

**AL-AZIM MOSQUE PANDAN INDAH AND ITS
CONTRIBUTION IN ISLAMIC DA'WAH**

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Academic project report submitted in partial fulfillment for the
BACHELOR OF DA'WAH AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



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Kuala Lumpur

March 2004

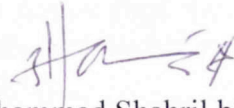
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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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ACKNOWLEDGEMENT

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

First of all, now and forever grateful to Allah SWT to give our breath until today we still alive, then *salawat* and *salam* to our Prophet Muhammad SAW, and to all *ahlulbait*, then to all *sahabah radhiallahuanhu, tabi' tabi'en*, to all *salafussoleh*, and to all *ad-Dai'* because from da'wah work of them we all today can enjoy from small enjoyable to the most biggest enjoyable that is enjoyable of faith and Deen of Islam.

Secondly, special thanks and appreciation is due to Assoc. Prof. Dr. Syamsul Bahri Andi Galigo, supervisor of this Academic Project Report for his continued support and guidance during the research.

Then, for my lovely family Umi, Abah, Ema, Tie, Shahir, Hasif, Hazim and Hanif, you are always in my heart. Especially to my dear parents who were support and encourage me along my study.

Not forgotten to all my lecturer and teacher the person who was given their knowledge and guide me during my study. Hope God blesses you all.

Then to all my best friends Joy, Ran, Kus, Ayul, Lutfi, Risah, Sham Rais, Seam, Jan, Adin, Razuan and so on you are the best in my life and friendship forever. To my entire classmate in KD1 especially TD3 from my first year until final year at KUIM hope we will get the best in our life and carrier Insya-Allah.

Then to al Al-Azim Mosque Pandan Indah committee who are given their co-operation and information for this research.

Lastly, thanks a lot are due to all people who were taking part in the study. Thank you for everything's.

ABSTRAK

Dakwah pada hari ini kian berkembang di Malaysia, salah satu salurannya melalui institusi masjid. Malah masjid dan aktiviti dakwah amat sinonim dan mempunyai hubung kait yang amat rapat. Peranan yang dimainkan oleh masjid amat penting sekali dalam pembentukan masyarakat untuk menjadikan mereka sebuah masyarakat yang berilmu, beriman serta bertaqwa. Kajian ilmiah ini dijalankan adalah untuk melihat sumbangan Masjid Al-Azim Pandan Indah di dalam bidang dakwah terutamanya terhadap masyarakat setempat di Pandan Indah. Untuk memperolehi data, beberapa teknik kajian telah digunapakai iaitu pemerhatian, temubual, dan penelitian terhadap dokumen yang berkaitan. Melalui kajian ini mendapati bahawa seruan dakwah di masjid sering disertakan melalui aktiviti dan program yang dijalankan. Selain itu juga, kajian menunjukkan bahawa program dan aktiviti yang dilakukan di Masjid Al-Azim Pandan Indah adalah antara penyumbang kepada dakwah Islamiah di dalam sesebuah masyarakat, di mana ia akan membimbing masyarakat ke arah ummah yang lebih baik.

ABSTRACT

The developments of Islamic da'wah in Malaysia nowadays are increasingly, one of the ways to spread and convey da'wah is by mosque institution. Instead mosque and da'wah activities are very synonym and both of it have close relationship. The role which play by mosque are very important to develop and produce a society into a society that complete with knowledge, faith and godly. The purpose of this research is to seek the contribution of Al-Azim Mosque Pandan Indah in Islamic da'wah especially towards surrounding society especially at Pandan Indah. Observation, interview and reviewing relevant document were tools employed for data gathering purpose. The finding indicate that the exclamation of da'wah always including in a programmed or activities which was done at the mosque. And finally, the research concludes by the programmed and activities in Al-Azim Mosque Pandan Indah are contributed to Islamic da'wah in a society that will guide them to the better way.

ملخص البحث

كانت الدعوة الإسلامية منتشرة انتشارا واسعا في ماليزيا. ومن وسائل الدعوة هي المسجد. بل كان المسجد له علاقة وثيقة بمجال الدعوة. فالمسجد يلعب دورا هاما في تكوين المجتمع خصوصا في إيجاد المجتمع العلمي، والمؤمن، والمتقى. وكان الهدف لهذا البحث العلمي لإعطاء المسجد العظيم فندان إينداه في مجال الدعوة خصوصا لدى المجتمع فندان إينداه. وبالنسبة للمعلومات، استعمل الباحث عن طريق النظر، والحوار، وأيضا عن طريق اطلاع الكتب والمقالات المتعلقة. ومن نتائج البحث أن انتشار الدعوة في المسجد تكون بالبرامج المختلفة، ومن خلال هذا البحث أيضا يرى الباحث أن البرامج في المسجد العظيم فندان إينداه من إحدى الوسائل في انتشار الدعوة الإسلامية من أحسن الوسيلة.

