



NATIONAL OPEN UNIVERSITY OF NIGERIA

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES

COURSE CODE: ISL102

COURSE TITLE: MOSQUE IN ISLAM



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**COURSE
GUIDE**

**ISL 102
MOSQUE IN ISLAM**

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Introduction

You are welcome to ISL 102: Mosque In Islam This is a three-credit Unit for part 2 students in Islamic Studies. The materials have been developed to expose you into the concept and institution of the Mosque in Islam. This course guide gives you an overview of the course. It also provides you with information on the organization and requirements of the course.

Course Aims

The aims of this course are to help you to understand the important position occupied by the Mosque in the history of Islam; its types, its functions and the contemporary challenges the Mosque is facing.

Course Objectives

To achieve the aims set out above, ISL 102 has overall objectives for the course as a whole. These are not the same with the specific objectives which are at the beginning of each unit and upon which you are advised to read before you start working through the unit. You may want to refer to them during your study of the unit to check your progress.

Presented below are the wider objectives of the course. By meeting these objectives, you regard yourself as having met the aims of the course. On successful completion of the course, you should be able to:

- Give the definition of the Mosque as a concept and as an institution.
- Know about the history of the evolution of the Mosque and its establishment both within and outside the Arabian Peninsula.
- Discuss the major mosques and their importance in the history of Islam
- List some permissible and forbidden acts in the mosque as well as the mosque etiquettes
- Identify the facilities and the officials of the mosques and their duties.
- Discuss the position of the Muslim women and children on admittance and praying in the mosque.

Working through this Course

To complete the course, you are required to read the study units and other related materials. You will also need to undertake practical exercises for which you need a pen, a notebook, and other materials that will be listed in this guide. The exercises are to aid you in understanding the concepts being presented. At the end of each unit, you will be

required to submit written assignments for assessment purposes. At the end of the course, you will write a final examination.

Course Materials

- The major materials you will need for this course are:
- Course Guide.
- Study Units
- Assignment file.
- Relevant textbooks including the ones listed under each unit.

Study Units

There are 14 units (of three modules) in this course. They are listed below:

Module 1 The Institution of the Mosque

- Unit 1 Mosque as a Concept and as an Institution
- Unit 2 Origin and Development of the Mosque
- Unit 3 Masjid al Haram
- Unit 4 Masjid an-Nabawi
- Unit 5 Masjid al Aqsa

Module 2 Types of Mosque in Islam, Its Establishment and Uses

- Unit 1 Types of Mosque
- Unit 2 Facilities in the Mosque and Mosque Maintenance
- Unit 3 Functions of the Mosque
- Unit 4 Officials of the Mosque

Module 3 Do and Don't in the Mosque

- Unit 1 Benefits of Interacting with the Mosque, Its Sanctity, Etiquettes and Prohibitions
- Unit 2 Position of the Women in the Mosque
- Unit 3 Mosque in Nigeria: An Overview
- Unit 4 Problems Facing the Mosque Today
- Unit 5 Repositioning the Mosque for Contemporary and Future Challenges

Textbooks and References

Certain books have been recommended in the course. You may wish to purchase them for further reading. Assignment must be submitted to your tutor for formal assessment in accordance with the deadline

Assessment File

An Assessment File and a Marking Scheme will be made available to you. In the assessment file, you will find details of work you must submit to your tutor for marking. There are two aspects of the assessment of this course; the tutor marked and the written examination. The marks you obtained in these two areas will make up your final marks. This is stated in the presentation schedule and the Assignment file. The work you submit to your tutor for assessment will count for 30% of your total score.

Tutor-Marked Assignment

You will have to submit a specified number of the (TMAs). Every unit in this course has a tutor marked assignment. You will be assessed on four of them but the best three performances from the (TMAs) will be used for your 30% grading. When you have completed each assignment, send it together with a Tutor Marked Assignment form to your tutor. Make sure each assignment reaches your tutor on or before the deadline for submissions. If for any reason, you cannot complete your work on time, contact your tutor for a discussion on the possibility of an extension. Extensions will not be granted after the due date unless under exceptional circumstances.

Final Examination and Grading

The final examination will be a test of three hours. All areas of the course will be examined. Find time to read the unit all over before your examination. The final examination will attract 70% of the total course grade. The examination will consist of questions, which reflect the kinds of self-assessment exercises and tutor marked assignment you have previously encountered. And all aspects of the course will be assessed. You should use the time between completing the last unit, and taking the examination to revise the entire course.

Course Marking Scheme

The following table lays out how the actual course marked allocation is broken down.

Assessment	Marks
Assignments (best Three Assignments out of Four marked)	= 30%
Final Examination	= 70%
Total	100%

Presentation Schedule

The date for submission of all assignments will be communicated to you. You will also be told the date of completing the study units and date for examination.

Course Overview

Unit	Title of Work	Weeks Activity	
Course Guide			
Module 1 The Institution of the Mosque			
1	Mosque as a Concept and as an Institution	Week 1	Assignment 1
2	Origin and Development of the Mosque	Week 2	Assignment 2
3	Masjid al Haram	Week 3	Assignment 3
4	Masjid an-Nabawi	Week 4	Assignment 4
5	Masjid al Aqsa	Week 5	Assignment 5
Module 2 Types of Mosque, Its Establishment and Uses			
1	Types of Mosque	Week 6	Assignment 1
2	Facilities in the Mosque and Mosque Maintenance	Week 7	Assignment 2
3	Functions of the Mosque	Week 8	Assignment 3
4	Officials of the Mosque	Week 9	Assignment 4
Module 3 Do and Don't in the Mosque			
1	Benefits of Interacting with the Mosque, Its Sanctity, Etiquettes and Prohibitions	Week 10	Assignment 1
2	Position of the Women in the Mosque	Week 11	Assignment 2
3	Mosque in Nigeria: An Overview	Week 12	Assignment 3
4	Problems Facing the Mosque Today	Week 13	Assignment 4
5	Repositioning the Mosque for Contemporary and Future Challenges	Week 14	Assignment 5
	Revision	Week 15	

How to Get the Most from this Course

In distance learning, the study units replace the university lecture. This is one of the great advantages of distance learning. You can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to the lecture. In the same way a lecture might give you some reading to do, the study units tell you where to read, and which are your text materials or set books. You are provided exercise to do at appropriate points, just as a lecturer might give you an in-class exercise. Each of the study units follows a common format. The first item is introduction to the subject matters of the units, and how a particular unit is integrated with the other units and the course as a whole. Next to this is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether you have achieved the objectives. If this is made a habit, then you will significantly improve your chances of passing the course. The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from Reading section. The following is practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

- Read this Course Guide thoroughly, it is your first assignment.
- Organize a Study Schedule. Design a 'Course Overview' to guide you through the Course. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you choose to use, you should decide on and write in your own dates and Schedule of work for each unit.
- Once you have created your own Study Schedule, do everything to stay faithful to it. The major reason why students fail is that they get behind with their coursework. If you run into difficulties with your Schedule, please let your tutor know before it is too late to help.
- Turn to unit 1, and read the introduction and the objective for the unit.
- Assemble the study materials. You will need you set books and the unit you are studying at any point in time. As you work through the unit, you will know what sources to consult for further information.

- Keep in touch with your study centre. Up-to-date course information will be continuously available there.
- Well before the relevant due date (about 4 weeks before due dates), keep in mind that you will learn a lot by doing the assignments carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than the due date.
- Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study materials or consult your tutor.
- When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to face your study so that you keep your self busy on Schedule.
- When you have submitted assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your Schedule. When the assignment is returned, pay particular attention to your tutors' comments, both on the tutors marked assignment form and also the written comment on the ordinary assignments.
- After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the course guide).

Facilitators/Tutors and Tutorials

Information relating to the tutorials will be provided at the appropriate time. Your tutor will mark and comment on your assignments. Keep a close watch on progress and on any difficulties you might encounter and provide assistance to you during the course. You must take your tutors marked assignment to the study centre well before the due date (at least two working days are required). They will be marked by your tutor and return to you as soon as possible.

Do not hesitate to contact your tutor if you need help,. Contact your tutor if:

- You do not understand any part of the study units or the assigned readings
- You have difficulty with the exercises

- You have a question or problem with an assignment or with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. These is the only chance to have face-to-face contact with your tutor and ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending the tutorials. You will learn a lot from participating in discussion actively.

Summary

The course guide gives you an overview of what to expect in the course of the study. The course teaches you about the Mosque in Islam; focusing on it definition, history, types, roles, dos and don'ts in the mosque and the future challenges.

We wish you success with the course and hope that you will find it both interesting and useful.

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MODULE 1 THE INSTITUTION OF THE MOSQUE

Unit 1	Mosque as a Concept and as an Institution
Unit 2	Origin and Development of the Mosque
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UNIT 1 MOSQUE AS A CONCEPT AND AS AN INSTITUTION

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Mosque as a Concept
3.2	Mosque as an Institution
3.3	Fundamental Objectives of the Mosque
3.4	Origin and Development of the Mosque
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Readings

1.0 INTRODUCTION

The position occupied by the mosque in Islam cannot be over-emphasized. First it is a sacred institution because it is the Muslims' place of worship. In addition, mosque serves as a meeting point where issues that affect Islam in particular and the Muslims in general are discussed. In short all activities in Islam revolve around the mosque. As an introduction, this unit shall expose you to the definition of a mosque as a concept and as an institution. It will also familiarize you with the fundamental objectives behind the emergence of the mosque in Islam.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- digest the Islamic concept of place of worship
- give account of the emergence of the mosque in Islam
- digest detailed meaning of the Mosque as an Institution.

3.0 MAIN CONTENT

3.1 The Mosque as a Concept

Mosque is generally known in Arabic as Masjid. This term is derived from the word sajadah (to prostrate oneself). Masjid therefore is a place basically meant for the performance of Sajdah (Prostration). This indicates the reason for the choice of the word as the Muslims' place of worship. The choice of Masjid as a place of worship by the Muslims becomes obvious when one looks at the word 'Sajdah' as the act of total humility, obedience and submission in front of the Supreme Source of all creations. The term is so important that it occurs several times in the Qur'ān particularly on the episode of the creation of Adam (as). In this regard, the Qur'ān considers performance of Sajdah as an outstanding quality of true believers and saints. Example of this can be found in the Glorious Qur'ān Chapter 16 Verses 48 and 59 where Allah says:

Do they not look at God's creation, (even) among (inanimate) things, their (very) shadows turn around, from the right and the left prostrating themselves to God, and that in the humblest manner? And to God doth obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord), they all revere their Lord, High above them, and they do all that they are commanded.

Another verse declares,

Muhammad is the Apostle of God; and those who are with him are strong against unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from God and (His) Good Pleasure... (Q. 48:29).

In other words, *Masjid* is a place where devotees bow, prostrate and show humility and obeisance to God.

SELF ASSESSMENT EXERCISE 1

Examine the Concept of Mosque in Islam.

3.2 Mosque as an Institution

Basically, mosque is a place that is reserved and dedicated for the worship of Allah. In the general sense however, it is a place where many things most pleasing to Allah are performed. These include, recitation of the Glorious *Qur'ān* (*tilāwatul-Qur'ān*), constant remembrance of Allah (*dhikr*), lectures, counselling and relaxation as well as other acts of worship that meet the approval of the Islamic scholars as praiseworthy. According to Al-Ghazālī in the *Ihyā'* □ *Ulūmu `d-Dīn*,

Mosque is an institution. It is the source of spiritual and material guidance; it is the hall for worship, the school for knowledge and the centre for literacy pursuits. Strongly attached to the duty of prayers and the rows of worshippers are more attitudes and traditions which form the essence of Islam.

It should be noted at this juncture however, that no particularly consecrated place is necessary for the performance of divine service in Islam. In other words, Islam does not make mosque in terms of structure or building as the ultimate condition for the performance of *salāt*. In essence therefore, a Muslim can perform his *salāt* anywhere he likes and that serves as his mosque. There are many *Ahādith* of the Prophet to support this view. For example, in the tradition reported by Jābir ibn Abdullah (*ra*), the Messenger of Allah said:

The earth has been made sacred and pure and a mosque for me, so whenever the time of prayer comes for anyone of you, he should pray wherever he is... (Bukhārī and Muslim).

Similarly Abu Saqīd Al-Khudrī reported that the Prophet of Allah said:

The whole earth is a mosque (to pray on) except the grave and the toilet (part of it) (Tirmidhī).

Another tradition of the Prophet as recorded by Ahmad and Muslim from Abu Marthad al-Ghanawī narrates that the Prophet (*saw*) said:

'Do not pray facing a grave and do not sit on one'.

They also record that Jundub ibn Abdullah al-Bājilī heard the Prophet says, five days before he died:

‘The people before you took grave as places of prostration, I prohibit this to you’.

Other places prohibited apart from the above include churches and synagogues, dunghills, slaughterhouses, middle of the road, resting places of the camel, bathrooms, and on the roof of the (house of Allah) except on certain circumstances. Ibn ‘Umar relates that the Prophet (*saw*) prohibited *salāt* in seven places: dunghills, slaughterhouses, graveyards, middle of the road, bathhouses, watering places where the camels drink and rest, and on the roof of the house of Allah [the Ka’bah in Makkah]. This is related by Ibn Majah, ‘Abd ibn Humaid, and at-Tirmidhī who said its chain is not strong. However during the period of ‘Umar, the Muslims of Najran wrote to him saying that they found no place cleaner or better to pray in than a church. ‘Umar wrote: *‘Sprinkle it with water and leaves and pray therein’*. According to the Hanafī and Shafī‘ī schools, it is disliked to pray in such places in general.

Therefore, the fact that a Muslim offers his *salāts* elsewhere other than the mosque does not invalidate the acceptance of his *salāt*. In the same vein, the erection of a building for the purpose of prayer does not need any consecration.

SELF ASSESSMENT EXERCISE 2

Explain in detail the position of the mosque as an institution in Islam.

3.3 The Fundamental Objectives of the Mosque

Islam emphasizes the idea of brotherhood and community. It also lays much emphasis on the unity of mankind. It sees community, on one hand, to include all forms of relationship that have the features of a high degree of personal intimacy, emotional depth, moral commitment, social cohesion and continuity in time. On the other hand, Islam sees community as a comprehensive group with two broad features:

- i. A group within which the individual can have most of the activities and experiences that is important to him.
- ii. A group bound together by a shared sense of belonging and a feeling of identity. Mosque serves as the only forum in Islam where these ideas of community and brotherhood can be achieved.

It is in this respect that Muslims always converge there as one community without discrimination regarding race, colour or tribe. In fact, till today, mosque has remained the symbol of the history of

development of Islamic civilization in its interracial and international relationship. Apart from the above, it serves as a place where healthy social relations are established through the congregational *ṣalāts* and a forum for social leveling of status between the rich and the poor.

SELF ASSESSMENT EXERCISE 3

Discuss the fundamental objectives of the mosque in Islam.

4.0 CONCLUSION

A careful study of this unit shows the place of the mosque as a concept and as an institution. Its role in the history of Islam is seen from the spiritual angle as a place where complete submission to Almighty Allah is exhibited. It also shows the mosque as playing socio-political and cultural roles. It would not amount to exaggeration therefore to conclude that no place can be cited to illustrate the cultural interplay between Islam and its neighbours than the mosque.

5.0 SUMMARY

- The Arabic word for mosque is *Masjid* and it derives its name from the word *sajada* which means to prostrate.
- Mosque is a place basically meant for worship but it is also used for other activities that are legally and morally approved in Islam
- Worship especially *ṣalāt* is not necessarily tied to a structure called mosque as all parts of the earth are not only sacred but have also been approved as mosque in Islam.
- In Islam, mosque as a place of worship does not need any consecration.
- However, it is forbidden to offer *ṣalāt* in graveyards, dunghills, slaughter houses, churches and synagogues, bathrooms, middle of the road, resting place of the camel and the roof of the house of Allah.
- The fundamental objective of the mosque is to raise one united Muslim community irrespective of race, age, colour or tribe.

6.0 TUTOR-MARKED ASSIGNMENT

What are the main ideas for the emergence of the mosque in Islam?

7.0 REFERENCE/FURTHER READINGS

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UNIT 2 ORIGIN AND DEVELOPMENT OF THE MOSQUE

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- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 Foundations and Development of the Mosque in Arabian Peninsula
 - 3.2 Establishment and Development of the Mosque Outside Arabian Peninsula
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the last unit, you have learnt about the mosque as a concept and as an institution. You have also learnt about the fundamental purpose of the mosque. In this unit, the origin and development of the mosque shall be our main focus with emphasis on those within the precinct of the Arabian Peninsula and those outside it.

2.0 OBJECTIVES

By the end of this unit, it is hoped that you would be able to:

- discuss the origin of the mosque in Islam
- give account of the historical development of the mosque in Islam.

3.0 MAIN CONTENT

3.1 Foundations and Development of the Mosque in the Arabian Peninsula

Many historical accounts quoting their sources from the Glorious *Qur'ān* and the traditions of the Prophet attest to the obvious facts that the first mosque in Islam is *Masjid al-Harām* (the mosque in the Holy Sanctuary) in Makkah. According to the *Qur'ān* chapter 3 verse 96:

The first House (of worship) appointed for men was that at Bakkah full of blessings and of guidance for all kinds of beings.

This verse is corroborated by the traditions of the Prophet (*saw*) where Abū Dhar was said to have engaged the Prophet (*saw*) on mosque as follows:

Which is the oldest mosque on earth? The Prophet (saw) said: The Masjid al-Haram (in Makkah). Abū Dhar (ra) asked again: which is the next oldest mosque? The Prophet (saw) said: The Al-Aqsā mosque (in Jerusalem). He asked further: 'How much time was there between the building of the two? The Prophet (saw) answered: 'Forty years'. Then he said: wherever you may be, at the time of salah, you may observe it for the earth is a mosque (related by consensus)

In the early days of Islam, the Prophet could not gain access to Masjid *al- Harām* because it was in the possession of the idolaters and infidels of Makkah. At the same time, he did not have any specific place he could call a mosque to perform his prayers. However, his migration to Madinah in 622 CE gave him the needed opportunity of laying the foundation of the first mosque since the beginning of his mission. This mosque, called 'the mosque of piety' (Masjid *at- Taqwā*) or the mosque of the power of Islam (Masjid *Quwwat al-Islam*) was built at Quba; a suburb of Madinah. Reference is made to this mosque in *Qur' ān* Chapter 9 verse 108 where Allah (*swt*) says:

Verily, the mosque whose foundation was laid, from the first day on piety is more worthy that you stand therein. In it are men who love to clean and to purity themselves. And Allah loves those who make themselves clean and pure.

