



A Hadith Evaluation on the Identity, Design, Location and Space Planning Of Modern Mosques in Malaysia

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ABSTRACT

This paper attempts to re-organize and analyses the Prophetic Hadith in giving an alternative approach for the designs of modern mosques in Malaysia. The research has been done by collecting traditions in the collections of al-Bukhari and Muslim which are then elucidated and formulated as a reference-framework for handling various issues and confusion in the making of designs of modern mosques in Malaysia. This research consists of documentations and analysis of the collections of the Prophetic traditions concerned in illuminating various issues and problems on the designs of mosques in Malaysia and the world. Hopefully, through this research in this paper we can understand the utilization of the Propetic Tradition as one of the main alternative approaches and reference frameworks in bringing out modern mosque designs in Malaysia for the present and the future.

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INTRODUCTION

The Use of Prophetic Hadiths Concerning the Design of Mosques:

In writing this paper the object is to identify values contained in the prophetic hadith which can be used as guidance in making mosque designs. The selections of the traditions are from the collections of al-Bukhari and the Sahih of Muslim; this is by reason of the fact that both collections contain traditions of high degree of authenticity and reliability. The collection of al-Bukhari is the one with the most high degree in authenticity among the six famous books of prophetic traditions. It is also regarded as a major reference work in Islam after the Qur'an; as for the collection of the Sahih of Muslim it is regarded as the second in ranking after that of Sahih of al-Bukhari. The soundness of a tradition is the primary consideration because such traditions are proof-texts and basis in determining a legal ruling, decisions and others. Apart from that, this research discusses the issue of determining the identity and design in visible external form of mosques and the solution thereby in accordance with the traditions which are sound as reference points in establishing the strength of the discussion. The research, in this paper also discusses the choice of locations and the position of mosques so as to be in harmony with the needs of Islamic society by referring to previous social needs in relation to the functions of mosques and its surroundings which may help in social development towards the enhancement of such functions of mosques and maximizing such functions. Due to the limitation of spaces some issues like Specialization on Use of Space and its Planning, The Congregation And Mosque Users, The Issue Of Security And Safety Of The Mosque And Individuals Therein and The Economy And Management will not discussed in this paper.

Identity and Design:

Malaysia has experienced the problem of identity in the design of mosques because there is failure of Muslim thinkers- according to Tajuddin [5] - to translate the suitable approach in contemporary modern era in mosque designs. If we examine the Prophetic Traditions (peace and blessings be upon him) we will find that there are a number of traditions which contain similar meanings covering this issue of identity which can be used as useful guidance in the making of mosque designs. For deciding the image and design of the form of

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mosques in any locality it must be considered that that design and image should symbolize or reflect one cultural identity of the local situation .By reflecting or symbolizing the cultural identity of that society, and then by the same token that will be a landmark for the area. Such a step is seen as necessary to be taken seriously by all concerned in the building of a mosque; and it should be remembered that to be proud about something which does not rightly belong to oneself is a form of 'deceit', as indicated by the following Prophetic Tradition:

عن أسماء رضي الله عنها قالت: جاءت امرأة الى النبي صلى الله عليه وسلم فقالت: إن لي ضرة فهل علي جناح أن اتشبع من مال زوجي بما لم يعطني؟ فقال رسول الله صلى الله عليه وسلم: "المتشبع بما لم يعط كلابس ثوبي زور".

Meaning: *It is narrated on the authority of Asma' rd :A woman went to see the Messenger of Allah saying: I am the wife of a man who has taken a second wife, is it sinful if I pretend to be satisfied with the wealth which is not given to me? The Messenger –peace and blessings be upon him said: 'Whoever feels satisfied with what is not given to him is like the one who puts on two attires of falsehood'.*

In connection with the building of a mosque, the important issue which is also discussed is the high cost of building it, to the extent that sometimes it almost reaches a figure which can be considered as superfluous extravagance [7]. Such excessive spending of wealth can be avoided if the extra elements which are merely ornamental in nature and do not constitute a function in that building is avoided and in its place is taken something which is simple in nature. This is in conformity with the Islamic life style like the one which is practiced by the Messenger of Allah –peace and blessings be upon him- as indicated in the following prophetic traditions:

عن محمد بن زياد قال: سمعت ابا هريرة رضي الله عنه، ورأى رجلا يجر ازاره فجعل يضرب الارض برجله، وهو امير على البحرين، وهو يقول: جاؤ الامير قال رسول الله صلى الله عليه وسلم: "ان الله لا ينظر الى من يجر ازاره بطرا".