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ARABIC WORDS TRANSLITERATION SYSTEM

1. Alphabet

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u> |
|---------------|--------------|----------------|------------------------|
| ء | ‘ | فأر | fa’r |
| ب | b | بيت الله | baitullāh |
| ت | t | تراويح | tarāwih |
| ث | th | ثوب | thawb |
| ج | j | جماعة | jamā‘ah |
| ح | h | حديث | hadith |
| خ | kh | خشوع | khusyu‘ |
| د | d | دعوة | da‘wah |
| ذ | dh | ذهب | dhahab |
| ر | r | رمضان | ramadān |
| ز | z | زميل | zamil |
| س | s | سجد | sujud |
| ش | sh | شرع | shara‘ |
| ص | s | صلاة | salāt |
| ض | d | ضيق | dayq |
| ط | ṭ | طالب | ṭālib |
| ظ | z | ظهور | zuhur |
| ع | ‘ | عبادة | ‘ibādah |
| غ | gh | غلام | ghulām |
| ف | f | فقه | fiqh |
| ق | q | قلب | qalb |
| ك | k | كلام | kalām |
| ل | l | لب | lubb |
| م | m | مسجد | maṣjid |
| ن | n | نجم | najm |
| هـ | h | هجرة | hijrah |

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u> |
|---------------|--------------|----------------|------------------------|
| و | w | ورق | waraq |
| ي | y | يم | yam |

2. Short Vowel

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u> |
|---------------|--------------|----------------|------------------------|
| _____ | a | كَتَبَ | kataba |
| _____ | i | عَلِمَ | ‘alima |
| _____ | u | غَلِبَ | ghuliba |

3. Long Vowel

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u> |
|---------------|--------------|----------------|------------------------|
| ا , ي | ā | عالم ، فتى | ‘ālim, fa |
| 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> |
|---------------|--------------|----------------|------------------------|
| و | aw | نوم | nawm |
| ي | ay | ليل | layl |
| يَّ | iyy | شافعي | shāfi‘iyy |
| وَّ | uww | علوَّ | ‘uluww |

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 in the last word in a sentence, it is transliterated to the letter “h”.

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

ABBREVIATIONS

| | |
|-------|---------------------------------|
| ed. | editor/edition/edited by |
| H | hijriyyah |
| M | milādiyyah |
| n.a. | no author/no artist |
| n.d. | no date/no year |
| n.pl. | no publisher |
| p. | page |
| pp. | pages |
| RA | radiya Allāh ‘anhu/‘anhā/‘anhum |
| SAW | salla Allāh ‘alayh wa sallam |
| SWT | subhānahu wa ta‘ālā |
| vol. | volume |

CHAPTER I

INTRODUCTION

1.1 Background of research

In Islam mosque is a sacred place, it is because mosque as a place that source of knowledge beside as a worshipping place. In addition to, mosque as place to spreading and convey knowledge, it also can be tools of da'wah.

By reason of, mosque is a place for Muslims to gathering, so it's a good opportunity to be it a place to convey knowledge about Islamic teaching and spread the da'wah elements, besides as a worshipping place to Allah the Almighty like prayer and others activities. But basically the roles of mosque are big in Islam, if we reefer back to our past history especially in period of Prophet Muhammad SAW the mosque play important role as a centre of all society activities. Not only it, in fact it also a place to arrange strategy of war. Perhaps in that time not exists yet others place to be a place for that purpose. But in reality, mosque can play it big role in Islam.

Instead, Prophet Muhammad SAW also used mosque to convey commandment from Allah SWT, *hadith*, and others Islamic teaching as a guide in daily life of Muslims in that time.

From past history also shown to us the mosque is important thing in a society. This fact we can see from two part of history in *Hijrah*. First, when Prophet SAW arrived and stayed with Khalthum Ibn Haddam, a chief of the tribe of Amr Ibn Auf in Quba, three miles away from Madinah. Many of the early emigrants also rested at his house on their away to Madinah. During his stay at Quba, which lasted for fourteen days, Ali joined him.

The Prophet's SAW stay in Quba saw the establishment of the first mosque in the history of Islam. He himself participated in the construction of the mosque. The first five daily prayers in congregation were also performed at this mosque. At a nearby valley of Banu Salim the Prophet SAW performed the first Friday Prayer.

Second when Prophet SAW arrived at Madinah, the first action that the Prophet SAW carried out after his arrival in Madinah was to order the construction of a mosque, which was to act as the focal point of society. (Hasan Al-Banna1999:110 &112)

From this two history fact, it shown to us that the role of mosque in a society is very important to develop society from bad to better way of their life.

The mosque is a place of Muslim to perform congregational prayers five times daily, besides that's it also be a place to perform others *ibadat*. Mosque also converges of Muslim to do some activities that have relations with Islamic society. The varied functions of it show that the mosque is very important to Islamic society and from it the mosque be respectable building in this world compared to others building.

When the mosque is ready to use, it will not belongs to somebody or individually. In others hand, the mosque are be "God House" that can use by all Muslims. The administration of the mosque usually has *mu'azzin* to call the people to perform the prayers and *imam* to lead the prayers.

The mosque exists after the existence of Islamic religion. The word of 'mosque' first time was said by Prophet Muhammad when the Prophet SAW *sujud* in prayer together with Muhajirin and Ansar's at Quba' Mosque.

The mosque also the ways of development Islamic civilization and from here also blaze to all activities in produce pure Islamic society. In period of Prophet Muhammad SAW the mosque are not only to perform the *ibadat* but almost whole of the activities was begin at mosque. For example, Nabawi Mosque, it was used in meeting about war, contract, peaceful of the war and law. (Abdul Halim Nasir, 1995:24)

By this fact, shows to us that the role of the mosque not merely limited to a place of prayer, rather it was the center of the Islamic society of Madinah. It was a court, a consultation center, a hall, an official, guesthouse, a hospital and a place of learning the Deen of Islam.