The construction of this mosque owned by Banū Sālim ibn Auf is significant because it was there that the Prophet (*saw*) offered his first Friday *salāt* (*salātu'l-Jum'ah*). Also, the event marked the first step towards the formation of a Muslim community in Islam. Apart from the above, the Prophet (*saw*) used to go there, riding or on foot, every Saturday and offer a two rak'ah prayer. He advised others to do the same, saying;

Whoever makes ablutions at home and then goes and prays in the Mosque of Quba, he will have a reward like that of an 'Umrah". (Ahmad, Nasa'i, Ibn Majah, and Al-Hakim, who say it has a sound chain of narration, reported this).

When the Prophet (*saw*) got to Madinah he decided to build a mosque. This decision was supported by two groups that later formed the Islamic community in Madinah. These groups are the *Muhājirūn* (the Emigrants) who followed the Prophet (*saw*) from Makkah and the *Ansār* (the Helpers) who hosted the Prophet (*saw*) and his emigrant followers. Together they built the famous mosque of Madinah known as *Masjid an-Nabawī* (the Prophet's mosque).

It is necessary to state here the conspiracy of the hypocrites to build another mosque thereby destroying the Unity of the Muslims in Madinah during this period. When the Prophet (*saw*) and his followers arrived in Madinah and the fame of Islam is increasing at an alarming rate, the hypocrites led by a Christian scholar known as Abu Amir made spirited efforts to counter-act the activities of the believers. Abu Amir who swore to help every enemy of Islam joined forces against the religion in the battles up to Battle of *Hunayn*. His inability to achieve his objective led to frustration and he finally ran away to Syria. While in Syria, he requested the king of Roman Empire to invade Madinah, and wrote a letter to the hypocrites of Madinah, to construct a mosque where they will hatch these plots against the Muslims. In response to this instruction, nine of the hypocrites constructed a Mosque near the Quba Mosque and claimed that it was to facilitate praying for the old and sick people and also to reduce the crowding in Quba Mosque. The Prophet (*saw*) was invited to offer a *salāt* in this mosque to achieve credibility. The Prophet's (*saw*) preparation for the Battle of Tabuk did not allow him to honour their invitation. He however promised to fulfil their wish on his return from the Battle. When the Prophet (*saw*) returned, Allah informed him of the sinister plans of these hypocrites. This divine message is presented in *Qur'ān* chapter 9 verse 107 where Allah informs:

And there are those who put up mosque by way of mischief and infidelity to disunite the believers and in preparation for one who warred against God and his Apostle aforesaid. They will indeed swear that their intention is nothing but good; but God doth declare that they are certainly liars.

And therefore warns in verse 108 thus:

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 God loveth those who make themselves pure.

Comparing the mosque built on piety with the other built on hypocrisy, Allah says;

Which then is best? - he that layeth his foundation on piety to God and his Good pleasure?- or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him, into the fire of hell. And God guide not people that do wrong.

The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And God is All-knowing, All-Wise.

This mosque, called Masjid Dirār was later destroyed and burnt on the instruction of the Prophet (saw). It suffices to state that some other small mosques were built around Madinah that also dated back to the early days of Islam. Worthy of mention is Masjid Al-Ijābah where, according to the tradition related by Muslim, the Prophet offered two Rak'ats and made a very long supplication after Salāt. The Prophet was quoted to have told his companions:

I requested three things from Allah during this du'ā'. First two are granted and the third one is rejected. First of all, I requested Allah not to destroy my Ummah with famine or drought. Secondly, not to destroy my Ummah by flood. Thirdly, that my Ummah be saved from fighting among themselves.

Another mosque of particular significance is *Masjid Qiblatain*. *Masjid Qiblatain* means the mosque with two *Qiblahs* i.e. one towards Haram Sharīf in Jerusalem and the other towards Ka'bah in Makkah. This mosque is in Madinah. According to Hadith in Bukhārī and Muslim, the change of *Qiblah* took place while Prophet Muhammad (saw) was leading *salātu'l-Asr* in this mosque though some narrations say *salātu'z-Zuhr*. The Prophet (saw) and his followers changed the direction during this *salāt* hence the name *Masjid Qiblatain*

Others include the mosques of Banū Quraizah, Banū Harītha, Banū Zafar, Banū Wail and Banū Zuraik. Others are Masjid al-Ijābah, Masjid Abī ' Dhar, and Masjid al-Ghamāma

SELF ASSESSMENT EXERCISE

Trace the historical foundation of the mosque in the Arabian Peninsula during the early years of Islam.

3.2 Establishment and Development of the Mosque outside the Arabian Peninsula

The spread of Islam outside the Arabian Peninsula witnessed along with it the construction of many mosques in those lands. This started particularly from the period of Caliph ‘Umar (*ra*). The establishment of these mosques differs in time between newly founded cities and the already existing towns. The newly founded cities include Basra, Kufah and Fustat. The first mosque erected in a conquered land was that of Basra built by Uthbah ibn Ghazwan around 635/636 CE. Having found Basra itself in the same year, Ghazwan's erection of this mosque came along with the construction of Dāru'l-Imārah (the dwelling place of the ruler). Abū Mūsā al-Ash'arī later developed this mosque into an edifice. In 638/639 C.E, Sa'd ibn Abī Waqqās established a simple mosque at the centre of military camp in Kufah. Ziyād, the Viceroy of Muawiyah, later rebuilt this. The third important mosque was built in 642 C.E by ibn al-Ās in Fustat (Cairo) thus making it the first Muslim place of worship in Africa. The next important mosque was that of □Uqba ibn Nāfi□ in al-Qayrawān in 670-675 C.E. It was started with the mosque and government house in the centre and the grouping of the people's dwellings around them. The mosque was rebuilt several times by his successors and finally by the Aglabid Ziyadat-Allah (817-838 C.E) since whose days it has stood as one of the greatest sanctuaries in Islam.

The emergence of mosques in the existing cities where the Muslims had established themselves firmly followed another trend. The cities, which include al-Madain, Damascus and Jerusalem, witnessed the conversion of many buildings into mosques. In Madain for example, Sa'd ibn Abī Waqqās had changed the Kisrah's lodge into a mosque in 637 C.E while in Damascus a mosque was said to have been laid out beside the Church of St. John. In the case of Jerusalem, the Noble Sanctuary (*Masjid al-Aqsā*) was evidently one of the Holy Mosques and the first direction of *Qiblah* in Islam. Caliph ‘Umar was said to have built a mosque in this city on the site of the Temple of Solomon in 638 C.E. Finally, while little is known of the Ali Mosque that was said to have been erected in Kufah in 636 C.E, it suffices to mention in passing another important mosque: the Grand Mosque of Cordova which was built in 786 C.E during the era of Abdul Rahmān Al-Dākhil.

4.0 CONCLUSION

It would be seen from the foregoing that the building of mosque in Islam was the priority of early companions of the Prophet (*saw*) and their successors. Wherever they conquer, they establish a mosque. It is instructive to note here that till today where Islam spreads, the tradition is to build a mosque. It is also necessary to state that all these mosques mentioned conformed to the simple pattern of the Prophet's mosque in Madinah.

5.0 SUMMARY

- The first house of worship for mankind is Masjid *al-Harām* in Makkah.
- The foundation of the first mosque in Islam was laid by the Prophet Muhammad (*saw*) in Quba near Madinah in 622 C.E.
- The Prophet (*saw*) himself with the help of the Muslim Community in Madinah comprising the *Muhājirūn* (the Emigrants) and the *Ansār* (the Helpers) built the Mosque of the Prophet (*Al-Masjid an-Nabawi*).
- There were other small mosques around Madinah during the period.
- There is however, another mosque established with the purpose of confusing the Muslims.
- This mosque is called *Masjid Dirār*.
- The Prophet (*saw*) received a divine message informing him of the evil plans of the hypocrites.
- Reference to this is in *Qur'ān* chapter 9 verses 107, 109 and 110.
- It was later destroyed on the instructions of the Prophet (*saw*).
- Among the mosques established in the Arabian Peninsula during this period is Masjid *Qiblatain*, which means the mosque with two *Qiblahs*: one facing al-Haram in Jerusalem and the other facing Ka'bah in Makkah.
- Others are *Masjid al-Ijābah*, *Masjid Ghamāma* etc.
- The spread of Islam outside the Arabian Peninsula went along with the construction of new mosques in some of these cities and the conversion of existing buildings into mosques.
- Cities in the first group are Basrah, Kufa, Fustat, Cordova and Qayrawān.
- Cities in the second group are Madain, Damascus and Jerusalem.

6.0 TUTOR-MARKED ASSIGNMENT

Describe in detail, the two ways by which mosques were established during the early periods of Islam.

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 MASJID AL-HARĀM

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Masjid *al-Harām*: Definition, Scope and Historical Development
 - 3.2 The Significance of Kaʿbah as the *Qiblah* of the Muslims
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

There are three major mosques in Islam whose positions are significant to the religion and its adherents. These mosques are Masjid *al-Harām* (the Sacred Sanctuary) in Makkah, *al-Masjid an-Nabawī* (the Holy Prophet's mosque) in Madinah and *al-Masjid al-Aqsā* (the Noble Sanctuary) in Jerusalem. In this unit, our attention shall be focused on Masjid *al-Harām* and its position in the history of Islam.

2.0 OBJECTIVES

By the end of the unit, you should be able to:

- give account of the historical transformation which the Holy Sanctuary has passed through
- discuss the significance of the Kaʿbah as the symbol of Muslim unity throughout the world.

3.0 MAIN CONTENT

3.1 Masjid *al-Harām*: Definition, Scope and Historical Development

Masjid *al-Harām* is the Holy Sanctuary in Makkah and the first place of worship in Islam. Its sacred and inviolable position got its source from its name as mentioned in the Glorious *Qur'ān* chapter 9 verse 28 that reads:

O ye who believe: The pagans are unclean so let them not, after this year of theirs, approach the sacred mosque.

Masjid *al-Harām* is here used to mean in the wider sense the Holy Ka'bah and its precincts which include the stations of Ibrahim and Ismā'īl which Allah made forbidden to the infidels and idolaters of Makkah as a result of Makkan conquest in 630 C.E. However, since Ka'bah cannot be completely isolated from its immediate environment, some scholars do use the two names (*Masjid al-Harām* and Ka'bah) interchangeably. To this extent, Ka'bah which is always referred to as the first mosque in Islam, is mostly focused as sacred sanctuary, the object of veneration and the focus of interest.

The Ka'bah, a cube-like building located in Makkah is according to the Glorious *Qur'ān*, the first house of the worship of God that was ever built on this earth:

Surely, the first house appointed for men is the one at Bakkah, Blessed, and guidance for nations (Qur'ān Chapter 3 verse 95).

Two schools of thought gave divergent opinions as to whether Ibrahim and Ismā'īl (*as*) were really responsible for the foundation of Ka'bah in their interpretation of *Qur'ān* chapter 2 verses 125 and 127. In chapter 2 verse 125 Allah says:

Remember We made the House a place of Assembly for men and a place of safety; and take ye the stations of Ibrahim and Ismā'īl, that they should sanctify my house for those who compass it round or use it as a retreat or bow or prostrate themselves (therein in prayer).

Chapter 2 verse 127 states further;

And remember Ibrahim and Ismā'īl raised the foundations of the House (with this prayer): Our Lord! Accept (this service) from us: For you are the All-Hearing, the All-Knowing.

While Yusuf Ali in his commentary on the first verse above (verse 125) stated that its foundation goes back to Ibrahim according to Arab tradition, another source said by the interpretation of the same verse, what Ibrahim (*as*) did was only a reconstruction of a fallen building. According to this source, this is where the purification of the house of the idols that had been placed in it is mentioned before its construction in *Qur'ān* chapter 2 verse 127.

This last view, which was supported by the tradition maintains that the Ka'bah was originally built by Adam according to a celestial prototype

and was only rebuilt by Ibrahim and Ismā'īl after the deluge. The same tradition goes further that, while engaged in the building of Ka'bah, Ismā'īl received from Arch-Angel Jibril the Black Stone which is still set in the south - east corner of the building.

The custody of Ka'bah remained in the hands of the descendants of Ismā'īl until the proud Banū Jurhum seized it as a result of the Babylonian attack. The custody later passed into the hands of Banū Khuzā'ah who introduced the idol worship before it finally fell back into the hands of the Quraysh who continued the ancient Ismaelite line. The Ka'bah was still in the possession of the Quraysh until the historical conquest of Makkah by the Muslims in 630 C.E. It is significant to note here that the Ka'bah survived the attempt to destroy it by the People of the Elephant led by Abraha in 571 C.E.: the year that the Prophet (*saw*) was born. This event was specifically mentioned in *Qur'ān* chapter 105. The conquest of Makkah has put the possession of the mosque in the hands of the Muslims till today.

SELF ASSESSMENT EXERCISE

Trace the historical development of the Holy Mosque from the earliest times to the conquest of Makkah in 630 C.E.

3.2 The Significance of Ka'bah as The *Qiblah* of all Muslims

The Ka'bah which is sometimes called the *Bayt al-Harām* or *Bayt al-Atīq* is very significant in Islam in all ramifications. The spiritual significance of the Ka'bah is its position as the direction (*Qiblah*) where all Muslims must face in *salāt*. Historically, it is the first *Qiblah* for all the Prophets of Allah and had been in existence since the time of Adam (*as*). Prophets Ibrahim and Ismail (*as*) followed this direction until later when Al-Quds was fixed as *Qiblah* for some of the Prophets from Israel. These Prophets used to face Al-Quds while praying in such a way that both Al-Quds and Makkah were right in front of them.

While in Madinah, Prophet Muhammad (*saw*) also used to offer *salāt* from Masjid an-Nabawī facing towards Al-Quds. He did this for between sixteen and seventeen months according al-Barrā' who says:

We pray with the messenger of Allah, upon whom be peace, for about sixteen or seventeen months towards Jerusalem, after which time he turned towards the Ka'bah. Related by Muslim.

The divine instruction to change the *Qiblah* from al-Quds to Makkah is contained in *Qur'ān* chapter 2 verse 144 where Allah says:

We see the turning of thy face (for guidance) to the heavens: now shall we turn thee to a Qiblah that shall please thee. Turn then thy face in the direction of the sacred mosque: wherever ye are, turn your faces in that direction.

Further confirmation of Allah's instruction is also contained in *Qur'ān* chapter 2 verses 149 and 150 which state thus:

From whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosques; that is indeed the truth from thy Lord. And God is not unmindful of what ye do.

So from whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; and wheresoever ye are, turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness...

Almighty Allah states further that He has made Ka'bah the direction of *Salāt* to test those who followed the Prophet from those who would turn away from him. In *Qur'ān* chapter 2 verse 143 Allah says:

...And we appointed the Qiblah to which thou wast used, only to test those who followed the Apostle from those who would turn on their heels (From the Faith). Indeed it was (a change) momentous, except to those guided by God. And never would God make your faiths of no effect. For God is to all people most surely full of kindness, most Merciful

Also, because it is the direction for all Muslims, all mosques built must face it. In this regard, a mosque located east of Makkah will be built facing westwards and the one to the west will face eastward. In the same vein, mosques built to the north of Makkah must face southward while the one to the south will face northward. The underlying significance of Ka'bah can be found in *Qur'ān* chapter 2 verses 148 which says:

And everyone has a direction to which he turns himself, therefore hasten to do good work, wherever you are, Allah will bring you all together.

This verse has no doubt displayed the spirit of unity and brotherhood that Islam cherishes very much in *salāts* and the role of Ka‘bah as the meeting point of all Muslims during the *Hajj*.

Furthermore, entering Ka‘bah and offering *salāt* inside it during *Hajj* is considered as *sunnah* by some scholars in accordance with the tradition reported by ibn ‘Umar. According to this tradition, the Prophet (*saw*) entered the Ka‘bah along with Usāmah ibn Zaid, and Uthmān ibn Talhah and closed its door behind them. When they came out, Bilal informed me that the Prophet (*saw*) offered a prayer inside the Ka‘bah between the two Yemeni corners. Other scholars however, say that even if it is a *sunnah*, it is not a part of *Hajj* rites, as stated by ibn ‘Abbās when he said:

“O people, entering the Ka‘bah is not one of the rites of hajj”.

4.0 CONCLUSION

Masjid *al-Harām*, the Holy Sanctuary of Makkah, is central to the religion of Islam. First: as the pioneer mosque that owes its origin to an extremely remote age. Second it is the symbol of Muslim unity as it is towards its direction that all Muslims must face in *salāts* and it is as well the primary point of contact in pilgrimage.

5.0 SUMMARY

- The Holy Ka‘bah in Makkah is the first mosque in Islam.
- *al-Haram* being the Arabic rendering of the Holy Sanctuary refers to Ka‘bah and other adjoining buildings at the precinct of the mosque.
- It has gone through many years of historical metamorphosis.
- The significance of Ka‘bah as a key-factor in Islamic mode of worship lies in its being the direction of *salāt* and the focus of annual pilgrimage to Makkah.
- It was originally the Qiblah for all the Prophets of Allah having been in existence since the time of Adam (*as*).
- Later the direction of prayer was changed to al-Quds particularly for the Prophets from Israel.
- While in Madinah, the Prophet (*saw*) also used to offer *salāt* from *al-Masjid an-Nabawī* facing towards al-Quds.
- He did this for sometime before Allah commands him to change the direction of the prayer to Ka‘bah.
- The Qur’ānic injunction on this is in chapter 2 verse 144.
- The reason why Allah changed the direction is to test those who followed the Prophet from those who would turn away from him according to Qur’ān chapter 2 verse 143.

6.0 TUTOR-MARKED ASSIGNMENT

- i. Critically evaluate the assertion that the Ka‘bah owes its foundation to Ibrāhīm and Ismā‘īl (*as*) his son.
- ii. Enumerate those factors that made Ka‘bah unique in the history of Islam.

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UNIT 4 AL-MASJID AN-NABAWĪ

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- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 *Al-Masjid an-Nabawī*: Construction and Historical Expansions
 - 3.2 Features of Masjid *an-Nabawī*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the last unit, a comprehensive note has been rendered on one of the three major mosques in Islam. This unit focuses on the Prophet's mosque in Madinah as the second most important sanctuary in Islam.

2.0 OBJECTIVES

By the end of this unit, it is expected that you will be able to:

- give account of the construction of Masjid *an-Nabawī*
- describe the features of Masjid *an-Nabawī*.

