UNIVERSITI TEKNOLOGI MARA

SPATIAL ORGANIZATIONS OF URBAN MOSQUES IN KLANG VALLEY, MALAYSIA: CASE STUDIES

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Thesis submitted in fulfillment
of the requirements for the degree of
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ABSTRACT

Klang Valley is the most populated region in Malaysia so the development of the urban mosques in the region has grown rapidly as to serve the Muslim communities and at the same time to reciprocate with the increase of the Muslim population in the region. Observations on the urban mosques in the city centres like Kuala Lumpur and its peripherals especially during the Friday congregations noted to be overflow every time. They are mostly multi-leveled structures due to the limited plot of the urbanism characteristics. To date there is no study recorded on the spatial organizations and activities of urban mosques in Malaysia. The research problems are to investigate whether such urban mosques spatial organizations are designed according to the guidelines from the Al Quran and *Sunnahs;* equipped with ancillary spaces for services and activities; which needs proper management of the utilization of the spaces and the maintenance of the buildings. The design of the spaces at the mosques is bounded by the spatial organization which needs to be observed by the managements and the designers of the mosques. At the same time, the local communities' religious and social needs are to be addressed accordingly in order to build better Muslim communities. The aim of this study is to establish urban mosques design and development guidelines with three main theoretical frameworks identified from the literature which are set as the objectives to identify the problems related to the overspill of spaces by studies on the community and the management of the mosques; their activities and facilities provided; the spatial organizations provided as per guidelines from the *Al Quran* and *Sunnahs* ; and the type of spatial organizations developed. The on-site observation and participation approach with case studies and data content analysis were conducted on four urban mosques in the Klang Valley city centres with different groups of communities. Singapore MBF mosques were used as the preferred models. Lickert Scale convenient user survey on 400 respondents was conducted as supplementary evidences. The findings revealed that the mosques were designed without proper guidelines from the Islamic Religious Councils or Departments, the Authorities of mosque developments in the country; neither the designers properly referred to the guidelines from the *Al Quran* and *Sunnahs;* the Local Building Authorities did not impose related Building By Laws pertaining to the public assembly building; and there were no local demography surveys executed before the mosques were planned and built. This research provides important factors related to the spatial organization of urban mosques for the Authorities to consider as guidelines.

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CHAPTER ONE
INTRODUCTION

1.1 BACKGROUND OF THE STUDY

1.1.1 Introduction

Klang Valley is the most developed urban region in Malaysia with its utmost concentration in the bustling Federal Capital of Kuala Lumpur, the Central Business District, and its peripheral areas. Collectively, there are about 246 urban mosques in the Klang Valley registered with Islam Religious Department of Selangor (JAIS) and Islam Religious Department of Wilayah Persekutuan (JAWI) by 2014, listed in the Appendix A (http://islamgrid.gov.my/masjid, retrieved on 27/9/2014). The number of unregistered ones is unknown. The urban mosques, especially in the progressive city of Kuala Lumpur, are constantly challenged to accommodate the increasing number of urban Muslims (about 637,000 Muslims from 1.8 million population recorded by Malaysian Government Portal, 23 March 2010) working or living in the city. This scenario is quite glaring during Friday congregations in the case of Masjid India at Jalan Masjid India, Kuala Lumpur. The mosque is constantly visited by Muslims from one of the busiest commercial activities area with adjacent bazaars. The current mosque capacity is about 3,500 *jemaah* (congregants). Though several renovations and enlargements had taken place, the congregants overspill still persists during congregations on Fridays that cover the bituminous roads connecting to the mosque as well as refuse collector area which are considered unclean by the *Syariah*. Over spilling is observed with almost of similar situation but of lesser degree for mosques at the peripheral capital city areas. This research arises from the above stated phenomena, spatial inadequacy and other spatial issues especially the incompliance with religious guidelines, urbanite activities and facilities, which needs to be studied and explored for possible practical solution to the problem that has not been tackled by researchers.

Generally, it is comprehended that unlike social, commercial, and environmental sciences, there are limited available literature on religious buildings,

especially mosque because the design concept is bounded by the religious requirements. Though, the mosque is a communal institution, its spatial composition and functions are constantly challenged in the growing densely populated urban setting. Therefore, there is a considerable knowledge gap in this area especially on mosque spatial organizations which can be observed as evidence that the existing contemporary mosques designs all over the world display very little invention in their spatial composition as well as construction technology (Ismail Serageldin and Steel, 1996; Hasan-Uddin and Holod, 1997; Akel Ismail Kahera, Latif Abdulmalik and Anz, 2009).

Muslims in the Western cities are facing difficulties in building mosques in their localities, generally, because the local authorities do not accept mosque as a building type in the urban fabric (Akel Ismail Kahera, 2002; Ziad Aazam, 2005). Muslims in the West are Diaspora communities. They are Asian immigrants who collectively strive to build mosques of acceptable forms for their spiritual and social needs in the cities (Akel Ismail Kahera et al., 2009; Hasan-Uddin and Holod, 1997; Ismail Serageldin and Steel, 1996). Therefore, studies conducted by the scholars in the West in the early years of 2000 were focused on the legitimacy of a mosque to be accepted as a building typology in the urban fabric. The mosque was highlighted as having a socio-spatial integration for the urbanites in the cities besides its function to serve the spiritual rituals for the Muslims. It was misunderstood by the West due to its imposing traditional form and introverted interior spatial organization which was taken as a recluse that was cut off from the urban fabric. The scenario gradually changed and more urban mosques were built and since 1990s as the mosque committees succeeded to convince the local authorities as in the case of London (Gale, February 2003). In the case of Birmingham, among reasons for the acceptance were, that the mosques become landmark of the place, and one that changed a slum area into an active business district and had created high social integration which eliminated crimes in the area,. Consequently, in the West, varied mosque forms had turned to hybrid pan-Islamic form which breaks away from the traditional form (Hasan-Uddin & Holod, 1997).

On the contrary, the Islamic Religious Council of Singapore or Majlis Ugama Islam Singapura (MUIS), representing the Muslims minority, is an establishment that concerns with progressive spatial development of urban mosques in the country. To date, MUIS has entered into the fourth phase of urban mosque development review

which is a success story in Singapore urban context where land is acutely scarce. As Singapore is relatively a small island, urbanization covers the whole country with numerous urban neighbourhoods. The conceptual designs and funding of the construction of the mosques are developed and controlled by MUIS in every neighbourhood settlement of the country. Since Singapore is closest to Malaysia, though the context may differ, the model is worthy to be referred to as the issue is concerning spatial extension but not cultural or social matters. Furthermore, mosque is a building type which has similar genotype patterns (Ziad Aazam, 2007) all over the world due to its common religious guidelines and activities. Therefore, Chapter Three is a special appraisal dedicated to the mosques developed by MUIS as a preferred model as the reference of this study due to its successful progressive spatial development which can be further developed and adapted into the Malaysian urban context.

The acute lack of evaluation on spatial organizations or configuration and also the multifunctional spaces for the urbanites in Malaysian urban mosques justifies the reason to pursue this research. In this study, the spatial organizations refer to the sequential arrangements of functional spaces according to activities in a hierarchy which creates a continuous flow of activities in a building. Good spatial organization is very much related to the efficient planning of the practical flow of functional activities or movement patterns which creates efficient circulation in a building and its environment.

From general observations, some details on guidelines from the *Al Quran* and *Sunnahs* have not been met in the spatial organizations of the Malaysian urban mosques. The major problems cited are on: (1) the lacking in the provision of overspill spaces for prayers at urban mosques; (2) the lacking of identifying spaces for communal urban activities and facilities at urban mosques. This study does not only confirm on the problems stated but also to discover other functional problems.

1.1.2 Definition of Urban Mosque

Empirically, there is no specific definition for urban mosque but literally the term itself is self-explanatory. There are numerous recurrences of definition on the word mosque alone by various scholars and authors such as Mohamad Tajuddin (1998); Dickie (1994); Hillenbrand (1994); Zafeer-Uddin (1997); Amjad Prochazka

(1988); Sirdar Ikbal (1933); Budiman Mustofa (2008); Spahic Omer (2010); Muhammad Adil Khan (2011); and others. The Muslim Scholars definitions are based on the *Al Quran*. Allah, the Creator of the whole universe, mentioned explicitly in the *Al Quran* about '*masjid*' (mosque) in the following verses:

> 'Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning. So shall ye return." (Quran, *Surah VII, Al-A'raf*: verse 29).
>
> 'O children of Adam! Wear your beautiful apparel at every time and place of prayer: Eat and drink: But waste not by excess, for Allah loveth not the wasters.' (Quran, *Surah VII, Al-A'raf*: verse 31).
>
> 'It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: In fire shall they dwell.' (Quran, *Surah IX, At-Tauba*: verse 17).
>
> 'The mosque of Allah shall be visited and maintained by such as believe in Allah and the last day, established regular prayers and practise regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.' (Quran, *Surah IX, At-Tauba*: verse 18).

Collectively from the above verses in the *Al Quran*, it is mentioned that the mosque is a place for prayer, to be visited and maintained (*imarah*) by the sincere believers of Allah who are expected to be on true guidance, to establish regular prayers and practise regular charity. The believers are to wear clean and presentable apparels at every time and place of prayer; they may eat and drink there sufficiently without wastage.

Visit and maintain or *imarah* in the *Al Quran* implies the following ideas: (i) to build or repair; (ii) to maintain in fitting dignity; (iii) to visit for purposes of devotion; and (iv) to fill with light and life with activities (Abdullah Yusuf Ali, 1987).

The Prophet *SAW* culminates the meaning of *masjid* or mosque in his hadith reported by Abu Dharr as saying:

> 'The earth has been made for me purifying and as a mosque (place for prayer)'. (Sunan Abu Dawud, Vol. I,p.124). The grave, bath and camel-folds are excluded.

When earth is associated with mosque, it is no longer regarded merely as a place for prayer or prostrate and spiritual cleansing but it is a place for mankind to perform everyday life activities which reflects the act of submission to Allah (Budiman Mustofa, 2008). Mosques in built forms are extension of the domains of

the earthly mosque and a believer is the microcosm of the earth and the whole universe (Spahic Omer, undated).

Relative to the quoted *Quranic* verses and *Hadith*, mosque is defined as a place of prostration which functions as a community development centre where people assemble for holy matters and everyday life activities including socio-cultural; socio-political; socio-economy; welfare and charity; and place for dissemination of knowledge (Mohamad Tajuddin, 1998; Hattstein & Delius (ed.), 2004; Akel Ismail Kahera et al., 2009; Spahic Omer, 2014).

The term urban mosque emerged in the 20th C constructed by Muslims of Diaspora community who reside primarily within urban locales in the western world which often described as an Islamic centre or *markaz* (Akel Ismail Kahera et al., 2009). The concept of community has a profound impact on our understanding of urbanism and the definition of an urban mosque. The planning concept of urban design should inculcate the values of sustainability of the nature of a place and urban structures which correspond to inherited culture in modern sociology and anthropology. Meaning, urban mosque is an urban structure which corresponds to the above statement. Akel Ismail Kahera (2002) in his study of urban mosques on urban enclaves and Muslim Identity in America, had concluded that the urban mosque is an inter-generational community institution imbued with indigenous and Diaspora legacies, a symbol which reflects a collective identity and incorporate aspirations, where the community resolves urban problems in the process of gathering; mingling; and worship within the circle of their residences.

In Malaysian context, a mosque in the rural setting differs with a mosque in the urban locale on the intensity of their activities and services provided based on the needs of the different congregant communities lifestyles and populations. In addition, the availability and size of land plots (limited plot size in urban locales compared to large plots in the rural areas) also plays an important role in the planning of spaces or spatial organizations, designing the building structural systems and the building envelopes as a whole. In short, it is imperative to differentiate between the mosques in the rural settings and the one in the urban locales or cities as the facilities provided at the mosques in both settings differ culturally with different lifestyles and technically with different land plots sizes and settings.

Based on the above discussion, the definition of urban mosque may be culminated as an important sustainable urban structure or edifice which functions as

the community development centre where the urban community congregates for worship and for all matters pertaining to human lives and welfare which corresponds to the inherited culture and environment in urban contemporary society. The urban mosque may be located in any urban areas which are administered by local urban authorities or municipalities.

There seems to be an absence of empirical general classification of urban mosque. Locally, various scholars had classified Malaysian mosques in general (not urban mosques) via the components of spatial organization, roof form, building materials, construction methods, decorative language, and visual order; which fall under three characteristics of morphology, technology, and design articulation (Megat Ariff, Ezrin Arbi & Nila Inangda, 2014). Megat Ariff et al. discussed and criticized the approaches contain certain extent of ambiguities when there are errors in the historical account on influences; lack of monolithic approach in analysing mosques as case studies; there is a need to understand mosque architecture in Malaysia in holistic overview with a culmination of prior decisions, ideas, and architectural precedents found at a local as well as a global scale.

However, Hasan-uddin & Holod (1997) had classified their case studies on contemporary mosques which include village and urban mosques into six categories based on patronage namely: i) personal patronage; ii) the State as client; iii) commissions by local government bodies; iv) mosques for public and commercial institutions; v) local community projects; and vi) Islamic Centres in the West. The classification reflects varied status of patronage; clients and communities who built the mosques which vary in sizes and costs, from villages to huge cities across the world from Asia; South East Asia; Africa; Europe and America.

Zamnah Nusi (2004) had empirically found five variations of contemporary mosques by functions namely: i) the large state mosques commissioned by central Government; ii) the major landmark structure in the form of a mosque dominant monument in architectural form and size in a townscape; iii) the community centre complex in the form of a mosque serving the local community with multiple services and facilities (a retro function of traditional mosque); iv) the small local mosque is either in a small neighbourhood or a central mosque in a small village which has multiple functions; v) *musolla*, known as *surau* in Malaysia and Indonesia, is a small prayer area within a large complex.

A brief historical account on urban mosques is dealt in the next chapter of this study, Chapter Two.

1.1.3 Urban Mosques in Klang Valley, Malaysia

Klang Valley or Lembah Klang in Malay, recently known as Greater Kuala Lumpur comprises of Kuala Lumpur and its suburbs, and adjoining cities and towns in the state of Selangor (Figure 1.1), geographically delineated by Titiwangsa Mountains (Banjaran Titiwangsa) to the north and east and the Strait of Malacca to the west. The Greater Kuala Lumpur/Klang Valley is under the administration of 10 local authorities (Figure 1.2) which includes Dewan Bandaraya Kuala Lumpur (DBKL), Perbadanan Putrajaya, MB Shah Alam (MBSA), MB Petaling Jaya (MBPJ), MP Klang (MPK), MP Kajang (MPKj), MB Subang Jaya (MBSJ), MP Selayang (MPS), MP Ampang Jaya (MPAJ) and MP Sepang.

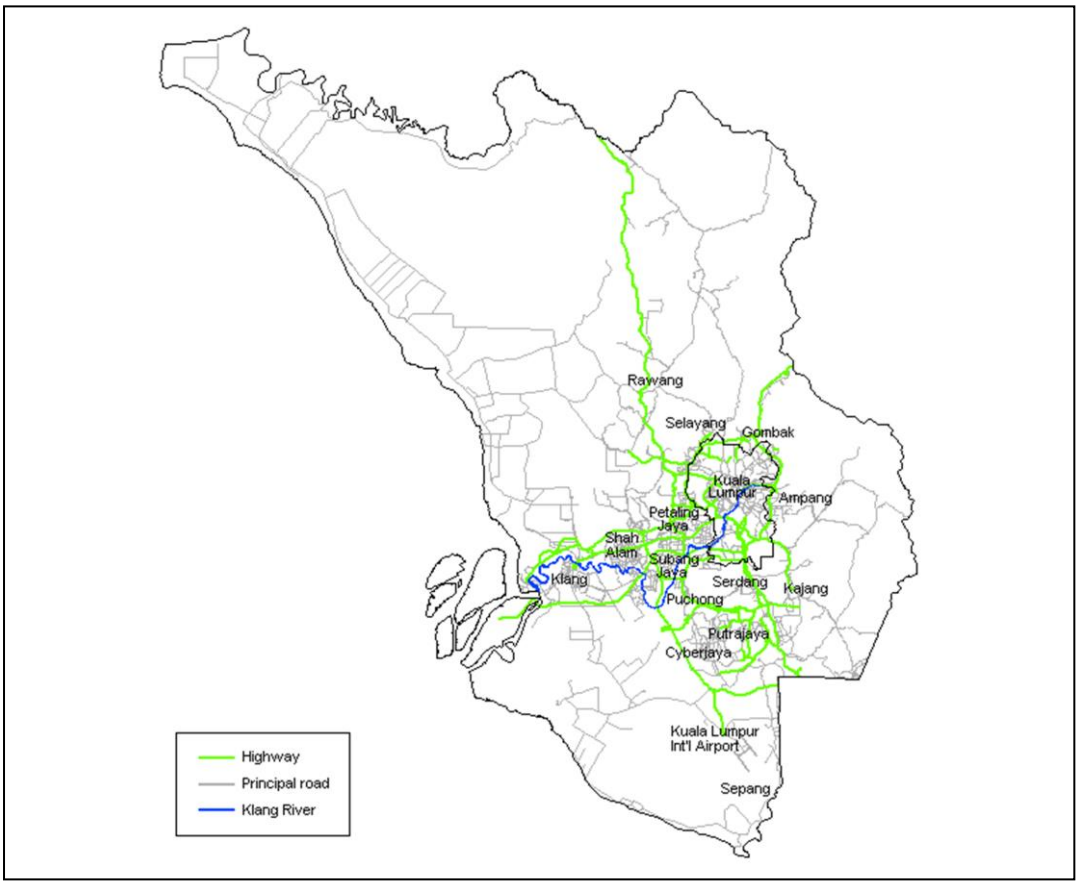


Figure 1.1: Map of Klang Valley /Greater Kuala Lumpur
Source: Wikipedia (retrieved on 4/3/2015)

The conurbation is the heartland of Malaysia's industry and commerce which is transforming into the global top-20 most liveable metropolis (Ministry of Federal Territories from Wikipedia, retrieved on 4/3/2015). In 2012, the Klang Valley population was roughly 7.5 million (ibid). Klang Valley has the largest number of migrants in Malaysia from other states within Malaysia and foreign workers largely from Indonesia, India and Nepal.

The urban mosques in the region are administered by two Islamic Religious Departments, Jabatan Agama Islam Wilayah Persekutuan (JAWI) and Jabatan Agama Islam Selangor (JAIS). Consecutively, the Departments are under the jurisdiction of two Islamic Religious Councils, the Majlis Agama Islam Wilayah Persekutuan (MAWIP) and Majlis Agama Islam Selangor (MAIS). JAWI and JAIS had independently recorded a total of 246 urban mosques in the region (Appendix A) which does not include unregistered mosques with the Departments.

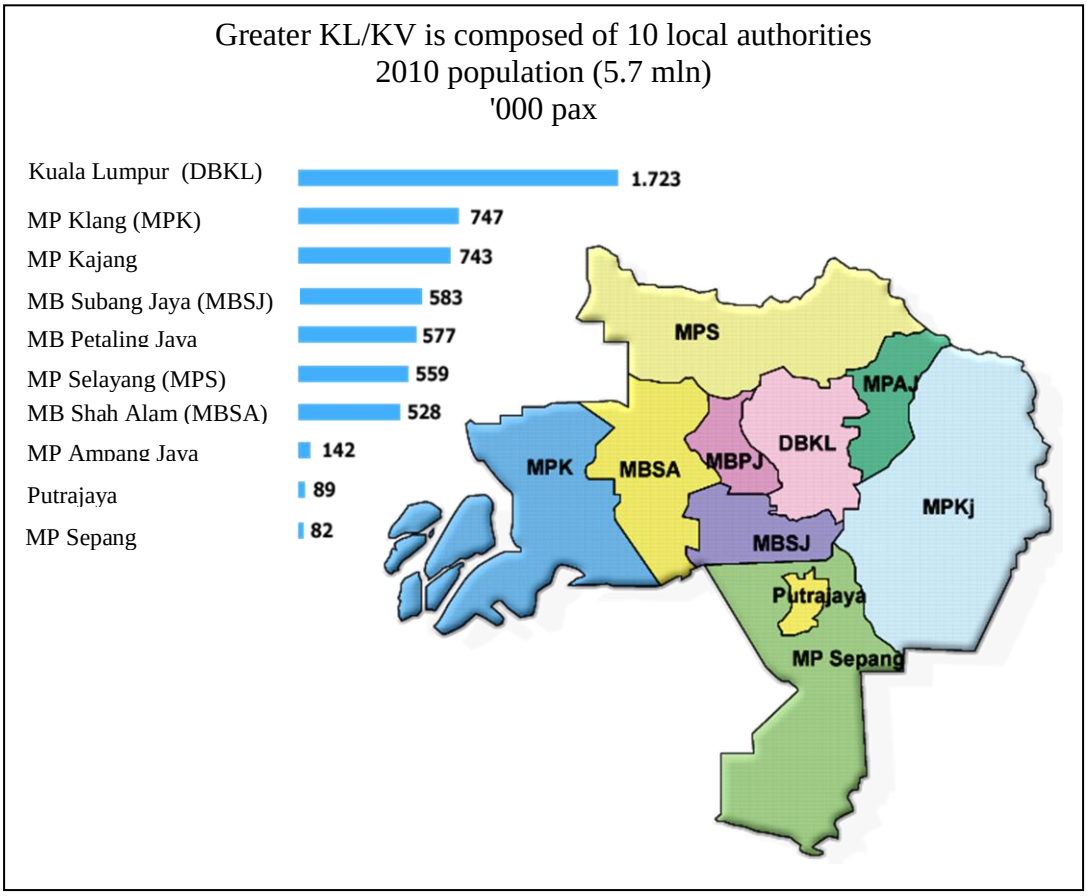


Figure 1.2: Map of Greater Kuala Lumpur/Klang Valley Municipalities
Source: From Ministry of Federal Territories Copyrights © 2014 Greater Kuala Lumpur / Klang Valley (retrieved on 4/3/2015)

The record covers 19 areas in the Klang Valley region. Wilayah Persekutuan has the highest record of 60 urban mosques; second highest is Klang area with 40 urban mosques; the least recorded urban mosques are in areas like Bangi with 3 numbers, Selayang and Damansara each with 2 numbers only; the rest of the areas each recorded between 6 to 22 numbers.

1.1.3.1 Community and Management of Urban Mosque

As of 2010 Census the population of Kuala Lumpur is 46.4% Muslim (Wikipedia, retrieved on 4/3/2015) of which the percentage may closely reflected for the Greater Kuala Lumpur, earlier known as Klang Valley (no record for Klang Valley). The rapid development of Kuala Lumpur has triggered a huge influx of low-skilled foreign workers from Indonesia, Nepal, Burma, Thailand, Bangladesh, India, Sri Lanka, Philippines, and Vietnam into Malaysia, many of whom enter the country illegally or without proper permits (ibid). However, only three major foreign ethnics, Indian Muslims, Pakistani and Indonesian Muslims had built mosques for their community in the region, for example is Masjid India in the CBD of Kuala Lumpur by the Southern Indian Muslims, another is Masjid Jamek Pakistan by Muslims from Pakistan; and Masjid Al-Sharif in Gombak by Minang of Sumatra.

The local communities at large in the Klang Valley comprised of six major categories of group of people as (i) merchants (ii) traders (iii) affluent corporates (iv) academicians (v) specific *mazhab* and (vi) mixed community with no major group including foreigners.

The management of all registered urban mosques in Klang Valley is under the purview of MAWIP; MAIS; JAWI; and JAIS.

1.1.3.2 Classification of Urban Mosque

The urban mosques in this region vary vastly in sizes and forms based on locations and the size of the local communities with different ethnics (Appendix A). Rosniza Othman, Nila Inangda and Yahya Ahmad (2012) had classified Malaysian mosques (not specific to urban mosques) of 1700-2007 into three categories of typology via internal spatial organization based on the degree of visibility levels from the main entrance towards a focal point which is *mihrab* in the *Qibla* wall. The

category one is the Type A which is the direct spatial orientation with clear and strong axis connecting the two elements, the main entrance and the mihrab. The category two is the Type B which is less direct connection of the two elements; and the category three is the Type C which has no clear connection between the two elements.

Since there is no formal classification of urban mosques in Klang Valley, it is easier to classify them by zoning rather than patronage as classified by Hasan-uddin & Holod (1997) for contemporary mosques as there is an acute shortage of study by scholars on the related urban mosques in this area. The zones may be classified as the followings:

i) The Central Business District of Kuala Lumpur (CBD), (DBKL)

ii) The inner city of Kuala Lumpur, (DBKL)

iii) The city centres at the peripheral of Kuala Lumpur City, (MBPJ; MBSJ; MBSA; Putrajaya Corporation)

iv) The town centres of housing estates, (MPAJ; MPKj; MPK; MPS; MP Sepang)

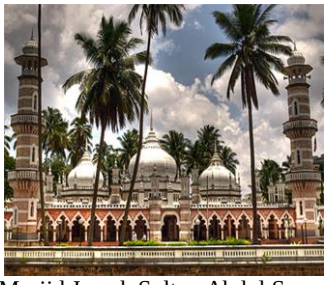
v) The urban sprawled town centres and the peripheral old town centres, (MPAJ; MPKj; MPK; MPS; MP Sepang).

vi) The neighbourhood centres of housing estates in all municipalities.

vii) The complexes such as shopping complex; institutional buildings like training centre, office building, university campus, cultural centre, hospital, and etc.

However, for the purpose of discussion, Putrajaya is unique on its own which may not be quite relevant to be classified under zone (iii) because it is a world class planned administrative city for the Federal Government of Malaysia. There are also the National Mosque and the State Mosques in the Federal capital inner city of Kuala Lumpur and the state capital city of Shah Alam which does not represent specific community in the city. However, such mosques are in the urban settings of which they are also classified as urban mosques as well.

A few examples of the urban mosques from each zone are collectively referred to Appendix A and categorized in the plates 1.1 – 1.7. Unfortunately, it is not possible to suffice the images of the urban mosques with relevant floor plans in the figures as they are inadequately available.



Masjid Jamek Sultan Abdul Samad
Jalan Tun Perak

Masjid India
Jalan Masjid India

Masjid Jamek Kampung Bharu
Jalan Raja Alang

Masjid Jamek Pakistan
Jalan Haji Hussein

Masjid Asy-syakirin
Kuala Lumpur City Centre (KLCC)

Plate 1.1: Urban Mosques in the CBD of Kuala Lumpur, (DBKL)
Source: IslamGRID : Masjid@Malaysia - Direktori Masjid Malaysia
Saturday, 27 September, 2014, 1:13 PM

Masjid Wilayah
Persekutuan Jalan Sultan
Haji Ahmad Shah

Masjid Bukit Aman
Tasik Perdana

Masjid Negara
Jalan Perdana

Masjid Saidina Abu
Bakar As-siddiq
Jalan Ara, Bangsar

Plate 1.2: Urban Mosques of the Inner City of Kuala Lumpur (DBKL)
Source: IslamGRID : Masjid@Malaysia - Direktori Masjid Malaysia
Saturday, 27 September, 2014, 1:13 PM

Masjid Putra
Putrajaya

Masjid Sultan Mizan
Zainal Abidin- Putrajaya

Masjid Tun Abdul Aziz
Section 14, Petaling Jaya

Masjid Kolej Islam
Section 16,Petaling Jaya

Masjid Al-Falah
USJ 9/5j, Subang Jaya

Masjid Sultan Abdul Aziz
State Mosque, Shah Alam

Plate 1.3: Urban Mosques of the City Centres at the Peripheral of Kuala Lumpur City (MBPJ; MBSJ; MBSA; Putrajaya Corporation)
Source: IslamGRID : Masjid@Malaysia - Direktori Masjid Malaysia,
Saturday, 27 September, 2014, 1:13 PM

Masjid Usamah Bin Zaid
Wangsa Maju, K. Lumpur

Masjid Sultan Abd
Samad KLIA, Sepang

Masjid Al – Mukarramah
Bandar Sri Damansara

Masjid Putra Perdana
Tmn. Putra Perdana

Masjid Jumhuriah
Tmn Dato Harun, Klang Lama

Masjid Nurul Ihsan
Taman Seri Cheras

Masjid Al-Firdaus
Bdr Baru Selayang

Masjid Al-Ubudiah
Section 19, Shah Alam

Plate 1.4: Urban Mosques of the Town Centres of Housing Estates, (MPAJ; MPKj; MPK; MPS; MP Sepang)
Source: IslamGRID : Masjid@Malaysia - Direktori Masjid Malaysia,
Saturday, 27 September, 2014, 1:13 PM

Masjid Al-Sharif
Kg. Simpang Tiga, Gombak

Masjid An-Nur Kg. Melayu Wira,
Damai Batu Caves

Masjid Jamek Sultan Abdul Aziz
Sec. 3, Petaling Jaya Old Town

Masjid Aminah Al-Muhairi
Sea Park, Petaling

Masjid At-Taqwa Desa Subang
- Permai, Subang

Masjid Abu Hurairah
Kg Batu, Kuala Lumpur

Plate 1.5: Urban Mosques of the Urban Sprawled Town Centres and the Peripheral Old Town Centres, (MPAJ; MPKj; MPK; MPS; MP Sepang).
Source: IslamGRID : Masjid@Malaysia - Direktori Masjid Malaysia,
Saturday, 27 September, 2014, 1:13 PM

Masjid Bkt. Antarabangsa
Ampang

Masjid Bdr Tasik Putri
Rawang

Masjid Salahuddin Al- ayyubi
Taman Melati

Masjid Muadz Bin Jabal
Setiawangsa

Masjid Saidina Othman Ibnu Affan
Bandar Tun Razak

Masjid Abd Rahman Bin Auf
Taman Yarl

Plate 1.6: Urban Mosques of the Neighbourhood Centres of Housing Estates in all Municipalities.
Source: IslamGRID : Masjid@Malaysia - Direktori Masjid Malaysia,
Saturday, 27 September, 2014, 1:13 PM

Masjid Jamek Qariah
Serdang, UPM

Masjid Jamek Uniten
Kajang, UNITEN

Masjid Jamek UKM
Bangi, UKM

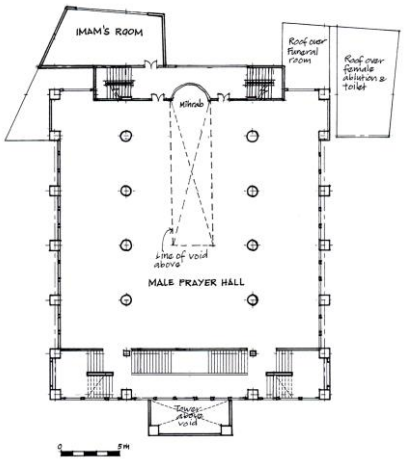
Plate 1.7: Urban Mosques in the Institutional Complexes (university campus)
Source: IslamGRID : Masjid@Malaysia - Direktori Masjid Malaysia,
Saturday, 27 September, 2014, 1:13 PM

The demonstrations of various urban mosques in plates 1.1 to 1.7 display a myriad of architectural forms inspired by the patrons /communities or stakeholders influenced by their ethnics' origin and inspirations. The influences vary the architectural forms and elements such as the traditional *meru* roof forms of South East Asia; the pan-Islamic or post-Islamic from the amalgam of varieties of elements and sources; post-colonial influences; modern forms of 20th C and 21st C derived from assimilation of local cultures and symbols. The architectural style does not form part of this study but the main focus is on the validity of the spatial organizations developed equessential to the needs of the contemporary Muslim society in continuing the tradition based on the religious activities and social advancement which had defined the mosque as the community development centre (Al Quran; Mohamad Tajuddin, 1998; Spahic Omer, 2010; Zafeer-Uddin, 1997; Amjad Prochazka, 1988; Sirdar Ikbal, 1933; Budiman Mustofa, 2008; Muhammad Adil Khan 2011).

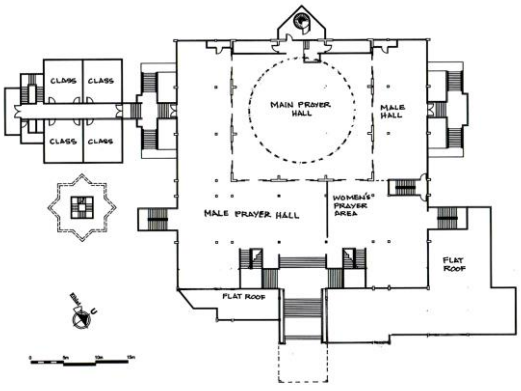
Compounding issues are imperative to arise for the urban mosques in the most populated zone (Figure 1.2) like the CBD of Kuala Lumpur with the least plot area in the oldest bustling commercial zone. As the zones distance from the centre of the renowned metropolitan Kuala Lumpur City the issues of scarcity of plot area and social activities are proportionately reduced as the population reduced. On that accord and based on prior personal on-site observations four case studies are selected from such zones like the CBD of Kuala Lumpur (Masjid India at Jalan Masjid India: Case One); the inner city of Kuala Lumpur (Masjid Saidina Abu Bakar As-siddiq at Bangsar: The Case Two); the city centre at the peripheral of Kuala Lumpur City (Masjid Tun Abdul Aziz at Petaling Jaya: The Case Three); and the urban sprawled

town centres (Masjid Al-Sharif at Kampung Simpang Tiga, Gombak: The Case Four), shown in Figure 1.3.

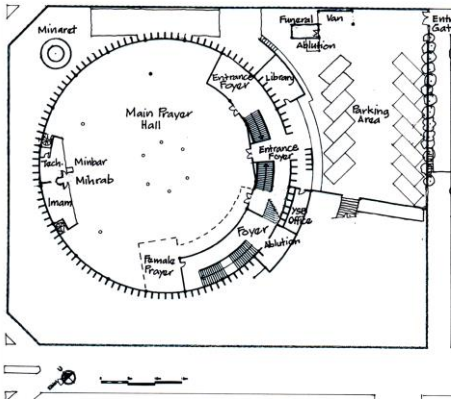
The Case One was 100% developed by migrant merchants of Southern Indian Muslims; the Case Two was developed by the affluent community largely funded by the Government; the Case Three was developed by a mixed society, also, largely funded by the Government; the Case Four was developed by majority of Sumatran traders migrants and largely funded by an individual patron from the trading community.



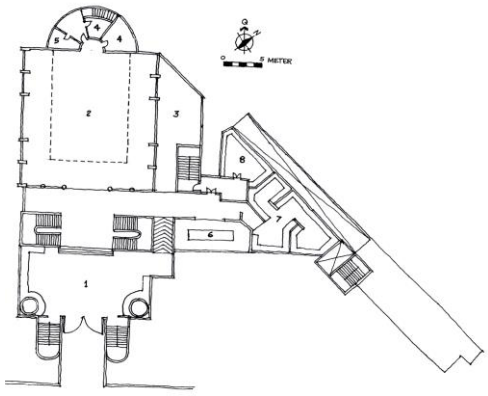
The First Floor Plan of Masjid India
Jalan Masjid India, Kuala Lumpur



The First Floor Plan of Masjid Saidina
Abu Bakar As-siddiq, Bangsar, Kuala Lumpur



The Upper Ground Floor Plan of Masjid Tun
Abdul Aziz, Section 14, Petaling Jaya



The Upper Ground Level Of Masjid Al-
Sharif Kg. Simpang Tiga, Gombak

Figure 1.3: The Floor Plans of the Selected Case Studies
Source: Author

1.1.3.3 Services, Activities and Facilities

Adlan Khalidi (2010) listed 14 facilities provided by 15 mosques as community centres that he had visited in Malaysia which includes common and uncommon ones as the followings:

- Conference room / lecture hall
- Telco transmitters on minaret
- Kindergarten (Masjid Wilayah Persekutuan, Jalan Duta)
- Religious school & *tahfiz* programme (at Masjid Muadz Jabal, Setiawangsa)
- Library & resource centre
- Traditional & modern healthcare facilities
- Hotel & accommodation service (at Masjid Al-Ghufran of TTDI)
- Locker services
- Cafetaria (Masjid Al-Ansar in Keramat owns Ansar Steakhouse)
- Multipurpose hall (Masjid Wilayah Persekutuan, Jalan Duta)
- Slaughtering facilities
- Multimedia facilities (JAWI provides at all mosques in Kuala Lumpur)
- LED scrolling message display panel
- Business centre
- Internet facilities / cyber café (unnamed mosque in Tanjung Malim)

Mohamad Tajuddin (2010) classified the provision of facilities and activities into four distinct spaces: the prohibited, the multipurpose, the specific and the external space. The prohibited space is commonly described as the sacred space for *solah* and *I'tikaf* which contains the prayer hall with *safs* alignment, the *mihrab* and the *minba*r.

However, he dismissed that the mosque has sacred space and he regards the prayer area as multifunctional empty space where most ritual and social activities are held, and to be attached with a large store for storage of furniture.

The specific space is described as single-function space that houses fixed types of furniture and fittings which includes enclosed space for women; educational space with complete facilities like library and resource centre equipped with modern multimedia facilities including printing equipment; a kitchen with complete facilities and equipment for social functions and celebrations; administration office with complete facilities for clerical, meeting room, counselling room, and Imam's room

with personal changing area; a lounge area equipped with state of the art furniture and recreational equipment including indoor games; a nursery for children with teacher's room and storage for equipment; commercial area such as convenient shops, cafeteria, postal counter and banking vending machines, ticket booths for bus and trains; workshop facilities for development of youths; and lastly shelter for travellers and homeless.

He suggested that outdoor spaces like parking area be suitably paved for sports and martial art activities including allotted space for children's playground, garden with hardscape furniture including communal fruit and vegetable garden; and a slaughtering area for *qurban* (annual rituals of animal sacrifices) and *aqiqa* (animal sacrifices for new born rituals).

In terms of activities, Mohamad Tajuddin (1999) recommended and classified the activities at the mosques into four categories as follows:

- the rituals (*solah*; recitation of *Quran*; *I'tikaf*; *tilawah*; funeral)
- responsibilities towards community or *ummah* (strengthening social tie; serving the welfare of the needy and hospitality towards guests)
- academic fulfilment (Islam historical and universal conceptual studies; *Quranic* understanding study; *fiqh*; behaviour and leadership lessons; sciences; economic studies of Muslim community and other believers including comparison; academic programmes)
- community and youths development programmes (fitness and health programmes; sports events; martial arts; social functions; celebrations; etc.)

A case study conducted by Muhammad Adil (2011) on Masjid Wilayah Persekutuan of Kuala Lumpur had recorded 18 activities at the mosque as follows:

- eight rituals (Friday congregation; *subuh* & *zuhor* speeches; *Quran* and *fiqh* classes; basic religious teaching classes; *qiam-ul-lail* or night worship; *iftar* and *sahur* programme; annual *qurban*; funeral services)
- two academics (primary school and nursery; Arabic language class)
- healthcare programmes (aerobics class; hospital visits and blood donation)
- creativity (cooking class; flower arrangement class)
- women welfare (single mother programme)
- commercial (Friday bazaar)
- tourist reception

The problem statements of this study are described in the following section.

1.2 THE PROBLEM STATEMENTS

To date there is no objective appraisal on spatial organizations of any Malaysian urban mosque against the ritual guidelines except Zamnah (2004) has done for the National Mosques and two other state mosques of Melaka and Selangor. It is observed that urban mosques are daily utilized especially on Friday congregation and on two significant yearly occasions i.e '*idul fitr* and '*idul adh* where women and children are also encouraged to pray in mosques. Spill overs outside the mosque building areas are common on Fridays and more significant on those two yearly occasions. The most common problems found in urban Malaysian mosques are as follows:

i. There is no proper management of spill over spaces during Friday congregation which posts inconveniences to the *jemaahs* and often creates chaotic condition at the point of time when the prayers begin as the *jemaahs* hasten to fill in the unassigned spaces for congregation. Often, the spill over occupies the roads and garbage collection area which are prohibited by the *Fiqh* as the places are considered unclean.

This problem is a compounding problem for urban mosques located in highly populated urban centres which receive an influx of city dwellers either from the rural who migrate to work in the cities or immigrants from neighbouring countries to fill in the void in the labour force of this country.

ii. There is insufficient provision of the ablution facilities in the vicinity of the prayer hall. Usually, wet areas such as the ablution and toilet are grouped and centralised in remote zone, this type of grouping approach limit the vicinity of ablution to the prayer hall and causes strain in the movement due to distance and overlapping circulation.

iii. Another overlooked problem is having the toilet connected to the ablution and on barefoot which is not in compliance with the *Sunnahs*. This practice is also non-hygienic. Grouping the toilet together with the ablution impair the proper sequence of spaces thus disabling the *jemaahs* to use their own slippers in the toilet which should be located at the entrance gate.

iv. Difference of levels for prayer halls is a problem posed to the old *jemaah* who are physically difficult (e.g. with knees problem, etc.). When the height is excessive, it can be difficult for everyone, too, especially the disables. Often, mechanical means of vertical transportation is not provided in urban mosques.

v. The absence of facilities for the disables e.g. ramps and special toilets are common in Malaysian mosques. Disabled Muslims are not exceptional, as in *Hadith* (Sunan Abu Daud, vol. I, p. 145), they are also required to pray in congregation at the mosque as long as they can hear the *adzan* from a nearby mosque.

vi. There are inadequate facilities provided at urban mosques in general to enhance the social, economic and cultural activities of the urban Muslim congregants. Generally, the expansions of the mosques to facilitate new spaces are on ad-hoc basis without prior proper planning which impaired the overall spatial organizations and circulations as well as the mosque features.

vii. There is no urban mosque design and development guidelines from the Religious Authorities as well as from the Local Authorities.

1.3 AIM AND OBJECTIVES OF THE STUDY

The aim of this study is to establish an urban mosque design and development guidelines which are in accordance with guidelines from the *Al Quran* and *Sunnah* as well as in accordance with the concept established by the Prophet Muhammad's *SAW* evolved mosque complex with additions in the 7th C as the community development centre. The objectives are strategized as follows:

i. To study a brief composition of the congregant community from the urban mosque managements.

ii. To study the organizational structure of the management of the urban mosques.

iii. To study the activities and facilities provided by the urban mosques.

iv. To study the spatial organization developed at the urban mosques.

v. To study the spatial organizations of urban mosques which are provided as per guidelines from the *Al Quran* and *Sunnah* as established at the 7th C Prophet Muhammad's *SAW* mosque in order to establish an urban mosque design and development guidelines.

1.4 RESEARCH QUESTIONS

The array of discussions in previous sections above enables the researcher to view some of the basic problems faced by current urban mosque designs in Klang Valley. These problems raised questions and briefly they are:

i. How is the order of spaces designed in the urban mosques of Klang Valley, Malaysia?

ii. What are the problems created from the spatial organizations in the urban mosques of Klang Valley, Malaysia?

iii. How should be the order of spaces organized in an urban mosque?

iv. Are the designs of the urban mosques in accordance with the ritual and non-ritual guidelines from the *Fiqh* and *Sunnahs*?

v. How can the over spill areas be developed in the urban mosques to suit the ritual and non-ritual guidelines with the growing population?

vi. What are the activities and facilities provided at the urban mosques?

vii. How are the urban mosques managed and maintained?

1.5 THE SIGNIFICANCE OF THE STUDY

Firstly, the study will be a revisit of the spatial organization concept at the Prophet's *SAW* evolved mosque in the 7th C and assimilating the concept into the urban mosque designs from practical point of views and fulfilling the ideal guidelines procedures rather than from merely philosophical view without a functional context. The combination of philosophy and practicality in design is the common academic training and it is the aspiration of a good architectural practice in serving the public.

Secondly, discoveries of underlying spatial organization problems in urban mosque designs will be useful to the Architects to seek design solutions for the betterment of future mosque planning on spatial organization.

Thirdly, the Islamic Religious Department in all states of Malaysia which are the governing authorities of the development and construction of the mosques will be able to formulate and enforce design and development guidelines of urban mosques for the betterment of services and activities with adequate facilities, for the progress of the future contemporary Muslim urban communities in Malaysia.

And the last but not least, the Local Authorities are encouraged to review the 'Building By Law' on the urban mosque design accordingly, with similar requirements if not better to other public buildings.

1.6 THE SCOPE AND LIMITATIONS OF THE STUDY

1.6.1 The Scope

The study specifically observes on the spatial organizations of the four (4) urban mosques in commercial areas of Klang Valley, Malaysia as the case studies. Special consideration is focused on the provisions as per guidelines by the *Fiqh* (within the scope of *Ahlul Sunnah wa Jamaah* with the *Mazhab As-Shafie* in focus); the spatial organization type; the local congregant communities; the management of the urban mosque; and the activities and facilities provided at the urban mosques.

The four (4) urban mosques are chosen by virtue of their locations in the classified urban zoning with four different sets of community and ethnics, and they display four different forms of design concepts and spatial organizations in four different environments.

The first mosque is the oldest among the four i.e. Masjid India. It was developed by the Indian Muslim merchants who migrated from Southern India and settled at Jalan Masjid India which is in the oldest and busiest CBD of Kuala Lumpur, the federal capital city of Malaysia; with a capacity of 3,500 *jemaahs*. It was first built of single storey building in 1863 with bricks and timber and was renovated on various occasions since 1900, 1939 and 1952. On 1964 the old structure was demolished and new three-storey contemporary building was erected. Massive renovation was done in 1999 to accommodate the growing population. However, the mosque is observed to be inadequate, still.

The second mosque is Masjid Saidina Abu Bakar As Siddiq located at Jalan Bangsar, in the inner city of Kuala Lumpur, the popular entertainment and affluent residential area, completed in 1982 in traditional form. The mosque was renovated and completed in 2010 to accommodate 4,000 *jemaahs*. It is the only case study that is equipped with an annexed religious school building, a lecture hall and a book shop.

The third mosque is Masjid Tun Abdul Aziz (known as Masjid Bulat), located in the commercial centre (now city centre) of the first new town of Malaysia i.e.

Petaling Jaya (1960's) – now turned into a city, in a mixed income housing, at Jalan Semangat of Section 14. The mosque was completed in 1976 with a capacity of 3,600 *jemaahs* catering for areas in sections 11, 12, 13, 14, 19, 20, SS2 and 21 (Sea Park). The design concept of the mosque is one of the earliest modern mosque structures using circular form in reinforced concrete.

The fourth mosque is Masjid Al-Sharif was first built by *Minangkabau* traders migrated from Sumatra and settled at Kampung Simpang Tiga, Jalan Gombak, a peripheral town within residential areas of an unplanned urban sprawl. Later, the area was proliferated with local Malays from other states and others. It was initially built of single storey building in 1939 with a capacity of 200 *jemaahs* and was demolished and replaced with a three-storey contemporary building with a capacity of 3,000 *jemaah*s. The mosque serves three residential areas of Kampong Simpang Tiga, Kampong Tengah, and Kampong Tengah Lembah Batu 6 of Jalan Gombak.

1.6.2 The Limitations

The limitations of this research will be as follows:

i. The study is limited to the study of contemporary or urban mosques after 19th century. However, the Prophet's *SAW* evolved mosque complex of 7th C is the prime reference for the establishment of the concept of spatial organizations in mosque designs in relation to the ritual and non-ritual guidelines from the *Al Quran* and *Sunnah*.
ii. The study does not include architectural styles and forms but mentioned in general, only.
iii. The study confines to evaluation of cases in Klang Valley of Malaysia and Singapore models.
iv. There is an obvious shortage of availability of the empirical data on the specific topic of spatial organization on mosque design. Most scholars and writers write on popular historical topics of form, styles and their origins. There are no records of documentation of technical drawings of the four case studies. Most data of urban mosques around the globe are mostly available online from their websites.

v. The availability of key respondents i.e. the Architects was a major problem because they are scarcely available due to their tight schedules. To acquire their co-operations become a major research limitation.

vi. As design is subjective in nature, the varied perceptions of the respondents from different backgrounds towards a design may result in contradictions of opinions which may hamper the grouping of data.

1.7 THE CONCEPTUAL FRAMEWORK

The Figure 1.4 illustrates the conceptual framework of this study. The main structure of the conceptual framework consists of 10 elements as the followings:

- The background study
- Issues
- Problem statements
- Research questions
- Aim and Objectives
- Literature reviews
- The four case studies
- Analysis/Cross-analysis
- The findings; recommendations; further studies and conclusions
- The design and development guidelines of urban mosque

The background study is the initial investigation on issues pertaining to the urban mosque in the Klang Valley. The investigation is initiated with site visits to several urban mosques in city centres and commercial centres of neighbourhoods of Kuala Lumpur; Petaling Jaya and Gombak area, which are in the Klang Valley.

The outcome from the visits had observed some compounding issues related to spaces; activities and facilities provided at the visited urban mosques. The literature reviews encapsulated further enquiries on the compounding issues observed and clarified in the problem statements and research questions. Studies by others reinforced the enquiries which formalized the aim and objectives of the study as written in the Figure 1.4 and detailed in the proceeding sections.

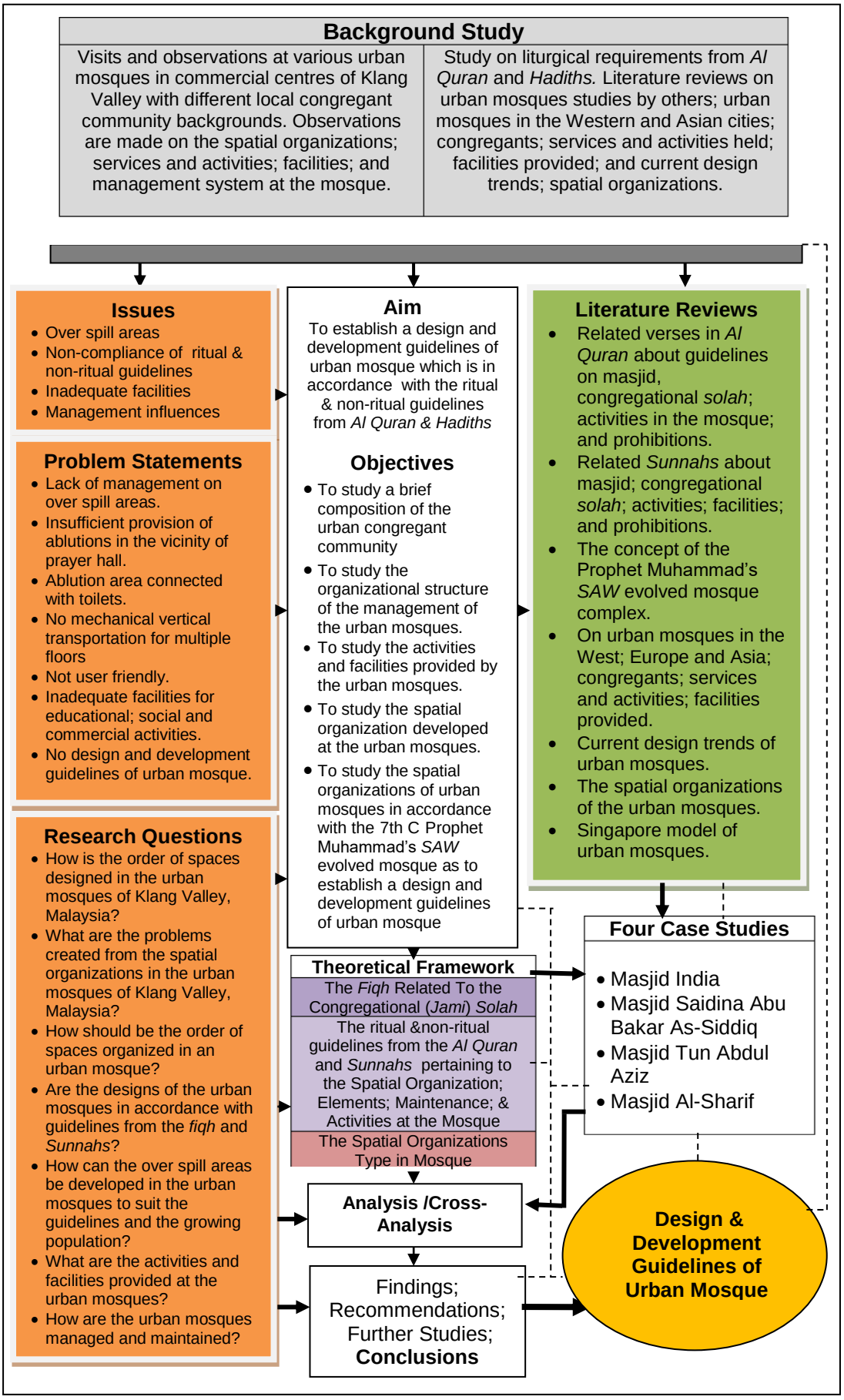


Figure 1.4: The Conceptual Framework

Further, the literature reviews on topics related to the aim and the objectives of the study assimilate the identification of the grounded theoretical framework and the analysis of the four case studies will eventually answer all the research questions of the study.

The grounded theoretical framework of the study is the basis of the references on the evaluation of the objectives executed on the overall enquiry especially on the case studies. There are three theories that govern the study firstly, the *Fiqh* related to the congregational (*jami*) *solah*. Secondly, are the ritual and non-ritual guidelines from the *Al Quran* and *Sunnah* pertaining to the spatial organization; elements; maintenance and activities at the mosque, which are described in sections and sub-sections 1.8 to 1.8.3.of this chapter. Thirdly, is the mosques spatial organization type described in sub-section 1.8.4. The investigation and study on the four case studies was conducted according to the methodology described in the Chapter Four. The methodology frames five major procedures which are the literature reviews; on-site observations and participation; in-depth interviews; measured drawings; and user survey (the survey is only a supplementary data to complete the triangulation in the methodology which justify the on-site observation and participation).

The data from the sites is analysed within the theoretical framework and cross-analysed. The concluding chapter reveals the findings with recommendations and suggestions further studies and summing up to the conclusion of establishing a design and development guidelines of urban mosque based on the recommendations.

Within the above framework the study will observe closely the provisions by each case study to fulfill the ritual and non-ritual guidelines in focus and the objectives of the study.

1.8 THE THEORETICAL FRAMEWORK

There are three theories involved in this study which form the main body of the references and comparisons between the case studies to arrive at the design guidelines and development of urban mosque as the outcome of this study. The theories are as the followings:

(i) The *Fiqh* related to the congregational (*jami*) *solah* and the design philosophy of the *jami* mosque.

The *Fiqh* is the understanding of the Islamic Jurisprudent (this study refers to *Mazhab As-Shafie*). In this study the *Fiqh* is referred to the understanding of the rituals held in the mosque in relation to the spaces and elements ought to be provided.

The *Jami* mosque is referred to the mosque used not only for everyday *solah* but also for specific congregational *solah* on Fridays.

(ii) The mosque facilities guidelines from the *Al Quran* and *Sunnahs* pertaining to the spaces and spatial organization, elements, management and maintenance, services and activities, and facilities provided at the mosque.

(iii) The spatial organization types developed in the mosques. It is referred to the composition of a number of spaces, which are related to one another by function, proximity, or a path of movement. They are related to one another in the form of coherent pattern of form and space (Ching, 1996). In this study, it is interrelated with the ritual and non-ritual or secular activities held at the mosques.

1.8.1 The *Fiqh* Related to the Congregational (*Jami*) *Solah* and the Design Philosophy of the *Jami* Mosque

It is important to understand the *Fiqh* in the congregational *solah* because it involves the discipline in performing the *solah* which is related to the provision and the order of space in the mosque. For the purpose of this study, the disciplines and orders are collectively extracted from editions of various scholars (Abdul Khairi, 2001; Mahmood H Rashid, n.d.; Sulaiman Endut, 1999; Sulaiman Rashid, 1976; Zafeer-Uddin, 1997) which are relevant only to the design issues of a *jami* mosque, arranged in sequence as to arrive at a comprehension of the provision of spaces and elements required for a *jami* mosque. The comprehension of the related orders to the design issues begins with the conditions of validity of *solah* in the *Fiqh* for individual Muslims, followed by the conditions sanctioned for *jami* solah and the need for the construction of a mosque. Consequently, the observation on the *adab* or disciplines required for *solah*.

1.8.1.1 The Conditions of Validity of Solah in the Fiqh for Individual Muslims (5 conditions)

The relevant conditions extracted from editions of the above scholars are summarised as the followings:

i. Clean from all forms of impurities, physical and spiritual including the heart, body, clothing and location for *solah.*

ii. Perform ablution. Once ablution is properly performed a Muslim is considered spiritually ready to perform *solah*.

iii. Properly attired i.e. covering of body as sanctioned for Muslim man and woman.

iv. Aware of the exact time intervals for particular *solah*.

v. Facing the direction of the *Qibla* towards the *Kaaba* in *Makkah*.

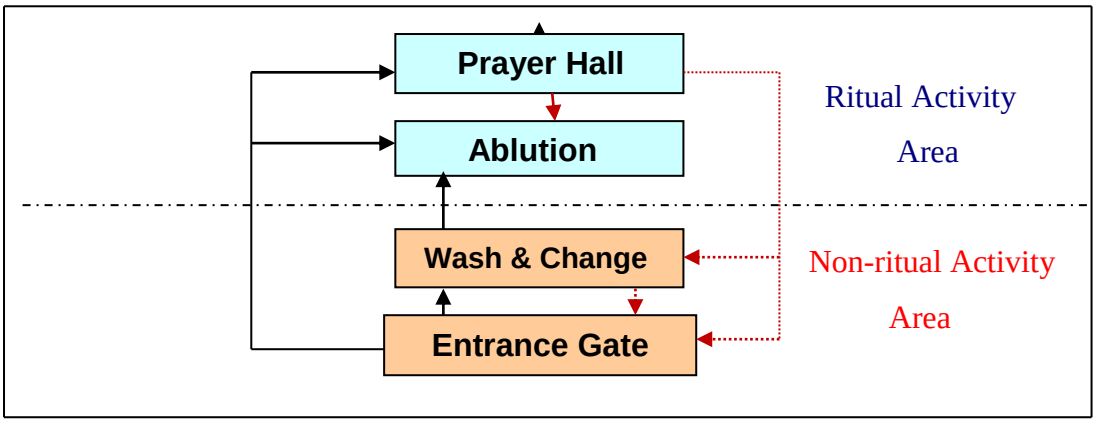


Figure 1.5: The Basic Praying Activities Flow Chart

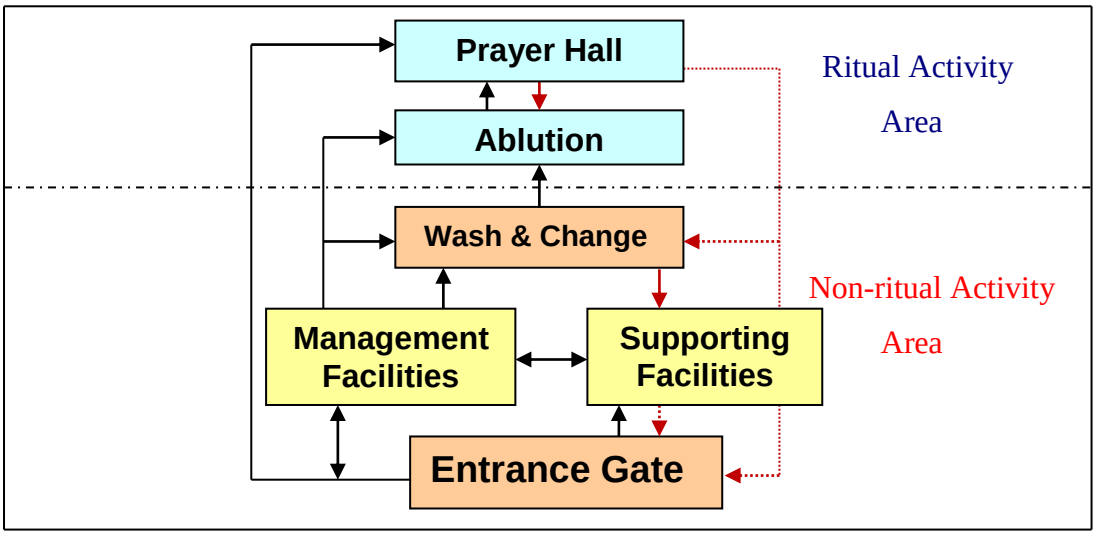


Figure 1.6: The Activities Flow Chart at A *Jami* Mosque

The activities flow is shown in the Figure 1.5 and the Figure 1.6. The Figure 1.7 sanctions the orientation and the configuration of spaces provision, leaving the forms or characters or styles to the regional and cultural interpretations of the various Muslim communities.

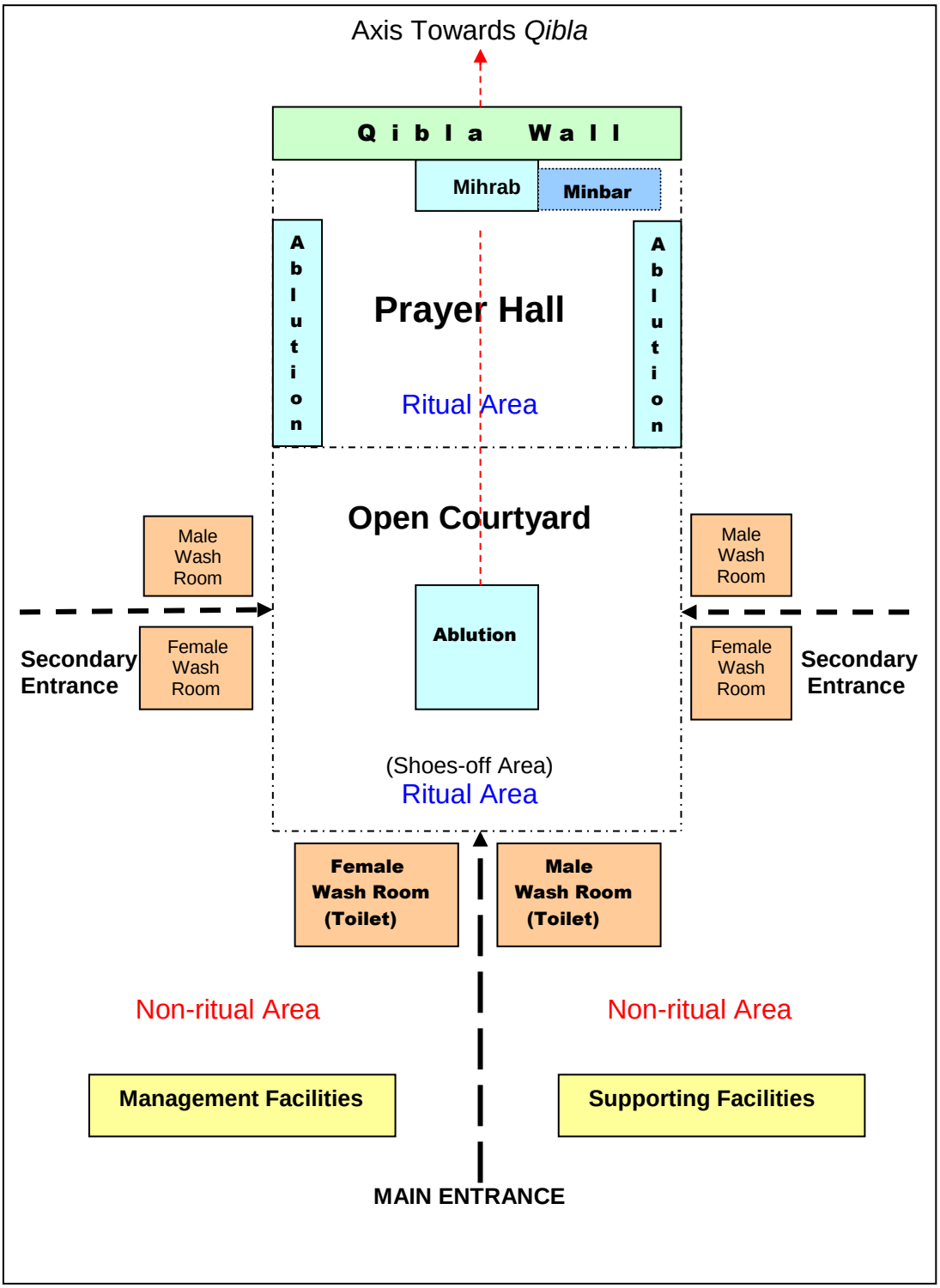


Figure 1.7: The Diagram of the Composition of the Fundamental Components of A *Jami* Mosque.

1.8.2 The Fundamental Components of *Jami* Mosque and Design Philosophy

This sub-section introduces the fundamental components and philosophy of mosque spatial configurations in general and related Malaysian mosques fundamental building components and configurations concluded by Zamnah Nusi (2004). These fundamental components become one of the theoretical frameworks of this study. It is essential to mention also the additional components as to differentiate between the fundamentals and the non-fundamentals guided by the *Al Quran* and *Sunnahs*. The additional components existed are related to the cultural and regional diversities which emerged from the local needs or simply aesthetics. The most viable emphasis is on the Prophet Muhammad's *SAW* mosque complex of Medina in 7th C (Figure 1.8), whilst, others in the regions of the rest of the world are briefly described.

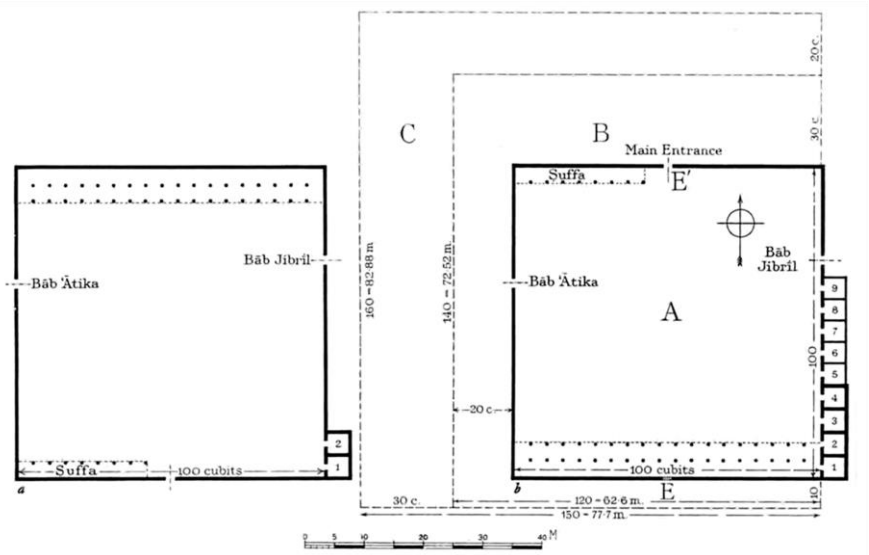
Generally, the spatial configuration of the fundamental components of traditional mosques planning layouts does not differ from each other worldwide because of the regularities of the ritual activities but they differ in sizes and forms. The site layouts of mosque complexes in the Indian subcontinent, Iran and Central Asia, Anatolia, Spain, Arabian Heartland and Africa, are clustered in organic manner without straight forward indication of directions except the portal (*iwan*), having central open courtyard, introverted building concept which is the typical Islamic architecture (Grube,1994).

South East Asian traditional mosques differ from the Middle East regions in site layouts, they are direct interpretation of movements without central courtyard and the building is very open with veranda ways around the main prayer hall as to suit the warm and humid conditions of the tropics such as the traditional mosques of Melaka like Masjid Tengkera, Masjid Kampong Hulu, Masjid Kampung Keling and others.

The clustered spatial organization is a typical characteristic of Islamic architecture where the spaces are organized in cluster normally around an open courtyard which acts as a space connector. In the case of a mosque, the supporting facilities for the purpose of congregational prayers are planned with open plan concept whereby there are no separating walls in between the spaces. This type of planning allows free flow of movement or circulation without interruptions and it avoids the loss of sense of directions.

Another characteristic of a traditional mosque is that it separates the ritual and the non-ritual spaces. The ritual spaces are the prayer hall (*zulla*), and the ablution

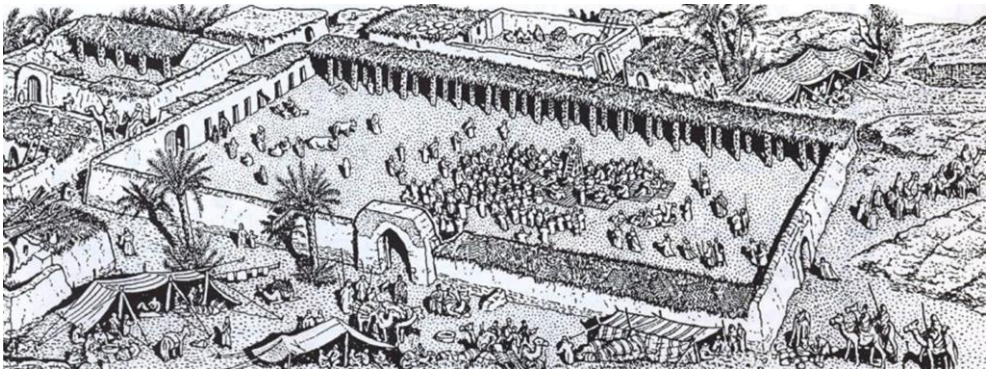
areas, others are considered non-ritual spaces. The prayer hall and the ablution areas are zoned next to each other or complement each other, whereas, the non-ritual spaces like the washrooms or toilets are separated by walls or doors away from the prayer hall and the ablution areas. Normally, at a traditional mosque, the washrooms and toilets are placed outside the entrance gates that are not attached to the prayer hall.



The Earlier Plan (before the change of qibla at Jerusalem)

The Later Plan (after the change of qibla to Makkah)

Source: From Hamed Khosravi (2012).



The Imaginative Reconstruction of the Mosque Complex
Source: From Bianca, S.,after J.l Leacroft (2000)

Figure 1.8: The Prophet Muhammad's *SAW* Evolved Mosque Complex in 7th C

The square plans can also be found in traditional mosques of South East Asia and China. The rectangular plan forms are mostly found in the regions of the Middle East, Iran, Central Asia, Spain, Africa, and India. The rectangular form is normally

supported by numerous columns (known as hypostyle type) and, or covered by several domes. The size of the hall is determined by the number of *jemaah* (congregants) that can be accommodated. Very often, spill areas are provided on the three sides of the main prayer hall either in the form of verandas or courtyards.

It has been established that in Muslim tradition the fundamental components of mosque are based on the 7th C evolved humble mosque complex of the Prophet Muhammad *SAW* as in Figure 1.8. However, certain elements are eliminated and some are additional due to the change of functions and expressions. The followings are the thirteen (13) fundamental components found in the evolved mosque complex of the Prophet Muhammad *SAW* dated in 7th C and the traditional mosques:

i. The clustered spatial organization with open planning concept.

ii. There is a separation between the ritual and the non-ritual spaces.

iii. The rectangular congregational prayer hall or *zulla* or *musalla.*

iv. The Q*ibla* wall, the foremost wall facing the *Ka'aba* as the ritual orientation.

v. The *mihrab* is a niche in the centre of *Qibla* wall signifying the central axis of the mosque, to emphasize the direction of the *Ka'aba* and where the imam leads congregational prayers.

vi. The *minbar,* a three stepped chair-like structure placed at the *qibla* wall to the right of *mihrab* for the delivery of sermon.

vii. The bathrooms located at the gates before the courtyard (Zafeer-Uddin, 1997).

viii. The ablutions located in the centre of the courtyard in all traditional mosques but clay water jugs were used at the 7th C Prophet's *SAW* mosque.

ix. The circumference wall is a significant element in Islamic architecture which defines the introverted concept of all building types during Islamic Empires.

x. The courtyard (*sahn*) surrounded by circumference walls, which is about 70% of the whole complex area, located before the prayer hall, and where the entrances are located (three in number) on the three sides of the walls.

xi. The living quarters, an annex to the mosque complex for the Prophet's *SAW* wives. The living quarters have not been included over the time after the Muslim government during the Umayyad Empire of 8th C separated the mosque from the administrative power but the *khanaqah* (*sufi* centre) and the *madrasa* (theologian school) retain the feature.

xii. The *suffa*, a living and learning portico for the homeless *Muhajireen*, where they sleep, eat, learn and held conversations or discussions. This space was also used for resting and sleeping by travellers. It was maintained until the 4th century after *Hijra* calendar (Zafeer-Uddin, 1997) or 11th C AD. The element has been subtracted from the mosque and transferred into monastic mosque or *khanaqah* and *madrasa*, the theologian school.

xiii. The entrances, located on the three sides of the open courtyard, which allow the *jemaah* to enter the sanctuary from behind of the prayer hall (*zulla*) only. It is a form of discipline in movement of the congregants entering the mosque before the prayer hall, established by the Prophet *SAW*.

Other components developed in the traditional mosques after the death of the Prophet *SAW* which are also common in Malaysia and South East Asia are as follows:

xiv. The minaret is a fundamental element originally used by the *muezzin* to call for prayers. During the lifetime of the Prophet *SAW*, his assistant named Bilal, used to call for prayers at the highest roof top of the nearby house. The element was developed in the 8th C by Umayyad Dynasty. Currently, it is the symbolic transcendent which functions as the landmark to locate a mosque.

xv. The dome is a universal symbol of cosmology which creates the ambience of serenity and overwhelming space to a visitor in remembrance of the Almighty, the Creator of the universe, but in Islamic architecture symbolism rarely exists.

Other common elements developed outside South East Asia and Indian Subcontinent (Figure 1.8) is as follows:

xvi. The arcades (*riwaq*) around the courtyard demarcate the boundary between the covered and uncovered spaces around the open courtyard.

xvii. The *dikka*, a raised platform in the centre of the sanctuary for a respondent to repeat after the imam during prayers for the purpose of transmitting the voice of the imam to the whole *Jemaah*.

xviii. The *kursi*, a lectern on which the Quran is placed for reciter to use.

xix The *maqsura*, the sultan's or governor's logia as a protected space built adjacent to the *qibla* wall (Plate 1.8).

xx. The portal, *iwan* as an indicator of building approach to the main entrance.

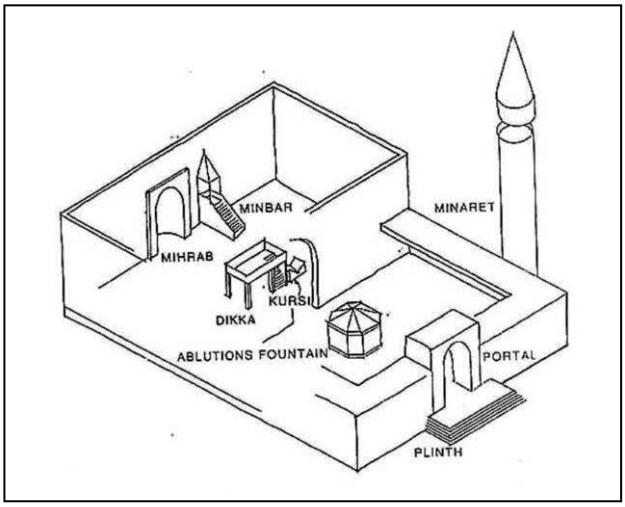


Figure 1.9: An Illustration of the Standard Components of A Mosque
(No particular representation).
Source: From Frishman, M. (1994)

Plate 1.8: The Maqsura or Sultan's Logia in the Yesil Cami, Bursa.
(Green Mosque; 1412-19)
Source: From Frishman, M.

Aerial View by Nitght
Source: fc09.deviantart.net (20/10/2014)

The Mechanical Umbrella at the Courtyard
Source: nengpuspa.files.wordpress
(20/10/2014)

Plate 1.9: The Recent Images of the Masjid An-Nabawi In Medinah (2014)

Figure 1.10 illustrates the nine stages of expansion and renovations of Masjid An- Nabawi from the 8th C during the lifetime of the Prophet *SAW*; followed by his companions Umar for the second expansion; the third expansion by Uthman; the fourth expansion by Waleed I of Umayyad Empire; the fifth expansion by Mahdi of Abbasid Empire in 8th C; the sixth expansion by Qatabai of Mamluk Empire in 15th C; the seventh expansion by Abdul Majid I of Ottoman Empire in 19th C; the eight expansion by King Abdul Aziz of Saudi in 20th C; and the ninth expansion by King Fahd of Saudi in 21st C (Muhammad Kamal Ismail, 1998; Muhammad Ilyas, 2004).

The recent image of the mosque is shown in the Plate 1.9 which shows the aerial view by night and the mechanical umbrella in the courtyard. The latest expansion was completed in 2013 (Wikipedia, retrieved on 20/4/2014).

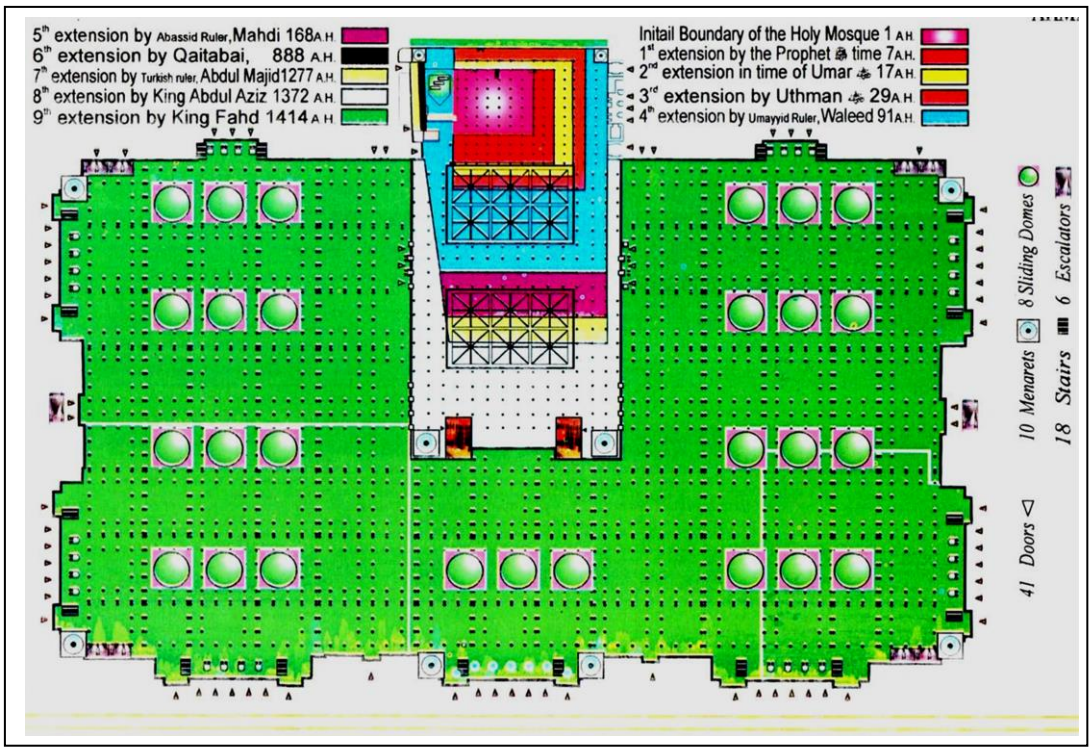


Figure 1.10: The Plan Showing the Stages of Extension and Renovations of Masjid An-Nabawi (Prophet's *SAW* Mosque) Since the Prophet's *SAW* Time in 8th C until the Reign of King Fahd in 20th C -9 Stages
Source: From Muhammad Ilyas (2004)

1.8.2.1 The Qibla Wall (the sanctified orientation) and The Mihrab

Among the thirteen fundamental components, the sanctified orientation towards the Q*ibla* (*Quran*, *Surah* II, *Al Baqarah*: verse 144) is the only element that is clearly cited in the *Al Quran* as follows:

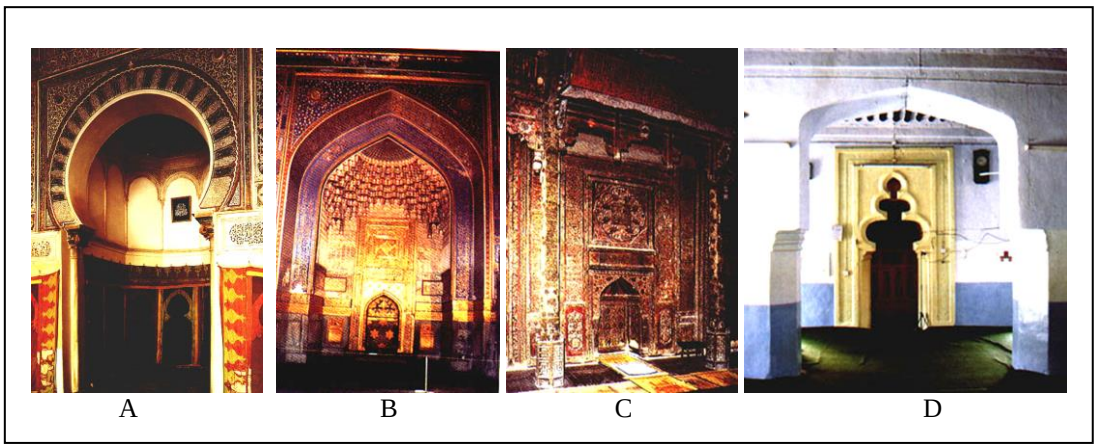
> 'We see the turning of thy face (for guidance) to the heavens, now shall we turn thee to a *Qibla* that shall please thee. Turn then thy face in the direction of the Sacred Mosque, wherever ye are, turn your faces in that direction. The people of the book know well that, that is the truth from their Lord. Nor is Allah unmindful of what they do.' (*Quran*, *Surah* II, *Al Baqarah*: verse 144).

The Q*ibla* wall is the forefront wall without low windows or openings. The wall is usually heavily decorated to create a weightless, lofty vertical effect symbolizing the ascension of the spiritual journey towards Allah.

Whereas, the *mihrab*, though cited in the *Al Quran*, it denotes a different meaning, instead of a niche in the centre of the *Qibla* wall, it is a praying chamber. According to Zafeer-Uddin (1997), the existence of this element during the Prophet's

SAW time is disputable among the *Ulamas*, as there is no supporting *Hadith.* For general information the referred verses in the Al Quran are as follows:

> 'Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned , every time that he entered (her) chamber (*mihrab*) to see her, he found her supplied with sustenance. He said: 'O Mary! Whence (comes) this to you?' She said: 'From Allah: for Allah provides sustenance to whom He pleases without measure'. (Al Quran, surah iii, *Ali Imran*: verse 37).
>
> 'While he was standing in prayer in the chamber (*mihrab*), the angels called unto him: 'Allah doth give thee glad tidings of Yahya, witnessing the truth of a word from Allah, and be (be surah iii, Ali Imran: verse 39).



A B C D

Plate 1.10: A The *Mihrab* of the Great Mosque (1136), Tlemcen, Algeria.
B The *Mihrab* of the Tilakari Mosque-Madrasa (1646-60), Samarkhand, Uzbekistan.
C The *Mihrab* of the Great Mosque, Xian (792), China.
D The *Mihrab* of A Mosque in Malindi (18TH C), Zanzibar.
From Frishman, M. (1994)

In the early form it was only a block of stone or sometimes a spear laid on the floor in the centre of the *Qibla* wall (Dickie, 1996) to identify the position of the *imam* in the mosque who leads the *jemaah* during *solah*. It was later developed by Umar Abd Aziz in 707-9 AD (Creswell, 1989) to emphasize the axial focus of a mosque towards the *Qibla* together with other components like the *minbar*, the ablution and the *zulla* or prayer hall at the Masjid Nabawi (the later name given to the Prophet's *SAW* mosque). Often, the *mihrab* is elaborate in decoration especially on the enclosure walls. The niche took the form of a half cylinder with a horseshoe arch that is common in Morocco, Spain and the Middle East, or pointed arch common in Isfahan and Central Asia (Anuar, 1998, cited from Burkhardt:1976). Both forms are duplicated in other mosques throughout the Muslims world (Plate 1.10)

1.8.2.2 The Prayer Hall (Zulla), the Minbar, the Living Quarters (hujra), the Courtyard (sahn), the Circumference Wall, and the Suffa

Six components are traditionally established by the order of practice by the Prophet Muhammad *SAW* during his life time in the evolution of his mosque built by him in 623 AD, and they are the prayer hall (*zulla*), the *minbar*, the living quarters (*hujra*), the courtyard (*sahn*), the circumference wall, and the *suffa*. These six components are translated by the Prophet *SAW* from the acts guided in the *Quran*. These components need space but there are no specific sanctioned forms (Mohamad Tajuddin, 1999).

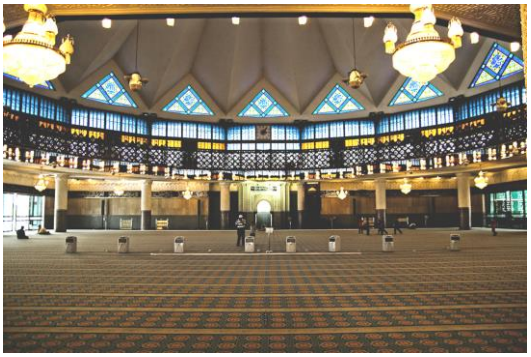
The prayer hall (*zulla*) or congregational prayer hall is the most important space in the mosque because it is the space that is needed to accommodate the *jemaah* during the compulsory Friday congregation (Plate 1.11). Annually in Malaysia, there are two major mass congregational prayers of '*Idul Fitr* ('*Eid*) after the fasting month of *Ramadhan* and *'Idul Adha* ('*Eid*) during the month of *haj* pilgrimage. The multiple congregation rows or *safs* parallel to the *Qibla* wall is the major discipline during the performance of prayers they dictate the form of the space. From *Hadith*, the forefront *safs* are considered the most blessed rows, therefore, the longer the *safs* the more *jemaah* have the opportunity to occupy in the forefront. Therefore, the rectangular geometry is the most appropriate form for prayer hall to serve the ritual with the lengthwise facing the *Qibla* wall known as hypostyle hall in Arabic plan type (Figure 1.10). However, the square plan prayer hall is more popular in later times for traditional mosques with huge central domes, which satisfies the structural solutions and sophistication in proportions, such mosques are mostly in Istanbul, Anatolia region, and recent designs of Malaysian mosques alike.

Next to the *mihrab* is the *minbar* which should be located on the right side of the *mihrab* for the purpose of delivering sermons by the *Imam*. The *minbar* is an elevated structure located on the right of the *mihrab* used by the *imam* during the Friday *qutbah* or sermon. *Minbar* is absent in small individual mosques which do not conduct Friday congregational prayers. Traditionally, the *minbar* took the form of heavily carved timber steps with a landing crowned with interesting geometrical forms or a cupola (a light dome-like roof structure) found in Turkey (Plate 1.12).

The living quarters are an important annex to the mosque complex in order to secure an efficient 24 hours administration by the administrators. The Prophet

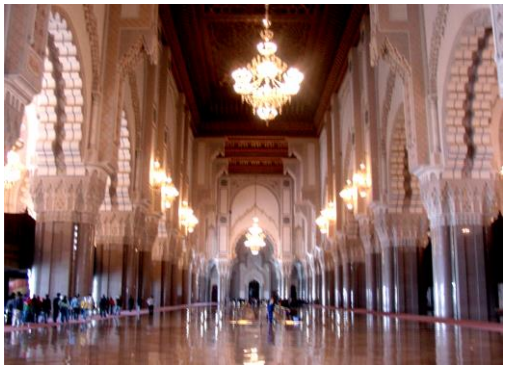
Muhammad *SAW*, who was the leader of the Muslim nation, built his wives quarters in a row on the left hand side of the prayer hall facing the *Kaaba*, extending alongside the open courtyard of his mosque complex (Figure 1.8). Perhaps, the reason for the annex was to ensure his availability at all time in the mosque as well as for his family.

