



NATIONAL OPEN UNIVERSITY OF NIGERIA

COURSE CODE/TITLE: ISL 102: MOSQUE IN ISALM

COURSE CREDIT UNIT: TWO (2)

**COURSE DEVELOPER/WRITER: Mr. Biodun I. Toyib
Department of Arabic
Tai Solarin College of Education
Omu - Ijebu Nigeria.**

**COURSE EDITOR: Professor Amidu Sanni
School of Arts and Social Sciences
National Open University of Nigeria
Victoria Island- Lagos**

**PROGRAMME LEADER Prof. A. F. Ahmed,
School of Arts and Social Sciences
National Open University of Nigeria
Victoria Island, Lagos**

**COURSE COORDINATOR Dr. A.R. Mustapha
School of Arts and Social Sciences
National Open University of Nigeria
Victoria Island, Lagos**

**COURSE REVIEWER Dr. Bin Ali, M.A
Faculty of Arts/
Religious Dept. / Islamic Unit**

**National Open University of Nigeria
Headquarters
91 Cadastral Zone,
Nnamdi Azikiwe Expressway, Jabi,
Abuja.**

**Lagos Office
14/16 Ahmadu Bello Way,
Victoria Island,
Lagos.**

**e-mail: centralinfo@nou.edu.ng
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INTRODUCTION

You are welcome to ISL 102: Mosque in Islam. This is a three-credit Unit for 100 level students in Islamic Studies. The material was developed to expose you into the concept and institution of the Mosque in Islam. This course guide drives you on 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. These broad aims can be achieved by:

- i) Taking you through the history of the Mosque
- ii) Acquainting you with the details of the Mosque including its features, Facilities, Officials, Some of its Rules and so on.

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 of the units and upon which you are advised to read before you start working through the units. You may want to refer to them during your study of the units to check your progress.

Presented below are the milder objectives for 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:

- (a) Give the definition of the Mosque as a concept and as an Institution.
- (b) Narrate the history of the evolution of the Mosque and its establishment both within and outside the Arabian Peninsula.
- (c) Discuss the major mosques and their importance in the history of Islam.
- (d) List some of the forbidding acts in the mosque as well as the mosque etiquettes.
- (e) Identify the facilities and the officials of the mosques and their duties.
- (f) Discuss the position of the Muslim women and children in their 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 note-book, 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 once listed under each unit.

Study Units

There are 15 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-Nabawiy*

Unit 5 = *Masjid al Aqsā*

Module 2: Types of Mosque in Islam, Its Facilities and Maintenance

Unit 1 = Types of Mosque

Unit 2 = Its Facilities and Maintenance

Unit 3 = Maintenance of the Mosque

Unit 4 = Functions of the Mosque

Unit 5 = Officials of the Mosque

Module 3: Dos and Don'ts in the Mosque

Unit 1 = Benefits of Interacting in 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 obtain in these two areas will make up your final marks. These are 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 (TMAs)

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 the completion of the last unit and the taking of examination to revise the entire course.

Course Marking Scheme

The following tables lay out how the actual course marks allocation is broken down.

Assessment	Marks
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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 and Presentation Schedule

Unit	Title of work	Weeks Activity	
Course Guide Module 1	The Institution Of the Mosque		
Unit 1	Mosque as a concept and as an institution	Week 1	
2	Origin and Development of the Mosque	Week 2	
3	Masjid al-Haram	Week 3	Assignment 1
4	Masjid an-Nabawiy	Week 4	
5	Masjid al Aqsā	Week 5	
Module 2	Types of Mosque in Islam it Facilities and Maintenance		
Unit 1	Types of Mosque	Week 6	
2	Facilities in the Mosque	Week 7	Assignment 2
3	Maintenance of the Mosque	Week 8	
4	Functions of the Mosque	Week 9	
5	Officials of the Mosque	Week 10	
Module 3	Dos and Don'ts in the Mosque		
Unit 1	Benefits of Interacting in the Mosque, Its sanctity, Etiquettes and prohibitions.	Week 11	Assignment 3
2	Position of women in the Mosque	Week 12	
3	Mosque in Nigeria: An overview	Week 13	
4	Problems facing the mosque today	Week 14	
5	Repositioning the mosque for	Week	Assignment

	contemporary and future challenges.	15	4
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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.

1. Read this Course Guide thoroughly, it is your first assignment.
2. 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 Assignment relates to the unit. Whatever method you choose to use, you should decide on and write in your own dates and Schedule of work for each unit.
3. 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.
4. Turn to unit 1 and read the introduction and the objective for the unit.
5. Assemble the study materials. You will need your set of books for 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.
6. Keep in touch with your study center. Up-to-date course information will be continuously available there.
7. 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.

8. 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.
9. 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 master your study so that you keep your self on Schedule.
10. When you have submitted your 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 tutor's comments, both on the tutors marked assignment form and also the written comment on the ordinary assignments.
11. 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).

Tutors and Tutorials

Information relating to the tutorials will be provided at the appropriate time. Your tutor will mark and comment on your assignment, 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 assignments to the study center well before the due date (at least two working days are required). They will be marked by your tutor and returned 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. This 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 course. You will learn a lot from participating in active discussions.

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 its definition, history, types, roles, dos and don'ts in the mosque and the challenges.

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

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 = *Al-Masjid al Haram*

Unit 4 = *Al-Masjid an-Nabawiy*

Unit 5 = *Al-Masjid al Aqsā*

Module 2: Types of Mosque in Islam, Its Facilities and Maintenance

Unit 1 = Types of Mosque

Unit 2 = Facilities in the Mosque

Unit 3 = Maintenance of the Mosque

Unit 4 = Functions of the Mosque

Unit 5 = Officials of the Mosque

Module 3: Do and Don't in the Mosque

Unit 1 = Benefits of interacting in 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

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 = Al-Masjid al Haram

Unit 4 = Al-Masjid an-Nabawi

Unit 5 = Al-Masjid al Aqsa

Module 1: THE INSTITUTION OF THE MOSQUE

UNIT 1: Mosque as a Concept and as an Institution

Unit Structure

- 1.1 Introduction
- 1.2 Objectives
- 1.3 Mosque as a Concept and as an Institution
 - 1.3.1 Mosque as a Concept
 - 1.3.2 Mosque as an Institution
 - 1.3.3 Fundamental Objectives of the Mosque
- 1.4 Summary
- 1.5 Reference/ Further Readings
- 1.6 Possible Answers to Self-Assessment Exercise

1.1 INTRODUCTION

The position occupied by the mosque in Islam cannot be over-emphasized. First it is its sacred institution. Mosque is sacred in Islam because it is the Muslims' place of worship. In addition, mosque serves as a meeting point where the discussions on the issues that affect Islam in particular and the Muslims in general are discussed. In short all activities in Islam revolve round 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.

1.2 OBJECTIVES

- By the end of this unit, it is expected that you should be able to know
- * Give the meaning of the mosque in detail
 - * Describe the Islamic concept of place of worship
 - * Discuss the fundamental objectives for the emergence of mosque in Islam.

1.3 Mosque as a Concept and as an Institution

1.3.1 Mosque as a Concept:

Mosque is generally known in Arabic as *Masjid*. This term derives from the word *sajada* (to prostrate oneself). *Masjid* therefore is a place basically meant for the performance of *Sajdah*. 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 creation. Example of this can be found in the Holy Qur’an 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.

In other words, the *Masjid* is the place where practicalisation is given to obedience as well as humility to God, the Supreme Being.

Self-Assessment Exercise (SAEs) 1

Examine the Concept of Mosque in Islam

1.3.2 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 is performed. These include, recitation of the Holy Qur’an (*tilāwatul-Qur’an*), constant remembrance of Allah (*zikr*), lectures, counseling as

well as other acts of worship that meet the approval of the Islamic scholars as praiseworthy.

It should be noted at this juncture however that no particularly concentrated 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 prayer. In essence therefore, a Muslim can perform his prayer anywhere he likes and that is his mosque. There are many Ahādith of the prophet to support this view. For example, in the tradition reported by Jabir bin Abdullah (R.A), 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... (Bukhari and Muslim)

Similarly Abu Sa’id Al-Khudri narrated that the Prophet of Allah said”

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

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

SELF ASSESSMENT EXERCISE (SAEs) II

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

1.3.3 The Fundamental Objectives of the Mosque

Islam more than any other religion, throughout the world 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 are important to him
- ii. A group bound together by a shared sense of belonging and a feeling of identity. Mosque serves as the only form in Islam where these ideas of community and brotherhood can be achieved.
- iii. It is in this respect that Muslims always converge there as one community without discrimination between, 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 relationships. Apart from the above, it serves as a place where healthy social relations are established through the congregational prayers and a forum for social leveling of status between the rich and the poor.

SELF ASSESSMENT EXERCISE (SAEs) III

Discuss the fundamental objectives of the mosque in Islam

1.4 SUMMARY

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 the socio-political roles. From the cultural perspective; one may be tempted to conclude that perhaps no clearer example could be cited to illustrate the cultural interplay between Islam and its neighbours than the mosque

- * The Arabic word for mosque is *Masjid* and it derives its name from the word *sajadah* which means to prostrate oneself'
- * 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 prayer 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

- * Praying elsewhere other than a define mosque structure does not invalidate one's prayer
- * In Islam, mosque as a place of worship does not need any consecration.
- * The fundamental objectives of the mosque are to raise one united Muslim common wealth irrespective of race, age, colour or tribe.



Figure1

1.5 REFERENCE / FURTHER READINGS

Abdalati Hamudalah (1976). Islam In Focus, Indiana U.S.A

Ali M. M. (1986): The Religion of Islam, Delhi, Taj Company

Ali A. Y. (1973): Holy Qur'an: Translation and commentary, United Kingdom
ICPCI Islam vision

Yusuf T & AbdurRahim L. (2004) The Mosque: Basics and Management,
Lagos, Salsabil Associates.

1.6 Possible Answers to Self-Assessment Exercises

1- Self-Assessment Exercise (SAEs) 1

Examine the Concept of Mosque in Islam

Answer:

This term derives from the word *sajada* (to prostrate oneself). *Masjid* therefore is a place basically meant for the performance of *Sajdah*. 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 creation.

2- SELF ASSESSMENT EXERCISE (SAEs) II

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

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 is performed. These include, recitation of the Holy Qur'an (*tilawatul-Qur'an*), constant remembrance of Allah (*zikr*), lectures, counseling as well as other acts of worship that meet the approval of the Islamic scholars as praiseworthy.

It should be noted at this juncture however that no particularly concentrated 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 prayer. In essence therefore, a Muslim can perform his prayer anywhere he likes and that is his mosque

3-SELF ASSESSMENT EXERCISE (SAEs) III

Discuss the fundamental objectives of the mosque in Islam

Answer:

Mosque serves as the only form 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 between, 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 relationships. Apart from the above, it serves as a place where healthy social relations are established through the congregational prayers and a forum for social leveling of status between the rich and the poor.

UNIT 2: ORIGIN AND DEVELOPMENT OF THE MOSQUE

CONTENTS

- 2.1 Introduction
- 2.2 Objectives
- 2.3 Origin and development of the mosque
 - 2.3.1 Foundation and Development of the Mosque in Arabian Peninsula
 - 2.3.2 Establishment and Development of the Mosque outside Arabian Peninsula
- 2.4 Summary
- 2.5 Reference/ Further Readings
- 2.6 Possible Answers to Self-Assessment Exercises (SAEs)

2.1 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 and outside the Arabian Peninsula.

2.2 OBJECTIVES

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

- * discuss the origin of Mosque in Islam
- * Give account of the historical development of the mosque in Islam

2.3 Origin and development of the mosque

2.3.1 Foundation and Development of the Mosque in the Arabian Peninsula

The history of founding of Mosques in Islam could be traced to the era of the Prophet Muhammad's early mission in Makkah. Many historical accounts

quoting their sources from the Holy Qur'an and the traditions of the prophet attest to the obvious facts that the first mosque in Islam is the Mosque in the Holy Sanctuary of Ka'bah in Makkah. According to Qur'an, 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



Figure2

This verse is corroborated by the traditions of the Holy Prophet where Abu 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). Abu Dahr (R.A) asked again: which is the net oldest mosque? The Prophet (SAW) said: The Al –Aqsa 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, yup may pray, for the earth is a mosque (related by consensus)

In the early days of Islam, the Prophet could not gain access to *Masjid al- Haram* 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 –Taqwah*) or the mosque of the power of Islam (*Masjid al –Quwat al –Islam*) was built at Quba; a suburb of Madinah. Reference is made to this mosque in Qur’an 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 purify themselves. And Allah loves those who make themselves clean and pure.

The construction of this mosque owned by Banu Salim bn Auf is significant because it was there that the holy Prophet offered his first Friday prayer (*salatu.jum,ah*). In Madinah. Also, the event marked the first step towards the formation of a Muslim community in Islam.

When the Holy 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 Holy Prophet from Makkah and the *Ansār* (the Helpers) who hosted the Holy prophet and his emigrant followers. Together they built the famous mosque of Madinah called *Masjid an –Nabawiy* (the Prophet’s mosque) there were some other small mosques around Madinah which also dated back to the early days of Islam. These include the mosques of Banu Kuraizah, Banu Haritha Banu Zafar, Banu Wail Banu Zuraik. Others are *Masjid al –Ijabah*, *Masjid Abi Dhar*, and *Masjid al –Ghamama*

SELF ASSESSMENT EXERCISE (SAEs) 1

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

2.3.2 Establishment and Development of the Mosque outside the Arabian Peninsula

The spread of Islam outside the Arabian Peninsula witnesses along with it the construction of many Mosques in those lands. This started particularly from the period of caliph Umar (R.A). Establishment of these mosques differed as between newly founded cities and the already existing towns. The newly founded cities include Basrah, Kufah and Fustat. The first mosque erected in a conquered land was that of Basrah built by Uthbah ibn Ghazwan around 635/636 CE. Having found Basrah itself in 635/636 CE, Ghazwan's erection of this mosque came along with the construction of Darul Imarah (the dwelling place of the ruler). This mosque was later developed into an edifice by Abu Musa al Ash'ari. In 638/639 C.E, Sa'd bn Abi Waqqas established a simple mosque at the centre of military camp in Kufah. This was later rebuilt by Ziyad, the Viceroy of Muawiyah. The third important mosque was built in 642 C.E by ibn al As in Fustat (cairo) thus making it the first Muslim place of worship in Africa. The next important mosque was that of Uqba bn Nafi' in al- Qayrawan 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 Zayadat –Allah 1 (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 Muslim has established themselves firmly followed another trend. The cities, which include al-Madain, Damascus and Jerusalem, witnessed the conversion of many building into mosques. In Madain for example, Sa'd bn Abi Waqqas 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 (Majid al- Aqsa) was evidently one of the Holy Mosques and the first direction of Qibla 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 which 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 Cordoba which was built in 786 CE during the era of Abdul Rahman Al – Dakhil.