3.0 MAIN CONTENT

3.1 Masjid *an-Nabawī*: Construction and Historical Expansions

The hostility and persecution of the Muslims during the early days of Islam made it difficult for the Prophet (*saw*) and his followers to observe their *salāts* publicly. The divine order to migrate to Madinah afforded the Prophet (*saw*) the opportunity of a plan to build a mosque on arrival in Madinah. This idea was further reinforced by daily increase in the number of his followers. The account of his arrival to a tumultuous welcome in Madinah indicated the Prophet's (*saw*) and his companions' acceptance in the town. The spot where the Apostle's camel stopped and knelt by herself in Madinah today stands as the gate of the Prophet's (*saw*) mosque. Construction of the mosque started immediately on this land, which was said to have been a gift from the two boys who owned it. As an exemplary leader, the Prophet (*saw*) himself was said to be

carrying the bricks for the construction of the building with other Muslims. Of particular mention here are the *Muhājirūn* and the *Ansār*.

Masjid *an-Nabawī* or the Prophet's mosque had undergone several years of expansion starting from the period of Khaybar expedition in 628 C.E. Caliph 'Umar (*ra*) expanded it in 638 C.E and this was followed by Caliph Uthmān's expansion in 650 C.E. It witnessed further expansion during the reign of Al-Walid al-Umawi (707 - 710 C.E) and later Mahdi al-Abbasi (810 C.E). In 1483, Sultan Ashraf Qutbai gave it another face-lift and expansion while the years between 1849 and 1854 saw the turn of Sultan Abdul Majid Al-Osmani to follow suit. King Abdul Azeez ibn Abdul Rahmān al-Saud did major renovation and further expansion of the mosque in 1953. The biggest expansion in the history of the mosque so far occurred between 1985 and 1996 when King Fahd increased the area to 82,000 square metres.

The Prophet's (*saw*) mosque is significant, as it became the general prototype of the congregational mosques in the first century of Islam. Its simplicity in construction became the model to be followed by many other mosques during the spread of Islam. It is also significant in that it is recommended that one should approach the mosque calmly and with composure. One should wear perfume, put on a nice clean dress and enter the mosque with the right foot, and say,

I seek refuge with Allah, the Supreme, with His Noble Face, and with His Eternal Dominion from the accursed devil. In the name of Allah, O Allah! Bless Muhammad, his family, and his followers. O Allah! Forgive my sins and open doors of your mercy for me.

SELF ASSESSMENT EXERCISE 1

Discuss in detail the historical transformation of the Prophet's mosque in Madinah.

3.2 Features of Masjid *an-Nabawī*

Various historical accounts gave the details of Masjid *an-Nabawī*'s internal features. These features are broadly divided into three viz: the columns, the *Mihrābs* and other facilities. These shall be explained as follows.

1. **Columns:** There are six columns in the mosque. The first one is called *Istiwānat al-Wufūd* (Delegates Column) where the Prophet used to meet visiting delegates. Some notable Companions used

to sit around him during such meetings. The second column is *Istiwānat-al Harsi* (the security guards column). Opposite it was the door to ʿĀ'isha's (*ra*) hut and the Prophet (*saw*) used to come through this door to Masjid *an-Nabawī*. *Istiwānatu's-Sarīr* or (the Bed column) was where the Prophet (*saw*) used to relax during *I'tikāf*. The fourth was called *Istiwānat Abu Lubābah*. This was a site named after a companion of the Prophet who engaged in self-afflicted punishment as a result of disappointing the Prophet (*saw*). ʿĀ'ishat column or *Istiwānat ʿĀ'isha* was the fifth one and it was the spot where the Prophet led *salāts* for several days after changing the *Qiblah* from al- *Aqsā* in Jerusalem to Kaʿbah in Makkah before he permanently led *salāt* from where *Mihrāb Nabawī* is, facing towards Kaʿbah to the south. With this change, the area across from the old Bāb Jibrīl was now the back of Masjid *an-Nabawī*. This area was reserved for *Ahlu's-Suffah* for their residence and education. By introduction, the *Ahlu's-Suffah* were the poor and homeless companions of the Prophet (*saw*) who used to live at this shaded area of the mosque called *Suffah*. They used to receive extensive Islamic education and they served Islam in various ways in the mosque. The last column is called the *Mukhallaqah* column or *Istiwānat Mukhallaqah*. At the site of this column was a trunk of a date tree against which the Prophet (*saw*) used to lean while delivering his Jumʿah address. The column derived its name from a kind of perfume called *Khaliq*, which was put on the trunk.

2. *Mihrāb*: There was no *Mihrāb* in Masjid *an-Nabawī* during the lifetime of the Prophet (*saw*) and his four caliphs. It was ʿUmar ibn Abdul Azeez who made this praying niche in the form of a recess in the mosque. There are four spots in the mosque that later became *Mahārib*. The first *Mihrāb* is called *Mihrāb Nabawī* named after the Prophet on the spot where he made his *Sajdah*. The *Mihrāb Usmānī* is the spot where the third caliph of Islam usually led his *salāt*. The third *Mihrāb* is named after one of the *Imāms* of the four schools of thought; Imām Hanafī, who used to lead *salāt* from that spot where the *Mihrāb* is located. The last is the *Mihrāb Tahajjud*; the spot where the Prophet (*saw*) used to offer his *Tahajjud*.

Among the facilities in the mosque are: the pulpit, platform for security personnel and the site for *Ahlu's-Suffah*. Also in the Prophet's (*saw*) mosque is *Bir Ha*; a well formerly owned by Abu Talha and was donated to the Prophet (*saw*); Abu Bakr's House, Bāb Bāqī, Bāb Jibrīl, Bāb Nisā', Bāb Salām and the site for *Muadhdhin*.

SELF ASSESSMENT EXERCISE 2

Enumerate the features of the interior parts of the Prophet's (*saw*) mosque in Madinah.

4.0 CONCLUSION

The feature of the Prophet's mosque in Madinah added to the grandeur of this holy site but did not affect the simple manner of its construction. As this unit also shows, the method by which these facilities were arranged and the function of each shows a religion that takes adequate care of the administration of the mosque and the welfare of its adherents.

5.0 SUMMARY

- When the Prophet (*saw*) got to Madinah, the need for a mosque that would take care of the nascent Islamic community arose.
- This led to the construction of the Prophet's mosque (Masjid *an-Nabawī*).
- The Muslims, particularly the emigrants, assisted the Prophet in this construction.
- Since then, the mosque had undergone many expansions and renovations.
- The first renovation and expansion occurred in 628 C.E. while the last one so far and undoubtedly the biggest occurred between 1985 and 1996 during the reign of King Fahd.
- The Prophet's (*saw*) mosque by the simplicity of its construction became the prototype of all other mosques after it.
- Many important features of the mosque include, columns, *Mihrābs*, Abubakr's house, various gates (*Abwāb*), the pulpits and so on.

6.0 TUTOR-MARKED ASSIGNMENT

By its construction and layout, the Prophet's (*saw*) mosque has become the model for all other mosques in Islam. Discuss.

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UNIT 5 AL-MASJID AL-AQSĀ

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 *Al-Aqsā* Mosque in the History of Islam
 - 3.2 The Dome of the Rock: History and Significance
 - 3.3 Other Structures within *Al-Haram Al-Sharīf*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The last among the three major mosques in Islam is Masjid *al-Aqsā*. Having discussed the first two in details (i.e. Masjid *al-Harām* and Masjid *an-Nabawi*) in the previous units, this unit will give a comprehensive account of Masjid *al-Aqsā* and its position in the history of Islam. It will also discuss the famous Dome of the Rock and other Holy Structures within the precinct of the *Haram al-Sharīf*

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- be familiar with all issues concerning *Al-Masjid al-Aqsā* and its importance to Islam
- understand issues relating to other interesting holy sites within the sanctuary.

3.0 MAIN CONTENT

3.1 *Al-Aqsā* Mosque in the History of Islam

In the city of Jerusalem variously known as *al-Quds* or *Bait al-Muqaddas* or *Bait-al Maqdis* lays the historical monument called *al-Aqsā* mosque. In the general sense, *al-Aqsā* mosque or *Al-Masjid al-Aqsā* include the whole collection of sacred buildings comprising the Dome of the Rock, tombs, monasteries (*Zāwiyah*) and public fountains erected by many caliphs from Abd al-Mālik to the Ottoman Sultan called Sulayman, the Magnificent. Another name given to *al-Aqsā*

mosque within the context of this wider meaning is *Haram al-Sharīf*; (Noble Sanctuary) covering land area of over 35 acres.

In the strict sense however, *al-Aqsā* refers to the mosque originally commissioned by Abd al Mālik ibn Marwān and completed by his son al-Walid in 705 C.E. Since the whole precinct of the Noble Sanctuary is generally considered as *al-Aqsā* Mosque, the whole area is sacred and inviolable according to Islamic law.

The history of the reconstruction of *Al-Aqsā* mosque by Abd al-Malik ibn Marwān began in 638 C.E. when Caliph ‘Umar visited Jerusalem and got to the relics of the mosque. This visit probably encouraged the erection of a huge timber mosque, which held three thousand worshippers on the site before ‘Umar's death. The reconstruction works at the site of the original timber mosque built during the time of ‘Umar began with Abd al-Malik ibn Marwān and completed by his son Al-Walid as stated earlier. *Al-Aqsā* mosque was rebuilt about 771 C.E by the Abbasid ruler, Al-Mansūr following an earthquake and was later seized and modified by the Crusaders. When Salahuddin Ayūbī recaptured the city from the Crusaders in 1187 C.E, the Muslims regained the Mosque.

However, the forceful occupation of Jerusalem and the entire Palestinian territory since 1948 by the Israelites has cut the influence of this mosque as a major institution in Islamic history. Nevertheless, some Muslims who can afford it usually visit this site on pilgrimage.

SELF ASSESSMENT EXERCISE 1

Describe the roles of ‘Umar ibn Khattāb (*ra*) and Abdul-Mālik ibn Marwān on the construction of *Al-Aqsā* mosque.

3.2 The Dome of the Rock: History and Significance

Works commenced on the Dome of the Rock under the supervision of Abdul Malik ibn Marwān, the Umayyad Caliph in 685 C.E. It later underwent a few changes and repairs particularly as a result of the terrific earthquake of 1016 C.E. Apart from these, there were no significant changes in this Dome for more than thirteen centuries. It thus remains one of the world's most beautiful and enduring architectural treasures. It is often said that the Dome is the shrine of which the *Aqsā* mosque is the sanctuary. It was the first *Qiblah* of Islam. Among other significance of the Dome of the Rock are:

- i. It is the place where Abraham was said to have intended to sacrifice his son, Ismā‘īl, according to some traditions.

- ii. It is the historical stopping place of the Holy Prophet Muhammad (*saw*) on his spiritual night journey to Heaven called *Isrā'i* (nocturnal journey).

Having stood on one of the most sacred spots on earth, the Dome of the Rock is a symbol of Islamic faith. These noble places have earned Jerusalem special reverence and sanctity in the eyes of all Muslims.

SELF ASSESSMENT EXERCISE 2

What is the significance of Dome of Rock as a Sanctuary recognized by Islam.

3.3 Other Structures within *Haram al-Sharīf*

It has been stated earlier on that *al-Haram al-Sharīf* or the Noble Sanctuary of Jerusalem include the *Aqsā* mosque, the Dome of the Rock and other holy sites. These sites or structures, which surround the *Al-Aqsā* mosque building and the Dome of the Rock, reflect the importance of the mosque in Islam. These small structures include:

- **Dome of the Chain:** Abdul Mālik ibn Marwān built this dome at the centre of the sanctuary.
- **Dome of the Prophet:** This is a dome that was restored by Muhammad Bey, the governor of Jerusalem in 1538 C.E.
- **Dome of the *Miṣrāj*:** This dome was built to commemorate the ascension of the Prophet.
- **Dome of *Al-Nahawiyyah*:** built in 1207 C.E as a school of literature by Amir Hassan ad-Din.
- **Dome of the Hebronite:** This is a building dedicated to Shaykh Muhammad al-Khalīl.
- ***Minbar* of Burhān al-Dīn:** This is an open-air pulpit, originally built in the 7th century and named after the 14th Century Qādī of Jerusalem.
- **The Golden gate,** which dated back to Umayyad times, was said to have played host to Imām Al-Ghazzālī who was said to have written his work *Ihyā' 'Ulūmu'd-Dīn* (Revival of the Religious Sciences) while living above it and teaching below it.
- **Musalla Marwān** is an area which was actually developed by the Umayyad and dated back to 8th century.
- **Ancient *Aqsā*** is another area that lies below the eastern half of *Al-Aqsā* mosque which had, for hundreds of years been sealed off.
- **The Islamic Museum:** This Museum exhibits some *Qur'ān* collection and Islamic ceramic. It also displays coins and glassware stand together with guns, swords and daggers used for *Jihād*.

SELF ASSESSMENT EXERCISE 3

Explain briefly, each structure surrounding the *Aqsā* Mosque and the Dome of the Rock.

4.0 CONCLUSION

An extensive study of this unit shows the great impact made by the Prophet's (*saw*) companions and their successors in the spread of the message of Islam and the establishment or discovery of many holy sites in Islam. The position occupied by the Noble Sanctuary in Jerusalem is an indication of this effort.

5.0 SUMMARY

- Masjid *al-Aqsā* or *al-Aqsa* mosque can be located in the heart of Jerusalem city otherwise called al-Quds or Bait al Muqaddas or Bayt al-Maqdis.
- In the general sense, *Al-Aqsā* mosque is another name for *Haram al-Sharīf* which includes all the buildings comprising the *Al- Aqsā* mosque itself, the Dome of the Rock building and other smaller structures, fountains and gardens.
- Strictly speaking, *al-Aqsā* mosque refers to the single building, which was commissioned by Abdul Mālik ibn Marwān and completed by his son Al - Walīd in 705 C.E.
- The mosque had undergone many renovations and had been captured by the crusaders before its final return to Islam in the 12th Century.
- The declaration of the state of Israel by the Western power in 1948 and its control over Jerusalem has reduced the influence of Islam on the Noble Sanctuary.
- Abdul Mālik ibn Marwān in 685 C.E also built the Dome of the Rock.
- Having gone through minor changes, the Dome has remained one of the world's most beautiful edifices.
- The Dome is significant in Islam as part of *Al-Aqsā* mosque, the first *Qiblah* for the Muslims; the spot where the Prophet (*saw*) started his ascension to Heaven and the spot believed to have been the same place where Prophet Ibrahim (*as*) intended to sacrifice his son.
- Some structures within the precincts of *Haram al-Sharīf* include Dome of the Chain, Dome of the Prophet (*saw*), Dome of the *Miqrāj*, Dome of *al - Nahawiyyah* and Dome of the Hebronite.
- Others are: *Minbar* of Burhān al-Dīn, the Golden Gate, *Musalla* Marwān; Ancient *Aqsā* and the Islamic Museum.

6.0 TUTOR-MARKED ASSIGNMENT

Examine the significance of the *Aqsā* mosque and The Dome of the Rock.

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MODULE 2 TYPES OF MOSQUE IN ISLAM, ITS ESTABLISHMENT AND USES

Unit 1	Types of Mosque
Unit 2	Facilities in the Mosque and Mosque Maintenance
Unit 3	Functions of the Mosque
Unit 4	Officials of the Mosque

UNIT 1 TYPES OF MOSQUE

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Contents
3.1	The Local Mosque
3.2	The Chief or Central Mosque
3.3	Establishment and Uses of the Mosque: A Discourse on Some Islamic Rulings
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Readings

1.0 INTRODUCTION

In this unit you shall be introduced to the main types of mosque in Islam and the differences between them. You shall also be exposed to the criteria for building a mosque be it local or central. Finally, the unit shall discuss some rulings on how to make use of the mosque.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- describe in detail both the local and the central mosques
- discuss major differences between the local and the central mosques
- know the criteria which are required to be met when building a mosque and some basic rulings on how to make use of the mosque.

3.0 MAIN CONTENT

3.1 The Local Mosque

The Local mosque in Islam is called *rātib* mosque. By literal definition this word means 'monotonous'. By further definition *rātib* with *rawātib* as its plural form means certain supererogatory exercises of devotion. But technically, *rātib* mosque is a house of Allah for the performance of daily *salāts* congregationally as a meritorious service because it signifies strict adherence to the community. Reference to local mosque is contained in *Qur'ān* chapter 24 verse 36 where Allah says:

In houses which God has permitted to be raised to honor for the celebration in them of His name. In them is He glorified in the morning and in the evenings, (again and again)

The idea of a local mosque began officially in Quba where the Prophet launched the first mosque. Although this mosque was intended to be a local mosque, the expediency and necessity of the period made the first *Jum'ah* prayer in the mosque a symbolic one. With the arrival of the Prophet (*saw*) in Madinah, several local mosques emerged apart from the Prophet's (*saw*) mosque. These include Masjid *al-Ijabah*, Masjid Abī Dhar, Masjid al Ghamāmah and several others already mentioned in Module 1, Unit 2 (section 3.1). By tradition, the local mosques always have few officials to man them. These include the *Imām*, the *Qārī* (the reciter of the *Qur'ān* and or *Hadīth*) who in most mosques is known as an exegete (*Mufasssir*), the *Muadhdhin* and of course, the teacher particularly where the mosque serves the dual purpose of a worship centre and a school.

However, in our environment today, various mosques around have officials charged with defined responsibilities of running the mosque daily. These include the *Imām*, *Naibul Imām*, *Mufasssir*, Secretary, Treasurer, and *Muadhdhin* and in some cases, the mosque financier. Also, many of these mosques are associated with Islamic schools and day care centres. They also provide diverse services such as Arabic classes, *Qur'ānic* instruction and youth activities. Marriage and funerals, dinners during the fasting month of Ramadān and Id carnivals are common occurrence in many mosques as well

SELF ASSESSMENT EXERCISE 1

Local mosque is a centre for the grass roots in Islam. Discuss

3.2 The Chief or Central Mosque

Another House of Allah in Islam is the Chief or Central mosque. The mosque which is specifically meant for Friday *salāt* every week has its

root in the earlier period of Islam when all adherents of the religion from various Muslim camps or communities (who usually went to the tribal or particular mosque) assembled for it (i.e. Friday *salāt*) in the chief mosque. The ruler of the community always led this gathering during that period. The importance of Friday *salāt* is mentioned in *Qur'ān* chapter 62 verse 9 where Allah said:

O ye who believe, when the call is made to prayer on Friday (the Day of Assembly), hasten earnestly to the remembrance of God and leave off business (and traffic) that is best for you, if ye but know.