The Prayer Hall of the Sultan Ahmed Mosque (The Blue Mosque), Istanbul (1616)
Source: secreteworld.ru (20/10/2014)



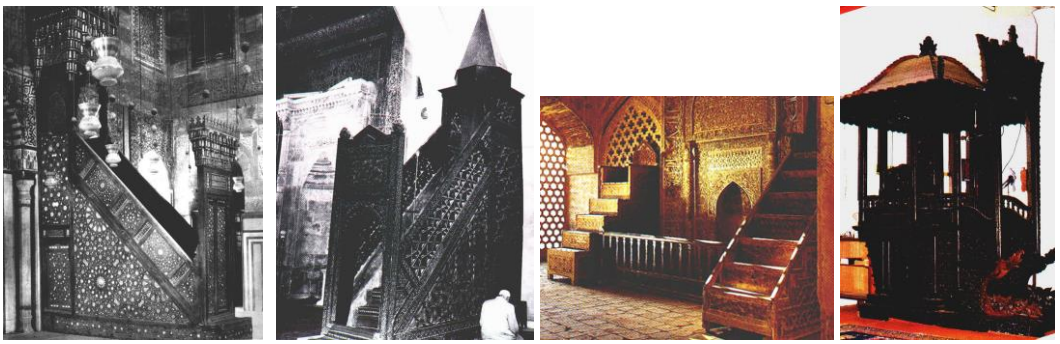
The Prayer Hall of Masjid Negara, Kuala Lumpur (1965)
Source:kuala-lumpur.attractioninmalaysia.com (20/10/2014)

The Prayer Hall of Mosque & Islamic Centre of Rome (1994)
Source: onislam.com (20/10/2014)



The Prayer Hall of Masjid HassanII of Cassablanca (1993)
Source: th08.deviantart.com (20/10/2014)

Plate 1.11: The Examples of Prayer Halls



A B C D

Plate 1.12: A The *Minbar* of the Mosque of Qijmas El-Ishaky, Cairo.
B The *Minbar* of the Mosque of Ala Ad-Din (1220), Konya, Turkey
C The *Minbar* of Masjid–I Jami (17TH C), Isfahan.
Source: From Frishman, M. (1994)
D The *Minbar* of the Masjid Tanjung Keling (1930), Melaka.
Source: From Halim Nasir (1984)

On the lower right hand corner of the mosque complex, is the *suffa* which is the living portico of the homeless *Muhajireen*, where they eat, sleep, learn, and held discussions. The *suffa* is a multipurpose living space which also accommodates travellers from distances for resting. This tradition is well maintained by the *khanaqah* (the *sufi* centre mosque complex) and the *madrasa* (the theologian collegiate mosque) throughout history (Plate 1.13). During the Islamic Empire, the Muslim kings built their palaces next to the imperial mosque complex, built away were k*hans* or c*aravanserai* or *ribat* for the business travellers as early as 9th C and well developed in Persia during 11th -12th C (Hillenbrand, 1994), Plate 1.14.

The Al-Azhar university of Cairo in 10th C
Source: Al-fanamedia.org (20/10/2014)

Agha Bozorg Madrasa, Persia in 12th C
Source: dome.mit.edu (20/10/2014)

Plate 1.13: The Images of the University of Al-Azhar (the world first university) in Cairo of 10th C and the Agha Bozorg Madrasa in Persia of 12TH C

Intrinsically, there are two significant elements that cannot be ignored at the Prophet's *SAW* mosque. Initially, only these two elements formed the components of the Prophet's *SAW* mosque. They are the huge open courtyard or *sahn* and the

circumference walls, Plate 1.15. Throughout the Islamic Empire stretching from Spain to India, the adoption of full features from the Prophet's *SAW* mosque is common especially in large-scale mosques, the *madrasa* (the theologian school) and the *khanaqahs* (the *sufi* centre).

Ancient Ottoman caravanserai
of Qalat el-Mudiq, Syria
Source: Google.com (20/10/2014)

Caravanserai at Cappadocia
Turkey
Source: Google.com (20/10/2014)

Caravanserai at Fateh Pur Sikri
Source: photos.travelblog.org

Plate 1.14: The Caravenserai of Various Regions during Ottoman Empire (13^{TH} – 17^{TH} C) and Mugal Empire Of 16^{TH} C.

A

B

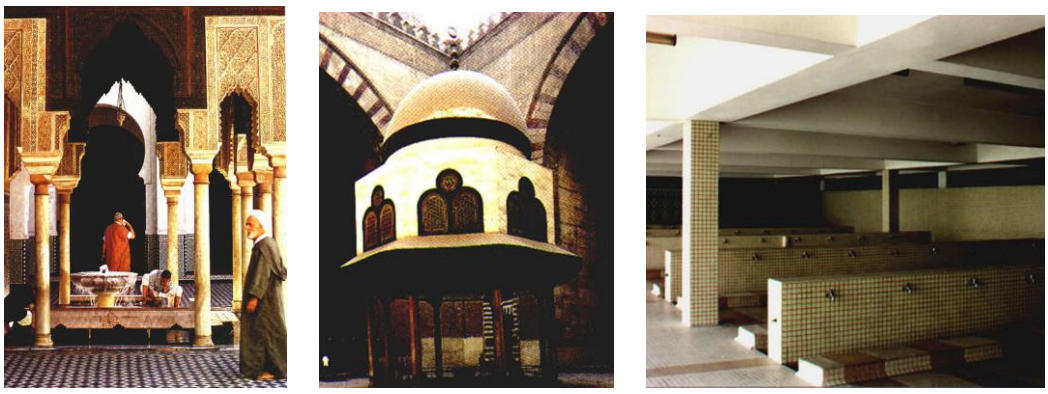
C

Plate 1.15: A The *Sahn* of the Mosque of Ahmed Ibn Tulun (876-9) With Central Ablution Fountain, Cairo.
B The *Sahn* Of Masjid-I-Shah (1612-37) With Four Iwans (portal entrance gateway), Isfahan.
C The *Sahn* of A Friday Mosque, Ibb, Yemen.
Source: From Frishman, M. (1994)

Functionally, the walls secludes the devotees from external surroundings, and the open courtyard serves multi-purpose functions as for light and air ventilation, as mass congregational space, and as a linking space to other parts of the mosque that surround it (Figure 1.8 and Plate 1.15). The entrances to the mosque building are located on the three sides of the courtyard. It is therefore, the universal functional reasons rather than of climatic reason which qualify the wall and the open courtyard as the intrinsic components of a mosque. This should not be ignored by designers anywhere in the Muslims world.

1.8.2.3 The Ablutions

There was no evidence showing that the space for ablutions was provided at the Prophet's *SAW* original mosque but the ritual was performed with water from painted stone pot (*mikhdab*). The ablution is a functional space which is an element of symbolic, sanctified, spiritual purification ritual, compulsory before a devotee embarks into prayers. In the traditional mosques, the ablution took the form of a fountain in the centre of an open courtyard (*sahn*). In Malaysian traditional mosques, the ablution is often in the form of pond or fountain at the main entrance or by the side of the prayer hall. In contrary, most Malaysian modern mosques no longer use the fountain or pond but stand pipes are used for ablution. The size of space for the ablution is related to the number of *jemaah* (Plate 1.16).



A B C

Plate 1.16: A The Ablution Fountain of the Qarawiyyin Mosque (859), Viewed in the courtyard, Fez Morocco. Source: From Frishman, M. (1994)
B The Ablution Fountain of Sultan Hasan Mosque (1356-9), viewed in the courtyard, Cairo. Source: From Frishman, M. (1994)
C The Ablution of the Masjid Negara (1965), Kuala Lumpur. Source: Author

1.8.2.4 The Wash Room or Toilet

The wash room or toilet is one of the essential components, which has never been discussed in many writings but mentioned by Zafeer-Uddin (1997) from a lengthy *Hadith*. According to the *Hadith* he cited that the wash room should be located at the entrance gate so that it is convenient for the devotees to clean themselves before the performance of ablution. In the traditional mosques, the wash areas are located at the entrance gates as sanctioned by the tradition. As discussed in the issues of the spatial organizations, the toilet is regarded as an impure space, thus it

should be treated separately from the pure fundamental components like ablution and prayer hall.

The *Adab* (discipline) of Using Wash Room or Toilet

The *Fiqh* from the tradition (Sulaiman Rashid, 1976) has outlined eight *adab* or discipline of using the wash room or toilet. Six of the *adab* are relevant to the individuals and only two of the *adab* are relevant to the design of a mosque, they are as follows:

i. One must use slippers or sandals alike when using the toilet (cited from Baihaqi). Meaning that the design should allow users to wear their own slippers / sandals alike.

ii. The toilet must be located away from the communal area so that the foul air does not reach and disturb the comfort of the community. Though in modern times the toilets are better contained from foul air, still, it should be away from ritual areas as the toilets are considered as filthy area which should be separated from ritual areas like the ablution and the praying area.

1.8.2.5 The Minaret

The *minaret* is a common fundamental element of vertical structure used for the call of prayers by the *muazzein* during that time. The Umayyad Caliph first built four minarets at mosque of Fustat in Syria in 623AD (Bloom cited from Creswell, 1991) believed the origin was from the towers of churches in Syria. This early square plan form spread to North Africa and Spain. Later forms from other regions and times evolved from various historical pre-Islamic origins (Frishman, 1994). In Malaysian modern contemporary mosques, the minarets adapt the popular form of distinguished Ottoman architecture that has a tall cylindrical structure with sharp pointed like pencil line tip (Plate1.17).

A DJINGUEREBER MOSQUE
(Songhay -14th C)
Timbuktu, Mali.

B A VILLAGE MOSQUE
(Mzab Saharan),
Beni-Isguen, Algeria.

C WAZIR KHAN MOSQUE
(Mughal-1634),
Lahore, Pakistan.

D THE KHALYAN MOSQUE
(1514)
Bukhara, Uzbekistan.

E AMIN MOSQUE
(1778)
Turfan, Xinjiang Province,
West China.

F NIU JIE MOSQUE
(1362, renovated 1978),
Beijing, China.

G THE MOSQUE OF AHMAD
IBN TULUN
(Tulunid- 876 – 9)
Cairo.

H THE MOSQUE OF AMIR
QURQUMAS
(Mamluk – 1506)
Cairo.

I THE AYNI MINAR MOSQUE
(Early Ottoman - 1489)
Diyarbakir, Turkey.

J THE MOSQUE OF
AL-BAKIRIYYA
(Ottoman – 1598)
San'a, Yemen.

K THE KUTUBIYYA MOSQUE
(Almohad – 12th Century)
Marrakesh, Morocco.

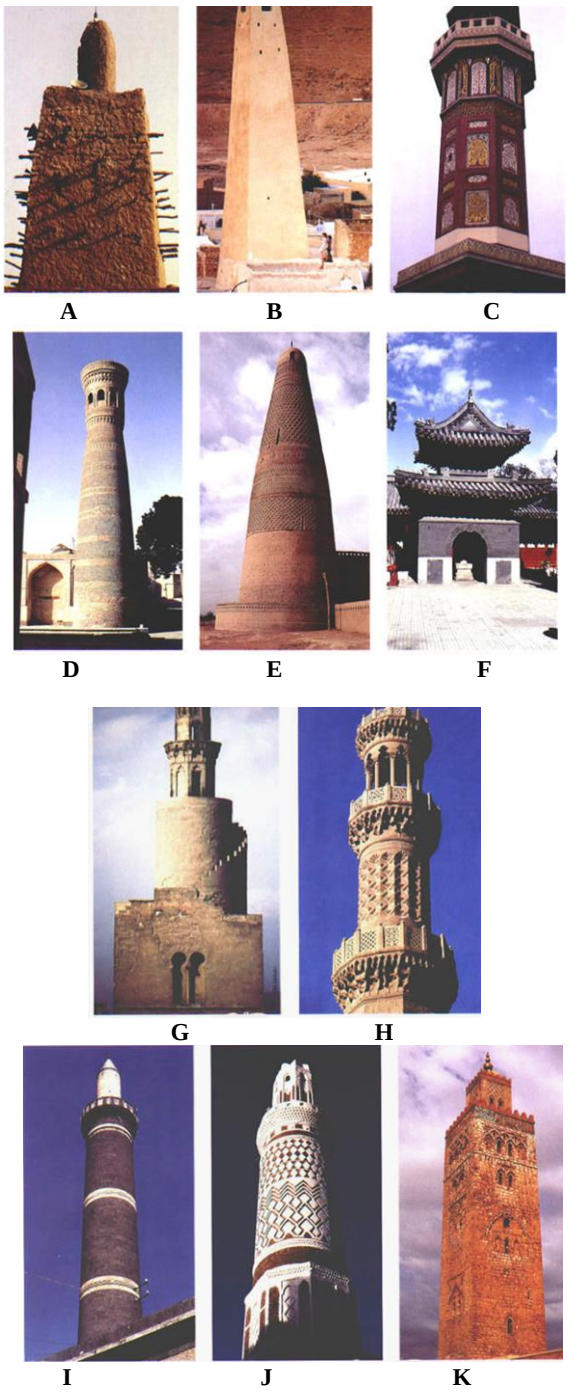


Plate 1.17: The Minarets from Various Countries and Periods.
Source: From Frishman, M. (1994)

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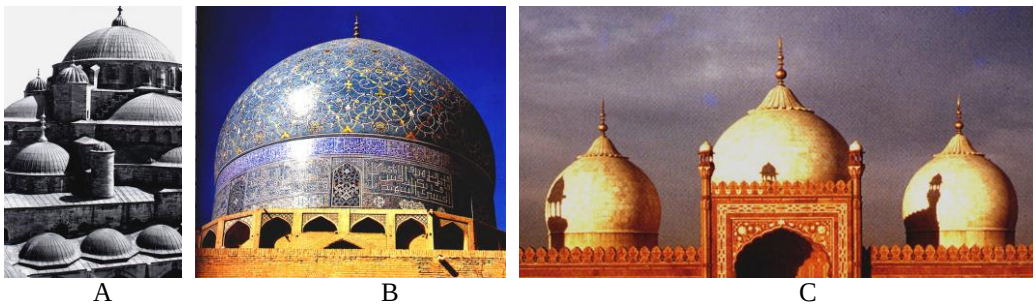
1.8.2.6 The Dome

The dome is another common (non- fundamental) element in mosque architecture that is widely used in tradition and in almost every recent mosque designs in Malaysia. It was introduced in the early Islamic architecture by the Umayyad

Empire in the 8th C, domes were used to signify the power of royalties as symbolised by the Romans in their cathedrals (Hillenbrand, 1994). The dome often crowned the *mihrab* at the end of a transept in the centre of the hypostyle hall in Arab mosque plan of Damascus. The Iranian mosque domed chamber is expressed in greater degree, believed to derive from the Sasanian palace architecture (ibid). The dome is widely used in the Anatolia after the Hagia Sofia during the Ottoman Empire and reached its climax during 17th C (ibid).

Its form varies from different regions and time. The most popular recent dome form is the form from Persia or Iran. Whereas in Malaysia, for mosques built during the British colonial period (17th –20th C), their dome forms are mostly of onion shape from Indian Mogul architecture (Plate 1.18).



A B C

Plate 1.18: A The Dome of the Mosque Sultan Ahmet (1909-17), Istanbul, Turkey.
B The Dome of Masjid-I-Shah (1612-37), Isfahan.
C The Domes of Badshahi Mosque (1673-4), Lahore, Pakistan.
Source: From Frishman, M. (1994)

1.8.3 THE *SUNNAHS* AND MOSQUE

The following is the compilation of related *Sunnahs* to mosque design which was detailed in the *Fiqh* from the interpretation of *Al Quran* and translated by the Prophet Muhammad *SAW* in his evolved mosque complex. This compilation is adapted from Mohamad Tajuddin (2004) who compiled the related *Sunnahs* in 15 chapters as a guide in designing mosque for architects and designers and some from other scholars. For the purpose of this study, the related contents are summarized and rearranged accordingly pertaining to the spatial organization and fundamental

elements of a mosque design guidelines which form part of the theoretical framework. The related *Sunnahs* are listed as follows:

i. The Earth is a Mosque

- The earth is a mosque, to pray on it whenever at the time of prayer (Sahih Muslim, vol.I, p. 264).

iii. The Three Sacred Mosques on Earth

- The first mosque set on earth is Masjidil Haram and in the next 40 years Masjidil Aqsa was built as the second mosque (Sahih Muslim, vol. I, p. 264) (Sahih Al Bukhari, vol.IV, p.383).
- The three sacred mosques in consecutive merits are the Masjid Al-Haram in Makkah, the Masjid An-Nabawi in Madinah, the Masjid Al-Aqsa in Jerusalem (Sahih Muslim, vol. II, p. 699)(Sahih Al Bukhari, vol. II, p. 157).

iii. Importance of Congregation in the Mosque

- Muslim men ought to pray in congregation at a mosque and it is twenty /twenty five/twenty seven times more superior than praying alone at home. Every step a Muslim proceeds to the mosque the Muslim is rewarded with one upgraded degree and one sin is nullified (Sahih Al Bukhari, vol. I, p. 351).
- Even the blind ought to congregate at the mosque if he can hear the *adzan* (Sunan Abu Daud, vol. I, p. 145).
- The dawn and the *isya'* prayers at the mosque are the most rewarded two prayers of which if understood by all Muslims, they will even crawl to the mosque for it if they have to (Sunan Abu Dawud, vol. I, pp. 145-146).
- One is to approach the mosque in tranquil not hasty even though one is late to catch the beginning of the prayers (Sahih Muslim, vol. II, p. 296) (Sahih Al-Bukhari, vol. I, p. 347).
- Extra rewards are given by Allah for those who walk to the mosque (Sahih Al Bukhari, vol. I, p. 354).

iv. The Location of a Mosque

- Mosques are to be built within the localities of Muslim communities and to be kept well and clean (Sunan Abu Dawud, vol. I, p. 118).
- The Prophet's *SAW* mosque was built on the land once there were trees and the graves of the polytheist and ruins. The graves were dug out and the ruins were levelled, the trees were placed in rows facing the *Qibla* (Sahih Muslim, vol. I, pp. 266-267).
- It is forbidden to pray at a place where camels lie down because it is a place of Satan. While, it is permissible to pray at a place where the sheep and goats lie down because it is a blessed place (Sunan Abu Dawud, vol. I, pp. 44-45).
- Before the Prophet *SAW* mosque was constructed he used to pray in the folds of goats and sheep (Sahih Muslim, vol. I, p.267).
- The mosque of Quba was first built based on piety before the Prophet's *SAW* mosque at Medinah (Sahih Al Bukhari, vol. V, pp. 165-167).
- Other mosques were built in neighbouring villages (Sunan Abu Dawud vol. I, pp. 275-276).

v. The Ablution

- When one performs ablution and is considered already in a prayer, therefore, while one is in prayer one is not allowed to cross fingers while waiting for the congregation (Sunan Abu Dawud, vol. I, p. 148).
- Anyone in a place of worship waiting for prayers with ablution is regarded as constantly in prayers and the angels invoke blessings upon them (Sahih Muslim, vol. 1, p. 322).

vi. The *Adzan*

- Allah is pleased with a shepherd of goats who calls (*adzan*) at the peak of a mountain, and offers prayers (Sunan Abu Dawud, vol. I, p. 312).
- Bilal used to *adzan* at dawn at the loftiest house around the Prophet *SAW* mosque (Sunan Abu Dawud, vol. I, pp. 136-137).

vii. The Friday Congregation, the Pulpit and the Sermon

- Delivered sermon on the pulpit on Friday (Sahih Muslim, vol.II, pp.423-424).
- The Prophet *SAW* delivered Friday sermons while standing and also sitting (Sahih Muslim, vol. I, p. 290).
- The Pulpit was made of wood (Sahih Muslim, vol. I, p. 274)(Sahih Al Bukhari, vol. I, p. 228)(Sunan Abu Dawud, vol. I, pp. 278-279).
- On Friday, the angels station at the door of a mosque and record the incoming of the *jemaah* from the first hour and second hour before the congregation. Those who arrive during the first and second hour and sit in a place in the mosque waiting for the sermon to start and listen silently to the sermon while looking at the Imam till the end, will be doubly rewarded. Those who keep themselves away at a place in the mosque and do not listen to the sermon but keeping silence will be singularly rewarded. Those who sit in a place where they can hear the sermon but do not keep silent will not be rewarded but will have the burden of it. Anyone asking someone besides him to keep silent is guilty of idle talk (Sunan Abu Dawud, vol. I, p. 271).
- The people used to attend Friday prayers from their houses and from the suburb of Medina (Sunan Abu Dawud, vol. I, p. 272).

viii. Establishment of *Saf*

- Established straight rows in prayers and touched shoulders to shoulders (Sahih Muslim, Vol. I, p. 238).
- The front row of saf is regarded the most blessed location in a congregation. When one tries to step up to the front row one is blessed (Sunan Abu Dawud, vol. I, p. 143).
- The women pray in the mosque after men without partition during the Prophet's *SAW* time (Sunan Abu Dawud, vol. I, p. 128).

ix. The *Sutrah*

- The *sutrah* of a worshipper is a space in front of him/her which is as wide as the back of a saddle. It is forbidden for anyone to pass through the *sutrah* (Sahih Muslim, vol. I, pp. 260-261). When there is someone trying to pass through the

sutrah, one should repulse as much as one can because that is a devil (Sunan Abu Dawud, vol. I, p. 185).

- When praying in the open, one should place an object e.g. a spear/stick or a riding animal or alike in front as a *sutrah* (Sahih Muslim, vol. I, p. 259). If one does not find anything to demarcate the *sutrah*, one can draw a curved line like a crescent to indicate the *sutrah* (Sunan Abu Dawud, vol. I, p. 178).
- When praying in the open without placing a *sutrah*, a distance of a stone throw is considered as the *sutrah*. Therefore, a non-Muslim, a menstruating women and animals like a dog and an ass that passes through within the space of a stone throw cut off the prayer (Sunan Abu Dawud, vol. I, p. 182).
- In the Prophet's *SAW* mosque, the companions and others used the pillars as the *sutrah* to pray two *rakaat* before the compulsory prayers (Sahih Al Bukhari, vol. I, p. 342).
- The Prophet *SAW* did not pray direct against the pillar but either the pillar was off his right or left eyebrow (Sunan Abu Dawud, vol. I, p. 179).
- It is forbidden to pray behind a sleeping or talking person (Sunan Abu Dawud, vol. I, p. 179).
- The space between the Qibla wall and the location (*sutrah*) where the Prophet *SAW* performed prayers or the pulpit is as wide as a passage for a sheep (about 450mm) to pass through (Sahih Muslim, vol. I, p. 261).

x. The Eids

- On *Id-ul Fitr* and *Id-ul-Adha*, the Prophet *SAW* commanded the Muslims of all ages and genders including menstruating women to celebrate the occasions at the *Musalla* (Sahih Muslim, vol. II, p. 419).
- The Eid prayers were performed outside the mosque (Sunan Abu Dawud, vol. I, p. 300).

xi. Women and Mosque

- Women are allowed to pray in the mosque day or night but they are prevented from using perfume at the time of *Isya'*. However, it is better for them to pray at home (Sunan Abu Dawud, vol. I, p. 149).

- There is a special door for women to enter at the mosque (Sunan Abu Dawud, vol. I, p. 119).

xii. Mat and Sandals

- Praying on mat in a mosque (Sunan Abu Dawud, vol. I, p. 172).
- It is forbidden to pray in a mosque with dirty sandals, it is better to be barefooted (Sunan Abu Dawud, vol. I, p. 171).

xiii. Living Quarters and Houses

- The prophet *SAW* performed a prayer in his living quarters in the mosque and the people followed him behind his living quarters (Sunan Abu Dawud, vol. 11, p. 290).
- *Ahl-Al-Suffa* (the homeless *Muhajireen*) lived in a section of the mosque complex (Sunan Abu Dawud, vol.III, p. 1040).
- The homeless are allowed to live in the mosque (Sahih Al Bukhari, vol. V, pp. 111-112).
- It was mentioned that the Prophet's *SAW* living quarters is at the mosque and other houses of the people were closed to the mosque (Sahih Muslim, vol. I, pp. 158)(Sahih Al Bukhari, vol. III, p. 61; vol. IV, p. 499).

xiv. Construction Materials of the Prophet Muhammad's *SAW* Mosque

- The Prophet's *SAW* mosque was built of date palms for the pillars, leaves of date palms for the roof, the walls of unburnt brick, the floor is of natural ground, the door steps were of stones. Later, the floor wall paved with gravels. Umar expanded it on the same pattern by using adobes, leaves of date palms and changed the pillars to wood. Uthman changed it by expanding to a great extent and built its walls and pillars with engraved stones and lime, and its roof of teak wood (Sahih Al Bukhari, vol. I, pp. 260-261; vol.V, pp.165-167).
- The *Ka'aba* was rebuilt of stones by the Prophet Abraham *AS* and his son Ismail *AS* (sahih Al Bukhari, vol.IV, p.373).

xv. *I'tikaf* (seclusion)

- *I'tikaf* was performed in the mosque especially during Ramadan, in the last 10 days (sahih Al Bukhari, vol. III, p. 135).

xvi. The Islamic Administrative Centre

- Political affairs were conducted in the mosque (Sahih Al Bukhari, vol. IX, pp. 248-249; vol. V, pp.307-308)(Sunan Abu Dawud, vol III, pp. 1305, 1308).
- Judgements on the wrong doers were done at the mosque by the Prophet *SAW* (Sahih Muslim, Vol. III, p. 4196) (Sahih Al Bukhari, vol. I, p. 248; vol. IX, pp. 209-210; Sunan Abu Dawud, vol. II, p. 607).
- Punishment on the wrong doers was done in the mosque complex by the Prophet *SAW* (Sahih Al Bukhari, vol. VI, p. 63; vol. VII, p.147).

xvii. The Community, Development Centre and Commercial Area

- During the Prophet's *SAW* time, parting knowledge in the mosque was done while sitting in a circle (Sahih Al Bukhari, vol. I, p. 57-58).
- Distribution of goods and money to the needy in the mosque (Sahih Al Bukhari, vol. I, p. 246)(Sahih Al Bukhari, vol. IV, p. 257-259).
- The sacrifice of animal (*qurban*) was done in the mosque (Sunan Abu Dawud, vol. II, p. 789).
- It was normal to sleep in the mosque while waiting for the night prayer (Sahih Muslim, vo. IV, pp. 1287-1288, p. 1322).
- Phrophet *SAW* had rested and relaxed by lying on his back in the mosque (Shaih Al Bukhari, vol. I, p. 275).
- Sports and recreation like playing with spears by sportsmen in the mosque complex on the *Eid* were permitted by the Prophet *SAW* (Sahih Muslim, vol. II, pp. 419- 421)(Sahih Al Bukhari, vol. I,p. 246; vol. IV, p. 80).
- Participation in social work at the mosque is highly encouraged by the Prophet *SAW* including women young and old (Sahih Al Bukhari, vol. 1, pp. 192-193).
- Wounded man from the battle of Khandaq was treated in the mosque under a tent (Sahih Al Bukhari, vol. I, p. 269).

- It was mentioned that the bazaar of Medina were near mosque and there were sales of garments at the gate of the mosque (Sahih Muslim, vol. IV, p. 1231)(Sahih Al Bukhari, vol. II, p. 5).

xviii. Prohibition and Admonishment Matters Related to Mosque

- An *Imam* is not to stand higher than the *makmum* when he leads congregational prayer (Sunan Abu Dawud, vol. I, pp.157-158).
- The Prophet *SAW* said that he was not commanded to build high mosques as adorned by the Jews and Christians for their churches. He said that the last hour will not arrive until people vie with one another about mosques (Sunan Abu Dawud, vol. I,pp.116, 279).
- It is an admonishment to decorate mosque in red and yellow as decorated by the Jews and the Christians for their churches (Sahih Al Bukhari, vol. I, pp. 260-261).
- It is prohibited to conduct business in a mosque, announcement of lost and found aloud, and sitting in a circle on Friday before prayers (Sunan Abu Dawud, vol. I, p. 278).
- It is prohibited to build mosque on graves (Sunan Abu Dawud, vol. I, pp.117-118).
- It is prohibited to establish *safs* between walls or enclosures or between columns because the act disrupts the continuity of a *saf* -relayed by Ibn Majah, one of the narrators was by Majhul (As-Sayyid Sabiq, 1991).

1.8.4 THE SPATIAL ORGANIZATION IN THE ARCHITECTURAL ELEMENTS AND ORDERS

Another related grounded theory in this study is the spatial organization in the architectural elements and orders. The architectural systems encompass the whole spectrum of the work of architecture inclusive of appointment of consultants, design process, the project management from inception until completion. The design process deals with the architectural elements and orders to produce buildings and structures. The spatial organization is one of the elemental orders within the architectural elements and orders. As explained by Ching (1996, pp.x-xiii),

> ‘The work of architecture constitutes basic elements, systems and orders. All of these constituents can be perceived and experienced. Some may be apparent while others are more obscure to our intellect and senses. Some may dominate while others play a secondary role in a building’s organization. Some may convey images and meaning while others serve as qualifiers or modifiers of these messages’.
>
> ‘In all cases, however, these elements and systems should be interrelated to form an integrated whole having a unifying or coherent structure. Architectural order is created when the organization of parts makes visible their relationships to each other and the structure as a whole. When these relationships are perceived as mutually reinforcing and contributing to the singular nature of the whole, then a conceptual order exists – an order that may well be more enduring than transient perceptual visions’.

Figure 1.11 shows the components of the architectural elements and orders in a holistic manner as illustrated and simplified from Ching’s (1996) interpretation. From the diagram one can see that the components of architectural elements and orders consist of technical and non-technical, tangible and intangible elements which combined together to create architecture in physical form. The components are the programme and context, the technology, space, structure and enclosure, perceptual and conceptual, primary elements, form, spatial organization, circulation, proportion and scale, and principles. The diagram however, does not show architecture as a whole system, which includes the process of designing, managing and delivering the work of architecture.

The spatial organization is the order of organizing the spaces and building elements together in an appropriate manner outside and within a building. The spatial organization is one of the embedded sub-units in the holistic structure of the architectural elements and orders. It is a crucial sub-unit that makes the building functionally sound and efficient. The order of organizing the spaces is based on the flow of functional activities. The flow of activities can be organized in various ways creating alternative patterns to suit the programme and site in context.

In the case of a mosque design, the fundamental flow of functional activities is governed by the guidelines from the Islamic tradition (*Sunnah*) and the *Fiqh* which are inclusive in the programme or the design brief. Thus, the study will observe, analyse and synthesize within this framework, on the compliance of the spatial organization to the related guidelines indirectly by the *Sunnah* and the *Fiqh*.

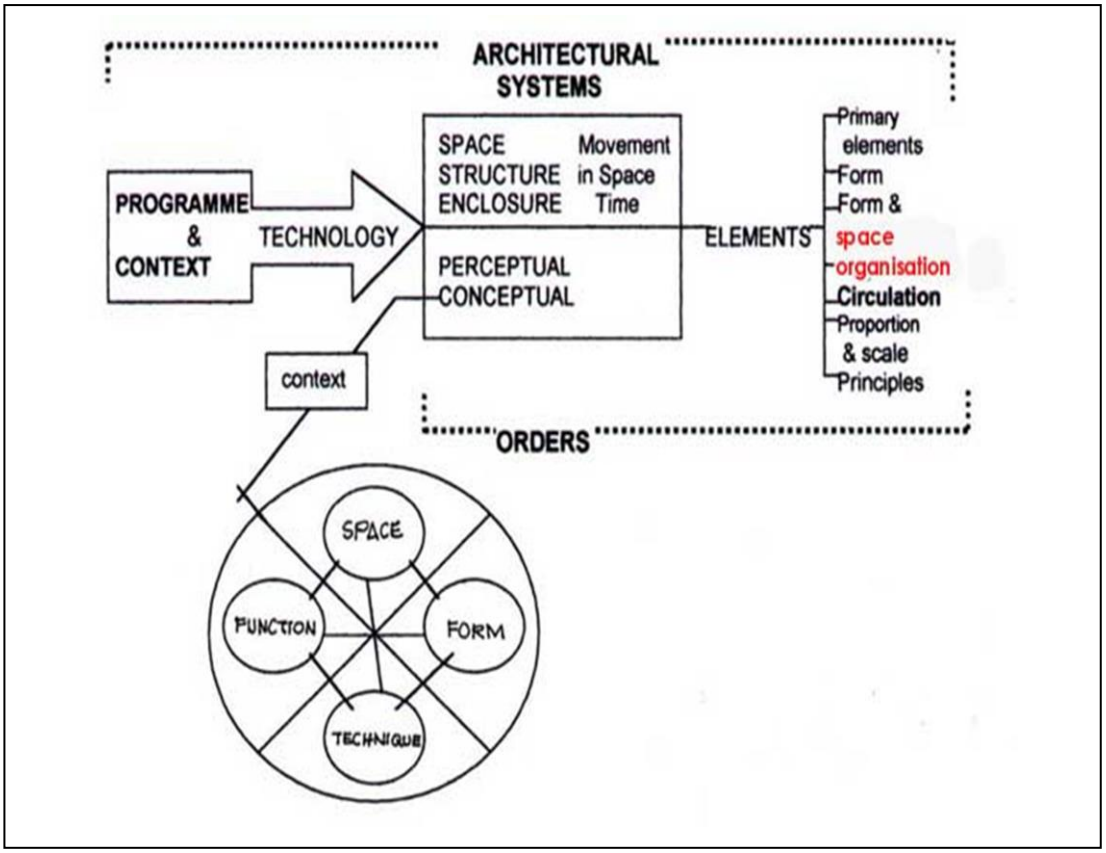


Figure 1.11: The Components of Architectural Elements and Orders.
Source: Modified from Ching, D.K. (1996)

Ching listed five orders of spatial organizations as centralised; linear; radial; clustered; and grid organizations. On the other hand, Meiss (1990) listed seven orders with two additional patterns as ‘crown’ and ‘libre’. Figure 1.12 shows a list of principle of patterns from Ching. These orders are chosen in response to suit its programme and contexts. The programme constitutes functional proximities, dimensional requirements, hierarchical classification of the spaces, and requirements for access, light, or view. The contexts are in considerations of exterior conditions of the site that might limit the organizations form or growth, or that might encourage the organization to address certain features of its site and turn away from others.

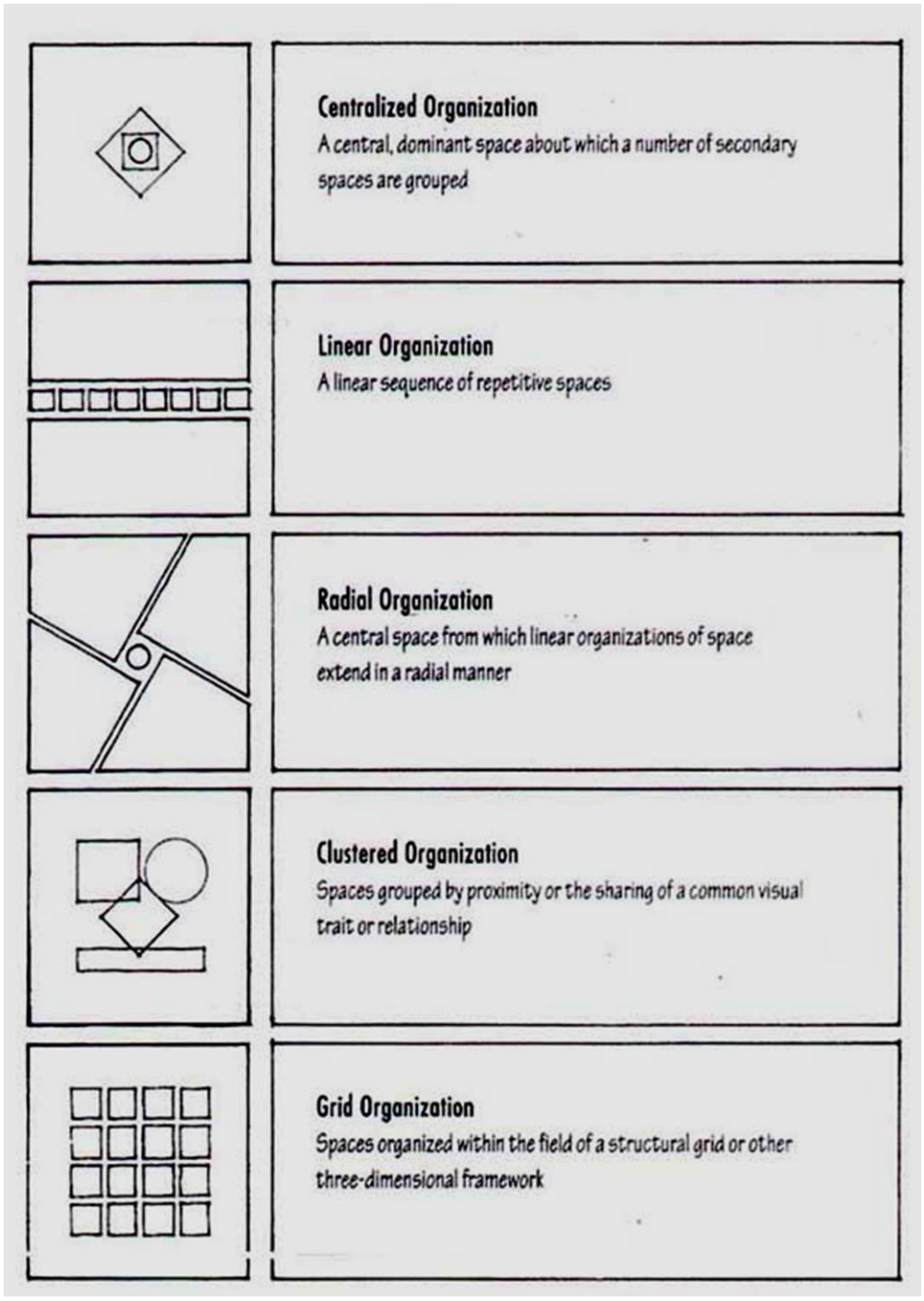


Figure 1.12: Ching's Spatial Organization Matrix (1979)

In the case of traditional mosque during the Islamic Empires before 15th C, the type of spatial organization developed is clustered organization. Clustered spatial organization is characterised by spaces grouped by proximity or the sharing of visual trait or relationship. Open courtyard is the fundamental element used to group spaces

around it in mosque complexes (Figure 1.8 and Plate 1.15). Often, the open courtyard is quite extensive in size which is used for multipurpose activities as mentioned earlier.

Detailed description of mosque spatial organization types is presented in Chapter Two.

1.9 THE ORGANIZATION OF THE THESIS

The thesis is organized into ten chapters beginning with the introductory chapter which explains the background study with objectives and the justification of the study. The subsequent chapters develop the presentations of the study from the literature reviews on urban mosques in different regions, special appraisal on urban mosque in Singapore as preferred model, the research methodology and design; the case studies; the cross analysis of the case studies; and to the concluding Chapter Ten which culminates the study into findings and recommendations for mosque design guidelines and further studies. Figure 1.13 outlines the framework of the organization of the thesis from chapter to chapter.

Chapters	Titles	Descriptions
1	**Introduction**	The chapter introduces the background study; the conceptual and theoretical framework; problem statements; research questions; objectives of the study; significance of the study; scope and limitation of the study; the organization of thesis; and the definition of terms.
2	**Literature Review**	The chapter reviews on studies of spatial organizations of mosques;. brief account on contemporary mosques in different regions; and relevant current mosque projects.
3	**Preferred Model: Development of Urban Mosque in Singapore**	The chapter presents a special appraisal on the development of urban mosques in Singapore, controlled, regularised and built by MUIS as the preferred model.
4	**Research Methodology & Design**	The chapter discusses on the justification of the research methodology and design – qualitative case study method; instruments used – post-occupancy evaluation; procedures – on-site observations and participation; selection of site and cases; data collection strategies.
5	**Case Study One**	The chapter presents studies on the Masjid India of Jalan Masjid India, Kuala Lumpur, which include the background and design brief; the type of spatial organization, zoning ; other design related matters; and non-design related matters.
6	**Case Study Two**	The chapter presents studies on the Masjid Tun Abdul Aziz of Section 14, Petaling Jaya, as per case study one.
7	**Case Study Three**	The chapter presents studies on the Masjid Abu Bakar As-Siddiq of Jalan Bangsar, Kuala Lumpur as per case studies one and two.
8	**Case Study Four**	The chapter presents the Masjid Al-Sharif, Kampong Simpang 3, Jalan Gombak, as per earlier case studies.
9	**Cross Analysis of the Case Studies**	The chapter presents the cross analysis of the four cases by comparisons with references to the Prophet Muhammad's *SAW* original mosque design which is regarded as the interpreted guidelines from the liturgical requirements.
10	**Conclusion**	The chapter concludes the findings with recommendations for urban mosque design and development guidelines to the Religious Departments, the designers, and the related Authorities; and topics for further studies.

Figure 1.13: The Organization of the Thesis

1.10 DEFINITION OF TERMS

The list of terms defined in this section pertains to terms mainly referred in this study.

Ablution

Refers to a ritual cleansing performed by a Muslim prerequisite before prayers as a symbol of purification. It also refers to the space and facilities provided for the ritual act.

Architectural Elements and Orders

Refers to components in the systems of form in architecture that are interrelated, interdependent, and mutually reinforcing to form an integrated whole. Orders are concerned with the principles of relationships between components of the systems of a building or form that are made visible as a whole.

Architectural Systems

Refers to the various systems of components that make architecture as a whole which include the design process, the product (the work or building), the management of the whole, and the maintenance of the product. Each individual components has its own sub-level system e.g. the building (product) system has its structural system, walling system, roofing system, flooring system, ceiling system, etc.

Contemporary mosque

Refers to mosques built in the period of the 20th C onwards which forms influenced by the International Style that differ from the traditional forms. Meaning, the forms vary from historical flavour to hybrid and totally new forms.

Context

Refers to the situation, events, or information that are related to something, and that help us to understand it better (Longman Dictionary of Contemporary English, 1997).

Design

In built environment, it is commonly referred to definition by Love (May 2002, p 356), as a noun referring to a specification or plan for making a particular artifact or for undertaking a particular activity.

Diaspora

Refers to the spreading of people from one original country to other different countries (Longman Dictionary of Contemporary English, 1997). In this case the spreading of Muslims from their places of origin to the West.

Edifice

Refers to a system which has been established for a long time. (Cambridge Advanced Learners Dictionary & Thesaurus). It also means a large important public building.

Eidul Adh

It is an annual ritual *qurban* (animal sacrifice) days in Muslim calendar on the 10^{th}, 11^{th}, 12^{th}, and 13^{th} of *Zulhijjah* the month of the pilgrimage in the holy land *Makkah*.

Eidul Fitr

It is an annual ritual celebration day in Muslim calendar of first *Syawal* after the fasting month of *Ramadhan* .

Function (functional)

Refers to the *basic practical needs* the design must serve (Smithies,1981). In essence, these can be stated as *human, animal, plant* and *machine criteria.* The basic criteria are considered as subject to prevailing conditions as buildings are fixed in their location and that *location* may be almost anywhere in the world, and because *sites vary* in the space they allow for building, in the contours, their services and access.

Fundamental Components of a Mosque

It means the basic and the most important parts of a mosque established by the Prophet *SAW* at his mosque and the evolution of mosque by his four companions, also by the rulers of Islamic Empires. This means that the parts or components are the basis of design for a simple congregation or *jami* mosque.

Green Design

It is also known as sustainable design or environmental design or environmentally sustainable design or environmentally conscious design, etc. It is the philosophy of designing physical objects, the built environment, and services to comply with the principles of social, economic, and ecological sustainability. The concept of reduce, reuse and recycle is the related approach of the term.

Hypostyle hall

Refers to the prayer hall that has a multitude of columns supporting the roof which is the characteristics of mosques in the Arab Lands.

Jami

An Arabic word means congregate. When used in the context of a mosque, it means congregation on Friday prayers according to Islamic teaching and practice.

Jemaah

Refers to the word originates from an Arabic word *jama'a* referring to a group of people who regularly attend a religious congregation.

Maslahah

It is concerning public welfare or goodness in public interest within the law of *Syariah*. At the mosque, it means services and facilities provided for the benefits of the *jemaahs* (Wikipedia, 13/5/2015).

Modern Form

Refers to mosque with forms which use modern constructional techniques, technology and materials like concrete shell structure and other forms and techniques

that were not available during the classical period i.e. air conditioning, water supply, and power supply systems.

Mosque

Mosque is defined as a place of prostration for ritual activities which has multiple functions as a community development centre where people assemble for holy matters and everyday life activities including socio-cultural; socio-political; socio-economy; welfare and charity; and place for dissemination of knowledge (Mohamad Tajuddin, 1998; Hattstein & Delius (ed.), 2004; Akel Ismail Kahera et al., 2009; Spahic Omer, 2014).

Mu'amalat

It refers to set of rules (*Fiqh*) related to worldly matters such as business /trading /commerce transactions, lending and borrowing contracts. It also involves the rules regarding the social interactions between human such as marriage, inheritance (*waqaf, faraid)* and human activities. Often, recently is associated to economics and finance. (http://muamalat-islam.blogspot.com/p/overview-of-muamalat.html, retrieved on 15/3/2015).

Practical (practicality)

Refers to something concerns with real situations and events rather than ideas, sensible and basing decisions on what is possible that will really work. Practicality is the real facts of a situation, how suitable and the quality of being sensible (Longman Dictionary of Contemporary English).

Qurban

It is the act of animal sacrifice for annual ritual activities by Muslims during *Eidul Adh* (three days) in the month of Zulhijjah.

Saf

Refers to alignment in rows of devotees or *jemaah* in congregation during *jami solah*.

Solah

The term originates from Arabic word which means the act of prayer which include prostration and bending of the body in standing position.

Space Syntax

The term space syntax encompasses a set of theories and techniques for the analysis of spatial configurations. Originally, it was conceived by Bill Hillier, Julienne Hanson and colleagues at The Bartlett, University College London in the late 1970s to early 1980s as a tool to help architects simulate the likely social effects of their designs. (Wikipedia, 15/5/2015)

Spatial organization or configuration

Refers to the composition of a number of spaces, which are related to one another by function, proximity, or a path of movement. They are related to one another in the form of a coherent pattern of form and space (Ching, 1996).

Style

Refers to a particular or distinctive form of artistic expression or characteristic of a period.

Sunnah

It is an Arabic word which means the verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of the Prophet Muhammad *SAW*, as well as various reports about the Prophet's *SAW* companions.

Sutrah

Refers to a clearance space in front of a worshipper, measuring about 500mm from the point of the head in the position of prostration. It is forbidden to anyone to pass through such space while someone is in the act of *solah*.

Tradition

Means an established way, belief, or custom of doing something that has existed for a very long time.

Traditional Mosque

At international level, traditional mosque means mosque with accepted styles or form from countries where Islamic Empires originates like Arabia, Turkey and Anatolia, Spain, North Africa, Central Asia and India. At national level, traditional means the vernacular or local indigenous style with low technology using local materials and craftsmanship.

Urban Mosque

It is defined by Akel Kahera (2009) that it is an important sustainable urban structure or edifice which functions as the community development centre where the community congregate for worship and for all matters pertaining to human lives and welfare which corresponds to the inherited culture and environment in contemporary society.

Vernacular Style

Refers to a style or form that exemplifies the commonest techniques based on the forms and materials of a particular historical period, region, or group of people (Ching,1997).

Waqaf

Refers to a religious endowment i.e. a voluntary and irrevocable dedication of one's wealth or a portion of it - in cash or kind (such as a house or a garden), and its disbursement for *shariah* compliant projects (such as mosques or religious schools...), a permanent donation. Once a *waqf* is created, it can never be donated as a gift, inherited, or sold. Disbursement of its returns is done in accordance with the endower's wishes (defined by the UAE General Authority of Islamic Affairs and Endowments).

CHAPTER TWO
LITERATURE REVIEW

2.1 INTRODUCTION

This chapter begins with a brief historical account on the urban mosque, its origin and development in urban setting. The chapter addresses three aspects of related literature pertaining to the aim and objectives of the study as stated in Chapter One which govern the spatial organization of an urban mosque. The related aspects are: i) The guidelines from the *Fiqh* and the *Sunnahs*; ii) The *murafik* or facilities; and iii) The spatial organization of urban mosques. However, this literature review is exhaustive to the limited research on the spatial organization of mosques as per discussion in Chapter One. Various researches on mosque designs are limited to popular approaches on historical account and architectural elements/aesthetics.

There is no detail study on the mosque design guidelines from the *Fiqh* and the *Sunnah* as well as the spatial organization related to it except the major recognized elements like the *Qibla* wall, the *mihrab*, the *minbar*, the prayer hall, and the courtyard. The chapter discusses on related guidelines from the *Al Quran* and *Sunnahs* on mosque design and the evolved mosque of the Prophet *SAW* is considered as the most valid and important reference because the messenger is the best interpreter of the *Al Quran* (he is considered as the 'walking Quran' by Dr.'Aidh Bin Abdullah Al-Qarni, 2006 –meaning the Prophet *SAW* behaved and led the way of life as stipulated in the *Al Quran*). Spahic Omer (2010) on the same accord discussed the relevancy of referring to the Prophet's *SAW* evolved mosque.

On facilities, the chapter discusses on activities held at the evolved mosque of Prophet Muhammad *SAW* and the review on facilities provided by other urban mosques in the West, Indian Sub-continent, Middle East, and South East Asia. The mosque facilities (ancillary facilities) are often understated in most parts of contemporary Islamic countries as the mosque functions in contemporary environment are reduced merely for congregational prayers only. However, in recent developments it is observed that there is a growing concern on the multifunction of the urban mosques by the mosque congregant communities as the awareness of social and

economic wellbeing has become an important issue in Muslim communities at global level.

The discussion on the spatial organization is interrelated to the guidelines and the ancillary facilities provided at the urban mosques. Limitation of the discussion is more apparent in this section due to the limited research done by scholars in the spatial organization of urban mosques. In consideration of the enrichment of the knowledge on urban mosque architectural development, some recent works on new forms and architectural approaches of urban mosque designs are enlightened.

2.2 A BRIEF HISTORICAL ACCOUNT ON URBAN MOSQUE, ITS ORIGIN AND DEVELOPMENT IN URBAN SETTING

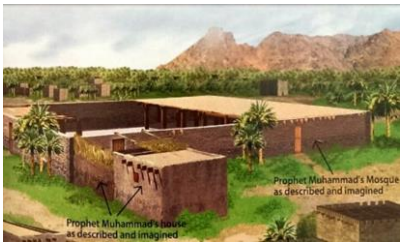
The first mosque built by the Prophet Muhammad *SAW* was at Quba in the 7th C followed by his original mosque complex in Medina, as the community development centre as well as his administrative centre (Kuban, 1994; Zafeer-Uddin, 1997; Cresswell, 1989; Hillenbrand, 1994; Bianca, 2000; Spahic Omer, 2014). The mosque of Prophet *SAW* was the first urban structure in Madinah developed by him after the *Hijra* in 7th C which marked the most historic phenomenal development of the first Islamic city of all time based on *tawhidic* paradigm.

2.2.1 The Mosque as the First Urban Structure of the First Islamic City, the Madinah

Madinah simply means 'the City' in Arabic from the words *maddana* and *tamaddun* chosen by the Prophet Muhammad *SAW* (Spahic Omer, 2014). It was formerly known as Yathrib in pre-Islamic era, the name implies negative connotations which mean reproach (*tahrib*) and malevolence or ill will (*tharb*) which was offensive and improper to name after an urban marvel of the new and the first Islamic city. Though Quba was the transit place first to receive the arrival of the Prophet *SAW* and the *Muhajireens*, where the first mosque was erected there based on *taqwa* (the Mosque of Piety), but Yathrib was chosen based on the revelation to the Prophet *SAW* to the beginning of the glorious Islamic era.

Soon after the Prophet *SAW* settled in Yathrib, he purchased a piece of land formally contained a graveyard of some pagans belonged to two orphan children (Zafeer Uddin, 1997). The graves were dug out and the land was leveled, a few

existing date-palm trees were cut down and realigned towards the *Qibla* forming the mosque *Qibla* wall facing towards the al-Masjid al-Aqsa in Jerusalem. He first constructed his mosque just as a roofless enclosure of 60 cubits x 70 cubits, walled with mud bricks and with three entrances on three walls in the east, west and south, the north wall was the *Qibla* wall (Hamid Khosravi, 20012; Spahic Omer, 2014). This position was changed after a year and a few months when the new *Qibla* was sanctioned by Allah to the south towards the Kaaba in Makkah. Then, the plain empty enclosure was upgraded with the additions of three porticoes, the roofed prayer area of palm leaves and stalks supported by palm trunks with wooden beams, the shade for the homeless *Muhajireen* on the opposite side of the prayer hall, and the nine living units of the Prophet *SAW* family on the east wall adjoining the prayer hall, leaving a vast empty space in the centre of the mosque (Plate 2.1). It was then enlarged to 100 cubits x 100 cubits (50 meters x 50 meters).



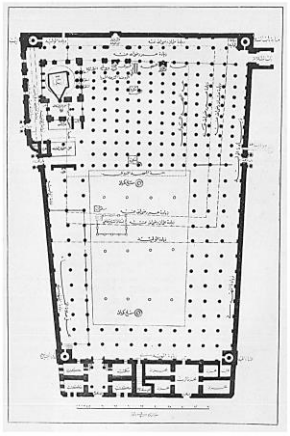
The Artist Impressions of the Original Prophet Muhammad's *SAW* Mosque
Source: navedz.com (retrieved on 13/07/2016)

The Artist Impressions of Old Madinah During the Prophet Muhammad's *SAW* Time
Source: http //www.google.com.sg/search?q=house+of+ prophet+Muhammad (retrieved on 13/07/2016)

A Replica of The Prophet Muhammad's Mosque and Some of His Houses.
Source: Courtesy of the Hadarah Tayyibah Exhibition held in Madinah, Saudi Arabia, in 2010-2012.

Plate 2.1: The Artists Impressions and the Replica of the Original Prophet Muhammad's *SAW* Mosques and Some of His Houses

Concurrently, Islam was gradually outreached in the area and Yathrib was changed to Madinah which marked the beginning of the new era for Islam. The mosque had become the central nerve of Madinah as the community development centre, building the Muslim nation from a desert into a glorious civilization of the first Islamic city. This phenomenal transformation is associated with the teaching of Islam as the way of life of the Muslims whereby the rituals and the non-ritual activities intertwined in the close knitted urban fabrics yet separated by walls displaying unique urban forms dissimilar to other cities in the world (Hillenbrand, 1994). Plate 2.2 displays the images of the Masjid An-Nabawi in the 20th C and the 21th C which had gone through numerous extensions and renovations through time after the death of the Prophet *SAW*.



The Plan of the Enlarged Masjid An-Nabawi in Madinah, from Jean Sauvaget, La mosquée omeyyade de Médine (Paris: Vanoest, 1947)

20th C Aerial View of Old Masjid Nabawi
Source: www.islamicbooks.com

The 21st C Aerial View Model of Enlarged Masjid An-Nabawi
Source: www.miskeenah.com

The Image of the Open Square with Opened Giant Umbrellas
Source: www.commons.wikimedia.org

Plate 2.2: The Plan and Images of the Masjid An-Nabawi in the 20th C & 21st C

2.2.2 The Formation of the First Islamic City, Madinah

The fundamental basis of the formation of an Islamic city established by the Prophet Muhammad *SAW* is the building of the society within the parameters of the principles of the Islamic teachings and values. The Islamic city constantly reminds the people of Allah and His universal creations, which sustains the people to perform *ibadah* (religious acts) as required by the religion of Islam as their way of life. Further, the Islamic city reminds of the life after death, assimilates social integration and human development, educates the people in various aspects of knowledge in the management of urban spaces and amenities including the sustainability of living environment (Mohamad Tajuddin, 2001). The Islamic city is a place for total submission to God where man as vicegerent on earth enjoin goodness and inflict no evil (*al-Amr bi al-Ma'ruf wa al-Nahy 'an al-Munkar*) reflecting the city as the microcosm of Islamic culture and civilization (Spahic Omer, 2005).

As mentioned in the earlier paragraphs the Prophet *SAW* began the formation of the first Islamic city by preaching Islam to the people of Yathrib (later converted to Madinah) and building community as he united the people of different cultures from *Ansar* (the Helpers of the locals) and the *Muhajireen* (the migrants from Makkah) to live in harmony with other believers, gradually the tribes of Madinah from *Aws* and *Khazraj* were inclusive. He propagated the building of residences around the mosque that he has built and majority of them were dwellings of the *Muhajireens* totaling about 250 to 350 in number (Spahic Omer, 2005). Within the scarcity of resources and technology, he established all the relevant communal rituals and social activities as well as his seat of government at the mosque; the mosque became the central nucleus of the newly formed city as the religious centre and as an important centre of learning (Ismail al-Faruqi and Lois Lamya, 1992; Mohamad Tajuddin, 2001; Spahic Omer, 2005). The mosque is instituted as the community development centre for all including non-Muslims, frequently attended by the young and old to congregate in ritual activities as well as non-ritual activities to fulfill their daily lives. Later he announced that Madinah as a sacred land after Makkah and Baitulmaqdis, bordered by the *Ayr* Mountain in the south, *Thawr* Hill in the north, *al-Harrah al-Gharbiyyah* (the western lava land), and *al-Harrah al-Sharqiyyah* (the eastern lava land).

The importance of Muslim nation building is pivoted on the concept of brotherhood or *ukhuwwah* which forms part of piety in Islam. The circles of

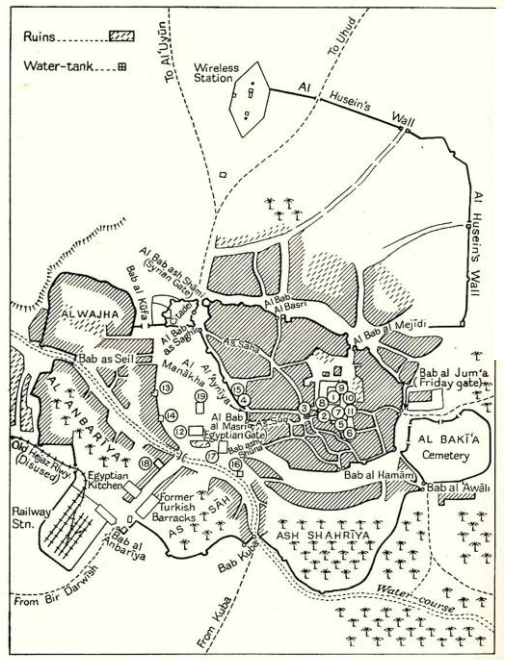
brotherhood begin with the family, then, the neighbours, then, the friends, then, the village and town/city, then, the general public, eventually, the *ummah* or mankind (Ismail al-Faruqi and Lois Lamya, 1992). The traits of brotherhood are well imbedded in the *Sharia* to be practiced by all Muslims (*al-Amr bi al-Ma'ruf wa al-Nahy 'an al-Munkar*) guided by the *Al Quran* and *Sunnah* which signify Islam as a peaceful religion whereby the Muslims live in harmony among themselves as well as among the non-Muslims. The objectives of the *Sharia* are aimed to preserve the faith, life, intellect, posterity, and wealth of the Muslims. On this accord, the Prophet *SAW* gradually built the first civilized Muslim nation in the first Muslim city of Madinah, the marvel of all time and civilizations within the ten years of his life in Madinah.

The concept of *ukhuwwah* had made possible in the development of various important mechanisms to urbanize Madinah and Muslim nation such as *waqf* (religious endowment for public use e.g. mosques; *madrasa*; water fountains; wells; and etc.) by individuals or public entities; system of *harah* (organized and administered form of settlements or residential neighbourhoods); system of *hisbah* (management system of the residential neighbourhoods); the system of *al-khilafah* or *al-imamah* or the system of government of the whole nation (Ismail al-Faruqi and Lois Lamya, 1992). The complementary components are the production and trade which are the two key components of the city to meet the demands of the new *tawhidic* perceptions of work, business, production, wealth distribution and consumption (Spahic Omer, 2005). Figure 2.1 displays the characteristics of the old Madinah after the time of the Prophet *SAW* in the 20th C.

One of the most important systems developed during the reign of the Prophet *SAW* is the *Nizam-e-Masajid* or the Order of the Mosque (Zafeer Uddin, 1997) as the mosque is the most important urban structure which is the nucleus of the Islamic city. The Order was based on sound foundation which provides for a gradual development of the individual as part of a progressively expanding polity that should be followed in every locality where Muslims live.

The system of *harah* or organized and administered form of settlements or residential neighbourhoods implies that Muslims should live close to one another based on the grounds of issues pertaining to security and mutual inheritance to fulfill their common needs in economy. The system was made possible as Islam nullifies the political boundaries and cultural restrictions among the people of its multiple regional districts. In addition, the Islamic egalitarianism eradicates the past socio-cultural

disparity among the people from various levels such as the royalties, the chieftains, the elites and the commoners who are equals in Islam.



The Plan of Old Madinah in 1946
Source: www.askmaps.com (retrieved on 14/07/2016)

Undated old image of Madinah
Source: www.skyscrapercity.com
(retrieved on 14/07/2016)

Aerial View of Madinah in 1917
Source: www.pakistanhistory.org
(retrieved on 14/07/2016)

Figure 2.1: The Plan and the Aerial View of Old Madinah

The system of *hisbah* or the management system of the residential neighbourhoods is unique in the sense that the holder of the *hisbah* post called *muhtasib* is entrusted to look after the basic welfare of his community which he has to be with the community for most of the time instead of sitting in his office. The *muhtasib* holds the executive power of a regional governor who has the authorities in the law of court as well as in the police force (Ismail al-Faruqi and Lois Lamya, 1992). It is therefore, the *muhtasib* is a highly learned and with respectable personality, well known to his community and well verse with the necessary knowledge pertaining to the welfare of his community. He is assisted by various subordinates in various departments of his administration.

Al-Khalifah or *al-imamah* or the vicegerent on earth is the governing system of the Islamic state or nation which is the transcendent social order. A *Khalifah* is the

leader of *ummah*, who is responsible to safeguard the *ummah* and sustain their welfare in the mode of piety to Allah, and to develop a peaceful and just New World Order based on *tawhid*. There are seven characteristics of *al-khalifah* system: i) the universalism and egalitarianism, ii) the totalism, iii) the freedom, iv) the education, v) the pluralism, vi) the sovereignty of law and order, and vii) the *syura* or consensus (ibid). The characteristics are briefly described below.

The **universalism and egalitarianism** in *al-khalifah* system is the transcendent social order which includes universally all mankind in the world and His other creations without any discrimination amongst them. The order neutralizes the differences in God's creations and is to be obeyed by all mankind irrespective of their differences in skin colours, races, tribes, regions and cultures.

The **totalism** in *al-khalifah* system constitutes not only the social aspect of mankind but also all human activities to be in total submission to Allah and regarded as *ibadah* via the establishment of the comprehensive *Syariah* in all aspects of human life. No single matter pertaining to human life is excluded in the *Syariah*.

The **freedo**m in *al-khalifah* system is the natural achievement of the moral values of mankind without force due to the piety of mankind in total submission to Allah's Order.

The **education** in *al-khalifah* system is essential as Islamic government allows the mankind freedom to choose the way of life but the government is responsible to educate the mankind through the revealed knowledge in order for them to be able to understand Islam, the religion of peace and harmony in the whole wide world, which encompasses guidance of the way of life in all aspects of human social values and activities in this world. The Islamic state or country is the best school; the good government is the best teacher, and the loyal *ummah* are the best students in the world surpassing all other believers.

The **pluralism** in *al-khalifah* system encompasses the protection and allows freedom to other believers to practice their religions peacefully provided they live in harmony with the Muslims without inflicting harms to others and they are bounded by the law and orders of the Islamic state or country.

The **sovereignty of law and order** in *al-khalifah* system indicates that the sovereignty does not belong to the people of the country or any organization but it belongs to the law and order of the Islamic state or country because it is created by Allah not by the mankind. That is why there is no court of law in an Islamic state or

country and the *Syariah* court is autonomous in passing judgments according to the *Syariah* law.

The ***syura* or consensus** in the *al-khalifa* system is the mechanism practiced at the executive branches of the Islamic government in the administration between the citizens and the government. The process is constituted in the *Majlis al-Syura* consisting of the highest qualified members who are selected without any constituted conditions. In the past, the *Syariah* established a special court called *Al-Mazalim* to hear complaints from the people about the government or its representatives.

In general, there are three major functions of the Islamic government which includes i) the government is responsible to maintain the sovereignty of the law and order in the life of Muslim citizens, ii) the government is to maintain the sovereignty of freedom and integrity given by Allah to the non-Muslims to practice their religions and protection during arisen disputes, and iii) the government is dutiful to preach Islam to the non-Muslims and promotes New World Order so that every mankind can live peacefully in sharing the wealth and become knowledgeable for self-improvements and free to embrace or not to embrace Islam.

2.2.3 The Mosque and the Traditional Islamic Cities After the Prophet *SAW*

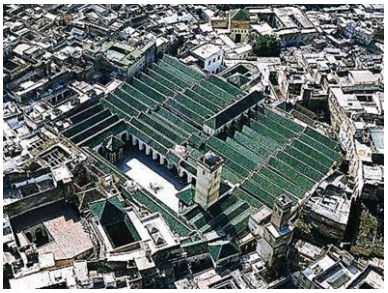
The characteristics of the traditional Islamic city and the role of the mosque remain the same after the death of the Prophet SAW in the 7th C until the beginning of the 20th C, when the modern movement and urban planning emerged creating modern cities of high rise buildings for living and work in the West. The Islamic Empire ended in 1924 with the fall of the last Ottoman Empire in Istanbul which marked the end of the *al-khalifah* government system.

The three components that constituted the traditional urban fabrics during Islamic Empires (7th – 19th C) are the residential units; the mosque and related welfare buildings; and the trade and production structures (Bianca, 2000). The mosque still remains as the nucleus of the city in the traditional Islamic cities and as the most important urban structure cluttered by the close knit residential neighbourhood units separated by walls and narrow lanes silhouette with public amenities like public baths, hospital, madrasas, caravanserai, and the public structures are inter-connected by roofed *suqs* or bazaars (Plate 2.3; Figure 2.2; Figure 2.3).

Doha of Qatar
Source: catnaps.org
(retrieved on 13/07/2016)

Damascus of Syria
Source:
iwkidz.wordpress.com(retrieved on 13/07/2016)

Fez of Morocco
Source:
visit4morocco.blogspot.com (retrieved on 13/07/2016)



Sana'a of Yamen
Source: Dreamstime
.com (retrieved
on13/07/2016)

Plate 2.3: The Images of the Traditional Islamic Cities with the Mosque in the Centre

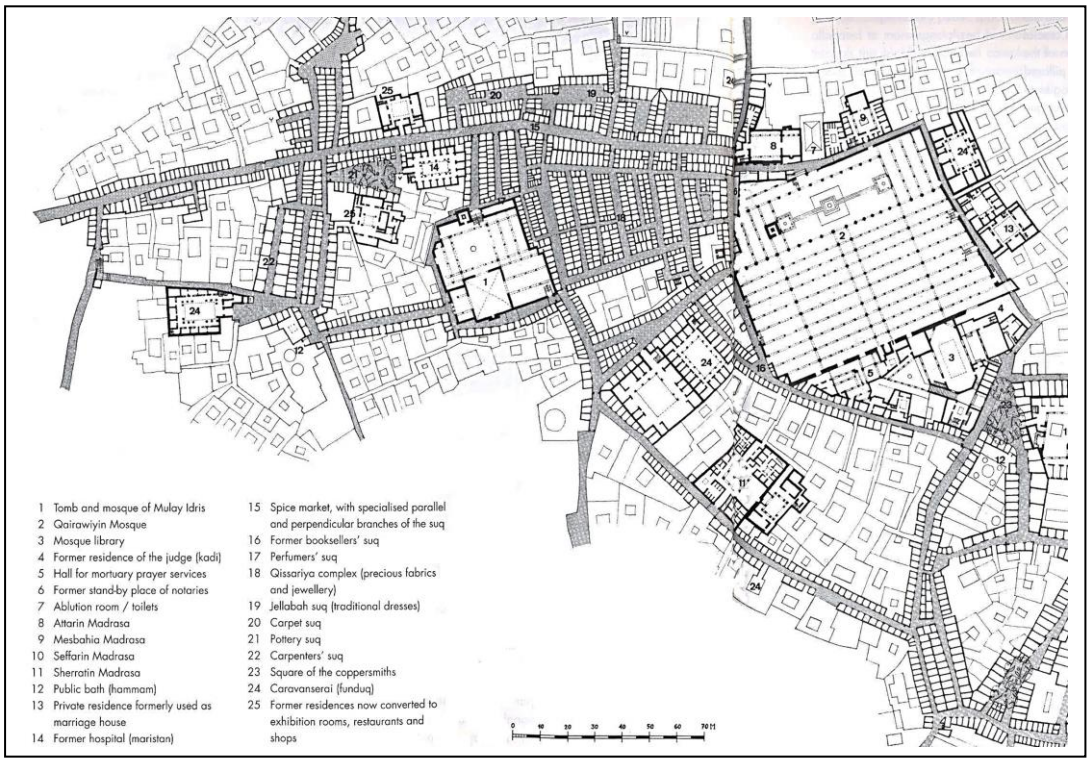


Figure 2.2: The Plan of the Traditional City Centre of Fez Al-Bali Showing the Close Interrelation Between Existing Mosques, Madrasas, Suqs, Caravanserais and Residential Districts. Source: Bianca (2000) in 'Urban Form in the Arab World: Past and Present'

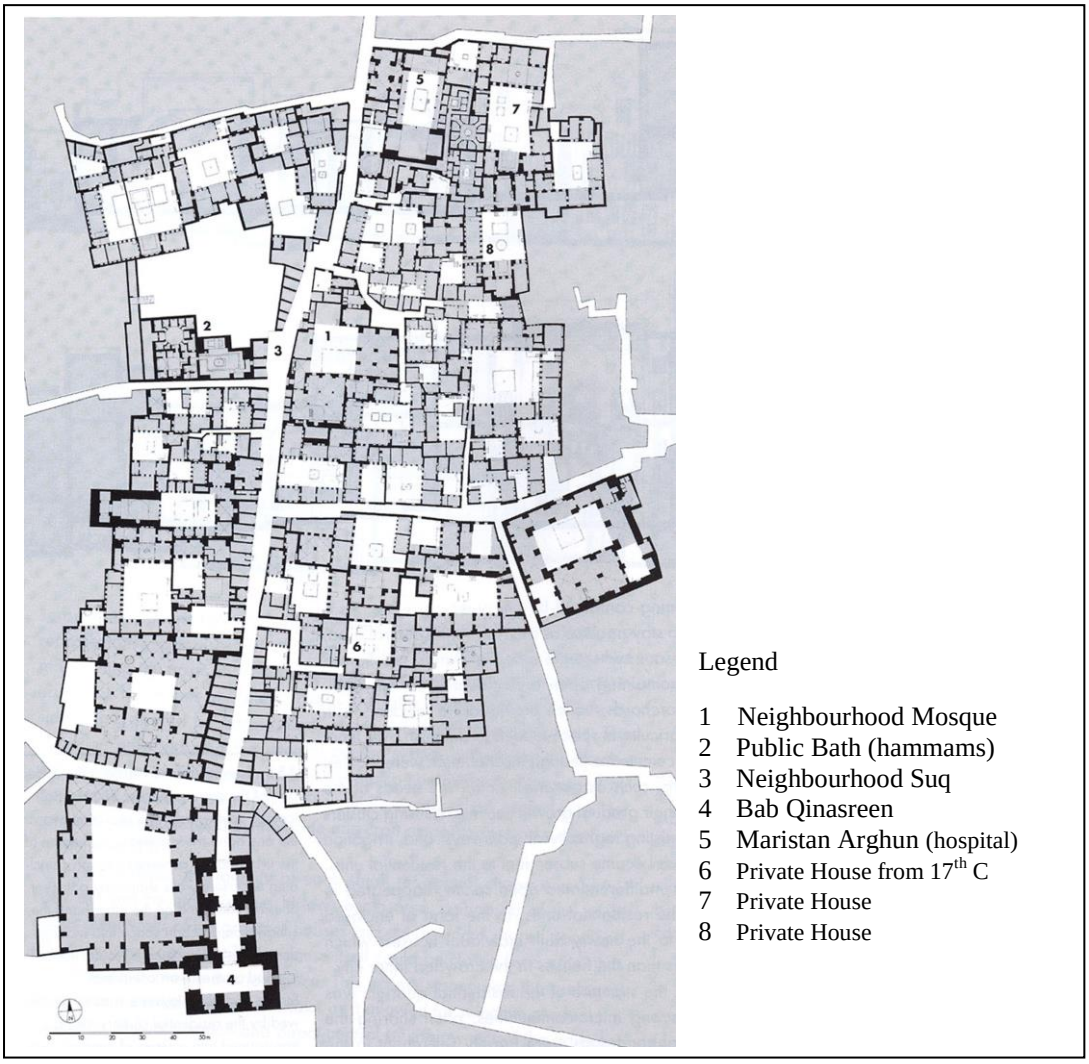


Figure 2.3: The Plan of the Residential Neighbourhood of Bab Qinasreen in Aleppo, Between the Southern City Gate and the Central Suq
Source: Bianca (2000) in 'Urban Form in the Arab World: Past and Present'

The two important holy mosques, the Masjid An-Nabawi (the Prophet *SAW* Mosque) in Madinah, and the Masjid Al-Haram in Makkah, had become the two most constantly visited mosques by the Muslim pilgrims all year round (Muhammad Kamal, 1998).; and the most concentrated pilgrimage season is during the *Haj* in the month of *Zulhijjah* of *Hijra* calendar. The two holy mosques characterized like living organisms as they are constantly extended and renovated centrifugally to cater for the massive growing number of pilgrims. In June 1992, there was a sudden increase in the number of pilgrims during the *Haj*, 2 million pilgrims (Library of Congress Country Study on Saudi Arabia,1992) were stranded at Muzdalifah for 13 hours due to massive traffic jam (the author was there). Consequently, Saudi Government imposed a quota on the number of pilgrims for each Muslim Country (the basis of quota is unknown).

Plate 2.4 illustrates images of the sites and aerial views of the two holy mosques in the 21st C which had undergone massive extensions and renovations.

The Site of Masjid An-Nabawi, Madina

The Masjid An-Nabawi Image (21st C)

Source: http://www.fanpop.com/clubs/islam/images/33341754/title/mosques-world-masjid-al-nab
http://www.sacred-destinations.com/saudi-arabia/medina-prophets-mosqueawi-

The Site of Masjidil Haram, Makkah

The Image of Masjidil haram (21st C)

Source: http://syiarislam.files.wordpress.com/2011/05/petamasjidilharam.jpg
https://c2.staticflickr.com/2/1047/5145055051_7533b90926_z.jpg

Plate 2.4: The Sites and Images of the Holy Mosques in Madina and Makkah in Saudi Arabia (21st C)

The Figure 2.4 illustrates the Iranian traditional Islamic city model by Kuilman (2011) from Masoud Kheirabadi (1991), whereby the Friday mosque is in the centre of the city adjacently surrounded by commercial areas; *hammam* (public baths) and madrasas. The next immediate areas are the governmental palaces; residential quarters of Muslims; Christians and Jewish surrounded by city walls with four city gates; and interconnected with main streets and alleys.

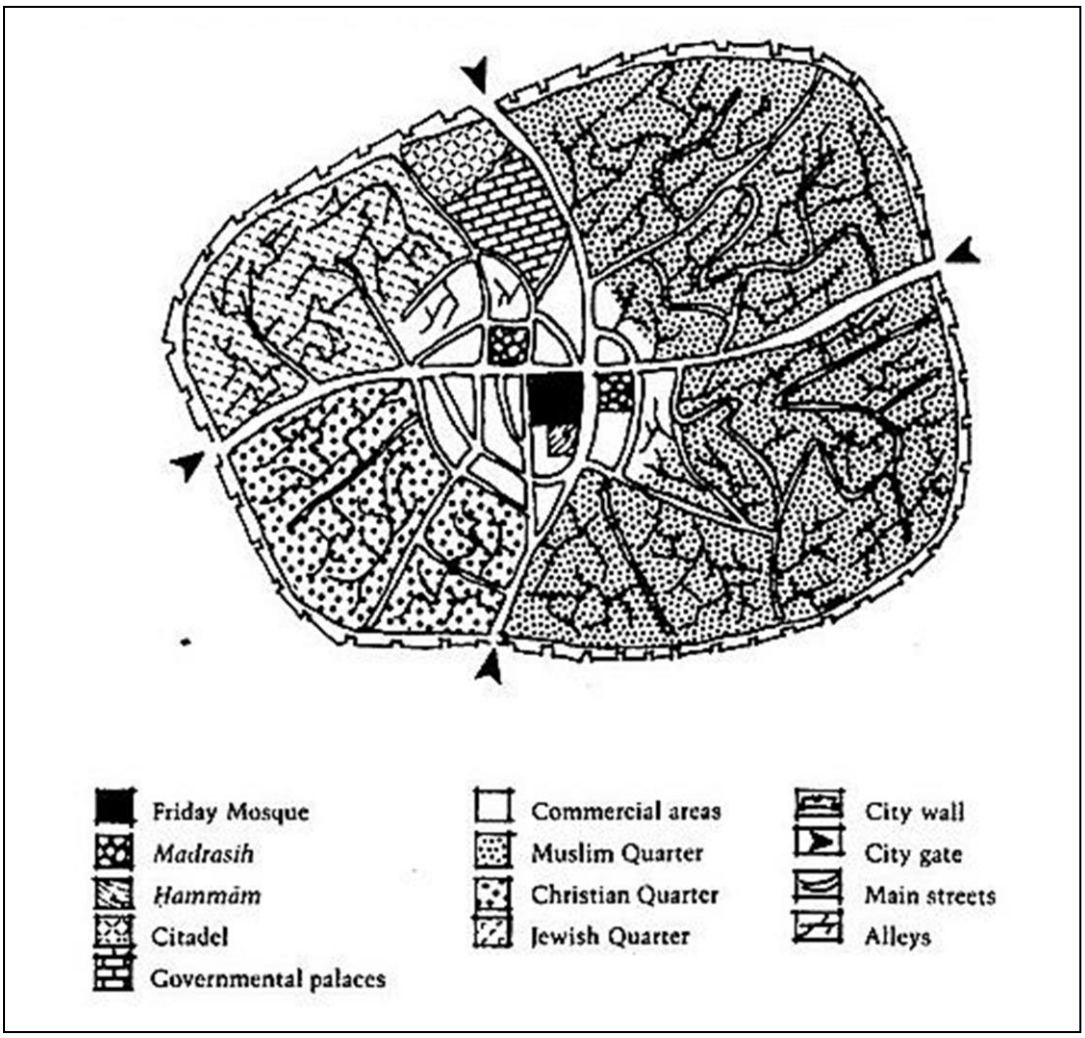


Figure 2.4: The Iranian Traditional City Model in the 12th C
Source: https://farm9.staticflickr.com/8043/8447557492_f4ee9aa253.jpg
date retrieved 22/10/2014

Figure 2.5 illustrates other example in Iraq, the Al Mansur round city of Baghdad in the 8th C. According to Bloom and Blair (Edit., 2009) the round city was built to separate the Caliph and family from his subjects (Mohamad Tajuddin, 2001). The round city had four gates facing Damascus, Kurasan, Basra, and Kufa. The gates were connected into the city by four straight lined streets aligned with arcades and building to the centre where a hypostyle congregational mosque was sited. The Caliph's family, staffs, and servants residential units were along the outer ring wall, whilst, within the inner ring wall were open spaces where the palaces; arsenal; treasury; government buildings; and police station were built.

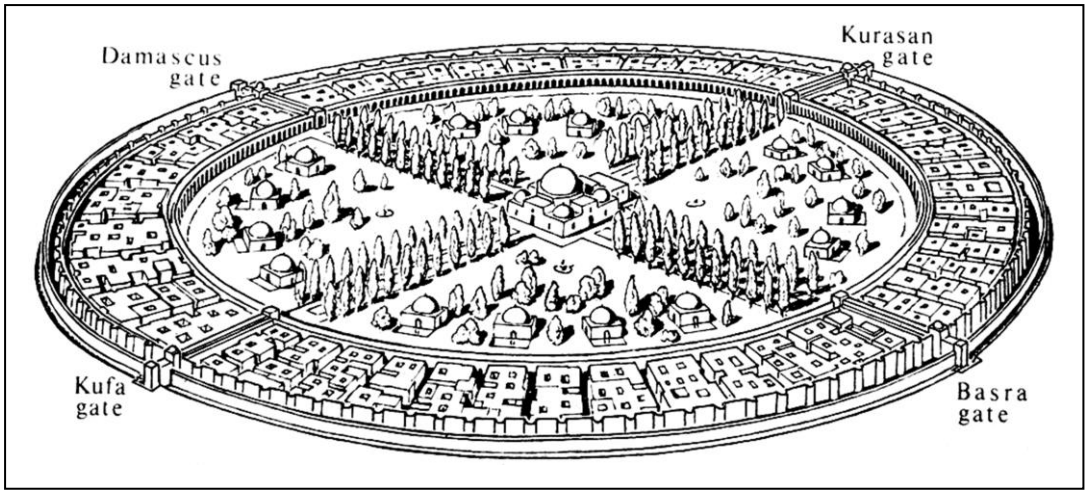


Figure 2.5: The Al Mansur Round City of Bagdad in the 8th C, Iraq
Source: https://www.studyblue.com/notes/note/n/islamic-art/deck/11208862
retrieved 22/10/2014

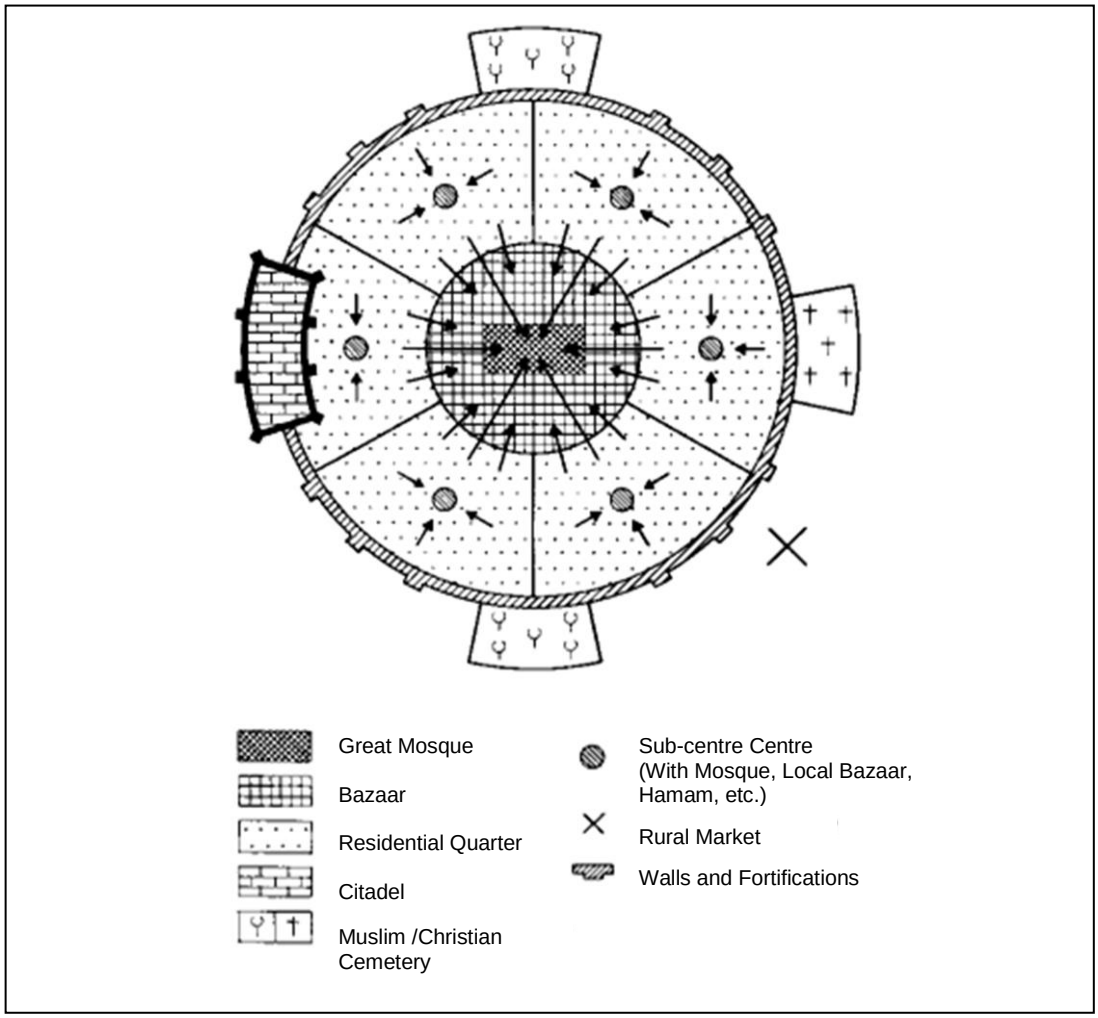
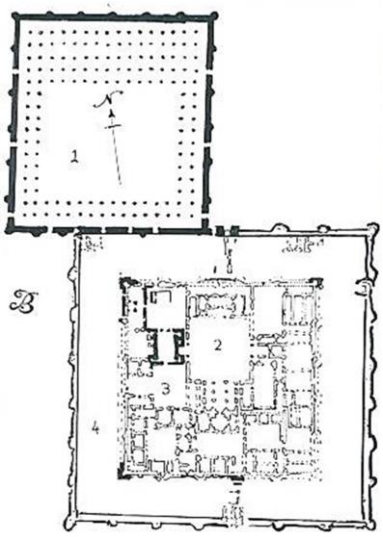


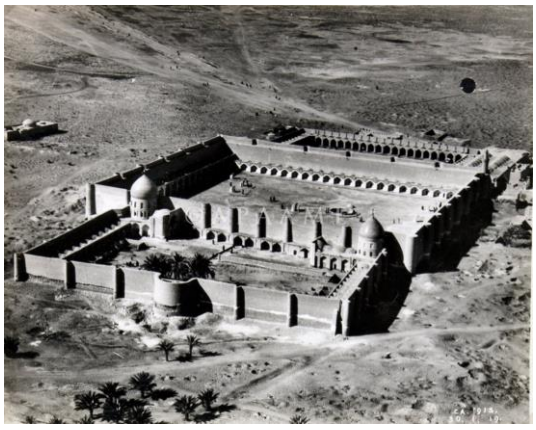
Figure 2.6: A Traditional Islamic City Model in Persia of 7TH C - 12TH C by Ehlers adapted from Dettmann (1969).
Source: http://www.geographie.uni-stuttgart.de/exkursionsseiten/Iran_2004/model_plateau.jpg
Retrieve on 22/10/2014

Another example is from Ehlers (2011), the Figure 2.6 illustrates a traditional Islamic city model in Persia, adapted from Dettmann (1969). This is a larger traditional city model in Iran, round in form with city walls without gates. In this case, typically the great mosque is in the centre of the city surrounded by bazaars, whilst, there are other mosques in the minor centres surrounded by the residential quarters. The castle cuts in between the city walls and there are cemeteries for the Muslims and the Christians outside the city wall.

2.2.4 A Brief Historical Account on the Development of Traditional Mosque Typology

The early development of mosque typology began at Basra and Kufa in Iraq, Al Fustat in Egypt after the Arabs defeated the Byzantine and Persian armies in AD 638 (Hoag, 1975; Creswell, 1989; Kuban, 1994). It was the first mosque built by Ziyad ibn Abihi, the Umayyad governor, in 50 AH/AD 670, to incorporate the early features associated with the Islamic place of worship including an important feature was an attachment of his palace to the *qibla* wall of the mosque This feature remained in favour during the early centuries of Islam. Figure 2.7 illustrates the plan and form of the first mosque built at Kufa.





Kufa Mosque in 1915
Source: Wikipedia (retrieved on 16/07/2016)

Plan of Kufa Mosque with Attached Governor's Palace.
(1) mosque; (2) central courtyard; (3) fortified inner enclosure; (4) other fortifications.
Source: Kuban (1994), in 'The Central Arab Lands' from Frishman in 'The Mosque: History Architectural Development & Regional Diversity'.

Figure 2.7: The Plan and Image of the First Mosque Built at Kufa in Iraq

The traditional mosque typology is generally categorized into two types, firstly by the popular regional forms and secondly by functions (Zamnah Nusi, 2004). The regional category classifies five basic forms (Frishman and Hasan Uddin, 1994) as they are: i) the hypostyle hall with a flat roof and possibly with one or more small domes as found in Arab and African Lands; ii) buildings with a very large central space often covered by a massive dome provided with lateral support by the weight of half domes as found in Turkey of Ottoman style or having pyramidal pitched roofs as found in Indonesia; iii) the layout with an *iwan* (vaulted hall) placed on each side of a bi-axially divided central rectangular courtyard as found in Iran and Central Asia; iv) the triple-domed mosque with large courtyard as found in India of Mughal architecture; and v) the walled complex within which a number of pavilions are set in enclosed landscaped spaces as found in China. Figure 2.8 illustrates the five regional types of mosque typology.