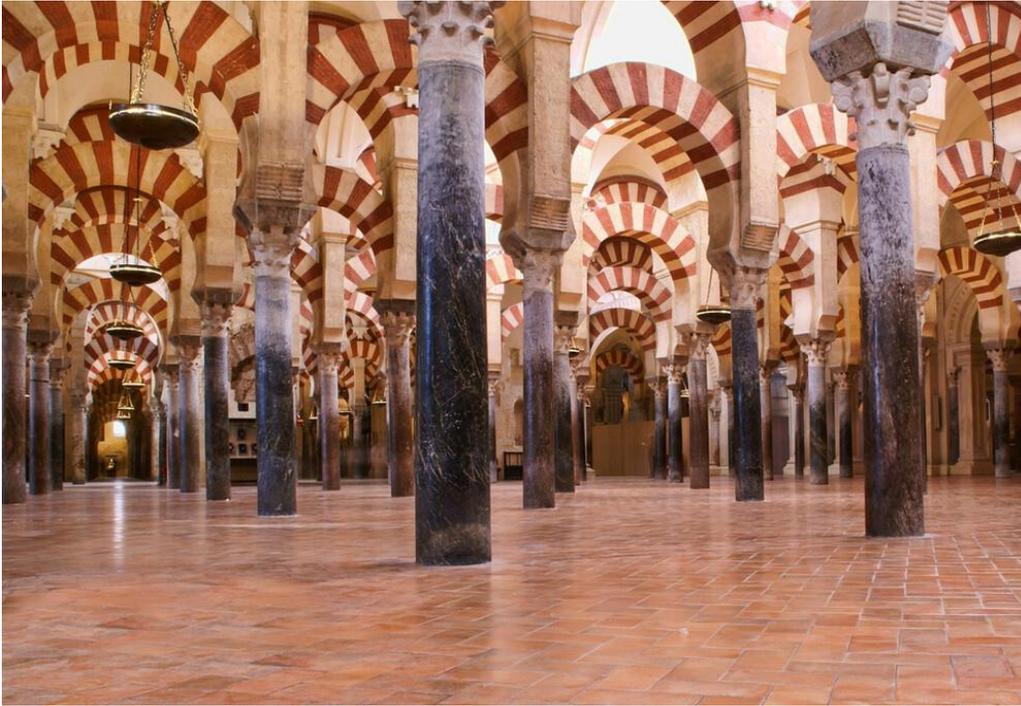


Figure 3: the Grand Mosque of Cordoba

Self-Assessment Exercise (SAEs) 2

Explain the trend that followed the emergence of mosques in the existing cities where the Muslim has established themselves firmly.

2.4 SUMMARY

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

* The first House of worship for mankind is Masjid al –Haram in Makkah

- * The foundation of the first mosque in Islam was laid by the Holy Prophet Muhammad in Quba near Madinah in 622 C.E
- * The mosque of the Prophet (al-Masjid an Nabawi) was built by the Prophet himself with the help of the Muslim community in Madinah comprising the Muhajirun (the Emigrants) and the Ansar (the Helpers).
- * There were other small mosques around Madinah during the period.
- * 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, Kufah, Fustat, Cordota and Qayrawan
- * Cities in the second group are Madain, Damascus and Jerusalem

2.5 REFERENCES / FURTHER READINGS

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2.6 Possible Answers to Self-Assessment Exercises (SAEs)

1- SELF ASSESSMENT EXERCISE (SAEs) 1

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

Answer:

In the early days of Islam, the Prophet could not gain access to *Masjid al- Haram* 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 –Taqwah*) or the mosque of the power of Islam (*Masjid al –Quwat al –Islam*) was built at Quba; a suburb of Madinah.

The construction of this mosque owned by Banu Salim bn Auf is significant because it was there that the holy Prophet offered his first Friday prayer (*salatu.jum,ah*). In Madinah. Also, the event marked the first step towards the formation of a Muslim community in Islam.

When the Holy 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 Holy Prophet from Makkah and the *Ansār* (the Helpers) who hosted the Holy prophet and his emigrant followers. Together they built the famous mosque of Madinah called *Masjid an –Nabawiy* (the Prophet’s mosque) there were some other small mosques around Madinah which also dated back to the early days of Islam. These include the mosques of Banu Kuraizah, Banu Haritha Banu Zafar, Banu Wail Banu Zuraik. Others are *Masjid al –Ijabah*, *Masjid Abi Dhar*, and *Masjid al –Ghamama*.

2- Self-Assessment Exercise (SAEs) 2

Explain the trend that followed the emergence of mosques in the existing cities where the Muslim has established themselves firmly.

Answer:

The emergence of mosques in the existing cities where the Muslim has established themselves firmly followed another trend. The cities, which include al-Madain, Damascus and Jerusalem, witnessed the conversion of many building into

mosques. In Madain for example, Sa'd bn Abi Waqqas 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 (Majid al- Aqsa) was evidently one of the Holy Mosques and the first direction of Qibla 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.

UNIT 3: AL- MASJID AL – HARAM

Unit Structure

3.1 Introduction

3.2 Objectives

3.3 **Al- masjid al – haram**

3.3.1 Masjid al-Haram: Definition, Scope and Historical Development

3.3.2 The Significance of Ka‘bah As a Qiblah of the Muslims

3.4 Summary

3.5 References / Further Readings

3.6 Possible Answers to Self-Assessment Exercise (SAEs)

3.1 INTRODUCTION

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

3.2 OBJECTIVES

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

- have a clear understanding of the historical transformation which the Holy Sanctuary has passed through
- mention the significance of the Ka‘bah as the symbol of Muslim unity throughout the world.

3.0 Al- masjid al – haram

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

Masjid al-Haram 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 Holy Qur’an chapter 9 verse 28 where Almighty Allah states.

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

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

The Ka‘bah, a cube-like building located in Makkah is according to the Holy Qur’an, 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 (3:95).*

Two schools of thought gave divergent opinions as to whether Ibrahim and Ismail (AS) were really responsible for the foundation of Ka‘bah in their interpretation of Qur’an chapter 2 verses 125 and 127. In chapter 2: 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 Ismail, 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: 127 states further thus:

*‘And remember Abraham and Ismail 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, (V.125) above stated that its foundation goes back to Ibrahim according to Arab tradition, another source said by the interpretation of Q 2:125, what Ibrahim (A.S) 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 Q2:127.

This last view was supported by the tradition which maintains that the Ka‘bah was originally built by Adam according to a celestial prototype and was only rebuilt by Ibrahim and Ismail after the Deluge. The same tradition went further that, while engaged in the building of Ka‘bah, Ismail 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 Ismail until the proud Banu Jurhum seized it as a result of the Babylonian attack. The custody later passed into the hands of Banu – Khuza’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 had been in the possession of the Muslims till day.



Figure 4: Image of the Masjid al-Haram in Makkah

SELF-ASSESSMENT EXERCISE (SAEs) 1

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

3.3.2 The Significance of Ka‘bah as the Qiblah of all Muslims

The Ka‘bah sometimes called the Bayt al-Haram is very significant in Islam in all ramifications. The spiritual significance of the Ka‘bah is its position as the

direction (qibla) where all Muslims must follow in prayer. The Holy Quran in chapter 2 verse 150 is very categorical about this when it says;

And from whatsoever, place you come forth, turn your face towards the social mosque; and wherever you are turn your faced towards it.

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 Quran 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 exposed the spirit of unity and brotherhood which Islam cherishes very much in prayers and the role of Ka‘bah as the meeting point of all Muslims during the Hajj

3.4 SUMMARY

Masjid al-Haram, 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 in its direction that all Muslims must face in prayers as well as the primary point of contact in pilgrimage.

- * The Holy sanctuary in Makkah is the first mosque in Islam
- * Masjid al-Haram being the Arabic rendition 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 Islam mode of worship lies in its being the direction of prayer and the focus of annual pilgrimage to Makkah.

3.5 REFERENCES / FURTHER READINGS

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Quraishi M.T (1984); Islam; A Way Of Life And A Movement, Indianapolis, merican Trust Publications.

3.6 Possible Answers to Self-Assessment Exercise (SAEs)

1- SELF-ASSESSMENT EXERCISE (SAEs) 1

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

Answer: The Ka‘bah, a cube-like building located in Makkah is according to the Holy Qur’an, the first house of the worship of God that was ever built on this earth. Two schools of thought gave divergent opinions as to whether Ibrahim and Ismail (AS) were really responsible for the foundation of Ka‘bah in their interpretation of Qur’an chapter 2 verses 125 and 127. In chapter 2: 125

While Yusuf Ali in his commentary on the first verse, (V.125) above stated that its foundation goes back to Ibrahim according to Arab tradition, another source said by the interpretation of Q 2:125, what Ibrahim (A.S) 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 Q2:127.

This last view was supported by the tradition which maintains that the Ka‘bah was originally built by Adam according to a celestial prototype and was only rebuilt by Ibrahim and Ismail after the Deluge. The same tradition went further that, while engaged in the building of Ka‘bah, Ismail 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 Ismail until the proud Banu Jurhum seized it as a result of the Babylonian attack. The custody later passed into the hands of Banu – Khuza’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 had been in the possession of the Muslims till day.

UNIT 4: AL-MASJID AN-NABAWIY

Unit Structure

4.1 Introduction

4.2 Objectives

4.3 Al-masjid an-nabawiy

4.3.1 *Al- Masjid an Nabawiy: Construction and Historical Expansions*

4.3.2 Features of *Masjid Nabawiy*

4.4 Summary

4.5 References / Further Readings

4.6 Possible Answers to Self-Assessment Exercises

4.1 INTRODUCTION

In the last unit, a comprehensive note was given 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.

4.2 OBJECTIVES

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

- * Get the full grasp of the lectures on the construction of *Masjid an Nabawiy*
- * Described the features of the mosque as well

4.3 Al-masjid an-nabawiy

4.3.1 *Al-Masjid an – Nabawiy: Construction and Historical Expansions*

The hostility and persecution of the Muslims during the early days of Islam made it difficult for the prophet and his followers to publicly observe their prayers. The divine order to migrate to Madinah afforded the prophet the opportunity of a plan to build a mosque on arrival in Madinah. This idea was further reinforced by the day by day increase in the number of his followers. The account of his arrival to a tumultuous welcome to Madinah indicated that the spot where the Apostle's camel

stopped and knelt by herself in Madinah today stands as the gate of the prophet's 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 Holy Prophet 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*.

Al-Masjid an-Nabawiy 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 Uthman's expansion in 650 C.E. It witnessed further expansion during the reign of Al-Walīd al-Umawiy (707 – 710 C.E) and later Maḥdī al-Abbasi (810 C.E). In 1483, Sultan Ashraf Quatbai 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 Aziz bn Abdul Rahman al-Sa'ūd did major renovation and further expansion of the mosque in 1953. The biggest expansion in the history of the mosque so far occurred between 1985-1996, when King Fahd increased the area to 82,000 square metres.

The Holy Prophet's mosque is significant as it became the general prototype of the congregational mosque in the first century of Islam as its simplicity in construction became the model to be followed by many other mosques during the spread of Islam.



Figure 5: Image of the *Masjid an-Nabawiy* in Madinah

SELF – ASSESSMENT EXERCISE I

Discuss in detail on the historical transformation of the Holy Prophets mosque in Madinah.

4.3.2 FEATURES OF AL-MASJID AN-NABAWIY

Various historical accounts gave the details of *Masjid an-Nabawiy* 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 (*Istiwānat al-Harsi*) is the security guards column. Opposite it was the door to Aisha's (RA) hut and the Holy Prophet used to come through this door to *Masjid an-Nabawiy*. *Istiwānat al-Sarīr* or the Bed column was where the Holy Prophet used to relax during *I'tikaf*. 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 Holy Prophet. Aishat column or *Istiwānat Aisha* was the fifth one and it was the spot where the prophet led prayers for several days after changing the *Qibla* from *al-Aqsā* to Ka'bah in Makkah. The last column is called the *Mukhāllaqah* column or *Istiwānat Mukhāllaqah*. At the site of this column was a trunk of a date tree which the Holy prophet used to lean against to deliver his *Jum'ah* 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-Nabawi* during the life time of the Holy Prophet and his four caliphs. It was Umar bn Abdul Azeez who made this praying niche in the form of a recess in the mosque. There are

four spots in the mosque which later became *Mahārib*. The first *Mihrāb* is called *Mihrāb Nabawiy* named after the prophet on the spot where he made his Sajda. The *Mihrāb Usmaniy* is the spot where the third caliph of Islam usually led his Salat. The third Mihrab is named after one of the Imams of the four schools of thought; Imam Hanafī who used to lead Salat from that spot where the *Mihrāb* is located. The last is the *Mihrāb Tahajjud*; the spot where the Holy Prophet used to offer his *Tahajjud*.

Among the facilities in the mosque are: the pulpit, platform for security personnel and the site for *Ahlus Suffah*. The *Ahlus Suffah* are the poor and homeless companions of the prophet who used to live at this shaded area of the mosque called *Suffah*. The *Ahlus Suffah* also used to receive extensive Islamic education and serve Islam in various ways in the mosque.

Also in the prophet's mosque is Bir Ha; a well formerly owned by Abu Talha and was donated to the prophet; Abu Barkr's House, Bab Baqi, Bab Jibril, Bab Nisa, Bab Salām and the site for *Muazzin*.

SELF- ASSESSMENT EXERCISE II

Enumerate the features of the interior parts of the prophet's mosque in Madinah

4.4 SUMMARY

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 each performs shows a religion that takes adequate care of the administration of the mosque and the welfare of its adherents.