It is necessary to point out here that as a result of large gatherings in Friday service, Friday mosque is given some significant names. These include: al-Masjid *al-Adhān* (the chief mosque), al-Masjid *al-Kabīr* (the large mosque), al-Masjid *al-Jāmi'* (central mosque), Masjid *al-Khutba* (mosque for the presentation of Khutba), and Masjid *al-Minbar* (*Minbar* mosque). Similarly, it should be noted that during the period of Caliph 'Umar (*ra*), there was only one al-Masjid *al-Jāmi'* for the Friday services. The situation changed when the community became larger as a result of mass conversion to Islam. Generally speaking officials of the chief or central mosque are almost the same with those in the local mosque. .

There are few differences between the local and chief mosque; although these differences are only in status and functions. They have nothing to do with the fundamental doctrines of the religion itself. These differences are summarized as follows:

1. The local mosque is the grassroot mosque, which the devotees have access to at least five times daily while the chief mosque opens officially for Friday devotional services.
2. The name *Masjid al-Khutbah* for Friday mosque shows that it is only here that there must be the presentation of *Khutbah* while in the local mosque this does not occur.
3. The chief mosque is always a large assembly of many Muslims from various local mosques for the usual weekly spiritual retreat.
4. The *Minbar* is the exclusive facility of the Masjid *al-Jāmi'* (chief mosque). The local mosque by tradition is not required to have it.

SELF ASSESSMENT EXERCISE 2

Enumerate the four differences between Masjid *al-Jāmi'* and Masjid *ar-Rātib*.

3.3 Establishment and Uses of the Mosque: A Discourse on Some Islamic Rulings

Islam does not prohibit the building of a mosque if there is enough means to do so. In fact, a sound Apostolic Tradition stressed the reward that one can get by spending from his wealth to build a house of Allah. The Prophet (*saw*) says: “whosoever builds a mosque for the sake of Allah; Allah (in return) shall build a house for him in *Al-Jannah*”. ‘Ā’ishah also reports that the Prophet (*saw*) ordered that mosque be built in residential areas and that they be cleared and perfumed. Ahmad, Abu Dawud, at-Tirmidhi, Ibn Majah and Ibn Hibban with a good chain, relate this. In other words, every Muslim is free to build a mosque. Apart from the individual, mosque can be built by an association, by people living in different quarters in a town; by a town or a city and even by a country especially in an Islamic state. Similarly, Islam also permits that a name may be given to any mosque to reflect either that of the founder or of the people who build or pray in the mosque or any other name.

What is required of the mosque to be constructed however is pure intention, piety, for the promotion of goodness; for seeking Allah's pleasure and without having in mind any material consideration. This is why Almighty Allah has prohibited construction of the mosque based on other factors rather than the above. Reference to this is contained in *Qur’ān* chapter 9 verse 107 where Allah states:

And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger aforesaid, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars.

In apparent warning to the Prophet (*saw*) to keep away from such mosque which He called *Masjid Dirār*, Allah continues:

Never stand you therein ... (Qur’ān chapter 9 verse 108).

According to Imtiaz Ahmad:

Example of Masjid Dirār is like a building constructed on a bank of a river. The piece of this land looks firm although the water flow has made its footing hollow.

Such building will collapse soon. The result is destruction and total loss.

On the admittance to the mosque, it is open to Muslims of all persuasions to enter it when it has been built. No one has the right to prohibit Muslims from certain persuasions or sects from entering any mosque. Concerning this the Glorious *Qur'ān* is very clear:

And who is more unjust than he who prevents men from the mosque of Allah, which His name should be remembered in them, and strives to ruin them? (Qur'ān chapter 2 verse 114).

Ameer Ali as quoted by Fyzee also says:

A mosque does not belong to any particular sect. It is open to all Muslims to go in and offer their adoration to the Almighty. Suppose a Hanafī erects a mosque: the Shāfeis, the Mālikis and the Hanbalis may pray there equally with the members of the Hanafī sect.

In other words, mosque is a public place for Muslims. It is not a consecrated temple or shrine for cults. What one only requires is to be acquainted with the virtues and etiquettes associated with the mosque as entrenched in the *Qur'ān*, the *Hadīth* and the opinion of the jurists.

SELF ASSESSMENT EXERCISE 3

Explain the position of Islam on the establishment and uses of the mosque.

4.0 CONCLUSION

By going through this unit, one would see the vital roles of the mosque in emphasizing the concept of community and brotherhood: first, by meeting on daily basis in local mosques and later converging from each of these mosques in the central mosque every week. The perfect arrangement in mosque structures can be carried further higher with the gathering together of the Muslims from these *Jawāmi* 'mosques' twice a year for yet another spiritual meeting during *'Īdul-Fitr* and *'Īdul-Kabir*. The largest of such is the gathering in Makkah which is made mandatory once in one's lifetime for anyone who has the means. This unit also shows the openness of the religion as shown in the freedom of the Muslims to enter any mosque of their choice.

5.0 SUMMARY

- The Arabic name for local mosque is *Masjid Rātib*
- The mosque is basically meant for the performance of the five daily *salāts*
- There have been several local mosques from the time of the Prophet (*saw*).
- The major officials in the local mosque include the *Imām*, the *Mufassir* and the *Mu'adhdhin*
- The chief mosque is always opened every Friday for the *Jum'ah* service.
- It is always the coming together of Muslims from various local mosques that makes the Friday service.
- Officials of the central or chief mosque are as the same as those of the local mosque.
- The difference between local and chief mosque is that the former opens for daily *salāt* while the latter opens weekly (Fridays).
- Worship in the chief mosque includes *khutbah* while this does not happen in the local mosque.
- The chief mosque is more of a larger assembly than the local mosque.
- al-Masjid *al-Jāmi*□ makes use of the *Minbar* while local mosque does not.
- Muslims either as individual, group or community are free to establish a mosque and give it the name of their choice.
- The major requirements for the building of a mosque for Allah is *Taqwā* (piety), pure intention and for doing good among others.
- By Islamic injunctions also, a Muslim is free to enter into any mosque without hindrance.
- Keeping a mosque close to a believer because of his persuasion is not allowed in Islam.

6.0 TUTOR-MARKED ASSIGNMENT

The spirit of brotherhood and community in Islam has its root in the mosque. Discuss.

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UNIT 2 FACILITIES IN THE MOSQUE AND MOSQUE MAINTENANCE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Minaret and the *Mihrāb*: Meaning, History and Functions
 - 3.2 *Minbar, Dakka and Kursiyy*: Meaning, History and Functions
 - 3.3 Maintenance of the Mosque
 - 3.4 Sources of Fund for the Maintenance of the Mosque
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

Detailed knowledge about the mosque as an institution may not be possible without a comprehensive description of those facilities in the mosque. In this wise, a look at such facilities as the minaret, the *Mihrāb*, the *Minbar*, the *Dakka* and the carpet shall be our main focus of study in this unit. It will also focus on the maintenance of the mosque and the sources of fund for its maintenance.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- discuss the meaning and the historical origin of mosque facilities
- know their functions and importance
- know about the maintenance of the mosque and the sources of fund for its maintenance.

3.0 MAIN CONTENT

3.1 The Minaret and the *Mihrāb*: Meaning, History and Functions

Minaret is probably the English corruption of the Arabic word, '*manārah*' a word which means a stand in which a light is put or a lighthouse. It also means a signpost or watchtower. However, the

technical use of this word puts its meaning in the same category as *Ma'dhana* or *Mi'dhana*; another common name by which minaret is generally known. By meaning, *Ma'dhana* or *Mi'dhana* is a place of the '*Adhān* call'.

At the earliest period of Islam there were no minarets in the mosque and we cannot give the year of its introduction with precision. For example, while some historical accounts attributed its origin to the Umāwī caliph, al-Walīd, another account claimed that Hassan ibn Nuqūmān built a mosque with a minaret in Qayrawān since 703 C.E. Today, Minaret has become part and parcel of the features of mosque in Islam as a place where the *Adhān* call is usually made.

On the other hand, *Mihrāb* is an indicator of the direction of *salāt* in the mosque. It is therefore the place where the *Imām* stands during the *Salāt*. Just like the Minaret, there was no consensus of opinion as to its origin, although Muqāwiyah is often quoted as the one who introduced it. Another view quoted his governor, al-Walīd, as the first to have introduced the niche into Egypt. As a tradition, *Mihrāb* has become a popular feature in the building of the mosque today.

SELF ASSESSMENT EXERCISE 1

Write short notes on the following:

- a. Minaret
- b. *Mihrāb*

3.2 The *Minbar*, *Dakka* and *Kursiyy*: Meaning, History and Functions

Minbar is an Arabic word which means 'elevation or stand'. Technically it is called 'Pulpit'. *Minbar* has been introduced into the Mosque since the time of the Prophet (*saw*). The *Minbar* always serves as a platform where the *Imām* used to address his congregation on the important matters affecting the *Ummah*.

Dakka or *Dikka* is another facility in the mosque lying just beside the *Minbar*, which is used as a seat by the *Mu'adhdhin* when pronouncing the call to prayer in the mosque at the Friday service. *Dakka* is a platform to which a staircase leads up and is always found in larger Mosque.

Another facility of historical importance in Islam is the *Kursiyy* which is a wooden stand with a seat and a desk. The desk is used for the *Qur'ān* and the seat for the *Qārī* (i.e. the reader). Other facilities include

- i. Carpets, which are used to improve the appearance of the mosques; it is to be noted that the custom of performing the *salāt* on a carpet is ascribed by Hadith to the Prophet (saw) himself. By history, he [Prophet Muhammad (saw)] used a mat woven of palm leaves called *Khumra* (*Bukhārī*).
- ii. Lighting, which is another facility required in the mosque:
 - *Uqba bn al-Azraqi* was said to be the first person to illuminate the *Ka'bah* having placed a large lamp (*misbāh*) in his house next to the mosque. Later, lanterns with oil lamps were put up around the *Ka'bah*. In the Islamic tradition, a light is used particularly in the *Mihrāb* because it represented the holy cell, to which light belongs. According to *ibn Jubair* also:

‘In Makkah, lamps were placed before the Imams in the mihrābs and there were considerable endowment for such mihrāb lamps’.
- iii. Incense: Another facility allowed in the mosque is the incense. Tradition has it that the Prophet (saw) had incense burned in the mosque (*Tirmidhī*). During the time of □ *Umar*, also his client ‘*Abdullah* is said to have perfumed the mosque by burning incense while he sat on the *Minbar*. He (□ *Abdullah*) is also said to have carried the censer brought by ‘*Umar* from Syria before the latter when he went for *salāt* in the month of Ramadan. *Mu'āwiyah* is named as the first to perfume the *Ka'bah* with perfume.
- iv. *Mīdā'* (Water fountain for Ablution): This is another important facility in the mosque for the performance of ablution. In the early days of Islam particularly during the periods of the Prophet (saw) and the rightly guided caliphs, the *Zamzam* water in *Makkah* was used for drinking purposes and for ablution.
- v. Bookshelves are found in many mosques. These bookshelves contain many works on Islamic studies like Islamic philosophy, Theology and law, copies of the Holy Qur'ān as well as collections of the traditions and sayings of the Prophet Muhammad (saw).
- vi. Calligraphy is used to decorate nearly every mosque with Arabic quotations from the Holy Qur'ān inscribed on the walls.

SELF ASSESSMENT EXERCISE 2

Explain briefly the following:

- (a) *Minbar* (b) *Dakka* (c) *Kursiyy*

3.3 Maintenance of the Mosque in Islam

In most mosques, the *waliyy* (guardian) is always the head of the maintenance section of the mosque. He takes care of the buildings and directs the affairs of those under him to see to the cleanliness of the mosque, which include abundant supply of water for ablution and ritual bath, providing light for the mosque; maintenance of water closet and lavatory as well as the burning of incense among others.

3.4 Sources of Fund for the Maintenance of the Mosque

There are many legally permissible ways by which funds can be generated for the maintenance of the mosque in Islam. One of such ways, which Islam duly recognized is *Waqf*, an endowment of property for the maintenance of the mosque. As an example, Ibn Tulūn was said to have constituted a large number of houses as endowment for his mosque and hospital. This endowment covered those for the salaries of mosque officials, for teachers' quarters, for the support of visitors, and for feeding, among others. Another method is the direct maintenance of the mosque by wealthy men who in most cases are builders of such mosque.

In an Islamic state, some mosques may be under the patronage of the government and put under the care of a special ministry.

In this part of the world, special donations and periodic contributions are the means by which many mosques are being maintained. Launching programmes, appeal funds and other collections from occasions are other means of generating money for the maintenance of the mosque.

SELF ASSESSMENT EXERCISE 3

List many ways by which the mosque can generate funds for its maintenance.

4.0 CONCLUSION

The discussions on these facilities and their functions indicate that there is none of the facilities introduced that does not have its own importance as far as the mosque is concerned. Some of these facilities still remain a tradition being followed in most of the mosques today. Similarly we have seen how the mosques are being funded in Islam and the use to which such funds are put. The maintenance of the mosque is to make it relevant with the contemporary reality without compromising its sanctity and the basic Islamic principles that guide its maintenance.

5.0 SUMMARY

- Other common names for Minaret are *Ma'dhana* or (*Mi'dhana*) which technically means a place of the *Adhān* call.
- Minaret was not part of the mosque building in the early period of Islam and the date of its introduction remains uncertain.
- Today, minaret has assumed prominent position among the facilities in the mosque.
- *Mihrāb* is an indicator of the direction of *salāt* in the mosque. Therefore it is the place where the *Imām* stands while observing *salāt*.
- Opinions differ on the first person to introduce the *Mihrāb*.
- *Mihrāb* has today become attached to the structures and facilities of the mosque.
- *Minbar* is the pulpit which is usually found in a large mosque.
- It is being used as a platform to address large congregation.
- The Holy Prophet Muhammad made use of it during his lifetime.
- Beside the *Minbar* is a staircase that is used as a seat for *Mu'adhhdhin* when calling the *Adhān* for the Friday service.
- Others include the *Kursiyy* for the *Qur'ān* reciters, source of water supply, library or bookshelves, carpets, light, incense and the chest of drawers for rosaries and other materials of the mosque.
- *Waqf* or endowment of property is usually the most efficient and the oldest means of maintaining the mosque in Islam.
- Another source of maintenance is the situation where the builder assumed the sole financier of the mosque.
- Some mosques are fully under the direct patronage of the Government especially in Islamic state.
- In some other mosques particularly from this part of the world, special appeal fund, special donations and periodic contributions are some of the ways by which the mosques do generate money for their upkeep.
- *Waliyy* or Guardian is always responsible for the maintenance of the mosque.
- Here, in company of others, mosque maids take care of the purity of the mosque: lightning, supply of water and other activities that enhance the continued sacredness of the mosque.

6.0 TUTOR-MARKED ASSIGNMENT

To what extent would you agree that the facilities discussed in this unit add to the beauty of the Mosque?

Mention and explain ways by which funds can be generated for the mosque.

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 FUNCTIONS OF THE MOSQUE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Early Stage of the Mosque as a Centre of Learning and its impacts on Academic Advancement during the Later Periods
 - 3.2 Mosque as a Religious Centre
 - 3.3 Mosque as a Centre for Socio-Political Activities
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

Islam is not just a religion, it is a way of life. This is the reason why the religion encompasses all aspects of human endeavour. However, to carry out all duties and discharge all responsibilities involved, the need for a meeting place becomes inevitable and this is no doubt the mosque. In addition, the foundation of Islam is rooted in learning. The spiritual encounter between Arch-Angel Jibril and Prophet Muhammad (*saw*) in cave Hirā' on the Night of Majesty attests to this. This fact is also corroborated by various verses of the Holy *Qur'ān* and Apostolic traditions. This unit focuses on the functions being performed by the mosque, which shall cover its roles and achievements as a centre of learning, a religious centre and a centre for socio-political activities. Finally, we shall write briefly on the other functions performed by the mosque.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- give account of the contributions of the Mosque to learning
- get acquainted with the religious functions performed in the mosque
- discuss the social and political roles of the mosques
- know other functions performed by the mosque.

3.0 MAIN CONTENT

3.1 The Early Stage of Mosque as Centre of Learning and its Impacts on Academic Advancement during the Later Period

The need for learning in Islam began to be felt immediately after the Prophethood of Muhammad (*saw*) was proclaimed. An attempt to preserve whatever revelation came from Allah necessitated the Prophet's (*saw*) dissemination of these divine messages to his followers for memorization. While this was the beginning of intellectual development, it was not until when the Prophet (*saw*) got to Madinah that learning became a full-fledged affair as a result of the availability of a centre for this purpose. This centre is no doubt the Prophet's mosque in Madinah. History has it that the first school officially connected to the mosque began at Madinah in 653 C.E and in Damascus around 744 C.E and that by 900 C.E, almost all the mosques had elementary schools for both boys and girls. At age five, children were sent to schools and the first lesson was to learn how to read and write the ninety-nine names of Allah and simple verses of the Glorious *Qur'ān*. These were gradually followed by the thorough study of the *Qur'ān* and the introduction of Arithmetic. For those who wanted to advance in their studies, got transferred to larger mosque where instructions were given at the higher level on subjects like Law, Theology, History, Astronomy, and Economics.

Education in the mosque followed a basic format of study circle called *'Halaqat al-ʿIlm* where students either were seated in a circle or gather around a teacher. Ibn Battuta, a renowned historian, is said to have recorded more than 500 students who attended the *Halaqah* of the Umayyad Mosque. Similarly, the Mosque of ʿAmr near Cairo had at a period more than 40 *Halaqahs* and the Chief Mosque of Cairo could boast of 120 *Halaqahs*. It is necessary to state here that even though teachers exercised their authority, yet students in these circles had the freedom to engage their teachers in discussions on major issues.

With time, the zeal to excel in all fields of knowledge prompted many people to make teaching and learning a full-fledged profession and the mosque-school assumed the semblance of an academy and later a university. It suffices to state here that many big mosques in the Islamic world exist today as the oldest University in the world. Notable among these big mosques are: al-Qayrawān and al-Zaytuna Mosque, which today are University in Tunisia; the famous Al-Azhar in Egypt, Sankore Mosque in Timbuktu and al-Qarawiyyīn in Morocco. It is on record that these citadels of learning have attracted a lot of personalities either as scholars or students. Great personalities like Ibn Sina, Ibn Rushd and Ibn Bajjah among others were graduates of the mosque of Muslim

Spain. In Basra (Iraq), names like Khalil Ahmad al-Faraidi al-Basari and Sibawaih, a renowned Arabic Grammarian were associated with Basra mosque. Great minds like Ibn Khaldun, Ibn al-Khatib, Al-Bitruji and others were products of al-Qarawiyyīn in Fez (Morocco). From Al-Azhar we have brains like Ibn Haytham. As a scholar, al-Baghdadi taught in Al-Azhar towards the end of the 12th century while Ibn Khaldun taught in the same mosque at the end of the 14th century.