There are nine variations by functions of the traditional mosque (Zamnah Nusi, 2004) as they are: i) the sacred mosque (entire world level) i.e. Masjid Al Haram in Makkah and the Masjid An Nabawi in Medinah visited by Muslims for pilgrimage or haj; ii) the universal mosque (entire world level) i.e. Masjid Al Aqsa in Jerusalem historically sacred for Jews and Muslims; iii) the tribal mosque (community level) found in Arab tribal lands; vi) the *musalla* or *idgah* or holiday mosque (town/city population level) being largest of all types of mosques found in Islamic Empires but not elsewhere, the largest is Djami' of Samarra; v) the *sufi* mosque or *khanaqah* (community level) built by *sufi* masters established from late 12th century in Egypt, found in most Muslim countries and well developed only during the reign of Islamic Empires, one of the largest ones is Khanaqah of Sultan Faraj B. Barquq (1400-10) in Cairo; vi) the collegiate mosque or *madrasa* (community level) built by scholars of theologian schools established in early 10th century in Iran, found in most Muslim countries and well developed only during the reign of Islamic Empires, the most famous one is the University of Al Azhar in Cairo; vii) the memorial mosque (either individual level or no specific level), the most significant one is Qubat-as-Sakhrah in Jerusalem; viii) the tomb mosque (individual level), mostly associated with *madrasas* or *khanaqahs*, found everywhere in Muslim countries, an example is Rifai' Mosque in Cairo, and the Masjid An Nabawi is also a tomb mosque; and lastly ix) the mosque without building (no specific level) is plainly an open space.

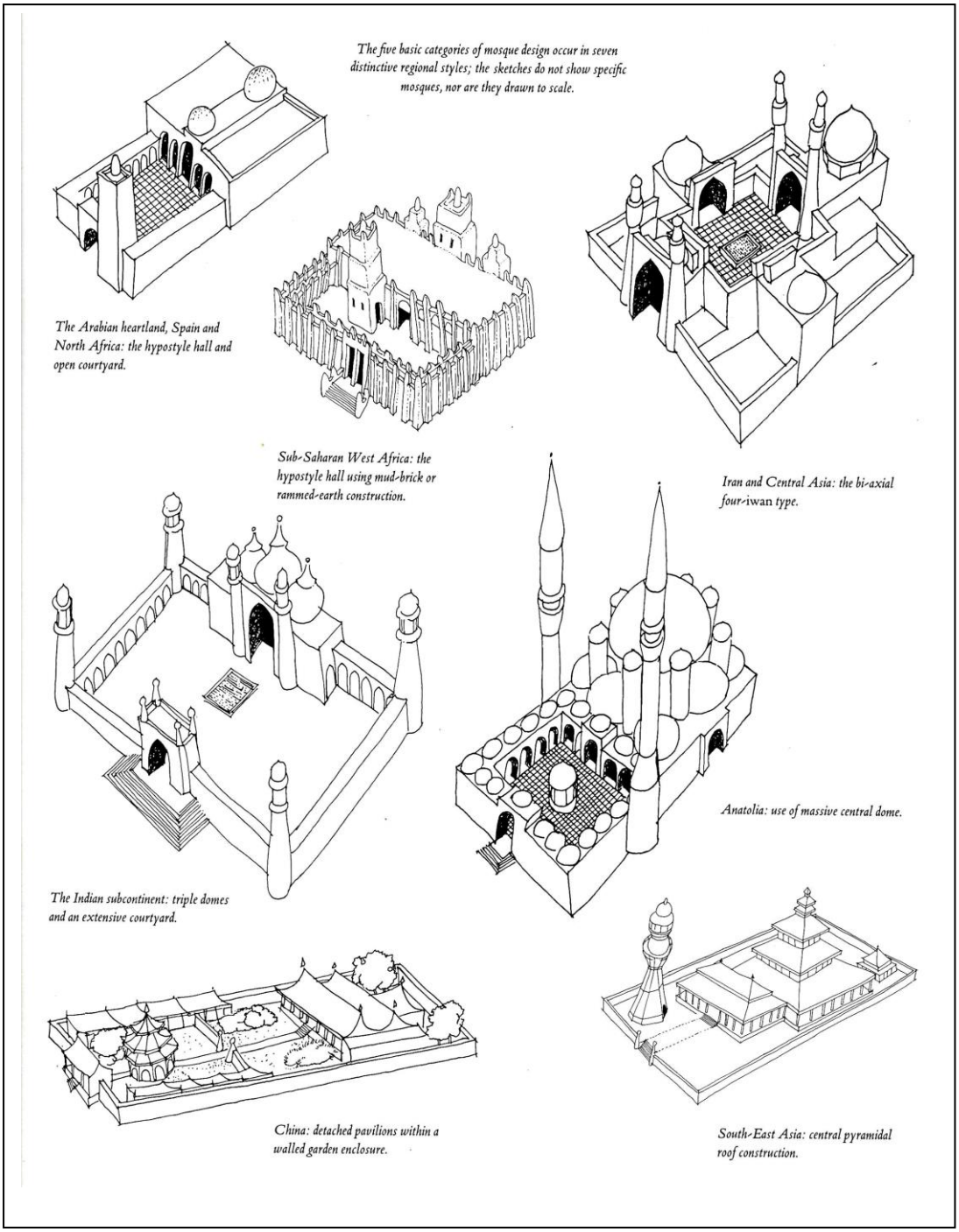


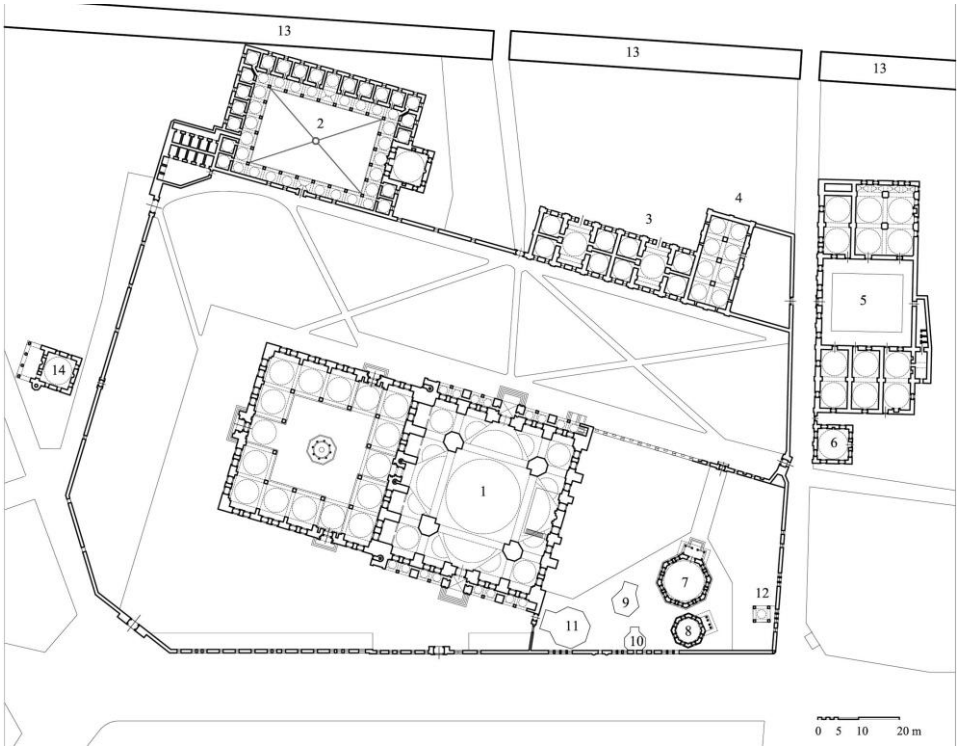
Figure 2.8: The Basic Five Forms of the Traditional Mosque Typolology by Regions
Source: Frishman and Hasan Uddin (1994) in 'The Mosque: History, Architectural Development & Regional Diversity.

The *kulliye* mosque of Turkish origin may be added to the type by function and summed up to a total of 10 categories by functions. A külliye (Arabic: □□ □□) is a complex of buildings associated with Ottoman architecture centered on a mosque and managed within a single institution, often based on a *waqf* (charitable foundation) and composed of a madrasa, a *Dar al-Shifa* ("clinic"), kitchens, bakery, Turkish bath,

other buildings for various charitable services for the community and further annexes. The term is derived from the Arabic word kull "all". The tradition of külliye is particularly marked in Turkish architecture, within Seljuq – particularly Ottoman Empire and also Timurid architectural legacies (Wikipedia, retrieved on 17/07/2016). Figure 2.9 illustrates the most prominent kulliye in Istanbul, the Suleymaniye Mosque built by the Sultan Suleyman in 1558 and was massively renovated in 2005-2008.

Aerial View
Source: www.stocknet.com

View from the Ground
Source: www.wikipedia.commons



The Floor Plan of the Complex
(1)mosque, (2) madrasa, (3) guestrooms, (4) caravanserai with stables, (5) hospice, (6) elementary school, (7) mausoleum of Sehzade Mehmed, (8) mausoleum of Rüstem Pasa (1561-62), (9) mausoleum of Sehzade Mahmud (d. 1603), (10) mausoleum of Seyhülislam Bostanzade Mehmed (d.1598), (11) mausoleum of Ibrahim Pasa (1603), (12) baldachin tomb of Sehzade Mehmed's granddaughter Fatma Sultan (1588-1589), (13) foundations of the Valens Aqueduct, (14) pre-existing Burmali Minare Masjid (1497). Source: www.archnet.org

Figure 2.9: The Most Magnificent Kulliye Mosque in Istanbul, the Suleymaniye Mosque (1558 and massively renovated in 2005-2008)

The traditional mosques in the category by functions may fall in any of the five basic regional forms as in the Figure 2.8 depending on their locations in the various regions.

Hillenbrand (1994) had detailed classification of the traditional mosque forms by periods and regions in 24 panels and three of the panels which are found to be the most typical forms are extracted and illustrated here as Figures 2.10; 2.11; and 2.12.

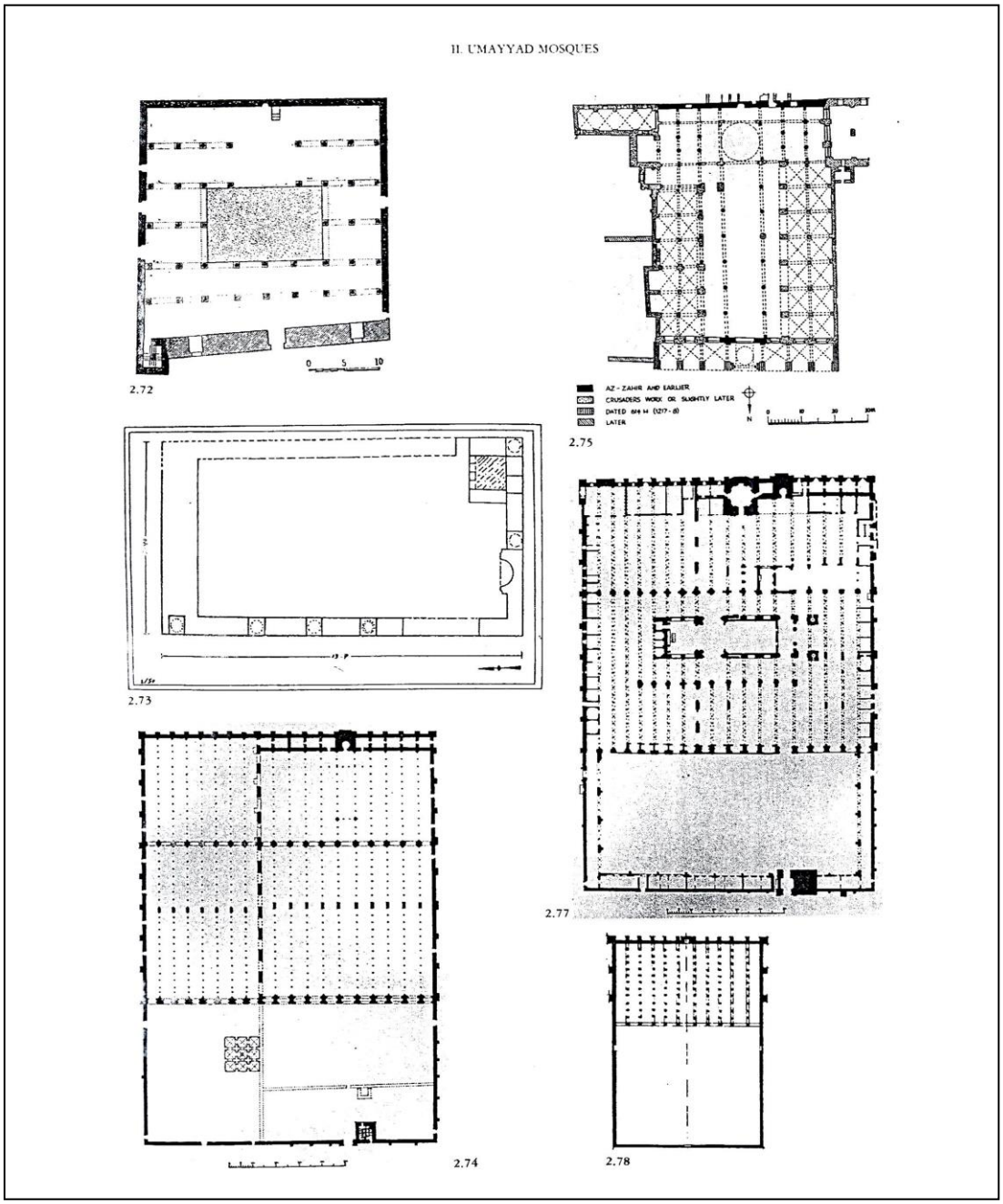


Figure 2.10: The Plans of the Traditional Mosques during the Umayyad Empires (661-750 AD) by Hillenbrand (1994).

The Umayyad hypostyle mosques in the Figure 2.10 fall in the first category of the regional typology shown in the Figure 2.8 which is common in the Arab Heartland, Spain, North Africa and sub-Sahara of West Africa.

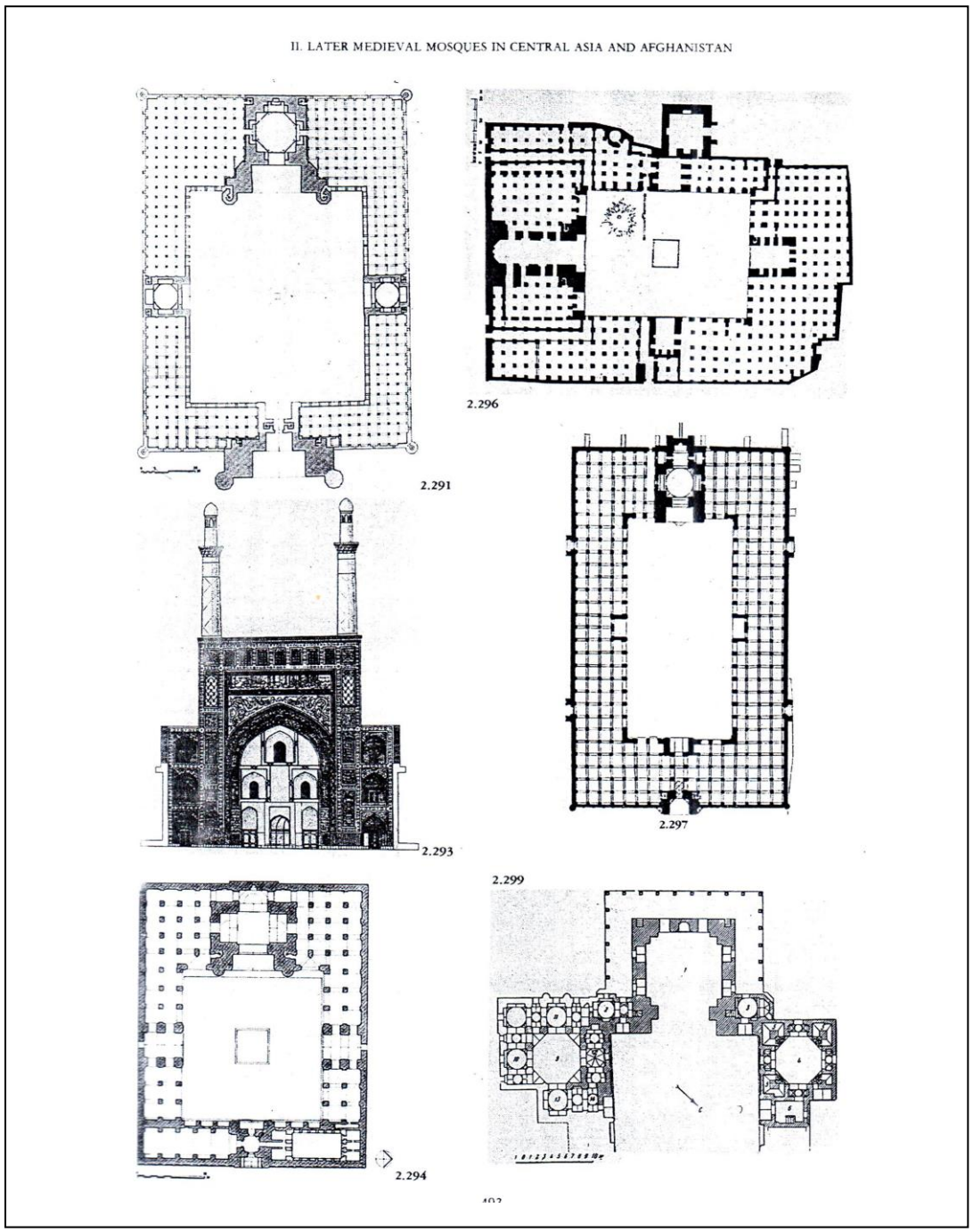


Figure 2.11: The Plans and *Pistaq/Iwan* Image of Later Medieval Mosques in Central Asia and Afghanistan 9th to 13th C by Hillenbrand (1994)

These type of mosques with *iwans* in the plans from Central Asia and Afghanistan (Figure 2.11) falls in the category (iii) of the regional typology.

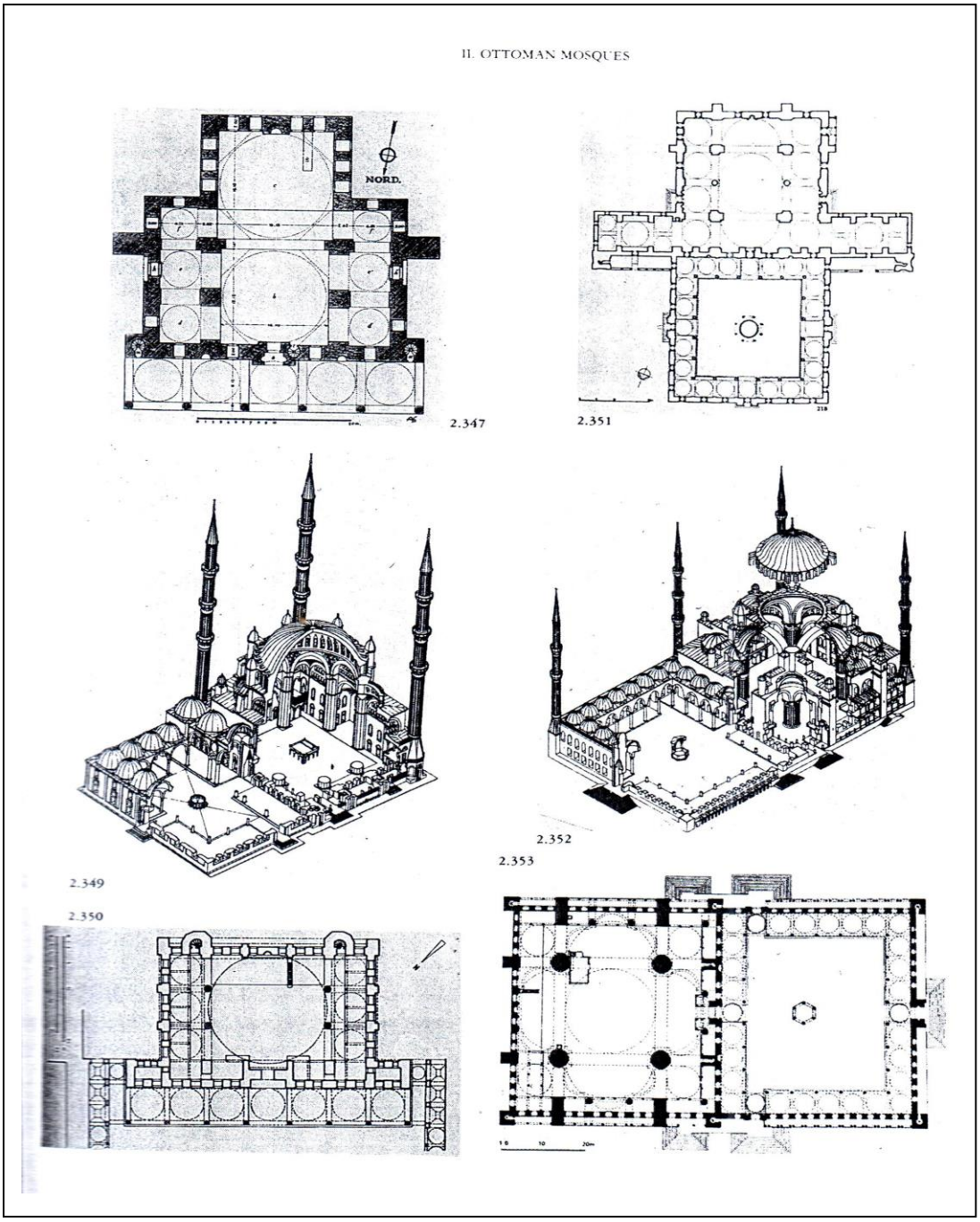
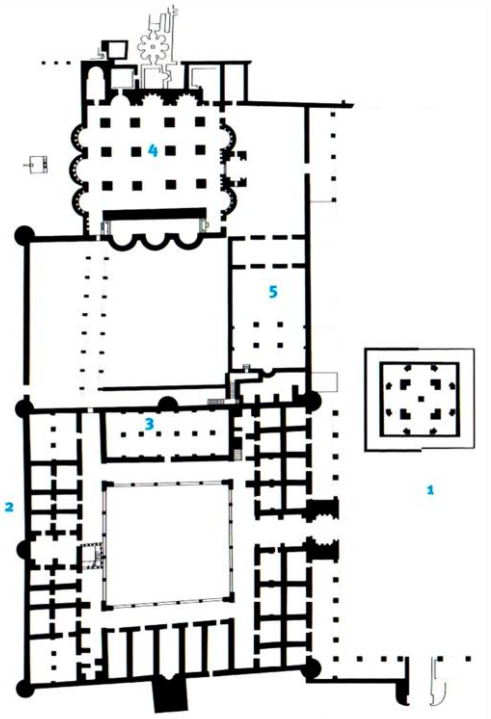


Figure 2.12: The Plans and Images of the Ottoman Mosques in Turkey of 15th C
By Hillenbrand (1994)

The Ottoman mosques with central massive domes falls in the category (ii) of the regional typology (Figure 2.12). The 15th C Ottoman mosques are the matured Ottoman style.

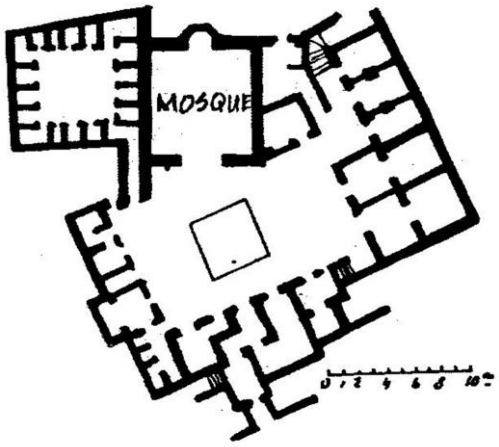
However, changes are inevitable as time passed such as, tremendous increase in population; changes of political powers; mass migrations; new influences in town and country planning; discovery of new technology; and cross-culture and intermarriages. The traditional mosques had undergone elimination of various

functional spaces such as the living quarters or *hujra* and the learning portico or *suffa*. The changes made due to the development of Sultanate system in the Islamic Empires whereby the monarchs no longer lived in mosques but in palaces adjacent to the mosque building as at Kufa. As population increased urbanization took place with economic prosperity and the functions of the mosque had become more progressively specialized, it no longer served as a community development centre (Hillenbrand, 1994). The above factors as observed had changed and reduced the roles of mosques in Muslim countries which had undergone such changes. The situations had switched the mosque to be within a specialized complex, instead, like madrasa or university and even palaces had royal mosques within their palace complex (Figure 2.13).



Qilbat Al-Mafjar Palace at Fez, built for Caliph Hisham (723-43)

Legend
1 Terrace and fountain pavilion
2 *Qasr*
3 Throne hall
4 Bath complex
5 Mosque
Source: Tadgel (2008) in 'Islam: From Medina to the Magreb from the Indies to Istanbul-Architecture in context III'.



Saffarin *Madrasa* in Fez (670-1271)

Source: Hillenbrand (1994) in 'Islamic Architectue: Form, Function & Meaning'

Figure 2.13: Plans Showing the Mosque Being the Integral of Palace and Madrasa

2.2.5 The Brief Account of Urban Mosque Development (the Contemporary Mosque)

The urban mosque term emerged in the 20th C when new contemporary mosques were developed by Diaspora communities in the large cities of the West and Europe such as New York; Washington DC; London; Rome; and etc. (Akel Ismail Kahera et al., 2009). These mosques started with humble beginning occupying empty old buildings like storehouse; cinema; and etc. as the building of new mosque structures in the urban centres received resistances from the local communities (Plate 2.5). However, new urban mosque structures recognized as the Islamic and cultural centres assisted by the state and the Islamic countries were built as early as 1926 in Paris; 1957 in Washington DC; 1977 in London; 1985 in Zagreb of Croatia; 1990 in New York; and 1995 in Rome, shown in Plate 2.6.

Islamic Sunnat-Ul-Jamaat: Mosque in the Bronx | Masjid Al-Fatima in Queens | Masjid Al-Falah in Corona

Sources:
http://ocw.mit.edu/courses/anthropology/21a-453-anthropology-of-the-middle-east-spring-2004/study-materials/storefrontphotos/
http://www.archi-guide.com/PH/EtUn/NYo/NewYorkCCultIslamSOM.jpg Retrieved on 22/10/2014

Plate 2.5: The Images of the Storefront Mosques in New York (Undated)

In the 21st C, the local municipal authorities in the West started to include new structures of the urban mosques into the urban fabrics with development controls on the forms and facades which should be assimilated with the local facades and architectural forms; together with restrictions in the call for prayer (*adzan*); quiet assembly; and etc. which should not provoke the local communities. Sustainable design is inclusive in the current development controls with respect to the environmental conservation and energy saving (Akel Ismail Kahera et al., 2009).

The urban mosques in other parts of the world were developed later than in the West which is presented in section 2.3 of this chapter.

Plate 2.6: The Images of the Islamic and Cultural Centres in the West and Europe.
Source: Bing.com retrieved on 12/12/2012

The Chapter One discusses the classification of urban mosques in the Klang Valley by urban planning zones which are classified into seven categories and the classification of the contemporary mosque by function is mentioned in Chapter One as five in number. However, there is one more category not being mentioned is the urban mosque that functions as the Islamic and cultural centres built in major cities of the West as in the Plate 2.6 and also built in major cities of the Middle East, North Africa and Algiers of the Balkan, in the 21st C. Therefore, by functions the contemporary or urban mosques are classified into the following categories:

i) The Islamic and cultural centres in the major cities of the West, the Middle East, North Africa and the Balkan regions.

ii) The large state mosques commissioned by central Government.

iii) The major landmark structure in the form of a mosque dominant monument in architectural form and size in a townscape.

iv) The community centre complex in the form of a mosque serving the local community with multiple services and facilities (a retro function of traditional mosque).

v) The small local mosque is either in a small neighbourhood or a central mosque in a small village which has multiple functions.

vi) The mosque in a large complex like shopping centre and/or *musolla*, known as *surau* in Malaysia and Indonesia, is a small prayer space in a building complex, serving the commercial or working communities in the cities.

Empirical and commendable examples are scarcely available for review, however, some of the relevant categories mentioned above like categories (i), (iii), (v) and (vi) are reviewed with limitations by regions in the following section 2.2 of this chapter along with their services and ancillary facilities provided by urban mosques. The category (ii) the large state mosques commissioned by central Government, reviews are available in the unpublished Master thesis by Zamnah Nusi (2004) which is not repeated in this study.

2.3 THE SERVICES AND ANCILLARY (*MASLAHAH*) FACILITIES PROVIDED BY URBAN MOSQUES

The services and ancillary facilities here are referred to services and facilities provided by contemporary urban mosques built from 20th C onwards for the *maslahah* (socio-cultural needs). Within limitation, this section tries to cover urban mosques in various parts of the world available in scarce literature and certainly most data are not accompanied with relevant illustrations. Often, detail information is not covered by the limited literature as well as the selected mosques studied are also limited in number. A few relevant urban mosques from the West, Europe and Asian regions are selected for studies on the services and facilities they provide including new wave mosque designs.

Hasan-Uddin Khan & Holod (1997) mentioned that the community mosque primarily funded by a community (Muslim Diaspora - migrant, emigrant or settled) and wholly maintained by it is economically feasible and reproducible. Often, the mosque is small in size compared to state funded one. Depending on the availability of fund, it can be a shop-front rented space, a converted synagogue, a church or a purpose-built mosque. The Diaspora community connects to the larger non-Muslim society through the mosque activities which is intended to serve all their socio-religious needs such as family functions; education; activities for women; provision of a library; and even food preparation. In Muslim countries, new community mosques often take the form of a building complex with various spaces to serve the socio-

religious needs of the community. However, the authors suggested that a specific study is to be conducted on the usage of the mosque as their survey on mosques did not include the subject matter.

Yusuf Abdalwadud Adam (2011) had highlighted that the urban mosque is the manifestations of *mu'amalat,* the transactions along with worship, which constitute the *amal* or praxis of Islam - socio-economic integrated. He listed 10 integrated socio-economic elements: open market; guilds; *imaret* system (a complex that fulfills the spiritual, social, and economic needs of a community within towns and cities, most common during the Ottoman period); Islamic currency (the bimetal currency consisting of gold and silver); Islamic business contract; caravans (the networking of distance trading and trading and international trade); Muslim personal law; *waqfs* (the charitable real estate foundations common to Muslim societies); *zawiyas* (the homes of the Sufis orders to which all the guilds belong) ; and architecture (the importance of architecture and urbanism in Islamic development).

The following section reviews on the selected urban mosques in the West funded by government and communities, and their provisions of facilities and activities, mostly extracted from their websites which are not available elsewhere.

2.3.1 Urban Mosques in the West

According to Akel Ismail Kahera, Latif Abdulmalik and Anz (2009), urban mosque in America and Europe developed in four or more stages beginning with Mosquee de Paris built in 1926. In the second period, the Islamic Centre of Washington DC was built in 1957, in the third period, more mosques were built in the West, and for example, the London Central Mosque was completed in 1977. The fourth period began in 1980's until present day with the Islamic Centre and mosque of Zagreb in Croatia in 1885, and Islamic Cultural Centre of New York built in 1990 as example. In addition, the later example is the Italian Islamic Centre of Rome (1995).

The development process of urban mosque in the West is different in magnitude from the development process in Islamic world. As indicated earlier in chapter one, well described by Akel Ismail Kahera et al. (2009), that it started by the Muslim Diaspora as the result of large-scale migration of Muslims from their origin countries i.e. Asia (especially the Middle East and Indian sub-continent) and Africa (mostly from North Africa), to the Western cities and Europe like New York, Paris,

London, Rome and a few other cities. Generally, scholars like Nasser Rabat (2011) of MIT, Noha Nasser (2011) of University of Greenwich, Yusuf Abdalwadud (2011) and Gale (2003) of Cardiff School of Architecture had discussed and debated on common phenomena of struggles by Muslims in building mosques in their locales of the Western cities.

In Britain, Yusuf Abdalwadud Adam (2011) had recorded that the British Muslims population from the *Pew Forum Report* 2010 was 2.87 million, the third largest minority after Germany and France. The rate of growth for Muslims is ten times faster than the rest of the society, which has raised great concern to others. Crimes are on the rise in London as devastating world events are increasingly polarizing society. The role of mosques in the United Kingdom has become more significant with the increasing support from the authorities especially the Sheffield and Birmingham City Councils.

According to Noha Nasser (2011), during the 1960's, purposely built mosque buildings were often publicly contested in terms of 'alien' cultural presences (Asian Muslim cultural images), therefore, the Muslims communities in London commonly started to establish a mosque in converted buildings internally such as houses, factories and warehouses, schools, churches, community halls, and even cinemas. In the 1970's, the city councils started to recognize the religious needs of its Muslim communities to integrate into the urban fabrics rather than assimilation. Hence, the Muslim communities started to externalize their mosques architectural elements within the city councils controls.

By 1980's large number of immigrants from Kenya and Uganda arrived in London due to decolonization policies in their countries. Further influx of North Africans by 1990's and from the war-torn countries of Somalia and Afghanistan, had given positive impact to the urban planning policies whereby, the mosque building was mediated into the British urban fabrics within the constraints of local aesthetics. As the result of mediation of mosque architectural elements, the urban mosques in London remain till today, as reductive architecture preoccupied with functional programme of spatial organization, in contrast with the tranquil and lofty, beautiful traditional mosque architecture.

Generally, urban mosques in the West provide most ancillary facilities for the minority Muslim communities in major cities because the mosque is the only available place for the Muslims there to practice Islam as their way of life. Table 2.4 below

shows the list of the six major urban mosques in the West built in 20th C stated earlier, in four periods, providing an array of services and facilities for the *maslahah* of Muslim communities in their locales. These six major urban mosques are funded by Muslim countries and local governments, paired with Islamic Cultural Centres which provide facilities in larger scale than other urban mosques in the West. The services and facilities ticked in the table are based on the data available which may be understated because most of the examples have not recorded comprehensive information about their services and facilities provided in their websites. Some of the services and facilities provided are collective data extracted from various visitor reviews in their blogs and from various articles written in e-journals.

The Table 2.1 shows 24 religious, educational and socio-cultural activities involved by the centres and 24 types of spaces provided to support the activities. All the six centres involved in the services and activities of the *fatwa*; social; matrimony; funeral; conversion; *da'awa*; free meals; relief fund raising; counseling; articles; lectures; donations; Islamic studies; *Quranic* teaching; exegesis; and programmes. On the other hand, the most common facilities provided by the six centres are the administration office; religious school; library; multipurpose hall; classrooms; and reception hall.

Table 2.1:
Showing Services and Facilities (Maslahah) Provided by Six Urban Mosques as Islamic Cultural Centre Built in the West Between 1926-1995, Funded by Muslim Countries And Local Governments

Subject	**The Great Mosque of Paris (1926)** (Unrecorded capacity)	**Islamic Centre of Washington DC (1957)** Prayer hall capacity 6,000	**London Central Mosque & Islamic Cultural Centre (1977-1994)** Prayer hall capacity 5000+	**Islamic Cultural Centre of New York (1990)** Prayer hall capacity 4,000	**Islamic Cultural Centre of Rome (1995)** Prayer hall capacity 2,000	**Islamic Centre and Mosque of Zagreb, Croatia (1987)** Prayer hall capacity 3,000
Services and Activities Provided						
Fatwa services	x	x	x	x	x	x
Social Services	x	x	x	x	x	x
Matrimony services	x	x	x	x	x	x
Marriage counseling	x	x	x	x	x	x
Conversion	x	x	x	x	x	x
Distribution of Zakat	x	x	x	x	x	x

(Continue next page)

(Table 2.1 continued)

Free meal	x	x	x	x	x	x
Donations	x	x	x	x	x	x
Da'awa	x	x	x	x	x	x
Counseling Services	x	x	x	x	x	x
Social Programs	x	x	x	x	x	x
Relief fund raising	x	x	x	x	x	x
Islamic Studies	x	x	x	x	x	x
Quranic Teaching	x	x	x	x	x	x
Articles	x	x	x	x	x	x
Lectures	x	x	x	x	x	x
Funeral	x	x	x	x	x	x
Exegesis	x	x	x	x	x	x
Tours	x	x	x	-	-	-
Journal	-	-	x	-	-	-
Emergency Help	-	x	-	-	x	-
Sports	-	-	-	x	-	x
Medical	-	-	-	-	x	-
Halal Certification	x	-	-	-	-	-
Ancillary (*maslahah*) Facilities Provided						
Administra-tion office	x	x	x	x	x	x
Maintenanc e office	-	-	-	-	x	-
Reception	x	x	x	x	x	x
Multipurpos e hall/ convention hall	x	x	x	x	x	x
Open courtyard	x	x	x	-	x	-
Auditorium	-	-	-	-	x	x
Exhibition hall	x	-	x	-	x	-
Classroom	x	x	x	x	x	x
Counseling room	x	x	-	-	-	-
Religious school	x	x	x	x	x	x
Religious college	x	-	x	x	-	-
Library	x	x	x	x	x	x
Resource centre	-	x	x	-	-	-
Staff Living quarters	-	-	x	x	x	x
Parking area	-	x	x	-	x	-
Lodging	x	-	-	-	x	x
Shops /Bazaar	x	-	x	-	-	-
Café /restaurant	x	-	x	-	-	x
Landscape garden	x	-	-	-	x	x
Public bath	x	-	-	-	-	-
Museum	-	-	-	x	x	-

(Continue next page)

(Table 2.1 continues)

Slaughter house	-	-	-	-	-	x
Gymnasium	-	-	-	-	-	x
Kindergarten	-	-	-	-	-	x

Sources: http://www Wikipedia.com (4/8/2012); http://www mosque-de-paris.org (10/9/2012); http://www theislamiccenter.com (12/9/2012); http://www nlcentralmosque.com (15/9/2012); http://www .iccuk.org (15/9/2012); http://www islamicculturalcenter-ny.org (15/9/2012); http://www.nyc.com (15/9/2012); http://muslim-academy.com/new-yorkers-islamic-cultural-centr/; http://islamicculturalcenter-ny.org/background (16/9/2012); http://archnet.org/library/documents/one-document.jsp?document_id=4774 (16/9/2012); Hasan-Uddin Khan & Holod (1997).

Among the social activities, some are unique to particular centres only such as the Islamic Cultural Centre of New York is involved in sports activity; Museums at Islamic Centre of Rome and New York; academic journals produced by Central London Mosque; slaughter house at the Islamic Centre and Mosque of Zagreb (Croatia); Turkish public bath is only at the Great Mosque of Paris (Mosquee De Paris); lodging for the homeless/visitors at the Islamic Centre of Rome and Paris; Islamic Cultural Centre of Rome has ample parking area, an auditorium which accommodates 400 pax, and a maintenance office. The Table 2.4 shows that the Great Mosque of Paris and the Islamic Centre of Rome provide the most services and facilities.

The following passages present brief historical background and images of each listed Islamic centres in Table 2.1.

2.3.1.1 The Great Mosque of Paris (Mosquee De Paris) (1926-1992)

According to the Institute of the Arab World's registry of Mosques (2010), there are only about 121 mosques throughout France with more than 4 million Muslims living in France. The Great Mosque of Paris (Plate 2.7) is the earliest urban mosque built in Europe in the first period of the 20th C located at the 5th arrondissement of the city of Paris (Hasan Uddin Khan and Holod, 1997). It was built in collaboration by the French government with the Association of *Habous* of Holy Places with the intention to strengthen the colonial ties between France and North Africa (Morocco, Tunisia and Algeria). It was also a mark of recognition for the 100,000 Muslims of North Africa who had fought alongside the French forces and died during the war in defense of Paris against the German invasion of the World War I.

Donations for the Five million francs construction cost were from various quarters namely, Paris Municipal Council donated the site of 7,500 sq. meters, the governments of Algeria, French West Africa, Cameroon and Indo-China, protectorates of Tunisia and Morocco, and the individuals of North Africa. The original design was prepared by Tranchant de Lunel, the Inspector-General of the Ecole des Baux-Arts in Morocco, and Maurice Mantout, an architect working in the same department. However, the final design was prepared by M. Eustache, Robert Fournez and Maurice Mantout. The mosque resembles *mudejar* style of Moorish architecture with strong Moroccan influence and major renovation was done in 1992 to accommodate more needs from the Muslim community.

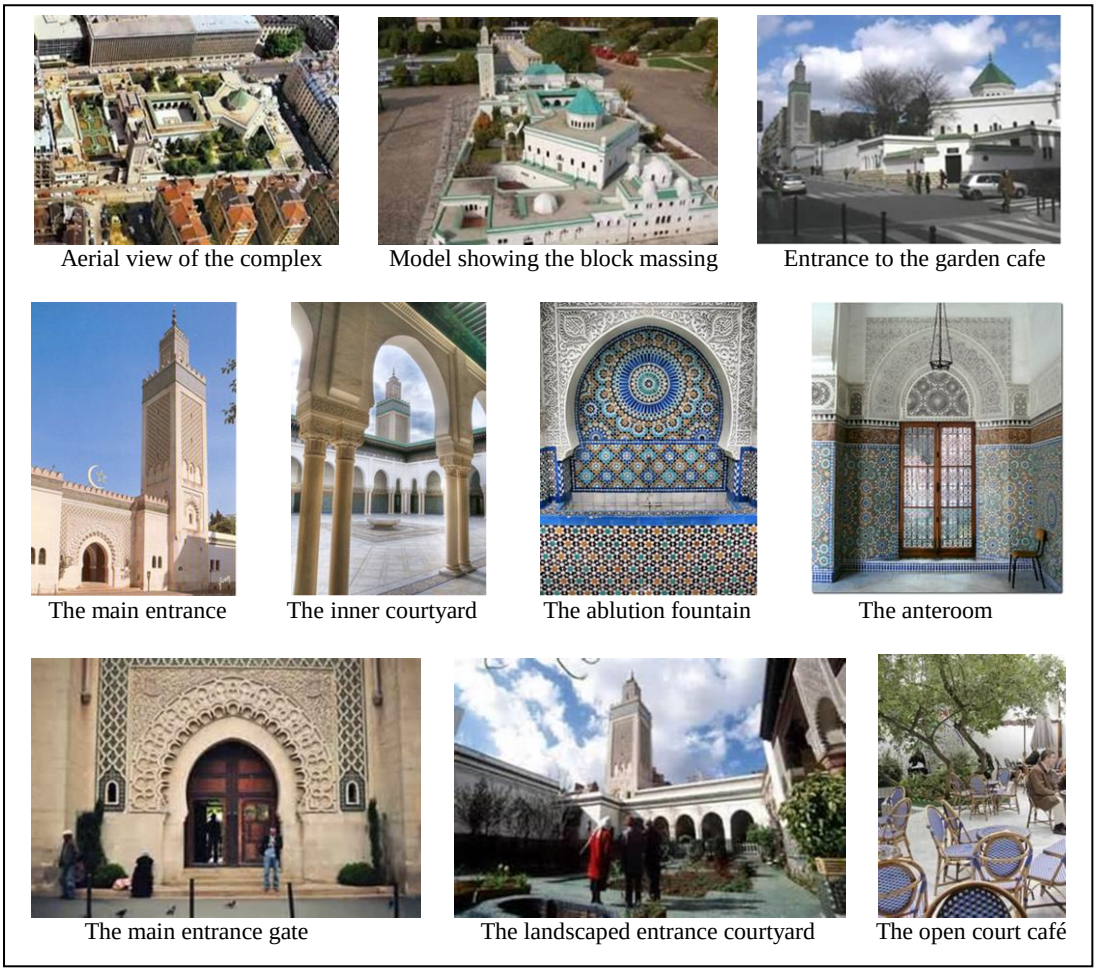


Plate 2.7: Images of the Great Mosque of Paris (1926-1992) (Mosquee De Paris)
Source: Bing.com (1/12/2012)

From the mosque website (http://www.mosquee-de-paris.org, retrieved on 10/12/2012) numerous services and activities are cited and displayed in Table 2.1 but

the mosque capacity is not recorded. The Table 2.1 shows that the Great Mosque of Paris is one of the highest among the five listed centres that provides the most services and facilities. It is one of the two mosques that provide lodging for the homeless during the World War I. The public Turkish bath becomes one of the popular attractions during winter. Another popular attraction is during summer whereby students from nearby universities and tourists in the know gather for couscous and sweet mint tea at the Muslim Restaurant de la Mosquée de Paris which adjoins the courtyard garden of the mosque.

During winter 2011, the mosque regularly provides nearly 500 daily hot meals to all visitors without distinction. In 2012, the zakat collection and distribution was 3,687 Euros. It was recorded that 15,000 congregants attended the recent *Eid al Adha* congregation at the mosque (2012). Among other services the Muslim Institute of the Paris Mosque (established on 19 October 1922) and SFCVH (*Societe Francaise de Controle de Viande Halal*) jointly certified halal food in France and Europe and was recognized by Majlis Ulama Indonesia (MUI) on October 12, 2012 (http://www.mosquee-de-paris.org, retrieved on 10/12/2012).

2.3.1.2 Islamic Centre of Washington DC (1957)

A report from The American Mosque 2011 by Ihsan Bagby of University of Kentucky states that there were 2,106 mosques in America in 2011. Most mosques are in urban settings and some are in suburban areas. Over 75% were established since 1980 and the largest number of mosques is found in California, New York and Texas. The Muslims in America are ethnically diverse, large numbers are of South Asians, Arabs, Africans, and African-American. From Pew Research Centre in 2010 the Muslim population was 2.6 million which is 0.8% of the U.S. population. The significant population areas are New York metropolitan area, Greater Los Angeles area, Minneapolis-Saint Paul, and Detroit metropolitan area (Dearborn).

The Islamic Center of Washington is a mosque as well as an Islamic cultural center in Washington, D.C., United States (Plate 2.8). It is located on Embassy Row on Massachusetts Avenue, east of the bridge over Rock Creek. It was the largest purpose built Muslim place of worship in the Western Hemisphere when it opened in 1957 accommodating 6,000 *jemaah* on Friday congregations.

The center was originally conceived in 1944 when the Turkish ambassador Münir Ertegün died and there was no mosque in which to hold his funeral. The ambassador of Egypt, Mohammed Issa Abu Al Hawa (1879-1982) formed Jerusalem-Mount of Olives, helped found and provide early funding to a committee to build a major mosque in the U.S. capital. Donations in kinds came from Egypt, Turkey, Iran, and support from the American Muslims together with the Washington diplomatic community played a leading role in the effort to have a mosque constructed. Mario Rossi, an Italian architect, a resident of Egypt was assigned to design the Washington Islamic Centre. He was known for his work in several mosque designs in Egypt. The work started in 1948 with 627,806 USD contributions from Pakistan and Egypt and completed in 1954 later dedicated by President Dwight D. Eisenhower on June 28, 1957 (Hasan-Uddin Khan et. al, 1997; http://en.wikipedia.org/wiki/Islamic_Center_of_Washington , 25/11/2012). In all, from inception the construction spread over 15 years on completion.

Among other services the centre was intended to provide, an institute of higher learning for history, art and *Syariah*, Arabic and religious studies for children, an academic magazine and various publications dealing with Islamic issues, lectures and library facilities. Due to lack of funds, the museum, the Islamic institute and the publication of the magazine were never realized (Hasan-Uddin Khan & Holod, 1997). Active in holding weekend school for the young and adults, that has turned the lecture hall subdivided into smaller classes.

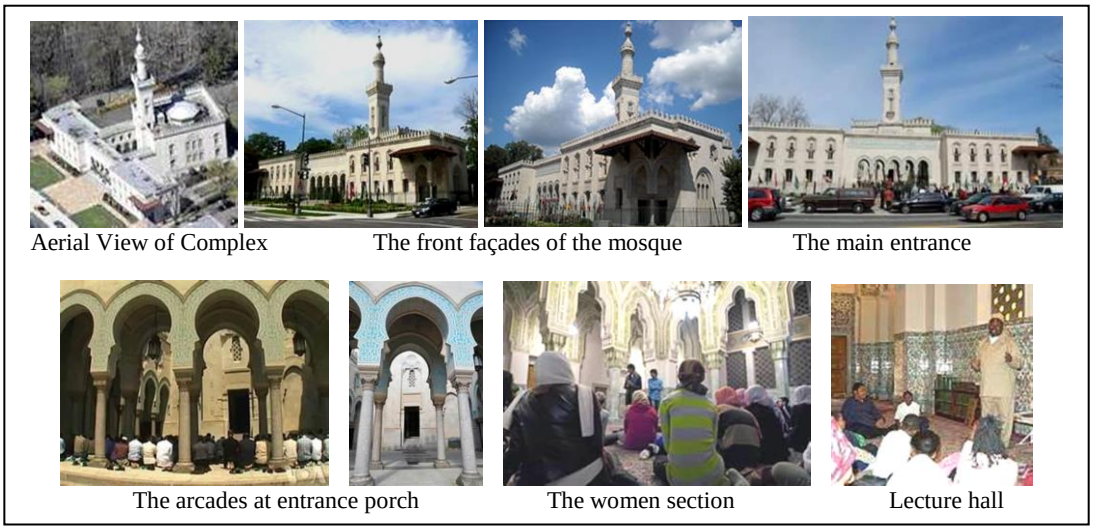


Plate 2.8: Images of the Islamic Cultural Centre of Washington DC (1957)
Source: Bing.com (1/12/2012)

2.3.1.3 London Central Mosque & Islamic Cultural Centre of London (1977)

London Central Mosque is also known as Regent's Park Mosque and Islamic Cultural Centre of London (ICCL) built in 1977 (Plate 2.9), occupying a site of 0.93 hectare at Hanover Gate in Regent's Park of London, managed by London Central Mosque Trust Ltd. The mosque is not the first to be built in Great Britain but there were already over four hundred public places of prayer and thirty five of them are purpose-built as mosques (Hasan-Uddin Khan & Holod, 1997). The idea of having a central mosque in London was mooted in 1920 but not until 1940 prompted by Hassan Nashat Pasha, the Egyptian Ambassador to the Court of St James. Lord Lloyd, Chairman of the British Council, to the Prime Minister of the day, Neville Chamberlain, proposed a reciprocal gesture to the Egyptian Government to purchase a site for a mosque in return for the donation of land in Cairo some years ago for the building of an Anglican Cathedral. It is also was also intended as a tribute to the thousands of Indian Muslim soldiers who died defending the British Empire (Wikipedia, 11/12/2012). The construction of the mosque was only realised after more than half a decade of 57 long years from the inception.

Initial design was submitted by an Egyptian architect, General Ramzy Omar, to the committee, accepted in late 1940's but reviewed by the London County Council and the fine Arts Commission in 1959 for its inconsistency with the local architecture. In order to solve the search for appropriate design, an international competition was held with 52 entries from 17 countries. Sir Fredrick Gibberd, a British architect, won the competition. The winning contemporary design undergone certain modifications and finally approved by the Trustees (at the time, seven representatives from six Muslim countries) and construction began in 1974 with donations from a number of Muslim governments totalling a construction cost of BP6.5 million.

The mosque complex is a three-levelled complex including a basement, an open courtyard, consisting of three designated major spaces, the prayer hall and supporting facilities, the Islamic cultural centre, and living accommodation for the staffs. The main hall together with overspill areas can hold over 5,000 worshippers with women praying area on a balcony overlooking the hall.

The cultural centre includes a library, conference rooms, multipurpose hall, and a cafeteria. Parking spaces are provided at the basement level together with the multipurpose hall (ibid). More facilities including book shop recorded from the

mosque website as listed in Table 2.1. This is the only Islamic centre that produces research journals at its religious college.

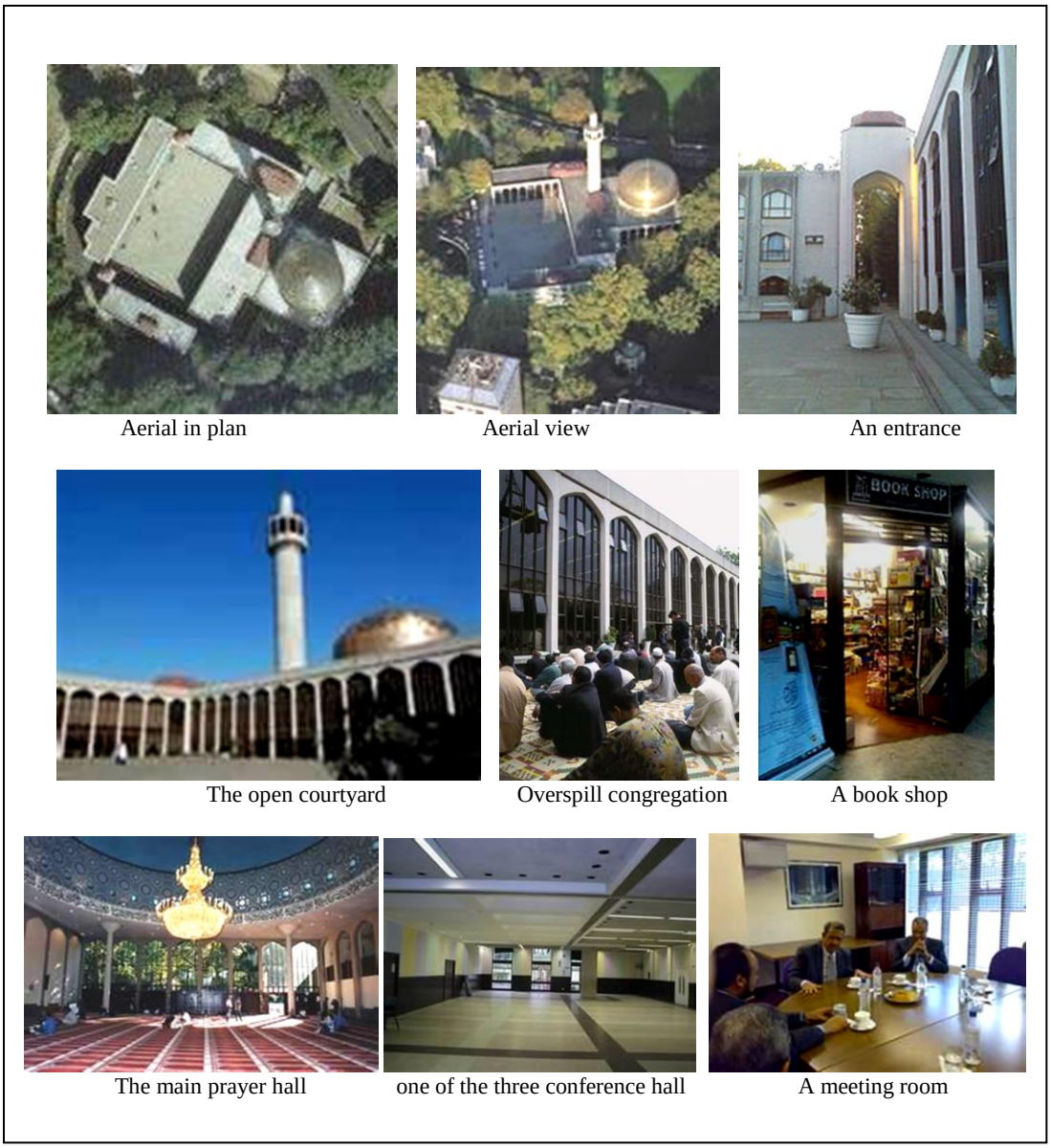


Plate 2.9: Images of the London Central Mosque (Regent's Park) and Islamic Cultural Centre (1977)
Source: Bing.com (9/11/2012)

In 1994, a new educational & administrative wing was built, donated by Saudi King Fahd bin Abdul Aziz. In 2003, interfaith department was formed to promote the message of understanding and respect between Muslim and non-Muslim communities throughout the United Kingdom and Europe. The interfaith department manages areas such as group visits, training for non-Muslim professionals, consultation with government/non-government organisations on race relations,

meetings with the metropolitan police on race relations, lectures and conferences on Islam in universities, colleges, schools, churches and synagogues, etc. The website recorded that they received some 2000 letters, telephone calls, e-mails, faxes and other correspondence every month.

A prison service is another special service provided by ICCL to assist Muslim prisoners who are majority youngsters and 25% are drug related. According to ICCL findings, the Muslim prisoners' basic Islamic understanding is extremely low which reflects a general lack of direction from parents, Imams, and Islamic leaders. The prisoners blamed for their predicament on uncontrolled and undesirable associations. Their under achievement in education is indicative of a very high level of social deprivation. In view of the serious condition, ICCL cooperates with the government prisons advisor in organising spiritual activities and social programmes like Friday congregational prayers; distribution of newsletter and books; providing prayer mats; organise Islamic courses; initiate and run a welfare and educational programme for after the release from jail. At the same time, ICCL educates prisons' staffs about Islam and Muslim to create a better integration and understanding between the prison's staffs and the Muslim inmates.

2.3.1.4 Islamic Cultural Centre of New York (1990)

The Islamic Cultural Center of New York is an organization established in the early 1960's, occupied a location at 1 Riverside Drive by 72nd street, functioning on a small scale from a modest townhouse at that address. It planned to set up an Islamic institution comprising a Mosque, a school, a library, a lecture hall, a museum, and residence for its Imams. The objectives for the set up were to serve the neighbouring Muslim community of Manhattan in particular, and the larger Muslim Communities of America in general, for their religious and socio-cultural needs. At the same time promoting good understanding and friendly relations between Muslims and non-Muslims in the country (http://www.icc-ny.us/, retrieved 11/12/2012).

A site was acquired in 1966 by the governments of Kuwait, Saudi, and Libya, at East 96th Street, Third Avenue on New York's Upper East Side. The project was administered by a non-profit entity Board of Trustees consisting of the ambassadors from Muslim nations to the United State led by the representative of Kuwait. At the initial stage, an ambitious proposal was considered for a 40-storey building (a

skyscraper mosque) and other schemes in view of sustaining the continuous income for the organization but the idea was proven over ambitious and was reviewed in 1981 (Hasan-Uddin Khan & Holod, 1997). The project was given to an Iranian architect Ali Dadras, he was unsuccessful to convince the Board of Trustees because it was deemed unbuildable. In 1987, it was Michael McCarthy of Skidmore, Owings & Merill (SOM) being commissioned to design for an acceptable image of contemporary New Yorkers (Plate 2.10). The architectural concept for the mosque was adapted from traditional Turkish central dome over the main prayer hall, and a minaret. The mosque is raised on platform elevated from the street level.

More than 46 Muslim countries made contributions toward the $17 million construction cost of the mosque which started construction in October of 1984 with the construction of the Islamic Cultural Center block (consisting of a school, a library, an apartment for the imams, a small museum, and some shops – number of levels not indicated). Later on May 28, 1987, construction of the associated three leveled mosque began (consisting of a main prayer hall, a multipurpose hall, ablution facilities, administration office, store and service area), the day which corresponded to the end of Ramadan. The cornerstone of the minaret was laid on September 26, 1988. However, the work progress was delayed during the Iraqi Invasion of Kuwait and the First Gulf War. The mosque opened on April 15, 1991, for the feast of Eid ul-Fitr. (http://www.holy-ny.com, retrieved on 11/12/2012). Meaning, from its inception to completion the project stretched over 25 years to be realized in full operation, that is, 10 years longer than the process taken by the Islamic Centre of Washington DC.

Among other common services and activities (performing weddings; counselling families; helping couples to solve their marital problems; supervising funeral procedures and services; promoting social relations; and carrying out cultural activities) the centre corresponds to various educational and religious institutions, governmental departments, military units, prison authorities, congressmen, news media, and lawyers. The services include responding to invitations from schools, churches and synagogues to give lectures and talks on Islam, participating in group discussions and interfaith meetings, rendering religious instructions and Islamic information for interested individuals and groups during the weekdays.

Likewise with the Islamic Centre of Washington DC, it is active in holding weekend school for all including non-Muslims, young and old. There is a special class known as the Islamic Forum for non-Muslims.The centre does not have an open

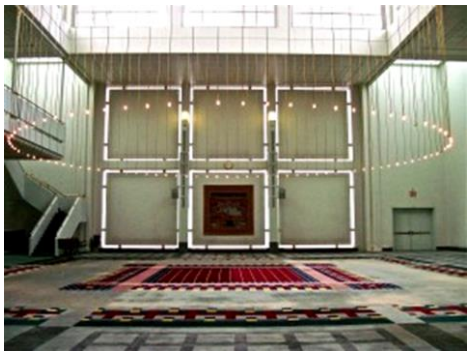
courtyard but it has lecture halls below the main prayer hall. Due to overwhelming response, a full time Islamic school was constructed and intended to start its full time school by September 2011 (ibid).

Aerial View of the whole complex

View from the street

View from the raised platform

Entrance gate between the two blocks



Third level prayer hall

The dome over third level

Turkish decorative tile at a wall

Plate 2.10: Images of the Islamic Cultural Centre of New York (1990)
Source: Bing.com (17/12/2012)

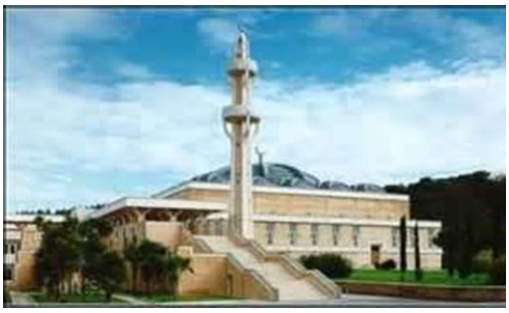
2.3.1.5 Islamic Cultural Centre of Rome (1995)

Muslims in Italy is a minority group of citizen comprised of between 2% to 4% of Italy's population (cited by Wikipedia from Pew Research Centre Study, January 2011). Majority of the Muslims are immigrants from Somali, Morocco, Egypt and Tunisia (cited by Wikipedia from *Statistiche Demografiche* ISTAT). There is no record of the total number of mosques built in Italy. However, in September 2008, the Northern League of Italian government was reported to have introduced a new bill which would block the construction of new mosques in much of the country. The construction of mosques had already been blocked in Milan as the government argues that Muslims do not need a mosque to pray (Wikipedia, 12/12/2012). Prominent Muslim scholars are scarce in Italy so as queries on Islam are forwarded to scholars from South Africa.

According to Dr. Abdullah Ridwan, Secretary General, Islamic Cultural Center of Italy, the Arab Spring of 2011 created hundreds of thousands of refugees from violent revolts in Middle East fled to Italy. Romereport.com reported on July 15, 2012, that Italy has become the home to a growing number of immigrants from North Africa. Since 1998, Dr. Abdullah Ridwan has helped immigrants to build a new way of life in Italy (http://www.sunriseworldnews.com/news/lifestyle/a-visit-to-the-grand-mosque-of-rome-731/, retrieved on 26/12/2012).

Before 1995, the Muslim community residing in Rome had rented apartments in the city for religious and cultural gatherings (Hasan-Uddin Khan et. al, 1997). However, the Rome Islamic Centre, founded in 1959, had recognized the imperative need to provide a mosque for about 2,000 Muslims living in Rome (1990 estimate). In 1963, a Vatican decree declared a permission to build a mosque but its location is to be away from the St Peter's Basilica sight and the mosque's minaret must be no taller than the church's dome. The declaration had led to the founding of the Islamic Cultural Centre of Italy in 1966. The King Faisal of Saudi Arabia visit in the early 1970's had initiated the Rome's Muslim community to hold a competition in 1975 with 47 entries and four first prize winners were awarded. Two of the winners were selected, the Iraqi architect Sami Moussawi, and the other were Italian architects Paolo Portoghesi and Vittorio Gigliotti, were jointly collaborated on final design.

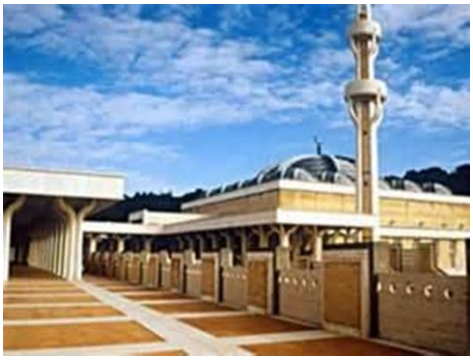
Aerial view of the whole complex



Southeast entrance

Southward of museum view

Southeast wing



Open courtyard on southeast wing

The main prayer hall

The arcades next to open courtyard

Ribbed dome inspired from Andalusia-Maghreb

Pate 2.11: Images of the Islamic Centre of Rome (1995)
Source: Bing.com (12/12/2012)

A site of 2.5 hectares was donated in 1974 by the Rome City Council at *Acqua Acetosa* area, at the foot of the Monti Parioli, north of the city. With the fund

donated by a committee of 13 countries headed by Pakistan (no amount mentioned) the construction began in 1979 but halted until 1984 due to insufficient fund. The work resumed in December 1984 when a Saudi Arabian donated a sum of USD10 million. The complex was completed for use 11 years later in 1995 with a built up area of 30,000 square meters which can accommodate 12,000 people (Wikipedia, 12/12/2012). According to Hasan-Uddin Khan et. al (1997), it is the largest mosque in Italy and in Western Europe which the prayer hall can accommodate about 2,000 congregants (Plate 2.11). Likewise, similar to the previous Islamic centres, this centre was realized over 32 years from its inception to completion.

The architecture of historic Great Mosque of Cordoba (8^{th}-10^{th} C) was adapted into a dynamic modern contemporary horizontal form onto a sloping triangular curved site and approved by 1979. With unique and strong geometry the whole complex is excellently set in the local floral of Italian and Persian formal garden layout. The client insisted on anti-seismic design though Rome is not listed in an active earthquake zone. The complex is divided into two parts, the square plan prayer hall in the centre, and the curved block of ancillary facilities consisting of the cultural centre on the north-south axis. The cultural centre housed the administration office; a reception hall; a conference auditorium for 400 people; a library and classrooms; a museum; and meeting rooms; and two residential apartments, one for the imam of the mosque and the other for visitors; a smaller prayer hall which could accommodate 150 worshippers (Ashraf Salama, 1998).

According to Ashraf Salama (1998), the Islamic centre serves four groups of community, firstly, a small but very important and visible in the Italian community of ambassadors from Muslim countries; secondly, students from Muslim countries studying in the city; thirdly, the largest group of young men of relatively low income earners from Muslim countries working in the city (from Morocco, Egypt, Senegal, Bangladesh, Albania, and Bosnia-Herzegovina); and the fourth group is the Italian community. The last two groups indicated the most of the people who benefit from the centre especially the young. It was recorded that approximately 3,000 persons other than the worshippers visited the centre every month. According to the Imam of the mosque and his assistants that during the last three religious holidays (1998) the centre had attracted over 15,000 worshippers each, and the congregations had to be carried out in three shifts (http://www.returningtofaith.com/haberDetay.php?haberId=152497, Rome / Haber7.com / 26/10/2012).

Besides common services provided by Islamic centres, other services provided by this centre is through programmes devised especially to students of public schools and Italian universities in the form of seminars, public lectures and conferences, and classes in Arabic language and the Islamic culture. The centre has added some health care facilities, out-patient clinics replacing some of the vacant offices. Volunteer Muslim physicians and doctors serve in these clinics. Donations were collected for victims of wars or disasters in Muslim countries such as Kosovo and Palestine (http://archnet.org/library/, retrieved 26/12/2012).

2.3.1.6 Islamic Centre and Mosque of Zagreb, Croatia (1987)

There are about 700 mosques built in former Yugoslavia, under the socialist regime in 1980's during post-war years, to please the Muslims. Islamic Centre and Mosque of Zagreb, Croatia (Figure 2.14), designed by Mirza Goloze and Dzeme Celica, is a complex that has extra facilities above others is the incorporation of a slaughter house.

It is the first of its kind and one of the largest 20th C complexes in Europe (Hasan-Uddin & Holod, 1997) with built-up area of 10,000 square meters. Completed in 1987 by donations from Muslim population of Yugoslavia as a whole and several Muslim Countries, the mosque accommodates up to 3,000 *jemaahs*. The list of facilities accommodated is as follows:

- A slaughter house
- An auditorium
- A library
- Islamic religious high school (*madrasa*)
- A restaurant
- A gymnasium
- Residential units and facilities

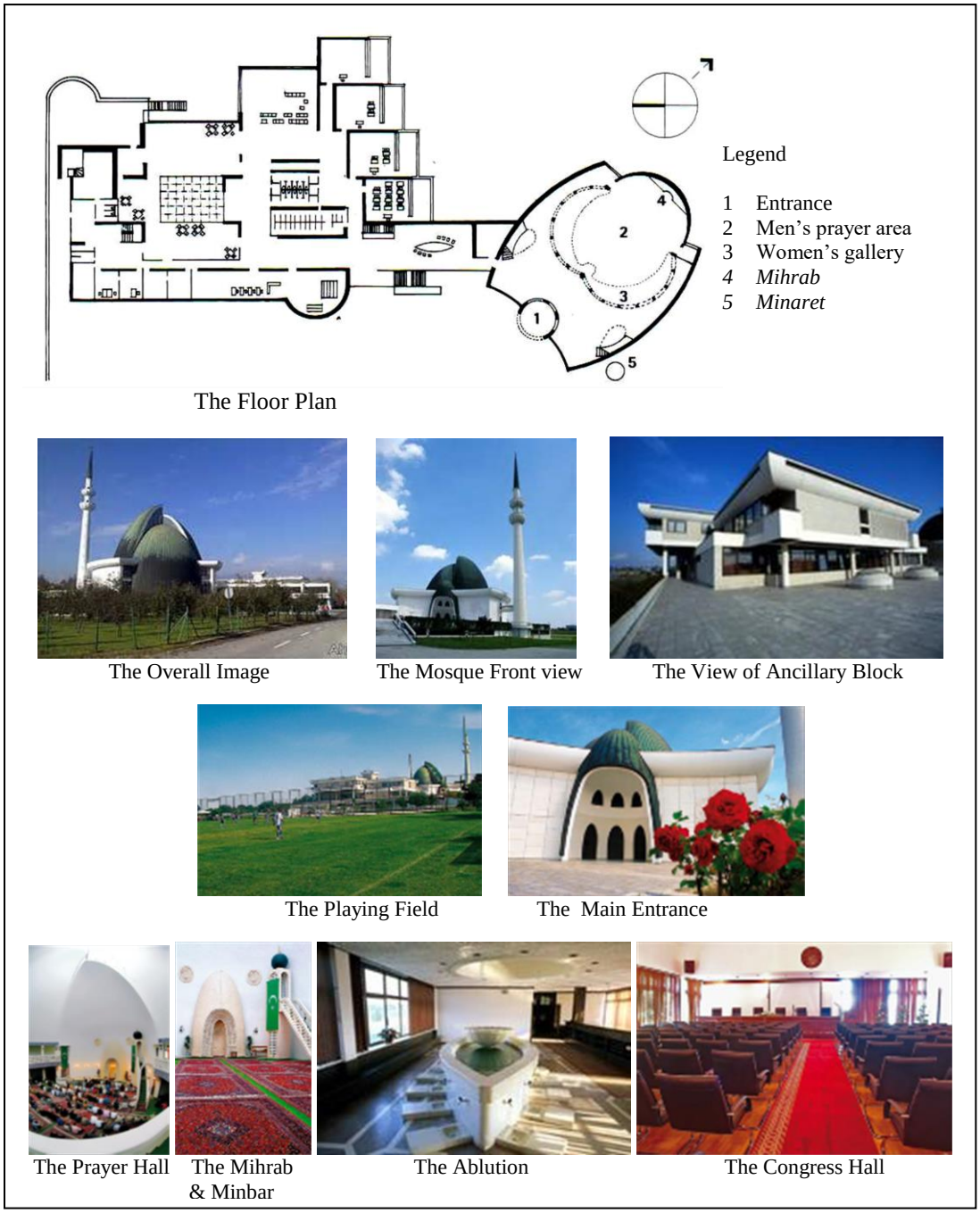


Figure 2.14 Images of the Islamic Centre and Mosque of Zagreb, Croatia (1987)
Source:(http://www.salatomatic.com/d/Zagreb+16797+Islamic-Centre-of-Zagreb/>, retrieved on 3/3/2013);
(http://archnet.org/library/images/thumbnails.jsp?location_id=2489, retrieved on 3/3/2013)

2.3.2 Other Urban Mosques in the West Funded by the Communities

Loghman Azar (1999) explicitly introduced the characteristics of urban mosques in the West with reference to his experiences in real projects. As explained by Ismail Kahera et al. (2009) that urban mosques in the West are community centres

which function almost similar to the original Prophet's SAW mosque in Medina. By virtue, the nature of their function is due to the compounding needs of the minority Muslim community in the challenging majority Western cultural forces. As a community centre the urban mosque in the West provides a complete array of ancillary facilities which include as the followings:

- Management office and its supporting services.
- Social and recreational spaces such as banquette hall; cafeteria; lounges; auditorium; gymnasium; swimming pools; fitness rooms ; showers and lockers; etc. (some of the facilities here are not mentioned in the mosque websites).
- Educational facilities such as schools; library and kindergartens.
- Services such as clinics and counseling.
- Commercial area like shops and bazaar.

In addition, soup kitchen (free meal) for all faiths was started by a North American mosque in Jamia Riyadhul Jannah Mosque, Mississauga, Canada (By National Post, October 1, 2011).

As the mosque cum community centre in the West is a community funded project, the process of raising fund is lengthy. Often, the mosque cum community centre is built in stages based on the ability of raising fund. The construction strategy normally begins with flexible/convertible multipurpose spaces to cater for various activities besides congregational prayers and ablution, such as learning areas and social gathering spaces. In later phases when proper prayer hall is built, the initial multipurpose spaces are converted to dedicated functions such as the management office, library, etc.

The success of the development of a community centre in the West is very much dependent on the strategies planned by the development committee together with the skills of the professionals appointed by the committee to interpret the abiding local planning and building byelaws, including the sentiment of other neighbouring communities. The speed of phasing the construction is controlled by the ability of raising the funds. According to Loghman Azar (1999) there are cases of failures in building the mosque/community centre when the community did not appoint appropriate professionals to prepare the building design and to apply permits for construction.

Table 2.2 shows the list of *'maslahah'* facilities provided by five mosques in the West funded by the communities namely, the Birmingham Central Mosque; the Darul Ul-Uloom Islamia of Small Heath; the TARIC Islamic Centre of Toronto; the Birmingham Jame Masjid of Hansworth; and the Ismaili Centre of London in Kensington. The Darul U-Uloom Islamia is the largest community centre which provides the most services among the five and it is the only one that provides upper level national school and Islamic college. None of the mosque designs provide open courtyard as multipurpose space but they provide multipurpose or community halls. The smallest mosque is the Birmingham Jame Masjid of Handsworth that provides the least facilities among the five.

Table 2.2:
Showing Services and Facilities (Maslahah) Provided by Five Urban Mosques in the West Funded by Communities

Subject	**Birmingham Central Mosque (1969-1975)** Prayer hall capacity 4,000	**Dar Ul-Uloom Islamia of Small Heath, Birmingham (1986-1996)** Prayer hall capacity 6,000	**TARIC Islamic Centre, Toronto (1991)** Prayer hall capacity 1,000	**Jame Mosque of Handsworth, Birmingham (1998)** Prayer hall capacity 500	**Ismaili Centre of London, Kensington (1985)** Prayer hall capacity unrecorded
Management *Mazhab* Ethenic	Trust Sunni Deobandi	Trust Sufi Bareilvi Pakistani	Trust Sunni West African & others	Trust Sunni Deobandi Gujerati & Pakistani	Trust Sufi Jamatkhana Pakistan
Services Provided					
Fatwa services	x	x	x	x	x
Social Services	x	x	x	x	x
Marriage services	x	x	x	x	x
Marriage counseling	x	x	x	x	x
Conversion	x	x	x	x	x
Distribution of Zakat	-	x	x	-	-
Free meal	-	-	x	-	-
Donations	x	x	x	x	x
Emergency Help	-	x	-	x	-
Counseling Services	x	x	x	x	x
Social Programs	x	x	x	x	x
Da'awa	x	x	x	x	x
Islamic Studies	x	x	x	x	x
Articles	x	x	x	x	x
Magazine	x	x	-	-	-
Lectures/seminars	x	x	x	x	x
Funeral	x	x	x	x	x
Relief fund raising	x	x	x	-	-
Sports/recreation	x	x	x	-	x
Medical/health care	-	x	-	-	x
Multipurpose hall/ convention hall	x	-	x	-	x
Conference room	x	-	-	-	x
Auditorium	x	x	-	-	x

(Continue next page)

(Table 2.2 continued)

Ancillary Facilities (*maslahah*) Provided					
Administration office	x	x	x	x	x
Exhibition hall /art gallery	x	x	-	-	x
Classroom	x	x	x	x	x
Counseling room	x	x	x	x	x
Religious school	x	x	x	x	x
National School	-	x	-	-	-
Religious college	x	x	-	-	x
Library	x	x	x	x	x
Resource centre	-	x	-	-	-
Staff Living quarters	-	x	x	x	x
Parking area	x	x	x	x	x
Café/restaurant	-	x	-	-	x
Shops / Bazaar	-	x	x	-	-
Landscape garden	-	x	-	-	x
Banquet hall	x	-	-	-	-
Gymnasium	-	-	x	-	-
Soup kitchen	-	x	x	x	x

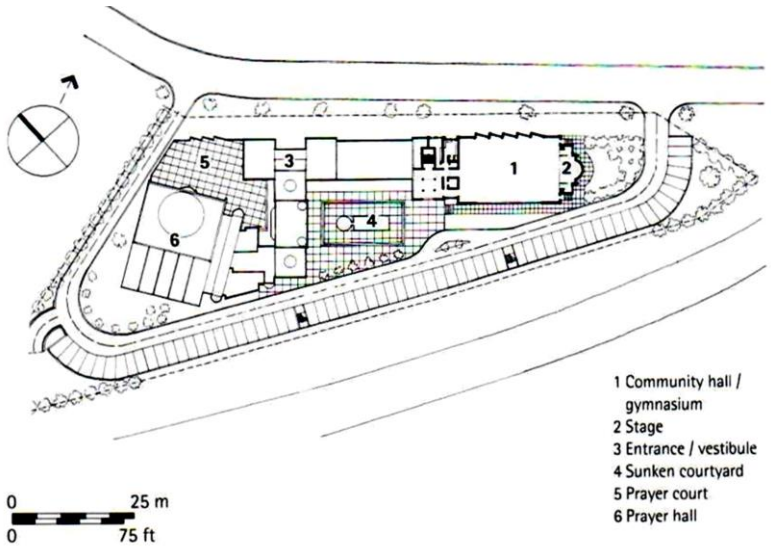
Sources: http://www.centralmosque.org.uk/ (retrieved 20/09/2012)http://www.darululoom.org.uk/ (retrieved 29/09/2012); http://www.darululoomlondon.co.uk/index.html (retrieved 12/12/2012)

TARIC Islamic Centre of Toronto provides gymnasium which the other four do not provide such health facilities. The gymnasium is the multipurpose hall with assigned prayer space. Gymnasium has become increasingly common free facilities provided by mosques in America for the poor Asian origin youths (ibid).

Soup kitchen is another significant facilities increasingly provided by majority of mosques in America recorded by mosque websites (observed during random visits at numerous websites). Brief background descriptions of the five mosques are in the following passages.

2.3.2.1 TARIC Islamic Centre and Region Islamic Congregation, Toronto (1991)

The selected example by Lohman Azar (the architect of the building) for development of mosque in phases is the TARIC Islamic Centre built for the Toronto and Region Islamic Congregation shown in Figure 2.15. Phase one was completed in 1991 with 18,000 square feet of floor area (1,000 capacity) housing a temporary but dedicated prayer hall and a multipurpose gymnasium which is used for preaching, lectures, weddings, *Quranic* classes, bazaars and sports activities. The next phase will house the mosque proper, library, *madrasa*, and other facilities. The architectural elements used are a simulation of traditional elements with contemporary forms befitting the Toronto urban fabrics. To date, due to insufficient fund the next phase has yet to be materialized.



The site plan showing full development layout

The site showing the first phase and car parks

Other external view of gymnasium

Multipurpose gymnasium

Converted to prayer hall

Figure 2.15: TARIC Islamic Centre Of Toronto (1991), Phase I
Sources: The Site Plan from Hasan Uddin khan & Holod (1997);
Photographs from http://www.taric.org/home.php

Gale (2003) recorded the development of urban mosques in England and Wales since 1960's till 21st C as progressive. In 1964 there were only nine mosques officially registered in England and Wales, by 1998 the number had increased to 614. His three case studies on mosques in Birmingham district (majority are Bengali and Indian Muslims), a multicultural city, had reflected the process of how the mosques committees had interacted with and convinced the city council to introduce mosque typology into the urban planning policies as a multicultural 'celebration' of British

minorities. In doing so, they were able to assimilate the mosque architectural features like domes and minarets of their urban mosque in the local context. Very importantly, the urban mosque is the edifice that supports the needs of Muslims communities in the cities as a community centre equipped with socio-cultural and educational facilities like having shops, residential accommodation, a lecture hall, *madrasa* and a library.

The three case studies were constructed based on their merits as landmarks along the major roads of the multicultural city of Birmingham. The Birmingham Central Mosque is located in the centre, the Jame Masjid of Handsworth in the north, and the Dar ul-Uloom Islamia of Small Heath is in the east, framing like a triangle in the district (Figure 2.16). Before the construction of the mosques, the Muslims in that area had their religious activities in converted houses as mosques and *madrasa* without planning approvals, which had given rise to concerns over 'noise' and 'disturbance' to the neighbouring residents. As a solution to the 'problem' the city council assigned the three plots mentioned above to build the three mosques with constraints. The common constraint is the prohibition of *Adzan* aloud and screening the site via flyover in the case of the Jame Masjid of Handsworth.

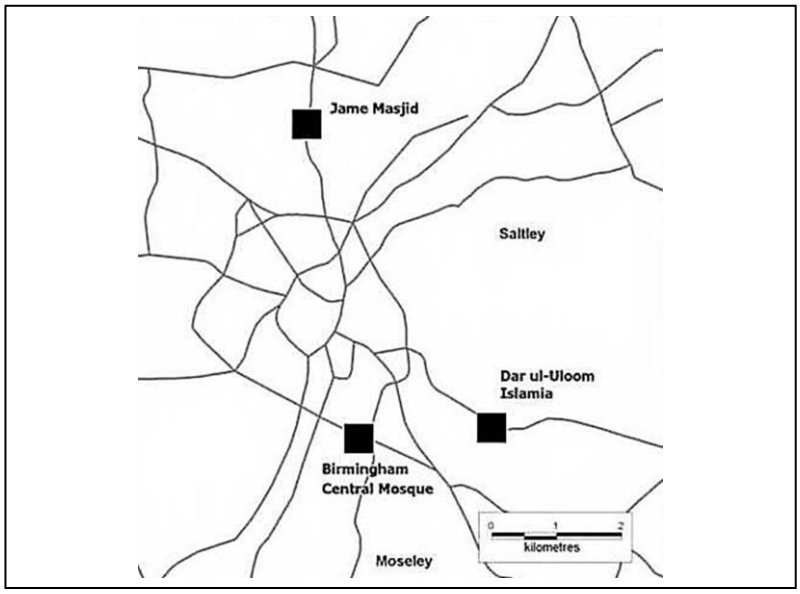


Figure 2.16: Map Showing the Locations of Three Mosques in

2.3.2.2 Birmingham Central Mosque (1969)

The mosque website (www.centralmosque.org.uk/ retrieved 12/12/1212) recorded that Birmingham Central Mosque is the second purpose built mosque and one of the largest in Western Europe located in the Highgate area of Birmingham (Plate 2.12). The mosque does not belong to any particular sect, meaning it is open to all, managed by Birmingham Mosque Trust. Initially, the process of raising fund was testing as it ran dry after the foundation was laid. An ultimatum was passed by the Birmingham City Council that the mosque was to be completed within two years, otherwise, the land would be sold to others. The mosque trustees braced their effort by approaching local businesses, both Muslim and non-Muslim, for donations. Sufficient fund was raised within a short period to pay for the building and completion of the mosque in 1969. The mosque was then officially opened in 1975 as the largest mosque in Western Europe. In 1981, a golden dome was added to the top of the minaret and in 1986 the mosque was granted permission to call prayer within certain limits.

Plate 2.12: Images of the Birmingham Central Mosque (1969)
Source: http://centralmosque.org.uk/1/about-us/about-mosque
(retrieved 18/1/2013)

The main prayer halls currently hold between 3,500 and 4,000 people during Friday congregation. It was recorded that over 20,000 worshippers visited the mosque during the multiple services held on the religious festivals of Eids. It is frequented by visitors from educational institutions and community/faith groups from across Europe (ibid).

The Mosque provides the following ancillary facilities:

- Rooms of varying sizes for hire. These are ideal for meetings, training courses, seminars, conferences, exhibitions, private events, weddings, funerals, *khatams* (circumcision) and other family gatherings.
- Community hall for 500 guests.
- Banquet halls including chairs and tables (segregation options available for male and female guests).
- Free huge car parking, easy access from all directions - near city centre.
- Stage and background décor

Among other services provided are as follows:

- Halal catering and cutlery supplies
- Provides education for children and adults
- Lectures, seminars and workshops
- Counseling
- Marriage bureau
- Sporting and recreational activities
- Community services

2.3.2.3 Dar Ul-Uloom Islamia of Small Heath (Ghamkol Sharif Jamia Mosque), Birmingham (1996)

The Dar Ul-Uloom Islamia is Golden Hillock Community Centre situated on 10 acre site at Golden Hillock Road of Small Heath, adjacent to the Fair Park (Plate 2.13). The three-storey mosque is the lung of the complex known as Ghamkol Sharif Jamia Mosque founded by Hazrat Sufi Mohammad Abdullah Khan Sahib (a sufi master) of Darbar-i-Alia Ghamkol Sharif of Pakistan, funded by the organization and community. The foundation of the mosque was laid on 15 March 1992 with construction cost of BP3.5 million and completed in 1996 but it was utilised earlier on

29 July 1995. It can accommodate about 6,000 jemaah (http://www.ghamkolsharif.org/ (retrieved 8/1/2013).

The community centre houses the following facilities:

- A religious college and national high school known as Dar Ul-Uloom Islamia College with 500 student capacity and 50 staffs offering vocational and specialised courses like ESOL courses; fashion; art; design; information technology; Arabic language and *Tajweed.*
- A supplementary school known as Dar Ul-Uloom Rizvia.
- 22 unit self-contained flats for day care of mentally ill.
- Housing units with individual entrances for rental.
- Radio transmission station
- A kindergarten for 50 children

The Darul Uloom Islamia College consists of a wide range of facilities such as:

- A fully equipped IT laboratory.
- A well sized Science laboratory.
- A woodwork room for professional craftsmanship.
- A tuck shop.
- A play room (cabin) with indoor table tennis, table football, pool etc...
- A large spacious playground with areas to play football, netball, volleyball, cricket and an outdoor table tennis.

The mosque building itself consists of the following spaces and facilities:

- Ground floor level: Mosque management office; prayer halls of 500 capacity; conference room; library; kitchen; car park of 150 lots; and ablution.
- First floor level: Main prayer hall of 3,500 capacity
- Second floor level: ladies prayer hall of 1,500 capacity; additional side halls; visitors' gallery

Radio transmission; day care services for mental health problem of ages 18-65 from South Asian origin; youth development programme called 'Right Start

Foundation; childhood development programme called ‘Sure Start’; marriage bureau; funeral services; and visitors guide.

The site aerial view of ‘Golden Hillock Community Centre’ consisting of Central Jamia Mosque (Ghamkol Sharif); Darul Uloom Islamia College; Accomodations. Inset is the Central Jamia Mosque (1996).

An aerial view of the mosque and college with parking areas and partial view of the housing.

Plate 2.13: Images of Golden Hillock Community Centre of Small Heath, Birmingham (1996) Consisting of Ghamkol Sharif Mosque; Darul-Ul-Uloom Islamia College; Darul-Ul- Uloom Rizvia; Residential

Source: http://mosques.muslimsinbritain.org/show-mosque.php?id=115 (retrieved on 8/1/2013)

2.3.2.4 The Birmingham Jame Masjid, Trinity Road, Handsworth, Birmingham (1998)

The Jame Masjid, or Main Mosque of Handsworth (Plate 2.14) is a new name replaced in summer 2003 from the infamous late President Saddam Hussein Mosque who was the main donor (Malcolm Dick, u.d.). The late President donated BP2 million in 1988 to start the construction of the mosque and it was utilised in 1998 with prayer halls of 500 capacities. The site of the mosque was selected by the local council in such a way that it is screened by the Birchfield Road Flyover in Perry Barr as to reduce the impact of sound from *adzan* (call for prayer).

Front View of the Jame Masjid Mosque of Handsworth (1998)

The flyover that screens the mosque from neighbourhood to avoid noise and from '*adzan*'

Aerial view of the mosque site showing the mosque its ancillary building

Plate 2.14: The Birmingham Jame Masjid, Trinity Road, Handsworth (1998)
Source: Wikipedia (24/12/2012); http://mosques.muslimsinbritain.org/show-mosque.php?id=252 (retrieved 18/1/203)

The mosque serves as a major community centre within an increasingly diverse Islamic community in Aston and Handsworth. The earliest worshippers were Gujerati Muslims, Pakistani and Bangladeshis origins. There were more ethnics coming to Handsworth from Asia who are refugees from war torn Iraq, Bosnians, Kurds and Somalis.