1.2 Significant of research:

1. This research are to see the function of nowadays mosque, because most of it just as a place to perform prayer in a day. So, the real mosques like in Prophet SAW period do not exist. If we compare with nowadays and Prophet SAW period it's very differ, because one of the mosque in that time is center of all activities.
2. By this research also want see the development and contribution of mosque towards surrounding society. Mosque and society have close relation, because without society the mosque will not 'survive'. So most committee should organize the activities can contribute to society development, then can produce respectable society and ensconce with knowledge and religion. Although the contribution just by mass lecture but it will have deep effect to society because by it also will produce good quality and stronger in knowledge, piety and godly society.

1.3 Objective of research:

The objective of this research is to compare the role and function of nowadays mosque and past period mosque (Prophet Muhammad SAW period) especially in Islamic da'wah activities to surrounding society. The contributions of the activities in the mosque hopeful will contribute toward Islamic da'wah. Although the activities like mass lecture after congregational prayers just convergent to Muslimin and Muslimat but hopeful by that activities it can guide them towards better way. Then, the teaching from will be practice in their family, and by it will produce excellent generation, and will produce a society who are complete in knowledge and have a good behavior

1.4 Aim of research:

1. From this research are to see how the society give their support to all of activities in the mosque. It's very important because from the activities the knowledge and the Islamic da'wah will include together, then will bring them toward to the true way or towards *fisabilillah*.
2. By this research also hope will change nowadays generation mind set that the mosques are just only for perform prayer in a day. It is because the function of the mosque just not for prayer only. But the mosque can contribute big role especially in society activities.
3. Mosque can be a tool of Islamic da'wah to society. By the mass lecture after prayer it also can include Islamic da'wah. The reason here is, the mosque with da'wah work is very synonym. So from it, the mosque very suitable to be a tool of da'wah works especially to surrounding society.

1.5 Scope of research:

Al-Azim Mosque Pandan Indah, Jalan Pandan Mewah, 55100, Kuala Lumpur, is situated at Pandan Indah, so this research just focuses in this area. Besides that, this research also focuses to Islamic da'wah work have done in this mosque.

1.6 Problem Statement:

1. Difficult to get more information about this mosque, especially by web site.
2. Difficult to meet mosque committee to get information.
3. Did mosque committee really earnest to solve society problem.
4. The challenging will face and facing in effort to convey and spread Islamic da'wah

CHAPTER II

LITERATURE REVIEW

In this research researcher was chose some of books and articles as a reference and guideline in this research. The books and articles that chose have relation with this topic. The literature review is a comparison to all past finding.

Amongst the books and articles are:

1. Academic report "Peranan Pegawai Masjid Dalam Penyebaran Da'wah Islamiah: Kajian Kes di Alor Setar, Kedah Darul Aman". By Nor Shahida bt. Baharudin, Universiti Kebangsaan Malaysia (UKM).

This academic report from UKM more focuses to role committee of the mosque in spreading Islamic Da'wah in Alor Setar, Kedah. Actually the topic of the academic report are quite similar with this research, but the academic report focus to role of the mosque committee in spreading and convey Islamic da'wah, meanwhile this research focus the contribution of the mosque in Islamic da'wah. It also contribute many of information to researchers in process this research, and the thesis also as a guidelines in find more information about the topic.

2. "Seni Bina Masjid di Dunia Melayu-Nusantara" by Abdul Halim Nasir.

Contain in this book are discuss about the architecture of the mosque from the whole world but more specific to Asia especially from Malaysia and Indonesia. In this book, including many picture building of mosque and the history of all which differ from one state to others states. The influences of the mosques also have discussed in this book.

If compare the topic and contain this book with this research is quite differ, even the book are also discuss about the mosque. But the author of the book more focuses to architecture of the mosque in Nusantara. Meanwhile this research more focuses the contribution of the mosque in Islamic da'wah.

3. "The Mosque and the Modern world Architects, Patrons and Designs since the 1950s" by Renata Holod and Hasan-Uddin Khan.

In generally, this book provides six chapters which contain of the book focus to the whole world mosque building since the 1950s. The author also discuss about the mosques as a building type, the treatment of its formal as well as functional characteristics serves as a barometer of taste of identity and symbolic values.

Comparison the book and this research in generally not really similar. May be both of it focus about the mosque, but the book not focus to the contribution of the mosque in Islamic da'wah like this research. Furthermore, the book just focuses about architecture and art of the building from one country to others countries.

4. “International Institute of Islamic Thought and Civilization (ISTAC) Illuminated” by Sharifah Shifa Al-Attas.

This book about an institution, The International Institute of Islamic Thought and Civilization or ISTAC located at Kuala Lumpur. In this book have a chapter that focus on the mosque that include in this institute. After read chapter which focus of mosque which part of the institute. The chapter elaborates in detail about the mosque from the art and decoration of the mosque building. The author of the book was explaining the function of that mosque which use to prayer for students, staff and visitors. So other than that, the author not include in this book.

The book more focuses about the mosque in that institute. The author didn't touch about contribution of that mosque in da'wah work and activity. Compare this research focus to contribution of mosque in Islamic da'wah.

5. “The Mosque as a Community Development Center: Programme and Architectural Design Guidelines for Contemporary Muslims Society” by Mohamad Tajudin Mohamad Rasdi.

The first part of this book presents the arguments that the past and present works of architectural history concerning the architecture of the mosque are of little value to the aims of the book. Then the second part present a reinterpretation of the Qur'an, the al-Hadith, the meaning rituals and social responsibilities of the Muslims related to the initial concept and the eternal idea of the mosque. The final part contains guidelines for architect in planning and designing mosque for the modern society.

Contain of this book have relation in the role of the mosque in society. The explanation about the role of the mosque has relations of the mosque in contribution in Islamic da'wah especially to surrounding society.