It is also noteworthy that libraries were attached to some of these mosques which were turned into Universities. These include Fatimid Library where materials on Islam numbered about 2 million; Dāru'l-Hikmah in Cairo and Baytu'l-Hikmah in Baghdad. A typical example of the giant stride made by the mosque to intellectual development was that of al-Azhar which, on the eve of the British occupation had 7,600 students and more than 200 professors. These are great contributions made by the mosque to the advancement of knowledge.

SELF ASSESSMENT EXERCISE 1

The contributions of the mosque to the intellectual development of the world cannot be over-emphasized. Discuss.

3.2 Mosque as a Religious Centre

Fundamentally, the mosque is the centre of Muslims' religious life. This basic religious life starts with purification, which is of two kinds: the purification of the body and of the soul. The purification of the body entails cleanliness through major and minor bath. The teaching and practice of both are primarily done in the mosque. Similarly, the soul purification entails the performance of the daily *salāts*, remembrance of Allah (*dhikr*), through constant recitation of the Glorious *Qur'ān* (*tilāwat al-Qur'ān*), and seclusion (*'Iṭikāf*) during the month of Ramadan. All these are geared towards strengthening one's soul to attain the highest stage of *taqwa* (piety). Concerning *salāt*, it is noteworthy that its performance in congregation is a *sunnah mu'akkadah*. Many *ahādīth* discuss the superiority and excellence of prayers in congregation. Ibn 'Umar reports that the Prophet (*saw*) said: '*Prayer in congregation is superior to a prayer performed individually by twenty-seven degrees*'. This is related by Bukhārī and Muslim. The mosque provides the forum for these spiritual activities.

In addition, the spiritual training for *da'wah* works also takes place in the mosque, as was the case of Ahlu's-Suffah in Madinah. It was from the Prophet's mosque that they were being sent to the interior for *da'wah* activities.

SELF ASSESSMENT EXERCISE 2

List at least four religious functions of the mosque and discuss them briefly.

3.3 Mosque as a Centre for Socio-Political Activities

It has been said earlier on in this unit that Islam is a total way of life. It lays down rules and regulations that take care of its adherents' spiritual and mundane affairs. This, of course, is against the views of some people who see the mosque as a place solely meant for prayers, which is a monastic way of thinking and does not apply to Islam. The training ground where the doctrine of equality of mankind is put into practice is the mosque through the daily *salāts*. This is one of the social roles of the mosque.

Secondly, the mosque promotes fraternity and strengthens the spirit of brotherhood of men through their congregational service without discrimination as to the colour or rank.

The above represents the social implication of religious life particularly the *salāt*. Further to these are other direct social functions performed by the mosque. One of these is that the mosque is an avenue for the announcement of important news relating to vital issues affecting Islam. This ensures a direct contact between the carrier of the information and the receivers of such message.

Another social role of the mosque is that it is an avenue for oration, poetry and eloquent sermons. A tradition reported by ʿĀ'isha (*ra*) stated that the Prophet (*saw*) used to allow Hassan ibn Thābit to ascend the pulpit in the mosque from where he satirised the disbelievers (Tirmidhī). The Mosque also serves as a relaxation centre and a place where charity in various forms are collected by the poor and the needy. According to Abdullah ibn 'Umar (*ra*):

During the time of the Prophet (saw), we used to sleep in the mosque and have our siestas when we were young. (Ahmad, An-Nasā'ī and Abū Dāwud).

Another tradition reported by Abdullah ibn Al-Hārith (*ra*) said.

We used to eat bread and meat in the mosque during the time of the Messenger of Allah

The establishment of an Islamic state in Madinah made the mosque of the Prophet the headquarters of the state. It was therefore a place from where state affairs are run by the Prophet Muhammad (*saw*). These

include meeting with delegations and emissaries, signing of agreement, outlining of state policies and addressing the Ummah. The Prophet's companions and their successors followed these practices and activities. Vital national issues were also raised in the mosque. For example, the decisions to take up arms against enemies are always taken in the mosque, in the early history of Islam. Other functions performed by the Mosque include the following.

- i. ***The Mosque as a Judicial Court:*** One of the functions of the mosque is that it served as court where all judicial affairs were settled. The Prophet (*saw*) and all his companions and their successors adjudicated in the mosque as disputes and disagreement among the people were resolved from time to time. In addition, it is a place for the implementation of Islamic laws. For example, Sahl ibn Sa'ad (*ra*) was quoted to have said that he witnessed the Messenger of Allah (*saw*) carrying out the penalty of *Mula'ana* or *Li'an* (oath of condemnation or sworn allegation of adultery by either a husband or wife) in the mosque.
- ii. ***The Mosque as a Hospital and Library:*** The mosque served the purpose of treating patients during the early period of Islam. It is thus an abode for war casualties, the sick and the destitute as well as the victims of disaster. According to the tradition reported by 'A'isha (*ra*), Sa'ad ibn Mu'adh (*ra*) was injured in the battle of Trench; being hit on the head by a Quraishi called Habban ibn Arqa. The Messenger of Allah (*saw*) pitched a tent in the mosque for him so that he could be close to him for visitations. His wound was bleeding profusely and he died after spending a month in the tent (Bukhārī).

During the later period of Islam, the mosque developed into a big centre comprising the hospital and the library. For example Ibn Tulūn was reported to have built a world famous mosque in Egypt where there is a place for ablution and a dispensary well equipped with medicines and attendants. Also at a part of the mosque was a library well stocked with a hundred thousand books on medicine and other aspects of medical sciences. People used to queue for medical attention after Jum'ah service on Friday and received first-class treatment. In Baghdad there was the 'Addi hospital built by 'Adl al-Daulah bn al-Buwaih in 993 C.E. The mosque was renovated and stocked with medicines of various types by Khalifah Qā'im ibn 'Amr-Allah in 1071 C.E. Sultan Malik Nūrudīn established a hospital beside the mosque in Damascus and equipped it with the best facilities available. This hospital lasted till 1939 C.E. In 1302 C.E., a Sultan by name Malik Mansur Sayfuddin Qaladun converted a beautiful palace into a model hospital with mosque, school (madrasah) and library (maktab) for the orphan, poor

and the less privileged in Egypt. The hospital lasted till 1798 C.E. At the peak of Islamic reign in Cordova, not less than 50 hospitals existed in the mosque apart from mobile dispensaries. There are other mosques used as hospitals in other Muslim cities and countries.

Mosque is also a place for consultation and exchange of ideas as well as a detention centre for prisoners of war.

SELF ASSESSMENT EXERCISE 3

Write a short note on the mosque as (a) a hospital, and (b) as a judicial court.

4.0 CONCLUSION

This unit emphasizes the roles of the mosque in the area of education. It is in this respect that no matter the condition of the mosque today, the history of the intellectual development of the world would be incomplete without putting Islam and particularly the mosque in its place of pride as a giant contributor to academic development of the world. We have also learnt so far in this unit that the mosque's function is not meant to be religious alone. Rather it includes the social and political issues and other functions which have also been discussed in this unit.

5.0 SUMMARY

- The role of the mosque as a centre for intellectual development formally began in Madinah in 653 C.E. and in Damascus around 744 C.E.
- Basic format of study-circle called *Halaqah* was employed in learning in those mosques.
- Umayyad mosque and 'Amr mosque were among those with high attendance of students in their *Halaqah*.
- Many mosques later advanced in their positions to become renowned universities in the world today.
- These include, Qayrawān and Zaytuna in Tunisia, Al-Azhar in Egypt, Sankore in Timbuktu (Mali) and al - Qarawiyyīn in Morocco.
- Most of these mosques-turned-universities have produced many scholars of repute in the world.
- It is also noteworthy that libraries are attached to these mosques and stocked with books.
- Examples include the Fatimid library in Egypt, Dārul-Hikmah in Cairo and Baytul-Hikmah in Baghdad.
- The mosque is primarily to function as centre for the purification of the soul and the body through *salāt*, constant recitation of the

Glorious *Qur'ān*, seclusion and remembrance of Allah.

- By implication, *salāts* in the mosque promote fraternity and equality among members.
- Apart from this, the mosque's social roles include being a centre for the dissemination of information to Muslims; centre of oration, poetry and sermons as well as centre for eating and relaxation.
- The mosque has played the roles of a judicial court in Islam
- It has also played the initial role as a hospital where the sick, the destitute, war casualties and victims of disaster were treated.
- Another role of the mosque is its position as a place for consultations and exchange of ideas.

6.0 TUTOR-MARKED ASSIGNMENT

- (a) As a student of Islamic Studies compare the academic roles of the mosque in the past with its situation in our mosque today.
- (b) Elaborate fully on the role of the mosque as a religious, social and political institution.

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UNIT 4 OFFICIALS OF THE MOSQUE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The *Imām*: Meaning and History
 - 3.2 Qualities, Qualifications and functions of an *Imām*
 - 3.3 The *Mu'adhdhin* and Other Officials: Meaning, History and Functions
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

To make sure that the mosque performs its roles effectively, there are some people who see to its proper administration. In this unit, officials of the mosque and their functions shall be discussed.

2.0 OBJECTIVES

By the end of this unit, you should be able to discuss in details:

- the officials of the mosque
- their functions.

3.0 MAIN CONTENT

3.1 The *Imām*: Meaning and History

The one who leads a group, an institution or a community is called an *Imām* in Islam. By concept, *Imām* as an Arabic word is derived from the verb '*amma*' which connotes three different meanings. The first is 'to go', 'be-take oneself', 'go to someone' and has *ammu* as its verbal noun. Second, it means 'to lead the way', 'lead someone by example' and 'to lead someone in *salāt*' and it has *Imāmah* as its verbal noun. Third, it means to be or become a mother' with *amūmah* as its verbal noun. Some verses of the *Qur'ān* made ample references to these definitions. First, in Allah's message to Prophet Ibrāhīm (*as*), He stated thus:

'I will make you (Ibrāhīm) leader (in religion) for mankind' (Qur'ān chapter 2 verse 124).

He also describes the characteristic behaviour of His servants as those who, among other things pray:

... our Lord, grant unto us wives and offsprings who will be the comfort of our eye and give us (the grace) to lead the righteous (Qur'ān chapter 25 verse 74).

As a guide also, Allah gives the word '*Imām*' the following meaning:

can those (who desire the life of the present and its glitters) be (like) those who accept a clear (sign) from their Lord, and whom a witness from Himself do teach, as did the Book of Moses before it ... a guide (Imām) and a mercy (Qur'ān chapter 11 verse 17).

The Shi'ites use the term for their leaders whom they believe function as saviours or intercessors. Some Shi'ite sub-sects hold that there can only be an *Imām* for an age. The Shi'te *Imām* must be a descendant of Husayn or Hassan, both sons of Ali, the fourth orthodox caliph. Such *Imām* according to some Shi'te doctrines must not be a minor and must be sound in body and mind. Additionally, he must be versed in the knowledge of Islamic theology and possess the capacity to rule.

The recognition of the central role of an *Imām* made the Prophet to enjoin the Muslims as a community to always appoint an *Imām*. An *Imām* so appointed may be situational or substantive depending on the context, circumstances or the environment. By situational *Imām*, we mean someone appointed on the basis of the immediate necessity for such a post. This includes someone who leads a group to an occasion or programme. The function of such a person as an *Imām* ends immediately after that programme. The substantive *Imām* is the one appointed on permanent basis like the one who heads the mosque.

The central position of the mosque made the post of the *Imām* a wider one during the early days of Islam. Since the religion is a way of life which includes the spiritual and the mundane, the *Imām* at the early period of Islam automatically assume the two posts. The Prophet (*saw*) was both the spiritual and temporal head during his lifetime. The same thing applied to his caliphs and their successors. As the spiritual head, he was the *Imām* in the central mosque in Madīnah where he also performed other socio political activities.

However, the post of an *Imām* as a spiritual and political head was altered during the Abbasid era. This was when the caliph appointed the *Imām* Jāmi' to conduct the *salāt* in his stead during the Friday divine service. It was narrated that the *Imāms* appointed during the period were paid from *bait al-māl*; the treasure-chest of the community.

With the separation of these posts, the *Imām* who now assumes the spiritual roles alone by virtue of his vast knowledge of Islam also

maintains order within the confine of the mosque and generally in charge of the divine service like leading the *salāts*.

SELF ASSESSMENT EXERCISE 1

Trace the history of Imāmship in Islam both as a spiritual and as a temporal leader.

3.2 Qualities, Qualification and Functions of an *Imām*

First among the qualifications of an *Imām* is that he must be the most versed in the *Qur'ān*. If two or more are equal in this, then it is the one who has the most knowledge of the *Sunnah*. If they are equal in that, then it is the one who performed the migration first. If they are equal in that, then it should be the eldest. Ibn Mas'ūd reports that the Prophet (*saw*) said:

The Imām of a people should be the one who is the most versed in the Book of Allah. If they are equal in their recital, then the one who is most knowledgeable of the Sunnah. If they are equal in the Sunnah, then [it is] the one who migrated first. If they are equal in that, then [it is] the eldest. And no man should be an Imām for another man if the other holds authority [i.e., a leader in any capacity or ruler of the Muslim people]. And one should not occupy his place of honour in his house without his permission.

Among the qualities of an *Imām* is that he must be a male as female is not qualified to be an *Imām* on the ground that her functions are more at home than in the public. She can however lead where only females are present. According to a tradition,

Ā'ishah used to lead the women in salāh and stand with the women in the middle of the first row. Umm Salamah would also do so. The Prophet (saw) appointed Waraqah to go and make the adhān for her while he instructed her to lead the women of her household in the obligatory prayers.

Since the issue of migration is no more applicable today, the three criteria mentioned above are the basic requirements for the selection of an *Imām*.

A person for the post of an *Imām* must also be a freeborn with an independent mind. He must be a Muslim and must have reached the age

of puberty (*bulūgh*). In addition to these, he must exhibit piety; he must be just, bold and be of sound mind. He must also be physically fit.

The contemporary reality of our society has placed more qualifications on a would-be *Imām*. These include:

- Ability to perceive and assess correctly all the factors in a given situation.
- Ability to take rational decisions.
- Ability to formulate the best practicable strategy.
- Ability to carry people along with him and motivate the *Ummah*.

The *imamate* of the following is also acceptable: a discerning boy, a blind person, a standing person for those who are sitting, a sitting person for those who are standing, a person praying *fard* for people who are praying *nafl*, a person praying *nafl* for people who are praying *fard*. Likewise, a person who has performed ablution can be *Imām* for people who have performed *tayammum*, as can be a person who has performed *tayammum* for people who have performed ablution, a traveller for the resident, a resident for the travellers, and a less qualified person for people who are more qualified.

Conversely, the opinion of the majority of scholars is that the one who has a health problem that would not allow him to remain in a state of purity is not allowed to be an *Imām* for others who do not have such a problem. According to the Mālikī School, such a person's *imamate* will be valid, but it is disliked to make him the *Imām*.

The *Imām* is the most important man in the mosque whose authority must be obeyed. Abū Hurairah reports that the Prophet (*saw*) said:

The Imām is selected to be followed: therefore, do not differ with him. When he makes the takbīr, make the takbīr; when he goes into rukū', make rukū'. When he says 'Allah hears him who praises Him, say 'O Allah, our Lord to you belongs the praise'. When he goes into sajdah, make sajdah. If he prays sitting, then all should be sitting.' The group relates this.

Generally, the functions of the *Imām* are to lead on both the religious and mundane issues. These include the following:

i. Imām as a Leader in Salāt

The primary duty of the Imām is to lead the Jamā'ah in salāt. This, of course, requires the correct recitation of the Qur'ān and knowledge of the Sunnah. Sometimes when certain mistakes occur during salāt, there are certain ways by which they must be corrected otherwise such salāt may be incomplete or become totally invalid. To a large extent however, the validity of a congregational prayer depends on the correct performance of such prayer by the Imām who leads them.

ii. Imām as a Khatīb (Preacher)

The Imām's role also is to admonish his followers and guide them as to what is right for them to do and their abstinence from what is wrong. Ordinarily, an Imām is expected to do this at every time of salāt but essentially, during occasions and weekly Jum'at services.

iii. Imām as a Teacher and a Counsellor

Another responsibility of the Imām is to serve as a teacher and counsellor to his followers. As a teacher, he is to impart on them the knowledge of Islam and act as a consultant to them in matters that are not so clear to them. On the Authority of Abu Sa'īd al-Khudrī, the Prophet (saw) said:

Verily, people will be your followers and verily people will come to you from different parts of the world to acquire learning in theology. So when they come to you, admonish them with good.

The role of Islam as a religious dispensation and a way of life presuppose that the Imām attend to his followers in both the spiritual and mundane matters. Spiritual consultancy here refers to effective mobilization of the Ummah for total commitment to the service of Allah in faith and in practice. He should also see himself as a counselor on such areas like marriage counseling, child upbringing, career counseling and others.

iv. Imām as a Dā'ī (A caller to the Way of God)

An Ideal Imām must be da'wah driven. He is to use his position as a counselor to call the non-Muslims to the fold of Islam in a matured manner.

v. Imām as an Officiating Minister

The Imām presides over religious festivals and social ceremonies like Nikāh, □Aqīqah and others.

vi. ***Imām as the Mosque Keeper***

Although, maintenance of the mosque is the responsibility of every worshipper or user or visitor thereto according to *Qur'ān* chapter 9 verse 18, it is the duty of the *Imām* to oversee its regular upkeep and maintenance.

SELF ASSESSMENT EXERCISE 2

Trace the historical roles of an *Imām* as a spiritual and temporal leader in Islam.

3.3 The *Mu'adhdhin* and Other Officials: Meaning, History and Functions

The word, '*Mu'adhdhin*' is derived from '*Adhān*' meaning 'to call'. In other words, the one who calls people to *salāt* is called a *Mu'adhdhin*. Some traditions had it that the office of the *Mu'adhdhin* was instituted in 622 C.E. while another quoted the second year of Hijra (623 C.E) after the *isrā'* of the Prophet heavenward. The first *Mu'adhdhin* in Islam was Bilāl, an African Negro from Abyssinia. The idea of *adhān* came as a result of the dream by one Abdullah ibn Zaid which was corroborated by 'Umar, also in dream. At the earlier stage of Islam, the functions of the *Mu'adhdhin* fell into three stages: (i) to assemble the community; (ii) to summon the *Imām* and (iii) to proclaim the beginning of the *salāt*. The introduction of the minaret enhanced the calling for prayer from a raised position. Historical accounts show that caliph □Uthmān was the first to give payment to *Mu'adhdhins* and that in later period they (the *Mu'adhdhins*) received on regular basis their share in the endowments of the mosques established.