The mosque architecture naturally blends with British red bricks austere image though it is topped with golden dome. The two-storey mosque and its ancillary buildings provide the following *'maslahah'* facilities:

- Management office and storage rooms
- Lecture room.
- Library with a large selection of books in English, Arabic and Urdu.
- Fully equipped catering kitchen for annual functions.

- Secure car park for 25 cars, including allocated disabled parking space.
- Centralised ablution area for men and women including disabled toilet access facilities with a capacity of facilitating up to 20 people at peak times.
- Islamic and cultural centre which has a number of existing teaching, meeting and seminar rooms available with further plans to develop further for various functions.
- Residential lodging located in close proximity for the mosque imam.

2.3.2.5 Ismaili Centre of London at Kensington (1985)

In 1985, another significant urban mosque built in London is Ismaili Centre at Kensington, patronized by a single patron of Ismaili community (Hasan- Uddin Khan & Holod, 1997), a sufi group of *Jamatkhana* origin from Pakistan (Plate 2.15). The Ismaili Centre is on the opposite of the Museum of Natural History, the Victoria and Albert Museum. The centre provides facilities almost similar to Darul Ul-Uloom/Golden Hillock Community Centre but with an extra service of providing a library of traditional recipes annotated with nutritional information and healthy eating tips, as well as articles on how healthier meals can be made. It incorporates spaces for social and cultural gatherings, intellectual engagement and reflection, as well as spiritual contemplation. Common to other Islamic centres in London, they bridge interfaith communities, government and civil society. The Ismaili community is an established organization with several centres in the world besides London like Dubai; Lisbon; Dushanbe; Burnaby; Toronto; Houston, Los Angeles and Paris. (http://www.theismaili.org/cms/802/About-the-Ismaili-Centres#top, retrieved 23/1/2013, organized by Thelsmaili.org., 7/10/2009).

In London, the centre occupies almost all the site area of 1,730 sq. meters bordered by very busy roads (Hasan-Uddin Khan & Holod, 1997). It consists of four floors above ground with two basement levels with compact and complex layout (the spatial organization will be dealt in the next section).

Aerial view

Southern street view

Facade

The roof garden

Corner detail

Entrance hall

Skylight

Multipurpose hall

The Council chamber

Quiet alcove filtering the busy street

Social hall

Ceiling detail

Wall panel detail at prayer hall

ISMAILI CENTRE OF LONDON IN SOUTH KENSINGTON (1985)

Bunarby (1985)

Lisbon (1998)

Dubai (2008)

Toronto (2009)

Dushanbe (2009)

ISMAILI CENTRES ELSEWHERE

Plate 2.15: Images of Ismaili Centres of London in Kensington (1985) and Elsewhere
Source: (http://www.theismaili.org/cms/802/About-the-Ismaili-Centres#top, retrieved 23/1/2013)

The spaces and facilities provided are as follows:

- The ground level: a generous octagonal entrance hall with central fountain which resemblance as a courtyard; a large reception hall and circulation area; a cloakroom, some offices; washrooms and ablutions; a large kitchen and service yard.

- The first floor level: a large social hall and generous foyer
- The second floor level: the prayer hall and supporting facilities
- The third floor level: council chamber/conference room; a small library; a beautiful courtyard garden surrounded by the spaces
- Basements: art gallery; storage; and service spaces

2.3.3 The Summary

Table 2.3:
Table Showing the Summary of Services and Facilities Provided by Islamic Cultural Centres in the West; and Five Community Funded Urban Mosques in the West

Category of Services and Ancillary Facilities	Government Funded Urban Mosques /Islamic Cultural Centres in the West	Community Funded Urban Mosques in the West
Common to all services	Fatwa services; social services; matrimony services; marriage counseling; conversion; distribution of zakat; free meal; donations; counseling services; social programmes; *da'awa* /preaching; Islamic studies; articles; religious lectures; funeral services; exegesis; and relief fund raising. (17 nos.)	Fatwa services; social services; matrimony services; marriage counseling; conversion; donations; counseling services; social programmes; *da'awa* /preaching; Islamic studies; articles; lectures /seminars; and funeral. (13 nos.)
Most common services	Tours (1 no.)	Relief fund raising; sports and recreation. (2 nos.)
Uncommon services	Emergency help; journal; sports; medical /health care; and halal certification (5 nos.)	Distribution of zakat; free meal; emergency help; magazine; and medical /health care. (5 nos.)
Common to all facilities	Administration office; reception area; multipurpose /convention hall; classrooms; religious school; and library. (6 nos.)	Administration office; classroom; counseling room; religious school; library; car parking area. (6 nos.)
Most common facilities	Open courtyard; exhibition hall; religious college; staff living quarters; lodging; car parking area; café /restaurant; and landscaped garden. (8 nos.)	Multipurpose /convention hall; auditorium; exhibition hall /art gallery; religious college; staff living quarters; and soup kitchen. (6 nos.)
Uncommon facilities	Maintenance office; counseling room; resource centre; lodging; shops /bazaar; public bath; museum; auditorium; kindergarten; slaughter house; and gymnasium. (11 nos.)	Conference room; national school; resource centre; lodging; shop /bazaar; café /restaurant; landscaped garden; banquet hall; and gymnasium. (9 nos.)

The Table 2.3 above shows the summary of the services and ancillary (*maslahah*) facilities provided at the reviewed urban mosques in the West of Diaspora communities. The summary is categorized into two groups of urban mosques, the six Government funded and the five community funded urban mosques. The services and

facilities are grouped into common to all, most common and uncommon. The uncommon ones are those provided by less than 50% in number of the mosques. The table reflects that the urban mosques / Islamic Centres offer more services (23 nos.) and facilities (25 nos.) than the community funded urban mosques (20 nos. of services and 21 nos. of facilities).

The following reviews are on the urban mosques of Asia selected at random based on the availability of limited literature of this area which covers countries like Malaysia and Indonesia; Bangladesh and India; Japan; Kazakhstan; and Egypt.

2.3.4 Urban Mosques of Asia

Examples of urban mosques in this section are selected at random without any categorization in terms of ownership, funding and management, as there are extremely limited relevant texts and resources available. Most of the resources are pictorial in nature without accompaniment of relevant data and citation. Selections are made by regions in Asia based on extracts of available data which leads to varying intensity of this section. The regions are South East Asia (Malaysia and Indonesia); Indian Sub-continent (Bangladesh and India); East Asia (Japan); Central Asia (Kazakhstan); and the Middle East (Egypt).

2.3.4.1 Malaysia and Indonesia

Ahmad Bashri Sulaiman and Shuhana Shamsuddin (1999) had studied on the role of mosques in urban design in Malaysia. The study discovered that the mosque is one of the key buildings in Malaysian towns and cities which ensembles as a focal point of town/cityscape and creates a sense of unity as a whole of an urban fabric including campuses. The urban mosque acts as the community centre serving the migrating villagers in their daily socio-religious activities. As mosque is one of the central facilities in Muslim community, more attention is given to its design and central location, often, next to the market place, town hall/city hall, railway station, and other important government buildings. The paper highlighted its positive contribution in the traditional urban setting and newly conceived towns and cities, creating a sense of place and meaning of the built environment but observed that the

urban mosque role as an important urban element in Muslim cities is eroding in the future urban pattern and form.

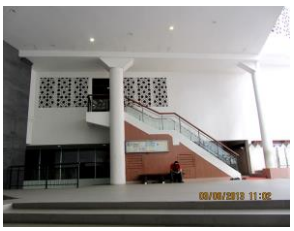
The paper concluded that urban mosque in Malaysia has five roles in the urban setting. Firstly, it organizes the urban environment and symbolizes Islamic faith; secondly, it organizes the space and overall pattern of the urban structure; thirdly, it acts as one of the elements that organize the different types of activities; fourthly, the *adzan* and the congregations during Friday and the two yearly *Eids* indicate that it acts as time indicator. Lastly, it organizes the channel of communication such as emphasizing the axis and the pedestrian linkages seen in campuses.

Examples are presented as case studies in Chapter Five to Chapter Eight of four urban mosques in Malaysia located in the Klang Valley namely, Masjid India of Jalan Masjid India in Kuala Lumpur; Masjid Tun Abdul Aziz of Section 14, Petaling Jaya; Masjid Saidina Abu Bakar As Siddiq of Jalan Ara, Bangsar; and Masjid Al Sharif of Kampong Simpang Tiga in Gombak.

However, there is a new trend emerging on the location of urban mosque, for example, in Johor Bahru, the southern state capital city of Malaysia, the urban mosque named **Masjid An-Nur** is located within a shopping complex (Plaza Kotaraya, Plate 2.16) built in 1991. It is the only mosque in Malaysia which is located in a shopping complex, owned by Johor Corporation (J-Corp), the Johor state government's investment arm (Wikipedia, retrieved on 30/1/2013). J-Corp provides health services next to the mosque at minimum charges for all patients including non-Muslims via a clinic named '*Wakaf An-Nur'*, at the same time provides dialysis machine for diabetic patients (http://www.link-meup.com/html/modules/xdirectory/singlelink. php?cid =1048&lid=3876, retrieved on 4/2/2013).

Likewise, in **Pasar Tanah Abang** of Jakarta, the capital city of Indonesia, the mosque is placed at the top most floor (Plate 2.17). The mosque accommodates about 2,000 *jemaahs* (http://sskeruak.blogspot.com/2008/06/pasar-tanah-abang-menjadi-magnet-bisnis.html retrieved 30/01/2013; recorded Salleh Said Keruak on 11 /6/2008). This type of urban mosque plays very limited role in the commercial society as mostly, it serves the patrons and the merchants at the shopping complex to fulfil their daily prayers.

The front view ,Kotaraya Shopping Complex



An-Nur mosque façade

The mosque entrance foyer

The main mosque entrance

The male prayer hall

The female prayer hall

The dome over the *mihrab*

The male ablution

The female ablution

Plate 2.16: The An-Nur Mosque at Level Three of Plaza Kotaraya Shopping Complex (1991-2013) Source: The front view photo by admin on 8/8/ 2009 ,http://jbcool.com/plaza-kotaraya-shopping-mall-uniquely-integrated-with-mosque/, retrieved on 4/2/2013); others by author taken on 3/6/2013.

Pasar Tanah Abang, Jakarta (2003) viewed from street

The mosque courtyard at the roof top

The verandahway by the sides

The main prayer hall

The ladies' section at mezzanine

Plate 2.17: Images of Pasar Tanah Abang Mosque, Jakarta (rebuilt 2003 after on fire)
Source: Author (the photos were taken on 16/8/2009)

Aerial view of KLCC Park

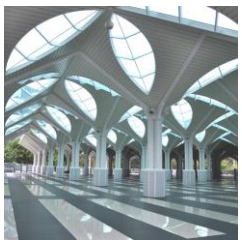
Aerial view of Assyakirin Mosque

PETRONAS twin tower in the background

Side view from the park

The front view

Open hall arcades at ground floor



Open hall arcades at first floor

The main prayer hall at first floor with Mezzanine floor for ladies

The *mihrab*

The multipurpose hall

Plate 2.18: Images of Assyakirin Mosque of KLCC, Kuala Lumpur (1991)
Sources:from http://wikimapia.org/29327/As-Syakirin-Mosque,
retrieved 4/2/2013. And from author taken on 13/9/2008.

Another recent development in Asia is locating a mosque next to a city shopping complex and a City Park such as the **Assyakirin Mosque** in Kuala Lumpur City Centre (Plate 2.18). The mosque was formally a 'surau' serving PETRONAS staffs only, later, in 2009, due to acute excess of users; a major renovation was taken place to increase the capacity from 6,000 people to 12,000 people. On July 12, 1999, the Federal Territory Islamic Religious Council had changed the status to a mosque. The two-storey mosque, being located in a strategic 21 hectares KLCC Park, provides a multipurpose hall of capacity of 500 persons and meeting rooms (http://en.wikipedia.org/wiki/As_Syakirin_Mosque, retrieved 4/2/2013). The mosque major activities, besides congregational prayers, are focusing on programmes for the youths in the city centre. Other activities are common to other mosques in the city like

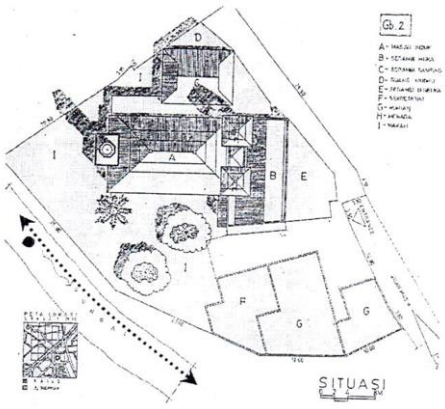
holding religious lectures, seminars, short courses and programmes for the pilgrimage (http://kafive.blogspot.com/2009/02/mari-ke-masjid-as-syakirin-klcc.html, retrieved on 4/2/2013).

In the case of old mosque transforming into urban setting, Choesnah Idarti and Gunawan Tjahjono (1999) described one of the oldest mosques in Jakarta at Kali Krukut riverbank, **Hidayatullah Mosque**, survive in a modern mixed-used development complex of Danamon Square developed in1997, with spatial changes and integrated into the new metropolis urban context. The typical single-storey Javanese mosque constitutes of a square plan prayer hall topped with *tajug* (pyramidal) roof, surrounded by verandah on two sides with attached rectangular open hall (*serambi*) as multipurpose space at the entrance of the prayer hall. The open hall was extended to the front and sideways. A new three-storey block of ancillary facilities suffices the existing building by occupying existing open space of the mosque (Figure 2.17) excluding the graveyard. The secretariat for the mosque is on a different plot next to the green area.

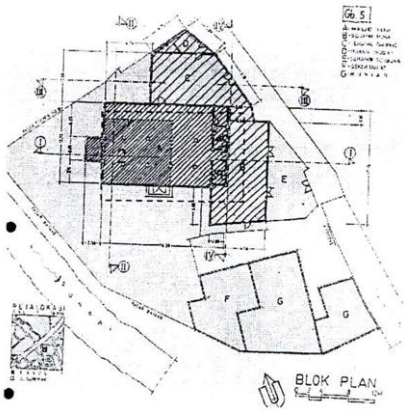
The transformation went along with the transformation of activities and spaces provided at the mosque, though, the transformation of the urban setting did not anticipate the existence of the mosque effectively as reported by the researchers. However, Danamon Square has an impact on the mosque activities as the mosque lost its large open space and riverbank promenade.

The new three-storey building was added to the old ensemble for increased usage and facilities by the urban community incorporating a multi-purpose hall and several new prayer halls in the form of verandas with an increased floor area of 300% (http://archnet.org/library/images/thumbnails.jsp?location_id=5572, retrieved 3/2/2013). From the site plan record, it can be seen that the mosque has a separate secretariat block, graveyard, and two plots of unknown usage (unclear record).

The mosque had become the heart of Danamon Square at the expense of losing its frontage to the main entrance of the square with high rise commercial blocks towering over the open plaza.



The site plan before Danamon Square project



The site after Danamon Square project

Aerial view during the construction of the square

Aerial view after the construction completed

The mosque viewed at new street level

The main prayer hall

Figure 2.17: Images and Site Plan of Hidayatullah Mosque at Danamon Square, Jakarta (1945). Showing the transformation of the mosque with urban development.
Source: Site plan from Choesnah Idarti and Gunawan Tjahjono (1999) in 'An Old Mosque in a New Commercial Complex'.
Photos from (http://archnet.org/library/images/thumbnails.jsp?location_id=5572, retrieved 3/2/2013).

2.3.4.2 Bangladesh and India

Dhaka, the capital city of Bangladesh, is known as the 'city of mosque' which has an estimate of almost two thousand mosques in 1984, mostly built in the established Bengali-Indian idiom (Hasan-Uddin Khan & Holod, 1996). A few years after independence in 1947 Dhaka has been swept by mosque building as a result of

changes to the political and religious climate. The mosques are mostly built by communities which serves their socio-religious needs.

The construction of urban mosques in Asia are less challenged compared to urban mosques in the West as the Asian Muslim communities are the local citizens who share common cultural background. Likewise, urban mosques in Asia built by communities are constrained by insufficient funds. The fund raising is a common dilemma which often stretched over a long period of over ten years as in the case of community mosques in Bangladesh.

Abu H. Imamuddin and Fariel Imamuddin (1999) had discovered an interesting organic design development pattern of community mosques built by the community of Bangladesh in early 20^{th} C. An example was selected from a community mosque, **Matir Masjid**, which was originally developed from a nucleus in the outskirt of Dhaka city in 1920, named *Malibagh Choudhury Para*. The mosque started gradually to transform in 1962 from a mud hall and was fully developed into a double-storey reinforced concrete structure with ancillary facilities in 1988 as the locality had transformed into a metropolitan area. Figure 2.18 illustrates the chronological development in layout plan of Matir Masjid from 1920-1985 and the three dimensional images of the typical transformation of community mosque of Bangladesh in four stages. The figure shows the Matir Masjid started with a hall and a verandah built from mud in 1920-1950 on a small plot. Twelve years later in 1962-1973, a larger rectangular plot was acquired from the neighbouring land, ancillary structures of living quarters for the imam and staffs and toilets were built on the enlarged plot. Two entrances were indicated each on the north and the east entering into an open space before the prayer hall. The spatial organization developed in this stage indicates that future planning of the mosque had been considered.

The initial stage was a single-storey small mud hall with thatched roof, a veranda was attached to the hall and a living unit for imam and staffs was added to the compound in the second stage. In the third stage, the mosque was better developed into permanent structures with another addition of ancillary facility, the shops. The community mosque fully developed in the fourth stage into double-storey permanent structure with two entrances emphasized in the form of gateways.

Eleven years later in 1973-1980, permanent structures were erected on a larger scale replacing the original mud structures. In this phase, more and upgraded ancillary facilities were provided around the open space such as better residential units

and toilets, three units of dormitory, five units of shops, and an ablution tank was located in the open space. The two entrances were more emphasized as the building structures embraced the open space in the centre.

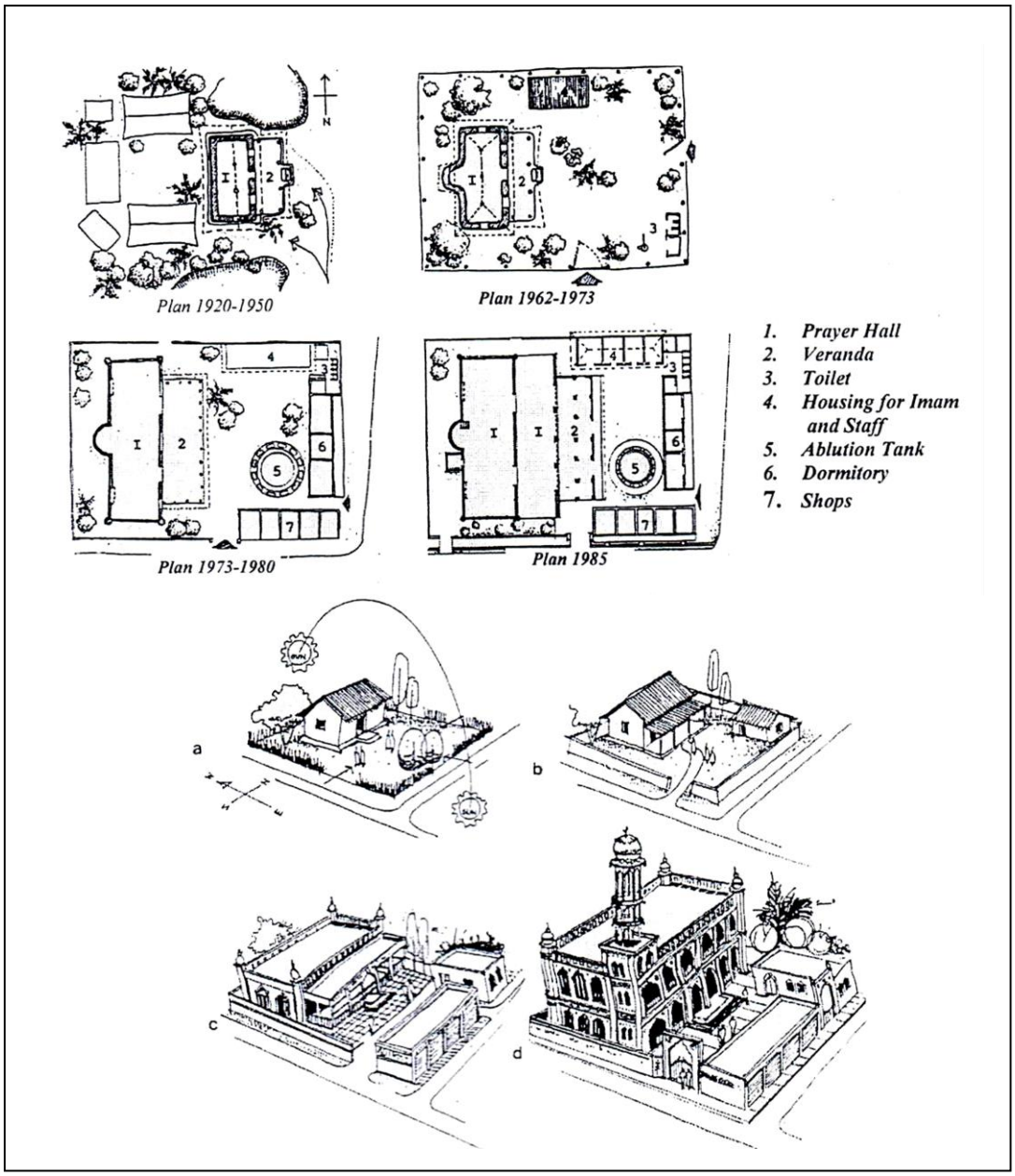


Figure 2.18: Chronological Development of Matir Masjid (1920-1985)
By Abu H. Imamuuddin and Fariel Imamuddin (1999)

Five years later in 1985, the prayer hall was enlarged with an additional bay and the open space in the centre has turned into a courtyard. In 1991, a grand scale was planned for Matir Masjid as reinforced concrete column foundations were constructed to receive six-storey structure for the prayer hall in the future expansion.

At the time this research was conducted the mosque was in the form of three-storey as illustrated in Plate 2.19 housing 3,000 *jemaah* with 2,000 inside the mosque and 1,000 at the roof top. On the Eid days, more than 5,000 *jemaah* attended the mosque overflowing onto the adjacent roads.

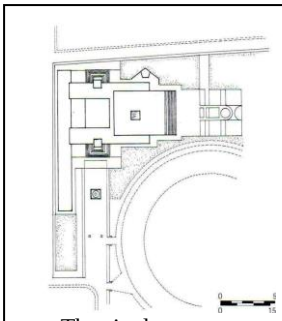
A fully developed Matir Masjid provides the following ancillary facilities:

- Management office
- Staffs residential units
- Three units of dormitory (for students' hostel/traveller/visitors?)
- Five units of shops

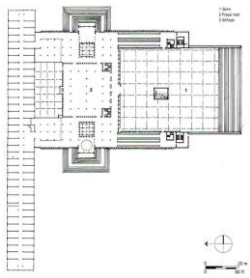
The main entrance of Matir Masjid viewed from left and right | The minaret

Plate 2.19: Images of Matir Masjid at Khilgaon Choudhuripara Road, Dhaka, Bangladesh (1985). Source: By Dr.N.H. Sarja at facebook.com.drnhsarja, retrieved on 5/2/2013, photos taken in 2011.

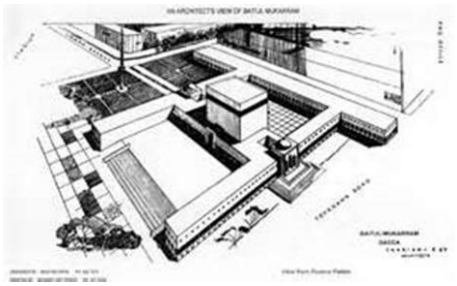
Unlike **Bait ul-Mukarram** (Figure 2.20), a mosque complex also in Dhaka, it was one of the new generation mosques funded solely by the local commercial community in a busy commercial district of the city supported by leading industrialist and political figures, under the direction of the Islamic Foundation of Bangladesh, to serve their religious, socio-cultural needs (Hasan-Uddin Khan & Holod, 1996). The construction of the mosque building started in 1960 and completed in 1963 (completed in 1968 as recorded Wikipedia, retrieved 9/2/2013). While the ancillary building comprising of shopping complex, office space, research facilities, and exhibition space, was completed in 1986. The design was inspired by the form of Ka'aba with a capacity of 30,000 *jemaahs* and to be enlarged by the government to 40,000 *jemaahs*, and recorded as the National Mosque (Wikipedia, retrieved on 9/2/20113).



The site layout



The plan



Overall image of Bait ul-Mukarram complex

Aerial view of the complex

Northern entrance

Southern garden courtyard

Southern entrance

Eid prayers at southern courtyard

Male ablution

Eastern gate

The main hall

Congregation at three levels hall

Congregation at the *mihrab* level

The Karwan Bazaar at the ground level

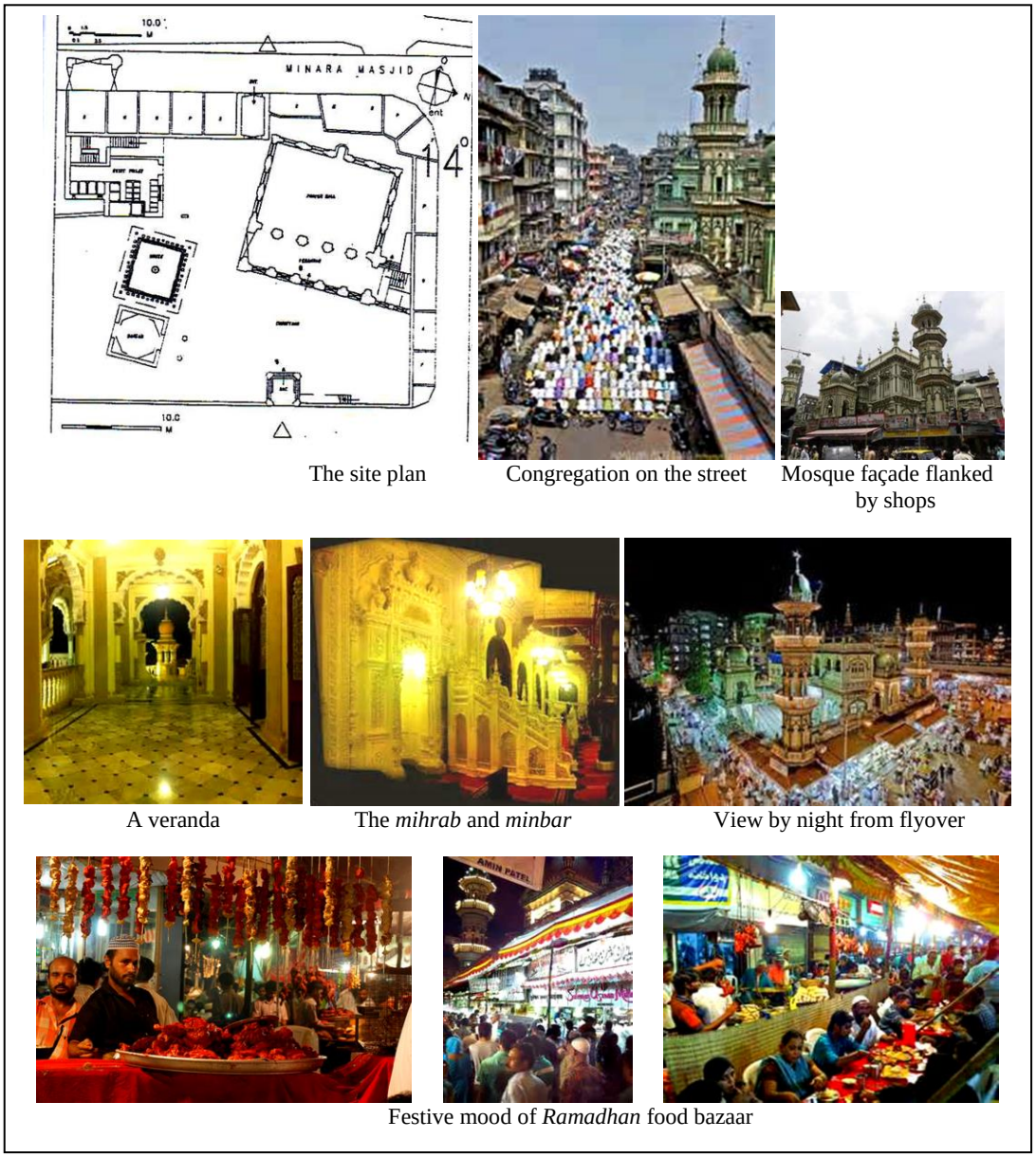
Fruit stall at the bazaar

Figure 2.19: Plans and Images of Bait Ul-Mukarram, Dhaka, Bangladesh (1963)
Sources: Images from Bing.com (retrieved on 9/2/2013);
plans from Hasan-Uddin & Holod (1996)

The Bait ul-Mukarram Mosque's building rises to five levels above the eight storied complex and 99 feet high from the ground level housing a bazaar with 305 shops and 22 warehouses at the ground floor. According to Hasan-Uddin Khan &

Holod (1996), large income from the commercial section including rentals of the office spaces of the mosque was enough to sustain the management and maintenance of the mosque institution. Activities take place in the mosque as well as the commercial areas creating a multi-functional complex which are highly frequented by the city dwellers.

The main prayer hall is 5,600 square meters in size of three levels and the women section is 430 square meters in area. The size of the open courtyard or *sahn* is similar to the main prayer hall (ibid). From the images, it is seen that the open courtyard is fully occupied during *Ramadhan*.



The site plan | Congregation on the street | Mosque façade flanked by shops

A veranda | The *mihrab* and *minbar* | View by night from flyover

Festive mood of *Ramadhan* food bazaar

Figure 2.20: Site Layout and Images of Minara Masjid, Mumbai, India (undated-19th C)
Sources: Images from Bing.com (retrieved on 4/2/2013); plan from H. Masud Taj (1999)

Other bustling mosque environment is in Mumbai, India, random observations from websites shows that **Minara Masjid** at Mohammed Ali Road is busiest in *Ramadhan*, famous for its food bazaar (Figure 2.20). From H. Masud Taj (1999) site layout of Minara Masjid, it is seen that the mosque has open courtyard surrounded by shops on the northern and western sides (typical Mumbai urban mosque of 19th C). It has two entrances from the streets on the west and east. There is no further information on other activities at the mosque.

2.3.4.3 Japan

In the case of Japan, Morgan (http://fukuoka-now.com/article/new-ulticultural- milestone-fukuoka-masjid/, retrieved on 2/12/2012) reported with doubt that there are about 40 places of Muslim worship exist in Japan. There are about 20 non-purpose-built ones dedicated at office spaces and the like. Perhaps, there are five purpose-built mosques in Tokyo Camii (Shibuya) and Otuska (Tokyo), Kobe, Hokkaido and Gifu. Japanese are reported to be tolerant to building of mosques in their neighbourhoods provided the mosque management ensures the neighbours comfort is taken care of like having low tone *adhan* without loudspeakers and well controlled vehicular traffic during parking activities on congregation days.

A purpose-built three-storey **Fukuoka Masjid** at Hakozaki in Kyushu (Plate 2.20), was built for Muslim students of Kyushu University's Hakozaki Campus and also for the neighbouring community around the campus. The idea of building the mosque was initiated by an organization called KUMSA, Kyushu University Mosque Students' Association, in 1998. Enough fund was raised in 2004 to purchase a piece of land, and in 2005, KUMSA established Islamic Cultural Centre Kyushu to legalise the process of developing the land. Nagata Architects was appointed to design the mosque in 2006. In 2008, about ¥200 million was donated by the Red Crescent organization in the United Arab Emirates and the construction started.

The mosque accommodates about 300 *jemaahs* comprising of 150 Muslim students and the rest is the neighbouring community members. The main prayer hall is at the first level; the second level is a multipurpose hall for social gathering; while the third level consists of classrooms and library for studies of Arabic language and Quran; at the basement level it houses a kitchen for men and a meeting room which is also used as additional prayer area when needed.

The services provided by the mosque management are as follows:

- Conversion
- Matrimony
- Interfaith gathering for social integration and preaching
- Outdoor cleaning twice a year which involves the students and the neighbouring community including non-Muslims
- Development programmes for children
- Religious lectures
- Organizing pilgrimage to *Makkah*
- Free food during *Ramadhan*

The street level front view | The main prayer hall | A *jemaah* at entrance | The ablution

Plate 2.20: Images of Fukuoka Masjid, Hakozaki, Fukuoka, Kyushu (2009)
Source: http://fukuoka-now.com/article/new-multicultural-milestone-fukuoka-masjid/, (retrieved on 2/12/2012).

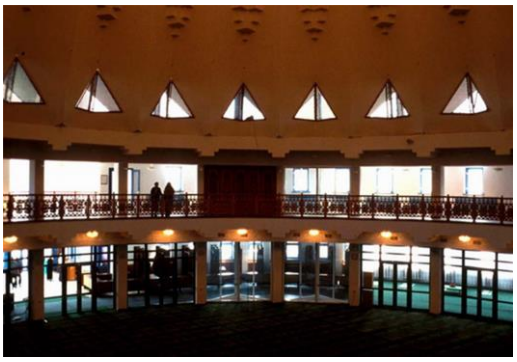
The Muslim Students' Association of Japan (MSAJ) organizes donation campaigns to build mosques around Japan from existing mosques in Kyoto and Tokyo. Graduates from the university who returned to their home countries also send contributions to MSAJ for future students' activities and facilities.

2.3.4.4 Kazakhstan

Kazakhstan of Central Asia is sited on one of the Silk Road in 2nd BC. Remains of structures built as early as the 9th C testify to the formation of urban Muslim cultures on this territory of Kazakhstan. Numerous mosques and other buildings were constructed between the 9th C and 12th C (Vitaliy Shuptar, http://www.discovery-kazakhstan.com/archive/2008/10_12.php, retrieved on 16/2/2013).

The front façade and grand entrance

Façade detail



The interior of main prayer hall

Plate 2.21: Images of Pavloda Mosque, Pavloda, Kazakhstan (2001)
Source: (http://beautifulmosques.com/?tag=kazakhstan, retrieved on 16/1/2013).

One of the most famous contemporary 21st C urban mosque in Kazakhstan is the Aga Khan Award **Pavloda Mosque** in the city centre of Pavloda, built in 2001 (Plate2.21), designed by Architect/planner Tolegen Abilda (http://beautifulmosques.com/?tag=kazakhstan, retrieved on 16/1/2013). The mosque sits in a park of six hectare area, having two prayer halls that can accommodate 1,200 men and 300 women respectively. It has basic entries from Kutuzov, Krivenko, Kairbaev streets. Adorned with an 8-axis star, a dome and 4 minarets, the mosque has brought a new wave of spiritual and culture life back into the city and its architecture has influenced many other urban designs.

Apart from religious facilities the mosque provides the following ancillary facilities:

- A religious school (*madrasah*)
- A wedding hall
- An Islamic culture museum
- A library
- A dining room and various other rooms
- A cinema

Having a cinema at the mosque complex is unique but there is no record showing how such facility is incorporated into this mosque complex.

2.3.4.5 Egypt

According to Priti Dave Sen (1994), a consultant at Harvard School of Public Health, Harvard University, Egypt, urban mosques and Coptic churches in Egypt had started providing health care service since 1970's. A study was conducted on three urban mosques and one church in Cairo providing health care services in the form of polyclinics and hospitals. The three mosques are Medan El-Gamme Mosque located in a large residential suburb of Northern Cairo at the centre of a busy commercial area; El-Fath Mosque located in a quiet green residential area of Heliopolis close to a main road, and Emad El-Dean Mosque located at downtown Cairo (there is no images of the three mosques available). All the three mosques set up the health care facilities to serve the poor in their localities who need quality medical care but not affordable. However, the medical facilities provided also draw other income levels especially the middle income group.

The case studies show that urban mosque and church clinics fill an important gap between high cost private health care, and poor perceived quality of public services. They largely succeed in providing quality health care at low cost. Health services comprise polyclinics which provide outpatient consultation in different medical specialties.

Situated in the centre of a busy commercial area of large residential suburb of Northern Cairo within Heliopolis, **Medan El-Gamme Mosque** (undated) has an attached hospital building to its complex, named Gamal El Dean Aphgany Hospital.

Funds were raised for the construction of an inpatient facility and the hospital was opened in 1984. The hospital and polyclinic together currently occupy 4 floors of the building. The administrative offices of the society are located on the top floor of the same building. The hospital facilities are as follows:

- The inpatient facility occupies 2 floors
- There are a total of 30 hospital beds, distributed over 6 general wards and one private room.
- The polyclinic occupies the first floor comprises of 15 individual consulting rooms, can at any one time accommodate about 100 people.
- On average, the clinic sees 460 outpatients a day with an average of 15 doctors on duty in the evening session.

Other community services provided are as follows:

- A nursery
- A library
- A building for religious and social celebrations
- A social Islamic club
- Burial services
- Pilgrimage to Makkah
- A shop in the mosque square (retails for hand-made goods)
- Direct financial assistance to the poor, mostly the disabled, widows, and the elderly

In the case of **El-Fath Mosque**, it is situated in a quiet, green, residential area of Helipolis, but still close to a main road. It is located in a fairly affluent area; most of the patients are of low and middle incomes, who are porters, watchmen and shop owners. The mosque run by a society comprises of 15 elected members. This urban mosque has an attached four-storey hospital building named Gammeya El-Fath Clinic, completed in 1993. The health facility is directly managed by a hospital board. Board members include some society members and the hospital director. The hospital director is a professor at a university medical school, and most of the consultants are his university colleagues. The hospital director advises on technical matters related to the hospital and clinic. The hospital provides the following facilities:

- The administrative offices of the society are located on the fourth floor

- The clinic at the ground floor comprises of six consultation rooms, specialising in physiotherapy, ophthalmology, internal medicine, ENT, surgery, gynaecology, dentistry and dermatology
- The 62-bed hospital occupies two floors
- The society employs 15 specialist doctors and 15 consultants.

Other services and facilities provided by the mosque are as follows:

- Two halls for social events
- An English language school
- Vocational training for the handicapped
- A nursery
- A social and cultural centre
- An old people's club

Located in downtown Cairo, both in residential and commercial area, **Emad El-Dean Mosque** provides health facility by the name of Emad El Dean Medical Centre. The mosque is run by a registered society comprises of 15 elected members. The health service started in 1985 providing the following health services:

- The polyclinic comprises of 7 consultation rooms with 40 doctors attending outpatient consultation. Between 100 to 200 patients visit the polyclinic each day
- Eight-bed hospital (future expansion is 40 beds)

Poor patients are exempted from charges, while, inpatients are permitted to pay in instalments. The clinic attracts all income groups due to the reputation of particular doctor and majority of them are the locals.

Other services and facilities provided by the mosques are as follows:

- A nursery school
- Adult literacy classes
- Financial assistance to the poor
- Religious education classes
- Pilgrimage to Makkah

Another urban mosque in Cairo that provides health services is the famous **Gamal Abdul Nasser Mosque** (Plate 2.22), built in 1959. This mosque is a large community centre, famous for its contemporary architecture in Egypt of early 20th C, and it houses the tomb of the famous late President Nasser of Egypt. It was built on

3,656 square meters plot by a local society, the Qobra Al-Qubba Charitable Association; the late President Nasser donated at the later stage to the completion of the mosque.

Apart from congregational prayers, the mosque provides the following services and facilities:

- A Holy Quran School
- A Training centre for orphan girls to learn sewing
- Classes for other educational studies
- A Polyclinic for medical treatments at nominal fees
- Offices for the Association
- Organize pilgrimage to Makkah and Madinah
- The tomb of the late President Nasser

Plate 2.22: An Image of Gamal Abdul Nasser Mosque (1959)
Source: www.Bing.com, (retrieved on 19/2/2013)

2.3.5 The Summary

The reviews on Asian mosques services and facilities are based on the collective scarce literature including e-literature which covers five Asian regions which includes four mosques in Malaysia and Indonesia (South East Asia); three

mosques in Bangladesh and India (Indian Sub-continent); one mosque in Japan (East Asia); one mosque in Kazakhstan (Central Asia); and four mosques in Egypt (Middle East). The building of urban mosques in Asia is less challenged compared to building of mosques in the West because in Asia the mosques were mostly built in majority Muslim communities, unlike in the West, where the Muslims were the minorities.

Table 2.4:
Showing the List of Common and Uncommon Services and Ancillary Facilities (Maslahah) Provided by Seven Categories of Asian Urban Mosques: (1) Transformed Existing Local Mosques to Urban Mosques; (2) Transformed *Musolla* to Urban Mosque; (3) Urban Mosque along the Commercial Street (4) Urban Mosque within a Shopping Complex; (5) Urban Mosque Annexed With a Shopping Complex; (6) Urban Mosque within a City Park; (7) Urban Mosque within a University Campus and for local Users; (8) Community Urban Mosques Annexed with Hospital.Uncommon services and facilities are those provided by mosques below 50% in numbers.

Category of Services and Facilities	Services and Facilities Provided	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Common to all Services	Daily and Friday congregations; religious lectures; conversion; matrimony; free food during Ramadhan; funeral services; Quranic teaching	x	x	x	x	x	x	x	x
Most Common Services	Seminars; short courses; programmes for the pilgrimage; development programme for children & youth;	x	x	-	-	x	-	x	x
Uncommon Services	Health services	-	x	-	-	-	-	-	x
	Outdoor cleaning	-	-	-	-	-	-	x	-
	Financial assistance to the needy	-	-	-	-	-	-	-	x
	Social Islamic club	-	-	-	-	-	-	-	x
	Senior citizen club	-	-	-	-	-	-	-	x
	Vocational training	-	-	-	-	-	-	-	x
	English language school	-	-	-	-	-	-	-	x
	Adult literacy class	-	-	-	-	-	-	-	x
Common to all Facilities	Administrative office; multipurpose space /hall; classrooms; religious school; library; nursery	x	x	x	x	x	x	x	x
Most Common Facilities	Living units for Imam & staffs; shops; bazaar;	x	-	x	x	x	-	-	x
Uncommon Facilities	Graveyard	x	-	-	-	-	-	-	-
	Polyclinic	-	-	-	-	-	-	-	x
	Hospital	-	-	-	-	-	-	-	x
	Dialysis machines	-	x	-	-	-	-	-	-
	Medical Clinic	-	x	-	-	-	-	-	-
	Shopping mall	-	-	-	-	x	-	-	-
	Lodging for travellers	x	-	-	-	-	-	-	-
	Research facilities	-	-	-	-	x	-	-	-
	Rentable office space	-	-	-	-	x	-	-	-
	Exhibition space	-	-	-	-	x	-	-	-
	Museum	-	-	-	-	-	x	-	-
	Cinema	-	-	-	-	-	x	-	-
	Wedding hall	-	-	-	-	-	x	-	-
	A tomb	-	-	-	-	-	-	-	x
	Training centre for orphanage girls	-	-	-	-	-	-	-	x
	Social and cultural centre	-	-	-	-	-	-	-	x

Most Asian urban mosques are community centres. The reviews include 13 urban mosques in eight categories namely, i) transformed existing local mosques into new urban structures as urbanization took place in the area; ii) from a small *surau* (*musolla*) transformed into urban mosque due to increase in large number of users; ii) urban mosque along commercial street; iv) urban mosques within shopping complexes; v) urban mosque annexed with shopping complex; vi) urban mosques in the city parks; vii) urban mosque within a university campus and for local users; and viii) community urban mosques annexed with hospitals.

The reviewed urban mosques sizes range from 300 *jemaahs* (an urban mosque in a university campus - Japan) to 40,000 *jemaahs* (an urban mosque annexed with a shopping complex; office spaces; bazaar; exhibition hall; research centre; etc. - Egypt).

The services and facilities provided by the 13 Asian urban mosques vary widely as they are built by a wide range of different communities and sizes. The communities vary from migrating villagers to urban centres; the urbanites; the merchants; the industrialists and corporations; the politicians; the academicians and students; and the professionals. The services and facilities provided are summarised in Table 2.4 according to common and uncommon services and facilities against the seven categories of Asian urban mosques.

The next section is a reflection of new development of urban mosque design and uses which is a crossroad in contemporary urban mosque design approach. The examples reflect changes in cultural values, whereby, the spiritual edifice is ensemble together with secular activities, and the adaptation of technological advancement with environment.

2.3.6 21st C Urban Mosque New Wave Designs

Recent development of urban mosque design has shown that a new wave design in 21st C transformed along with cultural centres and city plazas, departing from the traditional forms and uses. This new wave is propagated by some Governments of countries with multi-faith via design competitions. Some examples are reflected in this section as to enhance the literature in the awareness of the new direction in urban mosque designs and uses regardless of the scale of the development.

2.3.6.1 Albania

Orthodox Christianity; Catholicism; and Islam are the three major religions in Albania. The capital city Tirana houses places of worship for the three religions. The capital city is undergoing an urban transformation which includes the restoration and refurbishment of existing buildings, the construction of a series of new public and private urban structures including the complete reconceptualization of Scanderbeg Square. The square is an important site of the new cultural complex. A design consortium including BIG Architects, a collaboration of Martha Schwartz Landscape; Buro Happold; Speirs & Major; Lutzenberger & Lutzenberger; and Global Cultural Asset Management, won the international design competition for a new 27,000 meter square cultural complex in Albania, consisting of a Mosque, an Islamic Cultural Centre, and a Museum of Religious Harmony. The competition was hosted by Municipality of Tirana, Albanian Muslim Community (http://archinnovations.com/news/new-projects/bigs-design-for-a-mosque-within-a-cultural-complex-in-albania/, recorded on 10/5/2011, retrieved on 15/10/2011).

According to Thomas Kristofferson, Partner-in-Charge of BIG, the solution to the inherent dilemma of alignment in the master plan is by having triangular layout for the mosque facing towards *Qibla* in Makkah, framed by its two neighbours sitting at the end of the plaza (Figure 2.21a). The buildings' forms emerge from two intersecting axes to interpret the requirements of the city grid of Tirana which calls for the proper framing of the square and a coherent urban identity also orientation of the Mosque's main wall towards Mecca. BIG's proposal incorporates Tirana's grid by maintaining the street wall and eaves line, but the ground floor is rotated towards *Qibla*, so both the Mosque and the plaza face the holy city of Islam. The transformation leads to a series of plazas with two minor ones on the sides of the Mosque and a major plaza with a minaret in front, which is semi-covered and serve as an urban extension of the place of worship. BIG added that by turning the mosque inside out and bringing the program and qualities of the Mosque to a public arena, the religion becomes inclusive and inviting, and the cool shaded urban space can be shared by all. The resultant architecture evokes the curved domes and arches of traditional Islamic architecture for both the mosque itself and the semi-domed spaces around it (Figure 2.21b). The design also includes 'The Quran Gardens' containing all

of the plants mentioned in the Al Quran in the same amount as the number of times they appear in the Holy Scripture.

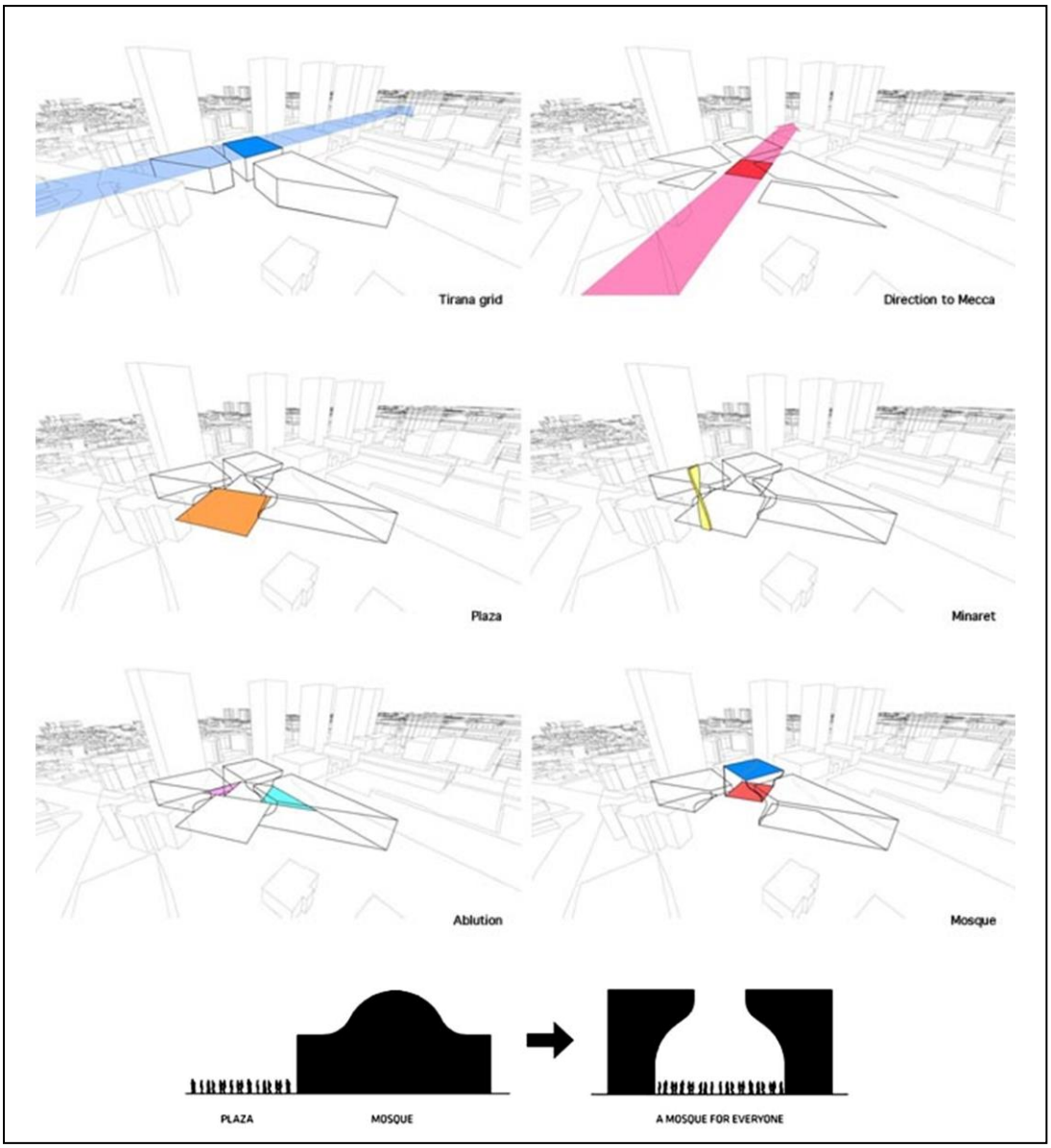


Figure 2.21a: Drawings Showing the Conceptualization of the Tirana Mosque in Cultural Complex of Scanderbeg Square, Tirana, Albania by **BIG** (2011)
Source: By **BIG,** a consortium (http://archinnovations.com/news/new-projects/bigs-design-for-a- mosque-within-a-cultural-complex-in-albania/, recorded on 10/5/2011, (retrieved on 5/10/2011).

The curved facade with multitude of rectangular windows finds its inspiration in Islamic *mashrabiya* screens, which provide shading and privacy while still allowing views out. The light qualities of the mosque change dramatically throughout the day as the light washes across the curved facades. The mosque can accommodate up to

1,000 people performing their daily prayers. Through the unique layout of courtyards and public space, the mosque can also expand to accommodate larger groups of 5,000 on Fridays and up to 10,000 on special holy days. There is no information available about the detail of the spaces provided besides the plaza; cultural centre; garden and religious museum; but shown on the drawings are an exhibition space and a library.

Figure 2.21b: Images of the Tirana Mosque in the Cultural Complex of Scanderbeg Square, Tirana, Albania By **Big** (2011)
Source: By **BIG,** a consortium (http://archinnovations.com/news/new-projects/bigs- design-for-a- mosque-within-a-cultural-complex-in-albania/, reported on 10/5/2011, retrieved on 15/10/2011).

The winning entry was chosen for the above qualities and its ability to create an inviting public space flexible enough to accommodate daily uses and large religious events, while harmoniously connecting the Scanderbeg Square, the city of Tirana and its citizens across different religions. The gardens of rich vegetation surrounding the mosque and the Islamic Cultural Centre are symbols described in

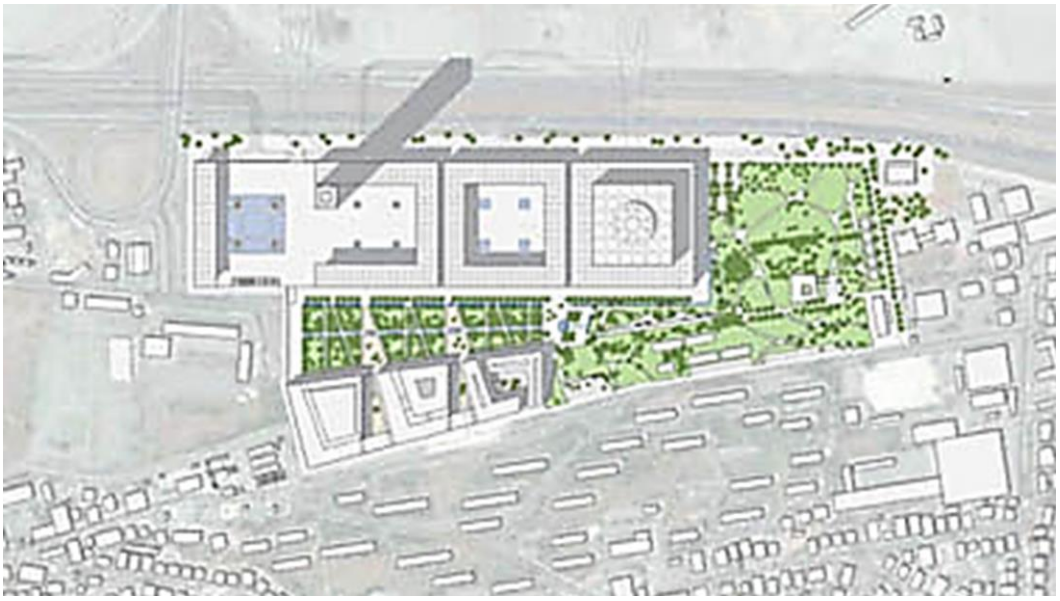
Islamic literature. On top of those reasons, the team's awareness of the economic aspects of this important development will contribute to a successful realization of the project.

2.3.6.2 Algiers

The Cultural and Religious Centre in the Bay of Algiers is among the largest in the world which covers a gross floor area of 310,000 square meters with a gross volume of 1,800,000 cubic meters and a minaret of 270 meters high (highest in the world) (Krebs, Engel, Zimmermann, 2012). The mosque is claimed to be the third largest in the world after the sacred mosques in Makkah and Madinah. The project was won by a consortium consisting of KSP Jürgen Engel Architekten and the engineering firm Krebs und Kiefer International in Darmstadt, Germany, via an international competition held in 2008.

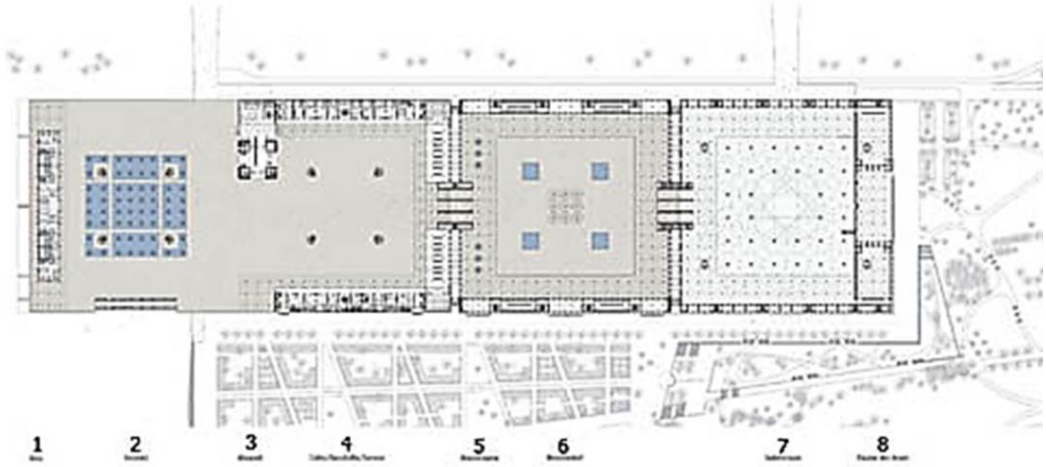
The complex represents the main and also the initial element in the new urban development of the city. The centre brings together various cultural and religious facilities as well as different educational institutions. These are aligned on a plinth and within the complex in the west, are the place for contemplation, with entrance arcades; cultural centre; minaret; and in the east is the place of congregation for up to 20,000 faithful. A park leads from the mosque complex to the school in the south and the urban centre (Figure 2.22a&b). The construction started in early 2012 and expected to complete in 2016.

The mosque sits on a 275,000 square meters site in a central position very close to the sea on the Bay of Algiers and planned to receive 120,000 visitors per day. The design of the mosque adapts a crossbreed of traditional and contemporary features by having a large open courtyard in front of the mosque as in the tradition but merges into a large open plaza enjoining another secular activities structure, a cinema. The 270 meter high minaret is positioned in between the two open spaces marking the boundary between the spiritual and the secular (Figure 2.22b).



THE SITE PLAN SHOWING THE WHOLE ENSEMBLE OF THE ALGIERS RELIGIOUS AND CULTURAL CENTRE IN THE BAY OF ALGIERS.

In the north is the main complex on the plinth housing the mosque in the east, the cinema in the west, and the ancillary buildings in the centre together with minaret, open plaza and the mosque open courtyard. In the south are apartments, school and fire brigade connected to the main complex via gardens and parks.



THE PLAN OF THE MAIN COMPLEX

Legend:
1. Cinema **2**. Forecourt **3**. Minaret **4**.Cafes/ shops / services **5**. Ablutions **6**. Mosque courtyard
7. Prayer hall **8**. Rooms of the imam

Figure 2.22a: Site Plan and Plan Showing the Whole Ensemble of the Cultural and Religious Centre of Algiers at Bay of Algiers (2012-2016)
Source: ©KSP (http://archi-mag.com/eng/algiers_mosque.php, reported on 25/11/2012, retrieved on 12/12/2012)

Overall image of the Cultural Complex

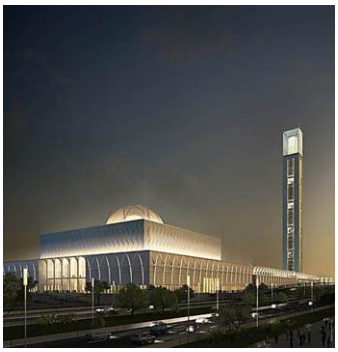
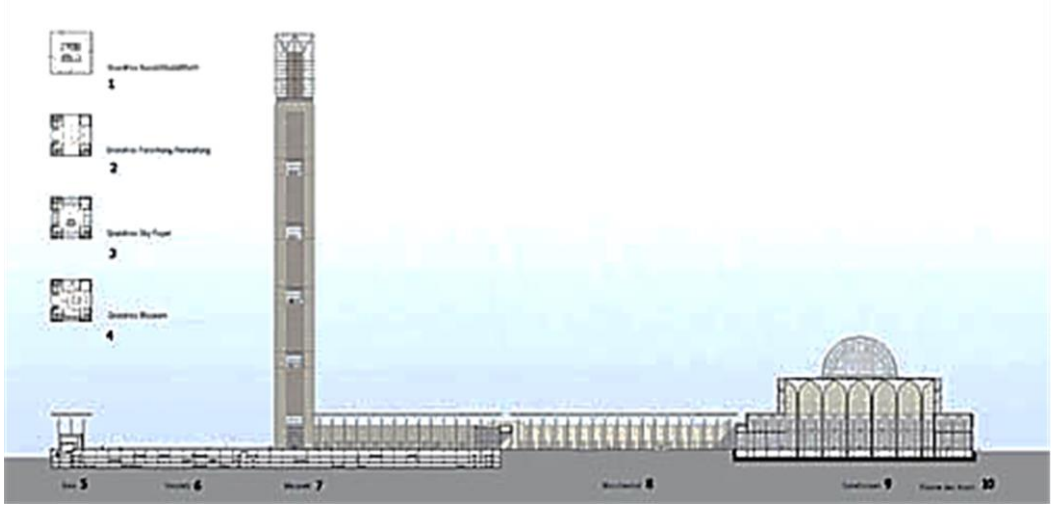


Image by night

The main prayer hall

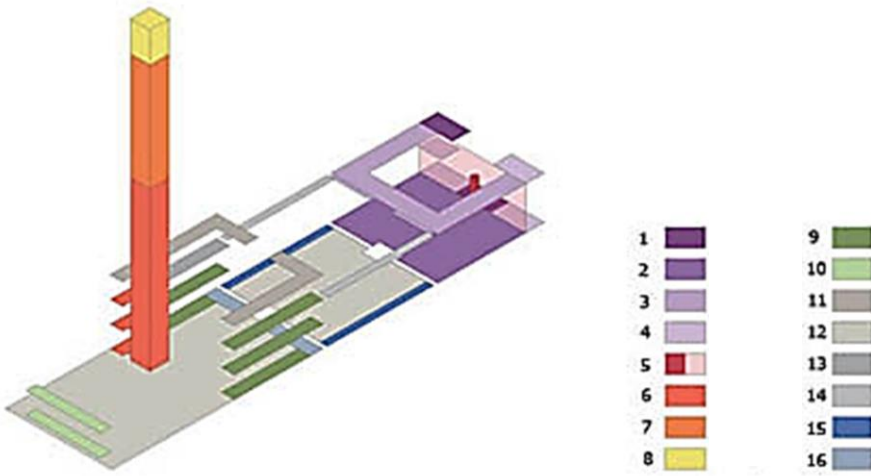
Open courtyard of the mosque from different angles



LONGITUDINAL SECTION OF THE CULTURAL COMPLEX

Legend:
1. Floor plan observation deck **2**. Floor plan research / administration **3**. Floor plan sky foyer
4. Floor plan museum **5**. Cinema **6**. Forecourt **7**. minaret **8**. mosque courtyard **9**. prayer room
10. rooms of the imam

Figure 2.22b: Images and Longitudinal Section of the Religious Cultural Centre of Algiers, Bay of Algiers (2012-2016)
Source: ©KSP ((http://archi-mag.com/eng/algiers_mosque.php, reported on 25/11/2012, retrieved on 12/12/2012); (http://www.dezeen.com/2011/11/03/mosquee- d%E2%80%99algerie-by-ksp-jurgen-engel-architekten/, reported on 3/11/ 2011, retrieved on 19/2/2013)



SCHEDULE OF SPACES AND LOCATIONS

Legend:
1. Rooms of the imam **2**. Prayer room **3**. Women gallery **4**. VIP mihrab **5**. mihrab / qibla **6**. Museum
7. Research / administration **8**. Observation deck **9**. Cafes / shops / service **10**. Cinema **11**. Roof terrace
12. Plaza **13**. Administration **14**. Plant room **15**. Ablution **16**. Shoe storage

Figure 2.22c: Diagramatic Schedule of Spaces and their Locations of the Religious Cultural Centre of Algiers at Bay of Algiers (under construction 2012- 2016)
Source: ©KSP ((http://archi-mag.com/eng/algiers_mosque.php, reported on 25/11/2012, retrieved on 12/12/2012)

Figure 2.22c shows the mosque's ancillary rectangular building combined with the mosque at the edge embracing the open courtyard, houses various facilities such as the followings:

- A souk (bazaar), shops and cafe
- Administration offices
- Adjoining Imams' rooms
- Roof terrace

Whereas the minaret contains the following facilities:

- A museum
- Research centre / Administration offices
- A restaurant
- Observation deck

- The “Dar El Coran” (Koran school) provides facilities for 300 postgraduate students from Algeria and abroad to deepen their knowledge of Islam and Islamic culture

A library with a multimedia room and a video The western wing is the cinema centre and shops. Beneath the platform or termed as esplanade by KSP (ibid) is three levels underground car parking facility. In the south of the complex are facilities as follows:

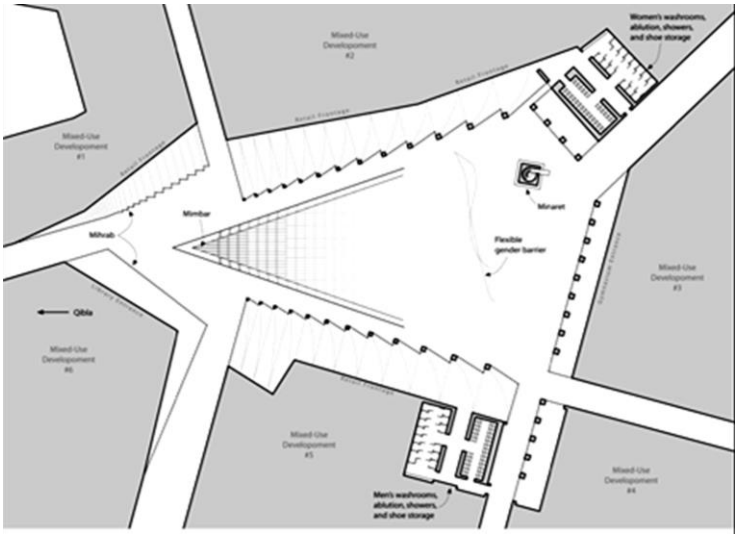
- and film library
- A congress centre in another building with a capacity of 1,500 participants
- The apartments for students and staffs
- A Fire brigade

Technologically, the contemporary interpretation of the Calla column is an accompanying element throughout the entire complex which at the exterior it functions as a load-bearing structure and source of shade, also assuming innovative technical functions such as photovoltaic, acoustics, ventilation, and drainage. (http://www.dezeen.com/2011/11/03/mosquee-d%E2%80%99algerie-by-ksp-jurgen-engel-architekten/, reported on 3/11/ 2011, retrieved on 19/2/2013)

2.3.6.3 Unite Arab Emirate (UAE)

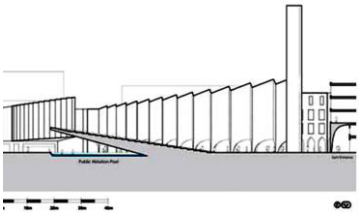
Another urban mosque project incorporating an open plaza is in UAE called the Vanishing Mosque. The project was mooted via international competition in June 2010 byTraffic Design Competition Vol. 2 – Design as Reform, organised by Dubai gallery and studio Traffic, who will commission and build the Vanishing Mosque in the UAE with the winning entry by Rux Design from Manhattan. (http://www.dezeen.com/2010/07/19/the-vanishing-mosque-by-rux-design-for-raffic/#idc -container-parent, retrieved 21/2/2013). The winning design had triggered several comments from viewers about the insensitivity of the design on the liturgical requirements for mosque spatial concept as well as the climatic conditions in UAE. However, it is presented in this section as to explore different proposals and approaches in the development of new urban mosque in the 21st Millennium elsewhere in the world.

The Vanishing Mosque (Figure 2.23) is proposed as an interwoven fabric of a bustling city of Dubai in the form of an open-air plaza, edged by surrounding retail, cultural venues, apartments, hotels, and deep shaded arcades. The plaza space is meant to be used exclusively for five times prayer, every day. During the rest of the day and evening it is to be opened to the public as a social space for lounging, meeting, and interaction. This is a design crossroad for a mosque, despite its shortcomings in spatial qualities, and the jury of the competition has accepted the proposal for the UAE government. The competition juries included Alexander von Vegesack, the director of Vitra Design Museum; Renny Ramakers, the director of the Dutch design collective Droog; Dr. Sami Angawi, the founder and director of the Saudi-based Amar Center for Architectural Heritage; and Rami Farook, the founder of Dubai's pioneering design gallery and studio Via Traffic (viatraffic.org).



The plan showing the open-air plaza Vanishing Mosque

The Vanishing image



The cross-section and image showing the slopping stepped platform with ablution pond below

The arcades in reducing size emphasizing the vanishing effect

Figure 2.23: Images of the Proposed Vanishing Mosque in Dubai, UAE (2010,unbuilt)
Source: (http://www.dezeen.com/2010/07/19/the-vanishing-mosque-by-rux-design-for-traffic/#idc-container-parent, retrieved 21/2/2013).

Among the comments about the proposed triangular new mosque is the vanishing point towards *Qibla*, as it contradicts the saf design outline having longest *saf* (line) in front (rectangular shape has been the common form in hypostyle mosque type). The upward sloping stepped platform towards Imam is another contradictory *sunnah* issue, as the Imam is at the highest location above the *jemaahs*. The edges of the platform are unguarded with any railings or low wall as to avoid users from slipping down into the ablution pond below. Though retractable sun-screens are proposed to be used during extreme climatic condition, it is rather insufficient to create a comfortable environment during five times a day congregation without soft landscapes. From the plan provided it can be seen that there are two locations of washrooms at both sides of the rear end of the plaza in line with the minaret. Generally, this proposal seems to promote informal social interaction at the open-air plaza. There are no records of other activities to be held at the mosque and the structure is unbuilt.

2.3.6.4 Turkey

The new Istanbul Camlica Mosque proposal (Figure 2.24) is another international competition, organized by ICEKHBYYD (unspecified) in 2012 to be the landmark sited on a plot of 57,511 square meters area, the highest hilltop of Camlica in Uskudar, Istanbul, with the largest capacity of 30,000 *jemaahs* in 43,506 square meters of floor area. There was no first prize winner among 20 shortlisted participants from a total of 60 entries, the second prize won by SN Architects of Istanbul. This project received local viewers' responses as a political decision rather a need to have another gigantic mosque in Istanbul (Furuto, Alison, ArchDaily, 05 Dec 2012, http://www.archdaily.com/302868, retrieved on 21 Feb 2013).

The second prize winning proposal developed a dynamic structure of contemporary engineering technique derived from the traditional load bearing vaults systems. The load bearing capacity of the system is increased by bending the folded vault plate form. The main space is covered by a combination of three different vault forms. The main fiction of the design is to create a rectangular area to set up the lines in front of *mihrab* wall of the mosque, at the same time creating shell roof forms. According to the architect, the concept of using shell forms refers to the meaning of

"comprising, bringing close together". The new design incorporates the traditional outer courtyard and inner courtyard (*riwaq*) concept. The main worship area is accessed from the outer courtyard at the same ground level, supported with a side courtyard. The entrance of the outer courtyard is provided under a canopy. Secondary places that are required in the program, like conference hall and other facilities are placed under a shell where it opens to side courtyard. Parking area is placed under the main prayer hall at the basement floor. The terrain is landscaped embracing the whole ensemble bordered by reflecting pool. A minaret is included in the design.

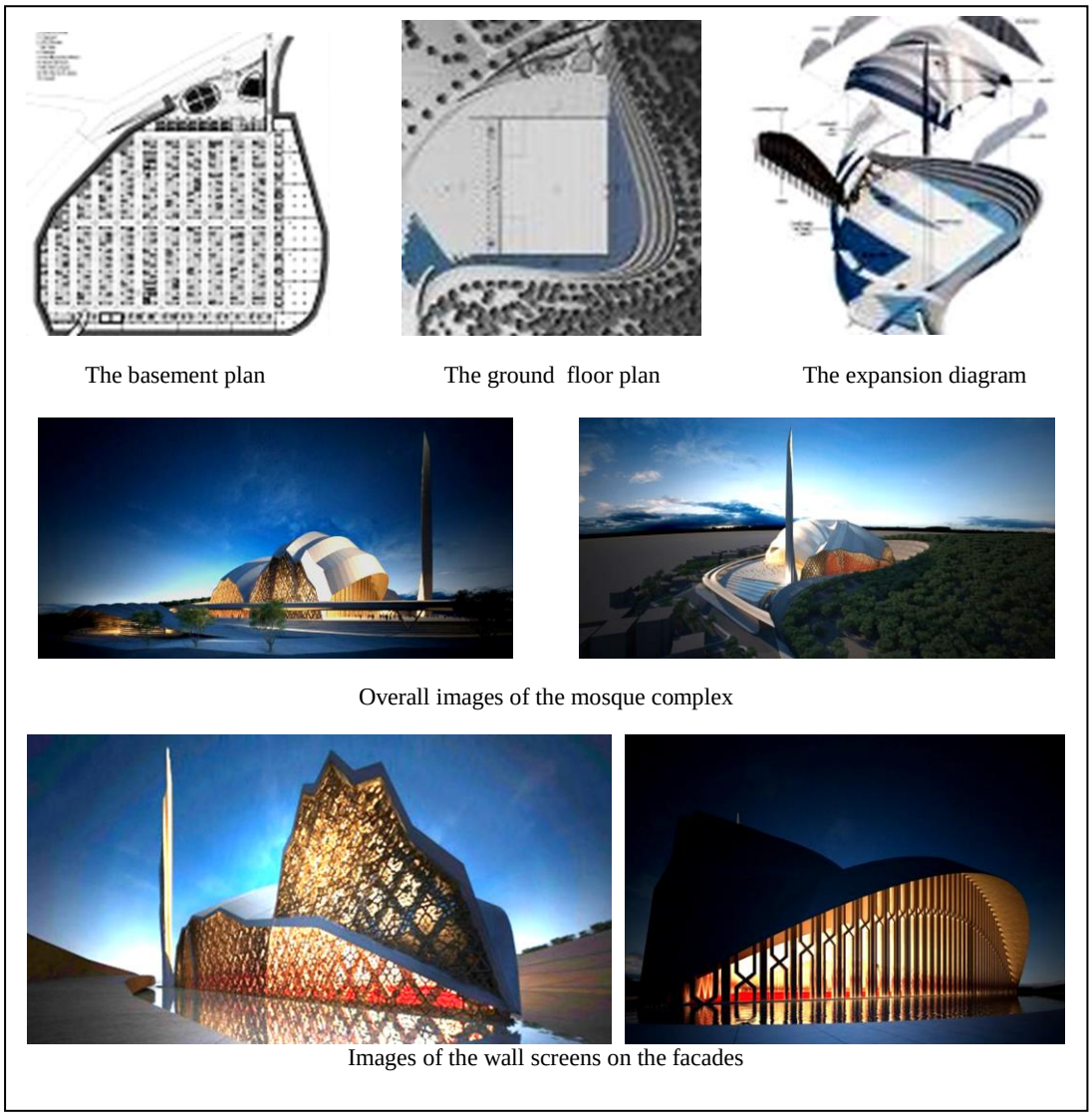


Figure 2.24: Images of the Second Prize Winning Entry of Proposed Camlica Mosque, Istanbul (2012, design stage)
Source: Courtesy of SN Architects (5 /12/2012, ArchDaily. http://www.archdaily.com/302868, retrieved on 21/2/ 2013)

The proposed new mosque is to house the following ancillary facilities:

- Education centre
- Conference hall
- Recreation amenities
- A children's park
- Tourist area with cafes
- Soup/public kitchen

Figure 2.25: Images of Proposed Camlica Mosque by Turner Cakmakli Architects (2012 shortlisted competition entry)
Source: Turner Cakmakli Architects, 'Istanbul Camlica Mosque' from: (http://www.worldarchitecturenews.com/index.php?fuseaction=wana....,22/11/2012, retrieved on 30/11/2012).

Another shortlisted proposal by Turner Cakmakli Architects (Figure 2.25) is worth mentioning for its 'green architecture' whereby an open courtyard is transparently walled with greeneries of roses, jasmines and other flowers of different colours depicting the ambience of the 'Garden of Eden'. The spaces in Ottoman period of social complexes in *Kulliye* different structural masses is integrated into one mass in this proposal. Only the Q*ibla* wall stands solid while the rest of the walled spaces flow into the open courtyard garden. Two minarets located on the sides of the

mosque in *Qibla* direction act as shafts aspirating fresh air and provide natural ventilation for the prayer room. Minarets allow the prayer room to breathe with this new function (http://www.worldarchitecturenews.com/index.php?_fuseaction=wana....,22/11/2012, retrieved on 30/11/2012).

Eventualy, the Remodeling and Sustenance Association of İstanbul's Mosque, Education and Culture Service Units had selected plans for a mosque to be built on Üsküdar's highest hill, Çamlıca, on the Anatolian side of İstanbul, designed by two women Architects (Today's Zaman, İstanbul, 16 November 2012). During Friday prayers, the interior and the courtyard of Çamlıca Cami will be able to accommodate as many as 35,000 worshipers housing a library, an art gallery and a conference center for 1,000 people, as well as recreational and sporting facilities and scheduled for completion on July 1st, 2016 (Plate 2.23). The selected design and the construction of the mosque on the hill top had been heavily criticized by scholars, professionals and the concerned public (reported by Metin Demirsar / Istanbul, July 19, 2014, Saturday)

The selected mosque model

The ongoing construction

Plate 2.23: The Camlica Mosque Complex on the Hilltop of Camlica in Uskudar, Istanbul (2012- to complete in 2016)
Source: Today's Zaman, Istanbul (July 19, 2014, Saturday) Retrieved 16/3/2015

2.3.6.5 Eco-Friendly Mosque (green mosque)

In recent development, urban mosque design has been inclusive of 'green architecture' in some part of the world and the example presented in this section is an award winning Chicago based contest of 'Best Freestanding Religious Structure', Green Mosque, in 2010. The winner is a group of architects namely, Onat Oktem; Ziye Imren; Zeynep Oktem and Uri Tzamotzky, who has combined passive design

and sourcing local materials, while also prioritizing community-building (Laylin, 2010).

Figure 2.26: Conceptual Images of Green Mosque, Chicago (2010)
Source: Laylin, Tafline (2010), retrieved on 3/4/2012 from:
http://www.greenprophet.com/2010/11/the greenest-mosque/

The design has incorporated the use of recycled material contents; paints and adhesive that have low chemical output; dome constructed of solar thermal panels for heating water; three roofs covered with green blanket as insulation providing improved air quality in urban environment. Since mosques are water intensive structures, the Green Mosque (Figure 2.26) collects, purify, and recycle water used in ablution rituals to irrigate a vegetable garden that produces food to serve in the soup

kitchen. This eco-friendly mosque is equipped with low water flow toilet; waterless urinals; and water collection facilities.

The spiritual space is designated separately from the ancillary facilities. The ancillary facilities provided by the mosque are as follows:

- Education centre
- A Library
- Lecture halls
- Soup kitchen

There is no sufficient data to explore on more examples of green mosque in Britain; America; Turkey; Dubai in UAE; Africa; and some parts of South East Asia. However, the green mosque concept is in the rise as the world is facing energy crisis.

2.3.7 The Summary

The 21st C urban mosque new wave design emerged along with the transformation of Muslim cultural values worldwide. It is a crossroad in contemporary urban mosque design approach which departs from the traditional forms and uses, that ensemble the spiritual edifice together with secular activities at cultural centres and city plazas. This type of approach is becoming a common phenomenon in countries with multi-faith like Albania; Algiers and Turkey; propagated by the Governments via design competitions.

They are in city plazas with gardens and large in nature which can accommodate from 10,000 to 30,000 congregants at one time namely as follows:

- Tirana Mosque in Cultural Complex of Scanderbeg Square, Tirana, Albania (2011)
- Cultural and Religious Centre of Algiers, Bay of Algiers (2012-2016)
- Camlica Mosque of Istanbul, Turkey (2012 design stage)

Generally, the ensembles portray the state of de art building and facilities which consist of the mosque proper block and the ancillary facilities block including the followings:

- The mosque with prayer halls and Imams' chambers
- Administration office
- Islamic Cultural Centres

- Education Centres with huge libraries
- Research centres
- Recreational amenities e.g. cinemas
- Children's park
- Tourist area with souk (bazaars) and shops; restaurants and cafes
- Soup /public kitchen
- Conference halls /congress centres
- Museum
- Exhibition halls
- Apartments for the Imams; staffs; and students
- Supporting amenities e.g. fire brigade

Another recent urban mosque design approach emerges as the world is facing energy crisis, it is eco-friendly or 'green mosque' incorporating the environmental factors in 'green architecture'. During the search for this review, there is no sufficient data to explore on this type of mosque. However, there is only one 'green mosque' in Chicago, a winning design competition based on its passive design and sourcing of local materials, also prioritizing community-building. The design includes low water toilet; waterless urinals; and water collection facilities; recycled material contents; recycle of water in the use for ablution and irrigation of vegetable garden that produces food to serve in the soup kitchen. This 'green mosque' design separates the mosque prayer space from the ancillary facilities such as follows:

- Education centre
- A library
- Lecture halls
- Soup kitchen

It is observed that soup kitchen is an additional common facility provided by the 21st C urban mosques. Education centre has become an enhanced facility with more additional up to date facilities for research centre and library. Recreational amenities including conducive garden or park are other common elements and above all such urban mosque is a tourist oriented state of de art architecture.

The next discussion is very important to this study which is the guidelines from the *Fiqh* and the *Sunnah* pertaining to the development, functions and use of the mosque as the theoretical framework of this study.

2.4 THE GUIDELINES FROM THE *FIQH* AND THE *SUNNAHS*

The *surahs* and verses in *Al-Quran* related to the functions and use of the mosque including the prohibitions are found in 12 surahs and 25 verses about *masjid* (mosque) and the holy mosque of Masjidil Haram (Departmen Agama RI, 2007; 2009; Abdullah Yusuf, 1987). In addition, one *surah* and one verse mentions of Friday congregational prayer; one *surah* and six verses mention about *qibla*, and, one *surah* and two verses mentions about *mihrab*.

The *surah* and verses are listed in Table 2.5 on the following pages with self-explanatory and the discussions.

Table 2.5:
Table Showing the List and Discussions of Surah and Verses in Al Quran Related to the Function of Mosque and Forbidden Activities in Mosque.

No.	Al-Quran Surah & Verses	Subject
1.	Al-Baqarah (2): 187 Al-Anfal (8): 34 At-Taubah (9): 17, 18, 28 Al-Hajj (22): 25, 40 An-Nur (24): 36 Al-Jinn (72): 18	**Ownership, custodian, and core activities:** The mosque belongs to Allah. Only the righteous (the non-believers are forbidden) have the rights to keep the mosque in custody, to maintain in good and clean conditions. It is a place where the Muslims are required to hold activities of *solah, zikr, I'tikaf* as remembrance of Allah and to '*imarah*' (keep alive with spiritual and social activities) during the day and evening. **Discussion**: The mosque building does not belong to any individual or organization or *mazhab* but must be governed by any Muslims who frequent the mosque, i.e. the local congregants are the custodians and to maintain the mosque. Good governance is required to maintain the mosque in good condition and clean at all time. This means that an efficient and well organized management team is essentially needed to manage the mosque building and its activities day and evening. The non-Muslims are forbidden in the management team. It is not overstated to mention that the planning and design of a mosque also should be executed by Muslims. Therefore, it is essential to provide administration office at the mosque. As the mosque holds dual core functions of spiritual ad social activities which is open to all communities including the good citizens of non-Muslims (Al-Hajj: 25), therefore, there is a critical need to properly and creatively separate the two spaces of the dual functions. However, the social function has varied activities ranging from individual to family and the whole community levels, which needs creative and effective spatial organization to cater for multipurpose activities. In contrast, the spiritual activities need assigned spaces which shall not be intruded by any other activities especially the worldly matters like conducting business and festivals which also involve non-Muslims.

(Continue next page)

(Table 2.5 continued)

2.	Al-Jumu'ah (62): 9	**Friday congregation *solah*:** The sanction for Muslims to perform Friday congregational *solah*. **Discussion**: As the Friday congregational *solah* is compulsory to all Muslim Men, it is important that the Friday mosque should be located in the vicinity of each community. There are two major sets of communities to be addressed, they are the residential area and the commercial area. Mosques built in these two different localities post different planning programme and design criteria as to cater for different sets of needs and activities.
3.	Al-A'raf (7): 31	**Attire:** Muslims visiting the mosque are required to be well attired and they are allowed to eat and drink in the mosque moderately. **Discussion:** In relation to the requirement for good attire when visiting the mosque, it is understood that the mosque environment is to be in tandem with the attire. Meaning, the mosque compound, exterior and interior are to be modestly landscaped and decorated in celebration and respect to Allah, the Creator. When food can be served at the mosque, then, there should be appropriate and adequate facilities to accommodate such activities so that the mosque environment is kept clean and in order.
4.	Al-Baqarah (2):114, 191-196, 217 Al-Maidah (5): 2 At-Taubah (9): 7, 107, 108	**The forbidden**: The non-believers are forbidden to enter the holy mosque Masjidil Haram in Makkah. Any form of wrong doings against *syariah* are forbidden in the mosque (such as killing, slandering, trespassing and destroying) including lost and found announcement, making loud noise, business transaction, citing of poems, and sitting in a circle (chit chatting) before Friday congregational *solah*. It is forbidden to enter any agreement with the defiant in Masjidil Haram. Muslims are forbidden to perform *solah* in the mosque built by the '*musyrik'* (defiant) who built with bad intention to destroy the unity among Muslim. **Discussion:** The above verses are related to historical events in *Makkah* and applicable elsewhere, too.
5.	Al-Kahfi (18): 21	**Building mosque at memorial site:** It is allowed to build memorial mosque at memorial sites such as at the cave of '*ashabul kahfi'* (men in the cave who were put to sleep by Allah for a period of 300 years plus 9 more years after they woke up and slept again).A mosque was built at a side of the cave entrance. (what is forbidden is the building of tombs for the grave). **Discussion:** 'Dome of the Rock' (*Qubat As-Sakhrah*) is also a memorial mosque built on memorial site where the Prophet Muhammad *SAW* ascended to heaven on the occasion of *'isra' mi'raj'* (the night journey) confirmed by Grabar (1996,pp. 139).
6.	Al-Baqarah (2): 143, 145, 148-150	***Qibla*:** The Muslims from all over the world on earth are required to orientate their *solah* towards Masjidil Haram where the Kaaba is situated. **Discussion:** The inclusion of Qibla wall facing at the foremost position towards *Ka'aba* in the mosque is a sanction in liturgical requirements. No communal space is to be placed before the wall.

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(Table 2.5 continued)

7.	Ali-Imran (3): 37-38	**Mihrab:** A chamber is mentioned in the place of worship where Siti Mariam (Virgin Mary) received food from heaven which is known as *mihrab* in the mosque. Though the *mihrab* mentioned in the *Quran* is not the same as the one developed in the centre of the *qibla* wall of a mosque, it means the chamber of prayers which is still associated with prayers. **Discussion:** *Mihrab* is niche located in the centre of the *Qibla* wall indicating the orientation towards the *Kaaba* and the location where the Imam leads a congregational *solah*. This element plays the role of emphasizing the axis towards the *qibla* in the qibla wall. Probably the term *mihrab* is adopted as a niche in the *qibla* wall of a mosque.

Source: Department of Agama RI, (2007); (2009); Abdullah Yusuf Ali, (1987).

There are 36 related *Sunnahs* pertaining to mosque and congregational prayers in further discussion. These *Sunnah*s are mainly extracted from three major sources of narrators, namely, Sahih Al Bukhari, Sahih Muslim and Sunan Abu Dawud cited by Mohamad Tajuddin (2004) The total number of *Sunnahs* cited by Mohamad Tajuddin 162 in 15 chapters which includes all matters pertaining to *solah*, mosque and environment, activities and related issues.In addition, some *Sunnash* cited by As-Sayyid Sabiq (1991) Zainuddin Hamidy et al. (2005); and Ma'mur Daud (2002).

Table 2.6 below shows 36 related matters cited from *Sunnahs* in discussions pertaining to the design of mosque and it is self-explanatory.

Table 2.6:
Showing The List of Related Hadiths and Discussions Pertaining to the Design and Function of A Mosque

No.	Hadith Narrator	Subject
1.	Sahih Muslim, vol. I, pp. 316-318, 322 Sahih Al Bukhari, vol. I, pp. 350-351 vol. III, pp. 187-188 Sunan Abu Daud, vol. I, pp. 144-146	**The importance of congregation:** The value of *solah* in congregation is 25/27 times more than individual. It was mentioned that the devils are not able to penetrate during congregations unless praying alone. Even the blind from afar is needed to pray in congregation without exception whenever is possible. The most valuable times are *i'sya'* and *subuh*. **Discussion:** This indicates the importance of building a mosque and the community is needed to constantly in attendance. The handicapped are not exceptional. Therefore, the mosque should be a user friendly design which provides all the facilities needed by all individuals in a community including young and old men, the handicapped, women and children. Currently, no mosques visited by author in Malaysia is user friendly – no ramps and escalator or lift to upper levels, no toilet for handicapped, no playground for children, etc.