6. Article "Relevansi Da'wah Konvensional di dalam Abad ke-21" by Yusof Mohamad.

This article more focus in conventional da'wah in this century, in it the author was did comparison between past or traditional way in conveys da'wah with nowadays ways. The author of the article was list some of the way by conventional to convey da'wah. The focus here, are the way still relevant with nowadays situation. In the last of the article the author also state the way that should use for convey da'wah nowadays.

The article and this research are have little relation, the author of the article also include that a way to convey da'wah are by mosque.

7. Article "Memahami Islam Melalui Teknologi Maklumat dan Komunikasi" by Muhammad 'Uthman El-Muhammady.

This article also just focuses in da'wah work and activity. Author of the article explain way to convey Islamic da'wah to all people by information technology. The author have suggest to all dai'e should use this way to convey da'wah so that more easy and effective.

The article actually contributes some way to this research in da'wah activities. Thus the mosque also can use their web site to convey Islamic da'wah.

8. Article from *i-kon*, Berita Harian, tabloid (31 January 2004). Title: "Seni Bina Pintar Serlahkan Masjid Tempatan".

Article in this column elaborate about art of architecture the mosque around Klang valley. The article only focuses of art and decoration in that mosque. It also explain the influence the influences of the architecture some mosque in Malaysia. In this column also include the history of earliest mosque in this country. From the article state the development of Islamic religion in Malaysia begin in the middle of 12 century.

Generally the article didn't have relation with this research, because it also like others book which focus to architecture, art and decoration in a mosque.

Conclusion

After read all of articles and books the conclusion here, which most of the books and articles just focus to architectural, decoration and art in a mosque. The authors not really want touch into contribution of mosque in Islamic da'wah. They more attract to write about the beauty of mosque art and decoration.

In other hand, this academic report more focus to contribution of Mosque Al-Azim Pandan Indah especially in Islamic da'wah to society and Muslims, because the mosque can be a ways to convey Islamic da'wah to attract Muslims or non-Muslim to back into true and pure Islamic teaching. If establishment of a mosque just focus to and for decoration, architectural, and art, it's not really purpose and role of a mosque. Establishment of mosque in reality is as a place for worshipping to Allah SWT, besides as a place to convey da'wah and attract people back to Deen of Islam. This situation was happening in past history especially in period of Prophet Muhammad SAW.

So we as nowadays generation should attempt did like past mosque which active with activities and program that focus to attract Muslims back to Islamic teaching.

CHAPTER III

RESEARCH METHODOLOGY

In this research, the researcher was chose the suitable method to get detail information for this project paper. Amongst the method which used are:

i- Library Research

This method is important to get more information from literature review from past and present books, articles, journals, magazines, and web sites.

ii- Research Analysis

By this method, the information about the research was getting by analysis the books, articles, web site, and others relevant document to get detail information especially about this academic project report.

iii- Field Research

From this method the researcher was did observation at mosque, interview with mosque committee, and reviewing relevant document with this mosque to get more information about it.

iv- All translation verse from Qur'an in this research are based on "Interpretation of the Meaning of the Glorious Qur'an". Translate by Prof. (Dr.) Syed Vickar Ahmad, Holmdel, New Jersey. Publish in Malaysia in 1999.

CHAPTER IV

THE MEANING OF MOSQUE AND DA'WAH

4.1 Introduction

The role of mosque more important and increase nowadays, it is because in reality the world more developed and modern, so from it our religion more erosion and dimly in humanity heart because of earthly luxurious.

This problem should look seriously because the matters of spreading Islamic da'wah not ceasing everyday and sometime humanity are rash and lax with luxurious and enjoyable those bestow from Allah the Almighty. So mosque should play it function to realize humanity so that back to true ways.

Thus, as a Muslims we are responsibility to help spread Islamic da'wah, and it not only responsibility of mosque committee because Muslims are brotherhood and should support others Muslims in all matter and affair even by money, energy, time and so on.

4.2 The Meaning of Mosque

Mosque or *baitullah* is a scared place and dignified to Muslims. It's not belongs to individually or some race, so it should be protect place and should visit by Muslims in every time to perform *ibadat* to Allah SWT.

Jairazbhoy explains that the English word 'mosque' is from the French 'mosque'e' which in turn is derived from the Spanish word 'mezquita'. The Spanish term is a translation of the Arabic word '*masjid*' that originated from the Aramaic 'masgedha'. Gazalba explains that stated by Mohammad Tajuddin 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. The word 'mosque', as understood in the present architectural terminology, is a building used by Muslims for the performance of prayer. However, it should also be noted that the word '*masjid*' is also

used generally in Arabic literature to refer to any place of worship in any religion. (Mohammad Tajuddin Hj. Mohammad Rasdi 1998:4)

Mosque is a Muslim place of public worship. A mosque (Arabic, *masjid*) is essentially a large covered area for the Muslim community to gather to recite prayers and hear the Qur'an. Originally built by governments, they were later constructed and endowed by private citizens as pious works, often memorials. Some are small. Others are large complexes, especially the Friday mosque, the principal mosque in a community, which males must attend on Fridays. (The Encyclopedia Americana International Edition: 495)

In Arabic, the word of mosque or *masjid* is from (سجد) *fil'madi*, and its *fil' mudari'* add in front capital *yaa*(ي) , then be (يسجد) then from it *masdar* (سجود) it is put fore head an earth.(Jamaluddin Muhd. Al-Afiqi 1300H: 187)

The word of *sujud* in *ibadat* context is mean bow to Allah SWT. So, *sujud* is put the fore head on earth is not mean bow to earth. So the mean of *sujud* is *sujud* to who made the earth it is Allah the Almighty. Mosque made as a place to *sujud* to Allah SWT.