- * 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-Nabawiy*)

- * 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 ever occurred between 1985-1996 during the reign of King Fahd.
- * The Holy Prophet's mosque became the prototype of all other mosques after it by the simplicity of its construction.
- * Many important features of the mosque include, columns, Mihrabs, Abubakr's house, various Abwab, the pulpits and so on.

4.5 REFERENCES / FURTHER READINGS

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4.6 Possible Answers to Self-Assessment Exercises

1- SELF – ASSESSMENT EXERCISE I

Discuss in detail the historical transformation of the Holy Prophets mosque in Madinah.

Answer:

The divine order to migrate to Madinah afforded the prophet the opportunity of a plan to build a mosque on arrival in Madinah. This idea was further reinforced by the day by day increase in the number of his followers. The account of his arrival to a tumultuous welcome to Madinah indicated that the spot where the Apostle's camel stopped and knelt by herself in Madinah today stands as the gate of the prophet's 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 Holy Prophet 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*.

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The Holy Prophet's mosque is significant as it became the general prototype of the congregational mosque in the first century of Islam as its simplicity in construction became the model to be followed by many other mosques during the spread of Islam.

2- SELF- ASSESSMENT EXERCISE II

Enumerate the features of the interior parts of the prophet's mosque in Madinah

Answer:

These features are broadly divided into three viz: the columns, the Mihrābs and other facilities. These shall be explained as follows.

- 2 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 (*Istiwānat al-Harsi*) is the security guards column. Opposite it was the door to Aisha's (RA) hut and the Holy Prophet used to come through this door to *Masjid an-Nabawiy*. *Istiwānat al-Sarīr* or the Bed column was where the Holy Prophet used to relax during

I'tikaf. 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 Holy Prophet. Aishat column or *Istiwānat Aisha* was the fifth one and it was the spot where the prophet led prayers for several days after changing the *Qibla* from *al-Aqsā* to Ka'bah in Makkah. The last column is called the *Mukhāllaqah* column or *Istiwānat Mukhāllaqah*. At the site of this column was a trunk of a date tree which the Holy prophet used to lean against to deliver his *Jum'ah* 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-Nabawi during the life time of the Holy Prophet and his four caliphs. It was Umar bn Abdul Azeez who made this praying niche in the form of a recess in the mosque. There are four spots in the mosque which later became *Mahārib*. The first *Mihrāb* is called *Mihrāb Nabawiy* named after the prophet on the spot where he made his Sajda. The *Mihrāb Usmani* is the spot where the third caliph of Islam usually led his Salat. The third *Mihrāb* is named after one of the Imams of the four schools of thought; Imam Hanafi who used to lead Salat from that spot where the *Mihrāb* is located. The last is the *Mihrāb Tahajjud*; the spot where the Holy Prophet used to offer his *Tahajjud*.

Among the facilities in the mosque are: the pulpit, platform for security personnel and the site for *Ahlus Suffah*. The *Ahlus Suffah* are the poor and homeless companions of the prophet who used to live at this shaded area of the mosque called *Suffah*. The *Ahlus Suffah* also used to receive extensive Islamic education and serve Islam in various ways in the mosque.

Also in the prophet's mosque is Bir Ha; a well formerly owned by Abu Talha and was donated to the prophet; Abu Barkr's House, Bab Baqi, Bab Jibril, Bab Nisa, Bab Salām and the site for *Muazzin*.

UNIT 5: AL- MASJID AL – AQSĀ

Unit Structure

- 5.1 Introduction
- 5.2 Objectives
- 5.3 *Al- masjid al – aqsĀ*
 - 5.3.1 Al – Aqsā Mosque in the History of Islam
 - 5.3.2 The Dome of the Rock: History and Significance.
 - 5.3.3 Other Structures within *Al – Haram Al-Sharīf*
- 5.4 Summary
- 5.5 References / Further Readings
- 5.6 Possible Answers to Self-Assessment Exercises

5.1 INTRODUCTION

The last among the three major mosques in Islam is *Masjid al-Aqsā*. Having discussed the first two in details (i.e. *al-Masjid al-Haram* and *Masjid an-Nabawiy*) 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 on the famous Dome of the Rock and other Holy Structures within the precinct of *al-Haram al-Sharīf*

5.2 OBJECTIVES

By the end of this unit, it is hoped that

- * You will be familiar with all issues concerning *Masjid al-Aqsā* and its importance to Islam
- * You will also know more about other interesting holy sites within the sanctuary

5.3 *Al- masjid al – aqsĀ*

5.3.1 *Al – Aqsā* Mosque in the History of Islam

In the city of Jerusalem variously known as *al–Quds* or *Bait al–Muqaddas* lies the historical monument called *al – Aqsa* mosque. In the general sense, *al – Aqsa* mosque or *Masjid al – Aqsa* 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-Malik to the Ottoman Sultan called Sulayman the Magnificent. Another name given to *al – Aqsā* mosque within the context of this wider meaning is *al–Haram al–Sharīf*; the Noble sanctuary covering over 35 acres land areas.

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

The history of the reconstruction of *Masjid al-Aqsā* by Abd al – Malik bn Marwan began in 638 C.E. when Caliph Umar visited Jerusalem and got to the relic site of *Al – Aqsa* mosque full of debris. This visit probably encouraged the erection of a huge timber mosque which held three thousand worshipers 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-Mālīk bn Marwan and completed by his son *Al-Walīd* as stated earlier. *Al-Aqsā* was rebuilt about 771 C.E by the Abbasid *al-Mansur* following an earthquake and was later seized and modified by the Crusaders. When *Salāhuddin Ayūbī* recaptured the city from the Crusaders in 1187 C.E the Mosque was restored back to Islam

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 I

Describe the roles of Umar bn Khattab (R.A) and Abdul- Malik ibn Marwan on the construction of Masjid al –Aqsa.



Figure 6: Image of the *Masjid al-Aqsā* in Jerusalem

5.3.2 The Dome of the Rock: History and Significance

Work commenced on the Dome of the Rock under the supervision of Abdul Malīk bn Marwan, 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 measures. It is often said that the Dome is the shrine of which the *Aqsā* mosque is the sanctuary. In this regard, it is 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 Ismail according to some tradition
- ii. It is the historical stopping place of Holy Prophet Muhammad (SAW) on his spiritual night journey to Heaven called *Isrāi*

Having stood on one of the most sacred spots on earth, the Dome of the Rock is a symbol of Islamic faith. It is these noble places that made Jerusalem acquired special sanctity in the eyes of all Muslims.

SELF – ASSESSMENT EXERCISE II

Account for the significance of the Dome of the Rock as a Holy Shrine recognized by Islam.

5.3.3 Other Structures Within *al-Haram al-Sharif*

It has been stated earlier on that the *Haram al-Sharif* 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 *Al-Aqsā* mosque in Islam. These small structures include:

- **Dome of the Chain:** This dome was built by Abdul Malik bn Marwan 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 *Mi'rāj*:** 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 Hebrorite:** This is a building dedicated to Shaykh Muhammad al- Khalil
- ***Minbar of Burhan al-Din*:** This is an open-air pulpit, originally built in the 7th century and named after the 14th Century *Qādī* of Jerusalem.
- **The Golden gate** dated back to Umayyad times. This gate was said to have played host to Imam Al-Ghazzalī who was thought to have written his work, 'Revival of the Religious Sciences' while living above it and teaching in al - Aqsa

- **Musalla Marwān** is an area which was actually developed by the Umayyad and dated back to 8th century.
- **Ancient Aqsā** is another area which lied below the eastern half of *Al-Aqsā* mosque building and for hundreds of years was sealed off.
- **The Islamic Museum:** This Museum exhibits some Qur'an collection and Islamic ceramic. It also display coins and glassware stand together with guns, swords and daggers used in wars

SELF ASSESSMENT EXERCISE III

Mention and explain briefly, each structure surrounding the *Al-Aqsā* Mosque and the Dome of the Rock

5.4 SUMMARY

An extensive study of this unit shows the great impact made by the prophet's 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

* *Masjid al-Aqsa* or *Al-Aqsā* mosque can be located in the heart of Jerusalem otherwise called *al-Quds* or *Bait al-Muqaddas*.

* In the general sense, *Al-Aqsā* mosque is another name for *al-Haram al-Sharīf* which includes all the buildings comprising the *Aqsā* 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 Malīk bn Marwan 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.
- * The Dome of the Rock was also built by Abdul Malīk bn Marwan in 685 C.E.
- * Having gone through minor changes, the Dome has remained one of the world's most beautiful edifices.
- * The Dome is significant in Islam as the first *qibla* for the Muslims; as a spot where the Holy prophet started his ascension to Heaven and as a spot believed to have been the same place where prophet Ibrahim (A.S) intended to sacrifice his son.
- * Some structures within the precincts of al – Haram al – Sharif include Dome of the Chain, Dome of the Prophet, Dome of the *Mi‘rāj*, Dome of *al-Nahawiyyah* and Dome of the Hebronite.
- * Others are: *Mimbar of Burhān al-Din*, the Golden Gate, *Musalla Marwan*; Ancient *Aqsā* and the Islamic Museum.

5.5 REFERENCES / FURTHER READINGS

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5.6 Possible Answers to Self-Assessment Exercises

1- SELF ASSESSMENT EXERCISE I

Describe the roles of Umar bn Khattab (R.A) and Abdul- Malik ibn Marwan on the construction of Masjid al –Aqsa.

Answer:

The history of the reconstruction of *Masjid al-Aqsā* by Abd al – Malik bn Marwan began in 638 C.E. when Caliph Umar visited Jerusalem and got to the relic site of

Al – Aqsa mosque full of debris. This visit probably encouraged the erection of a huge timber mosque which held three thousand worshipers 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-Mālīk bn Marwan and completed by his son Al-Walīd as stated earlier.

2- SELF – ASSESSMENT EXERCISE II

Account for the significance of the Dome of the Rock as a Holy Shrine recognized by Islam.

Answer:

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 Ismail according to some tradition
- ii. It is the historical stopping place of Holy Prophet Muhammad (SAW) on his spiritual night journey to Heaven called *Isrāī*

Having stood on one of the most sacred spots on earth, the Dome of the Rock is a symbol of Islamic faith. It is these noble places that made Jerusalem acquired special sanctity in the eyes of all Muslims.

3- SELF ASSESSMENT EXERCISE III

Mention and explain briefly, each structure surrounding the *Al-Aqsā* Mosque and the Dome of the Rock

Answer:

These sites or structures which surround the al-Aqsā mosque building and the Dome of the Rock reflect the importance of *Al-Aqsā* mosque in Islam. These small structures include:

- **Dome of the Chain:** This dome was built by Abdul Malik bn Marwan 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 *Mi'rāj*:** 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 Hebrorite:** This is a building dedicated to Shaykh Muhammad al- Khalil
- ***Minbar of Burhan al-Din*:** This is an open-air pulpit, originally built in the 7th century and named after the 14th Century *Qādī* of Jerusalem.
- **The Golden gate** dated back to Umayyad times. This gate was said to have played host to Imam Al-Ghazzalī who was thought to have written his work, 'Revival of the Religious Sciences' while living above it and teaching in al - Aqsa
- ***Musalla Marwān*** is an area which was actually developed by the Umayyad and dated back to 8th century.
- **Ancient *Aqsā*** is another area which lied below the eastern half of *Al-Aqsā* mosque building and for hundreds of years was sealed off.
- **The Islamic Museum:** This Museum exhibits some Qur'an collection and Islamic ceramic. It also display coins and glassware stand together with guns, swords and daggers used in wars

MODULE2: TYPES OF MOSQUE IN ISLAM, ITS FACILITIES AND MAINTENANCE

Unit 1 = Types of Mosque

Unit 2 = Its Facilities and Maintenance

Unit 3 = Functions of the Mosque

Unit 4: Mosque as a Centre for Intellectual Development

Unit 5: Other Functions Performed by the Mosque and the Mosque's Sanctity

Unit 6 = Officials of the Mosque

Unit 7 Finance and Maintenance of the Mosque

UNIT 1: TYPES OF MOSQUE IN ISLAM

Unit Structure

1.1 Introduction

1.2 Objectives

1.3 Types of Mosque in Islam

1.3.1 The Local Mosque

1.3.2 The Chief or Central Mosque

1.3.3 Differences between Local and Chief Mosque

1.3.4 Establishment and Uses of the Mosque: A Discourse

1.4 Summary

1.5 References / Further Readings

1.6 Possible Answers to Self-Assessment Exercises (SAEs)

1.1 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 that must be followed in building a mosque be it local or chief

1.2 OBJECTIVES

By the end of this unit you are expected to be familiar with;

- * The detail knowledge of both the local and the chief mosques
- * The major differences between the local and the chief mosque
- * The criteria which are required to be met when building a mosque

1.3. Types of Mosque in Islam

1.3.1 The Local Mosque

The Local mosque in Islam is called *Rātīb*. By literal definition this word means ‘monotonous’. By further definition *rātīb* with *rawatib* as its plural form means certain supererogatory exercises of devotion. But Technically *Rātīb* mosque is a house of God for the performance of daily *Salāt* congregationally as a meritorious service because it signifies strict adherence to the community. Reference to local mosque is contained in Q24:36 where Allah says:

In houses which God has permitted to be raised to honour 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 in Madinah, several local mosques emerged apart from the prophet’s mosque. These include *Masjid al-Ijābah*, *Masjid Abi Zar*, *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 Imam, the Qāri’ (the reciter of the Qur’an and or Hadith) who double as an exegete (*Mufasssir*), the *Muazzin* and of course the teacher particularly where it served the dual purpose of a school.

However, in our environment today, various mosques around have officials charged with defined responsibilities of running the mosque daily. This includes the Imam, *Nāibul Imām*, *Mufasssir*, Secretary, Treasurer, and *Muazzin* and in some cases the mosque financier.



Figure 7 (Umar ibn al-Khattab mosque (Bar) - Bebeji, Kano)

SELF ASSESSMENT EXERCISE (SAES) I

Local mosque is a grassroots mosque in Islam Discuss.