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(Table 2.6 continued)

2.	Sunan Abu Dawud, vol. I, p. 118	**Location and maintenance:** Mosques are to be built within the localities of Muslim communities and to be kept well and clean. **Discussion:** This matter has been discussed in table 2.1 (1).
3.	Sahih Al Bukhari, vol. I, p. 354	**Walking to mosque:** Extra rewards are given by Allah for those who walk to the mosque. **Discussion:** As walking to the mosque is more rewarding, there is a need to provide shades from prickly sunshine and rain along the paths taken by the *jemaah* from homes or offices. Appropriate forms of shade should be selected ranging from shady trees for distant paths and awnings or verandahways for short paths. In other words, Alllah has indicated that by walking to the mosque, it solves the problem of car parking area. Therefore, the mosque should be built within the walking distance in the community areas.
4.	Sunan Abu Dawud, vol. I, p. 145	**Handicapped:** Even the blind is needed to congregate at the mosque if he can hear the *adzan.* **Discussion:** This *hadith* clearly indicates that the handicapped are also needed to congregate at the mosque and this means that mosque design should be user friendly to all. This issue is a classic one as the author has not seen any form of provisions for the handicapped in any of the mosque visited.
5.	Sahih Muslim, vol. I, pp. 266-267	**Graveyard site and landscape:** The Prophet's *SAW* mosque was built on the land once there were trees and the graves of the polytheist and ruins. The graves were dug out and the ruins were leveled and the trees were placed in rows facing the *qibla.* **Discussion:** When a mosque is built on graveyard, the existing remains should be relocated before the construction. The relocating of the existing trees in front of the *qibla* shows that the Prophet *SAW* had illustrated the conservation of green environment. Therefore, landscaping and conservation of existing trees are encouraged.
6.	Sunan Abu Dawud, vol. I, p. 148 Sahih Al Bukhari, vol.iv, p.499	**Ritual of Ablution:** When one performs ablution and is considered already in a prayer, therefore, one is not allowed to clasp crossing fingers while waiting for the congregation. Ablutions were performed at homes which were nearby and stone pots containing water were also used at the mosque. **Discussion:** The hadith shows that the ablution is a ritual area because once the ritual of ablution is done it is considered that one is already in a prayer. Therefore, a spiritual space should not be zoned together with the washrooms or toilets which the contemporary mosques did. The use of stone pots containing water at the prayer hall shows that the ablution area should be nearby the prayer hall.

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(Table 2.6 continued)

7.	Sunan Abu Dawud, vol. I, p. 312 Sunan Abu Dawud, vol. I, pp. 136-137	***Adzhan*:** Allah is pleased with a shepherd of goats who calls (*adzhan)* at the peak of a mountain, and offers prayers. Bilal used to *adzhan* at dawn at the loftiest house around the Prophet *SAW* mosque. **Discussion:** Both *hadiths* above suggest that a mosque should have a high point of place for the purpose of calling for *solah*. For this purpose the traditional mosques had developed minarets. Though, modern technology had invented loudspeaker but still, there is a need to house the speakers at a high point replacing the *bilal (*the *adzhan* reciter) in order to broadcast well throughout the community.
8.	Sunan Abu Dawud, vol.I, p. 117	**Materials:** During the Prophet's *SAW* lifetime the pillars of his mosque were made of palm-trunk, the roof was branches of palm-tree. During Umar *a.s.* time they were replaced by bricks and branches. During Uthman *a.s.* time, the walls and pillars were decorated with stone and lime, the roof were of teak wood. **Discussion:** The narration shows that the mosque can be constructed of current materials and technology available as to upkeep the mosque relevant to current community's needs.
9.	Sahih Muslim, vol.II, pp.423-424 Sahih Muslim, vol. II, p.66 Sahih Muslim, vol. I, p. 274 Sahih Al Bukhari, vol. I, p. 228 Sunan Abu Dawud, vol. I, pp. 278-279	**Minbar (pulpit):** The Prophet *SAW* delivered sermon on the *minbar* on Friday. *Minbar* made of wood. **Discussion:** *Minbar* or Pulpit is a fundamental element to be provided next to the *mihrab* and it can be constructed of temporary material like wood or permanent one like clay brick, etc. *(Continue next page)*
10.	Sunan Abu Dawud, vol. I, p. 272	**Locality:** The people used to attend Friday prayers from their houses and from the suburb of Medina. **Discussion:** Medina was the urban Muslim administration centre headed by the Prophet *SAW* The Prophet *SAW* mosque was in the centre surrounded by houses of the urban Muslims community. There were other communities in the suburb of Medina who preferred to perform Friday *solah* in the city centre. Meaning, the nearby communities of any *jami* mosque may join in the Friday *solah*. It is therefore, overflow spaces are necessary to be provided at any *jami* mosque.
11.	Sahih Muslim, Vol. I, p. 238 From As-Sayyid Sabiq, (1991), narrated by Anas, Ibn Mas'ud and Ibn Abbas	**Saf (rows):** Established straight rows in prayers (*saf*) and touched shoulders to shoulders. It is prohibited to perform *solah* in between walls during the time of the Prophet *SAW*. **Discussion:** The *hadith* indicates that there should be no obstructions between each *jemaah* in a row as their shoulders should be closed together. Meaning, when designing the prayer hall, there should be no obstructions like column or wall within a row but allowed in between rows.It is better to have an uninterrupted prayer hall so that the congregation is in unison.

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(Table 2.6 continued)

12.	Sunan Abu Dawud, vol. I, p. 143	**Front *saf*:** The front row of *saf* is regarded as the most blessed location in a congregation. When one tries to step up to the front row one is blessed. **Discussion:** The above fact indirectly dictates the shape of the prayer hall in rectangular form with the *qibla* wall on the longer side, so that the *safs* are longer than the depth of the hall. This characteristics is common in hypostyle hall mosques of Arab Lands.
13.	Sunan Abu Dawud, vol. I, p. 149 Sahih Muslim, vol.I, pp. 239, 240-241, 311, vol.II, p. 416 Sahih Al Bukhari, vol.II, p. 10	**Women in mosque:** Women are allowed to pray in the mosque day or night but they are prevented from using perfume at the time of *I'*sya'. However, it is better for them to pray at home if their safety is unguarded. **Discussion:** As women are not required to congregate on Friday but they are encouraged to join the congregation at any time as long as their journey to the mosque is safe based on the fact (1.) above. In order to provide safe journey to the mosque it is encouraged to provide proper paths and landscape elements to safeguard congregants during their day and night journey to the mosque.
14.	Sunan Abu Dawud, vol. I, p. 119	**Women entrance:** There is a special door for women to enter the mosque. **Discussion:** It is necessary to provide a separate entrance for women at the rear zone of the mosque for convenience as the women's *safs* are located behind the men's *safs*. The segregation of the entrances is also meant to segregate the genders as to safeguard the *wudu'* and smooth circulation.
15.	Sunan Abu Dawud, vol. I, p. 128	**Women section:** The women pray in the mosque after men without partition during the Prophet's *SAW* time. **Discussion:** The fact shows that a congregational prayer is to be performed in unison as discussed above. As women are not required to perform Friday congregation, it is a waste to assign such space for women as found by Zamnah (2004).
16.	Sahih Muslim, vol. I, pp. 260-261 Sahih Al Bukhari, vol.I, p. 287 Sunan Abu Dawud, vol. I, p. 185 (Continue next page)	***Sutrah* (clearance space in front of a worshipper):** The *sutrah* of a worshipper is a space in front of him/her which is as wide as the back of a saddle. It is forbidden for anyone to pass through the *sutrah.* The distance between the *musalla* of Allah's Apostle *SAW* and the wall was just sufficient for a sheep to pass through. When there is someone trying to pass through the *sutrah*, one should repulse as much as one can because that is a devil. **Discussion:** When a worshipper performs *solah* individually or an Imam leading a congregation, there should be a clearance of approximate 500mm in front of him which is not to be trespass by anyone. The measurement is based on the approximate measurement of the width of a sheep. *Jemaahs* in congregation are not required of such *sutrah*. Therefore, the depth of space required for individual *solah* or for the Imam is to be about 1000mm from the heal to the prostration spot + 500mm of space for *sutra*, totaling to 1500mm of depth of space.

(Table 2.6 continued)

17.	Sahih Muslim, vol. II, p. 419 Sunan Abu Dawud, vol. I, p. 300	**Eids celebrations:** On *Id-ul Fitr* and *Id-ul-Adha*, the Prophet *SAW* commanded the Muslims of all ages and genders including menstruating women to celebrate the occasions at *musalla* or open field. The Eid prayers were performed outside the mosque. **Discussion:** As on the two occasions the whole Muslim communities are required to celebrate, obviously the mosque will not be able to accommodate the crowd. Often, the congregation is performed outside the mosque and some communities perform on the field. In Pakistan, a specific type of mosque called *idgah* which consists of a small building area but with a large open space to cater for congregations on the *Eids*. The small mosque enclosure is meant for daily prayers.
18.	Sunan Abu Dawud, vol. I, p. 172	**Mat:** Praying on mat in a mosque. **Discussion:** This means anywhere and at any time prayers should be done on mat of any form but clean and does not display any forbidden object on it. This *hadith* indicates the requirement to provide a decent form of mat at the prayer hall which is durable and easy to maintain.
19.	Sunan Abu Dawud, vol. I, p. 171	**Barefoot:** It is forbidden to pray in a mosque with dirty sandals, it is better to be barefooted. **Discussion:** As worshippers have to leave their sandals or shoes before entering the mosque, proper shoe racks should be provided at the mosque so that the sandals or shoes can be kept safely. Currently, shoe thefts is a common problem at *jami* mosques because there is no proper shoe rack or storage provided (Zamnah Nusi, 2004) .
20.	Sunan Abu Dawud, vol. II, p. 290 Shahih Muslim, vol. IV, p.413	**Chamber for Imam:** The prophet *SAW* performed a prayer in his living quarters in the mosque and the people followed him behind his living quarters. **Discussion:** This indicates that a chamber for the imam is necessary.
21.	Sunan Abu Dawud, vol.III, p. 1040	***Ahl-AL-Suffa*:** *Ahl-Al-Suffah* are the homeless who lived in a section of the mosque complex. **Discussion:** The narration indicates that the mosque may provide living place for the homeless as well as resting place for poor travellers.
22.	Sahih Al Bukhari, vol. I, p. 143 Sunan Abu Dawud, vol. I, pp. 95, 98, 122	**Keeping the mosque clean:** The mosque is to be kept clean from dirt and filth. **Discussion:** Mosque is a holy place and Allah is the Purest (*Al Quddus*), keeping it clean is a mandate. Then, the finishes used for the wall, floor and ceiling are to be of easy maintenance so that it can be kept clean all time.

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(Table 2.6 continued)

23.	Sahih Al Bukhari, vol.I,p. 275, 319 vol. II, p. 124 vol. V, pp. 111-112 Vol. IX, p.128 Sahih Muslim, vol. I, p. 309; vol. IV pp. 1287-1288 p. 1322,	**Resting, Sleeping and staying (public shelter):** The Prophet *SAW* and his companions often slept or resting on their back in the mosque with one leg on the other. Sometimes he *SAW* delayed *i'syak* till midnight and the *jemaahs* fell asleep in the mosque. It was normal to sleep in the mosque while waiting for the night prayer. There was homeless young lad used to live at the mosque during the Prophet's *SAW* lifetime. **Discussion:** As to *imarah* the mosque the administrator and assistants, frequenters and travelers should be allowed to rest or sleep at the mosque. Even the homeless can be temporarily given a space to stay until he/she found a home. Meaning, there should be a provision of resting/living space at the mosque.
24.	Sahih Muslim, vol. I, p. 158 Sahih Al Bukhari, vol. III, p. 61; vol. IV, p. 499	**Living quarters:** It was mentioned that the Prophet's *SAW* living quarters is at the mosque and other houses of the people were closed to the mosque. **Discussion:** It is essential that the administrator and his assistants live at the mosque in order to upkeep and manage the mosque efficiently. Meaning, the living quarters for the administrator and his assistants should be provided at the mosque compound for convenience.
25.	Sahih Muslim, vol. 1, pp. 64, 78, 150, 218, 220, 363-364; 385 Vol. II, pp. 363, 390, 393, 414, 772 Sahih AL Bukhari, vol. I, p. 57-58 vol. IX, p. 317	**Learning:** Question and answer with the Prophet *SAW*, recitation of Al Quran were often conducted in the mosque either at the prayer hall or at the *suffa* (also known as learning portico). During the Prophet's *SAW* time, parting knowledge in the mosque was done while sitting in a circle. **Discussion:** The act of learning day and night was a continuous process at the Prophet's *SAW* mosque. Meaning, learning is part of mosque core activities and proper space should be provided in tandem with current Muslim community needs like having proper religious schools.
26.	Sahih Muslim, vol. 1, pp. 325, 347 vol.I, p. 1445	**Gathering and discussion place:** The Prophet *SAW* usually sit together with the rest in the mosque discussing matters pertaining to their past life and current issues to be addressed. **Discussion:** During Prophet's *SAW*. time all matters pertaining to the livelihood of the Muslims were discussed and decisions were made at the mosque including social light hours. Meaning, in contemporary society a proper social gathering space or meeting room is needed at the mosque in order to *'imarah'* the mosque.
27.	Sunan Abu Dawud, vol. I, p. 116; 278; 279 Sahih Al Bukhari, vol. I, pp. 260-261	**Prohibitions and Admonishment:** It is prohibited to conduct business in a mosque, announcement of lost and found aloud and sitting in a circle (chit chatting) on Friday before prayers. Building high structure for mosque like churches and synagogues was not commended by the Prophet *SAW*. It was also not recommended to decorate mosque in red and yellow colours like churches and synagogue.

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		Discussion: The former acts above can be performed at the *'maslahah'* area outside the prayer hall. Unfortunately, some mosques were built as landmarks and some used red and yellow colours to decorate.
28.	Sahih Al Bukhari, vol. IX, pp. 248-249; vol. V, pp.307-308 Sunan Abu Dawud, vol III, pp. 1305, 1308	**Political affairs were conducted in the mosque:** Abu Bakar a.s. was appointed as the first *'khalif'* at the *minbar* of Prophet's *SAW mosque*. **Discussion:** This occasion is relevant to Muslim leadership in Muslim community only but irrelevant to other form of political parties.
29.	Sahih Al Bukhari, vol. I, p. 246 vol. IV, p. 257-259	**Welfare:** Distribution of goods and money to the needy in the mosque was done during Prophet *SAW*. time. Even food was served to the hunger. **Discussion:** This is one of the *maslahah* activities performed at the mosque.
30.	Sahih Muslim, Vol. III, p. 4196 Sahih Al Bukhari, vol. I, p. 248; pp. 268-269 VI, p. 63; vol. VII, p.147 vol. IX, pp. 209-210 Sunan Abu Dawud, vol. II, p. 607	**Judgement, imprisonment and punishment:** Judgement on the wrong doers were done at the courtyard of the mosque by the Prophet *SAW* Whereas, imprisonment and punishment were done in a section of the mosque. **Discussion:** This indicates that the house of court and prison in Muslim community can be a part of the *'maslahah'* area of a mosque complex. However, in contemporary society of variable faiths and the large number of population limit this function at the mosque as a separate entity. Similarly, due to the large population the higher learning institution was developed into a separate entity as the Muslim Empire grew before the 15th C.
31.	Sunan Abu Dawud, vol. II, p. 789	***Qurban***: The sacrifice of animal (*qurban*) was done in the mosque. **Discussion:** Recently, sacrificing animal (*qurban*) has become a common activity at the mosque compound as it is encouraged by the *fiqh* for the participated individuals to witness the occasion and to participate in the process of preparing the meat to be distributed to the poor and the community. It was understood that in one of the localities, the number of sacrifice taken place was as many as more than 40 cows. Obviously, a local abattoir will not be able to cater for such a large number of slaughters from various communities at one time. This facility has become an essential to be provided at a mosque.
32.	Sahih Al Bukhari, vol. 1, pp. 192-193	**Voluntary deeds (*u'budiah*):** Participation in social work at the mosque is highly encouraged by the Prophet *SAW* including women, young and old and menstruating women. **Discussion:** The *hadith* indicates a high degree of voluntary participation is required at the mosque from all individuals of Muslim community. This indicator relates to the importance of *'imarah'* and the mosque is the community centre.

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(Table 2.6 continued)

33.	Sahih Al Bukhari, vol. I, p. 269	**Nursing the wounded from war:** Wounded men from the battle of *Khandaq* were treated at the mosque under a tent in the courtyard. **Discussion:** This is a clinical service which is provided at the mosque which can be incorporated at a contemporary mosque complex.
34.	Sahih Muslim, vol. II, pp. 419- 421 Sahih Al Bukhari, vol. I,p. 246; vol. IV, p. 80	**Sports and recreation:** Sports and recreation like playing with spears by sportsmen, in the mosque complex on the *Eid* were permitted by the Prophet *SAW*. Horses racing were held near the mosque building, and singing with music by young girls was in the Prophet's *SAW* house. **Discussion:** The open courtyard that covers 75% of the Prophet's *SAW* original mosque complex was large enough to cater for sports and recreational activities. This indicates that such multipurpose large open space is very important to be provided at a community mosque complex which can cater a wide range of activities as held at the Prophet's *SAW* original mosque. However, modernity has led to the specialization of sports and recreational structure like stadium at macro scale and multipurpose hall on micro scale.
35.	Sahih Muslim, vol. IV, p. 1231 Sahih Al Bukhari, vol. II, p. 5	**Bazaars and shops:** It was mentioned that the bazaars were near the mosque. **Discussion:** The Mosque was the administrative and community centre. It is the most important building type in an urban fabric during the Islamic Empire before 19th C. Historically, Islamic Empires were Islamic cities which were never sited in villages. Therefore, the bazaars and shops were the spines that enjoined the routes to the mosques at the convenience of the community. All facilities and services were interconnected to the mosque complexes within walking distances. These characteristics of the traditional mosques setting defined clearly the importance of urban mosque planning and its interconnectivity to services and facilities in a city.

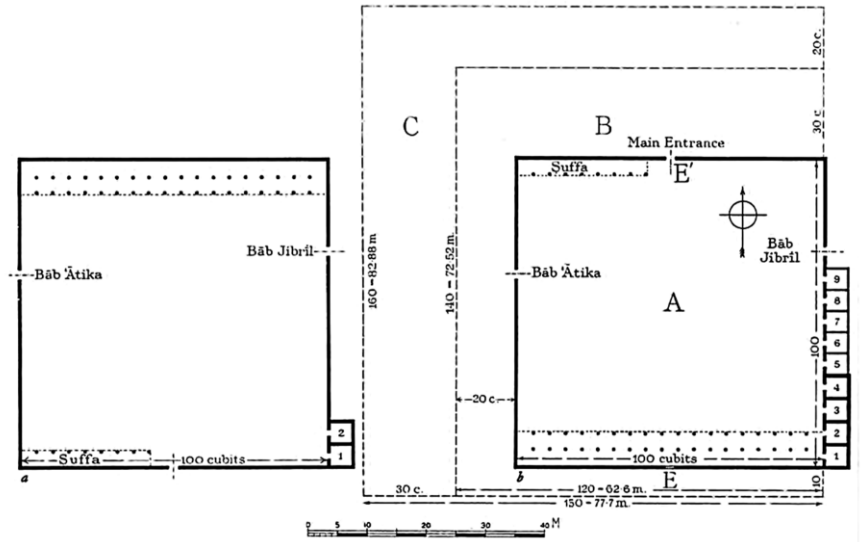
Source: Related *Hadiths* extracted from Mohamad Tajuddin (2004). Zinuddin Hamidy Et al. (2005); Ma'mur Daud (2002); Sa-Sayyid Sabiq (1991).

2.4.1 The Evolved Mosque Complex of Prophet Muhammad *SAW*

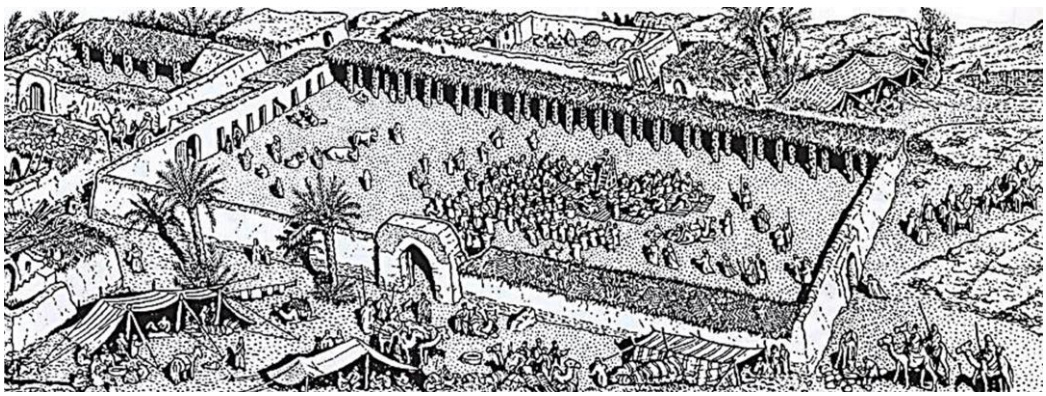
Prophet Muhammad *SAW* is the messenger to whom the *Al Quran* was revealed and was given the mandate to preach Islam with the translation of the revelation via his deeds and words known as *Sunnahs* and *hadith*. His original mosque complex is the direct translation of guidelines from the *Al Quran*. Therefore, his original mosque complex design concept is the commendable model to be followed by Muslim community at all time. The design concept of the original mosque complex had exhibited the spatial organization related to the function and activities held at the mosque during the Prophet's *SAW* time. The concept may be enhanced relative to

current needs as recommended by various scholars (Spahic Omer, 2010; Mohamad Tajuddin, 1998, 1999, 2010; Yusuf Abdalwadud Adams, 2011).

The geometry adopted by the Prophet *SAW* for his mosque complex is a square of 100 cubit by 100 cubit (51.2 meters by 51.2 meters) as shown in the plan of Figure 2.28 (Hamed Khosravi, 2012; Bianca, 2000). The prayer hall (*zulla*) aligned with the *qibla* wall in the form of rectangle whereby the *safs* aligned lengthwise. In this way the *safs* are evenly distributed.



The Earlier Plan before the Change of Qibla at Jerusalem and the Later Plan after the Change of Qibla to Makkah.
Source: From Hamed Khosravi (2012).



Imaginative Reconstruction of the Courtyard
Source: From Bianca, S. (2000)

Figure 2.27: The Evolved Mosque Complex of the Prophet Muhammad *SAW* (6th C)

Bianca (2000) had reconstructed the imagery of the evolved mosque complex in Figure 2.27 with clear reflection of the indigenous mosque and its environment. The imagery shows that the open courtyard (*sahn*) in the centre of the mosque

complex is the most significant element which was used as a multipurpose space for various activities mentioned earlier. The courtyard occupied about 75% of the whole complex. The prayer hall (*zulla*) is opened to the courtyard and was roofed with palm-leaves and branches supported by two rows of palm-trunks which occupied about 15% of the complex. The living quarters (*hujra*) and the learning portico (*suffa*) occupied the remaining percentage of 10% flanking by the courtyard.

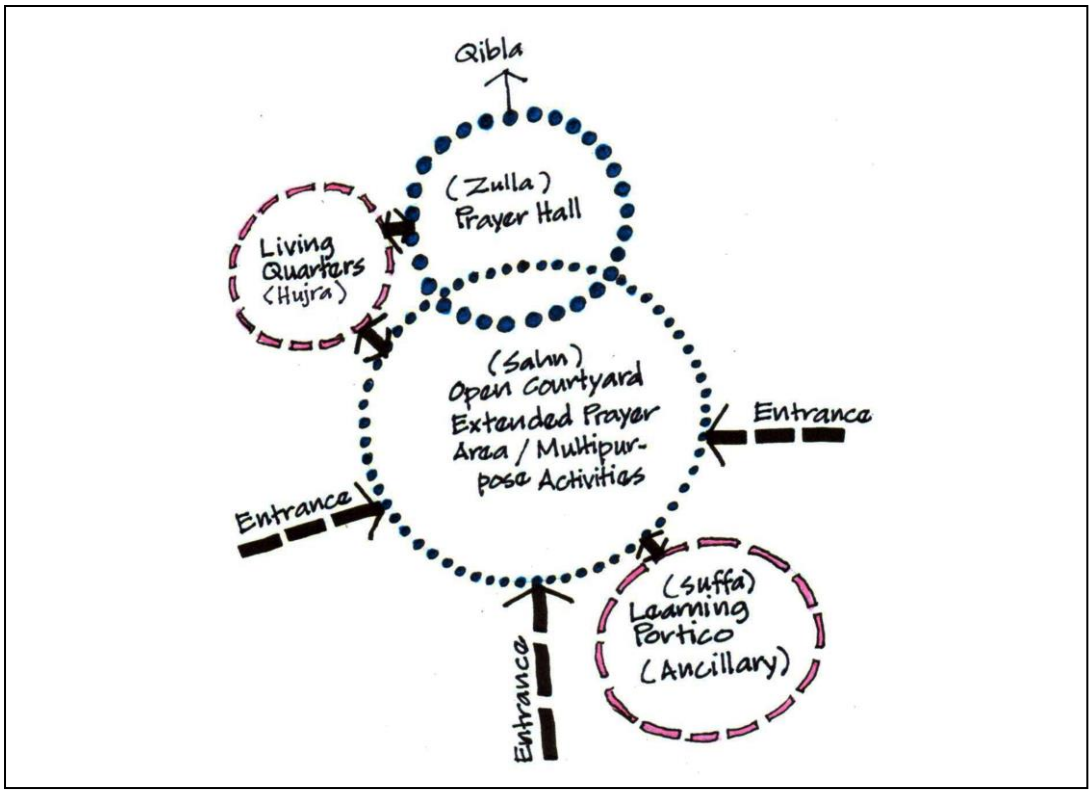


Figure 2.28: Bubble Diagram of Spatial Organization of the Prophet Muhammad's *SAW* Original Mosque Complex (6th C). Source: Drawn by the author (2012)

In Figure 2.28, the bubble diagram indicates a cluster type of spatial organization whereby spaces are clustered around an open courtyard. The cluster organization had become the typical spatial organization throughout the Islamic Empire in all building types. In the diagram it shows that the prayer hall is an assigned space for prayer whilst the courtyard merges with the hall without wall. This merging attribute allows the prayer hall to overspill during over populated congregations especially during the two *Eids* of the *Hijra* calendar. In the later design development of the mosque during Islamic Empires, the linkage is aligned with arcades called *riwaq*. The living quarters of the Prophet *SAW* are interconnected from the courtyard

as well as to the prayer hall. This provides easy access for the convenience of the Prophet *SAW* to enter the prayer hall directly without going through any other spaces. The learning portico was also a multipurpose space enjoined with the courtyard. It provided space for learning, social gathering, as well as living for the homeless and travelers.

There were three significant entrances at the three sides of the open courtyard which allowed uninterrupted access from the surrounding houses. The three locations of the access indicate some form of discipline which controls the movement from exterior into the interior of the mosque complex at the rear end of the prayer areas. Meaning, during mass congregations, the smooth movement of the *jemaahs* orderly filled up the praying space without interrupting those in the front rows.

2.4.2 Conclusion

The lists and discussions of relevant verses from *Al Quran* and *Hadith* in Tables 2.1 and 2.2.have clearly defined the importance of congregational prayer to all Muslims including the handicapped, respectively. It can be concluded that the Prophet's *SAW* original mosque complex was his administrative and community centre in Muslim urban setting of Medina, the first Islamic city established by the Prophet *SAW* in 7th C after his *hijra* from Makkah. It was centrally located surrounded by the residents of Muslim community and interconnected by paths to the three entrance gates of the mosque.

From the above, it is concluded that there are five major aspects about mosque activities and the building:

i. The Mosque is A Place for Muslims to Hold Ritual and Non-Ritual Activities as Remembrance of Allah and To '*Imarah*' (Keep Alive) During the Day and Evening.

There are two types of activities as mentioned above which need two types of spaces. The main space is where ritual activities are performed and the other is ancillary space (*maslahah*) which supports services to the mosque and *'imarah'* activities in connection with the livelihood of the community.

From Figures 2.28 and 2.29, the two types of spaces mentioned are clearly designated by the Prophet *SAW* at his original mosque complex, the prayer hall (*zulla*)

assigned for *solah* (ritual), and other ancillary spaces such as the living quarters (*hujra*), the living and learning portico (*suffa*). The open courtyard is the multipurpose space which cater for both, the over spilled congregation (ritual) and '*imarah*' activities (non-ritual).

The *'imarah'* activities are defined by the act of the Prophet *SAW* at his original mosque complex. Some activities are no longer relevant to the needs of current society though. He conducted such activities at the mosque at that particular time because there were no other public buildings available. From Table 2.6, the activities are listed as follows:

- Learning – Quran reading, *hadith* recital, etc.
- Political affairs – planning strategies in war, etc. (may not be relevant anymore).
- Welfare to the poor – distributing food, clothing, money, etc.
- Social works (*u'budiah*)- assisting all forms of work at the mosque.
- Medical services – nursing the wounded from the battle of *Kandah* under a tent.
- Judgment, imprisonment and punishment – at a section of the mosque (not relevant anymore).
- *Qurban* (animal sacrifice) – normally during *Eidul* Adha.
- Socio-cultural gathering – family feasting, wedding, storytelling, poem recital, etc.
- Celebrations – normally during the *Eids* included singing and dancing by the children and music (traditional drums) by adults held at the non-ritual area of the mosque.
- Sports and recreations- arrows, spear play were held.
- Home for the homeless and travelers – young and unmarried men without home had lived at the *suffa,* and resting place for the travelers.
- Resting and sleeping place for the frequenters while waiting for next *solah* or other activities.

The latest urban mosques built from 2007 by Majlis Ugama Islam of Singapore (MUIS) are commendable examples of which the separation between the two spaces of ritual and non-ritual (*maslahah* or ancillary) spaces are properly observed (figure 3.11B) presented in Chapter Three.

ii. The Mosque is to be Kept Clean and Well Maintained in Good Conditions at All Times by the Believers.

As discussed in Table 2.5 column (1), this aspect summons an establishment of a good governance of administrative and management team among the Muslims who shall be a good keeper of the mosque in maintaining the mosque building as well as a good administrator of all activities which should be held at the mosque. This is a very important aspect which is often overlooked by Malaysian Muslim communities at large of which majority of Malaysian mosques suffer from inadequate provision of administration and maintenance except the state mosques and mosques in major cities. This aspect is also overlooked by the Muslims in Indonesia (Budiman Mustofa, 2008). Without a good governance of administration and maintenance a mosque may become an unfavourable place to be attended.

In this case, a proper administrative and maintenance office is necessary to be provided under the ancillary space at the mosque in order to fairly serve the community and to upkeep the mosque in good conditions. The Prophet *SAW* had used his living quarters as his chamber. There is no record concerning an assigned space for his administration activities but records of him in communication with his followers are at the mosque complex.

iii. The Ritual Elements and Spaces

A few elements are mentioned and constructed by the Prophet *SAW* are as follows:

- The *qibla* wall – the foremost wall before the prayer hall which indicates the direction of *qibla*.
- The *mihrab* (in the form of a stone placed on the floor) – in the centre of the *qibla* wall which indicates the central axis of the mosque where the Imam should be leading the congregations.
- The *minbar* (the pulpit) – next to the right side of the *mihrab* used for the delivery of sermon in the form of three-stepped timber structure.

- The *saf* (row) and *sutra* (clearance space in front of the *Imam*) – the *saf* is to be in straight row and an allowance of clearance space in front of about 500mm is required in front of the *Imam* for *sutra*.
- High place for *adzan* (was not constructed by Prophet *SAW* during his time) - was done on roof top, later built by the Umayyad Dynasty (661-750) called minaret.
- Ablution (was not constructed by Prophet *SAW* during his time) - was performed at home and stone pots of clean water were used for ablution in the mosque.
- The open courtyard (Figure 2.28) - a multipurpose space for the over spill from the congregation, welfare activities, social gathering, sports and recreational, celebrations, etc.,
- Separate entrance and location for women (Table 2.5 column 14) – this matter discourages the intermingling of both genders and to guarantee the smooth flow of circulation from each gender. Women designated location is at rear end behind the male *safs* including male children (Table 2.5 column 15). It is apt to locate the women entrance at the rear end while for males from the rear sides before women.
- The ancillary spaces – the supporting spaces for the *imarah*

  -the administration and maintenance office is for the good upkeep of mosque building and activities.

  -the living quarters are necessary for the administrator and his assistants to administer and to maintain the mosque efficiently at all times.

  -the learning space is important for the progress of Muslim community.

  -resting space for travelers is needed for those who cannot afford to stay at hotel.

  -other relevant services are to cater for the needs of local community eg. medical services; banks; postal; etc.

iv. The Location, Construction, Building Materials, and Environment

- The mosque is to be located within walking distance in the center of residential or commercial areas (Table 2.6 column 3) so that parking

provision is nominal for guests only. In this case, large parking spaces are not required and less cost incurred. Therefore, the planning and design of the mosque and it's environ are to be considered for full pedestrian oriented criteria. This criterion indirectly limits the size of a neighbourhood of which the outer circumference of the area should be within walking distance of 10 minutes (Horning, Ahmed El-Gemeidy and Krizek, 2007) to the centre of the area.

- As walking to the mosque is encouraged by *Sunnah*, possible decent shading structures or verandahs are necessary to protect the frequenters to the mosque from rain and sunshine. Shady trees along distant paths are encouraged. The walking pavements should be of suitable design and durable heavy duty type. During the Islamic Empires before 15th C in the Middle East the lanes leading to the mosque was lined on both sides with shops or bazaar and roofed to protect from the extreme weather conditions. The safety of the commuters was well guarded as the streets were active at all times with shops aligned on both sides (plate 2.24).
- Safe journey for women and children to walk to the mosque day and night cannot be overlooked. Elements of safety should be considered when planning for the paths from homes or work places to the mosque e.g. Non-remote and well lighted paths.
- Environmentally, conservation of the existing land features and growths are encouraged. Landscaping is a natural attribute that would create a pleasant and conducive environment (Plate 2.25).
- There is a necessity to level and finish the floor with proper durable waterproof materials, and furnish with suitable mats (Table 2.6 column 18) for the convenience during prayers.
- It is observed that the construction of the mosque was executed by using the available materials at that particular period such as mud bricks for walls, palm trunks for pillars and palm leaves for roof. Later, decorative lime and stones for walls and pillars, and teak wood for roof were used for more permanent structure. Meaning, mosque building should be constructed by using relevant current materials and technology suitable for the design and good keeping of the mosque.

Open plaza before the bazaar connected to mosque in Istanbul

The covered street bazaar in Istanbul

Drinking fountain

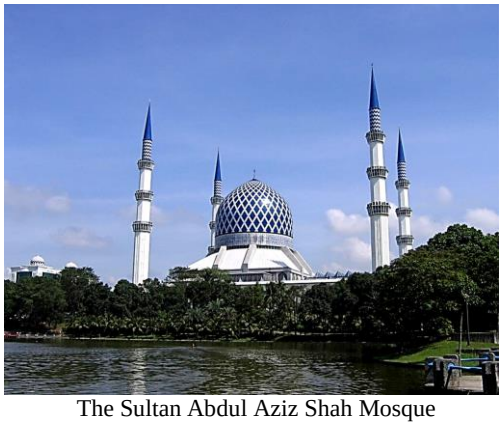
Ablation facility

Roofed street bazaar in Syria

The interior of street bazaar in Damascus

Plate 2.24: Images of Covered Street Bazaar in Istanbul, Damascus and Isfahan – showing various covered street bazaar atmosphere and facilities provided.
Source: Bing.com (22/11/2012)

The Ahmediye (Blue Mosque) Complex Istanbul, Turkey.



The Sultan Abdul Aziz Shah Mosque Shah Alam, Selangor, Malaysia.

Plovdiv in Bulgaria

Great Mosque of Oman

Assyakirin Mosque of KLCC, Kuala Lumpur

Plate 2.25: Images of Mosques with Pleasant and Conducive Environment
Source: Bing.com (22/11/2012)

v. The Forbidden and Admonishment Matters in the Mosque

Among the forbidden and admonishment matters about the mosque are as follows:

- The non-believers are forbidden to be at the prayer space in the mosque. The non-believers and the non-pious Muslims are also forbidden to hold custodian of the mosque. In this case the ritual space should be separated from the ancillary spaces so that the non-Muslims can be entertained or join the *imarah* activities. The administrator and committee members should comprise of the pious only. (Masjid Al Aqsa is currently under the custody of the Jews who restrict the freedom of the Muslims to use the mosque).
- The Prophet *SAW* did not recommend the building of high structures for mosque as churches and synagogues were built. This means Muslims should observe the economy of construction without unnecessary waste of fund. However, this criterion has not been observed truly as gigantic mosque structures are common almost everywhere in the world (excluding multi-levels).
- Decorations in red and yellow colours similar to the churches are not recommended.
- Activities like business, announcement of lost and found, etc. are not permitted at the ritual area but can be done at the ancillary area.
- The *jemaahs* are not allowed to perform congregational *solat* in between walls or columns as the act separates the *jemaahs* from a continuous *saf*.

Below is Table 2.7 showing the summary of the guidelines from the *Al Quran* and *Sunnahs* based on studies and discussions on relevant *Surah* and Verses in *Al Quran* (Table 2.5); relevant *hadiths /Sunnahs* (Table 2.6); and the layout of original mosque of the Prophet Muhammad *SAW* (Figure 2.27 and Figure 2.28).

There are 29 spaces and elements listed in the table and they are categorized into four categories, namely, site and planning; ritual spaces and elements; ancillary or *maslahah* spaces and elements; and prohibitions & admonitions. There are five matters in the category of the site and planning; eight matters in the ritual space and elements; 10 matters in the ancillary or *maslahah* spaces and elements; and six matters in the prohibitions and admonitions.

Table 2.7:
Showing the Summary of the Guidelines in Accordance to the Al Quran and Sunnahs for Mosque Design

Elements & Spaces	Descriptions
The Site & Planning	1. The mosque site is to be located within walking distances from congregant homes or workplaces. It is ideal to be sited in the centre of the community residences or workplace for convenience. Relatively, the size of a neighbourhood is limited to the walking distances to the mosque within 10 minutes' walk. Table 2.6 (2) & (3).
	2. Provision of suitable walkways with durable pavements; proper shades; and well lighted and safe routes from homes or workplaces to the mosque. Table 2.6 (3) & (13).
	3. Creation of conducive site environment with suitable soft and hard landscapes, sustainable building system and materials. Table 2.6 (5).
	4 .Having an open planning concept. Figure 2.27.
	5. User friendly mosque planning with disables facilities and design. Table 2.6 (4).
Ritual Spaces & Elements	6. Having practical separation between the ritual spaces and non-ritual spaces (ancillary spaces). Table 2.5 (1).
	7. Having the *qibla* wall at the foremost position without having any communal space before it. Table 2.5 (6).
	8. Having *mihrab* in the centre of the *qibla* wall and *mimbar* next to it. Table 2.5 (7) and Table 2.6 (9).
	9. Having the minimum width of *solah* space for Imam of not less than 1500mm inclusive of *sutrah* space. Table 2.6 (11) & (16).
	10. Having the ablutions close by the prayer hall for the convenience to renew ablutions. Table 2.6 (6).
	11. Having a minaret as the highest point at the mosque for *adzan*. Table 2.6 (7).
	12. Having separate entrance for women at the mosque to their prayer area. Table 2.6 (14).
	13. Using decent and appropriate mats for prayer areas. Table 2.6 (18).
Ancillary or *Maslahah* Spaces and Elements	14. Having provided a courtyard /multipurpose hall /multifunction space for over spilled praying space from the prayer hall as well as for mass /social activities. Table 2.6 (10) & (35); Figure 2.27 & 2.28.
	15. Having the toilets or washrooms at all compound gates or at all building entrances, allowing the users to use the toilets with own shoes or slippers on. Table 2.6 (22).
	16. Having proper shoes keeping area /shoe racks. Table 2.6 (19).
	17. Having a library. Table 2.6 (25).
	18. Having spaces for religious learning like classrooms; schools; computer room; resource centre; conference room /audio visual room; etc. Table 2.6 (25).
	19. Having administration office and supporting spaces like meeting area; store; Imams' rooms; staff room; etc. Table 2.6 (1); (20) & (26).
	20. Having the staff residences nearby the mosque for efficient administration. Table 2.6 (24).
	21. Having spaces for commercial and social services to serve the community needs. Table 2.6 (36).
	22. Having slaughtering facilities for the purpose of animal sacrifices. Table 2.6 (32).
	23. Having living shelter or lodging for poor travellers who do not afford to rent commercial lodging /hotel. Table 2.6 (23).
Prohibitions & Admonishments	24. The non-Muslims and the non-pious Muslims are prohibited to hold the mosque in their custody. Only the local pious frequenters are allowed. 2.5 (1).
	25. Building of lofty structure for mosque like a churches and synagogues are not recommended. Table 2.6 (27).
	26. Decorations in red and yellow colours like churches are not recommended. Table 2.6 (27)
	27. No use of dirty sandals at prayer areas. Table 2.6 (19).
	28. No conducting businesses; announcements of lost and found; and sitting in a circle at prayer halls. Table 2.6 (27).
	29. No walls or columns in between *safs*. Table 2.6 (11).

2.5 THE SPATIAL ORGANIZATIONS OF URBAN MOSQUES

This section explores various relevant urban mosque plans available displaying various types of spatial organizations as to accommodate and serve the mosque function as required by Muslim communities in various regions. The plans are grouped by categories in common instead of by regions as to simplify in the identification of the type of spatial organizations. Nevertheless, it is observed that the spatial organizations of contemporary urban mosques do not differ much from each other as they differ in the traditional mosques of various regions of different cultures and climatic conditions, yet, there still exist common elements of interrelated functional spaces organized in the traditional mosques, in the manner to satisfy the guidelines from the *Al Quran* and *Sunnahs*.

Unlike the traditional mosques, urban mosque designs are diverse in forms subjected to cross-cultural assimilation and interpretation of the multi-cultural backgrounds of the urbanites who originate from varied regional climatic and cultural differences. However, similar to the traditional mosque forms, contemporary urban mosques forms are manipulated by the difference in volumes, forms and structures instead of the arrangement of spaces. The arrangement or organization or configuration of spaces in mosques is directly related to the constant flow of activities or functions guided by *Al Quran* and *Sunnahs*. Meanings, the concept of spatial organizations in urban mosques, differ slightly subjected to the introduction of various scales of ancillary facilities and activities.

Generally, urban mosques are on small or limited plots with irregular shapes. Mostly, they are of clustered arrangement with open courtyards; others are centralized; very few of linear and composite arrangements with or without open courtyard, again, subjected to the size and shape of the plot. Latest development of urban mosque spatial organization is on open plaza. The mosque plans presented in this section are selected examples according to the mentioned types of spatial organizations.

2.5.1 Clustered Organization

A clustered organization is the common type of organization in traditional mosque as well as in the contemporary urban mosque design concept. It is flexible in

character compared to other spatial organizations; it uses proximity to relate its spaces to one another without rigid geometrical concept (Figure 2.29). It often consists of repetitive, cellular spaces that have similar functions, and share a common visual trait such as shape or orientation. This organization can also accept within its composition spaces that are dissimilar in size, form, and function, but related to one another by proximity and a visual ordering device such as symmetry or an axis. A clustered organization can accept growth and change readily without affecting its character (Ching, 1979).

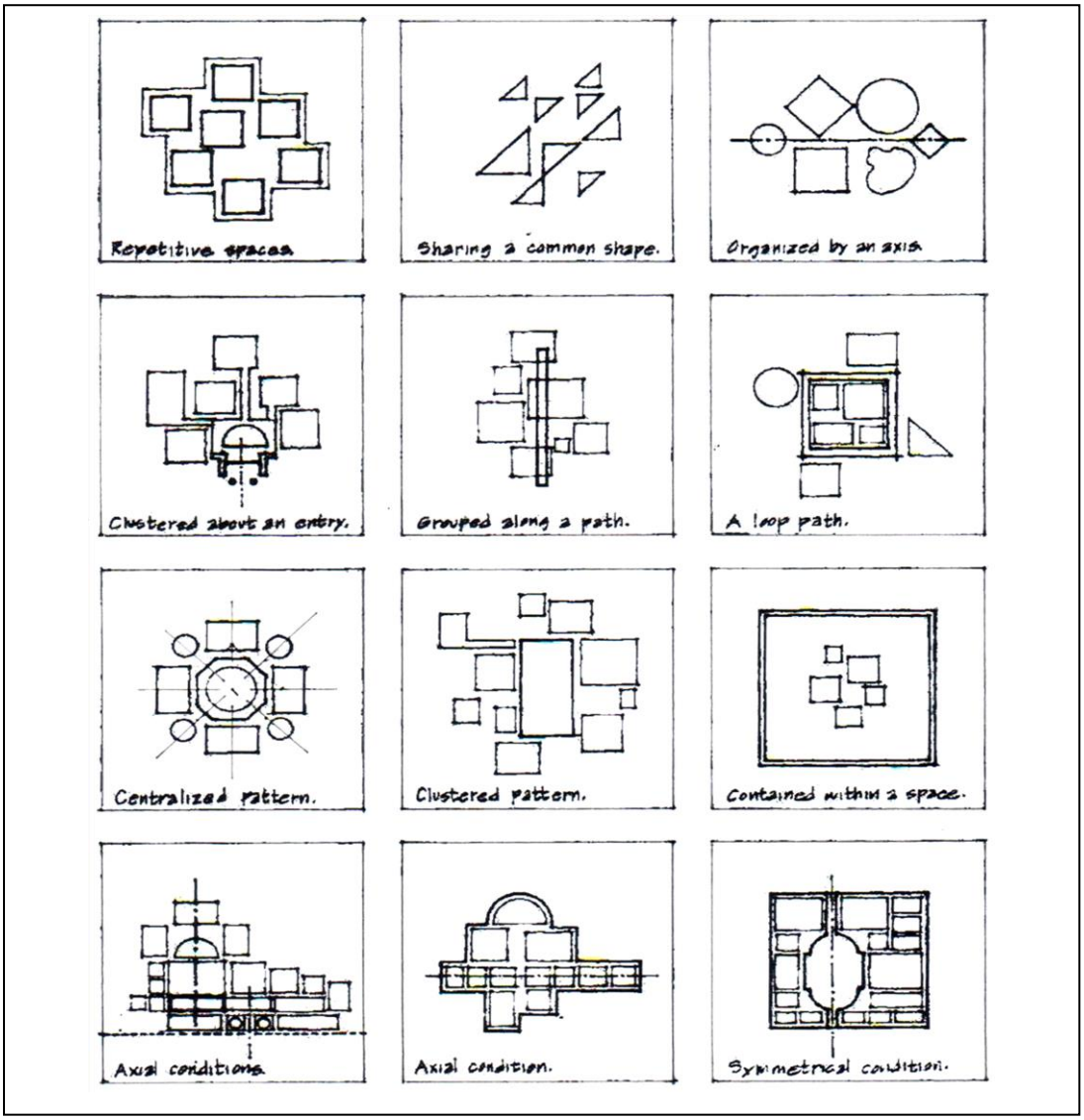


Figure 2.29: Diagrams Showing Various Concepts of Clustered Organization by Ching, (1979)

Figure 2.31 illustrates the plans of Mosques and Islamic Cultural Centre, Regent's Park, London with clustered organizations about an entry or forecourt. The ancillary facilities and the prayer hall are grouped around the forecourt while the main prayer hall is placed in the centre.

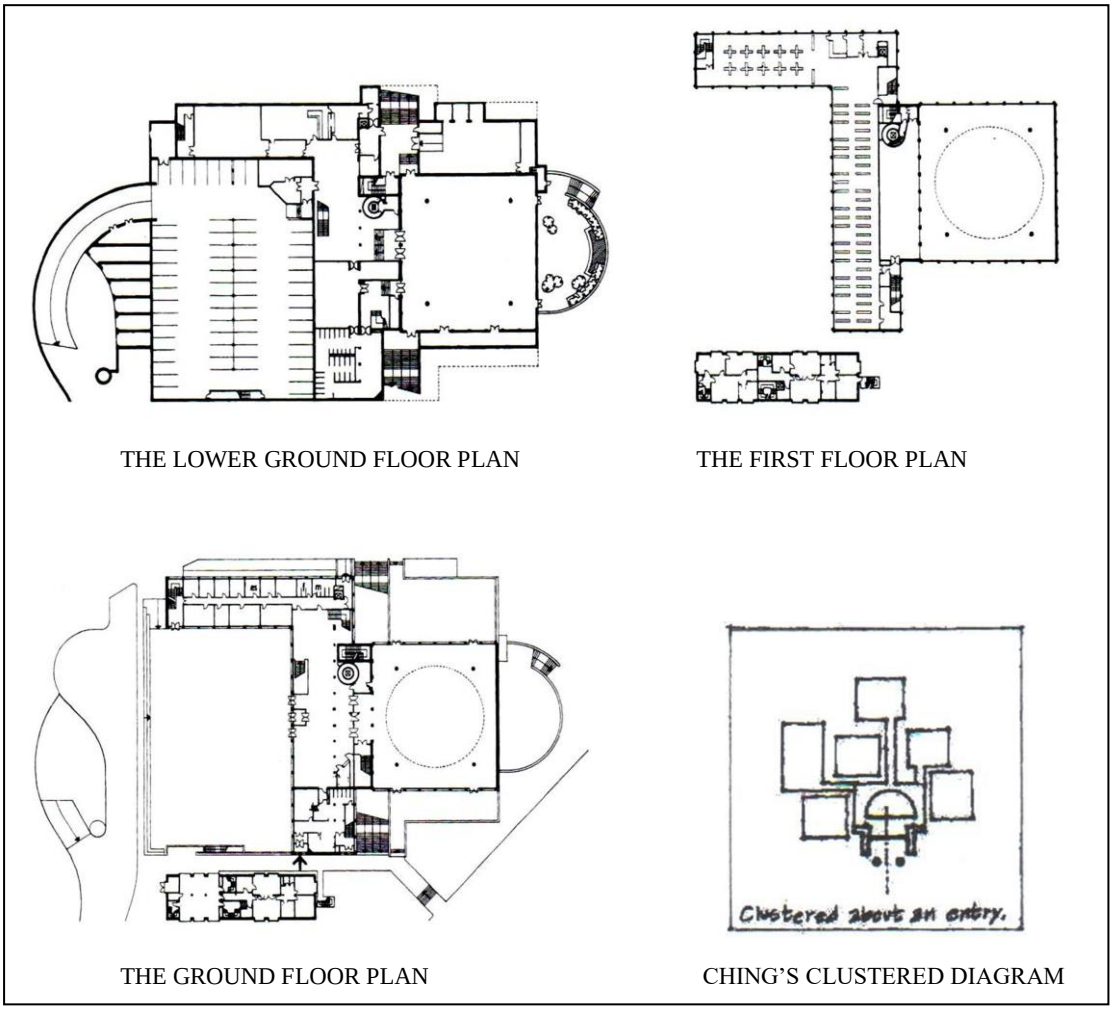
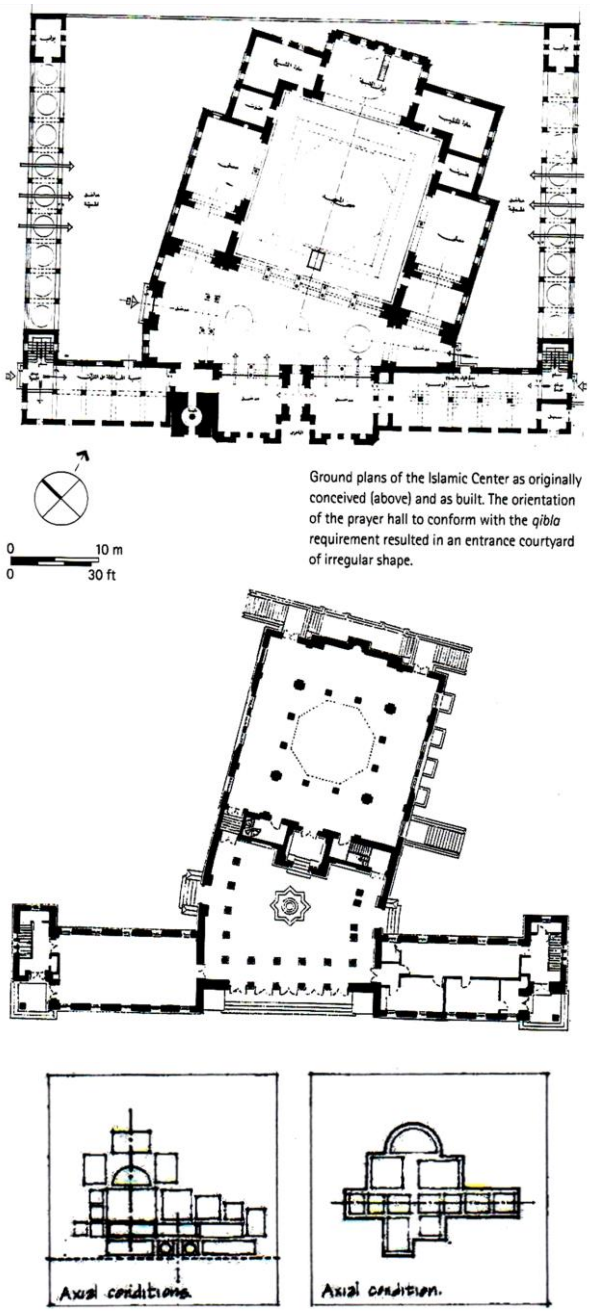


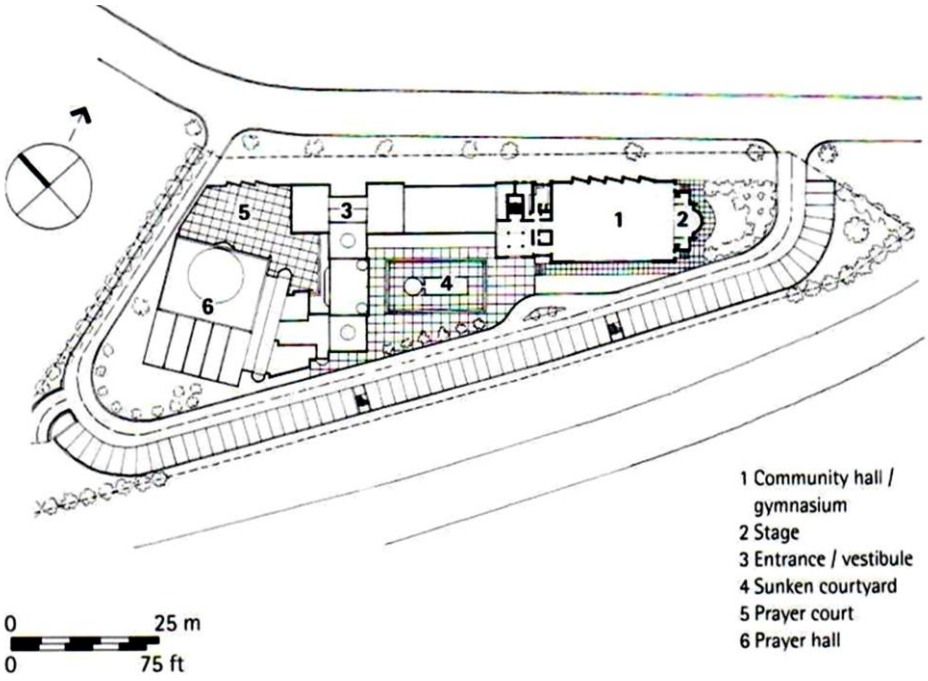
Figure 2.30: Plans of the Mosque and Islamic Cultural Centre, Regent's Park, London (1977) showing as having spatial organization of Clustered about an entry
Source: Plans from Hasan-Uddin Khan & Holod (1997); Ching (1979)

Figure 2.32 illustrates the plans of Islamic Centre of Washington DC, USA, having a clustered organization of axial condition type. The original plan was more complex than the built one. The ancillary facilities are grouped along an axis in tangent to the axis of prayer hall.

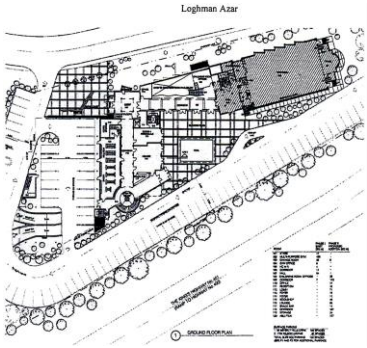


CHING'S CLUSTERED DIAGRAMS

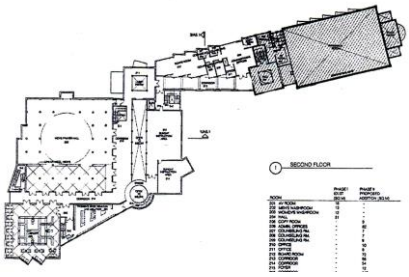
Figure 2.31: Plans of Islamic Centre of Washington DC, USA (1957) showing the clustered organization in axial condition.
Source: Plans from Hasan-Uddin Khan & Holod (1997); Ching (1979)



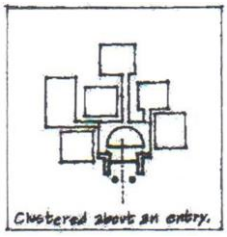
THE SITE PLAN



THE GROUND FLOOR PLAN



THE SECOND FLOOR PLAN



CHING'S CLUSTERED DIAGRAM

Figure 2.32: Plans Of Taric Islamic Centre Of Toronto, Canada (phase I 1991- Phase II unbuilt) Showing the Organization in Clustered Pattern.
Source: Site plan from Hasan-Uddin Khan & Holod (1997); Ching (1979)

Figure 2.32 illustrates the plan of TARIC Islamic Centre of Toronto, Canada, having a clustered organization in clustered pattern. The spaces are clustered into two open courtyards; the ritual space is at the open prayer court while the ancillary facilities are clustered around a sunken courtyard; connected by entrance vestibule.

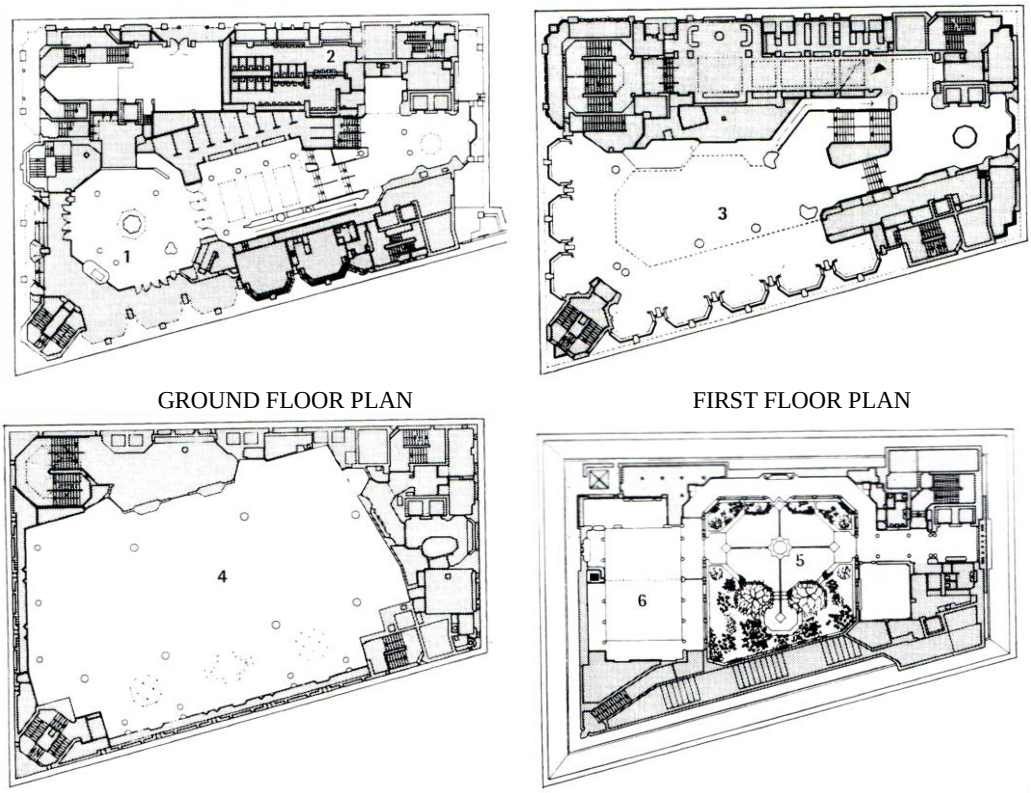


Figure 2.33: Plans Of Ismaili Centres Of London In Kensington (1985) Showing the Clustered Organization in Centralized Pattern.
Source: (http://www.theismaili.org/cms/802/About-the-Ismaili-Centres#top, retrieved 23/1/2013) Ching (1979)

Figure 2.33 illustrates the plans of Ismaili Centres of London in Kensington (1985) having a clustered organization of centralized pattern. The spaces in every plan (except the fourth level) of this four leveled structure are organized around huge halls almost in the centre: entrance hall at the ground/first level; social hall at the first floor /second level; prayer hall at the second floor/third level; and around a courtyard/roof garden on the third floor/fourth level.

2.5.2 Centralised Organization

Ching described a centralised organization as a stable composition that consists of a number of secondary spaces grouped around a large, dominant, central space. Circulation patterns within a centralised organization may be radial, loop, or spiral in form. In almost every case, however, the pattern will terminate in the central space as shown in Figure 2.34.

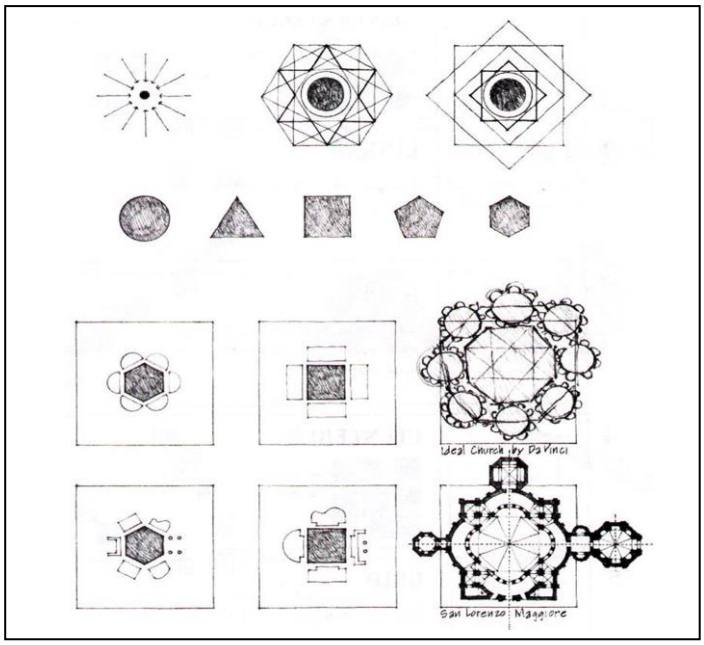


Figure 2.34: Diagrams Showing Centralised Organization by Ching, (1979)

Centralised organization is quite commonly found in urban mosque spatial organization as in compact mosque designs there are two dominant spaces that control the layout, the open or closed courtyard and the main prayer hall. Similar to clustered organization, the spaces are arranged either around a courtyard or the main prayer hall. In many cases, open courtyard is the common dominant central space used as circulation space as well as the multipurpose space. Figure 2.35 illustrates the plans of Sulaiman Mosque in Jeddah, Saudi Arabia (1980), designed by El Wakil, as having the centralised organization with the open courtyard as the dominant central space that controls the layout of secondary spaces around it besides another dominant space, the main prayer hall.

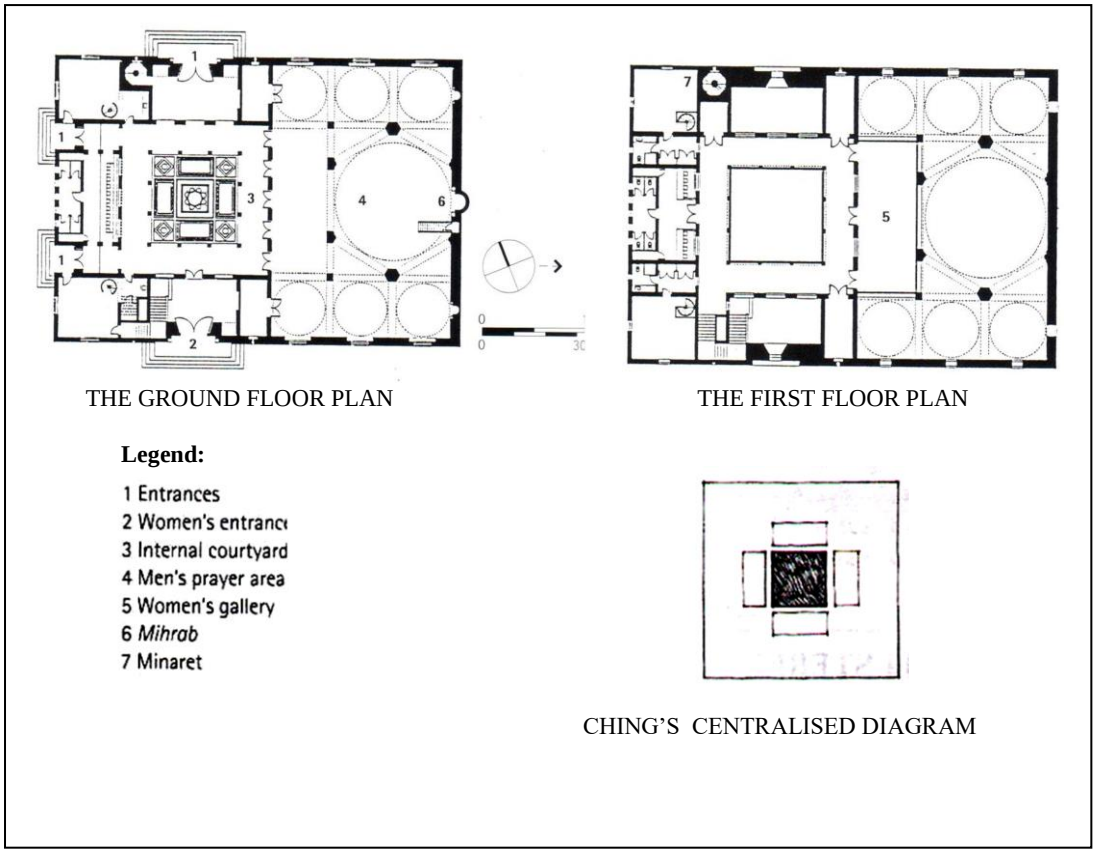


Figure 2.35: Plans of Sulaiman Mosque in Jeddah, Saudi Arabia (1980) Showing the Centralized Organization around an Open Courtyard in Compact Floor Plan
Source: Plans from Hasan-Uddin Khan & Holod (1997);
Loghman Azar (1999); Ching (1979)

Figure 2.36 illustrates the plans of Negeri Sembilan State Mosque in Seremban, Malaysia (1967) of having a centralized organization around the main prayer hall. This nine sided polygon layout is a symbol of the nine states of the name Negeri Sembilan in contrast to the previous central organization compact plan.

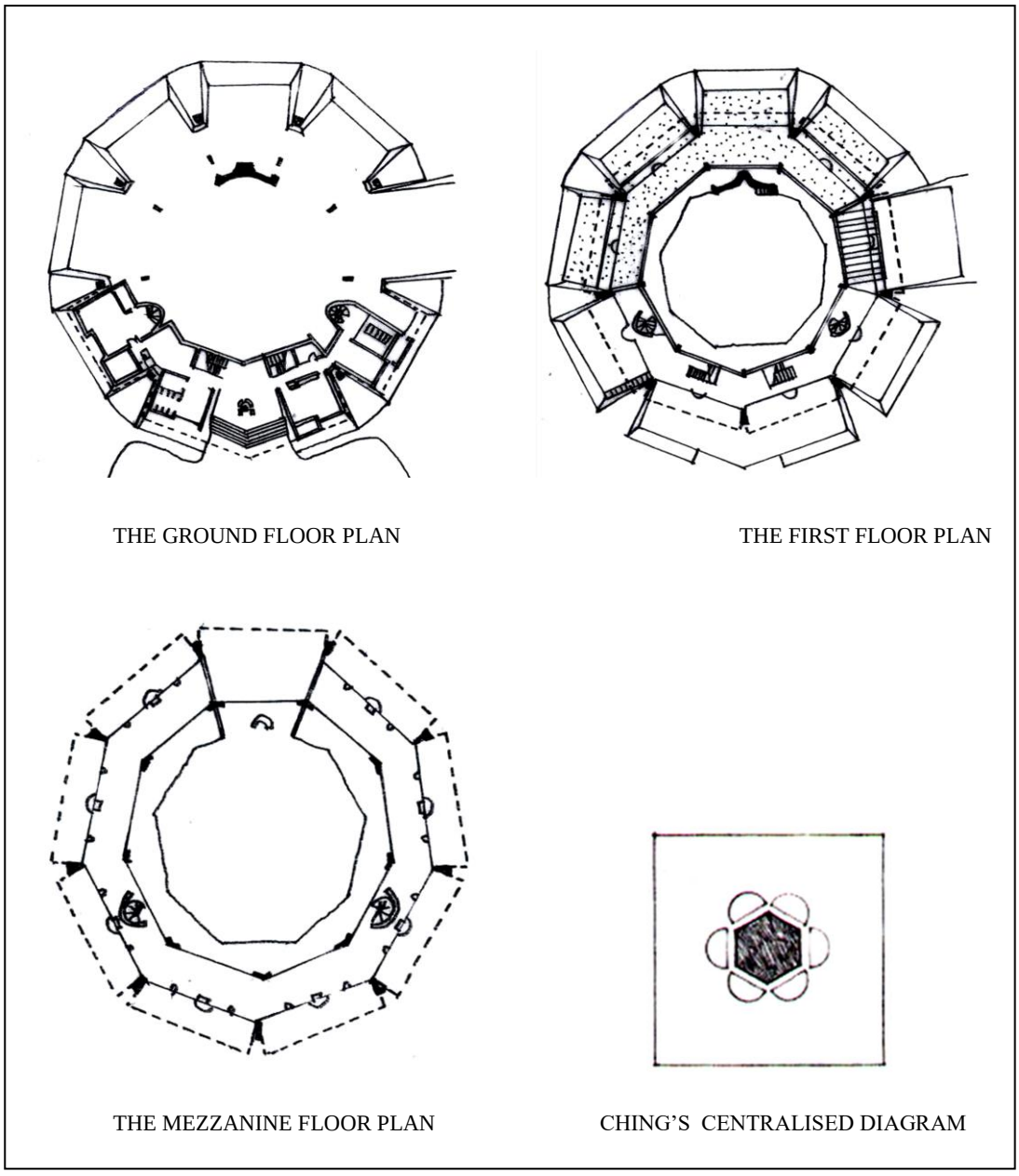


Figure 2.36: Plans of Negeri Sembilan State Mosque in Seremban, Malaysia (1967) Showing A Centralized Organization around the Main Prayer Hall
Source: Plans from Zamnah Nusi (2004); Ching (1979)

2.5.3 Linear Organization

The next type of spatial organization is linear organization. This type is rarely found in urban mosque design because the layout is subjected to the liturgical requirements and activities also the site of linear form which is rare. In general condition, the linear form has an advantage over other forms as it is flexible and can respond readily to various conditions of its site. It can maneuver around a body of

water or a group of trees, or turn to orient its spaces to capture sunlight and views. As flexible as it can be, the form can be straight, segmented, or curvilinear. It can also run horizontally across its site, or diagonally up a slope, or stand vertically as a tower (Figure 2.37).

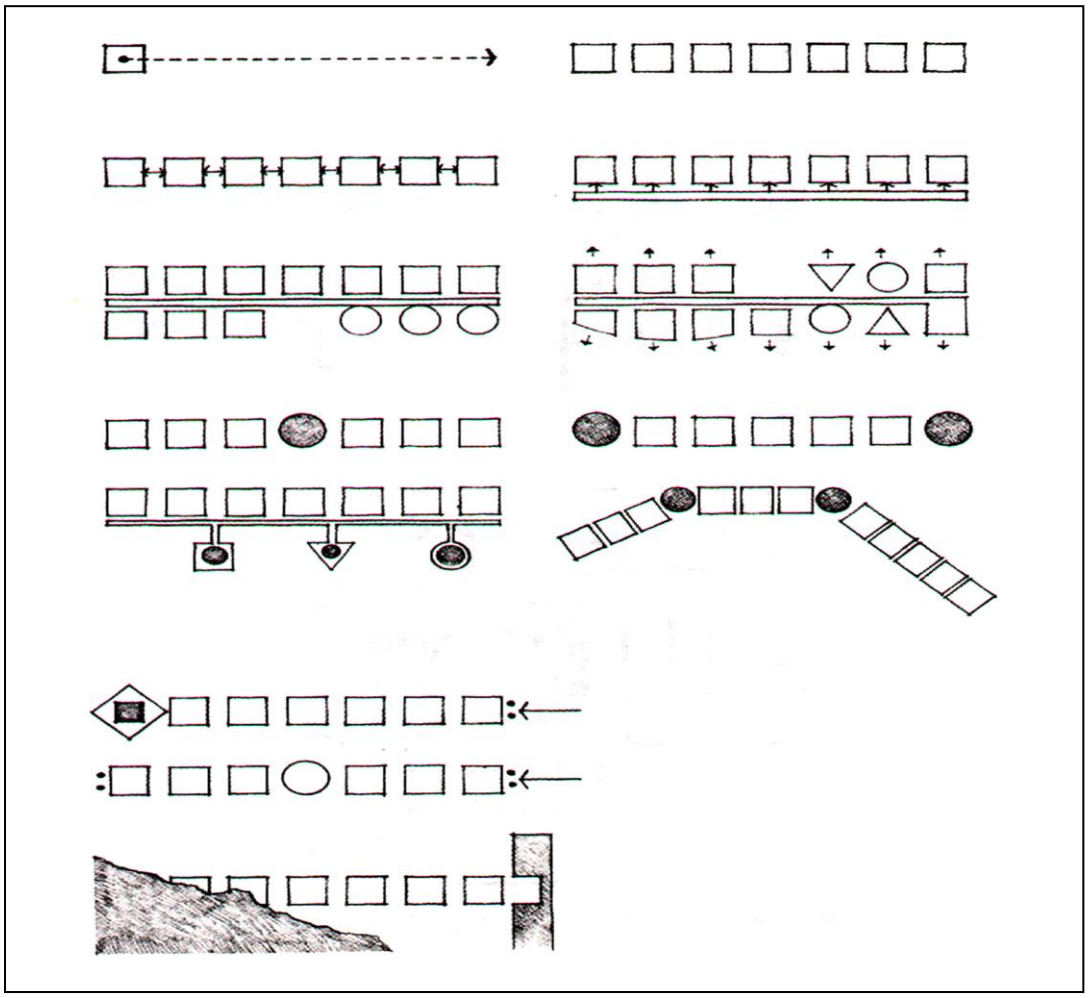


Figure 2.37: Diagrams Showing Linear Organizations In Different Conditions by Ching (1979). Source: Ching (1979)

This type of spatial organization is unique to the Mosque and Islamic Cultural Centre of Rome (1992). Figure 2.38 illustrates the plan of the centre dramatically organized the ancillary facilities in linear form and having the prayer hall detached aside from the centre of the line.

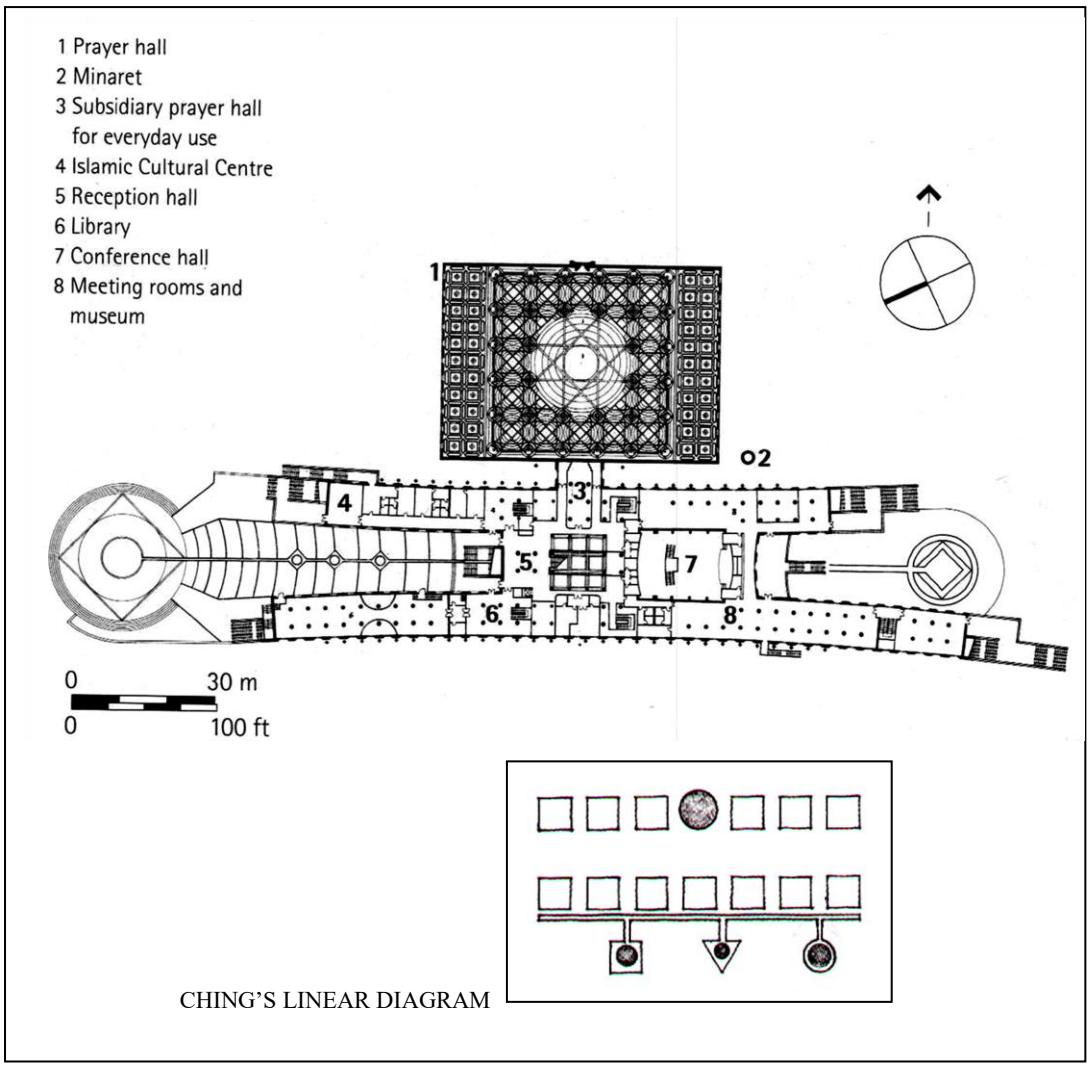
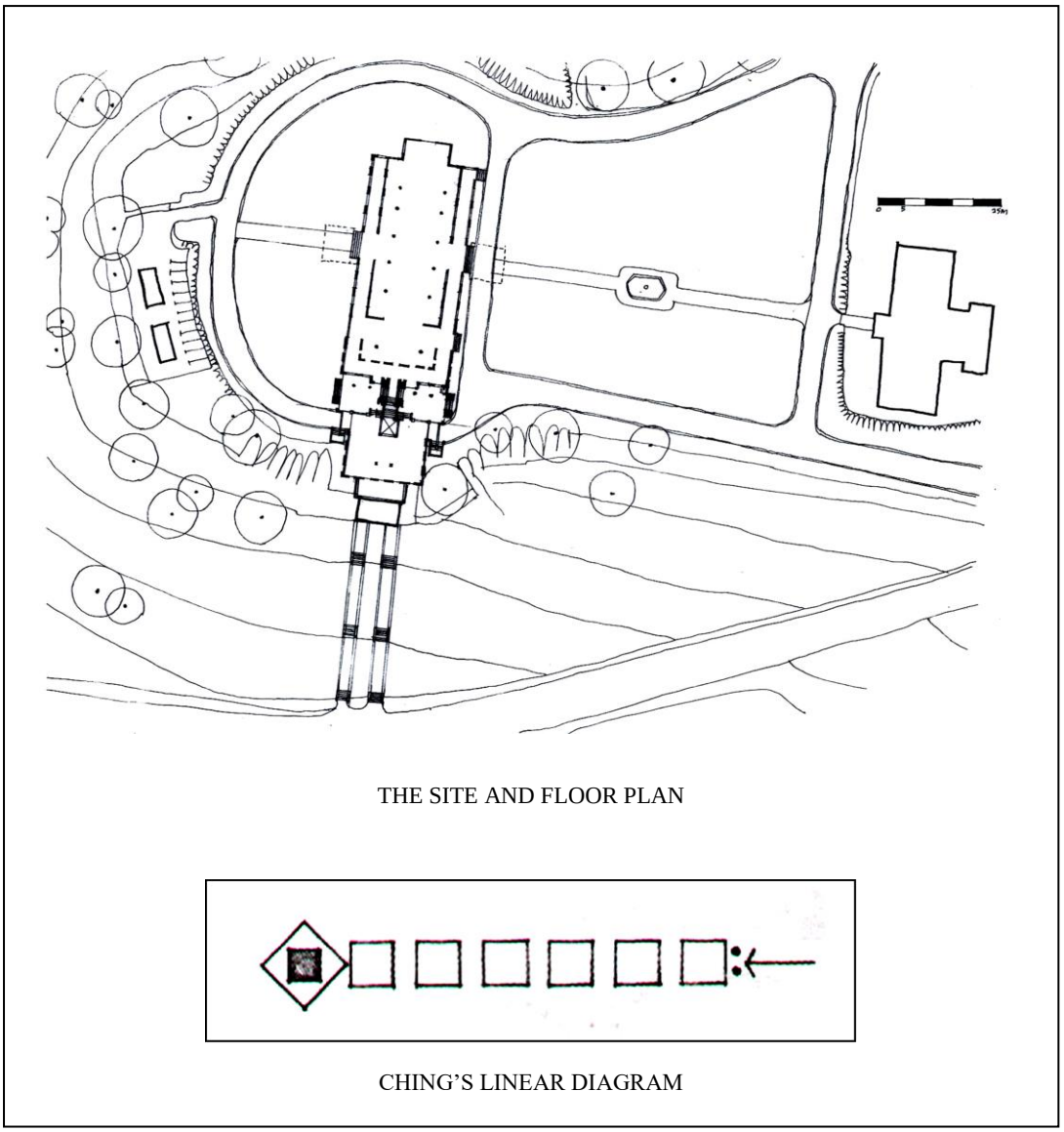


Figure 2.38: Plan of the Mosque and Islamic Cultural Centre of Rome (1992), Showing of Having A Spatial Organization of Linear Type.
Source: Plans from Hasan-Uddin Khan & Holod (1997); Ching (1979)

Figure 2.39 illustrate another example of a linear organization, Masjid Abu Bakar of Johor Bahru, the Johore state mosque, Malaysia (1983, renovated in 1989). In contrast with the previous example, this layout has positioned the main prayer hall as the celebrated element at the end of the ensemble as the tour starts from the main gateway in a single linear composition. The other two secondary entrances are insignificant, though they are on an axis at tangent to the main axis crossing at the main prayer hall.



THE SITE AND FLOOR PLAN

CHING'S LINEAR DIAGRAM

Figure 2.39: Plan Of Masjid Abu Bakar Of Johore Bahru, Malaysia (1983, renovated on 1989), Showing the Linear Organization Having the Main Prayer Hall as the Celebrated Element.
Source: Plan from Zamnah Nusi (2004); Ching (1979)

2.5.4 Composite Organization

Composite organization may consist of a combination of more than one type of spatial organization or it may not consist any of the common characteristics. Often, the combination is in the form of an annex connected via a bridge/walkway or a plaza. This type of spatial organization evolves on large scale projects of multiple activities or projects on difficult sites. Figure 2.40 illustrates the plans of the Religious Cultural Centre of Algiers, Bay of Algiers, which is under construction since 2012 and

expected to complete by 2016. This example is one of the mega projects undertaken by the government to promote better interfaith relation and cultural tolerances. There are two types of spatial organizations developed in this project: the spiritual and supporting ancillary facilities are clustered around two different open courtyards and aligned along linear arrangements connected via a plaza to secular activities; and the other secondary supporting facilities ensemble with almost similar arrangement is connected to the main ensemble via gardens/parks.

THE SITE PLAN

Figure 2.40: Site Plan of Religious Cultural Centre of Algiers, Bay of Algiers (under construction 2012-2016), Showing A Composite Organizations.
Source: ©KSP ((http://archi-mag.com/eng/algiers_mosque.php, reported on 25/11/2012, retrieved on 12/12/2012)

Figure 2.41 illustrates the plan of Islamic Centre and Mosque of Zagreb, Croatia (1987), which spatial organization does not conform to any of the common type. The mosque stands on its own and connected to the ancillary facilities via an open common room.

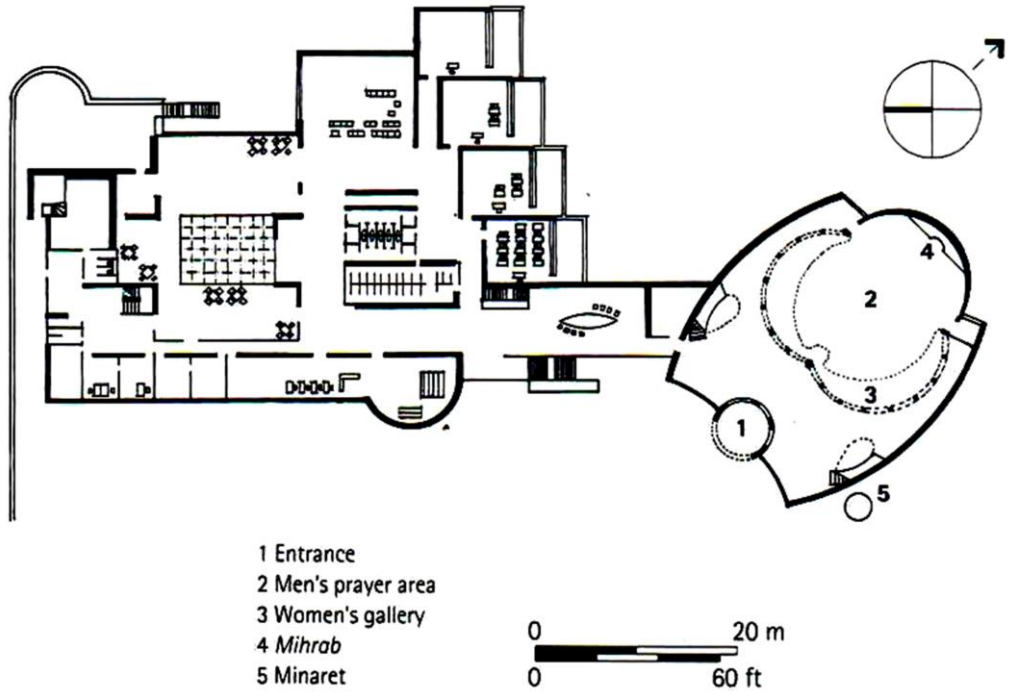


Figure 2.41: Plan of Islamic Centre and Mosque of Zagreb, Croatia (1987), Showing A Composite Organization Unfamiliar to Common Spatial Organization.
Source: Hasan-Uddin Khan & Holod (1997)

2.5.5 Open Plaza Organization

There are two categories of open plaza type. The first type is having the mosque building in open plaza; second type, the mosque is the open plaza itself. The first type is one of the best spatial organizations, whereby, the open plaza is the flexible connecting element between the mosque and its ancillary facilities. Furthermore, the mosque is sufficed with open plaza as overspill praying area. Figure 2.42 illustrates the plan of Islamic Centre for Technical and Vocational Training and Research of Dhaka, Bangladesh (1983), having the first type of open plaza organization.