Meaning: *It is narrated on the authority of Muhammad bin Ziyad: I have heard Abu Hurairah saying: "When I saw a man, an officer of the government of Bahrain drawing along his long attire on the ground, with the cloth on the dust, I said: the amir has arrived, the amir has arrived, the Messenger of Allah peace and blessings be upon him said: "Truly Allah does not look (with mercy) at a person who trails his attire on the ground by reason of pride".*

عن أنس رضي الله عنه، قال: بينما نحن جلوس مع النبي صلى الله عليه وسلم في المسجد، دخل رجل على جمل، فأناخه في المسجد ثم عقله، ثم قال: أيكم محمد؟ والنبي صلى الله عليه وسلم متكئ بين ظهرانيهم، فقلنا: هذا الرجل الأبيض المتكئ. فقال له الرجل: ابن عبد المطلب؟ فقال له النبي صلى الله عليه وسلم: (قد أجبتك). فقال: إني سأنلك فمشدد عليك في المسألة، فلا تجد علي في نفسك. قال: (سل عما بدا لك). فقال: أسألك بربك ورب من قبلك، الله أرسلك إلى الناس كلهم؟ فقال: (اللهم نعم). قال: أنتشدك بالله، الله أمرك أن تصلي الصلوات الخمس في اليوم والليلة؟ قال: (اللهم نعم). قال أنتشدك بالله، الله أمرك أن تأخذ هذه الصدقة من أغنيائنا فنقتسمها على فقرائنا؟ فقال النبي صلى الله عليه وسلم: (اللهم نعم). فقال الرجل: أمنت بما جئت به، وأنا رسول من ورائي من قومي، وأنا ضمام ابن ثعلبة، أخو بني سعد بن بكر.

Meaning: *It is narrated on the authority of Anad –may Allah be pleased with him: When we were sitting together in the presence of the Prophet-peace and blessings be upon him in the mosque , then a man came riding a camel .He asked the camel to kneel down in compound of the mosque , while tying its foreleg, while asking: " Who among you all is named Muhammad? At that time the Prophet –peace and blessings be upon him was sitting among us (the Companions) while reclining among them. We answered 'The fair man reclining on his side. We replied: The man looked towards the Prophet peace be upon him saying "O the son of 'Abdu'l-Muttalib", The Prophet replied "I am here to reply to your questions". The man asked the Prophet (pbuh) "I would like to ask you a question which is difficult for you to answer, so please do not be angry". The Prophet (pbuh) said "You ask whatever you want to ask". The man said " I would like to ask in the name of your Lord and the Lord of those before you, has Allah sent you unto all mankind?".The Prophet replied 'In the name of Allah, yes".The man further asked, "Has Allah commanded you to perform the five obligatory daily prayers"? The Prophet (pbuh) replied "By Allah that is true". Then the man asked "Has Allah commanded you to fast in the month of Ramadhan?".The Proipheth (pbuh) replied "Yes, by Allah:.". "The man then asked "In the name of Allah, has Allah commanded you to take zakat from the rich to be given to the poor?".The Prophet (pbuh) replied "By Allah, that is true" Then the man said "I believe in all that which has been sent unto you, I have been sent by my tribe as a messenger, my name is Damam ibn Tha'labah, from the tribe of Banu Sa'd bin Bakar".*

From the tradition above, we know that situation of the Messenher of Allah (pbuh) when he was among his Companions in the mosque with no distinctive difference from others as a man, whereas he was sent as a messenger from Allah, in fact the atmosphere manifested equal status of everyone. His mode of behaviour which was simple without special distinctive apparel showing his importance, while he was reclining among his Companions, without having a throne, all of this shows that simplicity is an important value in every aspect of human life; and this is also true in relation to the building of mosques.