1.3.2 The Chief or Central Mosque

Another House of God in Islam is the Chief mosque. The mosque which is specifically meant for Friday *Salat* 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 *Salat*) in the chief mosque. This gathering was always led by the ruler of the community during that period. The importance of Friday *Salat* is mentioned in Q62:9 where Allah said:

O ye who believe, when the call is made to pray 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-A'dham* (the chief mosque), *al-Masjid al-Kabir* (the large mosque), *Masjid Jami'* (central mosque), *Masjid al-Khutba* (mosque for the presentation of *Khutba*), and *Masjid al-Minbar* (*Mimbar* mosque). Similarly, it should be noted

that during the period of Caliph Umar (R.A.), there was only one *Masjid 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



Figure 8 (Abuja Central Mosque)

SELF ASSESSMENT EXERCISE (SAES) II

With relevant references from the Holy Qur'an, write on the importance of the Friday mosque to the Muslims.

1.3.3 Differences Between Local and Chief Mosques

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 are:

- 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 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 assemblage of many Muslim from various local mosques for the usual weekly spiritual retreat.
- 4 The *Mimbar* is the exclusive facility of the *Masjid Jāmi'* (chief mosque). The local mosque by tradition is not required to have it.

SELF ASSESSMENT EXERCISE (SAEs) III

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

1.3.4 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 can be got by someone who spends from his wealth to build a house of Allah. The Prophet says: whosoever builds a mosque for the sake of Allah; Allah (in return) shall build a house for him in *Al-jannah*. In other word, 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 or 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 Q9:107 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 aforetime, they will indeed swear

that their intention is nothing but good. Allah bears witness that they are certainly liars.

In apparent warning to the Holy Prophet to desist from such mosque which He called *Masjid Dirār*, Allah continues: *Never stand you therein ... Q9:108.*

On the admittance to the mosque, it is open to Muslims of all persuasions to enter it when it has once been built. No one has the right to prohibit Muslims of certain persuasion or sect from entering any mosque. Concerning this the Holy Qur'an 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? (Q2:114).

In other words, mosque is a public place for a Muslim. 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'an, the Hadith and the opinion of the jurists

SELF ASSESSMENT EXERCISE IV

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

1.4 SUMMARY

By going through this unit, one would see the vital roles of the mosque in emphasizing the concept of community and brotherhood first, meeting on daily basis in local mosques and later converging from each of these mosques in the chief mosque every week. The perfect arrangement in mosque structures can be carried further higher with the gathering together of the Muslims from these *Masjid Jāmi'* twice a year for yet another spiritual meeting. The largest perhaps 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.

- * The Arabic name for local mosque is *Masjid Rātib*
- * It is the mosque basically meant for the performance of the five daily *Salat*
- * There have been several local mosques from the time of the prophet
- * The major officials in the local mosque include the Imam, the *Mufassir* and the *Muazzin*
- * The chief mosque is always open every Friday for the *Jum‘ah* service.
- * It is always the coming together of Muslims from various local mosques for the Friday service.
- * Officials of the central or chief mosque are the same as those of the local mosque
- * The difference between local and chief mosque is that the former opens for daily *salat* while the latter opens weekly (fridays).
- * Worship in the chief mosque include *Khutbah* while this does not happen in the local mosque
- * The chief mosque is a larger assembly than the local mosque
- * *Masjid Jāmi‘* makes use of the *Mimbar* 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 God is Taqwa (piety), pure intention and for doing good among other.
- * 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

1.5 REFERENCES / FURTHER READINGS

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1.6 Possible Answers to Self-Assessment Exercises (SAEs)

1. SELF ASSESSMENT EXERCISE (SAES) I

Local mosque is a grassroots mosque in Islam Discuss.

Answer:

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 in Madinah, several local mosques emerged apart from the prophet’s mosque.

By tradition, the local mosques always have few officials to man them. These include the Imam, the Qāri’ (the reciter of the Qur’an and or Hadith) who in most mosques double as an exegete (*Mufassir*), the *Muazzin* and of course the teacher particularly where it served the dual purpose of a school.

However, in our environment today, various mosques around have officials charged with defined responsibilities of running the mosque daily. This includes the Imam, *Nāibul Imām*, *Mufassir*, Secretary, Treasurer, and *Muazzin* and in some cases the mosque financier.

2. SELF ASSESSMENT EXERCISE (SAES) II

With relevant references from the Holy Qur'an, write on the importance of the Friday mosque to the Muslims.

Answer:

Another House of God in Islam is the Chief mosque. The mosque which is specifically meant for Friday *Salat* 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 *Salat*) in the chief mosque. This gathering was always led by the ruler of the community during that period. The importance of Friday *Salat* is mentioned in Q62:9 where Allah said:

O ye who believe, when the call is made to pray 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-A'dham* (the chief mosque), *al-Masjid al-Kabīr* (the large mosque), *Masjid Jāmi'* (central mosque), *Masjid al-Khutba* (mosque for the presentation of *Khutba*), and *Masjid al-Minbar* (*Mimbar* mosque).

3. SELF ASSESSMENT EXERCISE (SAEs) III

Enumerate the four differences between *Masjid Jāmi'* and *Masjid Rātīb*.

Answer:

There are few differences between the local and chief mosque, these are:

- 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 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 assemblage of many Muslim from various local mosques for the usual weekly spiritual retreat.
- 4 The *Mimbar* is the exclusive facility of the *Masjid Jāmi'* (chief mosque). The local mosque by tradition is not required to have it.

UNIT 2 FACILITIES IN THE MOSQUE

Unit Structure

- 2.1 Introduction
- 2.2 Objectives
- 2.3 Main Contents
 - 1.3.1 The Minaret and the *Mihrāb*: Meaning, History and Functions
 - 1.3.2 *Mimbar*, *Dakka* and *Kursiyy*: Meaning, History & Functions
- 2.4 Summary
- 2.5 References / Further Readings
- 2.6 Possible Answers to Self-Assessment Exercises (SAEs)

2.1 INTRODUCTION

Detailed knowledge about the mosque as an institution may not be feasible without a comprehensive description of those facilities in the mosque. In this wise, a look at such facilities as the minaret, the *Mihrāb*, the chamber (*Maqsūrah*), the *Mimbar*, the *Dakka* and the carpet shall be our main focus of study in this unit.

2.2 OBJECTIVES

- By the end of this unit you should be able to
- * give account of mosque facilities
 - * trace their historical origin and
 - * highlight their functions and importance

2.3 FACILITIES IN THE MOSQUE

2.3.1 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'zana* or *Mi'dhana*; other common names by which minaret is generally known. By meaning, *Ma'zana* or *Mi'zana* is a place of the '*Azān* call'.

At the earliest period of Islam there were no minaret in the mosque and the actual year of its introduction is not certain. For example, while some historical accounts attributed its origin to the Umayyid caliph al-Walīd, another account claimed that Hassan bn Nu'mān has built a mosque with a minaret in Qayrawan since 703 C.E Today, Minaret has become part and parcel of the features of mosque in Islam as a place where the *Azān* call is usually made.

On the other hand, *Mihrāb* is an indicator of the direction of prayer in the mosque. It is therefore the place where the Imam stands during the *Salat*. Just like the Minaret, there was no consensus of opinion as to its origin although Mu'āwiyah 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.



Figure9 (The Minaret)

SELF ASSESSMENT EXERCISE I

Write short notes on the following;

- a. Minaret b. *Mihrāb*

2.3.2 The *Mimbar*, *Dakka* and *Kursiyy*: Meaning, History and Functions

Minbar is an Arabic word which means ‘elevation or stand’. Technically it is called ‘Pulpit’. *Mimbar* has been introduced into the Mosque since the time of the Holy Prophet. The *Mimbar* always serves as a platform where the Imam 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 *Mimbar* and is used as a seat by the *Muazzin* 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’an and the seat for the Qāri’ (i.e. the reader). Other facilities include the chest for keeping the relics of Holy Qur’an, **the rosaries and others.**



Figure 10 (The *Mimbar*)



Figure12 (The *Dakka*)

SELF-ASSESSMENT EXERCISE II

Explain briefly the following

- a. *Mimbar* (b) *Dakka* (c) *Kursiyy*

2.4 SUMMARY

The discussions on these equipments and their functions indicate that there is none of the facilities introduced that do 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 our mosques today.

- * Other common names for Minaret are *Ma'zana* or *Mi'zana* which technically means a place of the *Azān* 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 prayer in the mosque. Therefore it is the place where the Imam stands while praying.
- * Opinions differ on the first person to introduce the *Mihrāb*
- * *Mihrāb* has today become attached to the structures and facilities of the mosque
- * *Mimbar* is the pulpit which is usually found in large mosque
- * It is being used as a platform to address large congregation
- * The Holy Prophet Muhammad made use of one during his lifetime
- * Beside the *Mimbar* is a staircase that is used as a seat for *Muazzin* when calling the *Azān* at the Friday service.
- * Other include the *Kursiyy* for the Qur'an reciters and the chest of drawers for rosaries and other materials of the mosque.

2.5 REFERENCE / FURTHER READINGS

Gibb, H.A.R & Kramers J.H. (1982); Shorter Encyclopedia of Islam; Karachi, South Asian Publishers.

2.6 Possible Answers to Self-Assessment Exercises

1- SELF ASSESSMENT EXERCISE I

Write short notes on the following;

- a. Minaret b. *Mihrāb*

1-Minaret is the English word for '*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'zana* or *Mi'dhana*; other common names by which minaret is generally known. By meaning, *Ma'zana* or *Mi'zana* is a place of the '*Azān* call'.

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On the other hand, *Mihrāb* is an indicator of the direction of prayer in the mosque.

It is therefore the place where the Imam stands during the *Salat*. Just like the Minaret, there was no consensus of opinion as to its origin although Mu'āwiyah 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.

2- Minbar is an Arabic word which means 'elevation or stand'. Technically it is called 'Pulpit'. *Mimbar* has been introduced into the Mosque since the time of the Holy Prophet. The *Mimbar* always serves as a platform where the Imam 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 *Mimbar* and is used as a seat by the *Muazzin* 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'an and the seat for the Qāri' (i.e. the reader). Other facilities include the chest for keeping the relics of Holy Qur'an, **the rosaries and others.**

UNIT 3: FUNCTIONS OF THE MOSQUE

Unit Structure

- 3.1 Introduction
- 3.2 Objectives
- 3.3 Functions of the mosque
 - 3.3.1 Mosque as a Religious Centre
 - 3.3.2 Mosque as a Centre for Social Activities
 - 3.3.3 Mosque as a Centre for Political Activities
- 3.4 Summary
- 3.5 References / Further Readings
- 3.6 Possible Answers to Self-Assessment Exercises (SAEs)

3.1 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 this unit therefore, we shall cover certain aspects of the functions performed by the mosque.

3.2 OBJECTIVES

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

- * To get acquainted with the religious functions performed in the mosque
- * To know about the social and political roles of the mosques

3.3 Functions of the mosque

3.3.1 Mosque as a Religious Centre

Fundamentally, mosque is the centre of all 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 Salats, remembrance of Allah (*Zikr*), through constant recitation of the Holy Qur'an (*tilāwat al-Qur'an*), and Seclusion *I'tikāf* during the month of *Ramadān*. All these are geared towards further strengthening of one's soul to attain the highest stage of *taqwa* (piety).

In addition the spiritual training for *Da'wah* works also takes place in the mosque as was the case of *Ahl as-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 I

List at least four religious functions of the mosque

3.3.2 Mosque as a Social Centre

It has been said earlier on in this unit that Islam is a total way of life. It takes care of both the spiritual and mundane lives. 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 social role of the mosque as a training ground by virtue of daily prayers is where the doctrine of equality of mankind is put into practice. 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.



Figure13 (Muslim worshippers in the mosque)

The above represents the social implication of religious life particular the *salat*. Further to these are other direct social functions performed by the mosque. One of these is that the mosque is the avenue for the announcement of important news relating to vital issue 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 eloquence. A tradition reported by Aisha (R.A) stated that the prophet (SAW) used to provide Hassan bin Thābit with a pulpit in the mosque from which he satirize the disbelievers (Tirmidhi). The Mosque also serves as a relaxation center and an eating place for the needy. According to Abdullah bn 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-Nasai and Abu Dawud).

Another tradition reported by Abdullah bn Al- Harith R.A said.

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

SELF-ASSESSMENT EXERCISE II

Enumerate the social roles of the Mosque in Islam

3.3.3 Mosque as a Centre for Political Activities

The establishment of an Islamic state in Madinah automatically made the mosque of the prophet the headquarters of the state. It was therefore a place from where state affairs are run. These include meeting with ambassadors, signing of agreement, outlining of state policies and addressing of the *Ummah*. All these practices were followed by his companions and their successors. 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.

SELF – ASSESSMENT EXERCISE III

In a headquarters of an Islamic state, examine the political functions of the mosque.

3.4 SUMMARY

What we have learnt so far is a strong indication that the mosque function is not meant to be religious alone. Rather it includes the social, political and even the intellectual lives which shall be discussed in the next unit.

- * The religious functions of the mosque include primarily being centre for the purification of the soul and the body
- * Purification of the soul include *salat* observation, constant recitation of the Holy Qur'an, seclusion and remembrance of Allah
- * Purification of the body on the other hand include being the place for teaching about the cleaning of the body from major and minor impurities
- * By implication, *Salat* in the mosque promotes 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 eloquence, as well as centre for eating and relaxation.

3.5 REFERENCES / FURTHER READINGS

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3.6 Possible Answers to Self-Assessment Exercises

1- Self -Assessment Exercise (SAEs) I

List at least four religious functions of the mosque

Answer:

Fundamentally, mosque is the centre of all Muslims religious life. This basic religious life starts with purification which is of two kinds:

1- 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.

2- Similarly, the soul purification entails the performance of the daily Salats, remembrance of Allah (*Zikr*), through constant recitation of the Holy Qur'an (*tilawat al-Qur'an*), and

3- Seclusion *I'tikāf* during the month of *Ramadān*. All these are geared towards further strengthening of one's soul to attain the highest stage of *taqwa* (piety).

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

2- Self-Assessment Exercise (SAEs) 2

Enumerate the social roles of the Mosque in Islam

Answer:

The social role of the mosque as a training ground by virtue of daily prayers is where the doctrine of equality of mankind is put into practice. 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.