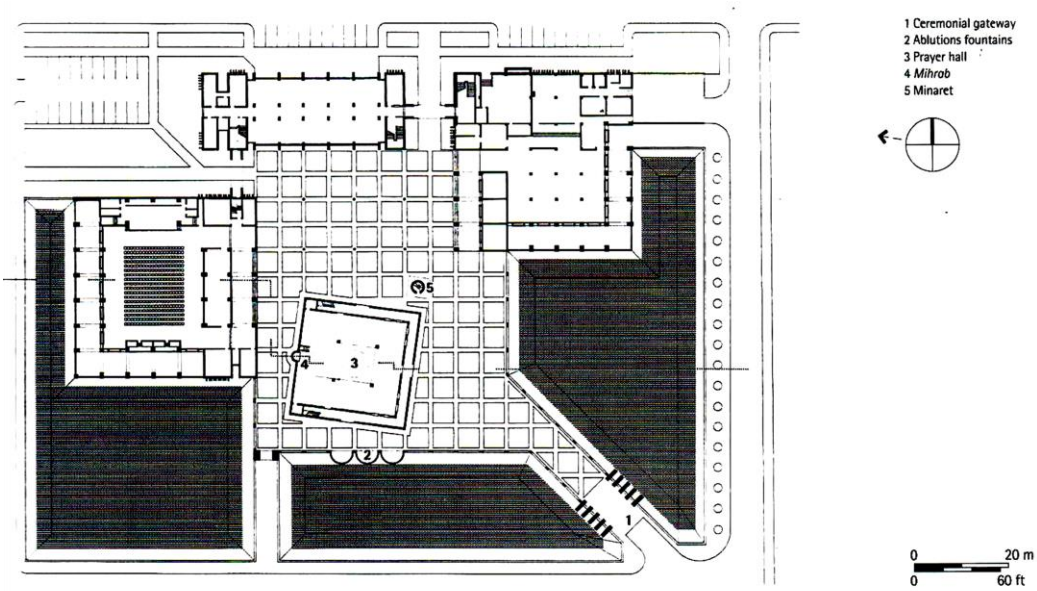


Figure 2.42: The Plaza Level Plan of Islamic Cantre for Technical and Vocational Training and Research of Dhaka, Bangladesh (1983), Showing of Having an Open Plaza as Connecting Element.
Source: Hasan-Uddin Khan & Holod (1997)

The second type of open plaza organization is a new emerging and controversial spatial organization for urban mosque which synchronizes with recreational activities such as recreational parks/gardens either in large or small scale. The mosque shares the same space with recreational and cultural activities for all faiths in the form of open plaza. However, this recent development of spatial organization is suitable only for special occasion like the yearly two *Eids* or special functions. Daily and weekly Friday congregation needs a designated space as sanction by the liturgical requirements whereby the *mihrab* and the *minba*r should be located at the *Qibla* wall which the non-Muslims are forbidden to enter the space. The open plaza is only suitable to receive the overflow from Friday congregation and on the *Eids* or other special occassions.

Figure 2.43 illustrates the plan of Vanishing Mosque in Dubai, UAE (2010, unbuilt) of having a shared space in the open plaza for recreational activities of multiple faiths. The site seems to be of limited area in awkward form and difficult to compose an exclusive space for a mosque to function acceptably.

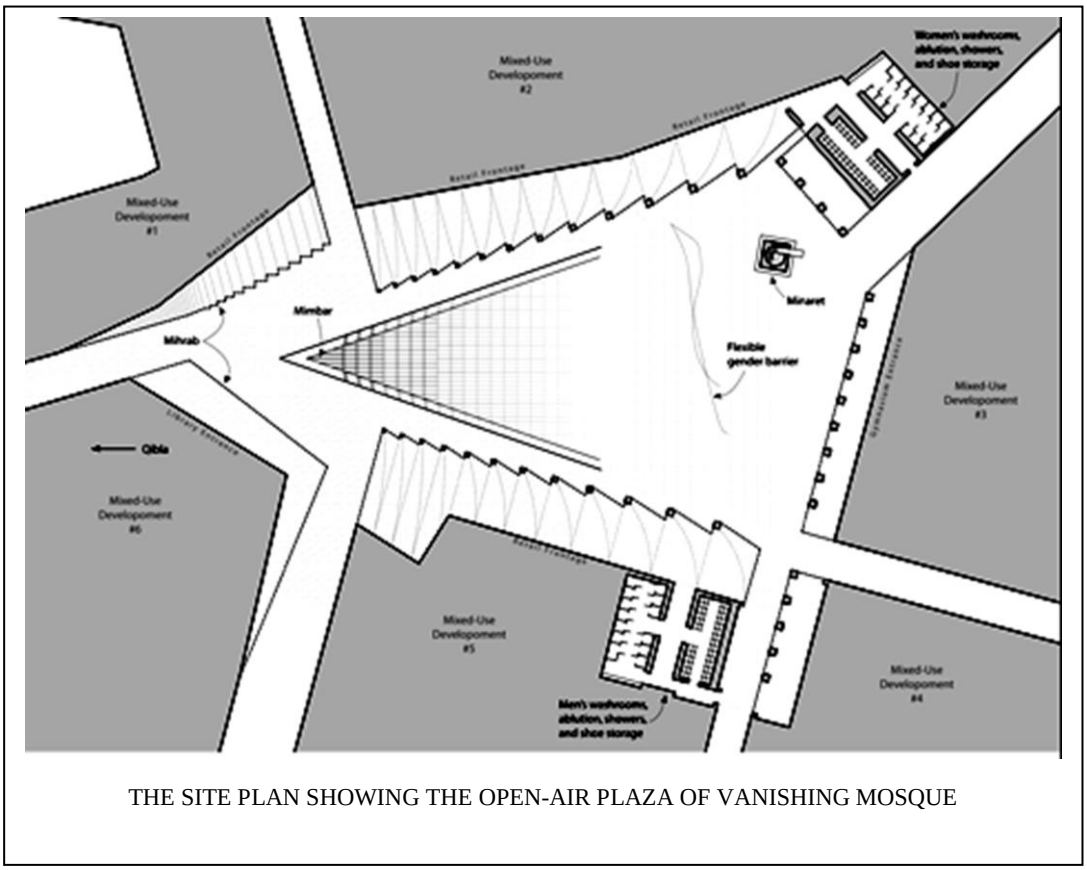
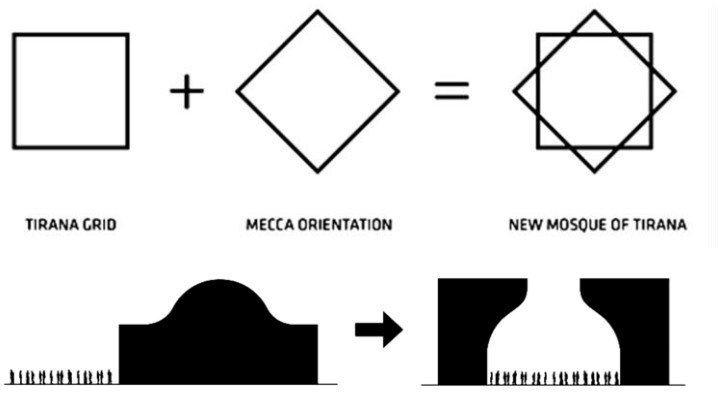
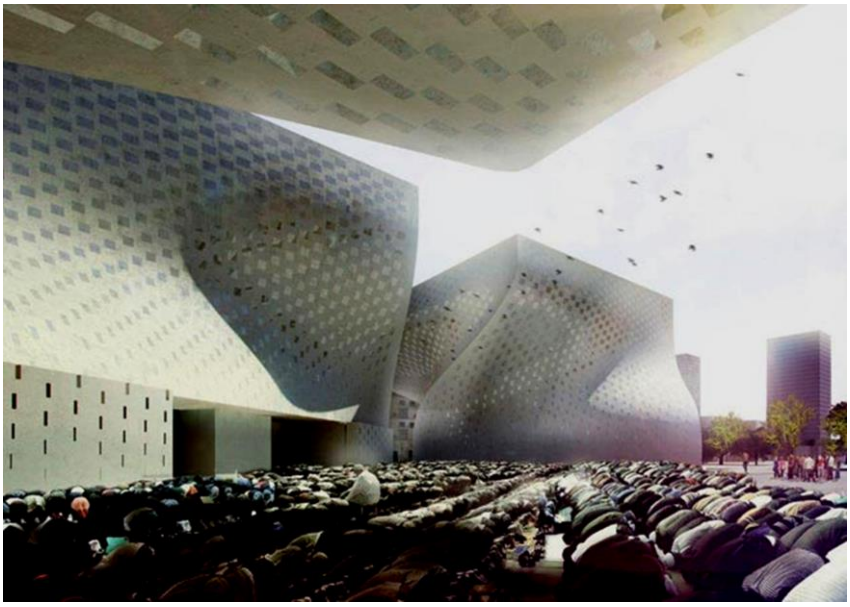


Figure 2.43: The Site Plan of the Proposed Vanishing Mosque in Dubai, UAE (2010,unbuilt) Showing an Open Plaza.
Source: (http://www.dezeen.com/2010/07/19/the-vanishing-mosque- by-rux-design-for-traffic/#idc-container-parent, retrieved 21/2/2013).

Figures 2.44 illustrate the conceptual plans of Tirana Mosque in Cultural Complex of Scanderbeg Square, Tirana, Albania (2010). There are no proper plans available to be included in this text. In this case, the open plaza is a shared space between a mosque and recreational/cultural activities by all faiths surrounded by the ancillary facilities.



OPEN PLAZA MOSQUE

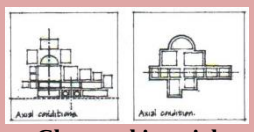
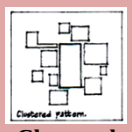
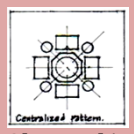
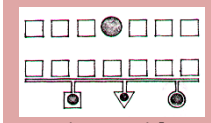
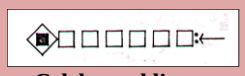
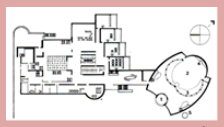
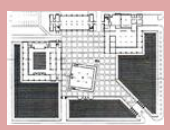


PRAYING ACTIVITY IMAGE

Figure 2.44: Drawings of the Conceptualization of the Tirana Mosque in Cultural Complex of Scanderbeg Square, Tirana, Albania (2011), Showing an Open Plaza Concept

Source: By **BIG,** a consortium (http://archinnovations.com/news/new-projects/bigs-design-for-a- mosque-within-a-cultural-complex-in-albania/, recorded on 10/5/2011, retrieved on 5/10/2011).

Table 2.8:
Table Showing the Summary of the Spatial Organization Types for the Reviewed Urban Mosques

Spatial Organization Type	Sub-types & Examples			
Clustered Organization (Common for large urban mosques)	**Clustered about an entry**	 **Clustered in axial condition**	 **Clustered pattern**	 **Clustered in centralized pattern**
Examples	The Mosque and Islamic Cultural Centre of Regent Park, London, 1977	Islamic Centre of Washington DC, 1957	TARIC Islamic Centre of Toronto, 1991	Ismaili Centres of London, Kensington, 1985
Centralized Organization (Common for urban mosques with limited sites)	**Centralized around a square plan**	**Centralised around a circle plan**		
Examples	The Sulaiman Mosque in Jeddah, 1980	The Negeri Sembilan State Mosque, Malaysia, 1967		
Linear Organization (Rare type for linear site)	 **Linear with centralized attachment**	 **Celebrated linear alignment**		
Examples	The Mosque and Islamic Centre of Rome, 1992	Masjid Abu Bakar of Johore Bahru, Malaysia, 1983-1989		
Composite Organization (Consists of more than one type of organizations or not found normally for large scale urban mosques)	**Two unparallel linear compositions connected by parks and bridges**		 **Uncommon composite composition**	
Examples	The Cultural and Religious Centre of Algiers, 2012-2016		The Islamic Centre and Mosque of Zagreb, Croatia, 1987	
Open Plaza Organization (In two conditions)	 **The open plaza as the connecting space**		**The mosque is the open plaza**	
Examples	The Islamic Centre for Technical and Vocational Training and Research of Dhaka, Bangladesh, 1983		The Vanishing Mosque in Dubai, 2010 unbuilt.Tirana Mosque in Cultural Complex of Scanderbeg Square, Tirana, Albania (2011)	

2.5.6 The Summary

The spatial organization in traditional mosques is commonly of clustered type, unlike contemporary urban mosques, the spatial organization varies according to the limitation of sites in size and shape. This study observed five types of spatial organizations developed in the mosques reviewed namely, the clustered type; the centralized type; the linear type; composite type; and the open plaza type (current development).

The summary of the spatial organization types is presented in the Table 2.8. The examples are not exhaustive as there is limited literature available and insufficient data in this aspect.

The next chapter discusses on the progressive development of urban mosques of Singapore as a suitable or preferred model for Malaysia because the two countries share similar climatic conditions and cultural history. The two countries were once merged on 16 September 1963 but separated in 9 August 1965.

CHAPTER THREE

PREFERRED MODEL: DEVELOPMENT OF URBAN MOSQUE IN SINGAPORE

3.1 INTRODUCTION

This special appraisal is made possible by personal visits onsite and invaluable interviews assisted by a new found friend of Singapore citizen, Puan Hajjah Saadiah of Tempines, who had generously and enthusiastically organized appointments with the co-operation and kind assistance of various personnel from WAREES Investment Private Limited (WAREES); Majlis Ugama Islam Singapura (MUIS); the managements of Masjid Darul Ghufran, Masjid Al-Istighfar, Masjid Al-Iman, Masjid An-Nahdah, Masjid Assyafaah and Masjid Assyakirin. This short study exercise took three days in Singapore via public transport escorted by Puan Saadiah and it was a meaningful adventure to discover the spiritual side of Singapore in 2007. A briefing with slide presentation was kindly organized and presented by En. Abdul Hadi of WAREES, about the mosque development by MUIS in Singapore.

Singapore is an island of garden city with an area of 710 sq.km only, inhabited by more than five million people (Wikipedia, 1/8/2012) comprising of 75% Chinese, 14% Malays, 9% Indians, and 2% others. The Muslims constitute 33% of the country's total religious groups. The majority one third, modern Muslims in Singapore is considered a progressive community who uphold their belief with a strong organization headed by a statutory body, Islamic Religious Council of Singapore (MUIS), which is responsible and actively developing mosque buildings within the communities. MUIS and Singapore government had set up 'Mosque Building Fund' (MBF) and Board of Trustees since 35 years ago by using the mechanism via Central Provident Fund (CPF), whereby, a sum of the contribution by every working Muslim is deducted as contribution to MBF based on their income bracket every month (Green, 2007). Therefore, there is sufficient fund to build mosques in the country. The physical implementation of the mosque buildings and other properties by MUIS is entrusted to WAREES, a property management and investment company established as a separate entity answerable to MUIS.

MUIS rigorously continues reviewing the mosque design concept to cope with the current needs of the Singapore Muslim communities as well as to cater for other citizens of Singapore (MUIS, 2005). The review is currently in its fourth phase. This progressive pace of urban mosque development and geographically in common with Malaysia as well as its nearby location has earned this special appraisal a worthwhile model to be studied upon.

3.2 MOSQUE BUILDING FUND (MBF)

3.2.1 Historical Background

From Green (2007), the history before the setting up of MBF goes as far back as 1819 where Singapore was opened to the world by Sir Thomas Stamford Raffles, opening trade routes across the Indonesian archipelago; from China in the east; from India and the Arabian lands in the west. The oldest settlements developed in the southern part of the island as the result of the trading. These areas are known as Kampong Glam by the Kallang River stretching westwards to Telok Air. The modern Singapore owes much to this area which had played the vital role of developing the country until what she is today.

Many from the early traders were Bugis Muslims from Celebes (Sulawesi); Indians of Coromandel coast and other places inland; Arabs from the Hadramaut (Yemen). They had established and developed thriving businesses at Kampong Glam, as a stronghold group, and became part of Singapore's profound prosperity. Sultan Hussein Shah was installed as the ruler there after an agreement with Raffles. So the history of mosque building started here, several mosques built within the settlements but there were no records on most of them as probably they were built in wood. The first mosque rebuilt in bricks was Omar Kampong Melaka Mosque (Plate 3.1) built in 1820 at the southern side of Singapore River. The next mosque was the Sultan Mosque (Plate 3.1) in kampong Glam by the Kallang River, developed by the trading community and the Sultan in 1824. The mosque image and activities held in the mosque reflect as the cosmopolitan community development centre. The Kampong Glam area is currently a tourist stop- over with shophouses converted to guesthouses, formerly devoted to the sale and export of fabrics, now has changed to a place for

antiques; travel agents and graphic designers; eating galore; bookshops and cyber shops.

The first Sultan Mosque built in 1824 had similar image with the old mosques in Melaka built during 18th C having pyramidal roof form. The financial support for the general administration of the mosque was from one member of the Sultan's family and handled by members of the Muslim communities in Singapore. This arrangement of funding continued until 1879. The mosque was later renovated in 1924, with fund supported by the British East India Company, and made as Singapore national mosque.

Omar Kampong Melaka Mosque (1820)

Sultan Mosque (1748-1914)

Plate 3.1: Earlier Mosques before MBF Mosques
Source: Bing.com (2/10/2012)

By 1879, a Board of Trustees was established during the reign of Sultan Alauddin Alam Shah, in order to improve the management of mosque activities and funding. Later in 1914, a new charter for the Board of Trustees was created, by including two representatives from each ethnic group of Bugis, Javanese, Malays, North Indians and South Indians. This charter stands until today.

The legendary Sultan Mosque again reconstructed into a new form and completed by 1928 with donations from various donors of all walks of life from the man on the street to the royalties of Saudi Arabia. The cost was about SD200,000 designed by Irish architect Dennis Santry. The design is a classical cross breed of Persian, Moorish and Turkish.

Other historic mosques from various districts serving different ethnic groups are the Jamae Chulia Mosque built in 1830's on South Bridge Road of Chinatown; the Al- Abrar Mosque built in 1827 near Telok Ayer Street and renovated in 1850's;

Abdul Gafoor Mosque built in 1859 of Dunlop Street near Serangoon Road area and rebuilt in 1907; Dawoodi Bohra Mosque built in 1829; Bencoolen mosque built in 1845; Hajjah Fatimah Mosque built in 1846 (Plate 3.2).

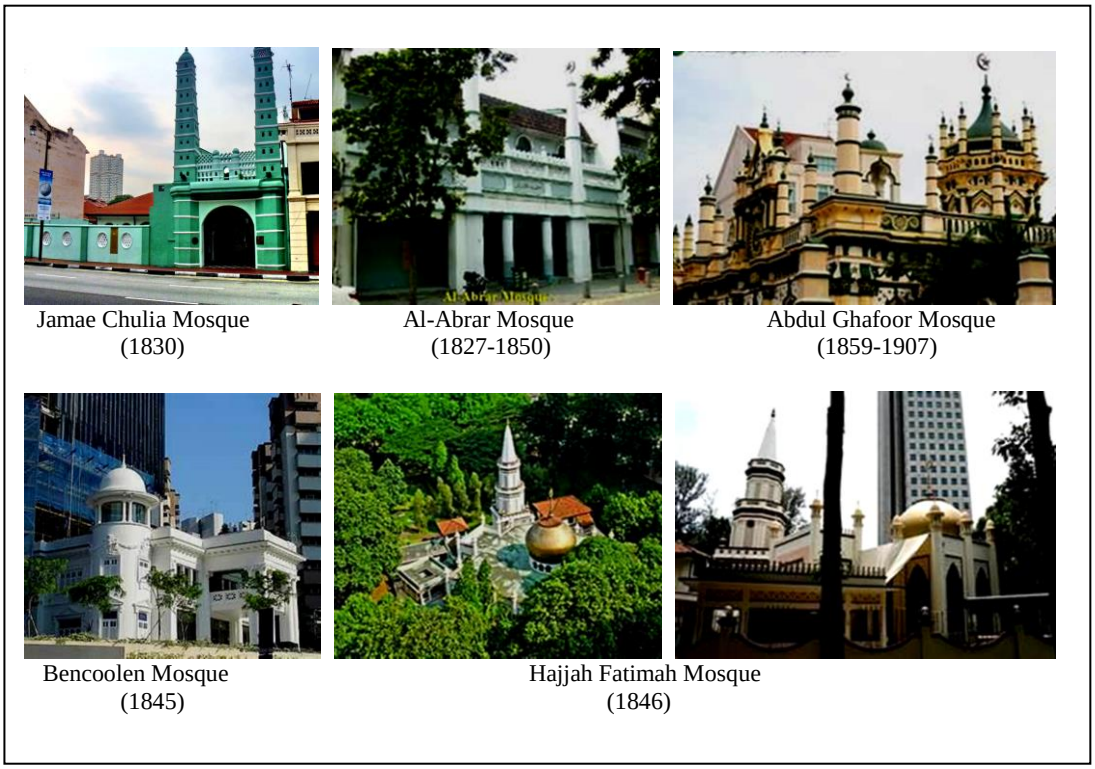


Plate 3.2: Other Earlier Mosques before MBF Mosques
Source: Bing.com (2/10/2012)

There were *surau* built by the villagers in kampong areas like Raden Mas at Telok Belangah; Kampong Tengah at Sembawang and others which are unrecorded (Plate 3.3). These *surau* later converted to mosques. How the fund was raised is rather intriguing, that every house in the villagers contributed fifty cents every week out of their average income from SD27.50 to SD43.00. They were labourers and storekeepers, and they donated SD1.00 or SD2.00 when they had more earnings. The carpenters contributed their skills and labour in the constructions of the mosques.

The mosques were the centres of the villagers' life, which encompass their religious and social activities. The activities were more vibrant during Ramadhan with sharing of food for breaking of fast prepared at the mosques by the volunteers known as *gotong-royong*. This spirit of *gotong-royong* in the traditional societies is vital at all time to uphold the existence of a close knit society for the survival of Muslims in the secular country of Singapore.

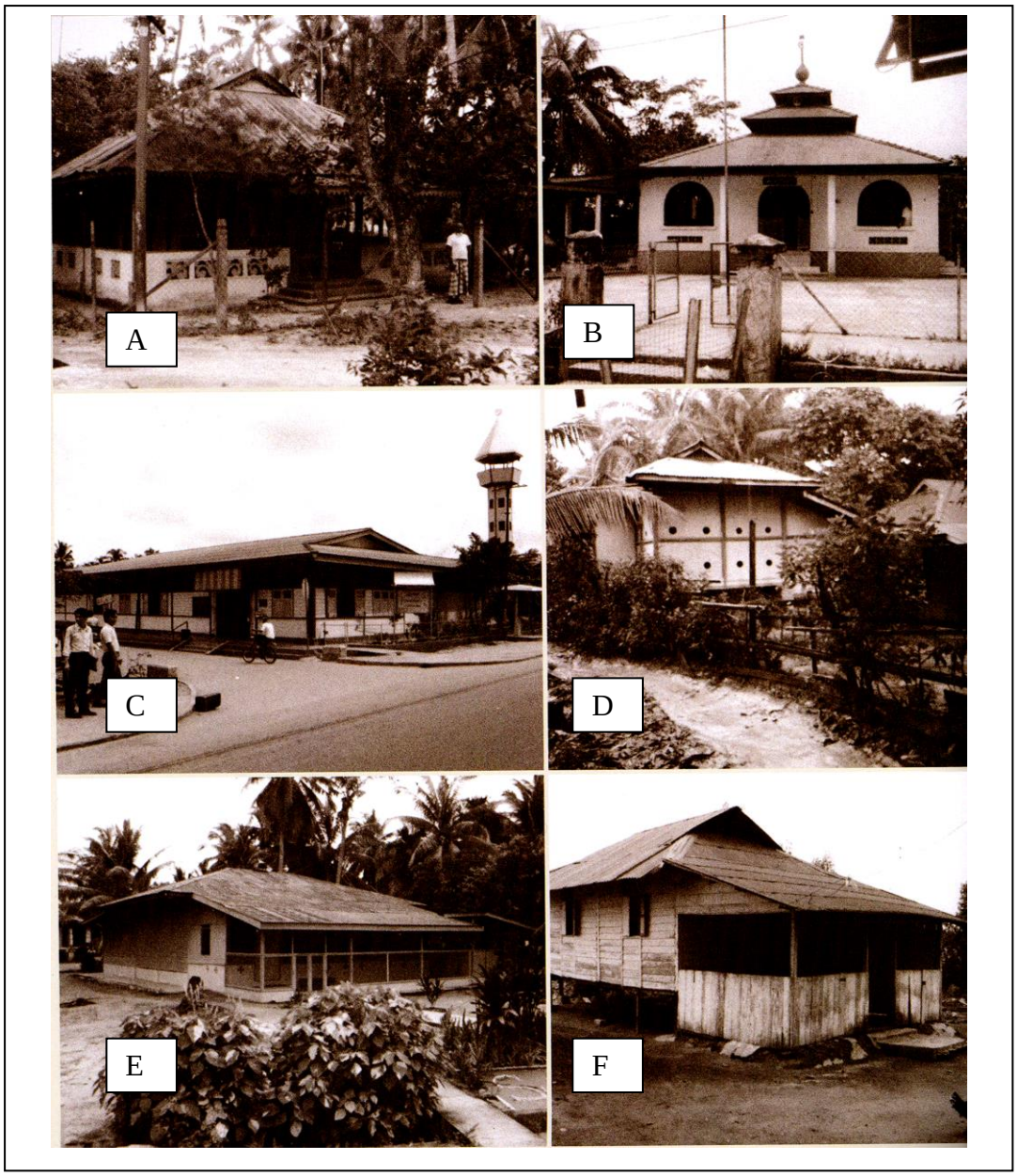


Plate 3.3: A Few of the Older Mosques and Surau Replaced by MBF Mosques

(A) Surau at Lorong lumut; (B) Fathullah Haron Mosque at Lorong Mekola; (C) Surau at Jurong Road; (D) Surau at Jalan Angkap; (E) Surau at Jalan Tanjong Irau; (F) Aminah Mosque at Junction Jalan Labu and Sims Avenue.
Source: From Green (2007)

However, after independence in 1960, the Housing Development Board (HDB) was formed to transform Singapore urban slumps into modern living environment to cater for the needs of growing population on this relatively small island. The villages had become a legend and were transformed into mass high rise public housing. The 1971 Report had recorded 100,000 units of residential units were built in the form of flats by Singapore Improvement Trust. Currently, a flat is completed every 36 minutes to house the rapidly growing population (Green, 2007).

3.2.2 Islamic Religious Council of Singapore (MUIS)

The year 1966 had marked an important history amongst the Muslim communities that the Singapore Parliament had passed a law of ruling the Muslim affairs as Administration of Muslim Law Act (AMLA). AMLA was established to solve the problems arised in the administration of Muslim community affairs including the endowment. Then, Islamic religious council was established under AMLA entrusted the executive power, known as Islamic Religious Council of Singapore (MUIS). MUIS assumed the responsibilities on Muslim affairs in Singapore including the development and management of mosques.

In view of difficulties on raising funds for building new and modern mosques in each neighbourhood of between 200,000 t0 250,000 people, in 1975, the Prime Minister (was Mr. Lee Kuan Yew) together with MUIS had introduced an automatic deduction mechanism from the Muslims contribution in the CPF with the right to opt out. The least deduction amount was SD0.50 a month. In 1995, the deduction was more structured based on income brackets between SD2.00 to SD5.00 per month. In order to cope with inflation, the deduction was reviewed in 2005 which is between SD2.00 to SD11.00 per month. The amount of fund collected between the years of 1975 to 2005 was slightly more than SD100 million and 22 new mosques was built in four phases. The latest review on contribution to the fund was in 2009 which is between SD2.00 to SD16.00.

In 1984, another fund was established linking to MBF by the name of Mosque Building and MENDAKI Fund (MBMF). The fund supports Yayasan MENDAKI educational and social programmes for the Malays / Muslims. MBMF has become a comprehensive fund for the development of the Muslims community in Singapore.

3.2.3 Technical Advisory Panel (TAP)

As MUIS lacked of experience in building mosque and there was no expertise to offer service, in 1997, MUIS set up a Technical Advisory Panel (TAP) consists of volunteers to advice the Property Development Department of MUIS on mosque design. TAP also acts as advisor on user requirements to the HDB which is responsible in implementing the mosque projects.

3.2.4 WAREES Investment Private Limited (WAREES)

As the number of MUIS assets increases in the form of *wakaf* (properties contributed by Muslims for public use), the task of property management needs a professional set up to handle MUIS properties. In 1998, a corporate company, WAREES Investment Limited (WAREES) was created by MUIS to assist in the following commercial functions:

- Property and project management
- Lease management and marketing
- Development consultancy
- Property investment and development

Upon the formation of WAREES the role of TAP was absorbed by the company and TAP was dissolved. The success story of MUIS in developing mosques in Singapore continues to prosper.

3.3 THE DEVELOPMENT OF NEW MBF MOSQUES BY MUIS

3.3.1 Introduction

The steady development of new mosques in Singapore is so much owed to MUIS comprehensive, well organized and managed, and structured attributes to develop a 'Singapore Muslim Community of Excellence'. MUIS formulated ten attributes as objectives to achieve their aspiration for the community as follows:

i. To hold strongly to Islamic principles while adapting to changing contexts.
ii. To hold strong morals and spirits in facing challenges of modern society.
iii. To progressively practice Islam beyond forms/rituals and to ride on the waves of modernization.
iv. To appreciate Islamic civilization and history while having good understanding of contemporary issues.
v. To appreciate other communities civilizations and confidently interact with and learn from them.
vi. To believe that good Muslims are good citizens.

vii. To be well adjusted as contributing members of a multi-religious society and secular country.

viii. To be a blessing to all and to promote universal principles and values.

ix. To be inclusive and to practice pluralism without contradicting Islam.

x. To be a model and inspiration to all.

Similar to the functions of mosques in the West, the mosques in Singapore practically function as community development centres in each community upholding the ten attributes with strategies and actions to achieve their goals in aspirations for Singapore Muslims. The mosques in all neigbourhoods are managed by Mosque Management Board of Governors and they work together in teams sharing resources and facilities to reduce cost and building up field of specializations without duplication. Mosque Convention held in 2005 held by MUIS had presented planning and strategies for the sustainability of the mosques to function as the hub for Muslims as well as for others at large. The planning and strategies encompass the whole life of Muslims activities including early education and lifetime education, social development, and leadership.

3.3.2 Activities

Sustainable is the key characteristics of Singapore mosques established by MUIS as community development centre, in other words is to maintain the mosque activities relevant to the communities at all times besides its core function as a place of congregational prayers. Activities designed are based on the strategies and actions recommended in the Mosque Convention 2005 organized and held by MUIS.

As community development centres the mosques are professionally managed by executives under the Mosque Management Board of Governors. Each mosque is equipped with corporate office set up to efficiently manage the mosques and facilities provided. Each corporate office is responsible to raise own fund to sustain their employability. Besides performing congregational prayers other activities included are listed below.

Management Tools

- Introduce Key Success Factors as the tools in managing mosques.
- Develop and use the mosque sustainability system.

- Form a shared services centre.
- Implement shared financial services.
- Implement other shared services.
- Introduce the Singapore Quality Mark for Excellence in mosque management.
- Export Singapore's Mosque Excellence System to other Muslim communities.
- Create professional executive leadership scheme.
- Develop and implement mosque cluster system.
- Implement Mosque Community Development Scheme.
- Build expertise in mosques.
- Form leadership and learning networks.
- Develop and deploy mosque leaders and volunteers to own and deal with local issues and challenges.
- Develop and implement a Volunteer Management System.

Education - Islamic Learning

- Implement the new Singapore Islamic Education System as the basic programme.
- Develop and implement customised Islamic learning programmes for special group of *jemaah*.
- Enhance existing and develop new centres of specialised areas of Islamic learning.
- Develop mosques as providers of home-based Islamic religious services.
- Envision the community with the 10 Desired Attributes of a Singapore Muslim community of excellence through mosque programmes.
- Keep the *jemaah* updated and in touch with current realities and challenges.

Social Development - youth-friendly; family-friendly; and community & society-friendly

- Develop youth workers in mosques.
- Create more 'space' in mosques for youth.
- Forge partnerships with institutions on youth development.
- Enhance the roles of executive Imams.
- Organize more family-friendly programmes in mosques.

- Make mosque friendly to senior citizens.
- Establish and enhance *qaryahs* networks in all mosques.
- Network with social service agencies and connect 'People in-need' with those agencies.
- Promote the image of Islam through '*rahmatan lil alamin'* (blessings to all) projects.

3.3.3 Spaces Provided In the MBF Mosques

Spaces provided in the mosques are based on activities held there which are categorized into five categories such as i) Spiritual and supporting facilities for *jemaah*; ii) Management and supporting services; iii) Educational facilities; iv) Social facilities; and v) Common areas and general services. The spaces are listed below.

i) Spiritual and supporting facilities for *jemaah*

- Prayer halls – main hall; ladies section; family section
- Ablution – male and female
- Toilets – male and female
- Storage

ii) Management and supporting services

- General clerical office
- Executive office
- Meeting room
- Pantry
- General Storage
- Maintenance office
- Maintenance Storage
- Toilets

iii) Educational facilities

- Religious classes – convertible prayer spaces
- Library

- Computer rooms
- Kindergartens
- Toilets

iv) Social facilities

- Multi-purpose hall / auditorium
- Counseling rooms
- Family corner
- Open courtyard (multi-purpose open area)
- Rooftop garden and function
- Playgrounds

v) Common areas and general services

- Waiting area and reception counter
- Entrance foyer, lifts and lobbies
- Escaped stairs
- Landscaped open areas
- Firefighting equipment rooms
- Parking lots

The new mosques developed by MUIS had undergone through four periods of phases along with the progressive development of the Singapore Muslims society under MUIS administration. Each phase reflects the status of achievement by MUIS administration.

However, the task of the implementation of the development of mosques is handled by HDB with the advice from MUIS on user requirements and design. The phases started from the year 1976 onwards.

The Table 3.1 shows the list of MBF mosques built by MUIS with the total related costs from phase I until phase 4. The list reflects a marked increase in cost at the phase 4.

Table 3.1:
Showing the List of MBF Mosques and their Construction Cost

Phase	Name	Location	Completed	Building cost (S$ '000)	Land cost (S$ '000)	Total (S$ '000)
PHASE 1						
	Muhajirin	Toa Payoh	1977	832	86	918
	Mujahidin	Queenstown	1977	898	1,027	1,925
	Assyakirin	Jurong	1978 (rebuilt in 2002)	1,143	127	1,270
	An-Nur	Woodlands	1980	1,862	146	2,008
	Al-Muttaqin	Ang Mo Kio	1980	1,839	169	2,008
	Al-Ansar	Bedok	1981	1,501	140	1,641
			Total:	**8,075**	**1,695**	**9,770**
PHASE 2						
	En-Naeem	Hougang	1983	2,601	352	2,953
	Darul Aman	Eunos	1986	2,580	384	2,964
	Almukminin	Jurong East	1987	3,355	494	3,849
	Darul Makmur	Yishun	1989	2,484	343	2,827
	Darussalam	Clementi	1989	3,215	517	3,732
	Al-Amin	Telok Blangah	1991	2,929	190	3,119
	Darul Ghufran	Tampines	1991	5,558	666	6,224
	Kampung Siglap	Marine Parade	1992	5,126	652	5,778
	Ar-Raudhah	Bukit Batok	1993	7,956	643	8,599
	Alkaff Kg Melayu	Bedok Reservoir	1994	4,686	615	5,301
			Total:	**40,490**	**4,856**	**45,346**
PHASE 3						
	Al-Khair	Choa Chu Kang	1997	5,426	1,285	6,711
	Al-Istiqamah	Serangoon	1999	3,556	595	4,151
	Al-Istighfar	Pasir Ris	1999	4,185	2,631	6,816
	Al-Iman	Bukit Panjang	2003	5,281	2,697	7,978
	Assyafaah	Sembawang	2004	8,800	3,325	12,125
	An-Nahdhah	Bishan	2006	8,000	1,786	9,786
			Total:	**35,248**	**12,319**	**47,567**
			Grand total:	**83,813**	**18,870**	**102,683**
PHASE 4						
	Site available	Sengkang		8,000	3,770	11,770
	Site available	Punggol		8,000	3,500	11,500
			Total:	**16,000**	**7,270**	**23,270**

Source: From Green (2005)

3.3.4 The Typology of Phase I MBF Mosques (1976-1980)

The phase I is a pioneer typology during 1976-1980, consisting of six mosques with eclectic style which is very much influenced by elements of domes and minarets from the traditional mosques of Islamic architecture in the Islamic Empires before 18th C.

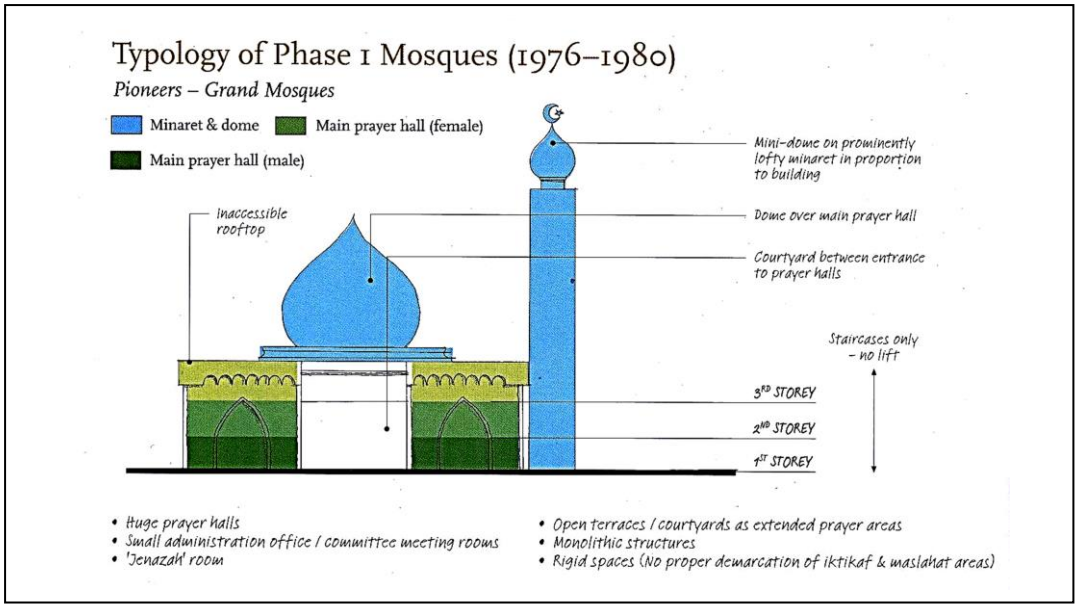


Figure 3.1: Typology of Phase I MBF Mosque (1976-1980)
Source: From Green (2005)

Figure 3.1 illustrates the characteristics of MBF mosques in phase I and they are listed below.

- Three storeys without mechanical vertical transportation
- Domes over huge main prayer halls
- Minarets topped with mini domes
- Inaccessible roof tops
- Courtyards between entrances and prayer halls
- Small administration office / committee meeting rooms
- '*Jenazah*' room
- Open terraces / courtyards as extended prayer areas
- Monolithic structures
- Rigid spaces (no proper demarcation of *iktikaf* & *maslahat* areas)
- Toilets and ablutions at upper levels

The six MBF mosques (Plate 3.4) in this phase are as follows:

i) Muhajirin Mosque in Toa Payoh completed on 8 April 1977

ii) Mujahidin Mosque in Queenstown completed on 9 October 1977

iii) Assyakirin Mosque in Boon Lay completed on April 1978

iv) An-Nur Mosque in Woodlands completed on 20 April 1980

v) Al-Muttaqin Mosque in Ang Mo Kio completed on 21 September 1980

vi) Al-Ansar Mosque in Chai Chee completed on 14 June 1981

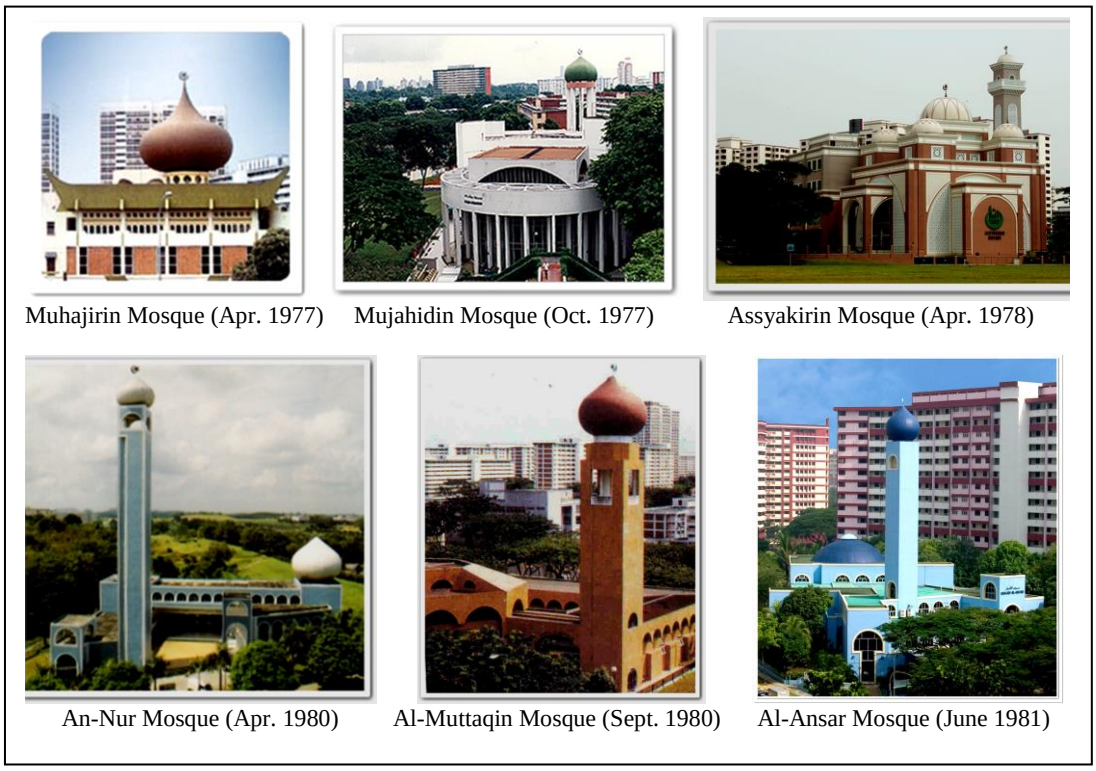


Plate 3.4: MBF Mosques in Phase I (1976-1981)
Source: From MUIS (2012)

3.3.5 The Typology of Phase II MBF Mosque (1980-1995)

The Phase II typology is during 1980-1995, the period of an economic downturn, which summoned a breakaway in designs for lower costs. The phase consists of ten mosques which are more varied in designs than the ones in the Phase I, three of them adopt regional typology (Nusantara architecture). Others are of mixed influences from modern contemporary architecture.

Figure 3.2 illustrates the characteristics of MBF mosques in Phase II as listed below.

- Three storeys without mechanical vertical transportation
- Mostly Nusantara styles with high pitch roofs act as domes
- Mini-pitch on minaret in proportion to building
- Unusable rooftop
- Main prayer halls / female prayer halls
- Small administration office / committee meeting rooms

- Multipurpose halls (auditorium)
- Classrooms accommodate part-time *madrasah*
- Southeast Asian Malay architectural features
- Rich designs, hand-crafted architraves
- Sacred (*I'tikaf*) spaces demarcated but no demarcation for *maslahat* areas
- Toilets at the upper level
- Ablution at the ground level

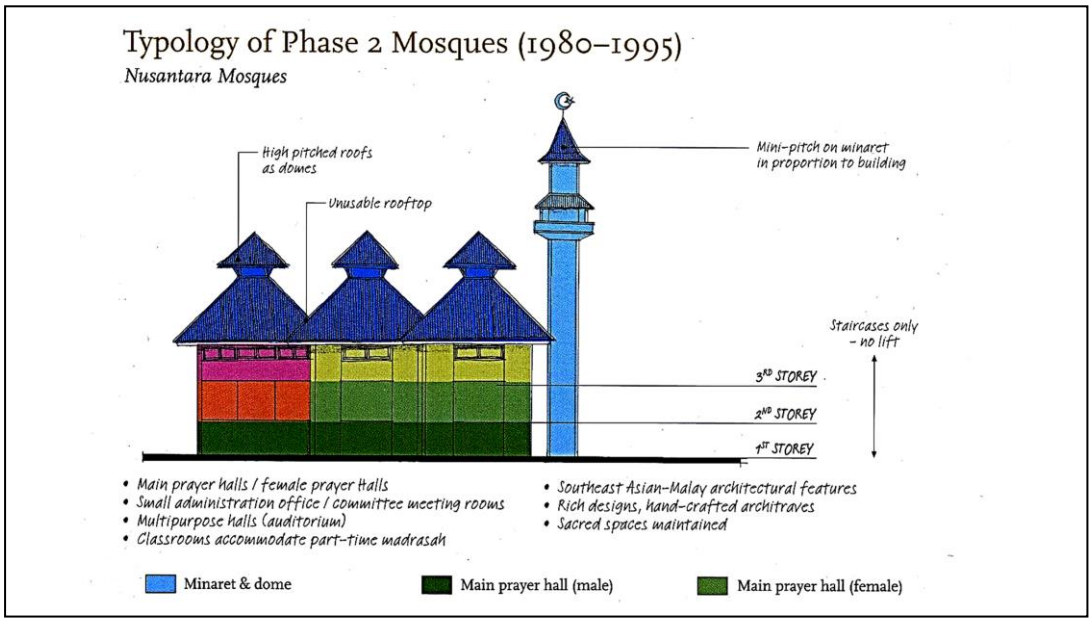


Figure 3.2: Typology of Phase II MBF Mosque (1980-1995)
Source: From Green (2005)

The ten MBF mosques in this Phase II are as follows:

i) En-Naem Mosque in Hougang, completed on November 1983 (Plate 3.5).

ii) Darul Aman Mosque in Eunos, completed on August 1986 (Figure 3.3), had won an award from Singapore Institute of Architects in 1987, nominated for Aga Khan Award in 1989.

iii) Al-Mukminin Mosque in Jurong East, completed on June 1987 (Figure 3.4).

iv) Darul Makmur Mosque in Yishun, completed on July 1987 (Plate 3.5).

v) Darussalam Mosque in Clementi, completed on March 1989 (Plate 3.5).

vi) Al Amin Mosque in Telok Belangah, completed on May 1991 (Plate 3.5).

vii) Darul Ghufran Mosque in Tempines, completed on July 1991 (Plate 3.5).

viii) Kampung Siglap Mosque in Marine Parade, completed on December 1992

(Plate 3.5).

ix) Ar-Raudah Mosque in Bukit Batok, completed on January 1993 (Plate 3.5).

x) Al-Kaff Kampong Melayu Mosque in Bedok Reservoir, completed on November 1994 (Plate 3.5).

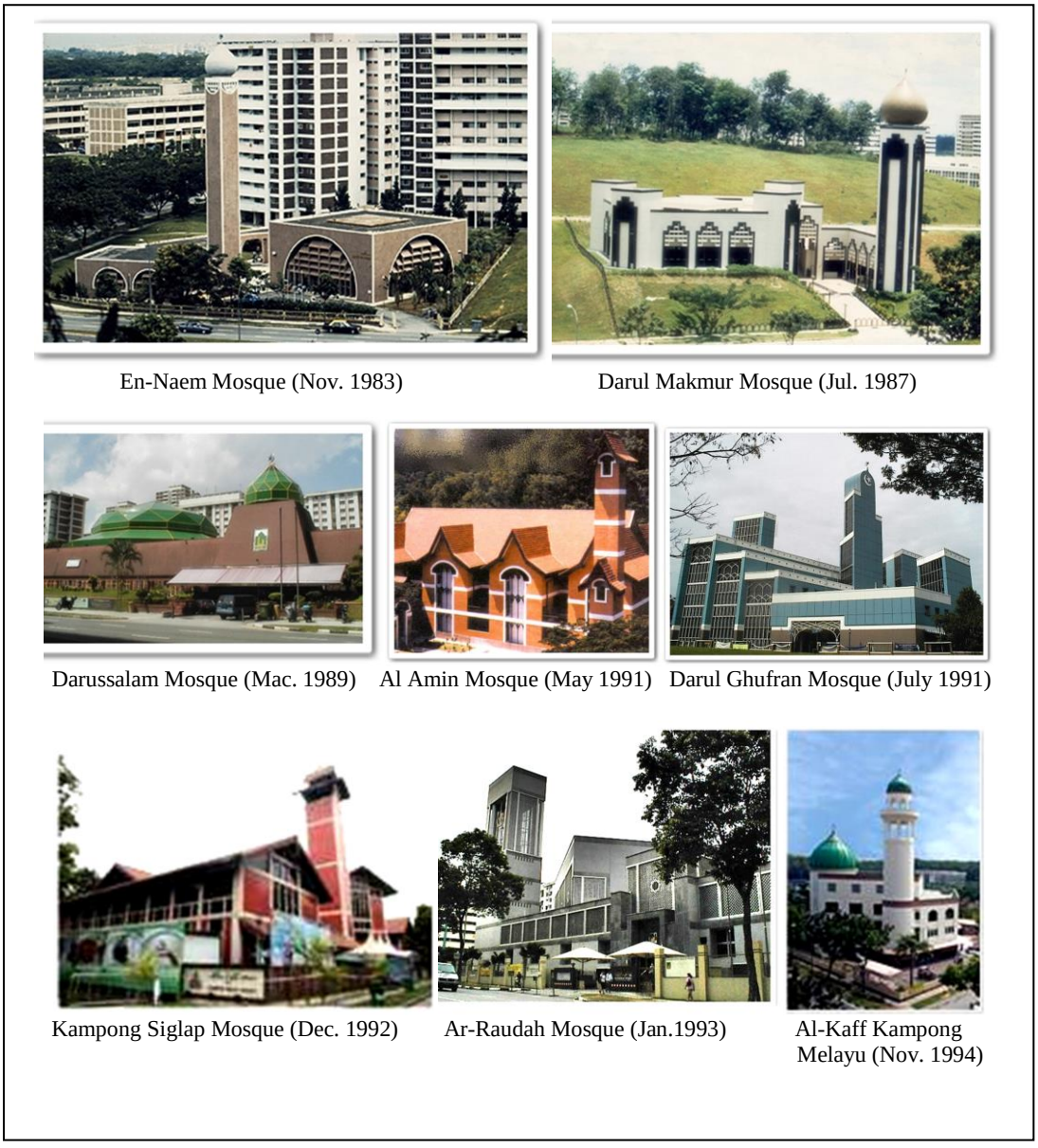


Plate 3.5: Eight of Ten MBF Mosques in Phase II (1980-1995)
Source: From MUIS (2012)

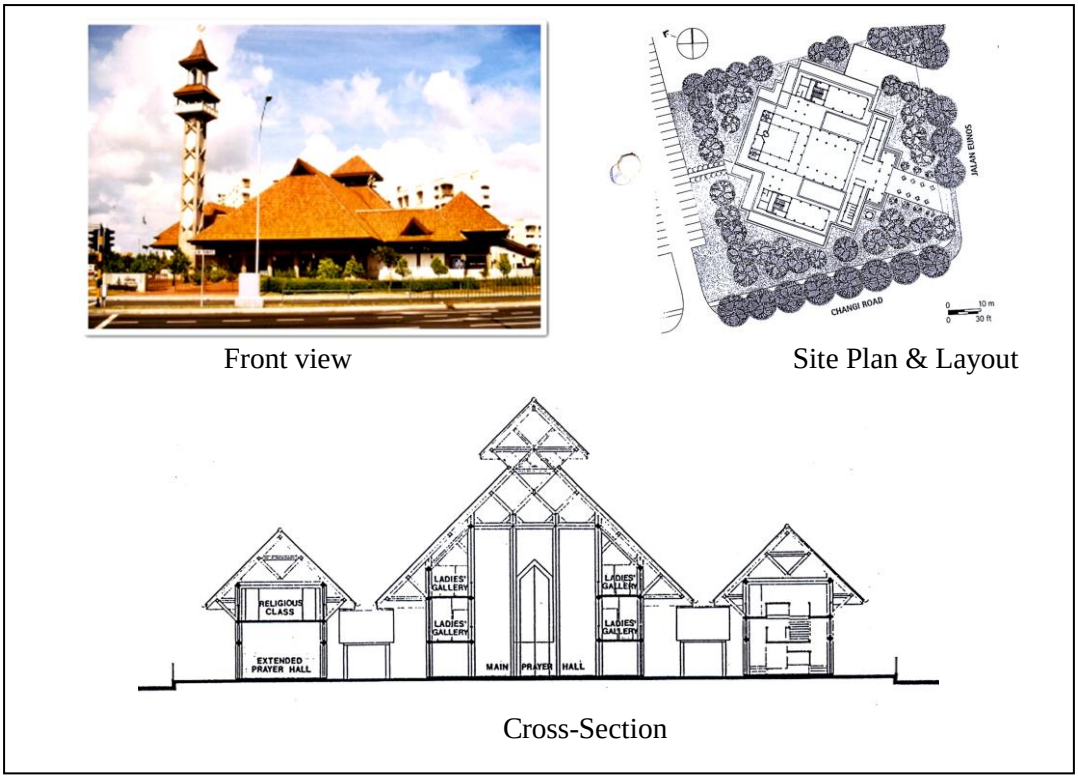


Figure 3.3: Darul Aman Mosque in Eunos (August 1986) of Typical MBF Phase II Typology

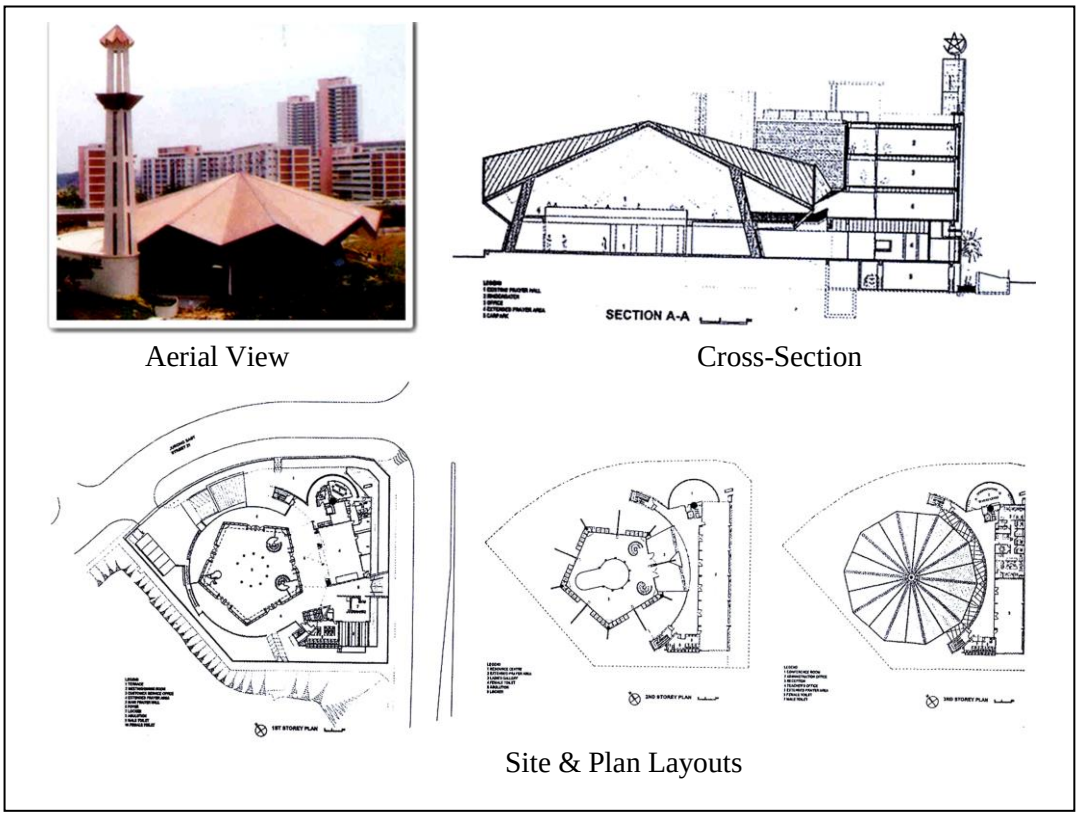


Figure 3.4: Al-Mukminin Mosque in Jurong East (June 1987) of Phase II MBF Typology Contemporary Style – A one of the style in this phase.
Source: From MUIS (2005)

3.3.6 The Typology of Phase III MBF Mosques (1996-2005)

Technical Advisory Panel (TAP) was formed during this period (1997) represented by volunteers of professionals from related fields who further improved the mosque design development, later managed by WAREES (1998). More emphasis were given to the user requirements, programmes and activities which led to the inclusion of more social facilities like kindergartens, libraries, computer rooms and auditoriums or multipurpose halls. At the same time minimizing the cost and optimizing the design programmes. For those reasons TAP conducted design competitions to select the most suitable mosque designs. Six MBF mosques were built between the periods of 1996-2005 in the mode of contemporary urban styles.

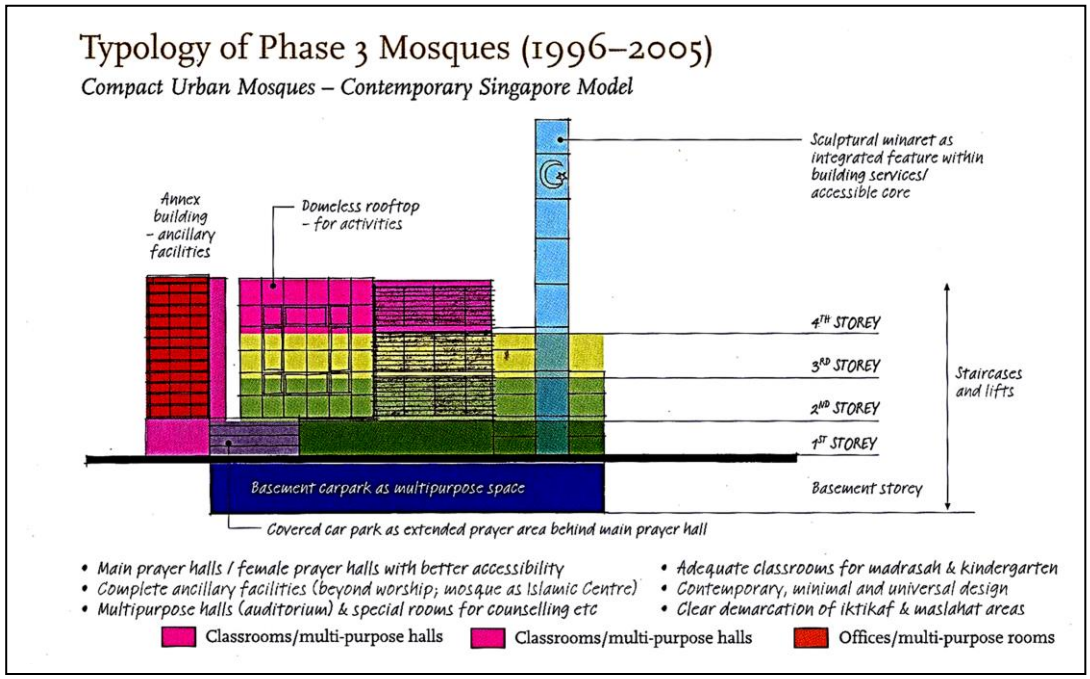


Figure 3.5: Typology of Phase III MBF Mosques (1996-2005)
Source: From Green (2005)

Figure 3.5 illustrates the characteristics of MBF mosques in phase III as listed below.

- Four storeys with basement and with mechanical vertical transportations
- Compact urban contemporary Singapore styles
- Sculptural minaret as integrated feature within building services / accessible core

- Main prayer halls / female prayer halls with better accessibility / family prayer section
- Complete ancillary facilities for mosque as community development centre
- Multipurpose halls or auditoriums and special rooms for counseling, etc.
- Adequate classrooms for *madrasah* and kindergarten
- Clear demarcation of *I'tikaf* and *maslahat* areas (annex building)
- Basement car park as multipurpose space
- No dome at rooftop for activities
- Covered car parks extended as prayer area behind the main prayer hall

The six MBF mosques in this phase are as follows:

i) Al-Khair Mosque in Chao Chu Kang, completed on November 1997 (Plate 3.6).

ii) Al-Istiqamah Mosque in Upper Serangoon, completed on April 1998 (Plate 3.6).

iii) Al-Istighfar Mosque in Pasir Ris, completed on April 1999 (Plate 3.7).

iv) Al-Iman Mosque Bukit Panjang, completed on April 2003 (Plate 3.8 & Figure 3.6)

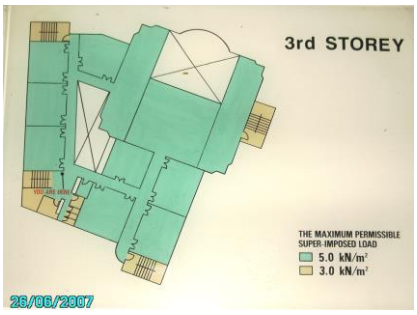
v) Assyafaah Mosque in Sembawang, completed on March 2004 (Plate 3.9 & Figure 3.7).

vi) An-Nahdhah Mosque in Bishan, completed on November 2005 (Plate 3.10 & Figure 3.8).

Al-Khair Mosque (Nov. 1997) Al-Istiqamah Mosque (Apr. 1998)

Plate 3.6: Two of Six MBF Mosques in Phase III (1996-2005)
Source: From MUIS (2012)

The front façade gate



The typical floor plan

The entrance

The annex block

The main prayer hall with upper levels

The mihrab

The extended prayer space at upper level

The extended prayer space at ground level

The multipurpose space used as extended prayer space

The ablution at ground level

The toilet at first loor

The kindergarten

corporate office

The cafe

Plate 3.7: Images of Spaces of Al-Istighfar Mosque (Apr. 1999), Phase III Typology
Source: Author (photographs were taken in June 2007)

An-Nahdhah Mosque in Bishan is the first mosque design that was fully tailored to the user requirements and programmes set by MUIS. Meaning, spaces provided and spatial organization developed are based on the functionality and

practicality of activities. The spatial organization was developed according to the users' movement beginning from the entrance to the main hall and other ancillary spaces. The sacred space is physically separated from the ancillary spaces which allow non-sacred activities to be conducted without interrupting the spiritual activities.

The mosque has become an important landmark in the history of MBF mosques. It was designed and assigned as an interfaith Harmony Centre as there is a need to improve communication amongst various faiths in Singapore.

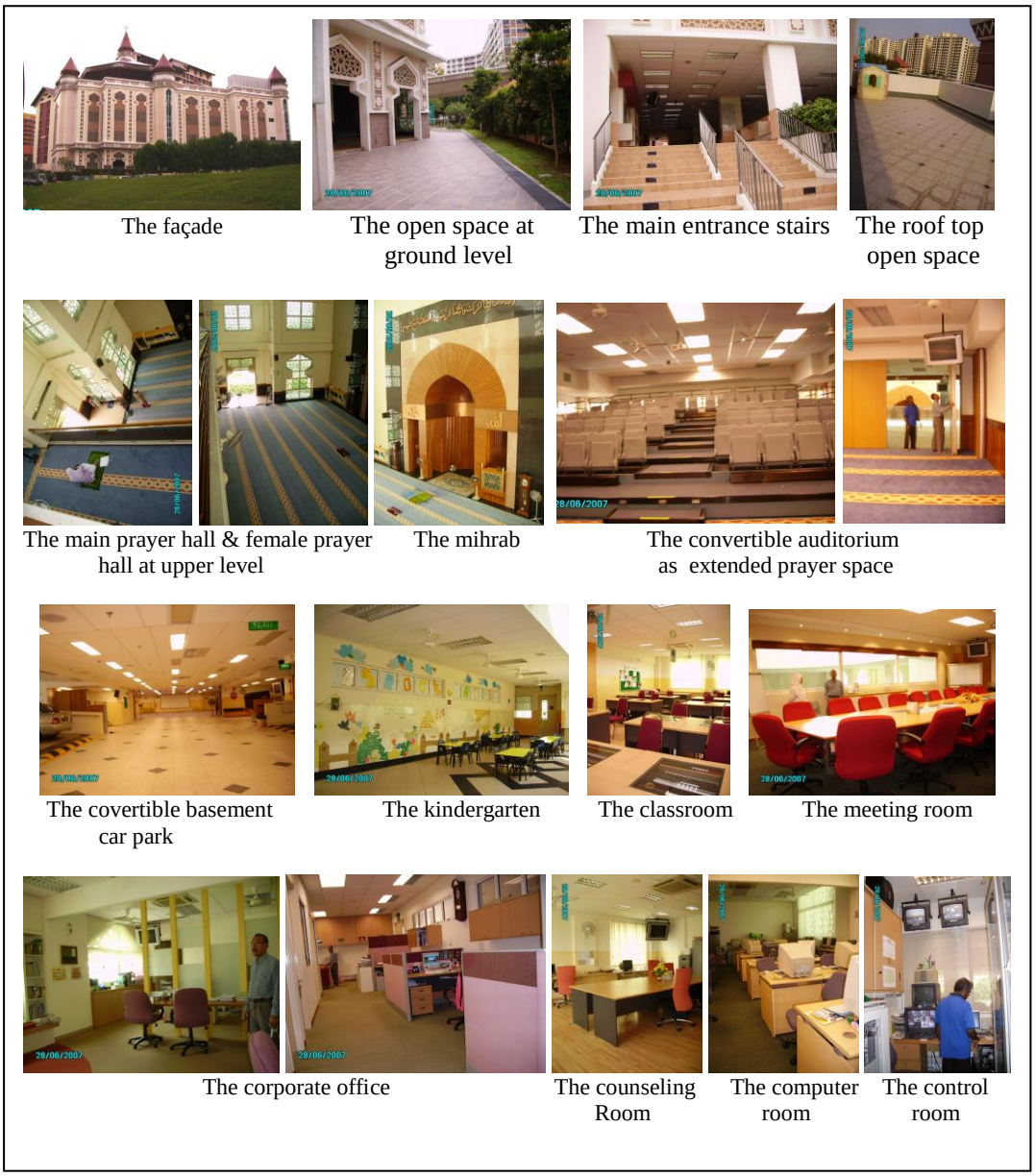


Plate 3.8: Images of Spaces of Al-Iman Mosque (Apr. 2003), Phase III Typology
Source: Author (photographs were taken in June 2007)

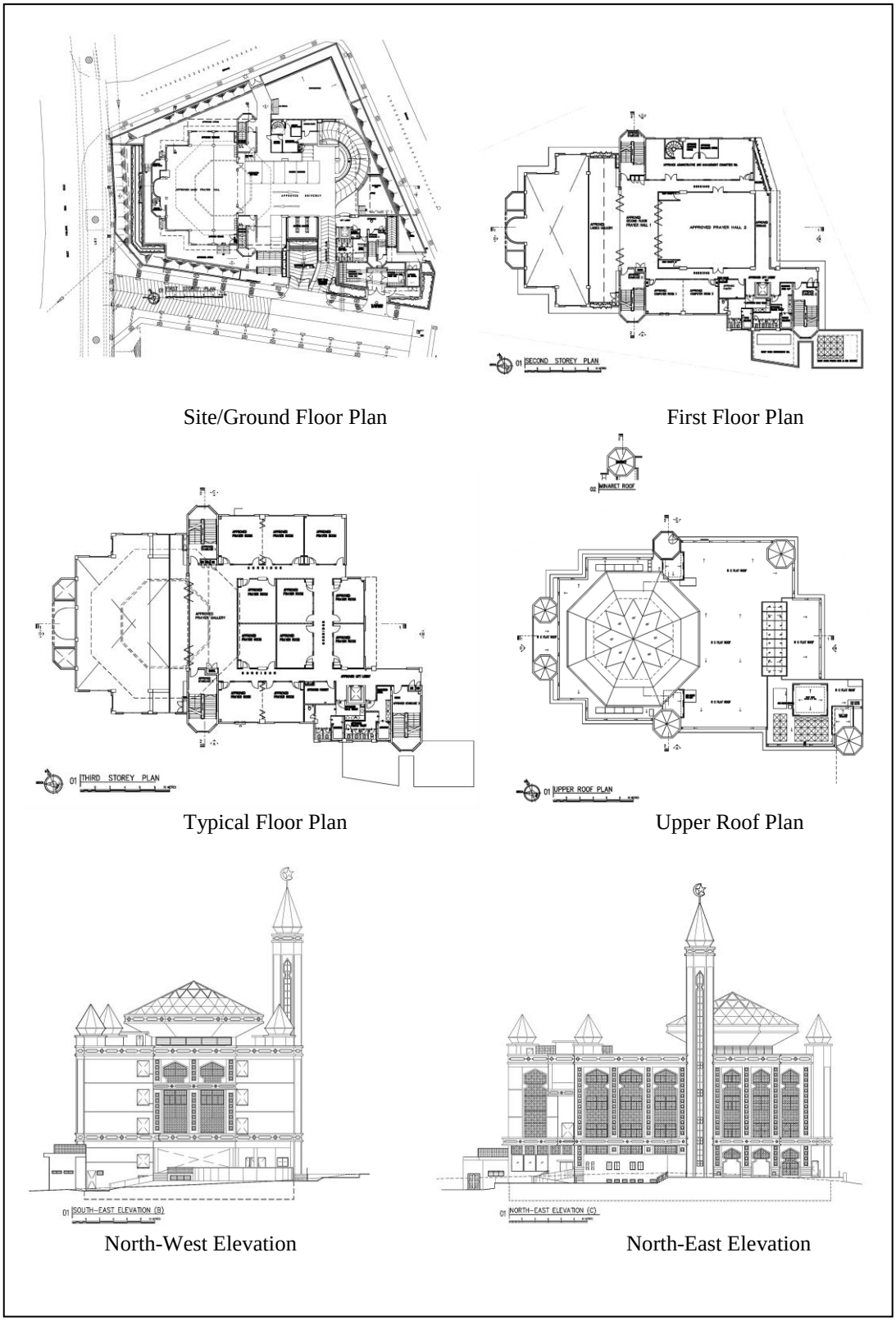
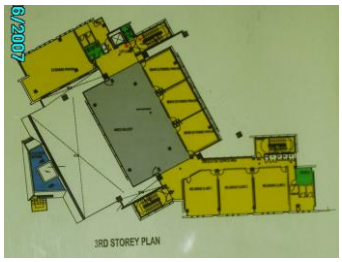


Figure 3.6: Al-Iman Mosque - Plans and Elevations
Source: MUIS (June 2007)

The Fascade



The Typical Floor Plan

The Reception Counter

The Main Prayer Hall

The *Mihrab*

Upper Level Prayer Hall

The Ablution at Ground Level

The Open Space above the Ablution

The Corporate Office

The Meeting Room

The Toilet

The Convertible Car Park at Basement

Plate 3.9: Images of Spaces of Assyafaah Mosque (March 2004), Phase III Typology
Source: Author (photographs were taken in June 2007)

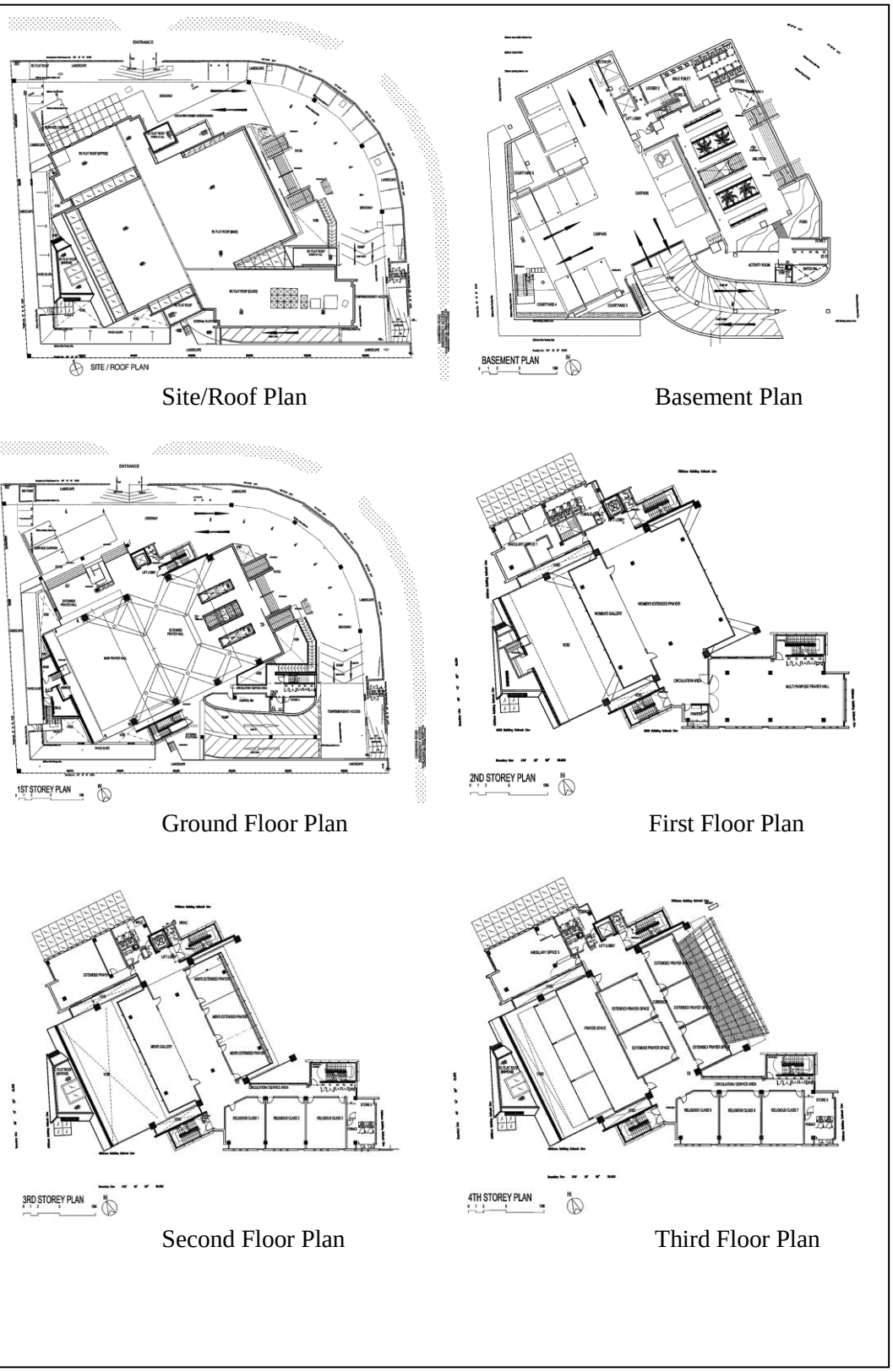
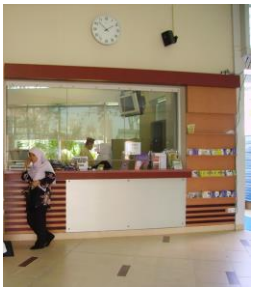


Figure 3.7: Assyafaah Mosque - Floor Plans
Source: From MUIS (June 2007)

The Fascade

The Typical Floor Plan

The Void Between the Annex and the Prayer Hall



The Reception Counter

The Prayer Halls

The *Mihrab*

The Ablution at Ground Level

The Corporate Office

The Meeting Room

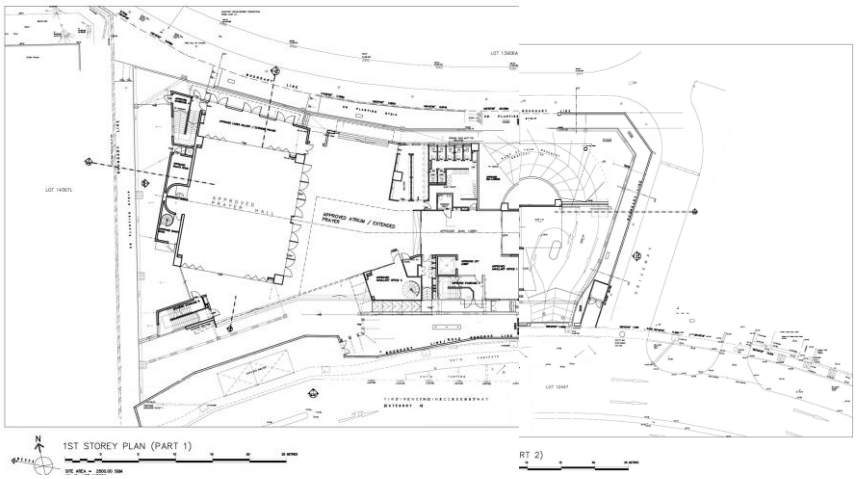
The Auditorium

The Kindergarten

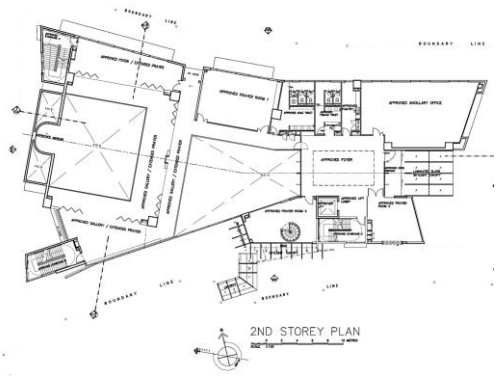
The Toilet

The Rooftop Open Space Activity Area

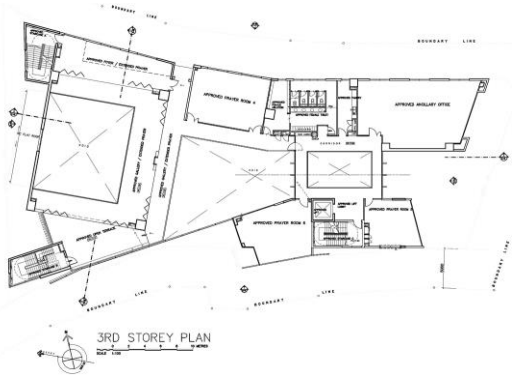
Plate 3.10: Images of Spaces of An-Nahdhah Mosque (Nov. 2005), Phase III Typology
Source: Author (photographs were taken in June 2007)



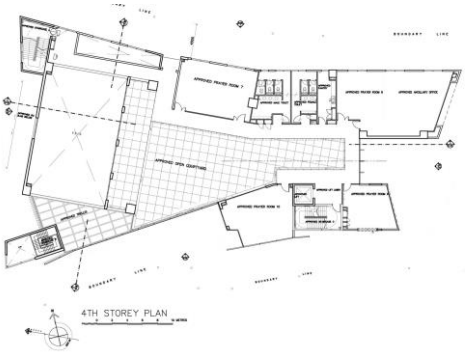
Ground Floor Plan



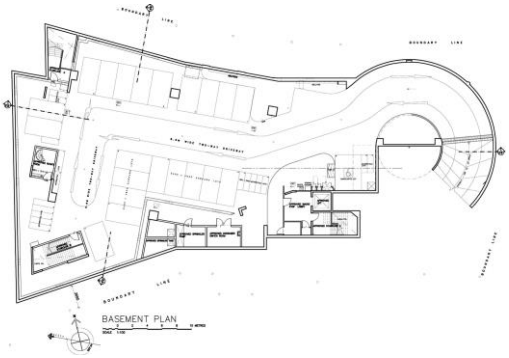
First Floor Plan



Second Floor Plan



Third Floor Plan



Basement Plan

Figure 3.8: An-Nahdhah Mosque – Floor Plans
Source: From MUIS (June 2007)

3.3.7 The Typology of Phase IV MBF Mosques (2006-2010)

The phase IV MBF mosques are customized to all resolutions made from the Mosque Convention 2005 with more value added from the ones in Phase III with the inclusion of youth-elderly-family-friendly which address the current needs of the Muslim community facing compounding challenges in the 21st C. The design is a slight improvement from the first landmark of MBF mosque i.e. An-Nahdhah Mosque of Bishan, with complete implementation of functional spaces and improved spatial organization. This typology of contemporary compact urban mosque of Singapore includes a sub-basement car park instead of full basement to accommodate extended prayer hall and multipurpose space, open plaza with children outdoor playground, and open ablution at ground level.

Figure 3.9 illustrates the features/characteristics of the typology of phase IV MBF mosques and is listed below.

- Four Storey with lift and ramps at lower floors
- Annex building with ancillary facilities
- Lofty prominent sculptural minaret
- Sub-basement car park as multipurpose space and extended prayer area
- Contemporary universal façade
- Flat rooftop for activities
- Clear demarcation of *i'tikaf* and *maslahat* areas
- Performance friendly
- Main prayer halls / female prayer halls with better accessibility
- Complete ancillary facilities as community development centre
- Family-youth-and elderly-friendly facilities/designs
- Flexible classrooms for madrasah and kindergarten
- Cost conscious development

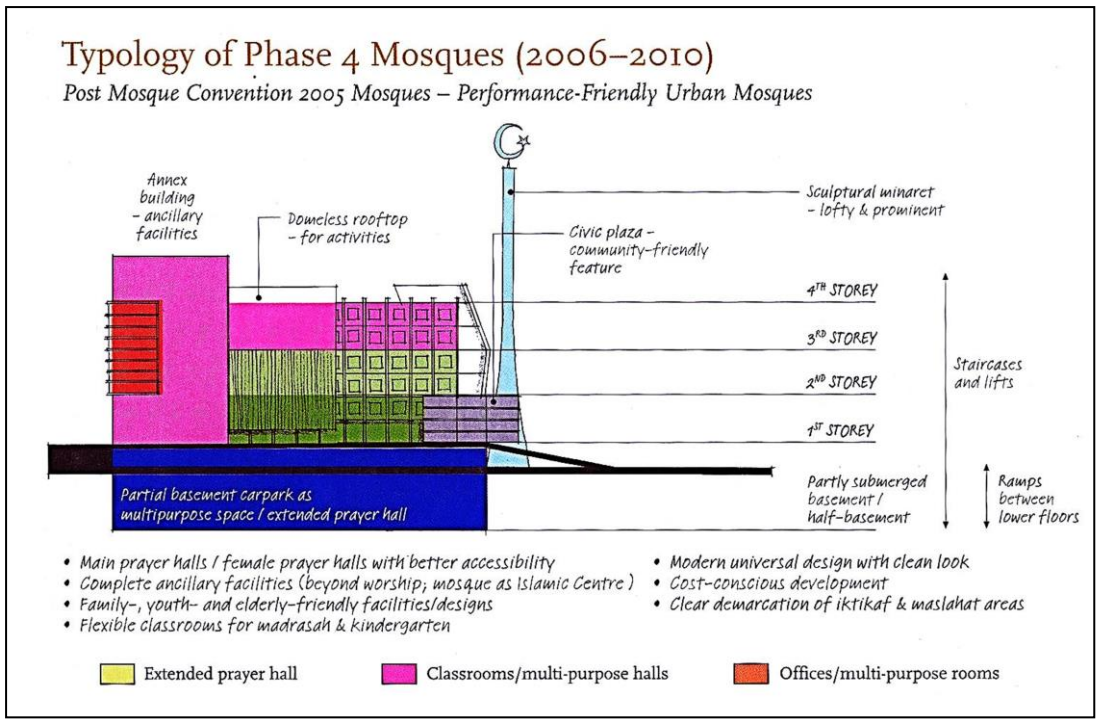


Figure 3.9: Typology of Phase IV MBF Mosques (2006-2010)
Source: From Green (2005)

This latest Phase IV MBF mosque, consist of three built mosques and two is under construction.

i) Al-Mawaddah Mosque in Senkang, completed on 2009 (Plate 3.11 & Figure 3.10)

ii) Al-Islah Mosque in Punggol, completed in 2015 (Figure 3.11)

iii) Al-Ansar Mosque at Bedok completed in 2015 (Figure 3.11)

iv) Maarof Mosque at Jurong West is to be completed by 2016 (Figure 3.11)

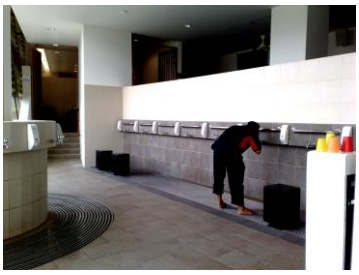
v) Yusof Ishak Mosque in Woodlands is to be completed by the end of 2016 (figure 3.11)

All the five mosques above are designed with sustainability incorporating 'Green Architecture' in tandem with current direction of sustainable development to serve the current contemporary society with energy crisis challengers, global warming and unstable climatic conditions.

The Facades

The Reception Counter and Souvenir Shop

The Main Entrance to Prayer Hall



The Ablution

The Female Prayer Hall

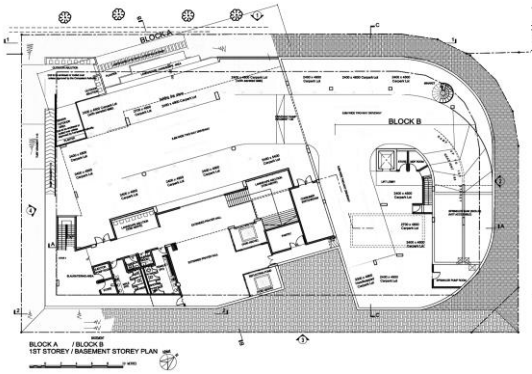
The *Mihrab* and *Minbar*

The Lift at Sub-basement

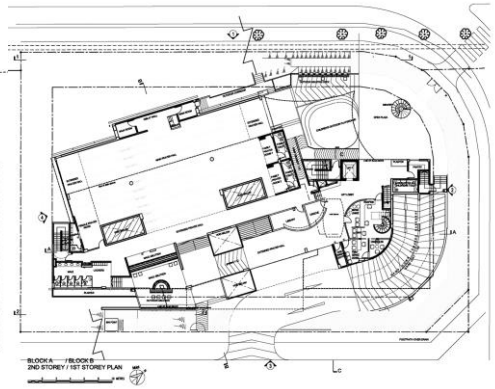
The Void at the Ancillary Zone

The Void at the Prayer Area

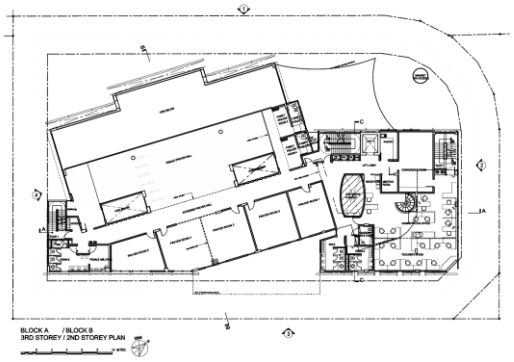
Plate 3.11: Images of Spaces of Al-Mawaddah Mosque (2009), Phase IV Typology
Source: Author (photographs were taken in June 2009)



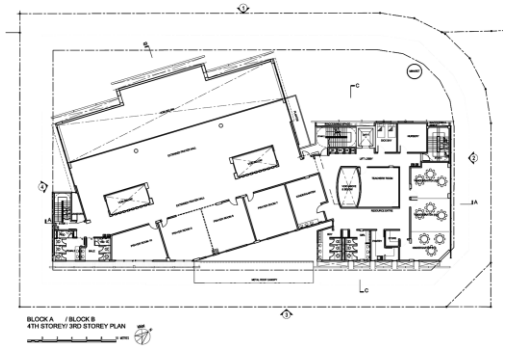
Ground Floor (Block A) / Basement Plan (Block B)



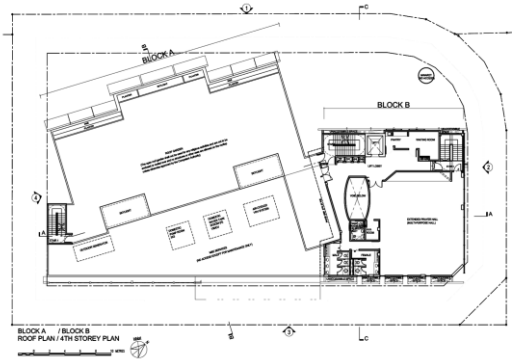
First (Block A) / Ground Floor Plan (Block B)



Second (Block A) / First Floor Plan (Block B)



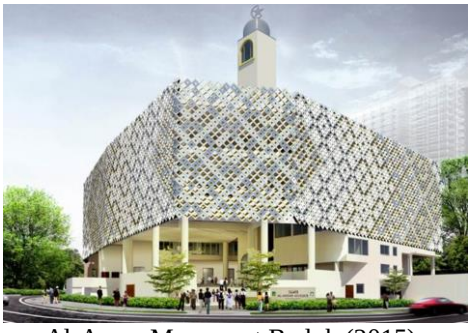
Third (Block A) / Second Floor Plan (Block B)



Roof (Block A) / Third Floor Plan (Block B)

Figure 3.10: Al-Mawaddah – Floor Plans
Source: From MUIS (June 2007)

An Artist Impression of Al-Islah Mosque at Punggol (2015)



Al-Ansar Mosque at Bedok (2015)

Maarof Mosque at Jurong West
(to be completed by 2016)

Yusof Ishak Mosque in Woodlands (to be completed by end of 2016)

Note: All MBF mosques in this figure are designed with sustainable 'Green Architecture' & with a revival of traditional elements.