In avoiding wasteful spending and the practice of simplicity and moderation in the building of mosques, elements which are purely ornamental in nature without functionality should be avoided. As an example we can see the minaret which is normally found especially in most of the mosques in Malaysia and in the world in general. The function of minarets is supposedly to be a structure as a place in which the muezzin will make the call to prayer. However, during the time of the Messenger of Allah (pbuh) the call to prayer was not made from

minarets, but on the highest roof in the locality, as explained by K.A.Creswell [2]. With the present modern situation there is no necessity for the use of minarets for making the call for prayer because this is substituted by the call being made through the use of the loudspeaker. Therefore the use of minarets in designing mosque architecture is no more suitable as stated by Gazalba [4] However, it is seen as practical for it to be used as landmark for indicating the presence of mosques in a locality as suggested by Tajuddin [5]. The origin about the azan is for making the call reach the people so that the daily obligatory prayers are being performed when the time comes. The origin of the azan is as stated by the following Prophetic tradition:

عن ابن عمر رضي الله عنهما كان يقول: كان المسلمون حين قدموا المدينة، يجتمعون فيتخونون الصلاة، ليس ينادي لها، فتكلموا يوماً في ذلك، فقال بعضهم: اتخذوا ناقوساً مثل ناقوس النصارى، وقال بعضهم: بل بوقاً مثل قرن اليهود، فقال عمر: أولاً تبعثون رجلاً ينادي بالصلاة؟ فقال رسول الله صلى الله عليه وسلم: (يا بلال، قم فناد بالصلاة).

Meaning: *It is narrated on the authority of Ibn 'Umar (May Allah be pleased with them) : When Muslims (that is the Companions) arrived in Madinah , they congregated for performing the obligatory prayers, and they made use of the calculation of time in doing so. At that time the azan as method of calling to prayer had not yet been introduced. One day a person suggested the use of bells, as done by the Christians, some others suggested the use of the trumpet just like the horn as used by the Jews. It was 'Umar who for the first time suggested the call (so that people come to prayer; then the Messenger of Allah himself ordered Bilal to proclaim the azan (calling people to prayer)).*

In the building of mosques there is a need for the use of architectural language which is suitable with the attribute of attracting people's interest for inviting them to perform the obligation well. This is seen as needing attention concerning the design of the fence and the image of the whole mosque. The design of the fence should give the indication that it is inviting the people to enter the mosque compound .This can be done either by building low fence or by making its compound separate by planting certain trees together with an attractive landscaping; this is something different from what is found in most mosques in this country which has high fences making people have a slight feeling of fear from going near. This should be avoided and appropriate lessons should be drawn from the tradition of the Prophet (pbuh) concerning the fact that mosques in his time had no fence and people could freely enter them and go out at any time without discrimination because of social status, position and age. The tradition is the following:

عن ابن عباس رضي الله عنه قال: أقبلت راكبا على حمار أتان، وأنا يومئذ قد ناهزت الاحتلام، ورسول الله صلى الله عليه وسلم يصلي بمنى إلى غير جدار، فمررت بين يدي بعض الصف، وأرسلت الأتان ترتع، فدخلت في الصف، فلم ينكر ذلك علي.

Meaning: *It is narrated on the authority of Ibn 'Abbas (May Allah be pleased with them) : One day I went riding a female mule, at that time I was on the verge of reaching the age of a matured person. The Messenger of Allah (pbuh) was performing his prayer at Mina. There was no wall in front of him, and I passed by in front of some rows of people praying. I allowed the mule to go , then I entered the row [of people praying] , and none objected to that.*

As a religion which is perfect and total in nature covering all aspects of the life of its followers, it is simple, and tolerant in its rules in most matters The same goes with the building of mosques in which the religion does not create difficulties for the believers making them acquire vehicles for bringing them to mosques like cars and so on, because mosques are situated far from their homes. What is reiterated here is that most things which are complicated in human life start from the human self which likes to create innovations as needs. Difficulties in spiritual devotions or in doing certain activities has made man to run away from such duties as stated in the prophetic tradition as the following:

عن أنس رضي الله عنه، عن النبي صلى الله عليه وسلم قال: (يسرّوا ولا تعسّروا وبشّروا ولا تنفّروا).