Further to these are other direct social functions performed by the mosque. One of these is that the mosque is the avenue for the announcement of important news relating to vital issue affecting Islam

Another social role of the mosque is that it is an avenue for oration, poetry and eloquence. A tradition reported by Aisha (R.A) stated that the prophet (SAW) used to provide Hassan bin Thābit with a pulpit in the mosque from which he satirize the disbelievers (Tirmidhi). The Mosque also serves as a relaxation center and an eating place for the needy.

3- Self – Assessment Exercise (SAEs) 3

In a headquarters of an Islamic state, examine the political functions of the mosque.

Answer:

It was a place from where state affairs are run. These include meeting with ambassadors, signing of agreement, outlining of state policies and addressing of the *Ummah*. All these practices were followed by his companions and their successors. 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.

Unit 4: MOSQUE AS A CENTRE FOR INTELLECTUAL DEVELOPMENT

Unit Structure

4.1 Introduction

4.2 Objectives

4.3 Mosque as a Centre for Intellectual Development

4.3.1 Mosque as a Centre of Learning: The Early Stage of Contribution

4.3.2 Advancement in Intellectual Learning

4.4 Summary

4.5 References / Further Readings

4.6 Possible Answers to Self-Assessment Exercises (SAEs)

4.1 INTRODUCTION

The foundation of Islam is rooted in learning. The spiritual encounter between Arch-Angel Jibril and Holy Prophet Muhammad (SAW) attests to this. This fact is also corroborated by various verses of the Holy Qur'an and Apostolic traditions. As usual the Mosque has played major roles and is still playing it as a centre of learning. This unit shall focus on the roles and the achievements of the Mosque as a centre of learning.

4.2 OBJECTIVES

By the end of this unit, it is hoped that you will be able to;

- * Have detailed knowledge about the contributions of the Mosque to learning

4.3 Mosque as a Centre for Intellectual Development

4.3.1 Mosque as a Centre of learning: The Early Stage of Contributions

The need for learning in Islam began to be felt immediately after the prophet hood of Muhammad (SAW). An attempt to preserve whatever revelation comes from Allah necessitated the Prophet's dissemination of divine messages to his followers for memorization. While this was the beginning of intellectual

development, it was not until when the prophet got to Madinah that learning became full-fledged as a result of the availability of a centre for this purpose. This centre is no doubt the Mosque. History has it that the first school connected to the mosque began at Madinah in 653 C.E, 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 Holy Qur'an. These were gradually followed with the thorough study of the Qur'an and the introduction of Arithmetic. For those who wanted to advance in their studies, they got transferred to larger Mosque where instructions were offered at the high level on subjects like Biology, Law, Theology, History, Astronomy, and Economics.

Education in the Mosque followed a basic format of study circle called '*Halqat al-Ilm*' (Circle of Knowledge) where students either seated in a circle or gather around a teacher. Ibn Battūta, a renowned historian, is said to have recorded more than 500 students who attended the *Halaqah* of the Umayyad Mosque. Similarly, the Mosque of 'Amr near Cairo had at a period more than 40 *Halaqah* and the Chief Mosque of Cairo could boast of 120 *Halaqah*.

It is necessary to state here that even though teachers exercised their authority, yet students in these circle had the freedom to engage their teachers on major issues.

SELF ASSESSMENT EXERCISE I

Explain in detail the relevance of the Mosque to Education in Islam

4.3.2 Advancement in Intellectual Learning and the Impact of the Mosque

With time, the zeal to excel in all fields of knowledge encouraged 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 – Qayrawan

and al-Zaytūna 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 names like Ibn Sina, Ibn Rushd and Ibn Bajjah among others were graduates of the mosque of Muslim Spain. In Basra (Iraq) were names like Khalil Ahmad al-Faraidi al-Basarī and Sībawaih, a renowned Arabic Grammarian. Great minds like Ibn Khaldun, Ibn al-Khatib, Al – Bitrūji and others were products of al-Qarawiyyin in Fez (Morocco). From Al-Azhar we have brains like Ibn Haytham. As a scholar, Ibn Khaldun taught in Al-Azhar towards the end of the 14th Century while al-Baghdādī taught in the same mosque at the end of the 12th Century.

It is also noteworthy that libraries were attached to some of these mosques-turned Universities. These include Fatimid Library where materials on Islam numbered about 2 million were deposited; *Dar ul-Hikmah* in Cairo and *Baytul-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.



Figure 14 (The Second International Conference on Mosque Architecture in Kuala Lumpur)

SELF ASSESSMENT EXERCISE II

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

4.4 SUMMARY

A study of this unit still 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.

- * Education is paramount to the religion of Islam
- * 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
- * At early age, children were taught the rudiments of reading and writing the ninety-nine names of Allah, the study of Qur'anic recitation and little Arithmetic.
- * Further study took the students to specific disciplines like algebra, astronomy, Arabic Grammar etc.
- * Basic format of study circle called *Halaqat* is employed in learning in those mosques.
- * Umayyad mosque & Amr mosque were among those with high attendance of students in their *Halaqah*
- * Students in these circles enjoy freedom to debate on knotty issue affecting Islam and Muslims.
- * Many mosques later advanced in their positions to become renowned universities in the world today.
- * These include, Qayrawan and Zaytūna in Tunisia, Al-Azhar in Egypt, Sankore in Timbuktu (Mali) and al-Qurawiyyīn 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.
 - * Example include the Fatimid library in Egypt, *Dār ul-Hikmah* in Cairo and *baytul Hikmah* in Baghdad
 - * Many students were attracted to these universities
- As a student of Islamic Studies compare the academic roles of the mosque in the past with the situation in our mosque today.

4.5 REFERENCES / FURTHER READINGS

- Ali M.M (1986); The Religion of Islam; Delhi, Taj Company
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4.6 Possible Answers to Self-Assessment Exercises (SAEs)

1- Self -Assessment Exercise (SAEs) 1

Explain in detail the relevance of the Mosque to Education in Islam.

Answer:

The Mosque was the beginning of intellectual development; it was not until when the prophet got to Madinah that learning became full-fledged as a result of the availability of a centre for this purpose. This centre is no doubt the Mosque. History has it that the first school connected to the mosque began at Madinah in 653 C.E, in Damascus around 744 C.E and that by 900 C.E almost all the Mosques had elementary schools for both boys and girls.

The first lesson was to learn how to read and write the ninety-nine names of Allah and simple verses of the Holy Qur'an. These were gradually followed with the thorough study of the Qur'an and the introduction of Arithmetic. For those who

wanted to advance in their studies, they got transferred to larger Mosque where instructions were offered at the high level on subjects like Biology, Law, Theology, History, Astronomy, and Economics.

2- Self -Assessment Exercise (SAEs) 2

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

Answer:

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 – Qayrawan and al-Zaytūna 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 names like Ibn Sina, Ibn Rushd and Ibn Bajjah among others were graduates of the mosque of Muslim Spain. In Basra (Iraq) were names like Khalil Ahmad al-Faraidi al-Basarī and Sībawaih, a renowned Arabic Grammarian. Great minds like Ibn Khaldun, Ibn al-Khatib, Al – Bitrūji and others were products of al-Qarawiyyin in Fez (Morocco). From Al-Azhar we have brains like Ibn Haytham. As a scholar, Ibn Khaldun taught in Al-Azhar towards the end of the 14th Century while al-Baghdādī taught in the same mosque at the end of the 12th Century.

It is also noteworthy that libraries were attached to some of these mosques-turned Universities. These include Fatimid Library where materials on Islam numbered about 2 million were deposited; *Dar ul-Hikmah* in Cairo and *Baytul-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.

Unit 5: Other Functions Performed by the Mosque and the Mosque's Sanctity

Unit Structure

5.1 Introduction

5.2 Objectives

5.3 Main Contents

5.3.1 Other Functions Performed By the Mosque

5.3.2 Sanctity of the Mosque

5.4 Summary

5.5 References / Further Readings

5.6 Possible Answers to Self-Assessment Exercises

5.1 INTRODUCTION

Further to our discussions on the functions performed by the mosque in the last unit, this unit shall discuss the remaining aspects of those functions. In addition, the unit shall discuss the sanctity of the mosque as the house of Allah.

5.2 OBJECTIVES

By the end of this unit, you are expected to

- * Acquire further information on the functions of the mosque
- * Get acquainted with the sanctity of the mosque

5.3 Other Functions Performed by the Mosque and the Mosque's Sanctity

5.3.1 Other Functions Performed by the Mosque.

- 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 Holy Prophet (SAW) and all his companions and their successors adjudicated there, as disputes and disagreement among the people were resolved from time to time. In addition, it is a place for the implementation of penal decrees. For example, Sahl bn Sa'd (R.A) was quoted to have said that he witnesses the Messenger of Allah (SAW) carry out the penalty of *Mulā'ana*

or *Li'an* (oath of condemnation or sworn allegation of adultery by either a husband or wife) in the mosque.



Figure 15 (Court mosque)

- ii. The Mosque As An Hospital: The mosque served the purpose of an hospital 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 Aisha (R.A), Sa'd bn Mu'adh (R.A) was injured in the battle of Trench; being hit on the head by a Quraish called Habban bn 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 (Bukhari)

At the peak of Islamic reign in Cordoba, not less than 50 hospitals existed in the mosque apart from mobile dispensaries. There are other mosques used as hospitals in places like Damascus, Egypt, Morocco, Baghdad and other Muslim cites and countries.



Figure 16 Mosque Hospital (This photo shows the picture of the Big gate and Modern architecture of the Gulbarga Medical college and hospital situated in Gulbarga District)

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

SELF ASSESSMENT EXERCISE I

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

5.4 SUMMARY

The multi dimensional roles of the mosque are one once again brought into focus in this unit. These roles notwithstanding the mosque still maintain its sanctity as a house of Allah which must be respected and protected from all forms of idolatry tendencies.

- * 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 are treated
- * Another role of the mosque is its position as a place for consultation and for the exchange of ideas.
- * At the same time, the mosque as a house of Allah must be held sacred and sanctified

5.5 REFERENCES / FURTHER READINGS

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5.6 Possible Answers to Self-Assessment Exercises

1- SELF ASSESSMENT EXERCISE (SAEs) I

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

Answer:

- (a) 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 Holy Prophet (SAW) and all his companions and their successors adjudicated there, as disputes and disagreement among the people were resolved from time to time. In addition, it is a place for the implementation of penal decrees. For example, Sahl bn Sa'd (R.A) was quoted to have said that he witnesses the Messenger of Allah (SAW) carry out the penalty of *Mulā'ana* or *Li'an* (oath of condemnation or sworn allegation of adultery by either a husband or wife) in the mosque.
- (b) The Mosque As An Hospital: The mosque served the purpose of an hospital 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 Aisha (R.A), Sa'd bn Mu'ādh (R.A) was injured in the battle of Trench; being hit on the head by a Quraish called Habban bn 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 (Bukhari)

At the peak of Islamic reign in Cordoba, not less than 50 hospitals existed in the mosque apart from mobile dispensaries. There are other mosques used as hospitals in places like Damascus, Egypt, Morocco, Baghdad and other Muslim cities and countries.

UNIT 6: OFFICIALS OF THE MOSQUE

Unit Structure

- 6.1 Introduction
- 6.2 Objectives
- 6.3 Officials of the Mosque
 - 6.3.1 The Imam: Meaning, History and Functions
 - 6.3.2 The *Mu‘azzin* and Other Officials: Meaning, History and Functions
- 6.4 Summary
- 6.5 References / Further Readings
- 6.6 Possible Answers to Self-Assessment Exercises (SAEs)

6.1 INTRODUCTION

The last two units dealt with the functions and the sanctity of the mosque. To make sure that the mosque continue with its roles there are some who see to its proper administration. In this unit, officials of the mosque and their functions shall be discussed.

6.2 OBJECTIVES

By the end of this unit you should be able to

- * familiarize with the details of the officials of the mosque
- * Their functions

6.3 Officials of the Mosque

6.3.1 The Imam: Meaning, History and Functions

The one who leads a group, an institution or a community is called an Imam in Islam. The recognition of the central role of an Imam made the Prophet to enjoin the Muslims as a community to always appoint an Imam. An Imam so appointed may be situational or substantive depending on the context, circumstances or the environment. By situational Imam 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 Imam ends immediately after that programme. The substantive Imam 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 Imam 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 Imam at the early period of Islam automatically assume the two posts. The Holy Prophet was both the spiritual and temporal head during his lifetime. The same thing applied to his caliphs and their successors.

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

With the separation of these posts, the Imam who now assume the spiritual role 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 Salats



Figure 17 (Imams)

Self Assessment Exercise I

Trance the history of Imamship in Islam both as a spiritual and as a temporal leader

6.3.2 The *Muazzin* and Other Officials: Meaning, History and Functions

The word, ‘*Muazzin*’ is derived from ‘*Azān*’ meaning ‘to call’. In other words, the one who calls people to salat is called a *Muazzin*. Some traditions had it that the office of the *Muazzin* was instituted in 622 C.E. while another quoted the second year of Hijra (623 C.E) after the isra’ of the prophet heavenward. The first *Muazzin* in Islam was Bilāl; an African Negro from Abyssinia. The idea of *azān* came as a result of the dream by one Abdullah bn – Zaid which was corroborated by Umar; also in dream. At the earlier stage of Islam, the functions of the *Muazzin* fell into three stages: (i) to assemble the community; (ii) to summon the imam and (iii) to proclaim the beginning of the *salat*. The introduction of the minaret enhanced the calling for prayer from a raised position.

Historical accounts show that caliph Uthman was the first to give payment to Muazzins and that in later period they (the Muazzins) received on regular basis their share in the endowments of the mosque 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 Abbasid period. His duty primarily is to deliver the *Khutbah* on Friday. This post is usually given to a learned man in religious matter and most often the post of *Khatīb* and Imam are invested in one person.

Other posts include those of the *Qāri’* (i.e. the Qur’an reciter), the official in charge of the treasure – chest (*bayt al-Māl*) and the *Nazīr* – the supervisor of the mosque structures.



Figure18 (Adhan by Muazzin of Masjid Nabawi in Orland-Florida)



Figure 19B (Quran Reciter)

SELF ASSESSMENT EXERCISE II

Examine the importance of the post of *Muazzin* to the Mosque

6.4 SUMMARY

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 show that the divine directives are also involved in the administration.

