except on payment of a price. So, it was purchased on a reasonable price. Abu Bakar made the payment of the price.

Three the Prophets laid the foundation stone of the prophet's mosque. His companions carried the bricks and worked as laborers as well as masons while singing with joy "*peace and well being is really that, which is destined in the next world. Oh, 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, which these great men of faith build, was devoid of all pomp and show. There were no paintings or carvings, no chandeliers, no glittering stones. It was a simple structure with wall of mud bricks, pillars made of date tree trunks and roof made of date leaves. (Mufti Zafeer Uddin Miftahi, 1996: 6)

Besides that, The Prophet's mosque also is a place to *ahl al-sufah*, rich or poor living there to learning about Islam, (Ensiklopedia Islam, 1994: 177) 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 also located at Prophet's Mosque. The Prophet's was said, " A prayer performed in this mosque is a thousand times more rewarding than that performed in other mosque, except the al-Haram Mosque.

### c) Dhirar Mosque

Dhirar mosque or the mosque of mischief was a mosque, which was built opposite the *Quba'* mosque by hypocrites and enemies of Islam. The purpose was to cause dissension among Muslims and hatch a conspiracy against them. The hypocrites had made a stronghold for themselves under the facade of mosque. When God enlightened the Holy Prophet about it, he had it burn down to ashes.

Allah S.W.T was says:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ  
مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (١٠٧)

The meaning: And there are those who put up a mosque by way of mischief and infidelity, to disunite the Believers, and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars. (Al-Quran. At-Taubah, 9: 107)

There were four features, which characterized the Dhirar mosque. First that the hypocrites had made it a place for their mischievous activities to harm the Muslim and to serve their nefarious designs. Secondly, that it was intended to strengthen the opposition of Islam. Thirdly, that it aimed at causing dissension among the Muslims and disintegration among them. Fourthly, that the hypocrites had built it for hiding them selves. (Mufti Zafeer Uddin Miftahi, 1996: 93)

After the death of the Prophet Muhammad S.A.W, 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 expended everywhere to other territories outside the realm of Arabia. Almost everything concerning the community was done in the mosque from administrative affairs to the Friday Prayers. (Mohamad Tajuddin Hj.Mohammad Rasdi, 1998:9)

#### 4.4 The Role Of Mosque In The Prophets Time

After Prophet Muhammad S.A.W move to Madinah, He was build *Quba'* mosque, which be the first mosque in Islamic history. Even though just a several days Prophet Muhammad S.A.W in *Quba'* in His journey He has the effort to build a mosque.

If the mosque was build just for the place to perform *ibadah*, of course it did not need the quickly time to built but because Prophet Muhammad see the mosque given the big meaning, there fore Prophet Muhammad was given the attention to it.

Mosque is a symbol to *Syiar* of Islam; it was a center, which connected the servant and his creator. The build of mosque shown that it has a big role and dignified as a Muslim development center.

After Prophet Muhammad in Madinah, He was taking the effective ways to build the co-operation between the Islamic communities in Madinah. One of the ways is build a mosque (Which popular as a Nabawi mosque) and starting from this mosque the light of Islam was descendant. Beside that, Prophet Muhammad S.A.W was created the mosque as an *ibadah* center, the country administration center, The Islamic social center, the Islamic court center, the Islamic knowledge center, the connected center between Allah and man.

There fore, we can say that the role of mosque at that time was very important and it shown the function of mosque was large and not limited to certain thing only.

(Lokman Ab.Rahman, 2000:3-4)

#### 4.5 The Important Of Mosque In Prophet Muhammad S.A.W Journey

Prophet Muhammad S.A.W was bring and teaching an Islam to His community. Prophets life and *Sahabah* R. A. was makes the mosque as a developing and building of heart. The

most interesting is mosque and Prophet Muhammad S.A.W life as a body and soul and cannot be separate it.

Allah S.W.T was fated that the born of Prophet Muhammad Rasulullah S.A.W was completed in Makkah around the Ka'bah that is the first mosque in Islamic history and his People.

As what stated in *Surah Al-Fil* in Al-Quran, the trying of Abrahah army to destroyed Ka'bah was had been protected by Allah S.W.T, for the dignify of Islam and Prophet Muhammad and also for the other Prophets before Rasulullah S.A.W.

*Hejira* that important event in Islamic history was have connected with mosque. The first agenda in *Hejira* Prophet Muhammad at Madinah is to built of *Quba'* mosque and then Nabawi mosque. Nabawi mosque at Madinah was being the *ibadah* center for the activities and development of Islam by Prophets Muhammad S.A.W.

At the time, Prophet Muhammad was sick He chooses to stay at His wife Syaidatina Aisyah house because that house is a part from the al- Nabawi mosque at Madinah. Prophets Muhammad was invited back by Allah, at Nabawi mosque and His body was completed and buried in there.