Figure 3.11: Artist Impressions of MBF Mosques, Phase IV Typology, Current & Future
Source: MUIS (2015), from: http://www.muis.gov.sg/cms/view.aspx?id=526

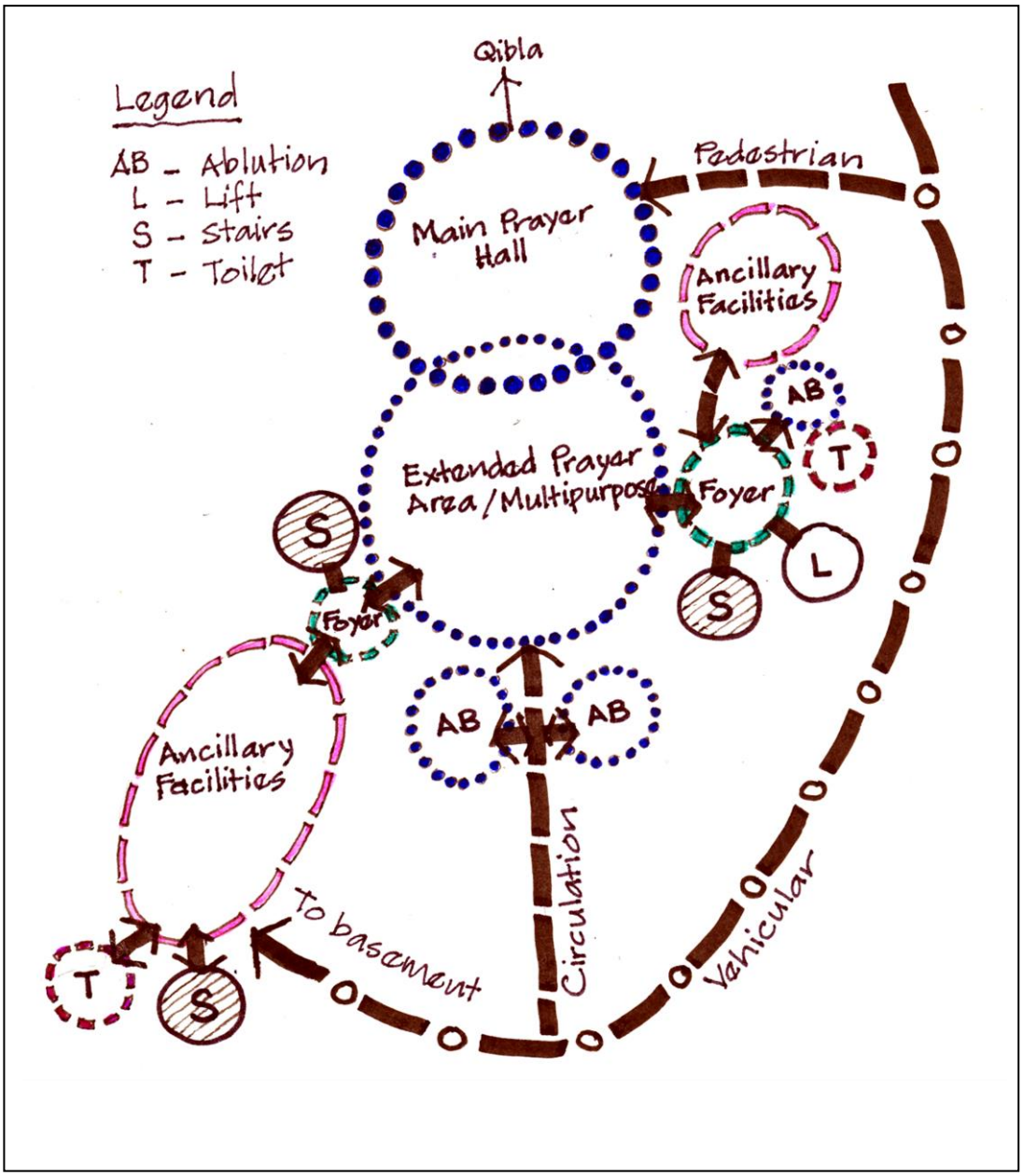


Figure 3.12: A Simplified Bubble Diagram of Typical Spatial Organization of Phase III MBF Mosques

Source: Author's own analysis

The Figure 3.12 and Figure 3.13 show simplified comparative bubble diagrams of typical spatial organizations of commendable MBF mosques in phases III and IV.

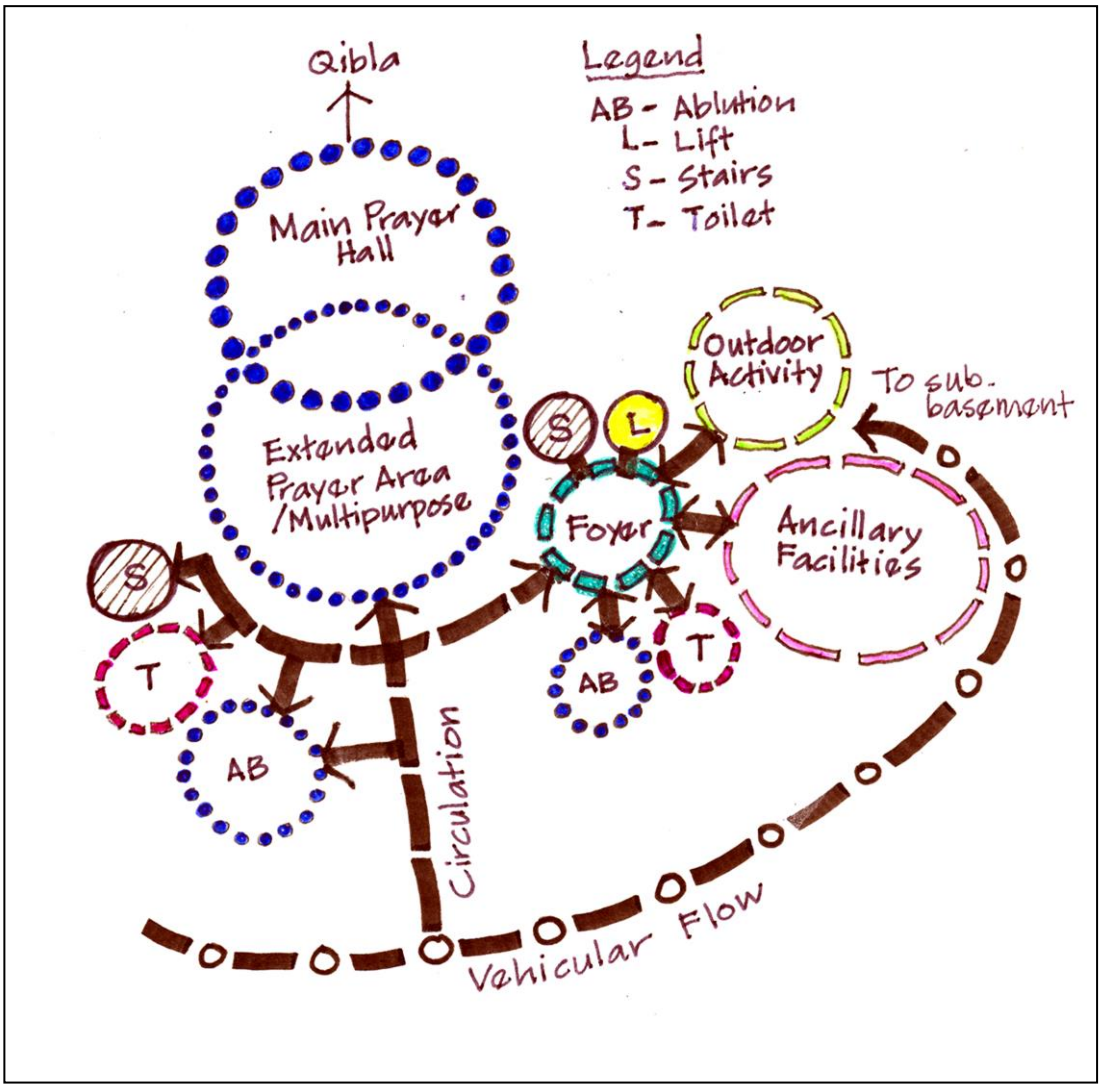


Figure 3.13: A Simplified Bubble Diagram of Typical Spatial Organization of Phase IV MBF Mosques
Source: Author's own analysis

The two diagrams show similarities in the provisions of ancillary facilities but they differ in their spatial organizations. Phase IV is the summation of a commendable spatial organization which surpasses other phases as the zoning of the spiritual spaces and ancillary facilities is clearly defined and well articulated. The key to this clear definition is by grouping all the ancillary facilities in one zone instead of in separate zones as in phase III, the ritual spaces is in another zone connected to the former zone via a foyer and it is also connected to the supporting services like ablution areas, toilets, and staircases via a clear demarcation of circulation trunk.

Another merit to the phase IV MBF mosque is that there is a separation between the ablution areas and the toilets. Meaning, the circulations to the toilets and

ablutions are separated instead of clumped together in a common circulation space as commonly executed in all other phases. Ablution area is a ritual space which requires the *jemaah* to perform a cleansing ritual before *solah*. Once the ritual cleansing is done the *jemaah* is considered already in the state of *solah* before entering the main prayer hall to perform the *solah* (Sunan Abu Dawud, vol. I, p. 148; Sahih Muslim, vol. 1, p. 322). It is therefore the ablution should be separated from the toilet which is considered as filthy area.

As the year 2010 has passed it seemed that the development of new MBF mosques by MUIS had slowed down. The reason was due to most of the fund had gone to the upgrading of the existing mosques in order to standardize the mosque functions as to achieve MUIS missions in developing the contemporary Muslim community in Singapore. Two new mosques were completed in 2015 and two more will be completed in 2016.

4.0 CONCLUSION

The success of the development of the urban mosque in Singapore is very much owed to the clear vision, planning, and implementation by MUIS with good strategies in creating funds; adaptation of corporate management; continuous seminar and reviews on the current needs of their contemporary communities in general for a sustainable and better future of Muslims in the country.

CHAPTER FOUR
RESEARCH METHODOLOGY & DESIGN

4.1 INTRODUCTION

Architecture encompasses numerous different disciplines that architectural research must engage with before a design is formulated. Thus, architectural research is inter-disciplinary in the sense that it harnesses strategies and tactics from other disciplines to gain necessary knowledge and to achieve resultant design in built environment for human life enhancement (Groat and Wang, 2001). However, in the world of architectural academia, case studies are hardcore evidences and teachers for the learners as well as educators. The cases provide on-site evidences and real life conditions and environments that project the true self-experience.

Empirical evidence has shown that building performance studies is intrinsic in the world of architectural practice as the performance of an existing building is the basis of reference as precedence for later designs. From that note a few methodologies developed in the field of building performance studies but still very limited as architectural research is unique for its inter-disciplinary nature unlike the established methods as in science, sociology, psychology, management and etc. Generally in majority, the studies are qualitative in nature and to some extent; multiple method is becoming more familiar in this field including quantitative data (ibid).

Basically, case studies in architectural profession are excellent with experienced and learned researchers who have sound knowledge in both practice and academia (Markus et al, 1972; Snyder, 1984; Preiser et al,1988; Jones, 1998; Cross, 1998; Trockim, 1999; Groat & Wang, 2001). The logic of the criteria summons for the credibility of the researchers to evaluate the cases accordingly and reliable for accurate results and good references.

4.2 RESEARCH METHODOLOGY

Most aspects of research in design-based disciplines summoned for the processes and approaches to design. Often, qualitative method answers to the

investigation of most aspects of architectural research. In the case of this research, it is purely qualitative and involves a certain level of skill in the interpretation of the planning of space against the guidelines by the *Sunnahs* and the Al *Quran* as well as exploring the merits of spatial organizations suitable for urban mosques, also, exploring the roles of each case study in providing the ritual and ancillary facilities based on their activities provided for their communities.

Since there is very limited empirical endeavour from the past research on the evaluation of the spatial organizations against the *Al Quran* and *Sunnahs* in urban mosque design, an explorative approach is necessary to discover the unknown. At the same time, the explorative nature of the study needs the interpretation of the information in the form of explanatory inputs. Intrinsically, this area requires a certain level of perception and orientation to relate between the spiritual aspects and practices in the physical world. Parallel to that, this research is meant for readers with similar orientation and perception for the common understanding of meanings in the practice of the *syariah* of Islam. The prerequisite mentioned here is essential as the need for this research to be executed is as the result of the lack of the observation by the implementer of the urban mosque buildings as well as the users at large.

The lack of the observation of the *syariah* pertaining to the protocol of the performance of the prayers by the Muslims is the obvious proof that such knowledge is certainly missing from the present day Muslims society. It is therefore, the quantitative approach is not relevant as far as this research is concerned because input from the users will be inaccurate due to their lack of observation of the protocol of the performance of prayers. However, to complete the triangulation of research strategies, 100 users' respondent convenient survey was conducted at each case study on their satisfaction of using the mosques according to the designed spatial organizations.

4.3 RESEARCH DESIGN

The research pertains to the assessment of the selected elementary design units in a post-occupancy stage. The research adopts a multiple-case content study design strategies using selective multiple units of analysis**,** which is the type 4 design according to Yin's 'Basic types of designs for case studies' (1994). Figure 4.1.

A multiple-case content study design is chosen due to the replication of the cases to prove that the cases display similar problems that will substantiate the truth of the problem statements.

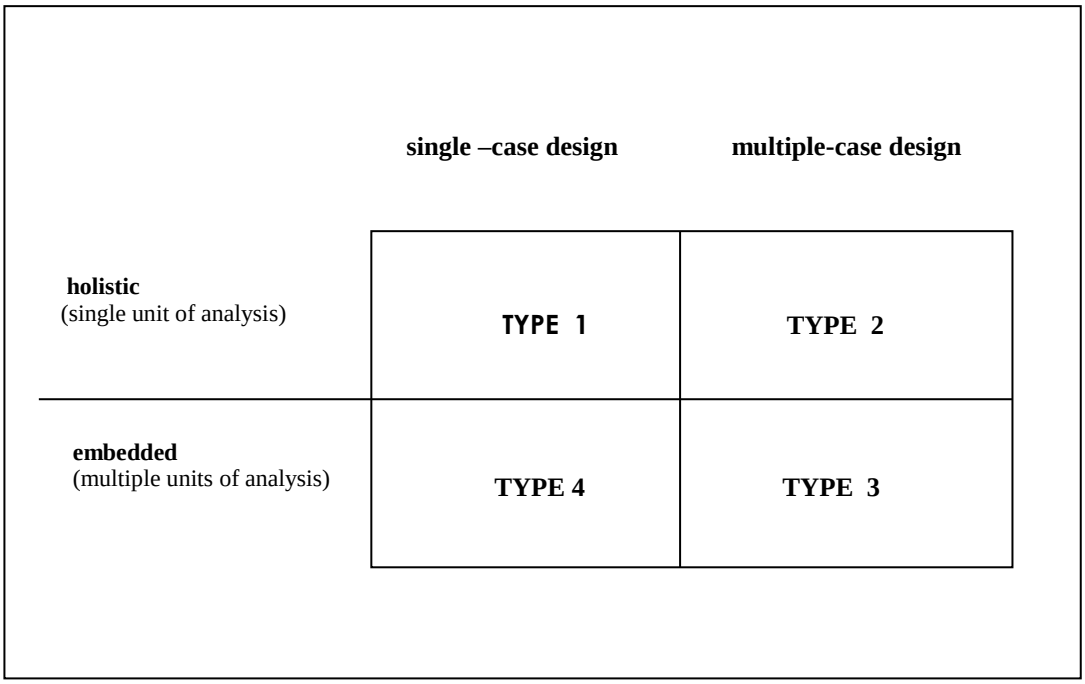


Figure 4.1: Basic Types of Designs for Case Studies Source: Cited by Yin (1994), from COSMOS Corporation.

4.4 INSTRUMENT

Basically, the instrument used for this research is an on-site observation and participation with data analysis on partial post-occupancy evaluation (POE) at indicative level phase 1 (Figure 4.2). The word partial here means selective aspects only because it does not involve a holistic aspect of POE. The indicative level of POE does not involve input of quantitative data and exhaustive data collection but it is basically an on-site observation and participation by an experienced consultant or researcher. However, the evaluation from the on-site observation and participation is strongly supported by empirical findings and experience by the researcher. Building floor plans are important documents used for the analysis of the spatial organizations developed in the mosque buildings.

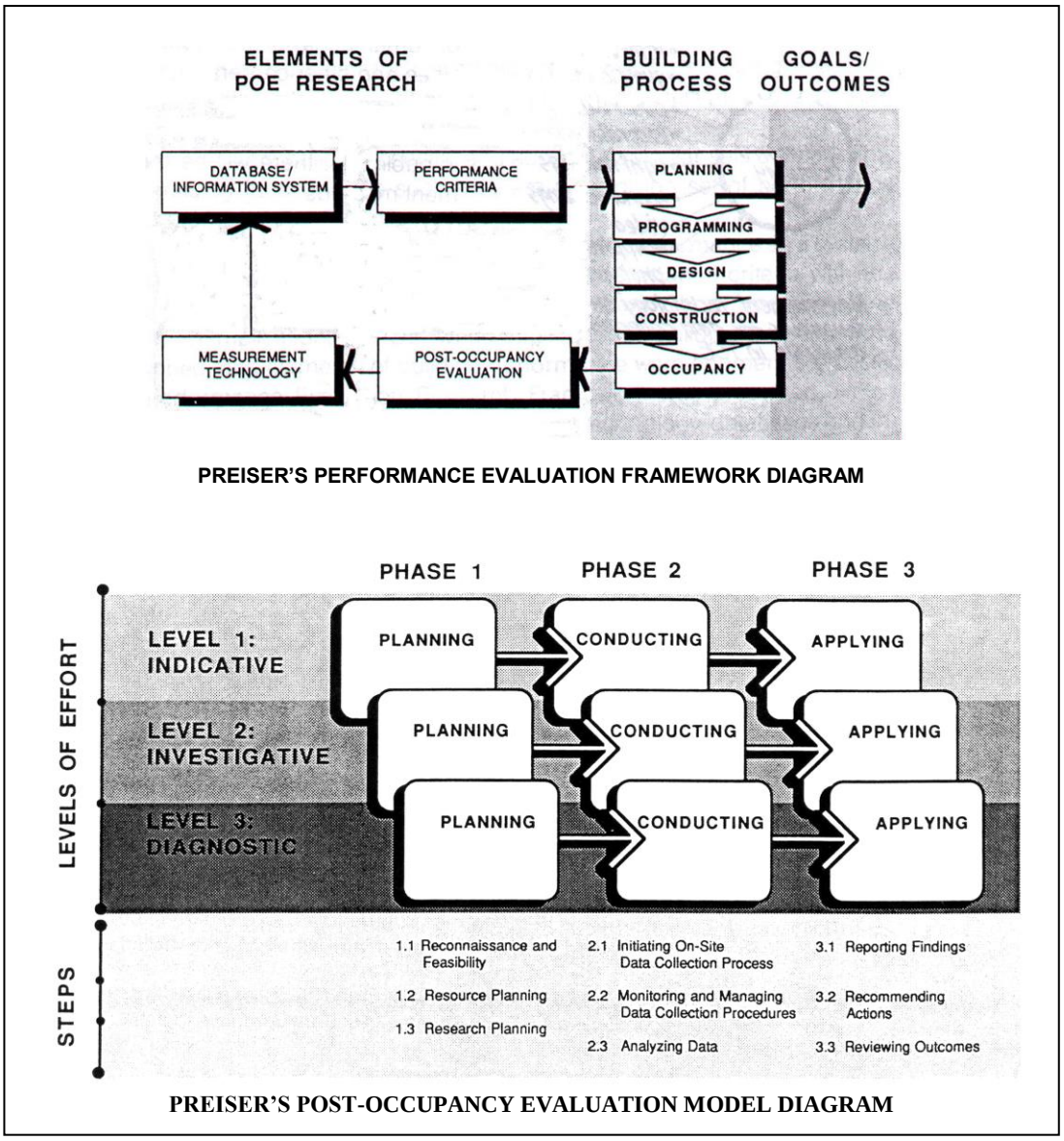


Figure 4.2: Preiser's Post-Occupancy Evaluation Framework and Model Diagrams
Source: Preiser, (1988)

4.5 PROCEDURES

On-site observation / participation and literature reviews are the major procedures adopted in this research as the nature of the research is an evaluation process that concerns with a built space against established guidelines from the *Al Quran* and *Sunnahs* and activities. The referred guidelines are embedded in the *syariah* (the law of everyday practice) of Islam that can be found through literature reviews. Spatial organization type is the resultant of the act of organizing the provided spaces in sequence related to activities in a system of movement or circulation. Thus,

the observation and literature are focused on the ritual and non-ritual activities against spaces; the *maslahah* or ancillary facilities and spaces; the circulation and the spatial organization developed. Figure 4.3 illustrates the relationship.

Mosque building floor plans are essential instruments for the evaluation of the spatial organizations. Unfortunately, all the four cases have no records of the floor plans neither the architects nor organizations concerned; therefore, measured drawings were conducted to establish basic floor plans and sectional drawings of the four cases as spatial analysis documents.

In-depth Interviews are conducted with four Imams and four administrators of the four mosques to discover their management of activities and involvements. Specifically, the Imams were interviewed on their knowledge of liturgical requirements for mosque building design. The administrators were interviewed on their capacity as administrator of the mosque buildings including their role on building maintenance; planning and implementation of activities.

Though the users' survey is not relevant in this research, however, a sample of 100 users' respondent convenient survey for each case was conducted as supplementary data to complete the triangulation.

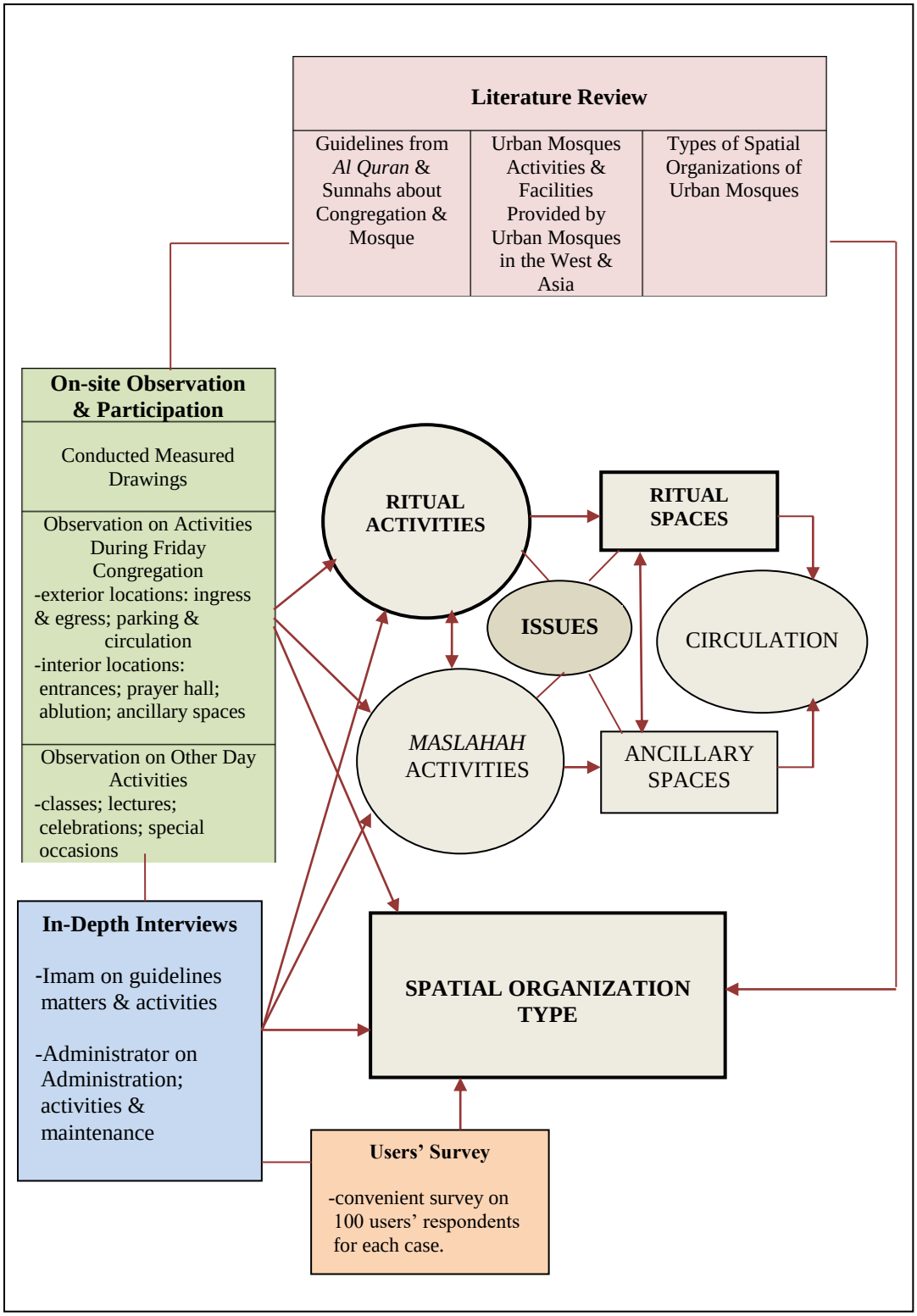


Figure 4.3: The Case Studies Procedure

4.5.1 On-Site Observation and Participation

The on-site observation and participation is focused on the spatial organization related to the guidelines from the *Al Quran* and *Sunnahs*, and the type of spatial organization in relation to ancillary spaces and activities. Other building elements are not included in this evaluation for they are almost irrelevant here, however, they are briefly observed and mentioned in relation to the whole ensemble spatial organization.

The observation and participation by the author involves critical assessments of the followings:

i. The validity of the sequence of the basic spaces and elements against the guidelines from the *Al Quran* and *Sunnahs*. The sequencing involved starting from the entrance gate to the building entrance or ablution and next to the sanctuary. The locations of the washrooms / toilets, the shoe rack areas and the ablutions are very crucial in this study and they are strictly observed. These are the critical aspects that have been neglected by the implementers of the mosque buildings.

ii. The provision and the organization of the ancillary spaces in the whole ensemble of mosque complex.

iii. A space that is controversial amongst the modernist and regionalist against the traditionalists is the open courtyard which is the multipurpose space. This space is also observed as whether it is provided and properly interpreted in the contemporary environment.

iv. The type of spatial organizations developed at the four mosques.

Readers are requested to keep in mind about the mentioned aspects above and be reminded that this study is strictly pertains to the assessment of the validity of the sequence of the basic spaces and elements of a mosque against the guidelines from the *Al Quran* and *Sunnahs*, and the provision of ancillary spaces based on activities held at the mosques; and how these two major spaces are organized in the four case studies.

4.5.2 The Process

1. On-site participant observation through video recording during Friday prayers on the users activities at all locations of the selected mosques.

2. Diary recording and graphic mapping on personal observations and evaluations of the spatial organizations developed at the 4 locations of cases.
3. Information formatting and matrices.

Basically, graphics is the inevitable format used for this type of research rather than other forms because it is the excellent form for spatial configuration analysis and synthesis that other format cannot offer. A picture speaks more than a thousand words, so the visual art of graphics. Hence, several sets of technical drawings of the floor plans are heavily referred to during the process of evaluation. These are measured drawings prepared by author since there are no scaled drawings available for all cases.

4.5.3 The Interview

The two key personalities of a mosque are the Imam who leads congregational prayers as spiritual leader of the *jemaahs*, and the administrator who manages the running of the activities and the maintenance of the mosque building. In-depth interviews were done on these two key persons/specialists on different levels of knowledge.

The Imam of each case was inquired on his knowledge of the guidelines from the *Al Quran* and *Sunnahs* pertaining to the congregational prayers and the spatial organization of a mosque. The inquiry of knowledge from the administrators is focused on the management system used by them and the type of activities organized by them to *imarah* the mosque.

The formats of interviews are open ended in order to allow the interviewees to release their unlimited knowledge during the sessions. The sample of questions relevant to the third objective is referred to the Appendix B and Appendix C.

4.5.4 Users' Survey

As mentioned earlier in this chapter, no users' survey is required in this research as it is not relevant here and because the validity of the information is solely depend on the established *shariah* of Islam laid by the Al *Quran* and *Sunnahs* in the *fiqh* of Islam. However, a sample of 100 users' convenient survey for each case study was conducted as an experiment to discover the perception of the frequent users

regardless of their gender, social and academic background. The users are Muslims and they are expected to practice their prayers as guided by the *Al Quran* and *Sunnahs* regardless of their social and academic background. As far as the gender is concerned, there is a slight variation in the manner of the performance such as the garb and the location of the prayer space in the mosque.

Basically, the survey is based on their perception of the convenience of the usage of the spaces. They are also requested to give opinions if they have any. In the opinion section, it is a blank section, which is an experiment to test their knowledge and sensitivity of the respondents whether they are able to observe the validity of the spatial organizations against the guidelines from the *Al Quran* and *Sunnahs*.

The results from the survey are only a minor supplement to the cause of the findings in this research. No results from this survey should be used as the conclusive factor of this research. The experiment from the survey enables the author to probe into the insights of the respondents as an indicative signal about their awareness of the guidelines and protocols of congregational prayers. The sample of questionnaire is referred to the Appendix E.

4.6 SITE AND CASE SELECTION

Figure 4.4 shows the map of Kuala Lumpur and it's environ indicating locations of four selected case studies based on their hierarchy in urban settings as classified in Chapter One in terms of urban zoning. It is necessary to select urban mosque from high population intensity in different levels of zoning as these areas post multiple issues as previously discussed. From the map, the identified cases lie within the Greater Kuala Lumpur/Klang Valley; one in the CBD itself; one adjacent to the CBD which is within the city centre; one in the new city centre at the westbound fringe of Kuala Lumpur City; and one in town of the urban sprawl which is at the northbound fringe of Kuala Lumpur City. These cases post different intensity of issues at different levels which can be explored and understood.

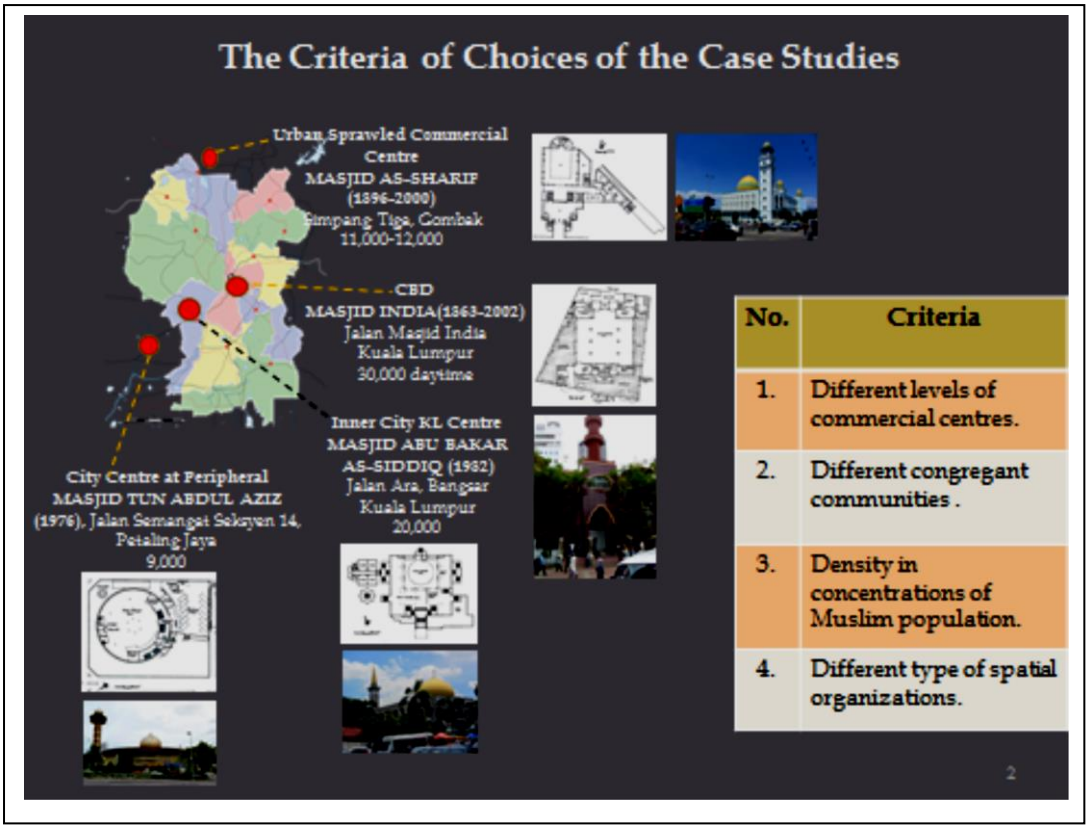


Figure 4.4: Map of Kuala Lumpur Showing the Various Locations of the Four Cases Under Study and the Criteria of Choices

The first case is located at the bustling Jalan Masjid India, right in the CBD of the Federal Capital of Malaysia, the City of Kuala Lumpur, famously named as Masjid India. The mosque is one of the longest existing buildings (first built in1863; major renovation in 1999; latest facelift in 2002) at Jalan Masjid India, which had undergone stages of extensions and renovations to fulfill the needs of the surrounding Indian Muslim busy business community and others. Latest mosque capacity is 2,000 *jemaahs*.

The second case is Masjid Saidina Abu Bakar As-Siddiq of Jalan Ara, Bangsar, located at the fringe of the CBD of Kuala Lumpur City, the first affluent residential area of Kuala Lumpur originally called Bangsar Park. The mosque was built in 1982 and renovated in 2010 to accommodate 4,000 *jemaahs*. The mosque is within the commercial zone of Bangsar with services catered for the affluent community.

The third case is Masjid Tun Abdul Aziz of Section 14, Petaling Jaya, the first satellite new town in Malaysia situated at the fringe of western Kuala Lumpur City, now developed into a city. The mosque was completed in 1976 in the commercial

centre of Section 14 to serve the Muslim residents of that area. Latest, it can accommodate about 3,600 *jemaahs*.

The fourth case is Masjid Al-Sharif of Kampung Simpang Tiga, Jalan Gombak, Gombak, Selangor. The site is located in the north of Kuala Lumpur City near the commercial centre of natural growth to cater for residents of unplanned urban sprawl. The original mosque was built in 1890 for 200 *jemaahs*, later replaced by the new four-storey structure in 2000 to accommodate 2,000 *jemaahs*.

Each case is unique with its own historical background based on their locations and level of communities. They have common and uncommon issues on the mosque capacity; activities and spatial organizations.

4.7 DATA COLLECTION STRATEGIES

There will be various designs of matrixes formats used in the data collection exercise in order to strategize the findings tailored to answer the research questions. The formats are as the followings:

4.7.1 On-Site Observation Formats

i. Building floor plans
ii. Pattern-matching matrixes formats (spatial organizations and circulation).
iii. Questionnaires: (a) Liker Scaling format for the performance of spatial organizations and circulation patterns mixed with unstructured response format for users' opinions. (b) In depth interview with the Imams and administrators on the management of the mosques.
iv. Behavioral activities recording sketch book, video recording and photographing.
v. Building environments sketch books and photographing.
vi. Site diary and notes recording.

4.7.2 Analysis Formats

i. Pattern Coding: Spatial Organization Types

ii. Contextual Table: Site Constraints
Client's Aspirations and Requirements
Al Quran & Sunnahs
Activities and facilities

iii. Building floor plans and sections by measured drawings (original drawings are unavailable)

iv. Spatial Organizations Diagrams

v. Circulation Patterns Diagrams

4.7.3 Evaluation Formats

The following log sheets are used for organizing and summarizing data and the evaluation of each case:

i. Log sheets of activities and facilities

ii. Log sheets of schedule of finishes

iii. Log sheets of schedule of spaces and elements

iv. Log sheets of results of periodic observations on-site

v. Log sheets of merit and demerit

vi. Log sheets of respondents' appraisals

The formats developed are straightforward and simple in relation to the technical nature of the studies in building design with the exclusion of demography and social aspects.

CHAPTER FIVE

CASE STUDY ONE: THE MASJID INDIA

5.1 INTRODUCTION

In 1863, Southern Indian Muslims merchants' community in Kuala Lumpur Central Business District (CBD) built their first mosque at Jalan Masjid India in the north west of Jalan Melayu, the oldest urban mosque exists in Kuala Lumpur (Plate 5.1). There were two other mosques in Malacca Street and Ampang Street (before named Kampung Rawa) shown in map published in 1889, another was in Jalan Tun Perak, once known as Java Street. To the south of Masjid India is Masjid Jamek, was built in 1910 along Jalan Tun Perak, at the confluence of two rivers, Sungai Klang and Sungai Gombak, and once there was adjacent burial ground (http://masjidindia.com/history.htm, retrieved on 18/3/ 2013).

Masjid India is surrounded by busy roads and streets (Plate 5.2), Jalan Masjid India; Lorong Tuanku Abdul Rahman; Lorong Masjid India; and Jalan Melayu. Half of Jalan Masjid India has been converted into a bazaar which ends at the edge of Masjid India's compound. The other portion of Jalan Masjid India is packed with shops mostly belonged to Indian Muslim merchants including Hanifa (long standing popular supermarket) and latest popular addition is Mydin; ended by Semua House at the end of the road. The road is most crowded on Friday when the Muslim men attend the Friday congregation while the women busy shopping. The familiar Wisma Yakin is just opposite the mosque providing Muslim apparels and religious books, however, a substantial frontage of the complex disappears behind the bazaar, so there goes its significance.

Masjid India was initially small and constructed of bricks and timber (Plate 5.2), financed by Indian Muslim merchants who lived and traded around Batu Road (now Jalan Tuanku Abdul Rahman) without water facility in the Masjid. Klang River was the main source for the ritual activity of ablution. The mosque was first extended in 1900, second extension of a wooden annexure was constructed in 1939. The third extension took place in 1952. A committee was formed in 1962 to replace the mosque building with three storey structure and was completed in 1964. Due to the expanding

trading population in the area, a massive renovation took place in 1999 with additional spaces in the basement to cater for the ablutions and toilets for males; additional prayer area over the basement in the form of covered courtyard; and a separate ablution and toilet area for women at the forefront of the building. Presently, the mosque building can accommodate about *3,000 jemaahs* at one time during Friday congregation.

Plate 5.1: Masjid India 3-D Google Map Dated 23/1/2010

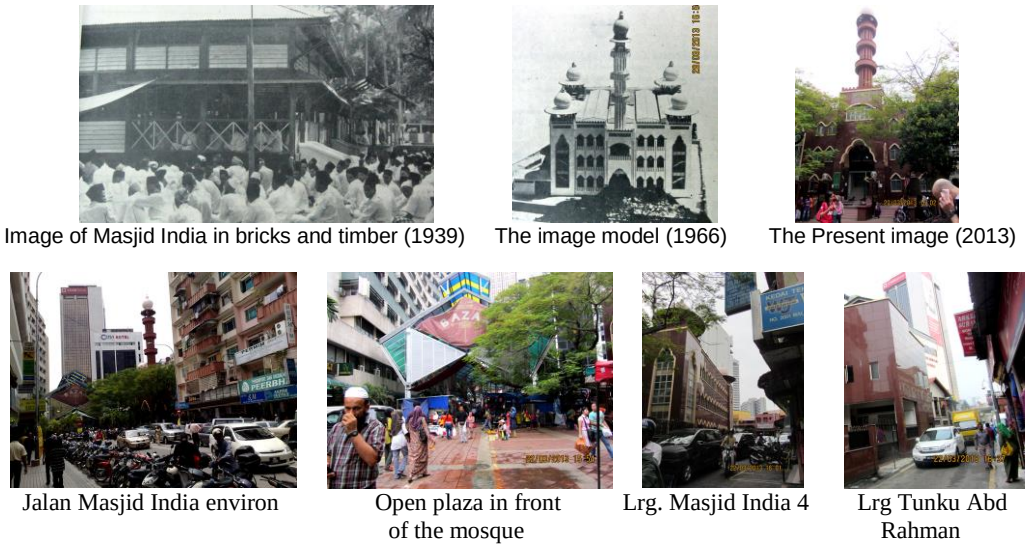


Plate 5.2: Images of Masjid India and It's Environ (1939 – 2015)
Source: Masjid India Admin. (1966); present environ of Masjid India by author

In 2002, the entire mosque building was given a face-lift by cladding polished granite slabs. The main prayer hall; *mihrab* and *minbar* were renovated in 2008. The

mosque existing structure is unable to receive further additional space to accommodate the increasing population in the area, as the result, a substantial number of *jemaahs* pray on the road; at the bazaar; and at the veranda ways of shops along Jalan Masjid India including at Wisma Yakin and Wisma Melayu. According to the mosque administrator, the extent of the congregation is as far as Mydin supermarket, the total *jemaahs* is estimated from 8,000 to 10,000 on Friday congregation.

5.2 THE DATA COLLECTION

There are four types of primary data established on site by:

i) Conducting measured drawing of the mosque building as the administration of the mosque does not possess a proper set of scaled drawings;

ii) On-site observation of the use of spaces on Friday congregation.

iii) Conducting in depth interview with the Imam on his understanding of the guidelines from the *Al Quran* and *Sunnahs* for providing space in a mosque and the validity of congregational prayers; and the administrator of the mosque on the management of the mosque activities and administration;

iv) Conducting convenient survey from 100 users during Friday congregation on their satisfaction of using the mosque space.

Other available data is acutely limited which is retrieved from the website http://masjidindia.com/history.htm. There is no written design brief available neither for this mosque nor from other sources.

5.2.1 The Location and Site Plan

Figure 5.1 indicates the location of Masjid India at the bustling old part in CBD of Kuala Lumpur known as Little India; bordered by Jalan Tuanku Abdul Rahman on the northwest; Jalan Dang Wangi on the north; Jalan Tun Perak on the south; and Sungai Kelang on the East in parallel with Jalan Ampang. The area is signified by several familiar buildings such as Bank Bumiputra; Chartered Bank; OCBC Tower; Wisma Kosas; Malayan Mansion; Wisma Melayu; Wisma Yakin; Mun Loong; Coliseum; Sogo; Globe Silk Store; Pertama Complex; Masjid Jame'; Jalan Dang Wangi Police Station; Hanifa Supermarket; Semua House; Mydin Hypermarket; and others.

Figure 5.2 shows the site plan of Masjid India with an area of 0.3443 acre or 1,393.33 square meters (from the mosque administrator). The site is at Jalan Masjid India opposite Wisma Yakin; Lorong Masjid India 4 and Malayan Mansion on its right; Lorong Tuanku Abdul Rahman at the rear; and adjacent to Wisma Kosas on the left. A bazaar occupies Jalan Masjid India to the left of the mosque ended by an open plaza in front of the mosque as a node. A few trees fronting the mosque and in between the open plaza provides a pleasant break along Jalan Masjid India. However, Wisma Yakin has lost its substantial frontage to the bazaar except at the open plaza. Generally, this commercial area is normally busy with vehicular and human traffics as the roads and streets are rather narrow in widths (old roads and streets). Jalan Masjid India is also well known as 'Little India' surrounded by majority Indian Muslim merchants from Southern India. The mosque building is oriented towards the *Qibla* at 292 degrees 32 minutes, slightly tilted away from the street alignment towards northwest.

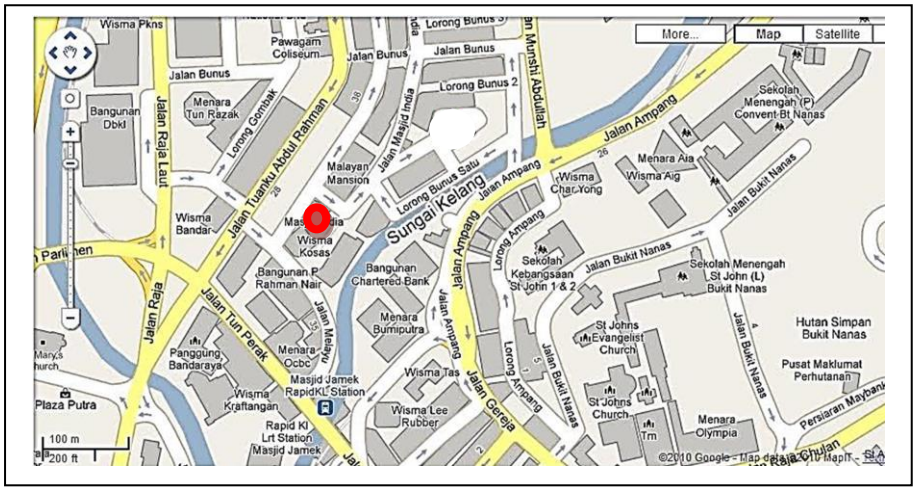


Figure 5.1: Location Plan of Masjid India, Jalan Masjid India, Kuala Lumpur (1863-2002). Source: http://www.joyceshia.com/2010_08_01_archive.html

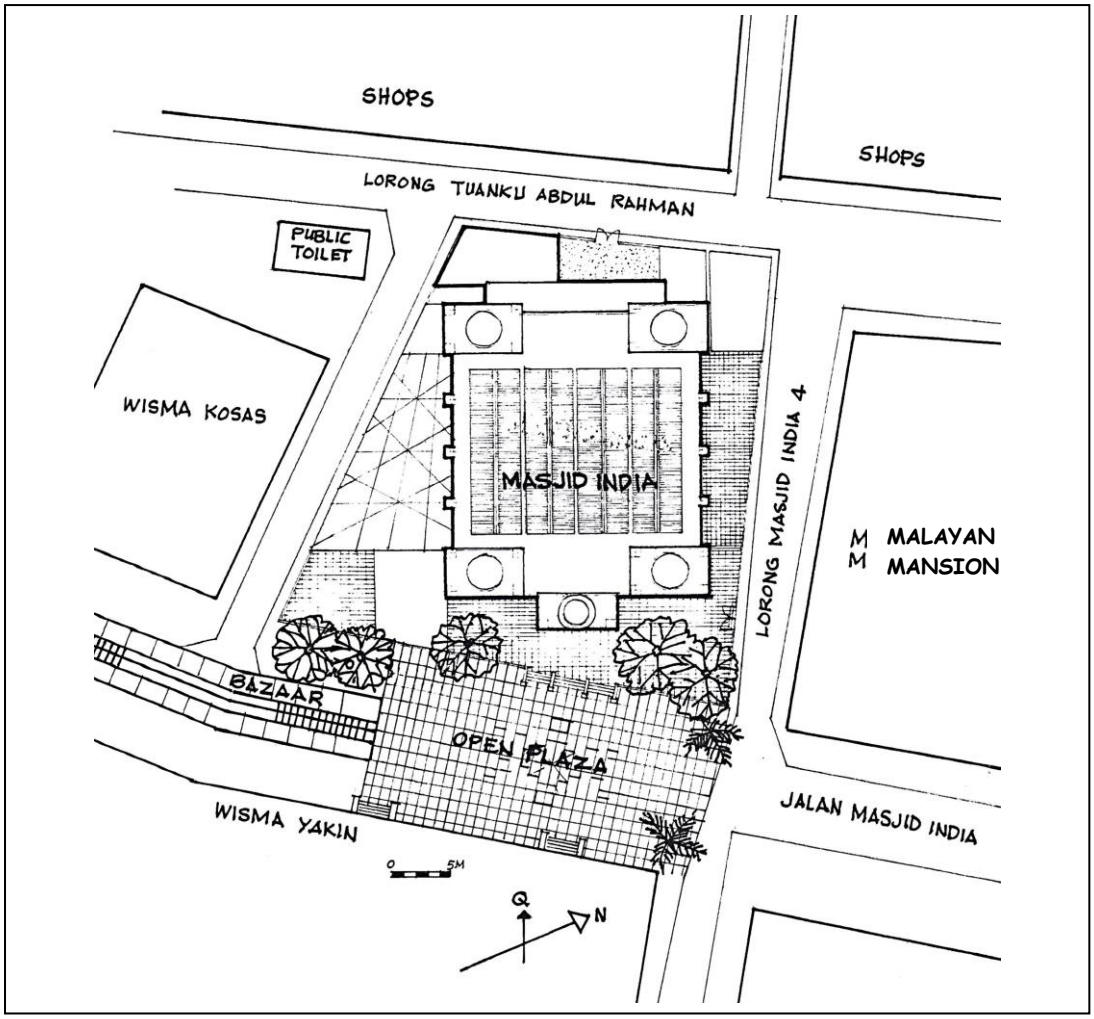


Figure 5.2: Site Plan of Masjid India, Jalan Masjid India, Kuala Lumpur (1863-2002)
Source: Author

5.2.2 The Floor Plans

There are four floor plans including a basement plan. Figure 5.3 shows the ground floor plan consisting of the following ancillary spaces:

- Hardscape compound with main and secondary entrance gate
- Main entrance and portico and staircases
- Covered open courtyard
- Multipurpose hall / prayer hall
- Administration office
- Imams' office, room and bath
- Staff room
- Store room

- Funeral room
- Female ablution, toilet and patio
- Kitchen and service yard

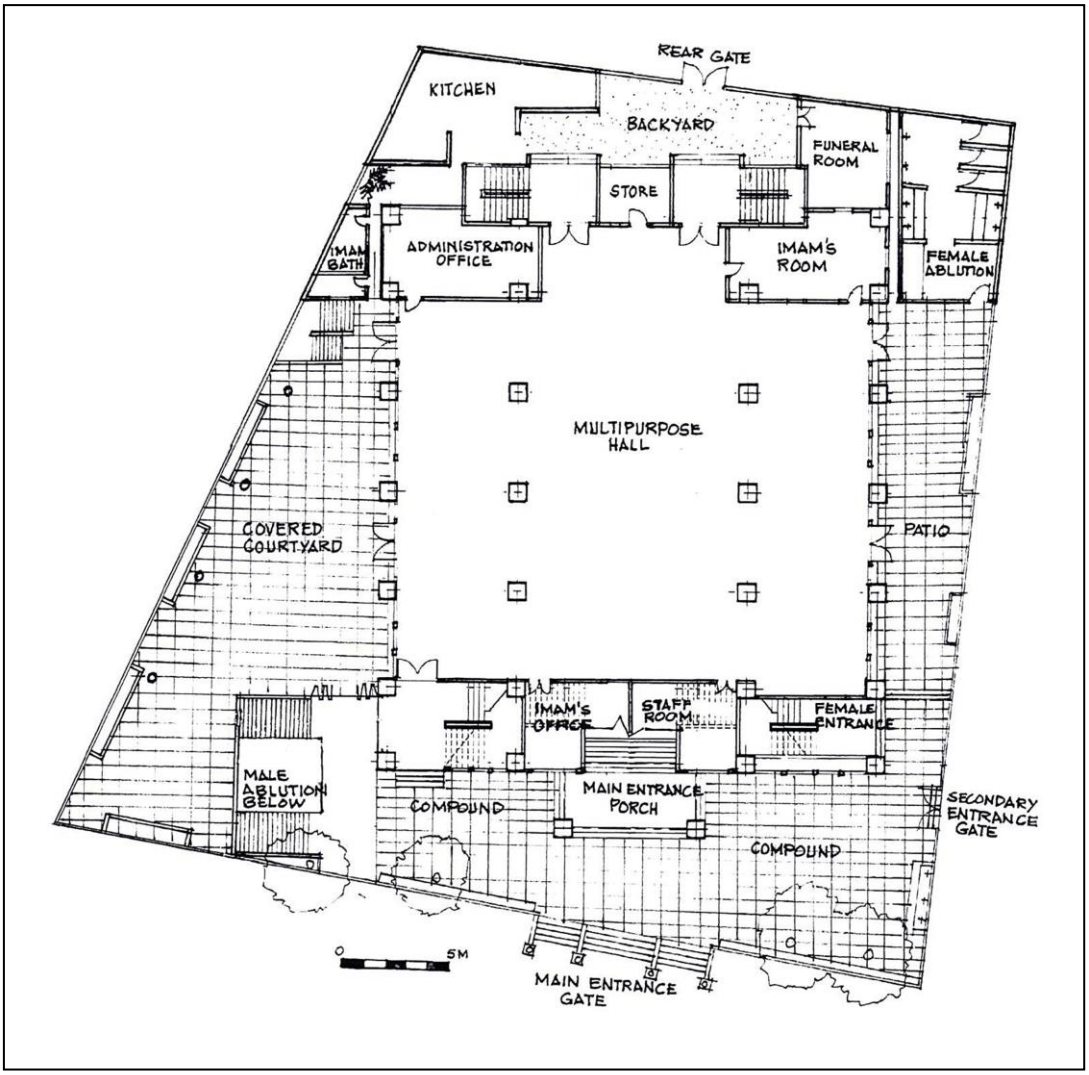


Figure 5.3: Ground Floor Plan of Masjid India (1863-2002)
Source: Author

The plan is rather compact with spaces occupying the small site and the rectangular multipurpose hall / prayer hall being the largest space with an area of 648 square meters including staircases. Other enclosed spaces are attached to the hall except the kitchen; funeral room; the female ablutions and toilets; and the Imam's bath. Open spaces like front compound; covered courtyard; open patio and service yard fill up the site summing up the composition of the site planning. There is no car

parking lot provided. Total enclosed built-up area on this floor is about 800 square meters.

Since the female toilets and ablutions is separated from the female entrance at the staircase by an open patio, therefore, the females are required to use their sandals at the toilets and ablutions before they leave them at their shoe rack at the staircase. Whereas, the male ablutions and toilets are connected to their entrance at the staircase via covered foyer which does not require them to use their sandals, and their shoe rack is at the ablution level.

The spatial organization type is a clustered organization of contained within a site type, common for small site (Figure 5.4).

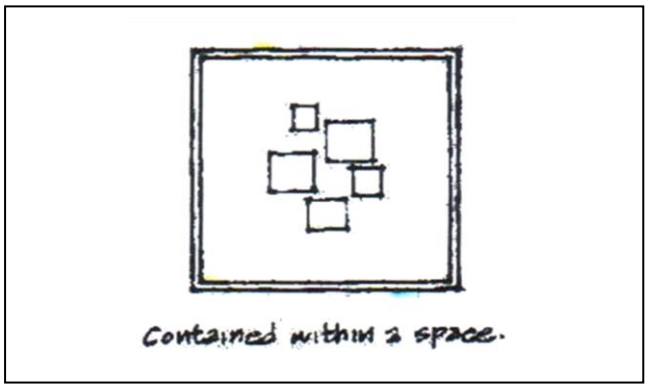


Figure 5.4: Clustered Organization of Contained Within a Space Type from Ching (1979)

Figure 5.5 below shows the first floor plan consisting of the following spaces:

- Square shaped male prayer hall occupying an area of 484 square meters with eight circular freestanding columns at 4.5 meters centres.
- *Mihrab* and *minba*r.
- Two main staircases in the forefront.
- Two escaped staircases behind the *mihrab*.
- Imam's room adjoining the escaped staircase on the left.

This floor sums up an area of about 661 square meters.

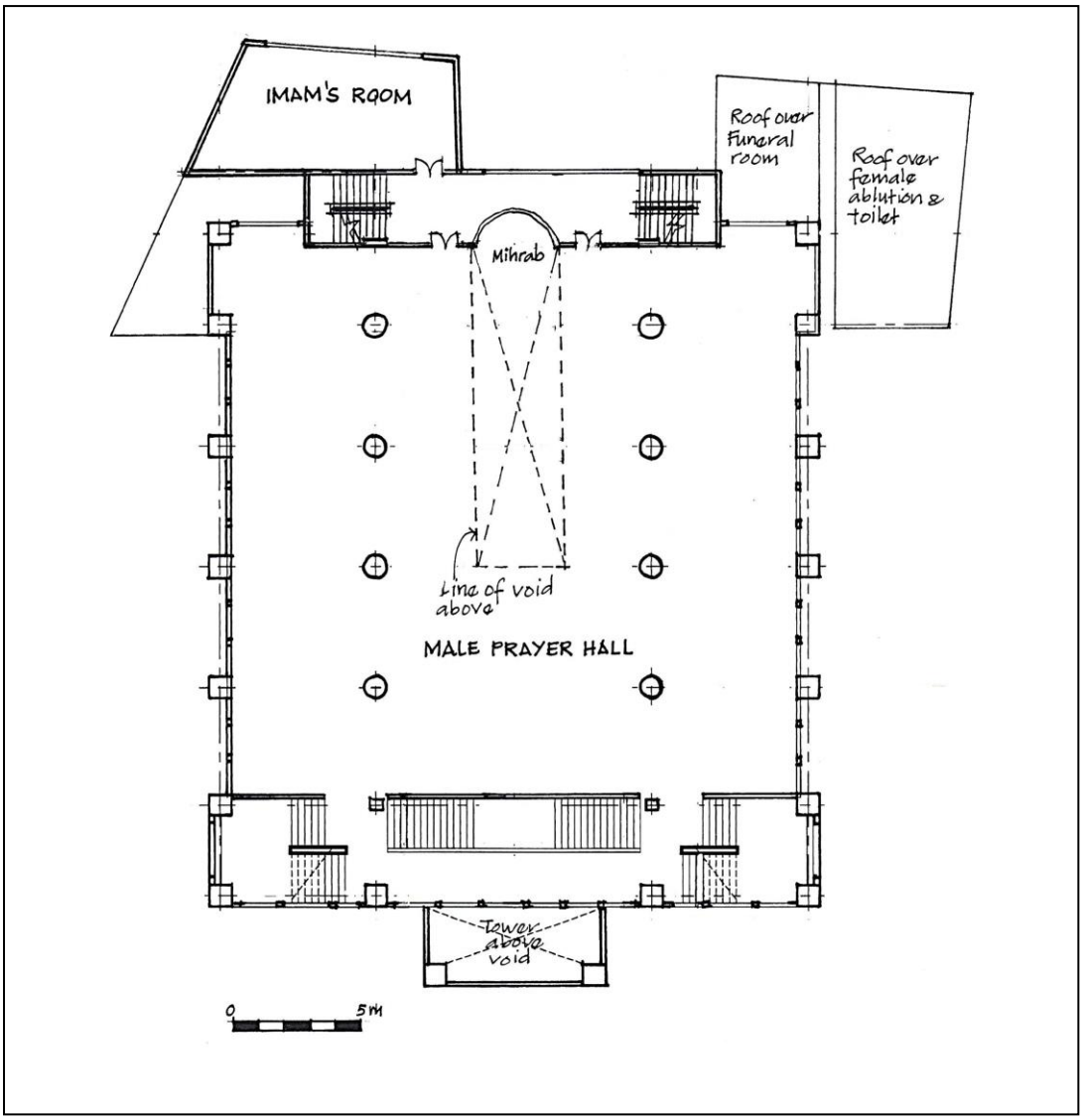


Figure 5.5: First Floor Plan of Masjid India of Kuala Lumpur (1863-2002)
Source: Author

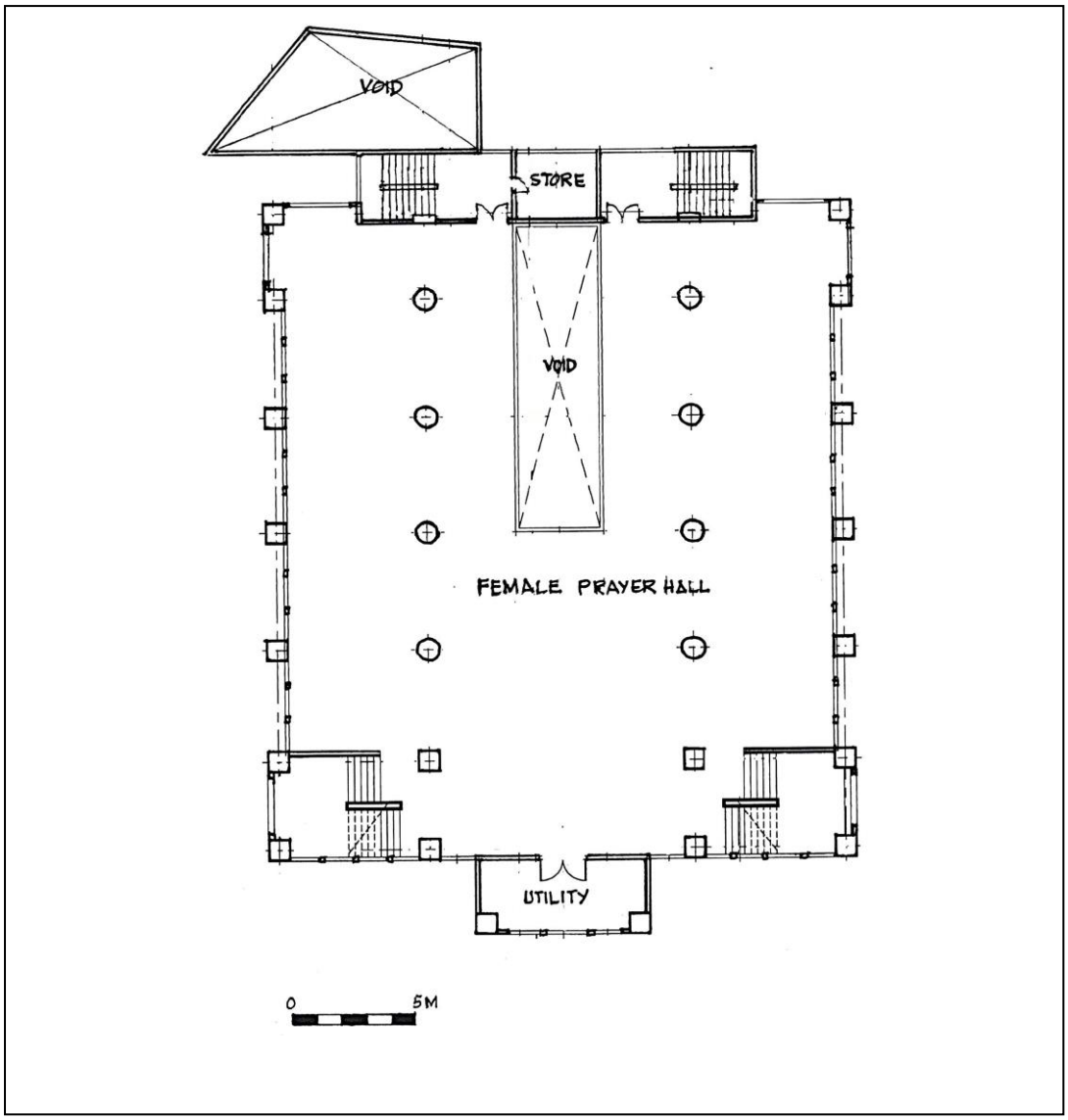


Figure 5.6: Second Floor Plan of Masjid India of Kuala Lumpur (1863-2002)
Source: Author

Figure 5.6 shows the second floor plan of similar form consisting of the following spaces:

- Female prayer hall of similar size to the male prayer hall on the first floor with eight circular freestanding columns; with a void in the floor overlooking the *mihrab.*
- Two main staircases lead to the roof top.
- Utility room in between the main staircases.
- Two escaped staircases in the rear and a store in between.
- A void over the Imam's room below.

The total floor area of the second floor is about 580 square meters without the voids.

Figure 5.7 shows the basement floor of an area about 280 square meters located below the open courtyard consisting of the following spaces:

- Male ablutions occupying about half of the total area.
- Toilets with 10 units water closets (w.c.) and two urinals.
- A pump room in between the ablutions and toilets.
- A shoe rack area in between two stairs leading to the front compound.
- A secondary stairs leading to the open courtyard at opposite end.

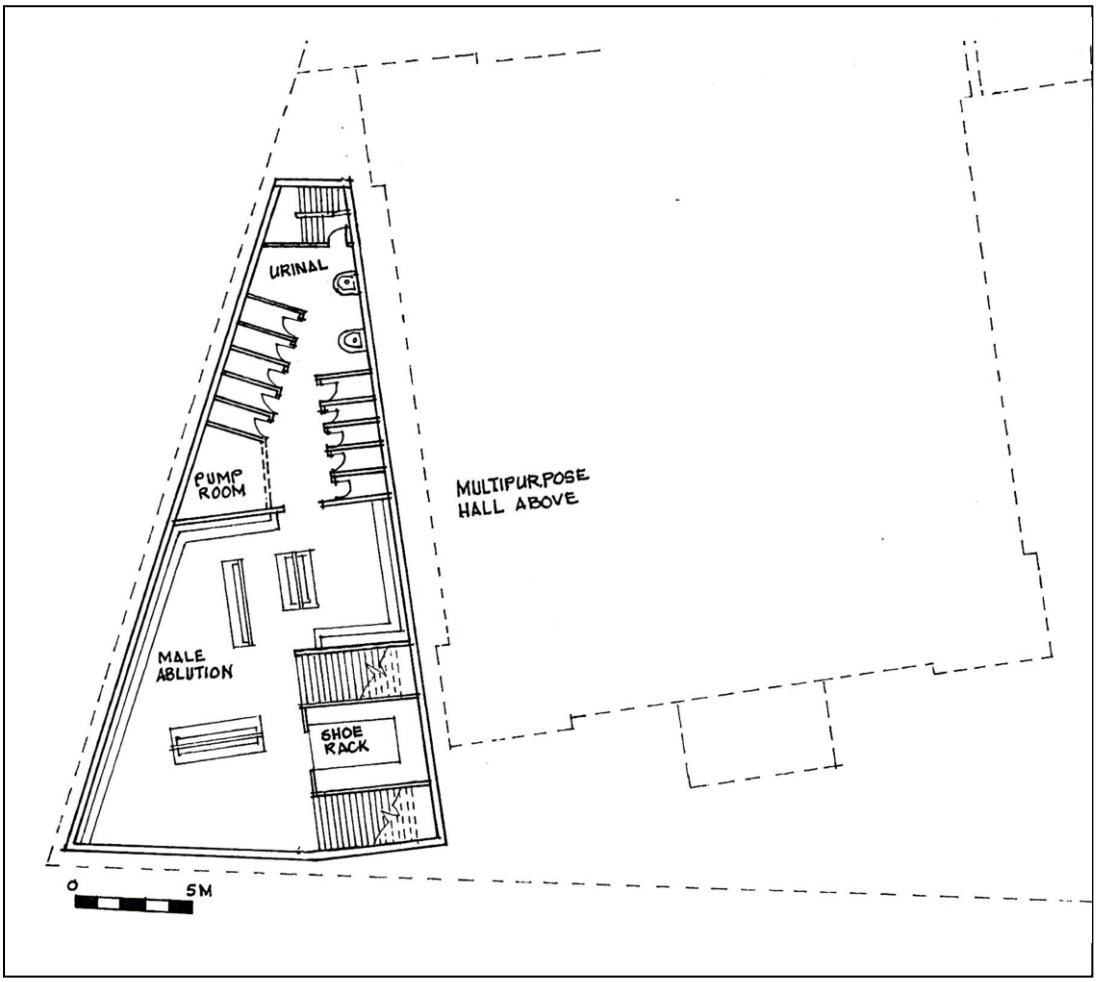


Figure 5.7: Basement Plan of Masjid India of Kuala Lumpur (1863-2002)
Source: Author

Therefore, the total floor area is about 2,321 square meters excluding the courtyard; patio and service yard. The plot ratio deduced is as 1:7 from the total floor area of 2,321 square meters divided by site area of 1,393.33 square meters.

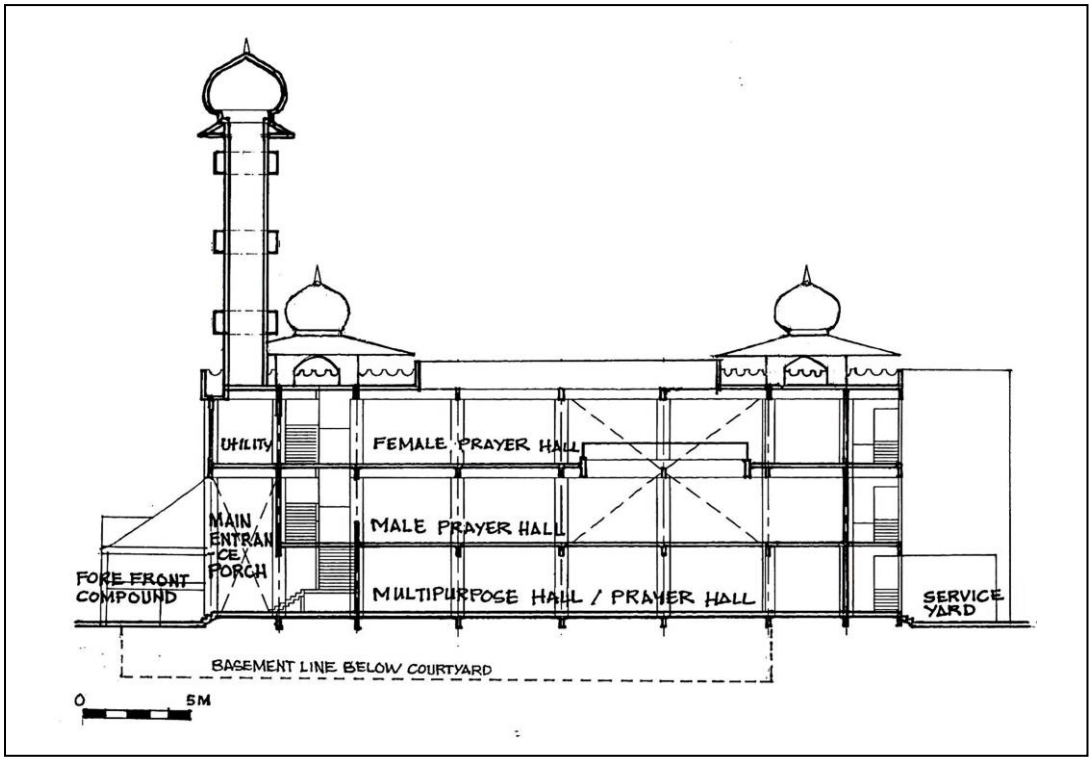


Figure 5.8: Typical Cross-Section of Masjid India of Kuala Lumpur (1863-2002)
Source: Author

5.2.3 The Cross-Section

Figure 5.8 above shows the typical cross-section with floor to floor heights of 3.5 meters amounting to a total height of about 11.5 meters of the main building including parapet. The main tower soars up to 26 meters high. The corner towers rise to about 15 meters high. The basement deeps into about 3 meters below ground right below the open courtyard. The major portion of the flat roof is covered with asbestos sheet on parapet walls and surrounded by reinforced concrete flat roof.

Below is Table 5.1 showing the schedule of spaces and Table 5.2 showing the schedule of finishes.

Table 5.1:
The Schedule of Spaces and Elements at Masjid India, Kuala Lumpur

LOCATION	MAIN & SUPPORTING SPACES & ELEMENTS FOR SOLAH	ANCILLARY SPACES & ELEMENTS FOR *MASLAHAH*
Basement		
	Male ablutions	Male toilets & urinals
	Shoe racks	Pump room
		Staircases
Ground Floor		
	Imam's room & bath	Multipurpose hall
	Exterior male ablutions	Administration office
	Female ablutions	Female toilets
	Staff room	Funeral room
		Kitchen
		Store
		Courtyard & patio
		Seating benches
		Main & escaped staircases
First Floor		
	Male prayer hall	Store
	Mihrab	Main & escaped staircases
	Minbar	
	Imam's room	
Second Floor		
	Female prayer hall	Utility room
		Store
		Main & escaped staircases

Table 5.2:
The Schedule of Finishes at Masjid India, Kuala Lumpur

TYPE OF FINISHES	AREA OF APPLICATION
Granite	Exterior walls
Mosaic tiles	Interior walls & columns; stairs
Heavy duty homogenous tiles	Open courtyard; patio; front compound; service yard
Terrazzo	Female prayer hall; administration office; Imam's room & office
Carpet (*saf* width-1350mm)	Male prayer hall
Ceramic tiles	Floors at Multipurpose hall; All toilets & ablutions; kitchen; funeral room
Timber	Handrails at staircases
Paints	Interior walls

5.3 THE ON-SITE PARTICIPANT OBSERVATIONS

On-site observations and participation on Masjid India was done on the 2 October 2009 (Friday) from 9.00 a.m. to 5.00 p.m. with assistants; 29 October 2010; 22 March 2013 and 21 June 2013 without assistants. Friday was chosen because it is the day of the weekly congregation when the mosque is supposed to be fully utilized. The researcher was assisted on-site with a group of 8 assistants (5 males and 3 females). Table 5.3 shows the distribution of tasks amongst the research assistants on-site.

Table 5.3:
The Distribution of Task On-Site at Masjid India, Kuala Lumpur

TYPE OF TASK	NO. OF ASSISTANTS
Video recording	1
Photographing	1
Recording	1
Surveying	5

The assistants were stationed at the critical locations to conduct their various tasks as follows:

- The entrance gate
- The building entrances and staircases
- The male ablutions and toilet areas
- The female ablution and toilet
- The covered open courtyard
- The male prayer hall
- The multipurpose hall
- The female prayer hall

The researcher oversaw the overall tasks executed by the assistants and she went through the whole mosque complex while observing and participating at the critical locations. The main focus of the researcher is to examine the sequence of spaces provided at the mosque against the guidelines from the *Al Quran* and *Sunnahs* as outlined by the *fiqh* in the *syariah* of Islam.

Table 5.4:
The Result of the Observations On-Site at Various Locations at Masjid India on 2 October 2009; 29 October 2010; 22 March 2013, at Three Different Periods of Time

Locations	(Before *adzan*) 12.15 p.m.– 1.15 p.m.	(During sermon & prayer) 1.15 p.m.– 1.55 p.m.	(After prayer & *dua'*) 1.55 p.m.- 2.30 p.m.
The entrance gates	*Jemaahs* sparingly arriving; hanged their shoes and slippers at the gate or slipped under the benches provided and some proceeded to the main stairs; some to the toilet at basement; some to exterior ablution.	*Jemaahs* heavily arriving and kept their shoes or slippers hanged at the gate or under the benches, some proceeded to the main stairs; some performed ablution at d compound; and some settled at the mosque compound on the matts provided.	*Jemaahs* hurriedly picked their shoes or slippers leaving the mosque compound and gradually dispersed.
The building entrances and stairs	Very sparingly *jemaahs* arrived from the entrance gate and some from ablutions; left their shoes and slippers either at the entrance or placed them on the shoe racks provided, and climbed up the stairs.	*Jemaahs* arrived heavily and hurriedly from the entrance gates and from the ablutions, climbed up the stairs; some settled at the compound; some.	*Jemaahs* gradually moving down the staircases dispersing to the entrance gates; some picked up their shoes and slippers.
The male ablutions and toilets at basement	Very few *jemaahs* used the ablutions and toilets.	More *jemaahs* arrived, queuing at the toilet and dispersed out to the ground floor via stairs.	No activity
The female ablution & toilets	No activity	No activity	No activity
The covered open courtyard	Few entered and settled down.	More filling up the area and settled.	Majority dispersed after prayers without *dua'*.
The patio at the ground floor	No activity	*Jemaahs* filled up the area.	Majority dispersed after the prayers without *dua'*
The multipurpose hall at the ground floor	Several settled all over the place.	More arrived and the space was full.	Dispersed at two intervals, first immediately after the *salam*, then after *dua'*.
The male prayer hall at the first floor	Few occupying the space.	More arrived and filled up the whole space. After sermon, some were on the stairs landing.	Dispersed at two intervals, first immediately after the *salam*, then after *dua'*.
The female prayer hall at the second floor	No female around. Few males settled in the space.	More males filling the space but with loopholes at various spots, after the sermon the *safs* were slowly filled and some were at stairs landing.	Dispersed at two intervals, first immediately after the *salam*, then after *dua'*.
The open plaza outside the mosque compound in the front	*Jemaahs* passing through the space to the mosque compound.	*Jemaahs* filled up under canopy provided by DBKL. Adjacent bazaar areas and roads also filled up by *jemaahs*.	Very busy as *jemaahs* dispersing from various locations. Petty traders started occupying the plaza.

At the same time, the assistants are to observe the conditions at each location at the time they were in use as to discover any problems encountered during the use of the spaces. This observation is a supplementary input as an exploration by the researcher.

Table 5.4 shows the result of the observations at various locations with three time period intervals on four dates, 2 October 2009; 29 October 2010; 22 March 2013; and 21 June 2013. The periods are between 12.30 p.m. to 1.15 p.m. before the *adzan*; between 1.15 p.m. to 1.55 p.m. during sermon and prayer; and between 1.55 p.m. to 2.30 p.m. after the congregational prayers and *dua'* (supplication).

5.3.1 On-site Observations

Based on table 5.4, the following observations have been made as below (the evaluations were merely based on by visual observations as the exact quantity is not required in this study):

i. The *jemaahs* arrived at the mosque mostly during the *adzan* from 1.18 p.m. (Plate 5.3).
ii. The ablution and toilets at the basement was congested at peak period i.e. after *adzan*.
iii. Most shoes and slippers were hanged at the gate door and fencing, some on the stairs and pavement; and some on top and below the benches at the mosque compound (Plate 5.4).
iv. When *jemaahs* arrived some settled at courtyard; some performed ablutions at the compound and some at the basement; and some settled at multipurpose hall the ground floor; some proceeded to upper floors (Plate 5.5).
v. Females were absent; their space was taken by male for the Friday congregation.
vi. All enclosed spaces at ground floor; first and second floors were full; the landings at stairs were also full (Plate 5.5).
vii. The open courtyard; patio; and the open plaza were full (Plate 5.6).
viii. On the next observation day; observation was made at the surrounding areas, it was seen that the *jemaahs* filled the bazaar mall area; the Lorong masjid India 4 including the refuse collection area; the shop fronts on both sides of Jalan Masjid India as far as the next open plaza near Mydin. The *safs* were not consistently aligned towards *qibla* (Plate 5.7).
ix. At the open plaza in front of the mosque, before solah started, a few were standing around and behind the *safs*, some were at the verandah of Wisma Yakin.

x. When *solah* is about to begin, those who were standing started to take place in rows.

xi. About half of the *jemaahs* left the mosque immediately after the *solah* before the *imam* started the *dua'* (supplications). The rest of the *jemaahs* left after the *dua'*, a few were still at the mosque resting on the floor (Plate 5.8).

xii. When the *jemaahs* dispersed from the open plaza, immediately, the hawkers occupied the space (Plate 5.9). Jalan Masjid India and Lorong Masjid India 4 were opened for vehicular traffic at about 2.15 pm.

View at multipurpose hall
12.38 pm

View at the *mihrab*
12.51 pm

View at first floor male prayer hall
12.51 pm

View at second floor female prayer hall
12.58 pm

View at the mosque compound and open plaza
1.17 pm

View at the main gate
1.24 pm

Plate 5.3: Images Showing The *Jemaahs* Arriving at Various Locations of Masjid India Before and During Sermon, Before the Solah Began, 22 March 2013

At the main gate
1.24 pm.

On the benches
1.25 pm

At the fence
1.23 pm

At the steps of main gate
1.23 pm

Shoe rack at ground floor
1.32 pm

Plate 5.4: Images Showing Locations of Placement of Shoes by *Jemaahs* at Masjid India, Kuala Lumpur, 22 March 2013.

At second floor female prayer hall
1.25 pm

At staircase of first floor
1.25 pm

At second floor staircase landing
1.25 pm

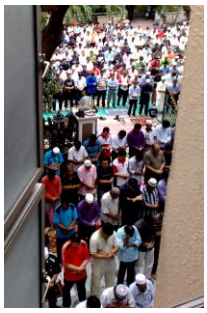
At first floor stair case landing
1.29 pm

At first floor male prayer hall
1.29 pm

Plate 5.5: Images Showing the Condition of Interior Spaces in Masjid India During the Performance of Friday Congregation, 29 October 2010

Open courtyard
1.27 pm

Patio
1.35 pm



Open plaza viewed a window at second floor
1.48 pm

Plate 5.6: Images Showing *Jemaahs* Fully Occupied the Covered Open Courtyard; the Patio and the Open Plaza in front of Masjid India, 21 June 2013

View at the bazaar mall
1.26 pm

At the shop front of Wisma Melayu
1.31 pm

At the junction of Lrg. Bonus 1
1.32 pm

Views along Jalan Masjid India at the shop fronts as far as open plaza near Mydin Hypermarket
1.35 pm 1.36 pm 1.38 pm 1.38 pm

At shop front of Lrg. Tuanku Abdul Rahman
1.47 pm

At the veranda way of Wisma Yakin
1.48 pm

At the junction of Lrg Masjid India 4
1.50 pm

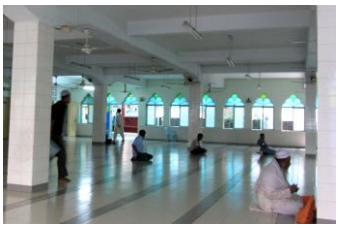
Plate 5.7: Images Showing *Jemaahs* Occupying the Shop Fronts Along Jalan Masjid India; Lorong Masjid India 4, and Lorong Tuanku Abdul Rahman, 22 March 2013.

At first floor during *salam*
1.53 pm

At ground floor during *dua'*
1.54 pm

At patio during *dua'*
1.55 pm

At covered open courtyard after *dua'*
2.16 pm



At ground floor after *dua'*
2.19 pm

At second floor women started occupying the space- 2.21 pm

Plate 5.8: Images Showing Activities After Friday Congregation in the Mosque of Masjid India, 29 October 2010

At the mosque main gate
2.13 pm

Bazaar entrance
2.13 pm

In the bazaar
2.13 pm

Centre of the open plaza
2.13 pm

Vehicles entered open plaza
3.55 pm

Vehicles entered Jln. Masjid India; Lrg. Masjid India 4; and Lrg. Tuanku Abd Rahman
3.55 pm

3.55 pm

4.39 pm

Plate 5.9: Images Showing Activities After Friday Congregation at Open Plaza; Bazaar and the Adjacent Roads of Masjid India, 22 March 2013

5.3.2 General Observations

The general observations (no quantities are required in this study – only by visual observations) as a whole are as the followings:

i. There is no practical physical separation between the ablution (a ritual space) and the toilet (a non-ritual space); also, the users are on barefoot when using the toilet (hygienically critical, and ritually forbidden). Generally speaking, there is no demarcation or physical separation between the ritual spaces and the toilets.

ii. Very limited number of ablutions provided (three taps only) at the mosque compound.

iii. There is no mechanical means of vertical transportation at the mosque.

iv. Jalan Masjid India and Lorong Masjid India 4 are closed on Friday during congregation. The roads are most congested on Friday compared to other days.

v. The Friday congregation at Masjid India appeared to be comprised of segmented groups of *jemaahs*; the first group is in the mosque and within its compound; the second group is around the mosque vicinity such as the open plaza; the bazaar; Wisma Yakin verandah way; Lorong Masjid India 4 and at its junction with Jalan Masjid India; and the third group is at shop fronts along Jalan Masjid India.

vi. The *safs* formed at the shop fronts along Jalan Masjid India; and the mall at the bazaar was inconsistent towards *qibla* because the road bends.

vii. The verandah way at Wisma Yakin is congested during Friday *solah* as *jemaahs* performed *solah* along the verandah way.

viii. The mall at bazaar is fully occupied during Friday congregation.

5.4 THE INTERVIEW

The objectives of the interviews are as follows:

i. To extract knowledge from Imam of the mosque on the guidelines from the *Al Quran* and *Sunnahs* of spatial provision and organization of a mosque.

ii. To study the administration and management of the mosque spaces including activities organized by the administrator.

iii. To discover problems encountered by the administrators who managed the mosque in terms of service to the public, the upkeep of the mosque building, and the requirements by the administration in terms of space planning or organizations.

There are two sets of interviews conducted; one with the Imam and the other is with the administrator of Masjid India. The interviews were conducted on different dates due to the availability of the administrator.

The interview with Imam S.S. Ahmad Bin Mohd. Sharif of Masjid India was conducted on 28 March 2013 at 4.00 p.m. (Thursday) at the administration office of the mosque. The Imam is newly appointed about three months ago before the interview session. He came from India and speaks only Tamil. Therefore, the Committee Secretary, Hj. Mohd Ebrahim Bin Haja Mohideen, had kindly assisted as an excellent interpreter. The interview format can be referred to Appendix B.

From table 5.5, it is generally observed that some of the Imam's opinions and religious common practices as per the *Hanafi Mazhab* are more stringent than other *mazhabs* in areas as follows:

i. According to the Imam, every space used for *solah* is considered sacred; thus, Muslims with *hadath* and non-Muslims are not allowed to enter the space except those on duty. In this case, the multipurpose hall on the ground floor is used for *solah* on Friday congregation and *Eids*; including the open courtyard; the patio; the open plaza; the roads; and the shop fronts.

ii. Whereas, from Table 2.6 in chapter two, section 17, indicates that during the *Eids* all Muslims including menstruating women are encouraged to attend *musalla* near mosque for the special occasion; section 33, indicates that all Muslims including menstruation women are encouraged to participate in activities and maintenance of the mosque; section 35, indicates that sports and recreation were held at the Prophet *SAW* original mosque; section 36, indicates that bazaar and shops were also available near the mosque during the life time of Prophet *SAW*.

In other words, the above sections refer to *maslahah* activities conducted in the mosque at the open courtyard. At the same time, the open courtyard was also used as over spilled area for *solah* during Friday congregation and during the *Eids*. This means that there was a segregation of ritual space and *maslahah* space. The ritual space is forbidden for the non-Muslim to enter, which was a roofed space of two rows of columns next to the *Qibla* wall during the life time of Prophet *SAW* (Figure 2.5, page 121).

Imam I

Table 5.5:
Table Showing the Summary of the Interview with the Imam I of Masjid India, S.S. Ahmad Bin Mohd Sharif

Subject	Imam's Interpretation	Masjid India Compliance
Functions of mosque according to *Al Quran* & *Sunnahs*	To promote and conduct *solah* and *zikr*.	Complied
	To educate and to encourage reading of Al Quran	Complied
	To assist *jemaahs* in solving their problems in life.	Complied
	To foster communal wellbeing.	Complied
	To preach Islam to public.	Complied
Ritual spaces	Wherever *solah* is conducted in the space, the space is considered as ritual space, including the multipurpose hall; courtyard and patio?	
	Ablution is considered as clean space, it should have separate entrance from toilets.	Non-compliance
	Muslims with *hadath* and non-Muslims are not allowed to enter the mosque unless on duties. The location of the administration office is not suitable as one has to go through the prayer area.	Non-compliance
Multilevel mosque	Permissible when necessary. According to *Mazhab Shafie*, access to upper levels must be via the main prayer hall. Other *mazhabs* have no limitation.	Complied (*Hanafi*)
Provision for disable	According to Islam it is the onus of the administrator to provide user friendly mosque such as ramps; vertical mechanical transportation; designated toilets; etc.	Non-compliance
Women's space	In general, the four *mazhabs* do not encourage women to attend mosque to avoid *fitnah*. When provided, it must be invisible from men. As far as India (*mazhab Hanafi*) is concerned, women are not welcomed to mosque because according to them the *solah* will be nullified if women are in front of male performing *solah*.	Provided at second floor. Surrendered to males during Friday congregation.
Other issues encountered by Imam	Generally, he was consulted mostly on marriage problems; family problems; children problems. Sometimes on health problems- spiritual healing. Occasionally on religious guidance; about unable to perform normal *solah*; interpretations of dreams.	Conducted at Imam's room.

The Imam had highlighted some issues of non-compliance in the mosque as follows:

i. The provision of the ablutions together with toilets without separate entrances is considered unclean as the ablution is a ritual space in contrast with the toilets.

ii. The mosque is not user friendly as there is no provision for the disable such as ramps; lift; and designated toilets.

Below is Figure 5.9 showing the list of the Conveners and Trustees of Masjid India who had initiated the establishment and construction of the mosque in 1863. The

three trustees had deceased and the new ones were appointed on 13 July 2012 (Hj. Yunus, Masjid India, 2013).

THE CONVENERS & TRUSTEES OF MASJID INDIA	
Deceased	**Newly Elected on 13 July 2012**
MM ABDUL WAHAB Federal Bakery HJ. KM KAMALUDDIN MS Ali Sdn Bhd (pharmacy) HJ. PAKEER MOHIDEEN KE Mohd Ismail Ghani (general trader & contractor)	HAJA MAIDEEN BIN MOHD IBRAHIM Timber merchant DATO' HABIB RAHIMAN BIN ABDUL WAHAB Restoren Bilal & Federal Bakery HISHAMUDIN BIN TAN SRI UBAIDULLA UC Travel & Yayasan Ubaidi

Figure 5.9: The List of the Conveners and Trustees of Masjid India, Kuala Lumpur
Source: The administrator of Masjid India (2013)

Below is Figure 5.10 showing the Executive Committee organization chart of Masjid India of Kuala Lumpur for the year 2012/2013 selected by the community and appointed by Majlis Agama Islam Wilayah Persekutuan (MAIWP). The organization is responsible for the overall administration of the mosque.