- * The one who leads a group, a society, an institution or a community is called an Imam in Islam
- * An Imam's position may be situational or substantive
- * Situational Imam refers to an Imam appointed on temporary basis for the purpose of leading a group or society on a specific mission and who's Imamship shall terminate at the end of such mission.
- * Substantive Imam is the one appointed on permanent basis like the Imam of a mosque whose work is continuous.
- * The post of an Imam was both spiritual and political during the early days of Islam.
- * However during the Abbasid era, this position changed as the political headship fell on the caliph while a paid Imam was employed.

- * The Imam so appointed into a mosque must satisfy all the requirements for the post especially the possession of knowledge.
- * As spiritual head of this mosque the Imam takes charge of the divine service in the mosque and maintains order among the members.
- * *Muazzin* is another important post attached to the mosque in Islam
- * The office became instituted around 622 / 623 C.E.
- * The roles of the *Muazzin* during the early period of Islam was to assemble the community or summon the Imam and call for prayers.
- * The first *Muazzin* in Islam is Bilāl.

6.5 REFERENCES / FURTHER READINGS

Gibb H.A.R and Kramers J.H (1981): **Shorter Encyclopedia of Islam**; Karachi, South Asian Publishers

Yusuf, T. & AbdurRahim, L. (2004); The Mosque; Basic and Management, Lagos Salsabil Associates.

6.6 Possible Answers to Self-Assessment Exercises (SAEs)

1- Self Assessment Exercise (SAEs) I

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

Answer:

The central position of the mosque made the post of the Imam 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 Imam at the early period of Islam automatically assume the two posts (situational and substantive). The Holy Prophet was both the spiritual and temporal head during his lifetime. The same thing applied to his caliphs and their successors.

However, the post of an Imam as a spiritual and political head was altered during the Abbasid era. This was when the caliph appointed the Imam Jami to conduct the prayer in his stead during the Friday divine service. It was narrated that the

Imams appointed during the period were paid out of the *bait al-māl*; the treasure-chest of the community.

With the separation of these posts, the Imam who now assume the spiritual role 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 Salats

2- SELF ASSESSMENT EXERCISE (SAEs) 2

Examine the importance of the post of *Muazzin* to the Mosque

Answer:

The word, ‘*Muazzin*’ is derived from ‘*Azān*’ meaning ‘to call’. In other words, the one who calls people to salat is called a *Muazzin*. Some traditions had it that the office of the *Muazzin* was instituted in 622 C.E. while another quoted the second year of Hijra (623 C.E) after the isra’ of the prophet heavenward. The first *Muazzin* in Islam was Bilāl; an African Negro from Abyssinia. The idea of *azān* came as a result of the dream by one Abdullah bn – Zaid which was corroborated by Umar; also in dream. At the earlier stage of Islam, the functions of the *Muazzin* fell into three stages: (i) to assemble the community; (ii) to summon the imam and (iii) to proclaim the beginning of the *salat*. The introduction of the minaret enhanced the calling for prayer from a raised position.

Historical accounts show that caliph Uthman was the first to give payment to Muazzins and that in later period they (the Muazzins) received on regular basis their share in the endowments of the mosque established.

Unit 7 Finance and Maintenance of the Mosque

Unit Structure

7.1 Introduction

7.2 Objectives

7.3 Finance and Maintenance of the Mosque

7.3.1 Source of Funds for the Maintenance of the Mosque

7.3.2 Maintenance of the Mosque

7.4 Summary

7.5 References / Further Readings

7.6 Possible Answers to Self-Assessment Exercises

7.1 INTRODUCTION

To carry on with the divine responsibility of the mosque, the need for funds for running the mosque and for the maintenance of the mosque is of paramount importance. This unit is to give an account of how the mosque is generating fund to maintain itself.

7.2 OBJECTIVES

By the end of this unit it is hoped that you would have understood

- * The ways by which the mosque generates fund for its maintenance.
- * How the funds are been expended

7.3 Finance and Maintenance of the Mosque

7.3.1 Source 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 Tulun was said to have constituted a large number of house as an endowment for his mosque and hospital. This endowment covered those for

the salaries of Mosque officials, for teachers' quarters, for the support of visitors, for foods etc.

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 raise funds to maintain it. Launching programme, Appeal Funds and other collections from occasions are other means of generating money for the maintenance of the mosque.

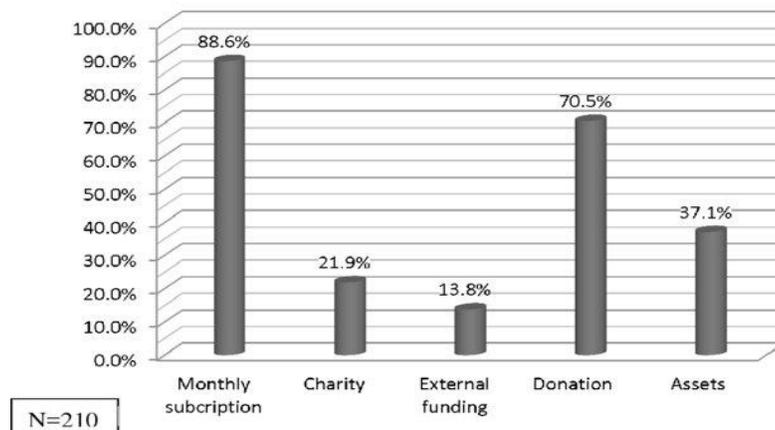


Figure20 (5 Sources of income in the mosque Source: Survey | Download Scientific Diagram)

SELF ASSESSMENT EXERCISE (SAEs) I

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

7.3.2 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; lighting of the mosque; maintenance of water closet and lavatory as well as the burning of incense among others.

7.4 SUMMARY

We have seen how the mosques are being funded in Islam and the use to which such money 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 guides its maintenance.

- * *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 assume the sole financier role of the mosque
- * Some mosques are fully under the direct patronage of the Government
- * 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
- * He, in company of other 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.

7.5 REFERENCE / FURTHER READINGS

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- Yusuf, T. & AbdurRahim, L. (2004); The Mosque; Basics and Management, Lagos Salsabil Associates.

7.6 Possible Answers to Self-Assessment Exercises

1- SELF ASSESSMENT EXERCISE (SAEs) I

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

Answer:

One of such ways which Islam duly recognized is *Waqf*, an endowment of property for the maintenance of the mosque. As an example, ibn Tulun was said to have constituted a large number of house as an endowment for his mosque and hospital.

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 word, special donations and periodic contributions are the means by which many mosques raise funds to maintain it. Launching programme, Appeal Funds and other collections from occasions are other means of generating money for the maintenance of the mosque.

MODULE 3: DOS AND DON'T IN THE MOSQUE

Unit 1 = Benefits of Interacting in 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

UNIT 1: BENEFITS OF INTERACTING WITH THE MOSQUE AND ITS ETIQUETTES

Unit Structure

- 1.1 Introduction
- 1.2 Objectives
- 1.3 **Mosque and its Etiquettes**
 - 1 .3.1 Benefits of Interacting with the Mosque
 - 1 .3.2 Etiquettes Associated with the Mosque
- 1.4 Summary
- 1.5 References / Further Readings
- 1.6 **Possible Answers to Self-Assessment Exercises**

1.1 INTRODUCTION

Why do Muslims need to frequent the mosque either for prayer, lectures, *fikr* (meditation or reflection) or *Tilawat al-Qur'an* (recitation of Qur'an)? 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.

1.2 OBJECTIVES

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

- * identify the benefit of interacting with the mosque
- * get acquainted with the sanctity of the mosque
- * highlight the etiquettes of going to mosque
- * discuss all the acts that are prohibited in the mosque

1.3 MAIN CONTENTS

1.3.1 Benefits of Interacting With the Mosque

Associating oneself frequently with the house of Allah has many benefits. These are explained below;

- 1 Going frequently to the mosque shows a proof of piety and righteousness as the Hadith of the Holy Prophet as narrated by Abu Hurairah (R.A) 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 Tirmidhi).

- 2 Mosque as a place of comfort means that whoever goes there to pray or engages in any act of worship shall get Allah's tranquility and peace of mind. Q9:26 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 Abu Hurairah (R.A) 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 came and returns. (Bukhari, Muslim & Ahmad).

4 The Prophet also tells the believers that the sins of the mosque goers shall be forgiven as contained in the narration of Abu Hurairah (R.A) 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 is due to someone who builds a house for Allah whom he said shall be rewarded with a house in paradise. According to Uthman bn Affan; the Prophet said:

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

6 Above all, the exceptional reward to be given in return for a visit to three honoured sites in Islam viz: Baytul Haram, Baytu `l-Maqdis and al-Masjid an-Nabawiy were mentioned by the Prophet in one of his traditions thus:

*"Prayer in Masjid al-Haram is like 100,000 prayers elsewhere.
And prayers in my mosque (Masjid an-Nabawiy) is like 1000
prayers elsewhere. And a prayer in Bayt al-Maqdis (Jerusalem
Mosque) is like 500 prayers elsewhere (Baihaqi)."*

SELF ASSESSMENT EXERCISE

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

1.3.2 Sanctity of the Mosque

A mosque building is not just any other building. It is a building especially 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 Ka‘bah by the prophet during the conquest of Makkah in 630 C.E. The Holy Qur’an made reference to this as follows;

...The idolaters are indeed unclean, so let them not come near the Holy mosque (Q9:28)

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

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

1.3.3 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 Holy Prophet (SAW) says

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

2 Another etiquette is that we must enter the Mosque with our right leg and give supplications which according to the Holy Prophet (SAW) were narrated as follows:

‘When anyone of you enters the mosque, he would say “Allahuma aftahlī abwāba rahmatik” which means “Oh My Lord! Open for me the door of your mercy”, and when he goes out he should say ‘Allahuma 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 rakahs as a form of salutation to the Mosque before he sits down. That is if the obligatory prayer has not commenced. But if it has commenced, he should join the Imam in the obligatory prayers instead.

4 Placing a barrier (*Sutrah*) in front when praying is also etiquette to observe in the mosque to dissuade the man who wants to cross the praying path from doing so. According to Abu Juhaim (R.A) the Prophet 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 (Mutafiq Alaihi)

5 One should also desist from disturbing worshipers already on row as the Holy 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)

6 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 Nu’man bn Bashir (R.A);

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

7 Coming to the Mosque in clean dresses and body is one of the etiquettes sanctioned by the Holy Prophet. 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’an (Muslim)



Figure 21 (observing two rakahs as a form of salutation to the Mosque)

SELF-ASSESSMENT EXERCISE II

Explain fully the etiquettes associated with the Mosque in Islam.

1.4 SUMMARY

Mosque is an abode of Allah and therefore, seeking the pleasure of Allah in it is most rewarding. But to go therein requires some forms of etiquette which are all discussed in this unit. The purpose of this etiquette is to keep us clean both in our body and our soul so as to be in Holy Communion with Allah who is clean and likes cleanliness.

- * Frequent visit to the mosque makes one pious and righteous
- * Constant attendance enhance tranquility of mind
- * promise of bountiful reward awaits one that remains constant in the mosque
- * and, his sins shall also be forgiven

- * Building the mosque for the sake of Allah also has its reward of a beautiful mansion for whoever does so in paradise.
- * Special reward is also promised anyone who endeavours to visit the holy mosque in Makkah, Masjid an-Nabawi in Madinah and the Noble sanctuary in Jerusalem
- * To visit the mosque always you are required to observe the following
- * Coming to the mosque in dignifying manner
- * Entering the mosque on the right leg with some relevant supplications
- * Observation of salutation *salat*
- * Placing a barrier (*Sutrah*) in front when praying in the mosque
- * Desisting from disturbing another worshipper who is already on row
- * Straightening of the row and standing shoulder-to-shoulder and toe-to-toe when praying
- * Coming to the mosque in clean body and dresses as well as partaking in the cleaning of the mosque environment.

1.5 REFERENCES / FURTHER READING

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1.6 Possible Answers to Self-Assessment Exercises (SAEs)

1- SELF-ASSESSMENT EXERCISE (SAEs) I

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

Answer:

1- 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.

2- 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.

2- SELF-ASSESSMENT EXERCISE (SAEs) II

Explain fully the etiquettes associated with the Mosque in Islam.

Answer:

- 1 Islam enjoins coming to the Mosque in a tranquil and dignifying manner.
- 2 Another etiquette is that we must enter the Mosque with our right leg and give supplications.
- 3 Whenever a Muslim enters the mosque he should observe two rakahs as a form of salutation to the Mosque before he sits down.
- 4 Placing a barrier (*Sutrah*) in front when praying is also etiquette to observe in the mosque to dissuade the man who wants to cross the praying path from doing so.
- 5 One should also desist from disturbing worshipers already on row.
- 6 Another major etiquette of the Mosque is the straightening of the rows as a single line, shoulder-to-shoulder and toe-to-toe..
- 7 Coming to the Mosque in clean dresses and body is one of the etiquettes sanctioned by the Holy Prophet. Similarly we must always partake in the physical and environmental maintenance of the Mosque through periodic sanitation.

UNIT 2: THE POSITION OF WOMEN IN THE MOSQUE

Unit Structure

- 2.1 Introduction
- 2.2 Objectives
- 2.3 The Position of Women in the Mosque
 - 2.3.1 Mosque Prohibitions
 - 2.3.2 Muslim Women & the Question of Admittance into the Mosque
- 2.4 Summary
- 2.5 References / Further Readings
- 2.6 Possible Answers to Self-Assessment Exercises (SAEs)

2.1 INTRODUCTION

This unit will focus on the forbidden things in the mosque and will look at the question of whether Muslim women should be allowed to pray in the mosque.

2.2 OBJECTIVES

By the end of this unit, you would have

- * Learnt about what Islam prohibits in the mosque
- * Been familiar with the position of Islam on the women's attendance at the mosque

2.3 The Position of Women in the Mosque

2.3.1 Mosque Prohibitions

Some actions and behaviours are prohibited in the mosque as a result of its sanctity and sacredness. One of these is fighting, shouting and rancour. Almighty Allah made special reference to Ka'bah in this regard in Q2:197 where He said:

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



Figure22 (Two-fighting)

This verse automatically applies to all other mosques throughout the world. 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 Abdullahi bn Abbas (R.A) to have said: *I was not ordered to decorate the mosque (Abu Daud).*



Figure23 (Decorated Hall)

Similarly, Islam has made it a vehemently disliked idea to buy and sell in the mosque as a Hadith reported by Abu Hurairah (R.A) quoted the Holy Prophet Muhammad 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 – Tirmidhi and an – Nazai)



Figure 24 (Buying And selling in the Mall)

Furthermore, the Holy Prophet of Allah frowned at the idea of crossing of one’s fingers together in the mosque. Abu Sa’id al-Khudri (R.A) 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 to 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 Hadith reported by Anas bn Mālik (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 (Bukhari & Muslim).