From the layers chronology of *Sirah* Prophets Muhammad S. A.W. above, it clearly proving that mosque was Prophets Muhammad soul. In the other word, Islam and Prophet Muhammad were started and finished at Mosque. (Lokman Abd Rahman & Musa Muhammad, 1996: 4-5)

The development of Islam in era Caliph al-Rashidin and *era Sahabah* follow, continue the tradition make a mosque as the Islamic center. It was proved by:

- a) *Bai'ah* to receiving duty of Caliph Abu Bakar As-Siddiq R.A and *bai'ah* the loyalty of Muslim in Madinah to Caliph al –Siddiq was completed at Al- Nabawi mosque.
- b) Then Nabawi mosque was proceeding be a formal center to appoint and *bai'ah* the four caliphs Islam, whether after Prophets Muhammad S.A.W was passed away.
- c) Jami' Damsyik mosque- This mosque was built by Caliph al-Walid bin Abdul Malik (Umayyah period). It is being a spiritual education center and the development of al- Quran knowledge that are very respected in history of Islam. The Islamic law also have been teach in this mosque by Ulama' from Mazhab Maliki and Syafie.
- d) Al-Mansur Baghdad mosque – This mosque was built by Caliph al- Mansur in 145 H, as a symbol of Baghdad city. This mosque also being a development of knowledge and Islamic philosophy. The teaching of knowledge is in *halaqah* (in grouping with around by teacher).

From the strong fact above, it is clearly prove that the development and the strength of Islamic civilization were beginning from mosque. From the fact also apparent that the oldest generation is very interested and admire to mosque. (Lokman Abd Rahman & Musa Muhammad, 1996: 4-7)

#### 4.6 Conclusion

According to the study about the theory of mosque in the prophet time, as a conclusion is mosque in that time being the important institution in propagating the Islamic *da'wah*. It was not limited to the place for general *ibadat* only but it functions and it role was large

and include the aspect to guide and teaching the societies especially Muslim people to the truth.

From the fact that was discussing above, this is shown that the history had showed how the mosque was successfully becomes the heart of Islamic society, until they feel that they are need it in their daily life.

# CHAPTER V

## CHAPTER V

### AL-BUKHARY MOSQUE

#### 5.1 Introductions

The Al-Bukhary mosque is a charity and social project. It is under the concept of spiritual development based on Islam to fulfill the needs of the Muslim people generally. The physical development of the Al-Bukhary mosque is not only highlights of the unique Islamic characteristics but it is truly being used in all religious activities as a sophisticated Islamic center.

Al-Bukhary mosque was established due to the incensement of the amount of people in the Alor Setar area, the need to build an area that have all the Islamic facilities needed to spread *Syiar* Islam in this continent.

Thus, Yayasan Al-Bukhary, with the co-operation of the Bukhary Realty Sdn. Bhd. Development Department, has taken the initiative to build an Islamic Complex in the area beside the old mosque (Alor Malai) with the project width of 27 acres. This complex consists of a mosque (Al-Bukhary), an administration building, two blocks of hostel for orphans, two blocks of old folks academy building, two school, a half for useable purposes and three units of apartments.

#### 5.2 The Development History

Alor Malai mosque is an old mosque whereby it is very old and needed to be replaced by a new mosque, which is the Al-Bukhary mosque. This mosque is situated around 3 km

from the town of Alor Setar. It was built based on unity and co-operation between the *kariah* and the locals around the mosque.

Because there was no mosque nearby, there is an intention to build a mosque as a *kariah* mosque. Local leaders have introduced this intention at that time, Tuan Guru Haji Salleh bin Yunus and Tuan Syed Muhammad Al-Bukhary.

This mosque was built in 1956, using wooden structure from the money and other tools contributed by the people, with the locals by a '*gotong royong*' on a certain part of land lot. The owner of the land lot at that time was Mohammad Sutan Bin Madrasa, who has given part of that land, with the width of 162 acres, as *waqf* to the Kedah Islamic Religious Council (MAIK) officially on 30 Zulkaedah 1406 or on August 6<sup>th</sup>, 1986 as a Muslim's graveyard or cemetery.

Alor Malai mosque has experienced some renovations due to the increscent of its *kariah* members. The renovation was needed to proceed to build the mosque to make it more comfortable and better than before. The renovations was such as an additional building of a place of *wudhu*' and toilet in 1980s and an additional balcony (an outside space for praying) in 1996.

As the width of the *waqf* land of the Alor Malai mosque became limited to do more renovation works because of increasement of *kariah* members in certain years. The company, namely the Bukhary Realty Sdn.Bhd has bought the land lot next to the Alor Malai mosque in 1997, to built Al-Bukhary Complex, which includes the proposal of building a new mosque as well as to repair the Muslim cemetery.

Repair works on the cemetery area of Alor Malai has started on March 28, 1998 and has finished on February 19, 1999. In the early 2000, the process of build a new mosque (Al-Bukhary) has started and it took about more than a year and finished at the end of December 2000. The opening ceremony of the Al-Bukhary mosque has been in angulated by DYMM. Sultan Kedah on November 22, 2001 (6 Ramadan 1422 H.).

With the existence of Al-Bukhary mosque, the Alor Malai Mosque Committee has decided to tear down the old mosque, as it is very old and the problems of security maintenance as well as the problem to take care of its purity.