The meaning of mosque from Dr. Darwis Harahap that state mosque is mean function, and the concept of mosque basically is place to *sujud* while perform the prayer to Allah. The mosque also as "God House" when the guest may be will come to that house and bow as a symbol of slavery to the Almighty and try to piety and avoid from any prohibited things that from Allah the Almighty direction.(Dr. Darwis Harahap 1996:70).

In period of Prophet Muhammad SAW, the role of mosque was not merely limited to a place of prayer; rather it was the centre of the Islamic society of Madinah. It was a court, a consultation centre, a hall, an official, guesthouse, a hospital and a place of learning the Deen of Islam. (Hasan Al-Banna 1999:114)

In generally, after more than fourteen hundred years the mosque has developed into numerous kinds that can be classified into five general types: the Sacred Mosques, the community mosque, the *madrasa*, the *musalla* and the memorial mosque.

As we known, the sacred mosques in Islam are the Al-Haram in Makkah, the Mosque of Prophet Muhammad SAW in Madinah and the al-Aqsa Mosque in Baitulmaqdis. These three mosques are clearly mentioned as holy places in the Qur'an and in the traditions of the Prophet Muhammad SAW. There are several reasons for their special sanctity. Firstly, these are the places of pilgrimage for all Muslims. Furthermore, prayers in these mosques carry more rewards. They also contain specific objects held sacred by Muslims.

The community mosque is the type known usually as the *jami'* and the *masjid*. These are the most common mosques for they are the ones used most extensively in the Muslim world. The *jami'* mosque is distinguished from the *masjid* as the one certified by Muslim governments for the Friday Prayers. In fact the Friday Prayers can be performed in any mosque that has a settled Muslim community.

The *musalla* is a type of mosque that is used only for prayers. It usually refers to a building or a place for the convenience of Muslims outside their residential areas to perform the daily congregational prayer.

The *madrasa* mosque has been built purely for educational purpose. In the past, eminent scholars in teaching the Qur'an, the hadith and Islamic law, established them. In a later period they were established by personal endowments and the state. These mosques function in a similar manner to the community mosque with the exception that they contain facilities for the accommodation of students and teachers and function as a regular educational institution.

The memorial mosque is the type, which is established by Muslims after the demise of the Prophet Muhammad SAW to honour a historical incident such as the Badr or Uhud Battle, his birthplace and the site where he had met the 'unseen beings' or to honour a dead caliph, saint or scholar. These mosques exist only in particular places connected to an incident or a person. Muslims of the *Shi'a* sect and those who follow

the Sufi path perform pilgrimages and pray at these mosques. (Mohammad Tajuddin Hj. Mohammad Rasdi 1998:5-7)

In period of Prophet SAW, the mosque is a place to Muslims to perform prayer, as a school and get more knowledge, a place to receive entourage and guest, and place for Muslims to meet, it also a place that Prophet SAW give the direction in administration matter.

But nowadays the definition of mosque like in period of Prophet Muhammad SAW not really exist in nowadays reality when exist another institution which take over part of the mosque function. In this situation Muslims should not separate the spirit that ever happen like Prophet Muhammad SAW was done, and this matter should take seriously because from it mosque shall be a place that can unity Deen of Islam, and by mosque also as a place of blessing beam from Allah to all humanity in this earth.

4.3 A Brief History of the Development of the Mosque in Islam

From the past history, had state that the first mosque was build in Islam after Masjidil Haram at Makkah is Quba Mosque. The Quba Mosque was established before Prophet Muhammad SAW arrived to Madinah in journey of Hijrah. In that time Prophet Muhammad SAW, Saidina Abu Bakar As-Siddiq and with a guider the way of Madinah was arrived at Quba after seven days and seven nights in journey from Makkah. When arrived at Quba, Prophet Muhammad SAW was decided to establish a place to prayer after get permission from owner of the site to build up the mosque.

Then the Prophet Muhammad SAW, Saidina Abu Bakar As-Siddiq and some people at Quba, established the mosque, this history was happen in month of *Rabiul Awal* in year 622M. In that time, the Prophet SAW is 53 years old after 13 year is the prophet. In four days the establishments of the first mosque are finish. The mosque are quite simple and in it was built in moderate size which was made from kurma tree and it frond, it also made from red stone which get from in that area of the mosque.

Prophet Muhammad Saw chose Quba to establish the first mosque, because that village already is the place to Islamic people in that time who are from Makkah to get rest there in journey to Madinah. Otherwise, the Quba is a place which arable and suitable for growing crops and there are lots of pure water sources.

Quba Mosque surrounded by wall which made from bar of tamar trees, the shape of the mosque are in square with the space of it are 50 meter. The height of the wall is in 3.5 meter.

After the establishment of the Quba Mosque, the Prophet Muhammad SAW with Saidina Abu Bakar As-Siddiq continued their journey to Madinah or called Yathrib in that time. After arrived there, the Prophet SAW with companions and all people from Muhajirin and Ansar built the mosque. The mosque was built on a piece of land that was bought in 10 dinar from Sahal and Suhail bin Amru, both of the brotherhood are orphanage. After 12 days the establishment of the mosque finish, then the mosque was called Nabawi Mosque.