Meaning: *It is narrated on the authority of Anas –may Allah be pleased with him- : From the Messenger of Allah (pbuh) “Make things easy, do not make things difficult [for people], give glad tidings [unto them] do not scare them”.*

From this Prophetic tradition it is found that difficulties faced by people in doing certain things may cause them to avoid them. From this it can be concluded that the positioning of mosques should be a matter of serious consideration so that people will not find it difficult for them to go to mosques [for doing their religious duties].

Position and Location:

Concerning the issue of the position and location of the mosques , it can be observed that in relation to most mosques in Malaysia it seems that this issue is not emphasized especially in relation to those which are built in the towns, this seems also to be the case with mosques built in the interior. Mosques should be located in places which are frequented by people and not in places which are isolated from areas populated by them so that they are encouraged to go to mosques for activities which are also other than those of spiritual nature; these are in the form of various social activities which are so much needed now. During the time of the Messenger of Allah (pbuh) mosques were not built in places which are difficult to be visited by people and isolated from them. This is clear from the following Prophetic tradition:

عن عبد الله بن عمر رضي الله عنهما: أن رسول الله صلى الله عليه وسلم، كان ينزل بذي الحليفة حين يعتمر، وفي حجته حين حج، تحت سمره، في موضع المسجد الذي بذي الحليفة، وكان إذا رجع من غزو، كان في تلك الطريق، أو حج أو عمرة، هبط من بطن واد، أناخ بالبطحاء التي على

شفيير الوادي الشرقية، فعرس ثم حتى يصبح، ليس عند المسجد الذي بحجارة، ولا على الأكمة التي عليها المسجد، كان ثم خليج يصلي عبد الله عنده، في بطنه كئيب، كان رسول الله صلى الله عليه وسلم ثم يصلي، فدحا فيه السيل بالبطحاء، حتى دفن ذلك المكان، الذي كان عبد الله يصلي فيه.

Meaning: *It is narrated on the authority of 'Abdullah ibn 'Umar (Allah be pleased with them) : "Truly the Messenger of Allah (pbuh) stopped at Dhul-Hulaifah while performing his 'umrah. When doing the pilgrimage too he stopped under the Samurah tree in the place where there are mosques in Dhul-Hulaifah. On his return from jihad, pilgrimage, or 'umrah, he would go down the low ground which was on the way. On reaching the low ground or valley , he would make the camel kneel down at the rivulet at the eastern bank of the valley, then he would rest until dawn". There was no mosque built from stone at the place , and there was also no mosque on the hillock. There was a piece of land there which was in the river and that was used as place for prayer by Ibn 'Umar; in its lower ground there was sand. The Messenger of Allah has performed his prayer there. Then the sand there was drawn away from there by water until the place used for prayer by Ibn 'Umar was covered by water.*

From the above Prophetic tradition it can be understood that in the time of the Messenger of Allah (pbuh) mosques were not built in isolated places causing difficulties upon people to visit them, even though the place might have been endowed with good source of water needed by travelers and domestic animals. The position and location of mosques were matters which were emphasized since the time of the Messenger of Allah (pbuh), and he together with his Companions would make efforts to get the best and the most suitable locations for building mosques; they would not hesitate to sacrifice anything of their belongings [for this]; in fact as mentioned in Prophetic traditions they dug up the graves of the polytheists, leveled the ground, and cut down date-palms so as to prepare the foundation for mosques.

عن أنس رضي الله عنه قال: قدم النبي صلى الله عليه وسلم المدينة فنزل أعلى المدينة في حي يقال لهم بنو عمرو بن عوف، فأقام النبي صلى الله عليه وسلم فيهم أربع عشرة ليلة، ثم أرسل إلى بني النجار، فجاؤوا متقلدين السيوف، كاتي أنظر إلى النبي صلى الله عليه وسلم على راحلته، وأبو بكر ردفه، وملا بني النجار حوله، حتى القي رحله بفناء أبي أيوب، وكان يحب أن يصلي حيث أدركته الصلاة، ويصلي في مراض الغنم، وأنه أمر ببناء المسجد، فأرسل إلى ملا من بني النجار، فقال: (يا بني النجار ثامنوني بحائطكم هذا). قالوا: لا والله، لا نطلب ثمنه إلا إلى الله، فقال أنس: فكان فيه ما أقول لكم، قبور المشركين، وفيه خرب، وفيه نخل، فأمر النبي صلى الله عليه وسلم بقبور المشركين فنبشت، ثم بالخرب فسويت، وبالنخل قطع، فصفوا النخل قبلة المسجد، وجعلوا عضادته الحجارة، وجعلوا ينقلون الصخر وهم يرتجزون، والنبي صلى الله عليه وسلم معهم، وهو يقول:

اللهم لا خير إلا خير الآخره
فاغفر للأنصار والمهاجرة

Meaning: *It is narrated on the authority of Anas –may Allah be pleased with him-: When [Prophet] Muhammad (pbuh) arrived at Madinah, the Prophet (pbuh) would make his she camel kneel down and he would dismount in the city in the midst of the tribe called Bani 'Amr bin 'Auf. The Prophet (pbuh) stayed therein for fourteen nights. Then people from the tribe of Banu Najjar were sent (to guard the security of Prophet) (pbuh) and they came carrying with them their swords. It is as If I have just looked at the Prophet (pbuh) sitting on the camel together with Abu Bakar behind him and all the (members) of the people of the Bani Najjar around the Prophet (pbuh) dismounting in the courtyard of the house of Abu Ayyub. Prophet Muhammad loved prayer so much and whenever the time for prayer comes then the Prophet (pbuh) would forthwith perform it, even in a place where the sheep is kept. Later the Prophet (pbuh) ordered that a mosque should be built , while meeting some of the people of the tribe of al-Najjar , saying to them "O people of the Najjar! What is the price of your land?" They replied "No ! By Allah! We do not hope any payment for this land, except from Allah the Most High". Anas added: there was therein the graveyard of the polytheists, and some uneven land, and there were some date palms. The Prophet ordered that the graves of the polytheists be dug up, the uneven land be levelled, and the date palms be cut down (we all did what the Prophet –(pbuh) ordered us to do). The people used the trunk of the date palms cut down for the qiblat (direction of prayer) (as walls) and they used two blocks of stone as additional wall (of the mosque). The Companions would bring stones while reciting lines of poems. The Prophet (pbuh) would also work together with them saying "There is no goodness except your hereafter O Allah! So please forgive the people of the Ansar (the Helpers) and the Muhajirin (those who migrated from Makkah).*

The above tradition narrates the efforts done by Prophet Muhammad (pbuh) together with his Companions to build the Quba mosque. The location of the mosque was seen by him as a suitable one after he was there for two weeks, even though in the land there was an old grave yard. In spite of that the intention of the Prophet (pbuh) was implemented because the location was an extremely suitable one .

Being Near To Residential Areas Of People And Their Activities:

The location for the mosque is encouraged to be near the habitations of people and their settlements. This is so as to make it easy for people to come to the mosque especially for the five obligatory daily prayers and for other necessary activities. When the call to prayer is sounded inviting people to prayer then that would make people conscious of their duties so that they would promptly go to the mosque to perform their prayer. It is an obligation upon anyone who hears the call to prayer from their homes or any other place so that he would go to

the mosque to perform the prayer without being hampered by any excuse as long as he is able to do so as is clear from the following Prophetic tradition:

عن ابي هريرة رضي الله عنه قال: اتى النبي صلى الله عليه وسلم رجل أعمى فقال: يا رسول الله انه ليس لي قائد يقودني الى المسجد، فسأل رسول الله صلى الله عليه وسلم ان يرخص له، فيصلى في بيته، فرخص له. فلما ولى دعاه فقال: "هل تسمع النداء للصلاة؟" فقال: نعم. قال: "اجب".

