



# Book Review 'Mosque in Islam: History, Role and Position'

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## Abstract

Mosque plays an important role in the state of Kelantan. There are five mosques discussed in this book. The first is D' Raja Long Yunus Mosque or Langgar Mosque. The second is the Sultan Muhammad I Mosque or the Jajahan Jeli Mosque. Third is Sultan Muhammad II Mosque or Telipot Mosque. The fourth is Sultan Muhammad III Mosque or Bandar Pasir Mas Mosque. The fifth is Sultan Mansor Mosque or Kampung Sireh Mosque. The five mosques located in the state of Kelantan are discussed from the perspective of the historical development, namely the date they were built, why they were built, the origin of the mosque name, the location of the mosque, the function of the mosque to the local community, the cost of building the mosque and the management of the mosque. The names of these mosques have their own significance, related to the relationship between Islam, the King and the People in the state of Kelantan.

**Keywords:** Mosque; Kelantan; Malay; Sultan; Society; Islam

## Introduction

This book contains several writings and articles from the late Syed Muhammad Uthman El-Muhammady's paper on history, role and the position of the mosque in facing the new era and the current challenges that have been broadcast in Pengasuh magazine, Council of Islamic Religion and Malay Customs of Kelantan. We have been aware that the mosque is a place where Muslims worship, but apart from worship, mosque also functions as an educational center and a center for spiritual activities. Spiritual activities need to be revived as much as possible in society so that thus the spiritual function takes place and creates a very effective influence in reviving the spirituality of mankind and in the spirituality of society, what else in the present time there are many elements of ghaflah, negligence, which are interesting people to distance themselves from God and live spiritually. After Prophet Muhammad fulfill his duty of migration as desired by God, he built a mosque when reach Quba' and this is the first

mosque building to be built in Islam. When he then reached Medina, he also built a mosque in Medina. It is clear from the beginning that the mosque is a center of worship, a center for the study of the Quran and Sunnah, and it is also the center where the jurist teaches Islamic law, even in the mosque cases of disputes are decided so that it seems that it can be said that the mosque is a court. Later Sayidina Abu Bakar r.a. accept bai'ah from the Muslims when he was assigned to hold the position of Caliph; in the mosque too the caliphs who came after him taught the Muslims; in the mosque also Caliph Uthman bin Affan r.a. giving information to his people regarding his true position in relation to the false accusations leveled by enemies of the Islamic State. At the time of Caliph Umar bin al-Khattab r.a. take the lead Islamic rule, he sent instructions to Abu Musa al-'Ash'ari r.a. on duty as a leader in his territory to build a mosque so that the people of Basrah can perform Friday and Jama'ah prayers; apart from that every parties tasked to build mosques to be used as worship and spiritual centers as well as education for its residents.

On Friday they gather to perform their Friday prayers. Such a letter was also sent to Sa'ad bin Abi Waqash R.A. who became the Governor of Kufa. Likewise the instructions were sent to the Governor of Egypt so that it takes the same action.

At this time it is clear that the mosque functions as a center of worship, education, Qadhi court and other social activity centers according to what is required by Islamic Sharia. It may be useful if we take the example of some mosques which is great in the history of Islam to prove how the Muslim community is everywhere influenced and formed by the activities in the mosques. This is apart than we remember the role played by the Nabawi Mosque in Madinah al-Munawwarah. The organization of the duties of the mosque officials, consisting of imam, bilal and next, education and research officers and so on, coordinated and determined clearly, so that the course of duty happens smoothly and effectively. Determination of this task should be clear as perhaps this is advantageously determined at the level national first before then being spread throughout the country. Mosque curriculum education needs to be systematized with its input consisting of the Quran and its interpretation including its tajwid, hadith and sirah, as well as its history, usuluddin and fiqh, the problems of heretical knowledge, practical jurisprudence, with guidance about daily and current life, morals and his spiritual life with a focus on purifying morals from vile traits and the implementation and practice of noble and pure qualities. Everything needs to be delivered based on texts that are systematically selected to be consistent and accurate, no deviant. All based on the beliefs and practices of Ahli al-Sunnah wa al- Jama'ah where mosques are a fortress to defend it.

The identity of the region as a region of Ahli Al-Sunnah WA al-Jama'ah needs to be defended by all of us, what else mosque institutions and those involved in them. All forms

of religious perversion should be avoided. The community needs to be educated so that they are immune to perverse influences. Sermons should be thoughtful and tidy and delivered by eloquent and convincing preachers; and the preachers should consist of those who are trained and skilled in this art. Related to this required a type of school to train imams and mosque officials as well as preachers at the national level in order to make this important mosque institution a success. It is also necessary to take care so that the differences in party politics as they exist now this is not brought into the mosque study sessions, not because we don't realize that in the proper sense is not separate from Islam, but because what is meant is the current party system. The author also asking Malaysian Muslim community to stop using technology language and terms in talking about differences of opinion in party politics as they exist now. Party politics and political parties are man-made institutions; religion is a revelation from God that contains spiritual and religious facts as well as the law that is eternal until the end of time. How is such facts and laws can be included in a nest and a narrow framework, man-made, such as party politics as it exists today. Let us defend this rabbani institution which is the base of our lives, the heart of our hearts and our community, the center of our spiritual, educational, moral, social and life activities. The mosque's dedication is the sign that guarantees where we are, among others, as contained in the verse which means "Only those who are in the mosques are those who believe in Allah and the Day Hereafter", with the Prophet s.a.w. witnessed the faith of the people who visited the mosque.

### Reference

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