The shapes of the mosque are square in simple and just in moderate size. In the beginning this mosque has a space in it and called *shaan* and other part of it is the building with roof or called *riwaqs*. The pillars of it are from kurma trees, which mix with limestone and red stone from around mountains.

In the east of this mosque has two rooms for Prophet Muhammad SAW wives; it is Saudah and Siti Aisyah. And the north of the mosque Prophet SAW also built space for hostel to poor people who are not place to stay. This hostel is known as *suffa*.

From time to time, this mosque was rebuilt and alters. After six year of Hijrah, the Prophet SAW was adding space of this mosque. Then, after 17 year of Hijrah, Caliph Umar RA also was enlargement of the mosque. After that, in 29 year of Hijrah, Caliph Uthman RA develops and rebuilt it with stone, pillars and it garret made from woods. Then the developments of this mosque are enlargement from time to time until today.

4.4 Present Purpose and Functions of the Mosque

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

The most important function of the mosque 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 Muslims in that community from the sin of not performing the congregational prayer.

On Fridays Muslims gather at mosque for the Friday congregational prayer that occur as a substitute to the mid-afternoon prayer. The Muslims listen to a short sermon and perform the prayer immediately after that. The Friday Prayers and the five daily prayers are the fixed daily and weekly activities in the mosque.

Another type of congregational prayer is performed during the month of *Ramadhan* when Muslims fast in the day time for twenty-nine or thirty days. The *Tarawih* is a non-obligatory prayer but Muslims are recommended to perform it mainly in congregation. This prayer is performed each night of the *Ramadhan* until the last night on the eve of the 'Id after *Ramadhan* Muslims gather again to perform the non-obligatory congregational 'Id Prayer which is accompanied by the delivery of a short sermon.

A similar 'Id prayer is perform during the *Haji* celebration. Thus, the mosques programs are fixed daily by the five obligatory prayers, weekly by the Friday Prayers and annually by the *Tarawih* and the two 'Id Prayers.

Besides these fixed prayers there are also occasional prayers that may be performed according to special circumstances. The Eclipse Prayers is performed whenever there is a lunar or solar eclipse. The community to ask Allah the Most High for rain or to avoid a calamity performs the *Hajat* Prayer as a special request. Funeral prayers are

sometimes performed at the mosque when requested by the deceased's family and if the space in the deceased's home is inadequate to accommodate the congregation.

4.5 The Role and Function of the Mosque

This institution should have varied of main role. Amongst the role of it is:

4.5.1. Worshipping centre for Muslims

Mosque is a place that is known by Muslims, especially as a place to perform worship to The Almighty God. Mosque also is a symbol of the greatest Islamic religion and as a heritage that always remember. Muslims use it to perform prayer, because it was compulsory to all Muslims who are *mukallaf*, like Allah was said in:

(فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا)

Mean:

“When you pass (congregational) prayers celebrate Allah’s praises standing, sitting down, or lying down on your sides, but when you are free from danger set up regular prayers for such prayers are enjoined on believers at stated times”

Surah an-Nisa’ 4: 103.¹

The prayer is not only worshipping, but it's a physically and spiritually training for every Muslims. To perform the prayer, all Muslims should clean themselves from any dirt and excrement, and cleanness of dressing and place before perform the prayer. If the prayer performs in right way and *khusyu'* it may prevent Muslims from do any prohibited matters. It's similar like Allah said:

(أَنْتُمْ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ)

¹ All Quranic translations in this writing are based on ‘Abdullah Yusuf Ali. 2000. *The Holy Qur'an Original Arabic Text with Translation & selected Commentaries*. Kuala Lumpur: Saba Islamic Media Sdn. Bhd. Translations from other sources will be cited accordingly.

Mean:

“Say (and recite) what is sent by inspiration from the Book made known to you (O Prophet!) And say prayer regularly, because prayers holds back shameful and unjust acts and remembering Allah is without doubt the greatest (Of deeds) and Allah knows all (the acts)”

Surah al-Ankabut 29: 45

Congregational prayer in the mosque have many benefits such as can train our self to be tolerance, patient, discipline and from it shall unite them together and will manure Islamic brotherhood like Allah The Almighty said;

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ)

Mean:

“The believers are a single Brotherhood, so make peace and agreement between your two (contending) brothers, and fear Allah that you may receive (His) mercy.”

Surah al-Hujurat 49: 10

4.5.2. Centre of Education and Knowledge

This institution once time ago was is a centre of education beginning of knowledge that excellent in Islamic world. If we look back to history while Prophet SAW *hijrah* from Mecca to Madinah, when arrive to Madinah the first thing that Prophet done is established the mosque, to perform the worshipping ant others activities especially in education.

In the beginning, the mosque became the first in effort to spread Islamic religion by education. Prophet SAW also was being teacher to teach about *aqidah*, *ibadah*, and so on. Then by that way it produce many companion who are expert in Islamic knowledgeable. Such as Saidina Ali Ibn Abi Talib r.a whose get the title as a ‘Store of Knowledge’ in that time.

In the middle century of Islam, the mosque became as a *tafakuh* class, in every mosque they learn by sit in front of teacher and they also sit around of teacher. By this way, it produced great scholar like Imam Malik, Imam Syafi’e, Imam Hanafi and Imam Hambali and many more others scholar.

Nowadays, the mosque has an own space for education then exist space for mini library. This library just not has books about religion, but it also contains others knowledge likes social, economic, politic, and so on. The source of the books is either by contributes from government or private agency or individually who are interested in this matter.