On January 11, 2003, the old Alor Malai mosque was turn- down, after getting a written permission from the Kedah Mufti and the Yang di-Pertua of the Kedah Islamic Affairs Department, date, November 5, 2002.

### **5.3 The Aims And Objectives**

In developing a mosque, the aims and objectives in its development is very crucial to realize the real reason why a mosque is built. The al-Bukhary mosque also puts a high aim in built this mosque.

The aims of the Al-Bukhary mosque are not only to become an institution of worship, but also as a center for social activities which includes all aspect of life, based on Islam. Besides that, it is also to ensure that the Al-Bukhary mosque becomes the highest institution in educating and building the society, as well as the center for spreading Islam and as a connector of the Muslim *Ummah*.

### **5.4 The Administration System**

To ensure that the administration system of Al-Bukhary mosque is smooth and systematic, a number of Committee members have been appointed to administer this mosque. The committee members of the Al- Bukhary mosque consists of the mosque *kariah* members it self. These committee members are responsible on matters or affairs relating to the mosque, including the financial matters and others.

Moreover, they are also responsible in the aspect of appointing the mosque's officers such as the Imam, Bilal and *Siak*. The officers are also appointed among the mosque *kariah* members who have a strong religious background that can manage the mosque on matters of *ibadah* such as performing prayer in-group and other matters related.

Besides that, a co-ordination unit also has been formed. This unit is known as the Ummah Development Programme Unit (UPPU). This unit plays an important role to plan or shape the curriculum implemented in the Al-Bukhary mosque.

i) The Ummah Development Programmer Unit (UPPU).

To ensure the effectiveness of the Al-Bukhary mosque as a center for Islamic *da'wah*, a co-ordination body has been established, namely, the *Ummah* Development Programmer Unit or UPPU. It operates as a unit, responsible designing various programmers and *da'wah* activities, as well as a conductor in Muslim development, in which the execution of its activities are conducted in co-operation with the mosque committee members and outsiders, using the policies and guidelines given.

In executing the programmers, UPPU is supported by bureaus formed, which are responsible on every programmer that will be conducted at the Al-Bukhary mosque. Those bureaus are, the Education Bureau, Public Relation and Da'wah Bureau, Economic Development Bureau, Social Welfare Bureau and Women Affairs Bureau. These bureaus play an important role in spreading Islamic *da'wah* to the Muslim society as a whole.

## ii) The Role and Activities of Bureaus.

### a) Public Relation and Da'wah Bureaus.

The Public Relation and Da'wah Bureau play an important role in enhancing the faith and *taqwa* of the Muslim society towards Allah. It also plays the role in inviting people towards good and avoids any evil, as well as to promote the feeling of love towards the mosque among its *kariah* members and the general society.

#### Activities:

The Public Relation and Da'wah Bureau organize lectures for youngsters each week, in Fridays and Saturdays. These lectures aim to strengthen their worship and to increase their faith and attitudes towards Allah.

The aim of these activities is to shape knowledgeable and competent young generation besides trying to solve moral ills and social problem that happened especially among the youngsters, to form back-up group that can take care of the mosque in the future, as an effort to attract more *kariah* members to come to mosque and to gathering the mosque as an ongoing process.

This bureau also organizes lectures on *jenazah* prayer. It is one of the responsibilities of those, who still living, to the dead. The lectures on *jenazah* prayer are held 15 minutes before performing the Friday prayers to the *kariah* members and the locals who attended.

Not only that, this bureau also organize pre-marriage courses for those who wish to enter into marriage. This course is conducted on every Saturday. This course consists of *Fard 'Ain* aspects, the responsibilities on husband and wife, the secret

to a happy marriage, preparation to become parents and others. This course aims to prepare a bride or bridegroom-to-be with knowledge, physically and mentally before entering into the marriage itself. Furthermore, this bureau also organizes Al-Quran recitation programmes during the month of Ramadan and the completely yearlong. It aims to make the mosque as a place of gathering especially during the month of Ramadan, which is full of blessing. Besides that, ceremonies and celebrations of Islam is also held at the Al-Bukhary mosque, as well as organizing courses for Imam and Bilal with the co-operation of Kedah Islamic Religious Council (MAIK) and Hajj and Umrah courses with the co-operation of Lembaga Tabung Haji (LTH), Kedah.

#### b) The Role Of Education Bureau

The Education Bureau is also important. Its role is to enhance the acquirement of knowledge in various areas among the *kariah* members and the locals. To help produce excellent students in all educational level, be it revealed knowledge (religion) or empirical knowledge (academic).

#### Activities:

The Education Bureau also plays the role in organizing study classes each week, guided by teachers, the village security and development committee (JKKK) and other governmental agencies that are considered as capable to contribute in these activities. The study classes consists of Quranic studies classes and Fard A'in classes, Arabic language classes, motivational classes for school students and those who will further their studies to Higher Education Institution and seminar on examination for students who will sit for UPSR, PMR, SPM, and STPM.