Making the mosque a graveyard is also prohibited Islam. This is contained in the hadith reported by Aishah (R.A) and Abdullahi bn Abass (R.A) that at the last moments of the messenger of Allah (SAW) he said:

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

Finally, the Holy prophet made spitting in the mosque an undesirable act as reported by Anas bn Malik (RA) thus.

Spitting in the mosque is a sin and its indemnity is to bury it’ (at Trimidhi & An Nasai) All these are vices that are condemned by Islam concerning the mosque

SELF ASSESSMENT EXERCISE (SAEs) I

Examine the various types of Mosque prohibitions as entrenched in either the Holy Qur’an or the Apostolic Tradition.

2.3.2 Attendance of Muslim Women in the Mosque

One issue that has always generated debate among the Muslims is on whether the Muslim women should be allowed to enter the mosque for whatever reason. To some who did not support the idea of women's entrance into the mosque, their periodic menstruation has always been the reason. Yet some might have found an excuse in the hadith 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 in to the mosque. They based their argument on the following two major points. The first ones are:

- i. That the mosque is the most important institution in Islam
- ii. That it is the place of prayer which is a feature that distinguishes a Muslim from a non-Muslim.
- iii. That it is the nerve of the Muslim community where matters like religious instructions, settlement of disputes among several other functions are executed.
- iv. That for the reasons above, the constant gathering for daily prayers 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.

The second line of argument is based also on the following analysis;

- i. That Islam is a universal religion.
- ii. That the calls in the Holy Qur'an on Mankind is directed to human being generally like '*O ye people*'
- iii. That no distinction whatever is made between both sexes.

This group quotes the verse of the Holy Qur'an 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 (Q4: 124)*

They further argue that both males and females are equal partners on their own merit in their respective fields. They stated that where there is any distinction it is natural and not an imposed one like for example, the rule relieving a woman of the burden of certain religious duties like menstruation. The group now asserted 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 prayers with men citing the life time of the prophet as a case study. According to a tradition, the prophet 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 Abdullah bn Umar however, the prophet said;

*'Do not prevent your women from (going to)
the mosque, though their houses are best for
them (Abu Daud.*

The rule for women's attendance in the mosque is however that free mixing between males and females is not encouraged. This perhaps was the reason why one of the doors of the Holy Prophet's mosque was left for ladies to go in and out of the mosque on the instruction of the Prophet himself.

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 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 rearers of children and that by this they suffer much physical distress. They are the ones who nurse the sick and elderly and cook for the entire family. It is for these reasons that they are not compelled to attend the mosque. The Holy Qur'an attests to this in Q2:185 and 186 thus:

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



Figure25 (women in the Mosque)

SELF ASSESSMENT EXERCISE II

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

2.4 SUMMARY

A critical look at this unit shows that the mosque has its own prohibitions which observance will retain the sanctity of the mosque. However, these prohibitions from the references quoted did not include the attendance of the Muslim women in the mosque. It is that Muslim women are not hinder from going to the mosque.

There are certain actions and behaviours that are prohibited in the mosque, namely

- * 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
- * Eating of garlic, onions and other foods with displeasing odour
- * Making the mosque a grave yard
- * Spiting in the mosque

Questions always arise as to whether Muslim women should be allowed in the mosque. The conclusion in this unit is that:

- * The mosque is important to the Muslims males and females.
- * The importance lies in its position as the nerve centre of Muslim community where religious, social, political, and educational issues are discussed and practiced.
- * Attendance in the mosque is an individual obligation upon every Muslim male and female
- * Islam makes no distinct between male and female
- * The only distinction is natural and not imposed on women
- * Historical account suggests that female companions of the Prophet always attend the mosque during the prophet's lifetime
- * Attendance of the women in the mosque is a matter of convenience as a result of their burden as mothers, teachers and nurses.

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Salsabil Associates.

2.6 Possible Answers to Self-Assessment Exercises (SAEs)

1- SELF ASSESSMENT EXERCISE (SAEs) I

Examine the various types of Mosque prohibitions as entrenched in either the Holy Qur'an or the Apostolic Tradition.

Answer:

Some actions and behaviours are prohibited in the mosque as a result of its sanctity and sacredness. One of these is fighting, shouting and rancour.

Another thing that is prohibited is to decorate the mosque excessively.

Similarly, Islam has made it a vehemently disliked idea to buy and sell in the mosque.

Furthermore, the Holy Prophet of Allah frowned at the idea of crossing of one's fingers together in the mosque.

In addition, the Prophet forbids eating of garlic, onions and other foods with displeasing odour. Making the mosque a graveyard is also prohibited Islam.

Finally, the Holy prophet made spitting in the mosque an undesirable act.

2- SELF ASSESSMENT EXERCISE II

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

Answer:

There are some however who believe that the women should be allowed in to the mosque. They based their argument on the following two major points. The first ones are:

- i. That the mosque is the most important institution in Islam
- ii. That it is the place of prayer which is a feature that distinguishes a Muslim from a non-Muslim.
- iii. That it is the nerve of the Muslim community where matters like religious instructions, settlement of disputes among several other functions are executed.
- iv. That for the reasons above, the constant gathering for daily prayers 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.

The second line of argument is based also on the following analysis;

- i. That Islam is a universal religion.
- ii. That the calls in the Holy Qur'an on Mankind is directed to human being generally like '*O ye people*'
- iii. That no distinction whatever is made between both sexes.

UNIT 3: MOSQUE IN NIGERIA: AN OVERVIEW HISTORY AND DEVELOPMENT

Unit Structure

3.1 Introduction

3.2 Objectives

3.3 An Overview History and Development of Mosque in Nigeria

3.3.1 History of the Mosque in Nigeria

3.3.2 Mosque Administration and Maintenance in Nigeria: an overview

3.4 Summary

3.5 References/Further Readings

3.6 Possible Answers to Self-Assessment Exercises (SAES)

3.1 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.

3.2 OBJECTIVES

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

- Know about the history of the mosque in Islam
- 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.

3.3 An Overview History and Development of Mosque in Nigeria

3.3.1 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 reason for this is 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 *salat*. To the extent that a Muslim can perform his *salat* 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 existing 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 Imam of this Mosque. During his own period too, Idris ibn Ali (1570 – 1602) popularly known as Idris Aloomaa 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 Uthman ibn Fudi 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 sharī‘a. 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 system 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.



Figure26 (Exclusive: Inside the 600-year-old Iwo Central Mosque)

Self-Assessment Exercise (SAEs) I

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

3.3.2 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 Imam and the *Muadhdhin*. This is particularly true of the mosques in Northern Nigeria where the administrative set up is down played. In the South West Southern 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. **Imam:** His functions as the chief officer of the mosque are as dictated by the Sharia. This does not require further clarification.
2. **Nā'ibul Imam:** He is the deputy Imam who assists the Imam during the Imams absence or sickness. When the Imam dies he (Naibul) takes over the position of the Imam.
3. **Eketa Adini:** He is the assistant to the Imam and the *Nā'ibul* Imam.
4. **Alfa Taosiri: (Mufassir)** gives sermons on important Islamic occasions. During the month of Ramadan, he gives the *Tafsir*-commentary of the Holy Qur'an. He also translates the *khutbah* into Yoruba Language in a place where the Imam 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 Arowāsi. He recites the Qur'an in an Islamic gathering where the alfa Taosiri gives his religious admonitions and explain the *Tafsīr* of the Qur'an. He reads the verses in a sing-song fashion which the alfa Taosiri later explain.
6. **Arowāsi:** He works as a megaphonist of the Alfa Taosiri.
7. **Olori Omo Kewu's** functions is to assist the Imam 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 have 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 mosque 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 *salat* open to both male and female in the Southern-Western Nigeria.



Figure27 (Mosque Management Committee)

Self Assessment Exercise II

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

3.4 SUMMARY

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 Jihad of Uthman Ibn Fūdi played some significant roles in the spread of Islam and the proliferation of mosques. The advent of colonial rule was to change the Islamic cultural way of life and these results in the gradual decline in the functions of the mosque. The unit also discussed on the peculiar administrative structure of the mosque especially in the South West.

- Knowing the actual date of the establishment of the mosque in Nigeria is difficult if not impossible.
- This is because of the nature of this vital institution in Islam as described by some prophetic traditions.
- However, there are a few mosques whose records are available for some reasons.
- The Jihad of Uthman Ibn Fūdi in 1804 further helped in the spread of Islam and the proliferation of mosques.
- During this period, the roles of the mosque became more significant and Islam reached its peak.
- This continued till the British occupation of Nigeria and the introduction of colonial rule.
- This means a total change in the Islamic way of life of Nigerian Muslims.
- The introduction of the Western way of life also attracts Nigerians including the Muslims.

- This development did not only affect the functions of the mosque it also drew some Muslims away from it.
- Mosque administration in Nigeria varies.
- In the Northern part of the country, the Imam and to some extent the *Muadhdhin* 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 Imams and some of the officials whose functions are purely spiritual.
- These officials generally include: the deputy Imam, Eketa Adinni, (3rd in command to the Imam) Alfa Taosiri (*Mufassir*), Arowāsi and Ajanasi.
- 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.

3.5 REFERENCES FURTHER READINGS

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3.6 Possible Answers to Self-Assessment Exercises (SAEs)

1- Self Assessment Exercise I

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

Discuss

Answer:

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 center 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 system 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.

2- Self Assessment Exercise II

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

Answer:

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. **Imam:** His functions as the chief officer of the mosque are as dictated by the Sharia. This does not require further clarification.
2. **Nā'ibul Imam:** He is the deputy Imam who assists the Imam during the Imams absence or sickness. When the Imam dies he (Naibul) takes over the position of the Imam.
3. **Eketa Adini:** He is the assistant to the Imam and the *Nā'ibul* Imam.
4. **Alfa Taosiri: (*Mufassir*)** gives sermons on important Islamic occasions. During the month of Ramadan, he gives the *Tafsir*-commentary of the Holy Qur'an. He also translates the *khutbah* into Yoruba Language in a place where the Imam 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 Arowāsi. He recites the Qur'an in an Islamic gathering where the alfa Taosiri gives his religions admonitions and explain the *Tafsīr* of the Qur'an. He reads the verses in a sing-song fashion which the alfa Taosiri later explain.
6. **Arowāsi:** He works as a megaphonist of the Alfa Taosiri.
7. **Olori Omo Kewu's** functions is to assist the Imam in informing the *Ulamā'* to get ready for any function.

UNIT 4: PROBLEMS FACING THE MOSQUE TODAY

Unit Structure

4.1 Introduction

4.2 Objectives

4.3 Problems Facing the Mosque Today

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

4.3.2 Problems Facing the Mosque from Within

4.4 Summary

4.5 References/Further Readings

4.6 Possible Answers to Self-Assessment Exercises (SAEs)

4.1 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 focus of study in this unit.

4.2 Objectives

At the end of this unit, you would be able to

- Identify the impact of the West on the problems facing the mosque
- Highlight the incessant internal conflicts involving members of the mosque

4.3 MAIN CONTENTS

4.3.1 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 people's 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 salats 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 splendour and glory. Islamic scholars' ideas were gradually confined to matters pertaining to Islamic worship alone. In many of these countries, the Imams 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 will start to face a gradual decline.

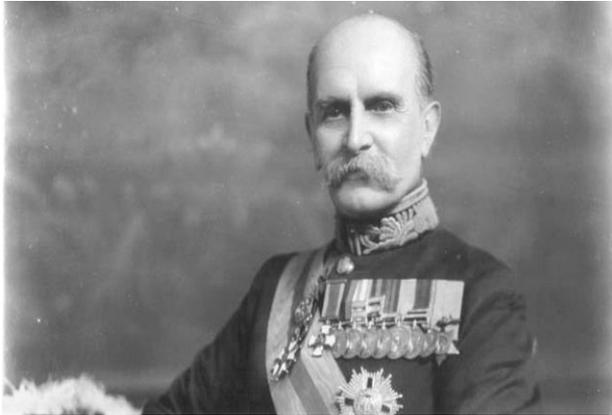


Figure 28 (Lord Lugard)

SELF-ASSESSMENT EXERCISE 1

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

4.3.2 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:

Conflicts and Intrigues

Due to lack of able leadership, most mosques are always involved in crisis. 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 Imam, the *Shūra* 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 battleground 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 ranks and files 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 one's 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, 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 rancour and intrigues among members of this 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 it. This is a common occurrence in such mosques where there were no pragmatic step taken for the endowment of the mosque and sometimes 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 Imam are not given any salary and this makes them rely only on *Sadaqat* which may not be regular. In order to make both ends meet, the officials are forced to seek financial succour 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 Imam on regular basis.

iv) Financial Mismanagement: Another unfortunate effect of general maladministration of the mosque is financial mismanagement. The incomes generated are sometimes 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 files 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 not more be contained.

vii) Insincerity of Purpose: Many mosques have been established 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 II

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

4.4 Summary

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; rancour; inadequate knowledge of the mosque officials and lack of funds are some of the problems facing the mosque today.

- 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 rally 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.
- With this, religion is seen solely as a spiritual matter that has nothing to do with the political and economic life among others.
- This development stripped the Muslim of their long cherished culture and educational and political legacy.
- Consequently, it 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:

- Inadequate knowledge of many mosque officials to meet contemporary challenges.
- 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 Imams see their work as a part time vocation.
- Financial mismanagement by mosque officials
- Personal Ambition
- Insincerity of purpose by mosque members.

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4.6 Possible Answers to Self-Assessment Exercises (SAEs)

1- SELF-ASSESSMENT EXERCISE (SAEs) 1

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

Answer:

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 salats and *jum'at* service on Fridays.

2- Self-Assessment Exercise II

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

Answer:

i) Ideological Differences: One of the causes of frictions and disagreement within the ranks and files of the mosque is the divergence in the views about certain principles in Islam.