Meaning: *It is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) : A blind man came to the Messenger of Allah (pbuh) asking 'O Messenger of Allah, I do not have anyone to lead me to the mosque'; the man requested that he would be excused by the Messenger of Allah (pbuh) from going to the mosque for prayer, and the Messenger gave him the permission. After the man has gone home, he was again called to the presence of the Messenger and he asked the man 'Do you hear the call to prayer?'. The man replied "Yes". Then he said: "You should respond to the call [by going to pray in the mosque]!"*

Short distance covering between the residential area and the mosque and the availability of various daily activities therein can provide opportunity for people to go to the mosque and perform their prayer in congregation without being in a hurry because of long distance, or any difficulties in doing so. Going there in a hasty and disorderly manner for catching time of prayer is being criticized by the Messenger of Allah (pbuh) as is clear from the following Prophetic tradition:

عن أبي قتادة رضي الله عنه، قال: بينما نحن نصلي مع النبي صلى الله عليه وسلم، إذ سمع جلبة الرجال، فلما صلى قال: (ما شأنكم). قالوا: استعجلنا إلى الصلاة. قال: (فلا تفعلوا إذا أتيتم الصلاة فعليكم بالسكينة، فما أدرتكم فصلوا، وما فاتكم فأتموا

Meaning: *it is narrated on the authority of Abu Qatadah (may Allah be pleased with him) : We were performing our prayer together with the Messenger of Allah (pbuh); then he heard the voice of some people quarrelling. After the prayer was done, the Prophet said, 'What has happened?'. They replied 'We were doing our prayer in a hurried manner'. The Messenger said "You must not perform the prayer in a hurried manner, whenever you happen to come (late) for prayer, you should come in a calm manner, then follow the prayer (of people) praying before you and then complete the remaining part (of the prayer)".*

When the mosque is situated in an area where people meet for their activities, like an area in which there are offices, and peoples' residences, such a situation will encourage people to go to the mosque for congregational prayers. In that case there is no more necessity for having small and uncomfortable prayer halls in business premises and offices. Such an issue has been mentioned by the Messenger of Allah (pbuh) concerning the excellence of doing congregational prayer in mosques as compared to praying alone at home or in prayer halls in business premises, offices and so on, as is clear from the following Prophetic tradition:

عن ابي هريرة رضي الله عنه: عن النبي صلى الله عليه وسلم قال: (صلاة الجميع تزيد على صلواته في بيته، وصلاته في سوقه، خمسا وعشرين درجة، فإن أحدكم إذا توضأ فأحسن الوضوء، وأتى المسجد، لا يريد إلا الصلاة، لم بخط خطوة إلا رفعه الله بها درجة، وحط عنه خطيئة، حتى يدخل المسجد، فإذا دخل المسجد، كان في صلاة ما كانت تحبسه، وتصلني-يعني-عليه الملائكة، ما دام في مجلسه الذي يصلني فيه: اللهم اغفر له، اللهم ارحمه، ما لم يحدث به).

Meaning: *It is narrated on the authority of Abu Hurairah (may God be pleased with him) : Prophet Muhammad (pbuh) said: "Doing congregational prayer (has the merits of) twenty-five spiritual degrees as compared praying alone at home or doing the prayer in business premise; this is so because when anyone makes an ablution in a complete manner then goes to the mosque with the intention of doing the prayer, for every step taken in the journey to the mosque Allah will reward the person spiritually, and He will forgive him his sins until he enters the mosque. When he is in the mosque he performs the prayer and when he sits down while waiting for the (congregational) prayer the angels would ask God for his forgiveness, and the angels would be saying 'O Allah, have mercy on him, forgive him, as long as he is in that state waiting for prayer (as long as) his ablution is not nullified".*

For mosques which are close to commercial centres, offices and markets where people go for their various activities, people would certainly go there for their prayers as well as for other daily activities needed by present-day modern society, and this would be in conformity with what is being indicated by Mohamad Tajuddin [5]. For taking care of such needs it is necessary that various facilities which are attractive to people are made available together with making the mosque as the main location especially for times of prayer. In the same way during the time of the Messenger of Allah (pbuh) there was mosque around markets and business centres which were focal points of convergence of people like the one shown in the following tradition:

عن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وسلم واصحابه بالزوراء (قال: والزوراء بالمدينة عند السوق والمسجد فيما ثمة) دعا بقدر فيه ماء، فوضع كفه فيه جعل ينبع من بين أصابعه، فتوضأ جميع اصحابه قال: قلت: كم كانوا زهاء الثلاثمائة.