Another official of the mosque is the *Khatīb* whose office was established when the political post was separated from the spiritual one during the □Abbāsīd period. His duty primarily is to deliver the *Khutbah* on Fridays. This post is usually given to a learned person in religious matter and most often the post of *khatīb* and *Imām* are vested in one person. Other posts include those of the *Qārī* (i.e. the *Qur'ān* reciter), the official in charge of the treasure-chest (*bait al-Māl*) and the *Nāzir* - the supervisor of the mosque structures.

SELF ASSESSMENT EXERCISE 3

Examine the importance of the post of *Mu'adhdhin* to the Mosque.

4.0 CONCLUSION

The central position of the mosque as the focal point in Islam needs competent hands to handle its administration. The institution of the offices that see to the administration of the mosque from the early period of Islam exposed not only the high intellect of our past Islamic leaders but also showed that the divine directives are also involved in the administration.

5.0 SUMMARY

- The one who leads a group, a society, an institution or a community is called an *Imām* in Islam.
- *Qur'ān* chapters 2 verse 124; 25 verse 74; and 11 verse 17 described various meanings given to the word by Almighty Allah.
- The Prophet (*saw*) enjoins the Muslims as a community to always appoint an *Imām*.
- The Prophet (*saw*) himself was also an *Imām* combining both the spiritual and temporal matters during his lifetime.
- However, during the □Abbāsīd era, this position changed as the political headship fell on the caliph while a paid *Imām* was employed.
- The specific criterion for the selection of an *Imām* is to be versed in the Holy *Qur'ān*. If two or more people competing for the post are equal in this, then it is the one who has the most knowledge of the *Sunnah*. If they are also equal in that, then it is the one who performed the migration first. If they are equal in that, then it should be the eldest.
- Among the qualities expected of an *Imām* is that he must be a male, a Muslim, freeborn and must have reached the age of puberty (*bulūgh*).
- He must exhibit piety; he must be bold, just and be of sound mind.
- As the spiritual head the *Imām* takes charge of the divine service in the mosque and maintains order among the members.
- The *Imām* as the most important man in the mosque must be obeyed in accordance with the tradition of the Prophet as reported by Abū Hurairah.
- The primary function of an *Imām* is to be a leader in *salāt*.
- He is to serve as a *Khatīb* (preacher) who will always admonish and guide his followers in the right direction.
- He equally has to be a teacher and a counselor.
- The *Imām* is to act as officiating minister in any Islamic gathering.
- He is also expected to be a *dā□ī*, that is, a caller to the way of Allah.
- *Mu'adhdhin* is another important post attached to the mosque in

Islam.

- The office became instituted around 622 / 623 C.E.
- The first *Mu'adhdhin* in Islam is Bilāl.

6.0 TUTOR-MARKED ASSIGNMENT

The Posts of the *Imām* and the *Mu'adhdhin* are such that are indispensable to the mosque. Explain.

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MODULE 3 DO AND DON'T IN THE MOSQUE

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|--------|--|
| Unit 1 | Benefits of Interacting with the Mosque, Its Sanctity, Etiquettes and Prohibitions |
| Unit 2 | Position of Women in the Mosque |
| Unit 3 | Mosque in Nigeria: An Overview |
| Unit 4 | Problems facing the Mosque Today |

Unit 5 Repositioning the Mosque for Contemporary and Future Challenges

UNIT 1 BENEFITS OF INTERACTING WITH THE MOSQUE, ITS SANCTITY, ETIQUETTES AND PROHIBITIONS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Benefits of Interacting with the Mosque
 - 3.2 Sanctity of the Mosque
 - 3.3 Etiquettes Associated with the Mosque
 - 3.4 Mosque Prohibitions
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

Why do Muslims need to attend mosques frequently either for *salāt*, lectures, *dhikr* (remembrance of Allah) or *Tilāwat al-Qur'ān* (recitation of *Qur'ān*)? Answers to this question form the topical issues of discourse in this unit as we enumerate the benefits accruable to our constant attendance in the mosque. In addition, discussion on the sanctity of the mosque as the house of Allah, the etiquettes associated with it and the forbidden acts in the mosque shall be made.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify the benefits of interacting with the mosque
- get acquainted with the sanctity of the mosque
- highlight the etiquettes of going to the mosque
- know all those acts that are prohibited in the mosque.

3.0 MAIN CONTENT

3.1 Benefits of Interacting with the Mosque

Attending or visiting the house of Allah frequently has many benefits. These are explained below:

1. Going frequently to the mosque shows a proof of piety and righteousness as the *Hadīth* of the Prophet (*saw*) narrated by Abū Hurairah (*ra*) said:

The Messenger of Allah (saw) said: If you see a man going frequently to the mosque, do bear witness that he is a believer; for Allah, the Master of Honour and Glory said: He only shall attend Allah's mosque who believes in Allah and the Last Day (Q9:18) (at- Tirmidhī).

It is also *sunnah* to make supplications while going to the mosque. Example of such supplications is as follows:

In the name of Allah, I put my trust in Allah, O Allah, I seek refuge in Thee: lest I stray or be led astray or cause injustice or suffer injustice or do wrong or have wrong done to me'. This is related by Abū Dāwud, an-Nasā'ī, Ibn Majah, and at-Tirmidhī who calls it Sahīh.

2. Mosque as a place of comfort means that whoever goes there to observe *salāt* or engage in any act of worship shall get Allah's tranquility and peace of mind. Qur'*ān* chapter 9 verse 26 bears witness to this thus:

... then Allah did send down His Sakīnah on the messenger and on the believers, and send down forces of (angels) which you saw not...

3. Special reward for constant attendance at the mosque is what the Prophet assures the Muslims according to Abū Hurairah (*ra*) who stated:

The Messenger of Allah (saw) said: 'He who frequently goes to the mosque, Allah would prepare a quarter for him in Heaven till he comes and returns. (Bukhārī, Muslim & Ahmad).

4. The Prophet (*saw*) also tells the believers that the sins of the mosque attendants shall be forgiven as contained in the narration of Abū Hurairah (*ra*) who said:

The Messenger of Allah (saw) said: He who purifies himself at home and then walks to one of Allah's houses to perform one of Allah's commands, shall have one of his steps wipe out a sin while the other would increase his rewards' (Muslim)

5. The Prophet further exposes us to the rewards that are due to someone who builds a house for Allah. Such person, he said, shall be rewarded with a house in paradise. According to ʿUthmān ibn ʿAffān, the Prophet said:

He who builds a mosque for Allah seeking his pleasure, Allah would reward him with a mansion in paradise (Bukhārī & Muslim).

6. Above all, the exceptional reward to be given in return for a visit to three honoured sites in Islam viz: Baytul-Haram, Baytul-Muqaddas (or Baytul-Maqdis) and al-Masjid an-Nabawī were mentioned by the Prophet in one of his traditions thus:

Salāt in Masjid al-Haram is like 100,000 prayers elsewhere. And salāt in my mosque (Masjid an-Nabawī) is like 1000 salāts elsewhere. And a salāt in Bayt al-Maqdis (Jerusalem Mosque) is like 500 salats elsewhere (Baihaqī).

SELF ASSESSMENT EXERCISE 1

With relevant *Hadīth* quotations, mention five benefits of interacting with the Mosque.

3.2 Sanctity of the Mosque

A mosque is not just like any other building. It is a building, specifically meant for the worship of Allah. Therefore, mosque enjoys certain sanctity. Because of its sanctity and sacredness, it should be guarded against all sorts of defilements, not only against the visible and apparent uncleanness like excreta, blood etc, but also against spiritual aberrations like idol-worship and its other various manifestations. An example was the demolition of the idols at the precincts of the Holy Kaʿbah by the Prophet during the conquest of Makkah in 630 C.E. The Glorious *Qurʾān* made reference to this as follows:

... The idolaters are indeed unclean, so let them not come near the Holy mosque (Qurʾān chapter 9 verse 28).

Part of the sanctity of the mosque is to make it free from ornamental decorations. The mosque therefore should be distinguished from other places of worship in terms of simplicity. The goal of this injunction is meant to maintain the purity of worship.

SELF ASSESSMENT EXERCISE 2

Describe two ways by which the Mosque as the house of God can be sanctified.

3.3 Etiquettes Associated with the Mosque

While Allah and the Prophet are quite disposed to regular attendance at the Mosque, Islam as an organized religion has laid down the manner by which a Muslim should visit the Mosque.

These are as follows:

1. Islam enjoins coming to the Mosque in a tranquil and dignifying manner. The Prophet (*saw*) says:

When one of you hears the Iqāmah (call to prayer), he should walk to join the prayer in a tranquil and dignifying manner. Never hasten, but observe what ever you are able to meet while you complete the ones you missed (Bukhārī & Muslim).

2. Another etiquette is that we must enter the Mosque with our right leg and give supplications, which according to the Prophet (*saw*) should be thus:

When anyone of you enters the mosque, he would say "Allāhumma iftah lī abwāba rahmatik" which means: Oh My Lord! Open for me the doors of your mercy; and when he goes out he should say 'Allāhumma innī as'aluka min fadlik' meaning "Oh My Lord! I seek from your bounties".

3. Whenever a Muslim enters the mosque he should observe two *raka'ahs* as a form of salutation to the Mosque before he sits down. That is, if the obligatory *salāt* has not commenced. But if it has commenced, he should join the *Imām* in the obligatory *salāt* instead.
4. Placing a barrier (*Sutrah*) in front when praying is yet another etiquette to prevent the man who wants to cross from doing so. According to Abū Juhaim (*ra*), the Prophet (*saw*) was heard to have said:

Had a passer-by in front of a praying man knows what is on him, he would have preferred to wait for forty days rather than doing that (Muttafiḳ alaihi).

5. It is preferred for one to move from his position in the Mosque when feeling drowsy. Ibn ʿUmar reports that the Prophet (*saw*) said:

If one of you becomes sleepy while he is in the mosque, he should move from his place to another place. (This is related by Ahmad, Abū Dāwūd, al-Baihaqī, and at-Tirmidhī who called it Hassan Sahīh).

6. One should also desist from disturbing worshippers already on row as the Prophet Muhammad (*saw*) said:

None of you should unseat his fellow brother on Friday and then sit on that place but he should rather say; make way for me; (Muslim)

7. Another major etiquette of the Mosque is the straightening of the rows as a single line, shoulder-to-shoulder and toe-to-toe. According to Nuʿmān ibn Bashīr (*ra*):

The Messenger of Allah (saw) used to straighten our rows as if he were straightening the arrows (Muslim).

8. Coming to the Mosque in clean dresses and body is one of the etiquettes sanctioned by the Prophet (*saw*). Generally speaking, Islam emphasizes proper dressing for every Muslim male and female. It makes specific references to it when one is going to pray in the mosque. In *Qur'ān* chapter 7 verse 31 Allah instructs:

O Children of Adam! wear your beautiful apparel at every time and place of prayer...

While commenting on this verse, Yusuf Ali interprets apparel to mean not only clothes that add grace to the wearer, but toilet and cleanliness, attention to hair and other small personal details which no self respecting man or woman ought to neglect when in the presence of God, though He is always present everywhere. In this regard, men and women should always dress conservatively when visiting the mosque, covering the bodies. Shorts for men and short skirts for women would be inappropriate for *salāt*.

9. Similarly, we must always partake in the physical and environmental maintenance of the Mosque through periodic sanitation. The Prophet of Allah (*saw*) said:

'These Mosques are not fit for foul things like urine and dirt. They are rather places for remembrance of Allah and the recitation of the Qur'ān (Muslim)

10. Permission is also given to eat, drink or sleep in the mosque. Ibn
 □Umar says:

During the time of the Messenger of Allah, we would sleep and take nap in the Mosque, and at that time, we were young men.

SELF ASSESSMENT EXERCISE 3

Explain fully the etiquettes associated with the Mosque in Islam.

3.4 Mosque Prohibitions

Some actions and behaviours are prohibited in the mosque considering its sanctity and sacredness. Some of these are fighting, shouting and rancour. Almighty Allah has made special reference to Ka□bah in this regard in *Qur'ān* chapter 2 verse 197 where He says:

if anyone undertakes that duty (worship) therein (House of Allah) let there be no obscenity, nor wickedness nor wrangling ...

This verse applies to all the mosques throughout the world.

However, according to an-Nawawī:

It is permissible to engage in lawful conversation in the mosque and one may discuss worldly affairs and other things and even laugh, as long as it is about something permissible.

An-Nawawī based his opinion on the hadīth of Jābir Ibn Samurah who said:

The Prophet (saw) would not rise from his place of the Morning Prayer until the sun had risen and when the sun rose, he would get up. And they would talk and laugh about (pre-Islamic) days of ignorance, and he would smile (Related by Muslim).

Also, it is forbidden for one who is physically unclean as a result of sexual intercourse or menstruation to stay in the mosque. Ummu Salamah related that Prophet (*saw*) came to the mosque's courtyard and said at the top of his voice,

The mosque is off limits to menstruating women and the sexually impure persons. (Related by Ibn Majah and at-Tabarāni).

However, there is an exception concerning those who do not have any alternative access into where they can get water for *ghusl* except through the mosque. Yazīb ibn Habīb reported that the companions' doors opened up into the mosque, and that when they were sexually impure, they could find no water or any path to water save through the mosque: The divine message came to clear this issue in *Qur'ān* chapter 4 verse 43:

O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say, nor in a state of ceremonial impurity (except when traveling on the road)...

Zaid ibn Aslam said that “*the companions of the Messenger of Allah (saw) used to walk through the mosque while they were sexually impured;* (Related by Ibn al-Mundhir).

Another thing that is prohibited is to decorate the mosque excessively. For this type of decoration and beautification, the Holy Prophet of Allah (*saw*) was quoted by □Abdullah ibn □Abbās (*ra*) to have said:

'I was not ordered to decorate the mosque'. (Abū Dāwud).

Similarly, Islam has made it a vehemently disliked idea to buy and sell in the mosque as a *Hadīth* reported by Abū Hurairah (*ra*) quoted the Prophet Muhammad (*saw*) to have said:

If you see a man buying and selling in the mosque, say to him 'may Allah never make your trade profitable' and if you see a man announcing the lost of a riding beast say to him 'may Allah never return it to you (at-Tirmidhī and an-Nazā'ī).

Furthermore, the Prophet of Allah (*saw*) frowned at the idea of crossing of one's fingers together in the mosque. Abū Sa□īd al-Khudrī (*ra*) reported that he entered the mosque with the Prophet (*saw*) and a man was sitting in the Prophet's mosque with his knees together joining his

fingers. The Messenger of Allah (*saw*) pointed at him but the man did not see him, so the Messenger of Allah turned around and said:

If any of you were inside the mosque let him not join his fingers as this is an act of Shaytan and everyone of you is in fact in prayer as long as he is inside the mosque until he comes out of it (Ahmad).

In addition, the Prophet forbids eating of garlic, onions and other foods with displeasing odour. In the *Hadīth* reported by Anas ibn Mālīk (*ra*), the Messenger of Allah (*saw*) has said:

A person who has eaten this plant (garlic) should not come near us or pray along with us (Bukhārī and Muslim).

Making the mosque a graveyard is also prohibited. This is contained in the *hadīth* reported by □Ā'ishah (*ra*) and □Abdullāh ibn □Abbās (*ra*) that at the last moments of the Messenger of Allah's (*saw*) life, he said:

May Allah curse the Jews and Christians, for they build the places of worship at the graves of their Prophets (Bukhārī).

Also, □Abdullāh Al-Bujali narrated that he heard Allah's Messenger (*saw*) five nights before his death, saying:

I declare myself innocent before Allah of having an intimate friend from among you. Indeed, Allah, the Mighty and the Majestic, has taken me as an intimate friend just as he took Ibrāhīm as His intimate friend. Had I to take an intimate friend from among you, I would have taken Abū Bakr as my intimate friend. Before you, there was a group who turned the graves of their prophets and their righteous ones into mosques. Do not turn graves into mosques. I forbid you to do that.

Choosing a special and a fixed place in the mosque for *salāt* except in the case of the *Imām* is not allowed in Islam. According to a *hadīth* reported by 'Abdur-Rahmān ibn Shabl:

'The Prophet (saw) prohibited packing like a crow (i.e. while prostrating), imitating a lion's manner of sitting and a man to pick a special place in the mosque (to pray) like a camel has his own place (to sit). This is related by

Ahmad, Ibn Khuzaimah, Ibn Hibbān and by al-Hakam who calls it *Sahīh*.

It is also forbidden to clasp the hands or intertwine the fingers when going to the mosque or during the *salāt* in the mosque, although it is perfectly permissible to do so at other times, even in the mosque. Kaḥb relates that the Messenger of Allah said:

When one of you makes wudū', perfects the wudū,' and leaves with the intention of going to the mosque, he should not intertwine his fingers as he is (considered to be) in salāt'. This is related by Ahmad, Abū Dāwud, and at-Tirmidhī.

In addition, it is not allowed to raise one's voice in such a way that it disturbs others' prayers even if it is done while reciting the *Qur'ān*. Teaching or imparting knowledge (to others) is exempted from this prohibition. Ibn 'Umar relates that the Prophet (*saw*) entered upon some people while they were praying and they were raising their voices in the *Qur'ān* recited. The Prophet said:

One who is praying is in a private conversation with his Lord so he should be mindful of whom he is conversing with. And you should not raise your voices against each other in (the recital of) the Qur'ān. This is related by Ahmad with a sahīh chain.

The Prophet (*saw*) also made spitting in the mosque an undesirable act as reported by Anas ibn Mālik (*ra*) thus.

Spitting in the mosque is a sin and its indemnity is to bury it (at-Tirmidhī and An-Nasā'ī).

Opinions differ on the issue of offering of funeral prayer in a mosque. A school holds the opinion that there is no harm in doing so if there is no danger of it becoming unclean. This school relies on the narration of Muslim from 'Ā'ishah who said:

The Prophet (saw) offered a funeral prayer for Suhail ibn Baida in the mosque, and the Companions likewise offered funeral prayer for Abū Bakr and 'Umar in the mosque, and no one objected to it, because the funeral prayer is similar to other (formal) prayer

Abū Hanīfah and Mālik have contrary opinion, citing a *hadīth* of the Prophet (*saw*) which states that whoever offers a funeral prayer in the

mosque would have nothing. (i.e. no reward). This *hadīth* however is considered to be weak in view of the fact that it contradicts the practice of the Prophet (*saw*). According to Ahmad ibn Hanbal:

This is a weak hadīth and is reported through a single transmitter, Sālih, the freed slave of al-Tawāmah, and he is an unreliable narrator.