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, its civilization is seen to be very low.

iii) Inadequate Fund: Many Mosques today suffer from inadequate fund to run it. This is a common occurrence in such mosques where there were no pragmatic step taken for the endowment of the mosque and sometimes for lack of commitment on the part of its financiers.

iv) Financial Mismanagement: Another unfortunate effect of general maladministration of the mosque is financial mismanagement. The incomes generated are sometimes 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.

v) Personal Ambition of Mosque Members: Politicization of the mosque has aroused interest amongst the rank and files 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.

vi) Insincerity of Purpose: Many mosques have been established 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.

UNIT 5: REPOSITIONING THE MOSQUE FOR CONTEMPORARY AND FUTURE CHALLENGES.

Unit Structure

5.1 Introduction

5.2 Objectives

5.3 **Repositioning the Mosque for Contemporary and Future Challenges.**

5.3.1 Challenges in Religious and Basic Educational Matters

5.3.2 Challenges in Social and Political Matters

5.3.3 Funding and Maintenance of the Mosque as well as Economic Empowerment of the Members.

5.3.4 Challenges on Media and Propaganda Activities

5.3.5 Mosque and Information / Communication Technology

5.4 Summary

5.5 References / Further Readings.

5.6 Possible Answers to Self-Assessment

5.1 INTRODUCTION

Islamic 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 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.

5.2 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.

5.3 Repositioning the Mosque for Contemporary and Future Challenges.

5.3.1 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 Jubril which culminated in the revelation contained in Qur'an chapter 96 verses 1-5, many verses of the Qur'an attach much importance to knowledge. The roles of the Imams 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 Imam 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 Imam must be well equipped to be able to disseminate Islamic spiritual and moral teaching to the mosque members. The mosque should see the function of an Imam as a full time one and therefore, must ensure that it becomes fully institutionalized. The Imams should be provided 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 Imam should also be placed on good salary to enable him discharge his duties effectively as well as provide a conducive atmosphere for him to operate. Mosque particularly the Ratibi type should endeavour to organize career and marital counseling for their youth members periodically. There should also be leadership training program for them as well.

Finally, mosque must endeavour to establish Arabic and Islamic Schools for the benefit of those who want to learn more about Islam.



Figuer 29 (Imam of this Modern Era)

Self Assessment Exercise 1

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

5.3.2 Challenges in Social And Political Matters.

Election / appointment of people into the post of an imam should conform with the basic criteria of knowledge of Quran, hadith and age in that order as stipulated by the *sharī'a*. While the position of the Imam 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:

- Imam
- *Nāibul Imam*
- *Mufassr*
- *Muadhdhin*
- General Secretary
- Assistance General Secretary
- Financial Secretary
- Treasurer
- Public Relations Officer
- Assets Maintenance Officer
- Welfare Officer

Having discussed the role of the Imam, *Nāibul Imam*, *Mufassir* and *Muadhdhin* in the previous unit there is a need to include all the other posts mentioned about to enhance effective management of the mosque. General Secretary is to oversee 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 the members.

Self Assessment Exercises II

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

5.3.3 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 the upkeep of the mosque. 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. The need for it 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 III

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

5.3.4 Media And Propaganda Activities

Another area where Islam is lacking 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 member

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 the current issues affecting society where such mosque exists.

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.



Figure 30 (Social and Electronic Media)

Self Assessment Exercise IV

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

5.3.5. 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'an in various translations and several Hadith 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 to even non-Muslims. It will also help young Muslim

members in engaging themselves on more profitable ventures than allow themselves exposed to the vices inherent in the Internet.

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

Self Assessment Exercise V

How can information Technology enhance effective *Da'wah* in our mosque?

5.4 Summary

There is every need for the mosque to meet the contemporary and future challenges facing Islam today. Ranging 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 Muslim. It would also change its status from what it is today where mosque has become mere centre without a community.

The contemporary society needs demand some responsibilities from the mosque.

As a religion centre; it must enhance the spiritual and moral up-liftment 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 Imam as the head of the mosque must be well equipped in learning to meet these challenges.
- As a special focus, the Imam 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 mosque.

- 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 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.

5.5 References / Further Reading

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5.6 Possible Answers to Self-Assessment Exercises (SAEs)

1- Self Assessment Exercise 1

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

Answer:

Taking cognizance of the situation of our society, an Imam 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 Imam must be well equipped to be able to disseminate Islamic spiritual and moral teaching to the mosque members. The mosque should see the function of an Imam as a full time one and therefore, must ensure that it becomes fully institutionalized. The Imams should be provided 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 Imam should also be placed on good salary to enable him discharge his duties effectively as well as provide a conducive atmosphere for him to operate. Mosque particularly the Ratibi type should endeavour to organize career and marital counseling for their youth members periodically. There should also be leadership training program for them as well.

Finally, mosque must endeavour to establish Arabic and Islamic Schools for the benefit of those who want to learn more about Islam.

2- Self Assessment Exercises II

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

Answer:

Having discussed the role of the Imam, *Nāibul Imam*, *Mufassir* and *Muadhdhin* in the previous unit there is a need to include all the other posts mentioned about to enhance effective management of the mosque. General Secretary is to oversee 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 the members.

3- SELF ASSESSMENT EXERCISE III

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

Answer:

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. The need for it requires the services of effective Maintenance Officers.

4- Self Assessment Exercise IV

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

Answer:

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 the current issues affecting society where such mosque exists.

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

5- Self Assessment Exercise V

How can information Technology enhance effective *Da'wah* in our mosque?

Answer:

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'an in various translations and several Hadith collections. Moreover, so many sites are available for important information on Islam.

Unit 6 Western Impact on the Situation of the Mosques Today

Unit Structure

6.1 Introduction

6.2 Objectives

6.3 Western Impact on the Situation of the Mosques Today

6.3.1 Colonialism and Its Effects on the Status of the Mosque

6.3.2 Special Focus on Nigerian Mosque

6.4 Summary

6.5 References / Further Readings

6.6 Possible Answers to Self-Assessment Exercises (SAEs)

6.1 INTRODUCTION

This unit is going to discuss the changes that have occurred over the years throughout the world and the effects on the status of the mosque as the focal centre of the Muslim community. Special focus shall be made in Nigeria Muslims experience of the colonial rule and the effect on the mosque as its important multi-purpose centre.

6.2 OBJECTIVES

By the end of this unit, it is hoped that you must have

- * Learnt about the Nigeria Muslims experience of colonialism especially as it affects the mosque.

6.3 Western Impact on the Situation of the Mosques Today

6.3.1 Colonialism and Its Effects on the Status of the Mosque in Islam

The wave of colonialism that swept through the world in the last centuries had a great effect on Islam and its institutions. The mosque which is the rallying point of the Muslims is no less affected. The first effect which is quite fundamental and negative is the separation of religion, science and education from one another thus, dividing the faithful believers and scientists in two different groups with each of them suspecting the other. The same thing applied to religion and politics. The implication of these is that Muslims were stripped of their culture and political ideology and at the same time reduced the functions of the mosque to a mere centre for religion and our scholars ideas gradually confined to matters pertaining to soul and worship. All splendor and glory had left the mosque and Muslims went after physical and material pursuits. The mosque, like the churches are used solely for specific prayer session with the only difference that churches function on Sundays and mosque on Fridays and at the fixed schedule of daily prayers. The *Khutbah* (sermon) delivered during Friday services

which usually cover all aspects of human endeavour were gradually reduced to stereotyped phraseology. All these means that Islam as a way of life has become alien to contemporary Muslims and the mosque becoming a mere centre for ritual prayers.



Figure31 (This photograph of Kano Mosque shows the crowd dispersing after Friday prayers in Northern Nigeria, January 1948-August 1960)

SELF ASSESSMENT EXERCISES

Explain the negative impact of colonialism on the functions of the mosque as a focal centre of the Muslims.

6.3.2 Special Focus on Nigeria Mosques

Nigeria came under the colonial rule with the hand over Lagos to the British in 1861 and the eventual amalgamation of the Northern and Southern parts of the Country. Prior to this period, Islam was in its peak with all Islamic institutions fully established. Apart from the establishment of mosque, many Islamic schools were also established either in the mosque or under the shade of trees. The Islamic government established in the Northern parts of the country had Arabic as the official language of the government and also ran the *Shari'a* system.

All the decisions and politics that led to the success of the Islamic administration during that period were taken in the mosque.

The introduction of the formalized Western education by the colonialists has also affects the roles of the mosque as a centre for academic development. The attraction of Western education which provides job for its graduates led to the withdrawal of many Muslims Children from these Arabic/ Islamic schools. This and other destructive policies like the ones highlighted in the last unit have had an untold effect on the proper functioning of the mosque and has also led to the reduction in the number of attendance of worshippers in the mosque.



Figure 32 (Kano Central Mosque Built at Emirs Palace Over 1000 Years Back)

6.4 SUMMARY

The unit under study shows the effect of colonialism on the effective performance of the mosque and concludes that unless a re-orientation of the Nigeria Muslims is done on their responsibilities, current trend of the decline of worshippers in mosque would continue.

- * The glory of the mosque as rally 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
- * With this, religion is seen solely as a spiritual matter that has nothing to do with the political and economic life among others
- * This development stripped the Muslims of their long-cherished culture and educational / political legacy
- * Consequently, it reduces the mosque into a mere ritual centre
- * As a result of these, the contemporary Muslims only learnt about the achievement of the mosque from the history book
- * The case is not different in Nigeria

6.5 REFERENCES / FURTHER READINGS

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6.6 Possible Answers to Self-Assessment Exercises

1- SELF ASSESSMENT EXERCISES

Explain the negative impact of colonialism on the functions of the mosque as a focal center of the Muslims.

Answer:

The first effect which is quite fundamental and negative is the separation of religion and science from each other thus, dividing the faithful believers and

scientists in two different groups with each of them suspecting the other. The same thing applied to religion and politics.

Unit 7: The Mosque and Modern Challenges

Unit Structure

7.1 Introduction

7.2 Objectives

7.3 The Mosque and Modern Challenges

7.3.1 Mosque: Administration and Maintenance

7.3.2 Mosque: Realities and Challenges of the 21st Century

7.4 Summary

7.5 References / Further Readings

7.6 Possible Answers to Self-Assessment Exercises

7.1 INTRODUCTION

Islam is a dynamic religion. It is not static and that is why it is adaptive to every environment, climate or age. Ability to maintain its pristine purity through ages has made it a unique religion of Allah. The dynamism of our society necessitates the need for the mosque as an important institution in Islam to adapt itself to the current realities without compromising the purity of the religion itself. In this unit therefore, our focus shall be on these modern challenges so as to enhance the relevance of the mosque and Islam in this dynamic world.

7.2 OBJECTIVES

By the end of this unit, it is hoped that

- * You will be familiar with the contemporary dimensions of mosque administration
- * You will also be acquainted with the modern challenges posed to the mosque in Islam

7.3 The Mosque and Modern Challenges

7.3.1 Mosque Administration and Maintenance

The situation in our environment today has given rise to the need of assigning certain well defined responsibilities that would enhance the day-to-day administration of the mosque. Therefore, a typical mosque today should have an executive council consisting of the following officers or more.

- a. Imam
- b. *Nāibul Imam*
- c. *Mufassir*
- d. General Secretary
- e. Assistant General Secretary
- f. Financial Secretary
- g. Treasurer
- h. Public Relation Officer
- i. Asset Maintenance Officer
- j. Welfare officer
- k. *Muazzin*
- l. Mosque Financier

While the functions of each of these officers may not be discussed here, two post; that of Imam and the Maintenance officer needs brief analysis.

The Imam, as one who is knowledgeable in all aspects of Islamic jurisprudence should also be well grounded in the secular knowledge of our ever changing world Vis-a-vis Islam. Being current on global happenings and the ability to tackle new issues in relation with Islam would enhance his effective performance.

The issue of maintenance involves works 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 Abdur-Rahim L. (2004), maintenance would be classified into the following:

- i. Preventive maintenance: This involves regular inspection, cleaning, testing and routine checks from time to time
 - ii. Predictive maintenance: This takes place when there is warning signal of imminent breakdown of electrical devices
 - iii Corrective maintenance: This has to do with efforts at rectifying worn – out equipment to a serviceable condition through minor or major repairs
- The need for this required the services of effective Maintenance officers



Figure 33 (Maintenance of the Mosque)

7.3.2 Mosque: Realities and Challenges of the 21st Century

The contemporary reality is that man is living in computer age and Muslims the world over should not live in isolation of this reality. Method of using modern technology will enhance the propagation of *Da'wah*. Today, a lot of primary Islamic materials are available on the Internet for us to access. These include the full text of the Holy Qur'an in various translations and several Hadith collections. Moreover so many sites are available for important information on Islam. There is nothing wrong with the mosques in this part of the world to have web sites like their counterparts in some Islamic countries. This will provide room for group discussions at the international level on various ways of collectively disseminating information on Islam to even non-Muslims. It will also helps us in occupying our

young Muslims members in engaging themselves more on profitable venture than allow them get exposed to the vices inherent in the Internet.

SELF-ASSESSMENT EXERCISE I

How can we use the Internet to spread Islam?

7.4 SUMMARY

It would be seen from this discussion that the need for Islam to move with the contemporary reality cannot be compromised. Constant move with the contemporary world without necessarily compromising the fundamentals of our religion and its institutions will further facilitate our constant knowledge of the things around us and around the world.

- * Contemporary challenge in our environment deserves the designation of certain offices to some people in our mosque
- * These posts would further enhance effective performance on the part of these officers
- * As a special focus, the Imam 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
- * 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 measures
- * The breakthrough in modern Information 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

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7.6 Possible Answers to Self-Assessment Exercises (SAEs)

1- SELF-ASSESSMENT EXERCISE I

How can we use the Internet to spread Islam?

Answer:

Today, a lot of primary Islamic materials are available on the Internet for us to access. These include the full text of the Holy Qur'an in various translations and several Hadith collections. Moreover so many sites are available for important information on Islam. There is nothing wrong with the mosques in this part of the world to have web sites like their counterparts in some Islamic countries. This will provide room for group discussions at the international level on various ways of collectively disseminating information on Islam to even non-Muslims. It will also help us in occupying our young Muslims members in engaging themselves more on profitable venture than allow them get exposed to the vices inherent in the Internet.