Meaning: *It is narrated on the authority of Anas bin Malik (may Allah be pleased with him) : When the Messenger of Allah (pbuh) was together with his Companions at Zaura' (a location in Madinah near to the market and the mosque) he requested for a glass of water. He placed his hand in the glass, and water starts to come out from between his fingers until all his Companions could perform their ablution (with it). Qatadah (the narrator of this tradition) says: "I asked Anas 'How many people took their ablution O Abu Hamzah (Anas bin Malik)?' He replied "They were about three hundred persons".*

The above tradition narrates an event presenting the miracle of Prophet Muhammad (pbuh) in the background of a mosque near the market. It is found that the mosque was built near the market at that time for facilitating people in performing their devotions as well for going about doing their business at the market. The

location of the mosque near the market , a commercial centre and residential area needing many points of entry for facilitating movements of people entering from every direction. The indication for the measure of routes for the public according to the Prophetic tradition (Sahih Muslim, hadith number 971, 525) is as follows:

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إذا اختلفتم في الطريق جعل عرضه سبع أذرع"

Meaning: *It is narrated on the authority of Abu Hurairah (may Allah be pleased with him) : "When you have differences concerning the path-way (road), then broaden it until seven cubits".*

The measurement of seven cubits is equal to ten and a half feet. Such breadth is recommended in case there arise quarrels concerning the path way used by the public; however there is no clear indication about this issue in relation to residence or mosque.

Specialization on Use of Space and its Planning:

This section contains traditions which portray various activities to be found in the mosque and its compound and the possibility of such space for business, treatment facilities for the ill, for exercises, and for studies. Among the use of space seen as suitable for utilization to be made available being: lots for shops of moderate sizes for rent for people doing business, who are interested in doing so in the mosque compound. The category of business should be related to the needs of Muslim society like items for purification , equipment and attire for prayer, the Qur'an, and such like items. Additionally other shops are also needed like those selling food, like cafés, and so on. Apart from these there can be also places frequented in present day society like banks, post offices, counters selling tickets, and others of similar nature [7]. In the time of the Messenger of Allah (pbuh) there were business activities in the compounds of mosques as is clear from the following tradition:

عن عمر بن الخطاب رضي الله عنه أنه وجد حلة سبراء عند باب المسجد، فقال: يا رسول الله، لو اشتريت هذه، فلبستها يوم الجمعة، وللوفد إذا قدموا عليك. فقال رسول الله صلى الله عليه وسلم: (إنما يلبس هذه من لا خلاق له في الآخرة). ثم جاءت رسول الله صلى الله عليه وسلم منها حلال، فأعطى عمر بن الخطاب رضي الله عنه منها حلة، فقال عمر: يا رسول الله، كسوتنيها وقد قلت فيه حلة حطارد ما قلت؟ قال رسول الله صلى الله عليه وسلم: (إني لم أكسها لتلبسها). فكساها عمر بن الخطاب رضي الله عنه أخا له بمكة مشركا.

Meaning: *It is narrated on the authority of Abdullah bin Umar: Umar bin Al-Khattab (may Allah be pleased with him) saw silk robe (long coat) sold at the front door of the mosque and he said to the Prophet, "I want you to buy these clothes to be worn on Fridays and when receiving ambassadors that meet you." The Prophet (pbuh) replied, "The garments are worn by people who just do not get good on the Day of Judgement." Later on, similar garments were presented to the Prophet (pbuh) and he gave one of them to Umar bin Al-Khattab who said, "O Prophet! You give these clothe to me though Utarid clothing (clothes of a silk merchant who sells clothes at the door of the mosque) but you never forbid me from wearing it." The Prophet (pbuh) replied, "I give it to you not to wear." And Umar was gave it to his non-muslim relative to wear it.*

Besides establishing business oriented activity around the mosque, it is necessary to have treatment clinics especially for women and children. The existence of these clinics will provide health awareness to the public. At the time of the Prophet P.B.U.H there was place for treating those wounded in war, as stated in the following Hadith

عن عائشة رضي الله عنها قالت: أصيب سعد يوم الخندق في الأكل، فضرِب النبي صلى الله عليه وسلم خيمة في المسجد، ليعوده من قريب، فلم يرعهم، وفي المسجد خيمة من بني غفار، إلا الدم يسيل إليهم، فقالوا: يا أهل الخيمة، ما هذا الذي يأتينا من قبلكم؟ فإذا سعد يغزو جرحه دما، فمات فيها.