Some scholars however are of the opinion that this *hadīth* is sound based on different interpretation. For example Abū Dāwud holds that the statement ‘*whoever offers a funeral Prayer in a mosque would have nothing*’ means such a person would not incur any burden of sin. In the view of ibn Qayyim:

It was not the usual practice of the Prophet (saw) to offer a funeral prayer in the mosque. Rather he would usually offer funeral prayers outside the mosque except when for some reasons he had to offer it in the mosque. In certain cases he did offer funeral prayer in the mosque, as in the case of Ibn Baida, which shows that funeral prayer may be offered either inside or outside the mosque, but to do so outside the mosque is preferable.

SELF ASSESSMENT EXERCISE 4

Examine the various types of mosque prohibitions as entrenched in either the Glorious *Qur’ān* or the Apostolic Tradition.

4.0 CONCLUSION

Mosque is an abode of Allah and therefore, seeking the pleasure of Allah in it is most rewarding. The mosque also maintains its sanctity as a house of Allah, which must be respected and protected from all forms of idolatry tendencies. But to go therein requires some forms of etiquettes, which are all discussed in this unit. The purpose of these etiquettes is to keep us clean both in body and in soul so as to be in a purified state before Allah who is clean and likes cleanliness. A critical look at this unit also shows that the mosque has its own prohibitions, observance of which will keep the sanctity of the mosque.

5.0 SUMMARY

- Frequent visit to the mosque makes one pious and righteous, as it also enhances tranquility of mind.
- It is also *sunnah mu’akkadah* to observe *salāt* in congregation.
- That is why the Prophet (*saw*) says that congregational *salāt* in the

mosque is twenty seven times superior to *salāt* performed individually.

To visit the mosque, you are required to observe the following:

- Coming to the mosque in dignifying manner.
- Entering the mosque by the right leg with some relevant supplications and observing salutation *salāt*.
- Placing a barrier (*Sutrah*) in front when observing *salāt*.
- Coming to the mosque in clean body and dresses as well as partaking in the cleaning of the mosque environment and others.

There are certain actions and behaviours that are prohibited in the mosque. These are:

- Wickedness, obscenity and wrangling.
- Excessive beautification and decoration of the mosque.
- Buying and selling in the mosque.
- Crossing of one's fingers while in the mosque.
- Selecting a fixed place permanently for prayer except the *Imām*.
- Eating of garlic, onions and other foods with displeasing odour.
- Making the mosque a graveyard and spitting in the mosque.
- Generally, one who is physically unclean either through sexual intercourse or menstruation is not permitted to stay in the mosque.
- However one may pass through the mosque when there is no other access to where one can get water for *ghusl*.
- Yazīb ibn Habīb cited the case of the companions whose doors opened up into the mosque and do not have access to water supply except they pass through the mosque.
- His report was supported by another one credited to zaid ibn Aslam who stated that the prophet's (*saw*) companions used to walk through the mosques while they were sexually impure.
- Opinions differ on the issue of offering funeral prayer (*janāzah*) in the mosque.
- General opinion however, is that while funeral prayer may be offered either inside or outside the mosque, doing so outside the mosque is preferable.

6.0 TUTOR–MARKED ASSIGNMENT

The mosque can only achieve complete sacredness when both the physical and spiritual aberrations are eliminated. Discuss

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UNIT 2 POSITION OF WOMEN IN THE MOSQUE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Muslim Women and the Question of Attendance at the Mosque
 - 3.2 Permissibility of Small Children into the Mosque

- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

Islam forbids certain acts for Muslim women under certain circumstances. Do these acts include their attendance at the mosque or their participation in congregational prayers? Also, are the children also forbidden from attending the mosque? If yes, under what condition can this occur? In this unit, efforts shall be made to explain these in details.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- give account of the position of Islam on the women's attendance at the mosque
- give account of the position of small children concerning attendance in the mosque.

3.0 MAIN CONTENT

3.1 Muslim Women and the Question of Attendance in the Mosque

One issue that has always generated debate among the Muslims is whether the Muslim women should be allowed to enter the mosque for whatever reason. To some who did not support the idea of women entering the mosque, periodic menstruation has impurity implication. Yet some might have found an excuse in the *hadīth* of the Prophet which stated that one should not prevent them (i.e. the women) if there is no *fitnah* connected with it, but they must not be perfumed. (Muslim). There are some, however, who believe that the women should be allowed into the mosque. They based their argument on the following major points:

- i) That the Mosque is the most important institution in Islam.
- ii) That it is the place of *salāt* which is a feature that distinguishes a Muslim from a non-Muslim
- iii) That it is the nerve centre of the Muslim Community where matters like religious instructions, settlement of disputes among several other functions are performed.
- iv) That for the reasons above, constant gathering for daily *salāt* is considered by a large number of Muslim jurists to be an

individual obligation upon everyone who hears the call to prayer irrespective of sex.

- v) That Islam is a universal religion.
- vi) That the calls in the Glorious *Qur'ān* on Mankind is directed to human being generally like '*O ye people*'.
- vii) That no distinction whatsoever is made between both sexes.

This group quotes the verse of the Glorious *Qur'ān* which says:

And whosoever does good deeds whether male or female, he (or she) being a believer, these will enter the Grandeur and they will not be dealt with unjustly (Qur'ān chapter 4 verse 124).

They argue that both males and females are equal partners on their own merit in their respective fields. They further contend that where there is any distinction, it is natural and not an imposed one; for example, the rule relieving a woman of the burden of certain religious duties like menstruation. The group also asserts that the general Islamic attitude according to the arguments above, is that if a mosque is essential for Muslims it is essential for both male and female.

The conclusion of this group therefore is that women are allowed to attend the congregational *salāts* with men citing the lifetime of the Prophet (*saw*) as a case study.

According to a tradition, the Prophet (*saw*) was quoted to have said:

On many occasions, I start the prayer with the intention of prolonging it and then shorten it on hearing the cry of a baby for fear of keeping his mother away from attending to him.

According to Abdullāh ibn 'Umar also, the Prophet (*saw*) said:

Do not prevent your women from (going to) the mosque, though their houses are best for them (Abū Dāwud).

Another *hadīth* that corroborates the one above is from Ahmad and at-Tabarānī who recorded that Ummu Humaid as-Saidiyah came to the Messenger of Allah (*saw*) and said:

'O Messenger of Allah, I love to pray with you'. The Prophet said 'I am aware of that but your salāt in your residence is better for you than your salāt in your

people's mosque. And your salāt in your people's mosque is better for you than your salāt in the (larger) congregational mosque'.

Similarly, an *hadīth* tells us that on a certain night, the Prophet (*saw*) was very late in coming out to lead the night prayers, when the people had assembled in the mosque; and he came only on hearing 'Umar calls out:

'The women and the children are going to sleep'
(Bukhārī).

The biographies of some of the Prophet's female companions show clearly that women attended the mosque to the last minute of the life of Allah's Messenger without hindrance. It should be noted therefore that there is no law barring the Muslim women from attending the mosque. What the religion recognizes in women is their position as the bearers and care-givers of children and that by this they suffer much physical distress. They are the ones who nurse the sick and the elderly people and cook for the entire family. It is for these reasons that they are not compelled to attend the mosque. The Glorious *Qur'ān* attests to this in *Qur'ān* chapters 2 verse 185 and 286 thus:

*... God wishes you ease and does not wish you hardship...
and God does not enjoin upon any soul more than it can
bear...*

The rule for women's attendance in the mosque is however that free mixing between males and females is not allowed. This perhaps was the reason why one of the doors of the Prophet's (*saw*) mosque was left for ladies to go in and out of the mosque on the instruction of the Prophet (*saw*) himself; a tradition that is followed till today in many mosques where women are allowed to attend.

Also, where Muslim women are to participate in congregational *salāt* the rule is that they should avoid wearing or using any attractive or tempting adornment or perfume. They should also be in the rows behind those of the men. According to Abū Hurairah, the Messenger of Allah (*saw*) said:

The best rows for the men are the first rows and the worst rows for them are the last rows. The best rows for the women are the last rows and the worst rows for them are the front rows. (This is related by the group except Bukhārī).

This hadīth is further corroborated by Anas who stated that

An orphan and I prayed behind the messenger of Allah (saw) in our house and my mother prayed behind us.

Another version of the hadīth quoted Anas as saying:

He put me and the orphan in a row behind him and the woman behind us. (This is related by Bukhari and Muslim).

In the same vein, where young boys constitute part of the men for the congregational *salāt*, the rule, as demonstrated by the Prophet (*saw*) himself is that the men should be in front of the young boys and the women behind the young boys. Where there is just one boy, he should stand in the row of the men and not on separate row (This is related by Ahmad and Abū Dāwud).

This tradition has led to a situation today where the mosque is partitioned between the men and the women praying areas. In fact, in some mosques where there is large attendance of worshippers, separate apartment is usually built for women behind that of the men's worship area.

SELF ASSESSMENT EXERCISE 1

Explain in detail the views that support the attendance of Muslim women in the mosque.

3.2 Permissibility of Small Children into the Mosque

Islam does not forbid the small children from coming or from being carried into the mosque. In fact, holding them during the *salāt* is also allowed. There is a perfect example in the Prophet (*saw*) from the tradition reported by Abū Qatādah. In this hadīth, the Prophet (*saw*) is said to be offering *salāt* and Umāmah bint Zainab was on his neck (shoulder). When he performed *rukū*, he put her down, and when he got up from his *sajdah*, he would place her back on his neck. 'Amr inquired during which *salāt* this happened. Ibn Juraij said that it is related from Zaid ibn Abū 'Atāb from 'Amr 'ibn Sālim that this happened in the Morning Prayer. Ahmad, an-Nasā'ī and others, relates this. While commenting on this hadīth, al-Fākihāni says: 'The purpose behind the *salāt* was to set an example before the Arabs who considered having daughters and carrying them around as something bad and shameful. The Prophet (*saw*) acted differently from them, and carried a

girl on his neck in the prayer, and making something clear by example is much more effective than a mere precept.

Similarly, since learning is fundamental to Islam, bringing the children to the mosque would facilitate their practical knowledge of *salāt* and other activities there. The *hadīth*, which commands parents to instruct their children to pray at seven and to rebuke them when they fail to do so at ten, will definitely not disallow them (the children) from attending the mosque.

SELF ASSESSMENT EXERCISE 2

Explain the position of the Prophet (*saw*) on the attendance of the small children in the mosque.

4.0 CONCLUSION

A study of this unit shows that except when in state of impurity, women are not hindered from going into the mosque or debarred from engaging in *salāt* therein either congregationally or individually. While in the mosque for congregational *salāt*, they are to stand at the last rows behind the men. Small children also are not forbidden from coming to the mosque as Prophet Muhammad's example of carrying Umāmah bint Zainab shows.

5.0 SUMMARY

- Attendance in the mosque is an individual obligation binding on every Muslim male and female.
- Islam makes no distinction between male and female in this respect.
- Historical account suggests that female companions of the Prophet (*saw*) always attend the mosque during the Prophet's (*saw*) lifetime
- Attendance of the women in the mosque is a matter of convenience as a result of their burden as mothers, teachers and nurses.
- However, when they go to the mosque, Islam does not permit them to mix freely with men.
- This is why there is always separate door for women only to go in and come out of the mosque.
- In addition, where Muslim women are to participate in congregational *salāt*, they are to be at the back rows.
- Similarly, where there are young boys present, the order is for the men to be on the front rows, to be followed by the young boy's and lastly the rows for women.
- In case there is just a boy present, he should not have a separate row. Instead, he should join the men's rows.

- To make this effective, some mosques do demarcate the women praying area. While some even build a separate apartment behind that of men to serve this purpose.
- Also, small children are permitted to come to the mosque as it serves as the practical training ground for their spiritual endeavour and shape their personality for the better in life.
- The Prophet (*saw*) shows example by bringing Umāmah bint Zainab into the mosque and even holding her while praying.

6.0 TUTOR-MARKED ASSIGNMENT

Muslim women's absence from the mosque is periodic and natural rather than compelling. To what extent would you agree with this statement?

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UNIT 3 MOSQUE IN NIGERIA: AN OVERVIEW

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 History of the Mosque in Nigeria

3.2 Mosque Administration and Maintenance in Nigeria: An Overview

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Readings

1.0 INTRODUCTION

Having discussed generally on the mosque in the previous units, it is necessary to make a case study of the Nigerian mosque particularly covering its history prior to the advent of British rule, the effect of the rule on the mosque and the system of administration of the mosque. All these shall be discussed in this unit.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- narrate the history of mosque in Nigeria
- discuss the effects of the colonial rule on Islam in general and on the mosque in particular
- give account of the system of administration and maintenance of the mosque.

3.0 MAIN CONTENT

3.1 History of the Mosque in Nigeria

The actual date of the establishment of the first Mosque in what is today known as Nigeria would be difficult if not impossible to ascertain. The reasons for this are not far-fetched. First, going by the tradition of the Prophet (*saw*) which says that the whole earth is a mosque (to pray in) except the toilet, it would be seen that Islam does not make mosque in terms of structure or building as the ultimate conditions for the performance of *salāt*. As far as a Muslim can perform his *salāt* anywhere he lives except those area that are specifically forbidden in Islam, it would be an effort in futility to try an investigation on the pioneer mosque in Nigeria. Second, instructionally, the tradition is that wherever Islam reached, the first thing its adherents would do was to construct a Mosque for prayer. If this account is anything to go by, it indicates that mosque had been in existence prior to the conversion into Islam of the Kanem ruler, Mai Hume Jilmi (1085) who was the first king to become a Muslim in what is today known as Nigeria.

However, there are few historical accounts of some notable mosques in the history of Islam in Nigeria. One of these was a plastered mosque built by Mai Hume's son, Sultan Dunama during his long reign (1097 – 1150) and was roofed with clay. A learned man called Abdullah Dili Bikuru was made the Imām of this mosque. During his own period too, Idris ibn Ali (1570 – 1602) popularly known as Idris Alooma was reckoned to be the first to construct brick mosques in his territories.

In Hausa state where Islam was said to have reached later than those lying east and west i.e. Kanem and Songhay, there are numerous tribes of which the nearest are Aderma and Dafamu among whom are mosques for the Muslims. This was prior to the 1252/3 C.E. expedition of the king of Kanem against a branch of the Mabina called Kalkin. In addition, Ali, the ruler of Kano nicknamed Yaji (1349 - 85) was reputed to have built a rectangular mosque under a (sacred) tree and the five daily prayers were offered there on the advice of the Wangarawa. In Zaria, a Muslim ruler named Jatau (1782 – 1802) was said to have built a mosque which his son, a pagan was said to have demolished.

The Jihad of Uthmān Ibn Fūdī in 1804 played some significant roles not only in the proliferation of mosques in the places where Islam reached but also in the establishment of an Islamic government in the Northern part of the country. As a result of this development, many Islamic schools were established and the Islamic government established adopted Arabic as the official language of administration and also ran a judicial system based on *Shari'ah*. All the decisions that led to the success of this administration were taken internally. Islam was at that time in its peak as it serves as the model for Ulamā' in other countries particularly in West Africa.

However, Nigeria came under the colonial rule with the handing over of Lagos to the British in 1861 and the eventual amalgamation of the northern and Southern parts of the country. The introduction of the formalized Western education by the colonialists has affected the roles of the mosque as a centre for academic development. The attraction of Western Education which provides jobs for its graduates led to the withdrawal of many Muslim children from these Arabic/Islamic schools. Apart from the above, all the administrative, political, cultural and judicial systems of Islam were changed to reflect the Western colonial policy. These and other colonial policies have had an untold effect on the proper functioning of the mosque and had also led to the reduction in the number of attendance of worshippers in the mosque.

SELF ASSESSMENT EXERCISE 1

The British rule has negative impacts on the functions of the mosque in Nigeria. Discuss.

3.2 Mosque Administration and Maintenance in Nigeria: An Overview

In Nigeria, the two most common offices that are vital to the proper administration of the mosque are those of the *Imām* and the

Mu'adhdhin. This is particularly true of the mosques in Northern Nigeria where the administrative set up is down played. In the South-Western part of the country where the Muslims population is significant, the administrative set up is more visible and elaborate.

Although this set-up might vary from town to town, the following important offices remain the same and their functions are more of spiritual activities in the mosque.

1. **Imām:** His functions as the chief officer of the mosque are as dictated by the *Sharīah*. This does not require further clarification.
2. **Nā'ibul-Imām:** He is the deputy Imām who assists the Imām during his absence or sickness. When the Imām dies he (*Nā'ib*) takes over the position of the Imām.
3. **Eketa Adini:** He is the assistant to the *Imām* and the *Nā'ibul-Imām*.
4. **Alfa Taosiri: (Mufassir)** gives sermons on important Islamic occasions. During the month of Ramadan, he gives the *Tafsīr* - commentary of the Holy *Qur'ān*. He also translates the *khutbah* into Yoruba Language in a place where the Imām uses Arabic Language. In Funeral services, he gives sermon concerning life and death. He also conducts the marriage ceremony.
5. **Ajanasi:** Alfa Taosiri has two assistants: Ajanasi and Arowasi. Ajanasi recites the *Qur'ān* in an Islamic gathering where the Alfa Taosiri gives his religious admonitions and explains the *Tafsīr* of the *Qur'ān*. He reads the verses in a sing-song fashion which the Alfa Taosiri later explains.
6. **Arowasi:** He works as a megaphonist of the Alfa Taosiri.
7. **Olori Omo Kewu's** function is to assist the Imām in informing the *Ulamā'* to get ready for any function.

All of them collectively constitute the Mission Board of the Mosque. In addition and perhaps as a result of the European influence, the mosque in Yoruba land also has the executive or management committee whose role is to oversee the administration of the mosque and its maintenance.

Apart from the above posts, mosques in Yoruba land usually give due recognition to some of its members who have contributed to the development of the mosques by giving them honorary chieftaincy titles like, *Balogun Adinni*, *Asiwaju Adinni*, *Iya Sunna* and *Iya Adinni*. This according to some sources has a strong influence from Yoruba political structure.

Also significant in each of the mosques is the women wing popularly called the *Alasalatu* who combines both spiritual and moral roles in and outside the mosque. This is possible because unlike in the North where only the male Muslims are visible in the mosque, attendance and participation in congregational *salāt* open to both male and female in the South-Western Nigeria.