In reality, these matters already exist in long time ago especially in period of Islamic greatness. Such as at Damsyik Fort, the oldest library in Islamic history was at Jami' Bani Umaiyah Mosque. This library is known as *sufiyah* and Caliph Al-Walid Bin Malik established it in year 96 of Hijrah. (Bharun Norasid Mat Zin 1993:5)

From past history, those state the causes of close relationship between mosque and Islamic knowledge, many of mosques were established with library. In article written by Khuda Buksh "The Renaissance of Islam" said that the Muslims library are located at mosque, because he said may be Islam not spread with out knowledge. The relation between knowledge and mosque was being the mosques are important in development of education and knowledgeable. (Sharom T.M Sulaiman 1998:60)

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 Quran and practice the ablution and prayer rituals. The education of adults usually takes the form of formal lectures delivered in the mosque. (Mohammad Tajuddin Hj. Mohammad Rasdi 1999:15)

Its shows to us that mosque are important towards education in Islamic world. The educations are embrace varied of level from child until scholars, lecturers and so on in learning earthly and eternity knowledge.

4.5.3. Administration Centre.

i. Politic Field

Politic is a part of Islamic religion and both of it can't separate. The stronger of politic can help to spreading Deen of Islam in more effectiveness. This matter we can see after Prophet SAW arrived at Madinah al-Munawwarah, he was established an Islamic

government. In that time Prophet SAW also became the chief of the states, leader in war, and administration even in religion and humanity matters.

Mosque should take this affair more seriously especially in politic problem, because in a mosque the Muslims have opportunity to discuss states problem broader because mosque in period of Prophet SAW also used it to discuss about wars activities like in Uhud battle.

ii. Economic Field

Mosque should involve in economic activities. By that, the management of economic in mosque may train Muslims to participate in *mu'amalat* in honestly, trusty and it also will encourage them to be business man and so on.

Nowadays, the mosque must establish in broad area, in around that area can built up with economic and social activities. Such as in that area can have sites or building may do anything activities like expo or other society activities. As we already known our religion encourage participating in business, Allah was said:

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

Mean:

“Those who eat from (items including moneys that they receive as) interest will not stand except as stands one whom the Evil one by his touch has driven to madness. That is because they say “trade is like usury” but Allah has permitted trade and forbidden usury, those who after receiving the direction from their Lord, do not receive (usury) shall be forgiven for the past, their case is for Allah (to judge). But those who repeat (receiving usury) are companions of the fire; they will live in there (for ever).”

Surah al-Baqarah 2: 275

4.5.4. Centre of Social Activities

Mosque also should active in society activities because from it may avoid Muslims in any social problem. In period of Prophet SAW the mosque became the centre to solve most of problem, bicker and conflict among Islamic society and non-Muslim society.

From these social activities, it shall attract all level in society to participate into it, they can have interaction among them, and change idea and all of it may be unity by mosque. By this way they will not separate the mosque in their life. For example for youth they shall accept mosque as a centre of all activity. Then from it can teach them to appreciate mosque as a sacred place and it also can teach them with Islamic purity value then train them as next generation to be a great lead like Prophet SAW.

4.5.5. Centre of Spreading Islamic Da'wah

The activity of spreading Islamic da'wah can have in everywhere, but to consistence and effectiveness of it the mosque should lead in this activity. It's because mosque is a place that may do anything religion activities, and all activity in mosque can be in smoothly. The committees of mosque have the authority to play their role in this situation especially to surrounding society in spread Islamic teaching.

The mosque also freedom to discuss and find way to solve social problem that happen in nowadays like drug addict among teenagers, not interested with Islamic way life, children problem at school and so on. Will open their eyes to built up back the strongest of Ummah not just in worship matter, but they also shall participate how to spread Deen of Islam like Prophet SAW was done in him period in a long time ago, because by Prophet SAW attitude can attract all level in society to embrace into Islam.

In reality the role of mosque are very broad and have a big role in Islam, so from it researchers hope the role of mosque may improve from time to time for our happiness insya-Allah.

4.6 The Role of Mosque in Islamic Da'wah

4.6.1 Definition of Islamic Da'wah

Islam care seriously in exclamation of Islamic da'wah so that all message from the Almighty can convey into the whole world. Before we go further in this research about da'wah and its relation with mosque, its better we know first the definition of da'wah. The word of da'wah is familiar in Islamic society in our country. It's also with the activities of da'wah that fluently in whole Malaysia even by institution, groups and so that was executed by mosque.

The word of da'wah is from Arabic word that means exclaim, call and invited or attract. (Al-Munjid 1927:216). From Encyclopedia of Islam "Da'wah" from religion view is an invitation direction to humanity from Allah and all Prophet's to believe and confident into truly religion it's Islamic religion. It also same call as "is an invitation extended to humanity by the Prophets" (Abdullah Muhammad Zin 1995:2).

The definition of da'wah from Syeikh Ali Mahfuz opinion, word of da'wah from Arabic are source from (دعى، يدعو، دعوة) that mean call, attract, exclaim, and invitation to something which stimulate to any motive reason like da'wah by Prophet Muhammad SAW to all Muslims based on Allah said, (Ghazali Darul Salam 1996: 1);

(قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ)

Mean:

"You tell them: "This is my Way: I invite to Allah on evidence clear as the sight of one's eyes I and those who follow me (invite you), Glory to Allah! And never will I join gods with Allah!"