Meaning: *It is narrated on the authority of Aishah (may Allah be pleased with her) : One day at the time of the Battle of the Trench the artery in the arm of Sa'ad (bin Mu'az) was wounded and the Prophet built a small tent in the mosque for [people] attending to him. There were other tents belonging to to the people of the tribe of Ghiffar and blood came from the tent of Saad creeping towards the tent of the people of the tribe of Ghiffar. They cried , "O people of the tent, What is it coming from your tent?" Sa'ad suffered a lot of loss of blood and passed away in that tent.*

Room for giving funeral baths also should be made available in the mosque; its position should be far from the place for making ablution , so that people are reminded of death and they realize their spiritual situation, when looking at the room for funeral baths. It is encouraged that funeral prayers are performed in mosques so as to provide remembrance of death to the public and the family of the deceased. There are traditions giving awareness about this, as the following:

عن عائشة رضي الله عنها: أنها لما توفي سعد بن أبي وقاص رضي الله عنه ارسل ازواج النبي صلى الله عليه وسلم أن يمروا بجنائزته في المسجد فيصلين عليه ففعلوا. فوقف به على حجرهن يصلين عليه، اخرج به من باب الجنائز الذي كان الى المقاعد، فبلغن ان الناس عابوا ذلك وقالوا: ما كانت الجنائز يدخل بها المسجد فبلغ ذلك عائشة، فقالت: ما اسرع الناس الى ان يعيبروا ما لا علم لهم به؟ عابوا علينا ان يمر بجنائزته في المسجد وما صلى رسول الله صلى الله عليه وسلم على سهيل بن بيضاء إلا في جوف المسجد.

Meaning: *"It is narrated on the authority of A'isyah (may Allah be pleased with her) : When Sa'ad bin Abi Waqqas (may God be pleased with him) passed away, the wives of the Prophet (pbuh) presented the view that the funeral prayer for the body of Sa'ad bin Abi Waqqas be done in the mosque (of the Prophet) so that they also would be able to perform the prayer; so the Companions performed the prayer therein. So the funeral of Sa'ad was placed near their rooms , and the prayer was done. The funeral thereafter was brought out through*

the door made for funerals leading to the place of seating [for the people]. Then news came about that people criticized the act. This came to the ears of 'Aisyah , so she said "It is so fast that these people criticize something which they do not know"? They criticized us for bringing in the funeral into the mosque, whereas the Messenger of Allah (pbuh) prayed the funeral prayer of Suhail bin Baidha in the mosque".

The above tradition narrates the event in which the wives of the Messenger of Allah (pbuh) requested that the funeral prayer for Sa'ad bin Waqqas be done in the mosque, but that was criticized by some people. From this event we can get the lesson that the room for the funeral should be suitable in relation to the prayer space for women. The room for the funeral should not be through the space similar to the one through which people could go to the praying hall for women, in fact the hall for the funeral prayer should be near the prayer hall for women.

Conclusion:

Based on the evaluation and interpretation done on the materials of the Prophetic Tradition it is found that mosques of that time were not limited in their activities only to one which was spiritual in nature involving only spiritual devotions, but there was the function of having various activities generating development of the Muslim society itself. The effectiveness of the function in that time can be observed in the spread of the Islamic religion itself in the whole world, even though then his mosque was made of trunks of date-palms with the roof from palm leaves. Behind the success of the Messenger of Allah (pbuh) at that time there is the example to be followed by contemporary Muslim society to developed the institution and enhance its functions to the maximum as a focal point of the movement of contemporary Muslim society by fulfilling the spiritual and physical needs of people. With the availability of the mosque playing its important role hopefully the Muslim society would develop well and realize its unity thus becoming a respected society looked upon with respect by people and at the same time getting the Good Pleasure of its Creator.

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