SELF ASSESSMENT EXERCISE 2

Explain the functions of the officials of a typical mosque in South-Western Nigeria.

4.0 CONCLUSION

We have seen in this unit that the peculiar nature of the mosque as a concept and as an institution has made it difficult for one to say precisely when the first mosque emerged in Nigeria. However, apart from the few mosques established, the Jihād of □Uthmān Ibn Fūdī played some significant roles in the spread of Islam and the proliferation of mosques. The advent of colonial rule changed the Islamic cultural way of life and this resulted in the gradual decline in the functions of the mosque. The unit also discussed the peculiar administrative structure of the mosque especially in the South-West.

5.0 SUMMARY

- Knowing the actual date of the establishment of the mosque in Nigeria is difficult if not impossible.
- However, there are few mosques whose records are available for some reasons.
- The Jihad of □Uthmān Ibn Fūdī in 1804 further helped in the spread of Islam and the proliferation of mosques.
- The British occupation of Nigeria and the introduction of colonial rule led to a total change in the Islamic way of life of Nigerian Muslims.
- This development did not only affect the functions of the mosque it also drew some Muslims away from it.
- In the Northern part of the country, the Imām and to some extent, the *Mu'adhdhin*, are the two visible officials controlling the mosque.
- The case is not the same in the South-Western part of the country where the system of administration is more elaborate.

- In the South-West, there is always the mission board comprising the Imāms and some of the officials whose functions are purely spiritual.
- The Mosque Management Committee comprises of some selected members of the mosque who see to the proper administration of the mosque and its maintenance.
- There are also some honorific titles usually bestowed on some mosque members in recognition of their contributions to that mosque.
- Also available at the mosque is the women wing popularly called *Alasalatu* whose roles are combination of spiritual and social activities in and outside the mosque.

6.0 TUTOR-MARKED ASSIGNMENT

What are the problems facing the contemporary *Ummah* as a result of the advent of colonial rule?

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UNIT 4 PROBLEMS FACING THE MOSQUE TODAY

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Roles of Western Imperialism on the Position of the Mosque Today
 - 3.2 Problems Facing the Mosque from Within
 - 3.2.1 Conflicts and Intrigues
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
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1.0 INTRODUCTION

There is no doubt that the mosque has faced and is still facing many problems today. While some are external, caused by the invasion of the Muslim lands by the West, others are internal, manifesting themselves in the wrangling, conflicts and intrigues that characterized the lives of the adherents in many mosques. This shall be the major focus of study in this unit.

2.0 OBJECTIVES

By the end of this unit, it is expected that you know:

- the impact of the West on the problems facing the mosque
- about the incessant internal conflicts involving members of the mosque.

3.0 MAIN CONTENT

3.1 The Roles of Western Imperialism on the Position of the Mosque Today

It would be recalled that in the past, Mosque served as a school, a place of worship, a civic centre and a meeting place for all the peoples' activities. In Muslim countries, a number of institutions which shared these functions with the mosque sprang up. In the present circumstance however, the roles of the mosque has been diminished by the changes that have occurred throughout the world in the past centuries. Of significant mention was the Western onslaught on Islam that began with the invasion of the Muslim lands on several occasions between 1095 and 1250 C.E. by the Crusaders. This invasion which was later followed by real missionary campaigns against Islam started immediately after the Napoleonic wars and particularly during the expansion of overseas imperialism. The imperial powers, engaging these Christian missionaries in their colonizing process later succeeded in fostering their system of government on the people. For many of the Muslim countries that had already adopted the Islamic way of life, it was a total change in ideology, culture, and legal system among others. With this development, a new re-orientation towards the western way of life began.

Another major problem caused by the colonialists was the separation of Islam from politics in those Muslim countries thereby neutralizing the religion and turning the mosque into a centre of worship where the Muslims would meet only for five daily *salāts* and *jum'at* service on Fridays. The mosque which had been the focal centre of political, religious, social and cultural activities in the past has now lost its splendor and glory. Islamic scholar's ideas were gradually confined to

matters pertaining to Islamic worship alone. In many of these countries, the Imāms who used to serve as models and rallying points are divided with many of them abandoning their primary responsibilities to become paid mouthpiece of the government in power. The *Khutbah* (sermon) delivered on Fridays which usually cover all aspects of human endeavours were gradually reduced to stereotyped phraseology. The implication of all this is that Muslim folks are denied the necessary spiritual and moral teachings they need to shape their lives. As a consequence therefore, the impact of the mosque is no more felt and the numerical strength of membership starts to face a gradual decline.

SELF ASSESSMENT EXERCISE 1

Explain in details, the effect of Western imperialism on the declining roles of the mosque.

3.2 Problems Facing the Mosque from Within

Apart from the problems which are products of Western imperialism mentioned above, there are several other problems that are peculiar to the mosque itself. They are as follows:

3.2.1 Conflicts and Intrigues

Due to lack of able leadership, most mosques are always involved in crises. Most of these crises arise from petty quarrel and disagreement over trivialities among the members. Sometimes it is a friction between the mosque management and the congregation, between the *Imām*, the *Shūrā* and the Board of Trustees. In most cases, the conflicts escalate to a situation where the bond of brotherhood becomes severed and mutual suspicion surfaces. This could further degenerate into partisanship thus turning the mosque into battle-ground and sometimes it leads to litigation in court. While disagreement is a normal occurrence, mosque leadership must be equipped with maturity and skill to manage crisis so that it does not escalate. Below are the few reasons why conflicts occur in the mosque:

- i) **Ideological Differences:** One of the causes of frictions and disagreement within the rank and file of the mosque is the divergence in the views about certain principles in Islam. Extreme inclination to various schools of thought in Islam usually pitches one faction against the other as they would see nothing good in the opinions or view of the other. A study of many books on Islamic history and experience has shown that holding on to ones personal view or that of a scholar or school

have degenerated into a violent conflict involving loss of lives and wanton destruction of properties.

- ii) **General Ignorance:** Most mosques around us today especially in the countries that have experienced western culture and civilization, are led by officials whose knowledge of Islam and its civilization is seen to be very low. This ugly development and scenario usually create doubt and lack of trust in the competence and ability of such officials particularly where more knowledgeable people are among the followers. It is a fact that knowledgeable people would not succumb to ignorant leadership. The implication of this is that there would be rancor and intrigues among members of such mosque.

Other groups are the illiterates and those who have such a small amount of education that they have difficulty in understanding the ideas sold to them, as well as their inability to give an independent analysis and correct views about these ideas.

Apart from the superficial information about the rituals of worship, people within this group do not know anything about Islamic jurisprudence. Because of their limited knowledge about Islam, they are often divided among the opposing factions in the mosque thus fuelling the tension in the mosque.

- iii) **Inadequate Fund:** Many Mosques today suffer from inadequate fund to run them. This is a common occurrence in such mosques where there were no pragmatic step taken for the endowment of the mosque and some times for lack of commitment on the part of its financiers. This always results in non-proper maintenance of the mosque facilities and payment of salary to mosque officials. Even in some mosques, the officials particularly the *Imāms* are not given any salary and this makes them rely only on *sadaqāt* which may not be regular. In order to make both ends meet, the officials are forced to seek financial succor elsewhere and thus they take their duties in the mosque as part-time appointments. The implication of this is that members are denied the spiritual and moral teachings of the *Imām* on regular basis.
- iv) **Financial Mismanagement:** Another unfortunate effect of general maladministration of the mosque is financial mismanagement. The income generated sometimes is not put into a judicious use. In some cases also, funds generated are not invested in profit-yielding ventures that would be beneficial to the Muslim Community. They are rather left dormant in the bank where it would not serve any useful purpose.

- v) **Personal Ambition of Mosque Members:** Politicization of the mosque has aroused interest amongst the rank and file in the community. Many are seeking for posts and those who are unfortunate to achieve their aspiration of holding offices see the winners as enemies to be despised thus creating competition and rift in the mosque. Also the evil of the early days of Islam has resurfaced in our mosques and communities today thus causing rift, intrigues and proliferation of mosques. Instances abound where security agents were either invited to forestall crisis or to enforce the outright closure of mosque when the tempo could no more be contained.
- vii) **Insincerity of Purpose:** Many mosques have been established for diabolical and un-Islamic purpose. Such mosques are sometimes used to project founder's image, to implement political agenda or to achieve ideological motive. These do not augur well for a house of God.

SELF ASSESSMENT EXERCISE 2

Mention and explain briefly some internal problems facing the mosque today.

4.0 CONCLUSION

Two major factors have contributed to the problem facing the mosque today: One from the Western imperialism and the second from within the mosque itself. The roles of the crusaders and later on the imperial West did not only distort the image of the religion, it also had negative impact on the functions of the mosque. From within the mosque itself, rancor, inadequate knowledge of the mosque officials and lack of funds are some of the problems facing the mosque today.

5.0 SUMMARY

- The crusade that occurred between the tenth and thirteenth centuries in Muslim lands has had an untold effect on Islam and its institutions.
- This invasion was later followed by the Western colonization of the Muslim and change in their socio-cultural ways of life.
- The glory of the mosque as a rallying point of the Muslims was lost with the advent of colonialism into the world scene.
- One of the effects of colonialism on Islam is its separation from mundane life and which consequently reduces the mosque to a mere ritual centre.
- As a result of these, the contemporary Muslim only learnt about the

past achievement of the mosque from the history book.

Others include:

- From within, the problems include inadequate knowledge of many mosque officials to meet contemporary challenges and general ignorance of the Muslim folks.
- Inadequate funds to maintain the mosque and pay salary to mosque officials; a situation that made the officials especially the *Imāms* see their work as a part-time vocation.
- Financial mismanagement by mosque officials, personal ambition and insincerity of purpose by mosque members.

6.0 TUTOR-MARKED ASSIGNMENT

To what extent would you agree to the fact that internal wrangling has contributed to the problems of the mosque in our contemporary society?

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UNIT 5 REPOSITIONING THE MOSQUE FOR CONTEMPORARY AND FUTURE CHALLENGES

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Challenges in Religious and Basic Educational Matters
 - 3.2 Challenges in Social and Political Matters
 - 3.3 Funding and Maintenance of the Mosque as well as Economic Empowerment of the Members.
 - 3.4 Challenges on Media and Propaganda Activities
 - 3.5 Mosque and Information/Communication Technology
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings.

1.0 INTRODUCTION

Islam is a dynamic religion that is adaptable to every clime, environment and age. In this regard, there is a strong need to reposition the mosque as its important institution in order to meet the contemporary and future challenges without necessarily compromising the pristine purity of the religion. This is the major issue of discourse in this unit.

2.0 OBJECTIVES

By the end of this unit, you should be able to discuss the challenges facing the mosque on:

- religious and Educational matters
- socio-political activities
- funding and maintenance of the mosque as well as economic empowerment of its members
- the area of media and propaganda activities
- information and communication technology.

3.0 MAIN CONTENT

3.1 Challenges in Religious and Basic Educational Matters

The fundamental of Islam as a religion and a way of life is based on knowledge. Apart from the spiritual encounter of the prophet (*saw*) with Arch- Angel Jibrīl which culminated in the revelation contained in *Qur'ān* chapter 96 verses 1-5, many verses of the *Qur'ān* attach much importance to knowledge. The roles of the *Imāms* today made it compulsory for them to be versed in the basic knowledge of Islam particularly in the area of jurisprudence. Taking cognizance of the situation of our society, an *Imām* is also expected to be sound in western education and be conversant with the contemporary issues in his environment and throughout the world. This will place him in vantage position of delivering thought- provoking sermons that would enhance the quality of *Da'wah* activities in the mosque as well.

The case of spiritual degeneration and moral laxity among the people today is also a pointer to the fact that the *Imām* must be well equipped to

be able to disseminate Islamic spiritual and moral teachings to the mosque members. The mosque should see the function of an *Imām* as a full-time one and therefore, must ensure that it becomes fully institutionalized. The *Imāms* should be provided with a good office where he would resume each morning and close later in the day. This is where members who need his assistance would meet him on various Islamic and personal matters affecting their lives. The *Imām* should also be placed on good salary to enable him discharge his duties effectively and should be provided with a conducive atmosphere to operate. Mosque, particularly the *Rātibī* type, should endeavour to organize career and marital counseling for their youth members periodically. There should also be leadership training program for them. Finally, mosque must endeavour to establish Arabic and Islamic schools for the benefit of those who want to learn more about Islam.

SELF ASSESSMENT EXERCISE 1

The contemporary problem poses formidable challenges to the modern mosque in religious and educational matters in Islam. Discuss.

3.2 Challenges in Social and Political Matters

Election/appointment of people into the post of an *imām* should conform to the basic criteria of knowledge of Qur'ān, hadīth and age in that order as stipulated by the *sharī'a*. While the position of the *Imām* is of permanent importance, the situation in our environment has given rise to the need of a mosque management committee. This committee should be assigned certain well defined responsibilities that would enhance the day-to-day administration of the mosque. To meet the contemporary and future challenges therefore, a typical mosque today should have this committee consisting of the following officers or more:

- *Imām*
- *Nā'ibul-Imām*
- *Mufasssir*
- *Mu'adhdhin*
- General Secretary
- Assistance General Secretary
- Financial Secretary
- Treasurer
- Public Relations Officer
- Assets Maintenance Officer
- Welfare Officer

Having discussed the role of the *Imām*, *Nā'ibul-Imām*, *Mufassir* and *Mu'adhdhin* in the previous unit, there is a need to include all the other posts mentioned above to enhance effective management of the mosque. General Secretary is to over see the overall administrative system of the mosque. He is to be assisted by the Assistance General Secretary. To effect proper accountability in the mosque, the Financial Secretary is to take charge of the financial records of the mosque. The Treasurer is to keep the money of the mosque at the bank to make it safe while the Public Relations Officer would be the image maker of the mosque. The facility of the mosque should be entrusted in the hands of the Assets Maintenance Officer while the Welfare Officer is to take care of the welfare of the members.

SELF ASSESSMENT EXERCISE 2

Mention and explain the functions and responsibilities of the mosque management committee in the effective administration of the mosque.

3.3 Funding, Mosque Maintenance and Economic Empowerment of the Members

Responsibility of the mosque today requires that pragmatic steps should be taken to ensure reliable means of sourcing funds for its upkeep. In so many mosques today, endowment has been the best option. This would make the maintenance of the mosque effective. The issue of maintenance involves work undertaken to keep or improve upon the mosque building so as to make it attain certain acceptable standard and to sustain the utility and value of the facility. According to Yusuf T. and Abdul Rahim L. (2004), maintenance would be classified into the following:

- **Preventive Maintenance:** This involves regular inspection, cleaning, testing and routine check from time to time.
- **Predictive Maintenance:** This takes place when there is warning signal of imminent breakdown of electrical devices.
- **Corrective Maintenance:** This has to do with efforts to rectify worn-out equipment to a serviceable condition through minor or major repair. This requires the services of effective Maintenance Officers.

Investigation has shown that among the reasons why there is a decline in membership attendance at the mosque is their inability to meet their financial commitment to the mosque. The mosque management should endeavour to organize some programmes that would empower the members. Among these programmes is to have an interest-free cooperative society where soft loan can be obtained to run small

businesses. This would give each member a sense of belonging in the mosque.

SELF ASSESSMENT EXERCISE 3

Mention and discuss the three methods by which a mosque can be maintained in modern time.

3.4 Media and Propaganda Activities

Another area where Islam is lagging behind today is in the media. Muslims do not have enough hands to project the image of the religion in this area. It should be the responsibility of the mosque management to encourage the Muslim youth members to build their careers in journalism as a long term measure. The mosque on its own should have media unit that would play the following roles:

1. Publicize all the mosque activities to the people.
2. Present the position of the mosque on current issues affecting the society.

Mosque should not continue to be passive to the event going on around it be it religious, political or social. The mosque should utilize the print and electronic media in this respect.

SELF ASSESSMENT EXERCISE 4

Explain the importance of the media in projecting the image of Islam.

3.5 Mosque and Information/Communication Technology

The contemporary reality is that man is living in a computer age and Muslims the world over should not live in isolation of this reality or be left behind. Method of using modern technology will enhance the propagation of *Da'wah*. Today, a lot of Islamic materials are available on the internet for use. These include the full text of the glorious Qur'ān in various translations and several Hadīth collections. Moreover, so many sites are available for important information on Islam. There is nothing wrong with the mosque in this part of the world to have website like their counterparts in some Islamic countries. This will provide room for group discussion at the international levels on various ways of collectively disseminating information on Islam even to non-Muslims. It will also help young Muslim members in engaging themselves on more profitable ventures than allow themselves to be exposed to the vices inherent on the Internet.

It should be noted that all these reforms require the participation and cooperation of the elite members of the mosque as a result of their wide experience.

SELF ASSESSMENT EXERCISE 5

How can Information and Communication Technology (ICT) enhance effective *Da'wah* in our mosque?

4.0 CONCLUSION

There is every need for the mosque to meet the contemporary and future challenges facing Islam today. These range from the administrative restructuring, funding, *da'wah*, maintenance and empowerment to the immediate response to challenge in information and communication technology; repositioning the mosque will go a long way at meeting the spiritual and moral yearning and aspiration of the contemporary Muslims. It would also change its status from what it is today where mosque has become mere centre without a community.

5.0 SUMMARY

- The contemporary societal needs demand some responsibilities from the Mosque.
- As a religious centre, it must enhance the spiritual and moral upliftment of its members.
- It must ensure the training of the youth on career and marital counseling as well as in leadership training for the youth.
- The *Imām* as the head of the mosque must be well equipped in learning to meet these challenges.
- As a special focus, the *Imām* in addition to the general conditions laid down for his appointment should also be acquainted with the happenings around the world particularly as it relates to Islam.
- This office should be institutionalized and salary be paid to him monthly.
- Contemporary challenges in our environment also deserve the designation of certain offices to some people in our mosques.
- These posts would further enhance effective performance on the part of these officers.
- An endowment fund should be established for the maintenance of the mosque
- Measures that would facilitate the up-keep of the mosque should be taken by an official member put in charge of such duty.
- These measures include preventive, predictive and corrective.
- Empowerment of the mosque members should be encouraged to

attract membership into the mosque always.

- The breakthrough in modern Information and Communication Technology should be a blessing to the mosque.
- This is because it would assist the mosque to obtain vital information around the world on Islam.

6.0 TUTOR-MARKED ASSIGNMENT

Mention and explain briefly the major factors that can facilitate the repositioning of the mosque to meet contemporary and future challenges.

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