Surah Yusuf 12: 108

Definition da'wah from Syara' view by Syeikh Ali Mahfuz (Ghazali Darul Salam 1996: 4-5) in his book Hidayat al-Mursidin, the meaning of da'wah is:

" إن الدعوة إلى الله حياة الأديان وأنه قام دين من الأديان ولا انتسر مذهب من المذهب

ولا ثبت مبدأ من المبادي إلا بالدعوة"

Mean: Exclaim toward Allah is to alive religions and it earnest shall not exist a religion from others religion and will not develop one sect and it can not spread from continent to others continent except by da'wah.

Ustaz Abdullah al-Dars explain that da'wah is an exclamation to a religion from Islamic context is practical exclamation, which shows the stronger and greatest of Allah the Almighty. (Ghazali Darul Salam 1996: 5).

Thus, the meaning of da'wah referred to Islamic religion means “*al-amr bi al-ma'ruf wa nahyu 'an al-munkar*”. The purpose of it is to bring and attract humanity to slave themselves to Allah the Almighty. (Abd. Ghafar Hj. Don 1997:85)

Islamic Da'wah from the deeply mean of it is invitation humanity by smart way into true way that suitable with command from God for their happiness in earthly and eternity. (Taha Jahja Omar 1967: 1)

Besides that, Islamic da'wah are including two-aspect spreading it is to give good news by explanation about reward that shall receive if humanity accepts exclamation into *fisabilillah*. Another aspect is to convert or warning about punishment that will get if disobedient the direction from Allah SWT. This matter Allah SWT was said:

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ)

Mean:

“You are the best of Peoples evolved from (mankind and) for mankind enjoining what is right, preventing what is wrong, and believing in Allah. If only the people of the Book had faith, it would be best for them, among them are some who have faith, but most of them are those who exceed the bound with evil in their minds”

Surah Al-Imran 3: 110

In reality, Islamic da'wah is an activity that based on faith and sincerity to practice, spread and peace to human life. So, no da'wah mission assume unsuccessfully, perhaps in some situation the da'wah cannot change it aim towards better way and peaceful, or the da'wah itself distrust as barrier in way to do something which usually or tradition in a society.

Da'wah usually assumes are speech in narrow meaning. The orientation of da'wah that just to ritual or worshipping matters only.

Otherwise, humanity always hopes da'wah can be main suggestion for society to increase their life towards *hasanah* in this world and *hasanah* in eternity. (Prof.Syamsul Bahri Andi Galigo 2003: 45)

The compulsory of da'wah are very important in Islamic affair. By this matter will produce the *da'ie* that play their role in naturally and not really differ with role of *imam* who lead the *makmum* and society in all life matter that including from born until death. (Ahmad Asnawi Hj. Hassan 1997: 95). This situation is shows that human need a leader and instructor who can guide them to the true way. Those who lead human are from Prophet's who guide humanity into true way. The truthfulness from *Ijma' Ulama* opinion da'wah is compulsory either *wajib kifai'* and *wajib 'aini*.

CHAPTER V

AL-AZIM MOSQUE PANDAN INDAH AND ITS CONTRIBUTIONS

5.1 History of Al-Azim Mosque Pandan Indah

In the beginning this mosque are known as a Pandan Indah Mosque, then the name of this mosque are changed to Al-Azim Mosque, Pandan Indah. This mosque is located in Pandan Indah and under Majlis Perbandaran Ampang Jaya (MPAJ) administration. The constructions of this mosque begin on 22 June 2000 on 7.5-acre land own by Selangor Government (Kerajaan Negeri Selangor). Then on 20 July 2000 Jabatan Agama Islam Selangor (JAIS) Daerah Hulu Langat did the direction of kiblah. In generally, the motives of decoration in this mosque are based on Islamic art and Islamic geometry. This mosque includes main prayer hall, woman prayer hall, classroom, meeting room, office man and woman toilet, man and woman *wudhu'* room, corpse bathroom, store and others.

In a time the main prayer hall can has 2500 *jamaah* and 750 *jamaah* in women prayer hall. In 31 October 2002 capitulation this mosque-to-mosque committee was done and start from that date variety of activities was planned and done. The first Friday Prayer was done in 8 November 2002 or 3rd Ramadan 1423. Then in year 2003 many more activities have planned by mosque committee especially to surrounding society.

The inauguration ceremony of this mosque was done by Selangor Sultan on Friday 21 Mac 2003 or 18 Muharam 1424H.

5.2 The Programs and Activities at Mosque Al-Azim Pandan Indah

After the committee of this mosque get duty to take over this mosque many of programs and activities was planning and done. Amongst of it is:

1. Qur'an Class

This Qur'an class divides for children and adult. For the children class is on Monday and Tuesday after *maghrib* prayer. Then, for the adult man is on Wednesday night after prayer *isya'* and for *Muslimah* the class on Saturday after prayer *zuhur*.

2. Speech

Usually the speech will be if have any big events in Islam, such as *Maal Hijrah*, *Maulidur Rasul*, *Nuzul Qur'an* and so on. The topic and contain of the speech also shall discuss about the event and from it also will have element of da'wah to Islam. Because by this way the da'wah more easily and effective to convey to listener.

3. Forum

The first forum which was done on 12 July 2003, this forum is co-operation between this mosque and Kolej Universiti Islam Malaysia (KUIM).

4. Tazkirah

The activities of *tazkirah* will convey just in ten minute on Friday in every week before *khutbah* for Friday Prayer begin.

5. Qiamullail

This program will have just once in a moth. This program will be held on Sunday night.

6. Hajat Prayer

Hajat prayer or *solat sunat hajat* usually will be doing if have any request from *jamaah* or have any enunciation from Jabatan Agama Islam Selangor (JAIS) to do so.