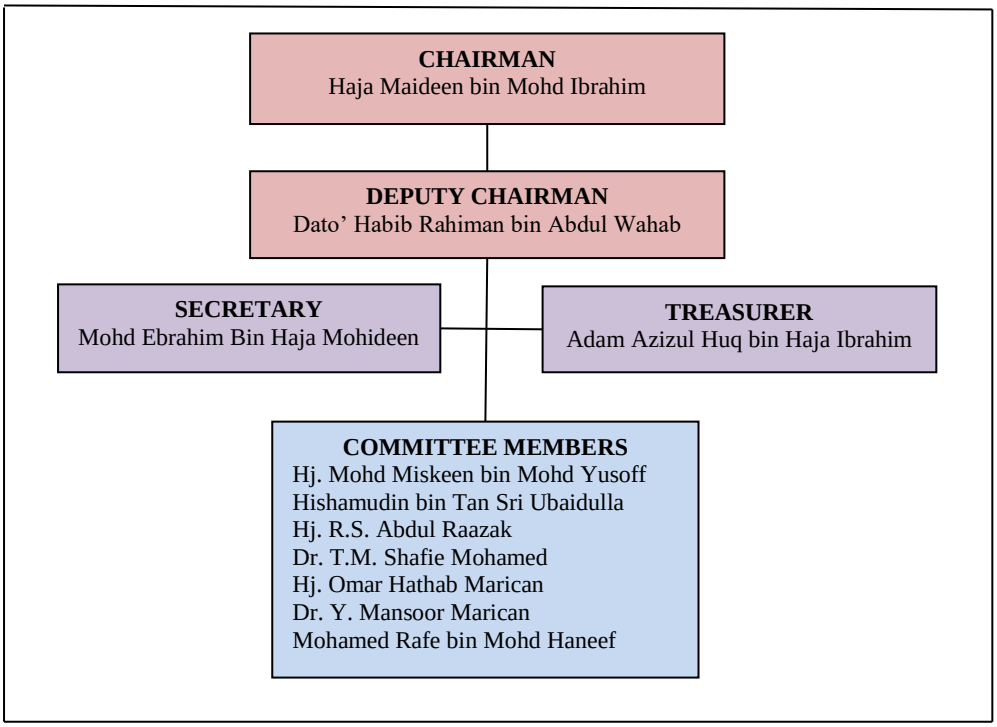


Figure 5.10: Executive Committee Organization Chart of Masjid India, Kuala Lumpur For the Year 2012/2013.
Source: Administration of Masjid India (2013).

Figure 5.11 below shows the mosque administrative organization employed by the Executive Committee except the Executive Secretary, consisting of four levels of administration, whereby, the Imam I (SS Ahmad Bin Mohd Sharif) & Imam II (Mohd Ishaq) is the team leader; assisted by Executive Secretary (En. Ebrahim Bin Haja Mohideen) and a clerk (Tuan Hj. Mohd Yunus bin Abd Rahman); a bilal; and six general workers.

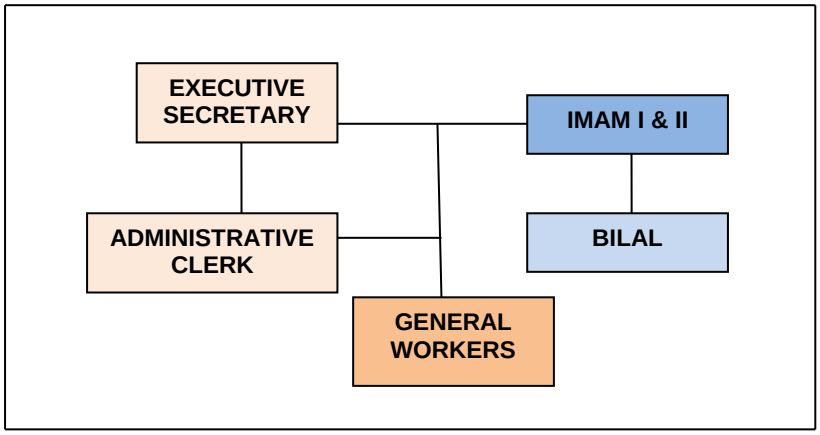


Figure 5.11: Administrative Organization Chart of Masjid India, Kuala Lumpur

The interview with the administrators (Committee Secretary and Executive Secretary), were conducted on 21 March 2013 at 3.00 pm. (Friday). The main speaker was Hj. Ebrahim Bin Haja Mohideen (the Committee Secretary), who is the elected secretary in the Executive Committee of Majlis Masjid India (volunteers), Kuala Lumpur. En Ebrahim is the owner of various trading including a franchise. He attends the administrative routine two days a week excluding other special days. Tuan Hj. Mohd Yunus Bin Abd Rahman is the administrative staff employed to oversee the daily routine of the mosque from morning prayers (*subuh*) until night (*Isya'*).

Table 5.6 shows the summary of interview with the Secretary, Hj. Ebrahim Bin Haji Mohideen assisted by Tuan Hj. Mohd Yunus bin Abd Rahman, the Executive Secretary. The interview pertains to the administration and maintenance of the mosque; the activities planned and held; and issues of administration.

Tn. Hj. Ebrahim Tn. Hj. Yunus

Table 5.6:
Table Showing the Summary of the Interview with the Committee Secretary and Assistant

SUBJECT	RESPONSE FROM INTERVIEWEE
Technical aspects of the mosque	*Mosque site area: 0.3443 acre *Total floor area: 1,800x3 = 5,400 square feet(?) (from measured drawing: 2,321 square meters) *Mosque capacity: About 3,000 ; 8,000-10,000 on Friday congregation; about 2,000 per day on other days (morning till night) *Facilities: 2 units Imam's room; 2 units workers' room; funeral room; kitchen; administration office; multipurpose hall; no proper storage; no car park provided.
Community	*Indian traders: 45-50% *Pakistani traders: 30-35% *Indonesian traders: 10-15% *Estimated total population during the day: about 30,000 *Living in population during the night: about 7,000-8,000 The living in population is reducing as the traders migrate to housing estates. Their businesses are generic in nature not localized anymore.
Administration	*Convener of the mosque was the deceased three trustees in Figure 5.7. New Trustees were elected on 13 July 2012 and yet to be registered. *The mosque was managed independently by committees elected by the community and was taken over by Majlis Agama Islam Wilayah Persekutuan (MAIWP). They are 100% graduate businessmen. *The mosque is managed by the Executive Committees (Exco) appointed by MAIWP (Figure 5.8), and the administrative group employed by the Executive Committee (Figure 5.9). *The Exco meeting held on every 45 days. *Administrative visit by MAIWP occasionally and when required. *The administrative group attends the mosque on daily routine.
Maintenance	*Daily general cleaning of the floors; staircases; and pump room.
Fund	*Heavily depends on collection from the community during Friday congregation – average is about RM4,000 a week. *Occasional donation from the Government is about RM10,000 a year. *The mosque owns one unit shop lot
Issues	*Misused facilities by city dwellers- every two days need to replace damaged taps; broken toilet doors; etc. *Drug addicts- stolen handbags & shoes; wallets flushed into toilets; etc. *Difficulties in employing staffs eg. Bilal post as the *jemaahs* are traders who are not inclined towards the daily routine of the mosque. *Efforts were made to minimise the shortage of prayer space for Friday congregation eg. request to manage and maintain Jalan Masjid India from City Hall but was denied.
Activities & services	*Table 5.7 shows the list of activities held at the mosque on weekly and yearly basis. *The weekly activities average attendants is between 10-15 attendees. *There are new social programmes planned such as Islamic finance and health talk.

Table 5.7:
Table Showing List of Services and Activities Provided at Masjid India of Kuala Lumpur (2013)

Daily
• Daily *jame solah* • Counseling and consultation
Weekly
• Friday congregation • *Fardhu Ain* (Islamic Practice) and *Fiqh* (liturgy) • Al Quran teaching & *tafsir* (translation) in Tamil & English • Religious Lectures in Tamil on Friday before *solah*. • *Hadith* classes • *Tajweed* classes (*talaqi)* • *Tasauf* classes • *Tahlil; yasin & du'a* • Distribution of food to the needy
Monthly
• Special lectures /for women • Community gathering
Annual
• *Maulidur Rasul* Muhammad *s.a.w*. (the Prophet's birthday celebration) • *Awal Muharram* celebration (New *Hijrah*) • *Terawih solah* during *Ramadhan* & religious lectures • Distribution of b*ubur lambuk* (special rice broth) for all during *Ramadhan* • *Zakat fitrah* and *fidya* collections • *Eids solah* /celebration • *Isra' Mi'raj* • Nisful Syaaban • Nuzul Quran • Assyura
Occasional
• Religious activities based on current social development. • Funeral services • Religious lectures at Indian Muslim *madrasas* and *surau*. • Social programme on Islamic finance & health talk • Matrimony services • Youth programmes • Blood donation

From Figures 5.9; 5.10; 5.11 and Tables 5.6 and 5.7, the followings are observed:

i. The current estimated population of Masjid India community is about 30,000. The majority ethnics is of Indian Muslims traders between 45-50%; Pakistani traders between 30-35%; minority ethnics are Indonesian traders between 10-15%. Unlike the old time, the living in trading community in the area is only about 3,000 and the rest live in housing estates outside the city centre as their businesses expands beyond the city centre.

ii. The mosque can accommodate about 3,000 *jemaahs* only at one time but the Friday congregation attendees is between 8,000-10,000 *jemaahs*, whilst, other

daily total attendance is about 2,000 during the day and night. Therefore, the spillover occupies the external areas around the mosque including the open plaza in front; the bazaar mall; a portion of Jalan Masjid India; the shop fronts along Jalan Masjid India from Wisma Yakin and as far as Mydin Hypermarket.

iii. Masjid India was established by a trustee of three Southern Indian Muslim merchants who were the conveners of the mosque, namely, MM Abdul Wahab (the owner of Federal Bakery); Hj. KM Kamaluddin (MS Ali Sdn Bhd-pharmacy), Hj. Pakeer Mohideen (KE Mohd Ismail Ghani-general trading & contractor). All of them were deceased. New trustees were elected on 13 July 2012 but yet to be registered. They are Haji Maideen bin Mohd Ibrahim (timber merchant); Dato' Habib Rahiman bin Abdul Wahab (Restoren Bilal & Federal Bakery); Hishamudin bin Tan Sri Ubaidulla (UC Travel & Yayasan Ubaidi).

iv. The mosque was managed by the community via elected committees and the management was taken over by Executive Committees appointed by MAIWP in 1980's with the new three-storey building. The Executive Committee comprised of a Chairman and Deputy; a secretary; a treasurer; and seven committee members. They are 100% graduate businessmen. The daily administration is run by the Executive Secretary (a graduate) supported by a clerk; two imams; one bilal; and six general workers.

v. The mosque maintenance is heavily dependant on fund collected on Friday congregation which is on average of RM4,000 a week. Other funds are from the government which is about RM10,000 a year; from a shop lot owned by the mosque; and from individuals on occasions.

vi. Besides praying activities, other activities are classified in five periodic calendars, daily; weekly; monthly; annually and occasionally. The daily activities are daily *jame* and counseling & consultaions. The weekly activities pertains to educational programmes such as *Fardhu Ain* (personal obligatory Islamic practice) and *fiqh* (full comprehension of Islamic laws and jurisprudence); Quran reading, *tajweed* classes, translation & learning; *hadith* classes; *tasauf* classes; religious lectures. Monthly, there are only two activities involving lectures for women and community programmes. The annual activities pertain to religious celebrations such as *Maulidur Rasul* Muhammad SAW (the Prophet's birthday celebration); *Awal Muharram* (New *Hijrah*);

Terawih solat in *Ramadhan* and the distribution of *bubur lambuk* for all during the breaking of fast; collection of *zakat fitrah* and *fidya*; *Eids solah*; *Nuzul Quran*; *Nisfu Syaaban*; *Is'rak Mi'rage*; and *Assyura*. Whereas, the occasional activities include social services and programmes such as funeral services; religious talks; health talks; and Islamic finance; matrimony services; and blood donation.

vii. There are compounding issues inhibiting the mosque management such as the shortage of prayer space during Friday congregation. Effort was taken by the management to manage and maintain Jalan Masjid India for Friday congregation but was denied by City Hall (DBKL). The shop fronts along Jalan Masjid India, Lorong Tuanku Abdul Rahman, and Lorong Masjid India 4 have been the overspill area on Friday congregation at the mosque. There is an issue of *safs* alignments towards the *qibla* as Jalan Masjid India bends at the Maidin Hypermarket, whilst, shop fronts along Lorong Tuanku Abdul Rahman overshoot the Imam position at the *mihrab* in the mosque which nullifies the congregation of the affected congregants.

viii. Next issues are the misuse of facilities by city dwellers such as replacement of damaged taps for every two days; broken toilet doors; etc.; drug addicts activities of stealing handbags & shoes, flushed stolen wallets into water closets, etc. The other issue is difficulties of employing fulltime staffs e.g. *Bilal* post as the *jemaahs* are traders who are not inclined towards the daily routine of the mosque.

The next section is the result of the convenient user survey.

5.5 THE USERS' APPRAISALS

This section is a supplementary data which objectively not required in this study but it is considered as an additional data to complete the triangulation procedure. The procedure is based on 100 users' convenient survey, randomly selected during Friday congregation on the same date that the on-site observation was executed. Five assistants were engaged to interview 20 respondents each during Friday congregation. 10 women were interviewed by the author.

Table 5.8 below shows split opinions from the users. However, considering scores for convenience at below 50% as inconvenient, the results of the users' survey

in Table 5.8 show that there are four locations which post inconvenience to the users' circulation as follows:

i. The male access from the ablutions at the basement to the prayer hall at first and second floors. The total score of less convenient and inconvenient is 55.4%.

ii. The female access from the ablution at patio on the ground floor to the women prayer hall at second floor. The total score of less convenient and inconvenient is 70% which is higher than the first location.

iii. Male access from the prayer halls at first and second floors to the ablutions at basement. The total score of less convenient and inconvenient is 54.1% which is similar to the first location because it is the same but reversed circulation.

iv. Female access from the prayer hall at second floor to the ablutions at patio on the ground floor. The total score of less convenient and inconvenient is 71.4% which is similar to the second location that is of reversed circulation.

Table 5.8:
Table Showing the Results of the Respondents' Appraisal on the Spatial Organization and Circulation of Masjid India, Kuala Lumpur

No.	Spaces & Locations	Ratings In Percentage		
		Convenient	Less Convenient	Inconvenient
1.	Access from the main road to the main entrance	62.9	29.2	7.9
2.	Male access from the main entrance to the toilet	62.5	28.1	9.4
3.	Female access from the main entrance to the toilet	73.2	24.4	2.4
4.	Male access from the main entrance to the shoe rack	81.6	16.9	1.5
5.	Female access from the main entrance to the shoe rack	90.2	9.8	0
6.	Male access to the ablutions at basement	44.6	47.7	7.7
7.	Female access to the ablutions at patio	76	19.6	4.4
8.	Male access from the ablutions to the prayer halls	73.4	26.6	0
9.	Female access from the ablution to women prayer hall	30.0	46.8	23.2
10.	Male access from the prayer halls to the ablutions	45.9	50.8	3.3
11.	Female access from women prayer hall to the ablutions	28.6	45.2	26.2
12.	Location of administration office	62	29.6	8.4
13.	Location of multipurpose hall	71.4	27.2	1.4
14.	Location of living quarters	80.5	15.3	4.2

Generally, the results show that the vertical circulation is critical at Masjid India as there is no mechanical transportation such as lift provided at the three-storey mosque. The ablutions are not located at convenient locations for both male and females. It is more critical for the females in the sense of height as their prayer hall is at the top most floor. Furthermore, the ablution is separated by the open patio to the female entrance staircase at the ground level, whereby, the females need to use their sandals after performing ablution to cross over the patio to their entrance at the staircase.

The next section is the overall analysis of on-site observations and interviews with the Imam and the administrators.

5.6 THE ANALYSIS

Evaluations and discussions in this section are directed towards five aspects though the major objectives of the study are only three namely: (i) the activities and facilities; (ii) the spatial organization type; and (iii) the spatial organization guidelines from *Al Quran* and *Sunnahs*. The additional two aspects are (i) the congregant community; and (ii) the management. The rationale of including the two additional aspects are due to their relevance as the congregant community aspect is related to the population which determines the size of the mosque and the type of activities created by them; and it is also related to the form of management established by the congregants. Whilst, the spatial organization type is the manner the spaces are organized based on the activities and facilities provided based on the background knowledge of the committees and the designer/architect. The background knowledge of the participants in the construction of a mosque is reflected in the provision of spaces; facilities; and the spatial organization conforming to the guidelines from the *Al Quran* and *Sunnahs*. However, the site location and size do influence the spatial organization and the mosque form.

5.6.1 The Congregant Community

Masjid India of Kuala Lumpur is a community initiated establishment by Southern Indian Muslim merchants' trustees who pioneered the city centre settlements in the early 19th century to cater for their religious and social needs. The essence of

Indian culture is largely felt as reflected in the architecture of its building and the Tamil language used during sermons on Friday congregations. The Imams are specifically brought from India. To date, as the city centre developed, other ethnics such as Pakistani and Indonesian merchants sporadically enjoined the congregants making about 50% of the total population in the area (from administration of masjid India, 2013) while the other half are Indians. A few from the Malay working population is also noticed during Friday congregations.

5.6.2 The Management Structure

The mosque was earlier managed by committees elected by the Indian merchant community but later appointed by the Religious department MAIWP as Executive Committees. They are 100% graduate businessmen. Unlike other mosques in Malaysia, the daily administration of Masjid India is headed by the Executive Secretary (a graduate), a volunteer selected by the community; except for the Imams, who are salaried. The Executive Secretary is not a fulltime personnel, he attends two days a week and as and when necessary. He is assisted by a fulltime staff (non-graduate) to oversee the daily running of the mosque activities and maintenance with fulltime workers.

The Imams are imported (a bonafide) from India; they are salaried and do not involve in the administration of the mosque but serve the executive committees directives. Their functions pertain to all religious matters and activities at the mosque and to other Indian Muslim communities when needed. The Imams are quite well verse with the basic knowledge of the liturgical requirements for the mosque design.

The mosque independency from the government aids in the physical development and activities is reflected in its modest provision of facilities and activities with weekly collection of about RM4,000. There is no account statements provided for this study.

5.6.3 The Activities and Facilities

Due to the nature of merchant community, who are intensively engaged in their daily business routines, their focus on mosque activities is rather limited to the basic religious requirements of a Muslim (Table 5.7) such as the teaching of Quran

including *tajweed* (*talaqi*), translation and understanding (*tadabbur*); *Fardhu Ain* and *Fiqh* of Islam including funeral service. However, there are a total of 30 activities conducted by the mosque management and administration with two (2) activities on daily; nine (9) activities on weekly; two (2) on monthly; 10 on annual; and seven (7) on occasional basis. They are categorized as the followings:

- **Daily**: Five times a day *solah* and counseling.
- **Weekly**: Friday congregation; religious studies and classes; and welfare activity.
- **Monthly**: Community gatherings and special class for women.
- **Annua**l: Religious celebrations and rituals; welfare programmes; zakat collections and visits to other Indian Muslims mosques and *qariahs*.
- **Occasional**: Funeral; matrimony; youth programmes; social programmes; and religious activities and development.

Distribution of food to the needy is held on every Tuesday. Annual activities are generally of religious celebrations such as the *Maulidur Rasul* ; *Awal Muharram*; *Nuzul Quran; Nisfu Syaaban; Assyura; Eids solah*; and *Is'raq Mi'raj*. Distribution of food (*bubur lambuk*) for all is also an annual event during the month of *Ramadhan*; unlike mosques in the West, soup kitchen is a daily routine providing food for the needy Muslims as well as for all. There are two occasional new social programmes planned for the merchants, namely, Islamic finance and health talk. Occasional matrimony services are also held at the mosque aided by the Religious Department of Wilayah Persekutuan (MAWIP).

There is no formal religious education provided at the mosque and at the same time no library is designated at the mosque as well as commercial space. This is due to the mosque central location in the city business centre which supports the mosque with ancillary facilities in the vicinity. Besides prayer halls; ablutions and toilets; ancillary facilities are also basically provided to serve the basic activities such as the administration office; multipurpose hall for mass gatherings; kitchen for mass cooking as well as for the in-house staffs; funeral room; and living rooms for the Imams (Plate 5.10).

The administration office

The multipurpose hall

The male ablutions

The external ablutions

The benches cum shoe rack

The female ablutions

The kitchen

The funeral room

The Imam's office

The Imams' bathroom

The shoe racks

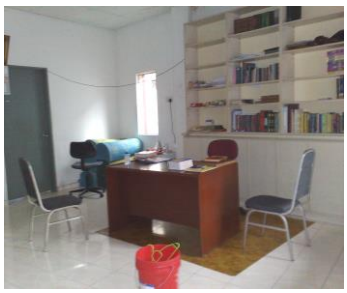

The staff room

Plate 5.10: Images Showing The Facilities Provided At Masjid India, Kuala Lumpur
Source: Author (22/3/2013)

5.6.4 The Spatial Organization Type

Due to its location in one of the busiest area in the city centre of Kuala Lumpur, the site is relatively small to cater for 3,000 *jemaahs* at one time. However, the mosque capacity planning is short sighted as the attendees had increased to between 8,000 to 10,000 people on Friday congregations. Therefore, the building plan is rather compact in nature utilizing the whole space on site. As mentioned earlier in

Figure 5.4, the type of spatial organization adopted is a clustered organization of 'contained within a space type' (Ching, 1979). The building rises to three levels above ground and one level below ground.

The site boundary is the frame that contains the spaces organized within the frame. This is a typical characteristic of a compact plan. Figure 5.12, shows the bubble diagram of the spatial organization of the ground floor which illustrates that the multipurpose hall as the main central interior space with other secondary spaces clustered around it. The open spaces like the compound; the patio; and the service yard are neutral spaces that connect other spaces together externally. The entrance porch in front welcomes visitors to the upper levels which are the main prayer halls.

Vertically, the spaces are connected via two sets of main staircases at the front and two sets of escape staircases at the rear. There are no ramps and vertical mechanical transportation provided for the disabled to enter the mosque compound which is slightly elevated from the road, and the upper levels which are the main prayer halls are out of bound for the disabled.

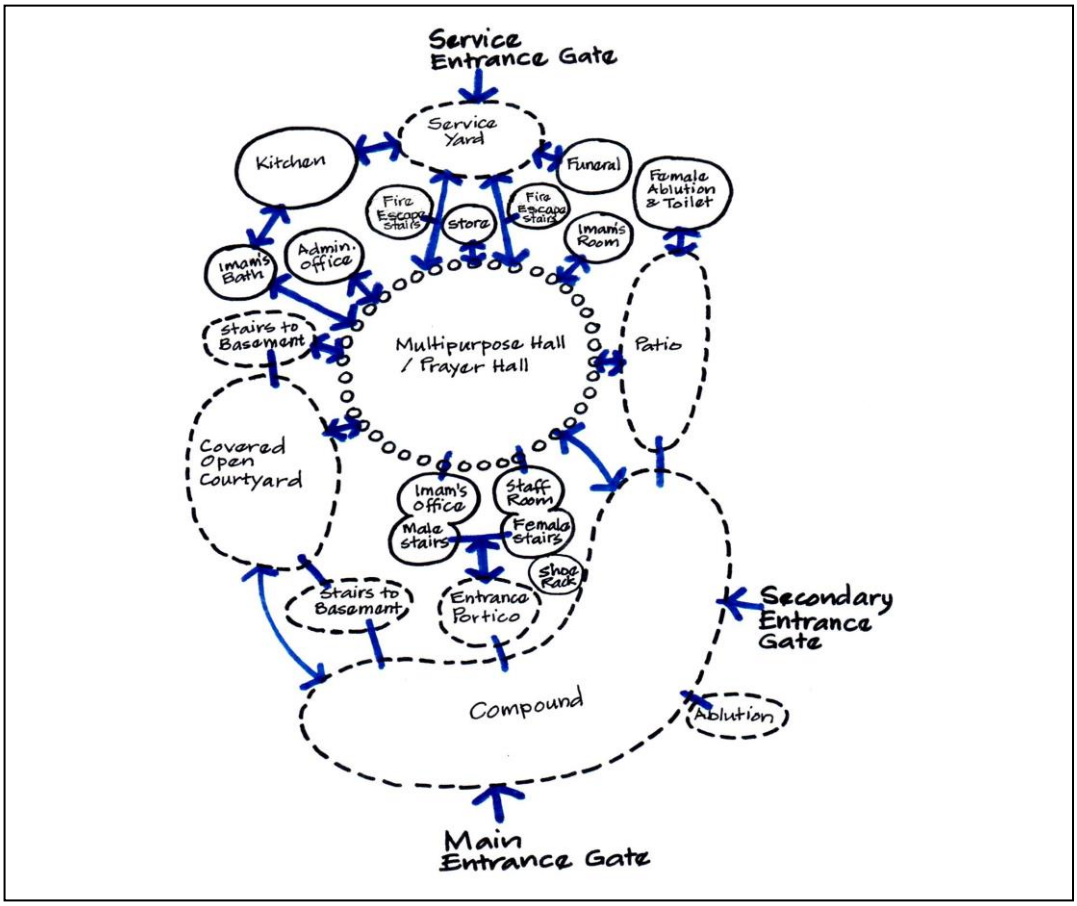


Figure 5.12: Bubble Diagram Showing The Spatial Organization At The Ground Floor Of Masjid India, Kuala Lumpur. Source: Author

The administration office is set afar at the rear end of the multipurpose hall instead of at the front as a controlling space over the whole building. There is no proper storage area allocated in the building. The female ablutions at the ground level are set afar from the prayer hall on the third level (second floor) which causes inconvenience to the uses who need to repeat their ablutions. Similar conditions applied for the male users which is more severe as their main ablutions are even lower down at the basement.

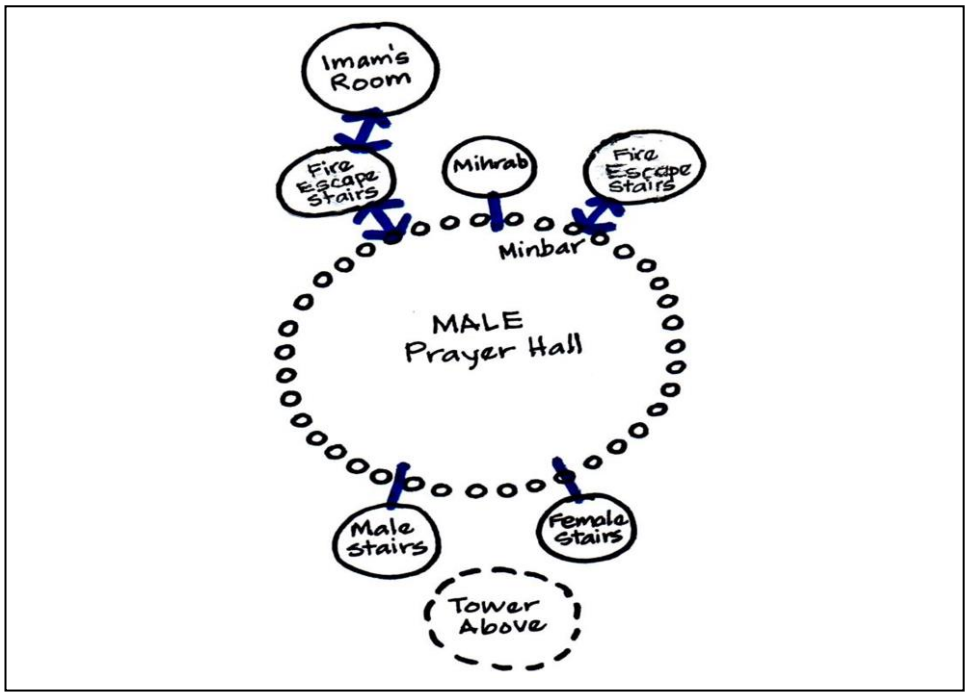


Figure 5.13: Bubble Diagram Showing the Spatial Organization at the First Floor of Masjid India, Kuala Lumpur. Source: Author

Figure 5.13 shows the bubble diagram of the spatial organization at the first floor. Less space at this first floor simplified the organization. The same characteristic of clustered organization is apparent whereby the male prayer hall is the central space with other secondary spaces clustered around it. There are only four functional spaces here, namely, the male prayer hall; the *mihrab*; the *minbar*; and the Imam's room. The Imam's room is not properly equipped with basic facility like bathroom and kitchenette for a decent living.

Figure 5.14 below shows the bubble diagram of the spatial organization of the second floor. The second floor spatial organization is similar to the first floor, the only difference is that there are two voids, one is above the male prayer hall below; the

other is above the Imam's room below. A small store is in place above the *mihrab* below, while a utility room is in between the main staircases.

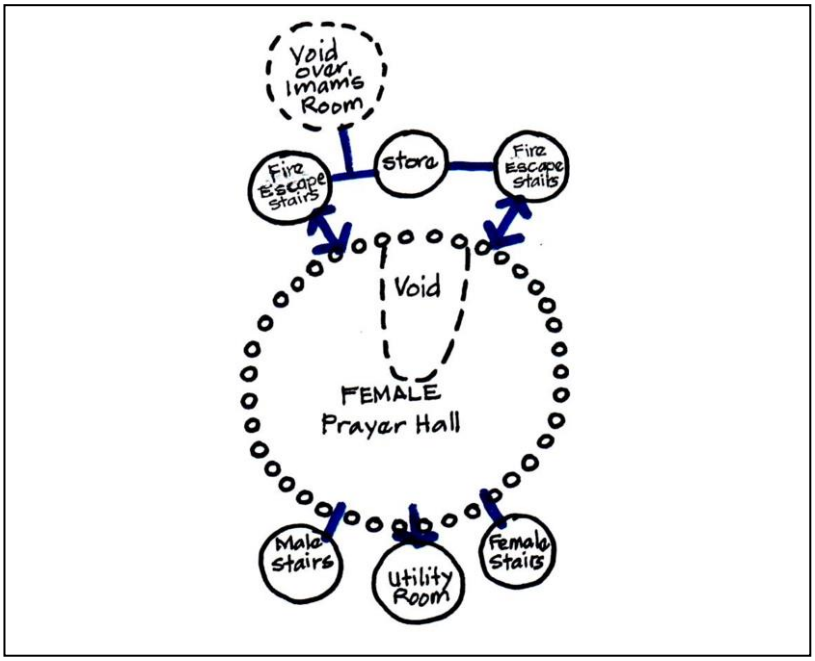


Figure 5.14: Bubble Diagram Showing the Spatial Organization at the Second Floor of Masjid India, Kuala Lumpur. Source: Author

Figure 5.15 below shows bubble diagram of spatial organization at the basement level. The diagram shows that the ablutions and the toilets are two attached spaces; both are accessible through the three staircases from two ends.

Figure 5.16 below shows the bubble diagram of vertical circulation and spatial organization. This compact plan has simple direct vertical circulation from ground floor to upper floors via the main staircases at the front and escaped staircases at the rear. The main stairs rise up to the roof level. Separate sets of stairs connect the ground level to the basement level. The main spaces connected directly to the stairs are the male and female prayer halls.

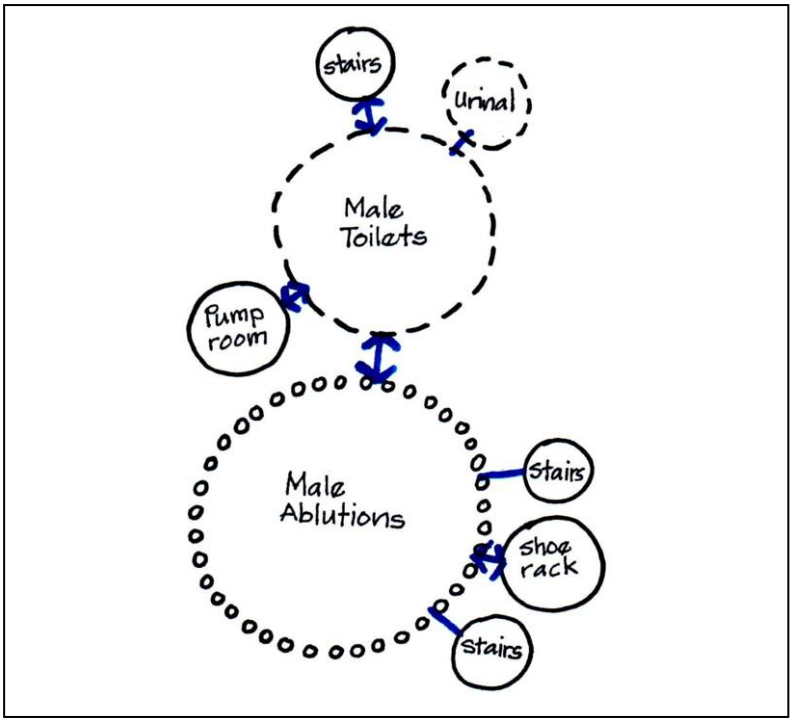


Figure 5.15: Bubble Diagram Showing the Spatial Organization at Basement Level of Masjid India, Kuala Lumpur.
Source: Author

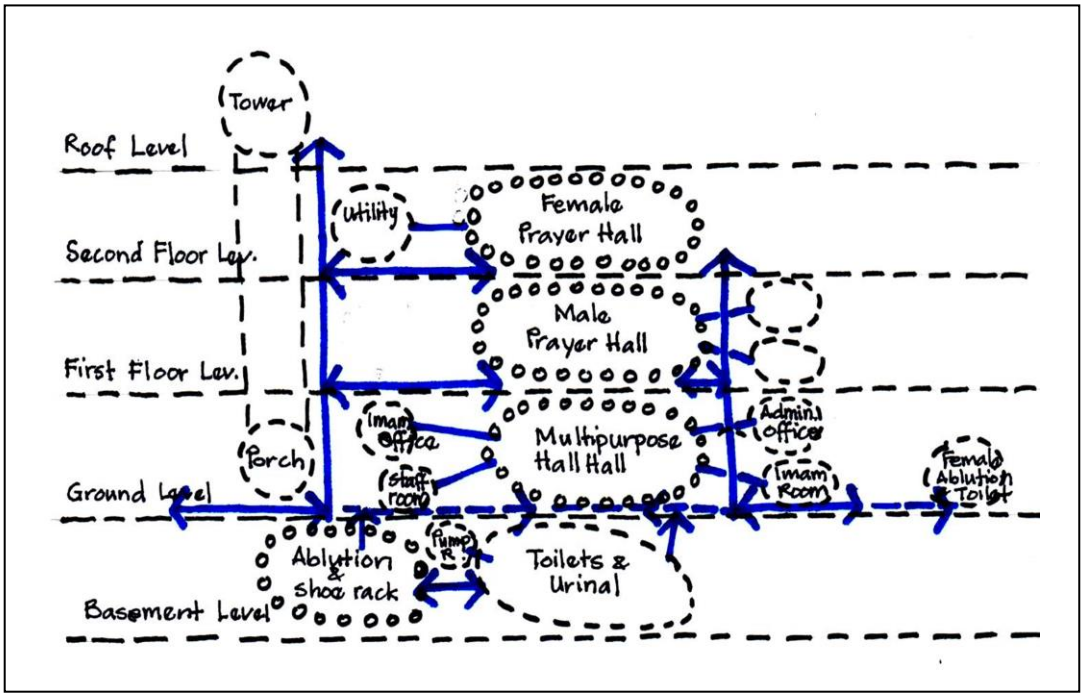


Figure 5.16: Bubble Diagram Showing the Vertical Circulation and Spatial Organization of Masjid India, Kuala Lumpur. Source: Author

5.6.5 The Spatial Organization Guidelines from the *Al Quran* and *Sunnahs*

This section is directly related to Tables 2.5; 2.6; and 2.7; Figures 2.27 and 2.28 in Chapter Two. Table 2.7 is the summary and the conclusion from Tables 2.5 and 2.6; figures 2.27 and 2.28 concerning the spatial organization guidelines from *Al Quran* and *Sunnahs*. Table 5.9 below is adapted from Table 2.7 in Chapter Two which shows that the Masjid India provisions as per guidelines from the *Al Quran* and *Suunahs* for mosque design.

In Table 5.9, there are 29 items listed, Masjid India provides fully for 17 items only; five (5) partial provisions; and seven (7) non-provisions. The items and number of the provisions are as follows:

- The site and planning: Tree (3) of five (5) in full provisions
  One (1) in partial provision
- Ritual spaces and elements: Five (5) of eight (8) with full provisions
  One (1) with partial provisions
- Ancillary or *maslahah* spaces and elements: Two (2) of ten (10) with provisions
  Four (4) with partial provisions
- Prohibitions & admonishments: Six (6) of six (6) full provisions

It is observed that Masjid India is critically lacking in the provision of ancillary or *maslahah* facilities as the mosque provides only two items out of ten items. However, by virtue of its location in the city business centre, it is supported by the ancillary facilities in the mosque vicinity especially the bazaar and shops; hotel with full social and commercial facilities; lodgings; public library and amenities. The absence of pre-school at the mosque is due to the shifting of residences by the congregants to housing estates around the city which there are provisions of such school at the housing areas.

The design of the mosque is not user friendly for the disables as there are no ramps and vertical mechanical transportation provided for multilevel floors. The ablutions are far from the prayer halls at upper levels for repeat rituals. The location of the administration office is at the rear of the mosque which is inconvenient for the visitors to get access to the office. The spaces provided are undersized such as the capacity of the whole mosque and the Imams' living room and its facilities.

Table 5.9:
Showing the Masjid India Provisions as Per Guidelines from the Al Quran and Sunnahs for Mosque Design

Elements & Spaces	Descriptions	Provisions
The Site & Planning	1. The mosque site is to be located within walking distances from congregant homes or workplaces. It is ideal to be sited in the centre of the community residences or workplace for convenience. Relatively, the size of a neighbourhood is limited to the walking distances to the mosque within 10 minutes' walk. Table 2.6 (2) & (3).	Yes
	2. Provision of suitable walkways with durable pavements; proper shades; and well lighted and safe routes from homes or workplaces to the mosque. Table 2.6 (3) & (13).	Yes
	3. Creation of conducive site environment with suitable soft and hard landscapes, sustainable building system and materials. Table 2.6 (5).	Partial
	4 .Having an open planning concept. Figure 2.1.	Yes
	5. User friendly mosque planning with disables facilities and design. Table 2.6 (4).	No
Ritual Spaces & Elements	6. Having practical separation between the sacred /liturgical spaces and non-sacred spaces (ancillary spaces). Table 2.5 (1).	No
	7. Having the *qibla* wall at the foremost position without having any communal space before it. Table 2.5 (6).	Yes
	8. Having *mihrab* in the centre of the *qibla* wall and *mimbar* next to it. Table 2.5 (7) and Table 2.6 (9).	Yes
	9. Having the minimum width of *solah* space for Imam of not less than 1500mm inclusive of *sutra* space. Table 2.6 (11) & (16).	Yes
	10. Having the ablutions close by the prayer hall for the convenience to renew ablutions. Table 2.6 (6).	No
	11. Having a minaret as the highest point at the mosque for *adzan*. Table 2.6 (7).	Yes
	12. Having separate entrance for women at the mosque to their prayer area. Table 2.6 (14).	Yes
	13. Using decent and appropriate mats for prayer areas. Table 2.6 (18).	Partial
Ancillary or *Maslahah* Spaces and Elements	14. Having provided a courtyard /multipurpose hall /multifunction space for over spilled praying space from the sanctuary as well as for mass /social activities. Table 2.6 (10) & (35); Figure 2.27.	Yes
	15. Having the toilets or washrooms at all compound gates or at all building entrances, allowing the users to use the toilets with shoes or slippers on. Table 2.6 (22).	Partial
	16. Having proper shoes keeping area /shoe racks. Table 2.6 (19).	Partial
	17. Having a library. Table 2.6 (25).	No
	18. Having spaces for religious learning like classrooms; schools; computer room; resource centre; conference room /audio visual room. Table 2.6 (25).	No
	19. Having administration office and supporting spaces like meeting area; store; Imams' rooms; staff room; etc. Table 2.5 (1); (20) & (26).	Partial
	20. Having the staff residences nearby the mosque for efficient administration. Table 2.6 (24).	Yes
	21. Having spaces for commercial and social services to serve the community needs. Table 2.6 (36)	Partial
	22. Having slaughtering facilities if necessary for the purpose of animal sacrifices (*qurban*). Table 2.6 (32).	No
	23. Having living shelter or lodging for poor travellers who do not afford to rent commercial lodging /hotel. A form of welfare & *da'awa*. Table 2.6 (23).	No

(Continue next page)

(Table 5.9 continued)

Prohibitions & Admonish-ment	24. The non-Muslims & non-pious Muslims are prohibited to hold the mosque in their custody. Only the pious local frequenters are allowed to hold custodian of the mosques. Table 2.5 (1).	Yes
	25. Not recommended to build lofty structure for mosque like churches and synagogues. Table 2.6 (27).	Yes
	26. Not recommended to decorate mosques in red and yellow colours like churches and synagogues. Table 2.6 (27)	Yes
	27. No use of dirty sandals at prayer areas. Table 2.6 (19).	Yes
	28. No conducting businesses; announcements of lost and found; and sitting in a circle at prayer halls. Table 2.6 (27).	Yes
	29. No walls or columns allowed in a *safs*.	Yes

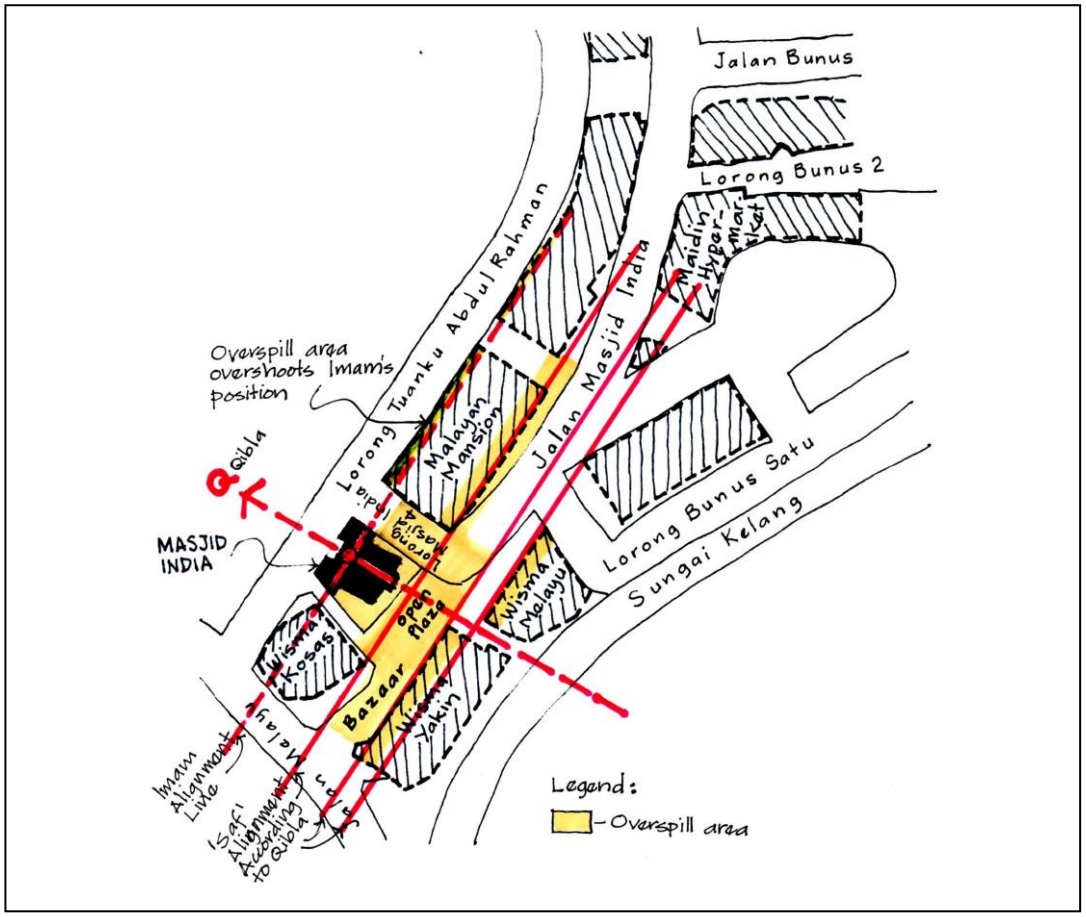


Figure 5.17: Diagram Showing the Saf Alignment on the Area Map of Jalan Masjid India, Kuala Lumpur (2013). Source: Author

There is a crucial issue about *qibla* alignments of overspill areas at the shop fronts along Jalan Masjid India and Lorong Tuanku Abdul Rahman. Figure 5.17 shows that the overspill area at the shop fronts along Lorong Tuanku Abdul Rahman overshoots the Imam's position based on the alignment from the map in the figure. Therefore, the congregants who overspill along that road should be warned about it.

The alignment along Jalan Masjid India is in question as the road bends though in the map it seems to be in order as far as before the Maidin Hypermarket's building edge. However, proper measurement is needed to verify the alignment along this road before the bending at Maidin Hypermarket building.

5.7 THE SUMMARY

This chapter presents five aspects of studies on Masjid India of Kuala Lumpur, namely, (a) the congregant community; (b) the management; (c) the activities and facilities; (d) the spatial organization type; and (e) the spatial organization guidelines from *Al Quran* and *Sunnahs*. The study involves five categories of measurement procedures, namely, (i) from literature reviews; (ii) measured drawing; (iii) on-site observation and participation; (iv) in-depth interview with Imam and administrator; and (v) users' survey/appraisal.

A. The Congregant Community

Masjid India was developed in 1863 by the Southern Indian Muslim merchant community who expanded their businesses from India to Malaya in the early 19th century. They are one of the earliest business communities in the city centre of Kuala Lumpur who settled along Jalan Tuanku Abdul Rahman (earlier known as Batu Road) and its adjacent roads and streets including Jalan Masjid India and its streets; Jalan Bunus and its streets. The area is one of the oldest and busiest in the city centre. The estimated population is about 30,000. Major ethnics are Indian comprising of between 45-50%; Pakistani is between 30-35%; and Indonesian is between 10-15% (from administrator of Masjid India, 2013).

B. The Management Structure

The mosque is managed by Executive Committees, who are volunteers and with 100% graduate businessmen, elected by the community; appointed by MAIWP; comprising of a chairman; a deputy chairman; a secretary; a treasurer; and seven committee members (Figure 5.8). The administrative staffs (non-graduates) and workers are employed by the Executive Committees to run the daily routines and

activities at the mosque and other locations when necessary (Figure 5.9). The administration is headed by the Executive Secretary (a graduate) instead of the Imams. The Imams are full time employed from India who communicates only in Tamil; they serve only on religious matters and activities directed by the Executive Committees. A full time clerk oversees the daily routines; serve at the reception; and handles six full time workers for the maintenance services. A trustee comprised of three merchants keeps the custody of the mosque's properties.

C. The Activities and Facilities

As the merchant community is very much involved in their daily routine of business activities, they are less active at the mosque. However, the activities are not exhaustive in numbers with religious and social programmes conducted daily with two activities; weekly with nine activities; monthly with two activities; annually with 10 activities; and occasionally with 7 activities. The total number of activities is 30. Masjid India is critically lacking in the provision of ancillary or *maslahah* facilities as the mosque is located in the bustling city business centre of Kuala Lumpur, the capital city of the Federation, it is supported by the surrounding facilities in the mosque vicinity.

D. The Spatial Organization Type

Being located in the city business centre with a small plot, the mosque spatial organization is naturally compact in nature with three-storey building and a basement. The mosque capacity is 3,000 *jemaahs* but undersized as the actual attendees on Friday congregations is 8,000 to 10,000 (the mosque administrator, 2013). The type of spatial organization is of clustered type within the frame of the boundaries called 'contained within a space' by Ching (1979). Basically, the organization is simple. At every level, the spaces are organized with secondary spaces clustered around a main central space like the multipurpose hall at the ground level; the prayer halls at upper levels (Figures 5.12 to 5.15).

E. The Spatial Organization Guidelines from *Al Quran* and *Sunnahs*

The discussions are based on the *Al Quran* and *Sunnahs* which are listed and discussed in Tables 2.5 and 2.6; Figures 2.27 and 2.28 in chapter two; and concluded in Table 2.7. Table 5.9 shows the list of 29 provisions by Masjid India pertaining to the guidelines in four (4) major categories of spaces and elements, namely, the site and planning; the ritual spaces and elements; the ancillary or *maslahah* spaces and elements; and the prohibition & admonishments.

In total, Masjid India fully provided with 16 items; five (5) partial provisions; and seven (7) non-provisions. The full provisions are four (4) of five (5) in the site and planning; five (5) of eight (8) in the ritual spaces and elements; two (2) of 10 in the ancillary or *maslahah* spaces and elements; six (6) of six (6) in the prohibitions & admonishments. The partial provisions are one in the ritual spaces and elements; and four (4) in the ancillary or *maslahah* spaces and elements.

Generally, Masjid India is unique to Malaysia as it is located at one of the oldest and busiest commercial area, right in the city business centre of Federal Capital of Malaysia; surrounded by shops and having a bazaar on part of the connecting road to the mosque (Jalan Masjid India) like reminiscing the concept during the Islamic Empires in the Middle East. Though the mosque lacks of ancillary facilities but it is supported by the facilities present in the business district of Kuala Lumpur. One common setback among all the case studies is that the multi-leveled mosques are not user friendly as they do not provide mechanical vertical transportation such as lifts.

This mosque is 100% supported by its congregant trading community without any aids from the government in its physical development.

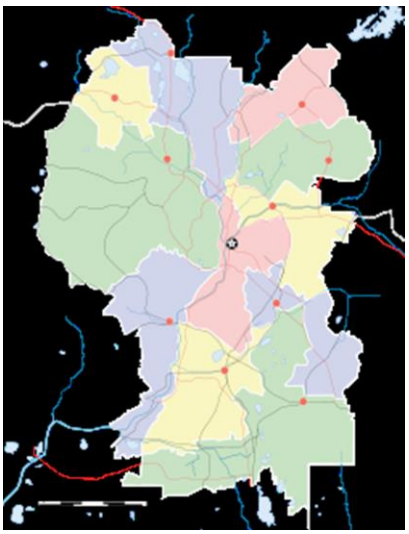
CHAPTER SIX

CASE STUDY TWO: THE MASJID SAIDINA ABU BAKAR AS-SIDDIQ

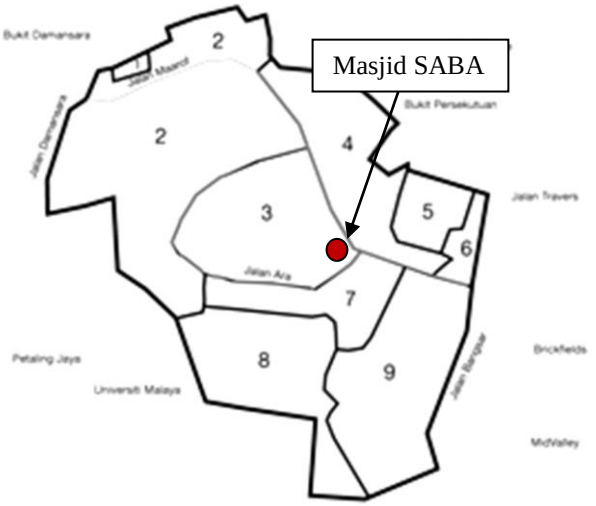
6.1 INTRODUCTION

Masjid Abu Bakar As-Siddiq (Masjid SABA) sited on 2.0 acres plot is a regional urban mosque located at Jalan Ara, Bangsar Baru, Bangsar, Kuala Lumpur. The Figure 6.1 shows that Bangsar is a region in Wilayah Persekutuan, on the southwest of the city centre, where Masjid India is located. This vibrant urban mosque belonged to the affluent community of Bangsar with Muslim population of 20,000 (from administrator of Masjid SABA, 2013). The three-storey mosque reflects a pan-Islamic style of architecture which is a popular feature in Malay Archipelago in 20th century (Hasan-Uddin Khan & Holod, 1997).

The Muslim community in Bangsar began to request for a mosque in 1976 and was approved by the Federal Territory Islamic Religious Council (MAIWP) on 25 November, 1977. Donations of RM700,000 from the public was far from sufficient to build a RM3.5 million mosque and the government funded the construction under the 'Third Malaysian Five Year Plan'. The construction started in 1979 and completed on March 1982; it was officiated by the Yang Pertuan Agung (at that time was Sultan of Pahang), Tuanku Sultan Ahmad Shah ibni ALmarhum Sultan Abu Bakar on 15 July 1982. The consultants involved were Hajeedar & Associates (Architect); Hashim dan Neh Sdn Bhd (Engineer); and Nik Farid dan Loh Sdn Bhd (Quantity Surveyor). An annex to the mosque building is the religious primary school constructed at the same time with a cost of RM0.5 million. The total floor area of the mosque is about 5,958 square meters including the school (from measured drawings) excluding the cabins.



Map of Wilayah Persekutuan indicating the location of Bangsar region in the centre coloured in mauve purple
Source: Wikipedia



Plan indicating the nine sections of Bangsar region and the location of mosque in section 3 at junction of Jln Ara, Jln Telawi 1and Jln Maarof .
Source: Wikipedia

Figure 6.1: Maps of Masjid Saidina Abu Bakar As-Siddiq, Bangsar, Kuala Lumpur (1982). Source: Wikipedia (2013)

Originally, the mosque accommodates 3,500 *jemaahs* and an additional of 500 *jemaahs* was catered after expansion work done in 2009-2011 costing RM2 million. Another addition to the school is several cabins of extra classes to cater for increased student intake. (http://en.wikipedia.org/wiki/Masjid_Saidina_Abu_Bakar_As_Siddiq, retrieved on 18/6/2013; the Administrator of Masjid SABA, 2013).

This mosque is the only case that provides proper residential units for the Imams and a *bilal* (three units), though, it is still insufficient to cater for other fulltime staffs. Other facilities provided are a canteen and a *wakaf* (gazebo) at the parking area consisting of 52 parking lots.

Plate 6.1: 3D Google Map Showing the Site of Masjid Saidina Abu Bakar As-Siddiq, Bangsar, Kuala Lumpur (1982)
Source: Google Earth (imagery dated on 23/1/2013)

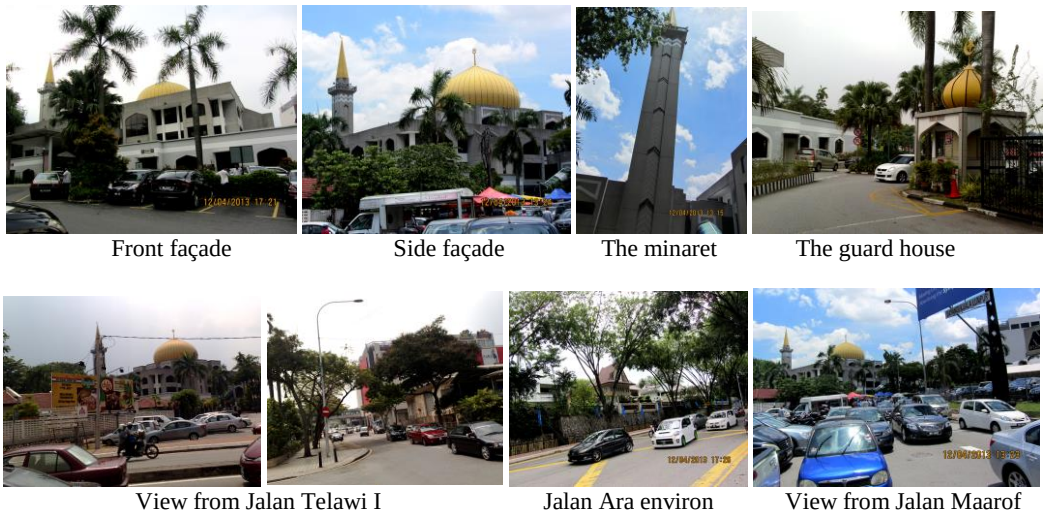


Plate 6.2: Images of Masjid Saidina Abu Bakar As-Siddiq and Its Environ (2013)
Source: Author

Plates 6.1 and 6.2 show the images of the mosque and it's environ surrounded by Jalan Ara (residential cum commercial area); Jalan Telawi Satu (commercial area) and Jalan Maarof (residential cum commercial area). Bangsar Village I Shopping Complex is adjacent to the mosque.

6.2 THE DATA COLLECTION

Similar to case one, there are four types of primary data established on site by:

i) Conducting measured drawing of the mosque building as the administration of the mosque does not possess a proper set of scaled drawings;

ii) On-site observation of the use of spaces on Friday congregation.

iii) Conducting in depth interview with the Imam on his understanding of the guidelines from the *Al Quran* and *Sunnahs* for providing space in a mosque and the validity of congregational prayers; and the administrator of the mosque on the management of the mosque activities and administration;

iv) Conducting convenient survey from 100 users during Friday congregation on their satisfaction of using the mosque space.

6.2.1 The Location and Site Plan

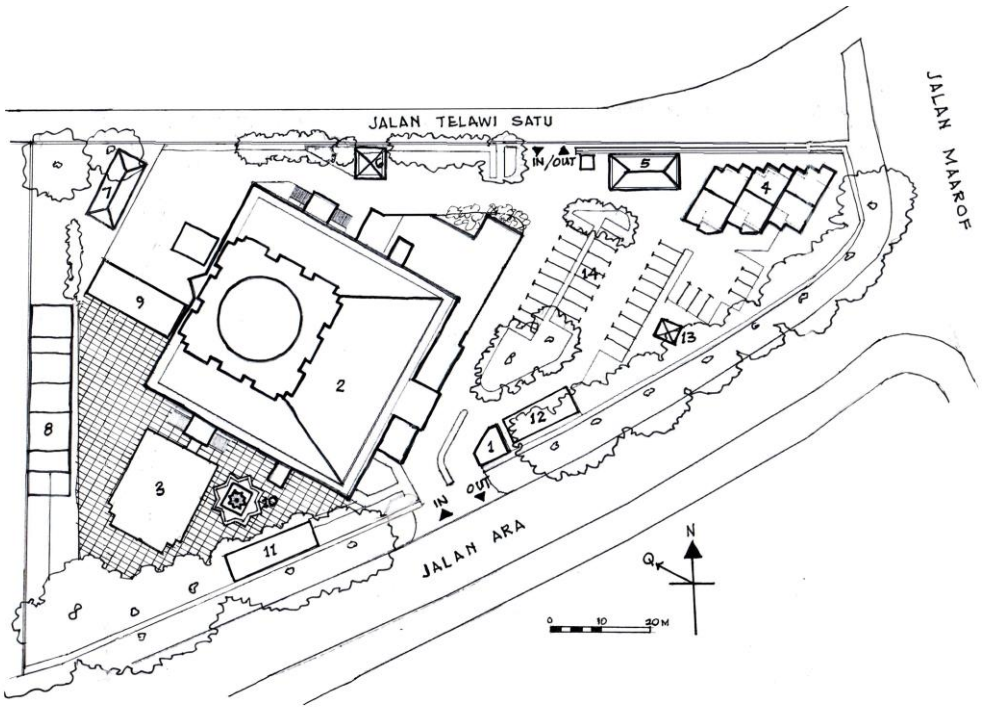
The location plan is earlier described and referred to in Figure 6.1 and Plate 6.1. Figure 6.2 shows the site plan of Masjid SABA on 1.7 acres plot bordered by Jalan Ara on the south; Jalan Telawi Satu on the North; and Jalan Maarof on the East. The plan indicates the layout of the mosque and its facilities such as the guard house; the religious school and cabins; the staff residences; the parking area; the canteen; the *wakaf* (gazebo); car sheds; the minaret; and the shop. Jalan Ara is the main access while the secondary access is from Jalan Telawi Satu. On the west is Bangsar Village I Shopping Complex.

6.2.2 The Floor Plans

Figure 6.3 shows the ground plan of the mosque with the annexed religious school and a 43.3 meter high minaret. The mosque building displays some form of a libre type (Meiss, 1991) of spatial organization, whereby, the spaces are organized based on functions within the building envelope disassociating with the structural alignment; a typical 20th century design concept popularized by Frank Lloyd Wright.

The ground floor plan consists of the ancillary (*maslahah*) facilities such as multipurpose hall; administration office and reception; library; male and female

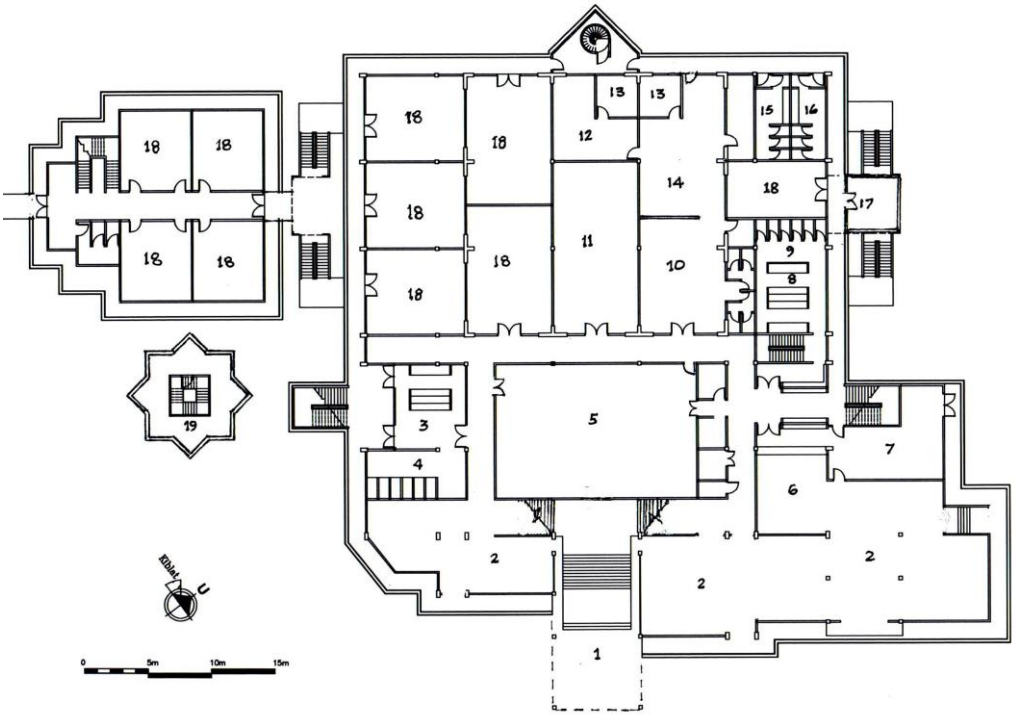
ablutions and toilets; verandahs for commercial and social activities; dining room; kitchen; classrooms; funeral room; male and female washrooms for the office.



LEGEND

1	Guard House	6	Shop	11	Car shed 2
2	Mosque	7	Canteen	12	Car shed 3
3	Religious School	8	School cabin	13	*Wakaf* (gazebo)
4	Staff Residences	9	Car shed 1	14	Parking area
5	Male Toilets	10	Minaret		

Figure 6.2: Site Plan of Masjid Saidina Abu Bakar As-Siddiq, Bangsar, Kuala Lumpur (1982).
Source: By Author based on skeletal sketch from the Administrator of the mosque.



LEGEND

1	Building main entrance	8	Female ablution	15	Male washroom
2	Commercial & social activities verandahs	9	Female toilets	16	Female washroom
3	Male ablution	10	Office reception	17	Funeral room
4	Male toilets	11	Library	18	Classroom
5	Lecture hall	12	Meeting room	19	Audio visual room
6	Dining	13	Imams' office	20	Computer room
7	Kitchen	14	Clerical area	21	Minaret

Figure 6.3: Ground Floor Plan of Masjid Saidina Abu Bakar As-Siddiq, Bangsar, Kuala Lumpur (1982). Source: Author

Figure 6.4 below shows the first floor plan consisting of the ritual spaces such as the main and male prayer hall; *mihrab* and *minbar*; and women's prayer area (convertible). The annex building first floor level consists of classrooms and toilets.

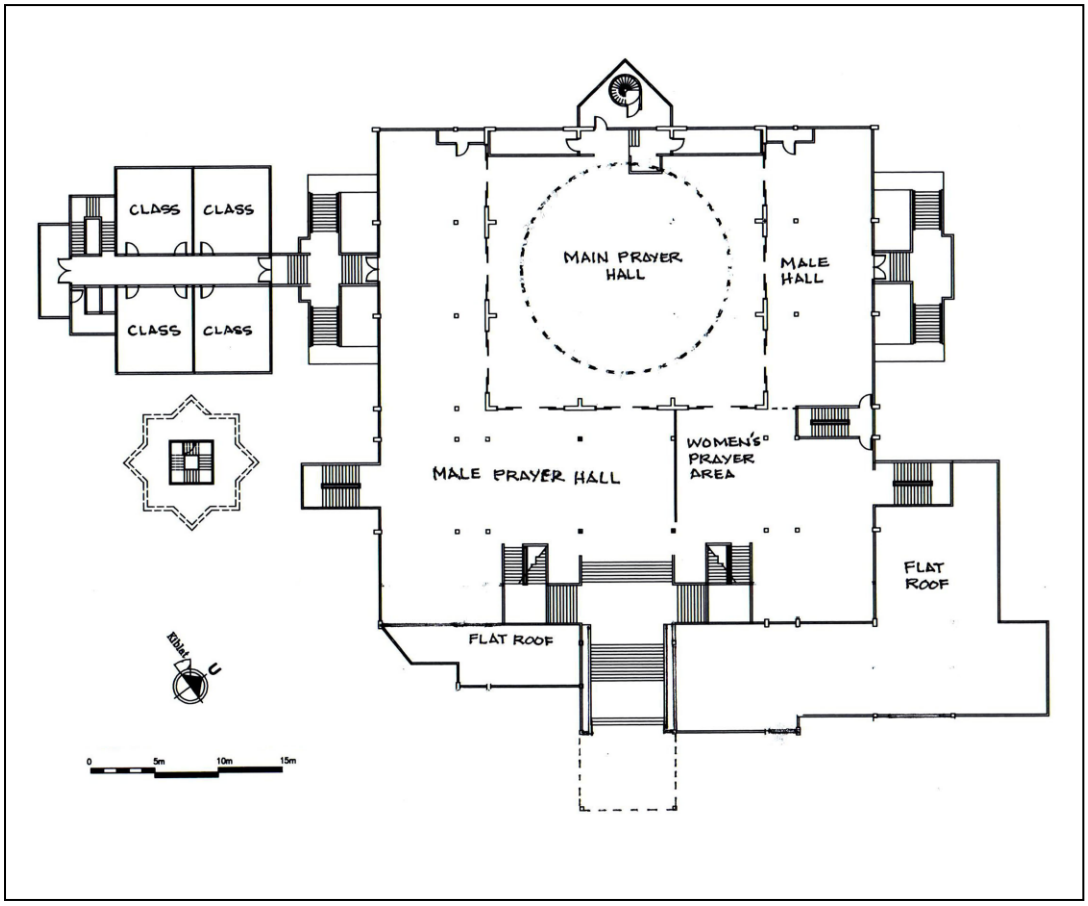


Figure 6.4: First Floor Plan of Masjid Saidina Abu Bakar A-Siddiq, Bangsar, Kuala Lumpur (1982). Source: Author

Figure 6.5 below shows the second floor plan consisting only male prayer hall with a void overlooking the main prayer hall below; and above the main prayer hall is a 16.6 meter diameter dome soaring up to 24 meters high from the floor.

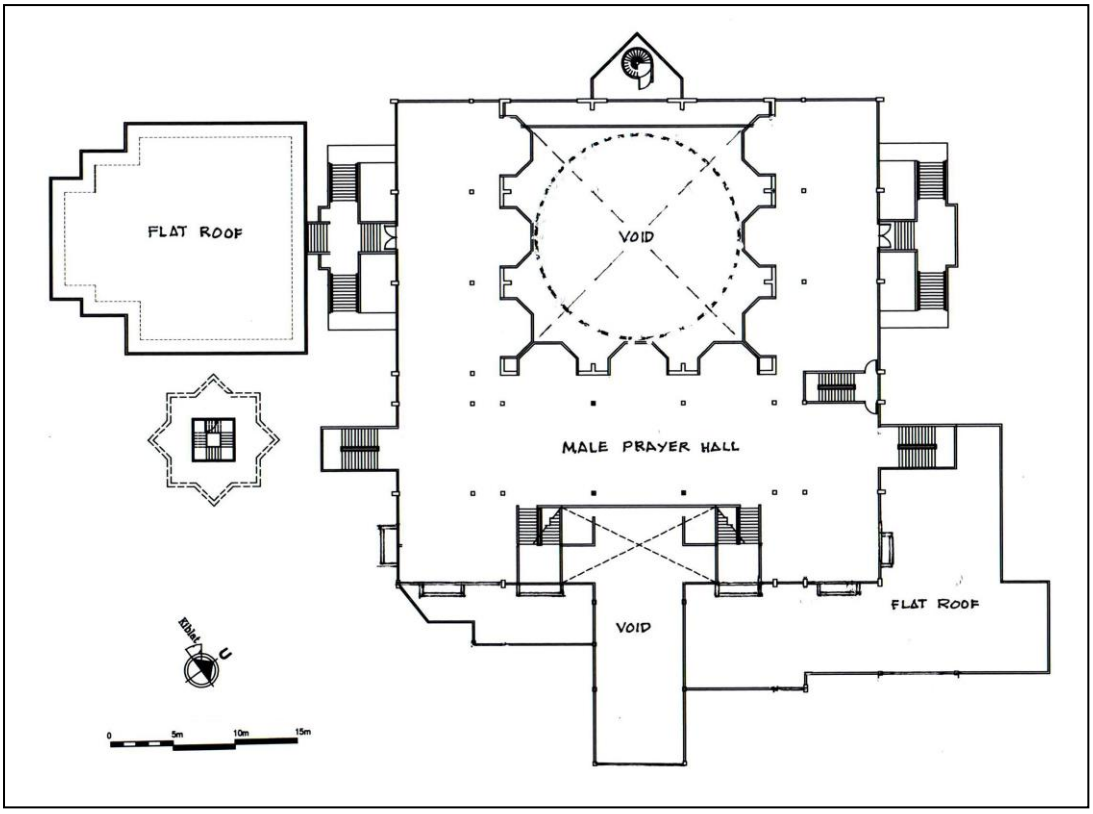


Figure 6.5: Second Floor Plan of Masjid Saidina Abu Bakar As-Siddiq, Bangsar, Kuala Lumpur (1982). Source: Author

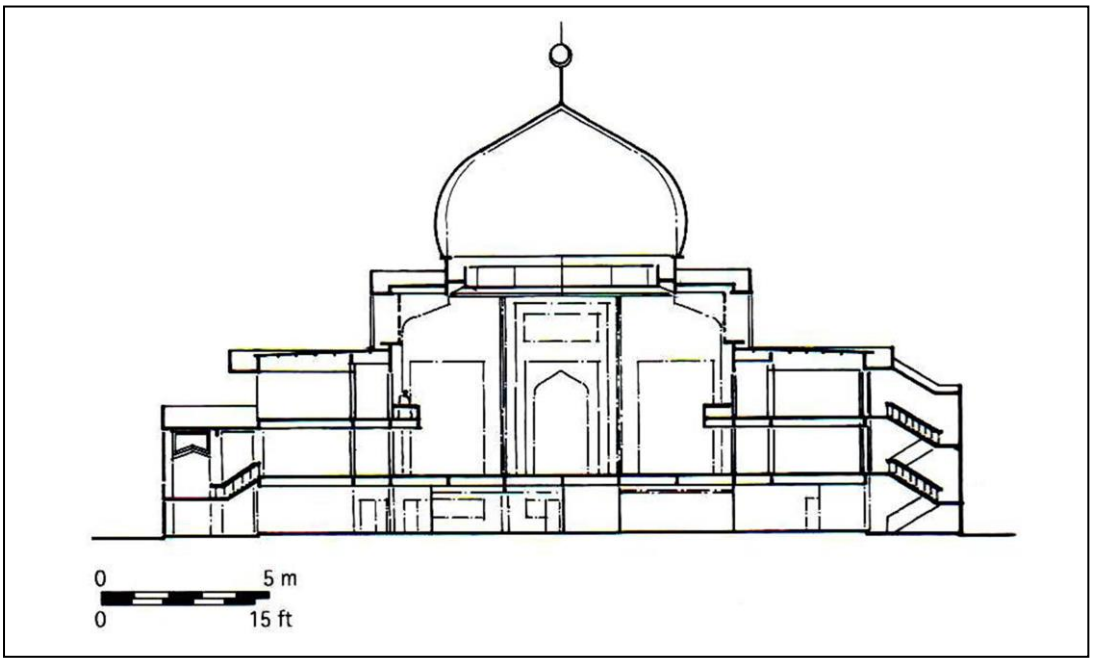


Figure 6.6: Typical Cross-Section of Masjid Saidina Abu Bakar As-Siddiq, Bangsar, Kuala Lumpur (1982).
Source: Hasan-Uddid & Holod (1997) in 'The Mosque and the Modern World: Architects, Patrons and Designs since the 1950's'.

6.2.3 The Cross-Section

Figure 6.6 shows the typical cross-section of the mosque building with reinforced concrete structures and flat roof. It can be seen that the ground floor is having a low level ceiling height and the main prayer hall is a double volume vertical space enhanced with the depth of the dome and made up to four volumes.

Table 6.1:
The Schedule of Spaces and Elements at Masjid Saidina Abu Bakar As-Siddiq, Bangsar, Kuala Lumpur

LOCATION	MAIN & SUPPORTING SPACES & ELEMENTS FOR *SOLAH*	ANCILLARY SPACES & ELEMENTS FOR *MASLAHAH*
Ground Floor		
	Exterior male ablutions	Lecture hall
	Male &Female ablutions	Administration office & reception
	Shoe racks	Female & male toilets
		Funeral room
		Kitchen
		Store
		Dining
		Commercial & social activities verandahs
		Library
		Classrooms
		Computer room
		Main & secondary staircases
First Floor		
	Main & male prayer hall	Classrooms
	Mihrab	Main & secondary staircases
	Minbar	
	Women's prayer area	
Second Floor		
	Male prayer hall	Main & secondary staircases

Above is Table 6.1 showing the schedule of spaces and Table 6.2 below showing the schedule of finishes.

Table 6.2:
The Schedule Of Finishes At Masjid Abu Bakar As-Siddiq, Bangsar Kuala Lumpur

TYPE OF FINISHES	AREA OF APPLICATION
Granular cement plaster	Exterior walls
Acrylic paint	Interior walls & columns
Ceramic tiles	Al interior floors and toilets & kitchen walls
Carpet (*saf* width-1240 to1260 mm)	All prayer halls; administration office; lecture hall
Timber	Decorative grills
Marble tiles	Main staircase
Gypsum plaster	Dome interior
Asbestos sheets	General suspended ceiling
Galvanized aluminum	External dome and minaret pinnacle
Interlocking concrete blocks	External pavement around school area

6.3 The On-site Participant Observations

On-site observations and participation on Masjid Abu Bakar As-Siddiq was done on three occasions; 19 February 2010 (Friday) from 9.00 a.m. to 5.00 p.m. with assistants; 19 October 2010 (Friday) without assistants; and 12 April 2013 (Friday) without assistants. Friday was chosen because it is the day of the weekly congregation when the mosque is fully utilized. The researcher was assisted on-site with a group of 9 assistants (5 males and 3 females). Table 6.3 shows the distribution of tasks amongst the research assistants on-site.

Table 6.3:
The Distribution Of Task On-Site At Masjid Abu Bakar As-Siddiq, Bangsar, Kuala Lumpur

Type of Task	No. of Assistants
Video recording	1
Photographing	1
Recording	1
Surveying	6

The assistants were stationed at the critical locations to conduct their various tasks as follows:

- The entrance gate
- The building entrances and staircases
- The male ablutions and toilet areas
- The female ablution and toilet
- The first floor main prayer hall
- The second floor prayer hall
- The commercial and social activities verandahs

The researcher oversaw the overall tasks executed by the assistants and she went through the whole mosque complex while observing and participating at the critical locations. The main focus of the researcher is to examine the sequence of spaces provided at the mosque against the guidelines from the *Al Quran* and *Sunnahs* as outlined by the *fiqh* in the *syariah* of Islam.

At the same time, the assistants are to observe the conditions at each location at the time they were in use as to discover any problems encountered during the use of the spaces. This observation is an explorative input by the researcher.

Table 6.4 shows the result of the observations at various locations with three time period intervals. They are between 12.15 p.m. to 1.15 p.m. before the *adzan*; between 1.15 p.m. to 1.55 p.m. during sermon and *solah*; and between 1.55 p.m. to 2.30 p.m. after the congregational prayers.

6.3.1 On-site Observations

Based on Table 6.4, the following observations have been made as below (the evaluations were merely based on by eye measurements as the exact quantity is not required in this study):

i. Generally, the mosque building is full during the Friday congregation (Plate 6.3), though; there were empty spaces at the rear because the *jemaahs* earlier settled at the stairs landings and corridors around the lecture hall. The commercial and social verandahs were fully occupied. There was no overspill outside the mosque building.

ii. The car parking area was fully occupied and the overflow occupied the three roads of Jalan Ara; Jalan Telawi Satu; and Jalan Maarof. Jalan Ara and Jalan

Telawi Satu were the most affected roads whereby the vehicular traffics were hampered with cars parked in three layers along the roads (Plate 6.4).

At the same time there was a temporary bazaar along the road side tables at Jalan Telawi Satu and the vehicular traffic was almost at a standstill there (Plate 6.4).

iii. The exterior ablutions were heavily used during the sermon. The interior male ablutions were not as busy as the exterior ones. Only a few used the female ablutions (Plate 6.5).

iv. Provided shoe racks were underutilized. Majority of the *jemaahs* preferred to leave their shoes or slippers at the entrances; planter boxes and flower pots; along the external corridor; and on the steps (Plate 6.6).

v. There was no organization of *safs* like placing the adults in front and the children at the rear. The majority of the children are school pupils who occupied the front rows at the second floor overlooking the main prayer hall below (Plate 6.7).

vi. The toilets are enjoined with the ablutions with common entrances and most users are on barefoot when using the toilets (Plate 6.8).

Table 6.4:
The Result of The Observations On-Site at Various Locations of Masjid Abu Bakar As-Siddiq on 19 February 2010, at Three Different Periods of Time

Locations	**(Before *adzan*) 12.15 p.m. – 1.15 p.m.**	**(During sermon & *solah*) 1.15 p.m. – 1.55 p.m.**	**(After *solah & du'a*) 1.55 p.m. - 2.30 p.m.**
The entrance gates	*Jemaahs* sparingly arriving and proceeded to parking area.	*Jemaahs* heavily arriving and the parking area was full; some parked at the side of the entrance gates; some parked along Jalan Ara, Jalan Telawi 1 and Jalan Maarof.	*Jemaahs* hurriedly dispersed outside the mosque compound.
The building entrances and stairs	Very sparingly *jemaahs* arrived from the entrance gates and entered the mosque, some proceeded to shoe racks and some left their shoes at the front.	*Jemaahs* arrived heavily and hurriedly from the entrance gates and from the exterior ablutions, climbed up the stairs; some settled at the terraces.	*Jemaahs* gradually moving down the staircases and from the terraces dispersing to the entrance gates and car park area.
The male ablutions and toilets at ground floor	Very few *jemaahs* used the ablutions and toilets.	More *jemaahs* arrived, queuing at the toilet and dispersed out to the corridors & first floor via stairs.	No activity

(Continue next page)

(Table 6.4 continued)

The female ablution & toilets at ground floor	No activity	No activity	No activity
The lecture hall at the ground floor	No activity but *jemaahs* settled around the hall along the corridors.	More arrived at the cooridors and the spaces were full.	Dispersed at two intervals first immediately after the *salam*, then after *do'a.*
The male prayer hall at the first floor	*Jemaahs* slowly arriving and occupying the space.	More arrived and filled up the front space. The rear space was not full. After sermon, some settled on the stairs and landing.	Dispersed at two intervals, first immediately after the *salam*, then after *do'a*.
The second floor prayer hall (female space surrendered to males on Friday congregation)	Few males and a group of school children settled in the front rows.	More males filling the space but with loopholes at various spots, after the sermon the *safs* were slowly filled and some were at stairs landing though there were still spaces at the rear rows.	Dispersed at two intervals, first immediately after the *salam*, then after *do'a*. Some were resting and lying on the floor.
The commercial & social activities verandahs	Few *Jemaahs* settled among the racks of garments.	More filled up the space in rows among the table and the racks.	Dispersed at two intervals, first immediately after the *salam*,

View at social activities Veranda

1.18 pm

View at a gap between main staircase and the the lecture hall

1.26 pm

View at the corridor of the veranda

1.31 pm

View at commercial eranda

1.32 pm

View at the stairs landing

1.34 pm

Views at second floor; rear and front rows

1.36 .36 pm

View at the main prayer hall

1.42 pm

Plate 6.3: Images Showing the Views at Various Locations of Masjid Saidina Abu Bakar As-Siddiq During the Sermon on Friday Congregation, 12 April 2013

View at Jalan Ara near the main gate. 1.16 pm

View at parking area within mosque compound-1.19 pm

The bazaar on the road side table 1.20 pm

Views at Jalan Telawi Satu 1.21 pm

View at Jalan Maarof 1.23 pm

View at parking area within mosque compound - 1.53 pm

Plate 6.4: Images Showing the Parking Conditions at Masjid Saidina Abu Bakar As-Siddiq and Adjacent Roads on Friday Congregation, 12 April 2013

View at exterior male ablution 1.26 pm

View at interior male ablution 1.31 pm

View at female ablution 1.33 pm

Plate 6.5: Images Showing Views at the Ablutions of Masjid Saidina Abu Bakar As-Siddiq on Friday Congregation, 12 April 2013

View at the main entrance
1.16 pm

View at the main stairs steps
1.17 pm

View at flower pot
1.17 pm

View at a corridor
1.17 pm

Views at planter boxes
1.17 pm

1.17 pm

View at verandah entrance
1.18 pm

View at the front of verandah
1.18 pm

View at designated shoe racks
1.20 pm

Plate 6.6: Images Showing Locations Where Shoes And Slippers Were Placed On Friday Congregation At Masjid Saidina Abu Bakar As-Siddiq, 12 April 2013 Between 12.45 Pm – 1.25 Pm.

Safs at first floor
1.32 pm

Safs at stairs landing
1.33 pm

School pupils at second floor
1.36 pm

Rear *saf* at second floor right wing
1.42 pm

Jemaahs leaving the second floor immediately after solah before du'a
1.50 pm

A scene after *solah* at second floor
1.53 pm

Plate 6.7: Images Showing Activities at Prayer Halls of Masjid Saidina Abu Bakar As-Siddiq, 12 April 2013

Female ablutions and toilet

Male ablutions and toilet

Plate 6.8: Images Showing Female and Male Ablutions and Enjoining Toilets at Masjid Saidina Abu Bakar As-Siddiq

6.3.2 General Observations

The general observations (no quantities are required in this study – only by visual observations) at Masjid SABA as a whole are as the followings:

i. There is no practical physical separation between the ablution (a ritual space) and the toilets (a non-ritual space); also, the users are on barefoot when using the toilet (hygienically critical, and ritually forbidden). Generally speaking,

there is no demarcation or physical separation between the ritual spaces and the toilets (Plate 6.8).

ii. It seemed that the *jemaahs* had chosen their usual spots like the corridors; verandahs; and main stairs landing for Friday congregations. They did not take the effort to move to the upper levels as observed that there were unoccupied spaces at the rear areas of the prayer halls at the first and second floors (Plate 6.3).

iii. About half of the *jemaahs* left the mosque immediately after the prayers without participation in *dua*' (Plate 6.7).

iv. A few *jemaahs* did not leave the mosque after the congregation but resting like lying down on the floor and leaning to the wall (Plate 6.7).

6.4 THE INTERVIEW

The objectives of the interviews are as follows:

i. To extract knowledge from Imam of the mosque on the guidelines from the *Al Quran* and *Sunnahs* of spatial provision and organization of a mosque.

ii. To study the administration and management of the mosque spaces including activities organized by the administrator.

iii. To discover problems encountered by the administrators who managed the mosque in terms of service to the public; the upkeep of the mosque building; and the requirements by the administration in terms of space planning or organizations.

There are two sets of interviews conducted; one with the Imam and the other is with the administrator. The interviews were conducted on the same date at different times.

The interview with the Chief Imam who is also the Chief Administrator, Ustaz Hj. Ahmad Sirajuddin bin Abdul Satar, was conducted on 12 April 2013 at 3.00 p.m. (Friday) at his office in the administration area of the mosque.

From Table 6.5, it is generally observed that the Imam is well versed with the guidelines from the A*l Quran* and *Sunnahs* as practiced by the Prophet Muhammad *SAW* as supported by his credential. The Imam himself is the head of the administration of the Masjid SABA unlike the other three case studies, whereby, other Imams are not involved in the administration of the mosque. He is from 'Jabatan

Kemajuan Islam Malaysia' (JAKIM) or Department of Islamic Progress of Malaysia; and in charge of the management of *Qariah* in Wilayah Persekutuan of Jabatan Agama Islam of Wilayah Persekutuan (JAWI).

From the interview based on Table 6.5, the followings are observed:

i. The Imam as well as the head of the administrator had observed the full function of the mosque as per guidelines from the *Al Quran* and *Sunnahs* and the mosque has provided almost all facilities to serve the community except it is in short of provision for the disable such as lift and ramps. A political room is in consideration to be provided.

ii. According to the Imam, there is no restriction in allowing the Muslims with *hadath* and the non-Muslims to enter the mosque because Rasulullah *SAW* had entertained the non-Muslims in his original mosque complex.

iii. In addition, according to him, there is no discipline in organizing the *safs* among men and children as during the Rasullullah *SAW* life time, the children accompanied their parents during *solah*.

iv. The women's location in the mosque is to be properly designated so as to allow them to prepare themselves with full attire as Malaysian women are not fully attired as the Arab women. The main prayer hall is to be visible from the designated space as to validate their congregation.

v. When a mosque plot is limited, multilevel prayer halls are necessary and the main hall is to be at the ground level and other levels are to be functional with a void connecting to the main hall and lift connecting each floor level.

vi. The mosque is to be user friendly and it is the onus of the administrator to provide such facilities like ramps; vertical transportation; special toilets; etc.

vii. Apparent Issues at the mosque are the existence of political sectorial but it is under control; and the absence of lift to travel to the main prayer halls at upper levels.

viii. The mosque is very active with appropriate facilities as it is supported by affluent community and the Imam considered the facilities provided as a five star status.

Table 6.5:
Table Showing the Summary of the Interview with the Imam I/Executive Secretary/Administrator,Ustaz Hj. Ahmad Sirajuddin Bin Abdul Satar

Subject	Imam's Interpretation	MASJID SABA Compliance
Functions of mosque according to *Al Quran*	• As house of Allah • As the place of worship • A place for *I'tikaf*	Complied
According to S*unnahs*	For Quran recitation; *zikr;* and *solah*	Complied
	As Muslim development centre which encompass about way of life including as education centre such as religious pre-school; education for disable; religious secondary school.	Complied
	Facilities like *baitulmal*; cafeteria; sundry and book shop; multipurpose hall; other health services; Muslim family development centre.	Complied
	Political room	Non-compliance
Ritual spaces according to *Sunnahs*	Muslims with *hadath (junub; nifas & haidh)* are forbidden to enter mosque. Personally in the opinion that there is no restriction for such cases to enter mosque and perform *zikr*.	Complied
	During Prophet's *s.a.w.* time, he dealt with non-Muslims in the mosque.	
	Non-Muslims are forbidden in Makkah and Madina.	
	No discipline required in organizing the *safs*.	Complied
	Ablutions should be segregated from the toilets.	Partially complied
Multilevel mosque	Suitable for limited plot area. The prayer hall should be at the ground level and having void above connecting to other levels. Each level must be functional. Should be provided with lifts.	Partially complied
Provision for disable	According to Islam it is the onus of the administrator to provide user friendly mosque such as ramps; vertical mechanical transportation; designated toilets; etc.	Partially complied
Women's space	*There should be a designated space because Malaysian women do not dress in full according to *syariah* as the Arab women, therefore, they need a changing space. *The male prayer hall in front should be visible by women during congregational *solah*.	Provided at first floor. Surrendered to males during Friday congregation.
Other issues encountered by Imam	*The location of the main prayer hall is not user friendly because there is no lift provided for the disable. *A sector of *jemaahs* is not neutral in politics at the mosque. *The mosque is active because of affluent community with full facilities and regarded the mosque as having five star activities.	

The interview with the administrator I, Ustaz Hj. Mohd Khairuddin bin Malik, was conducted on the same day of 12 April 2013 at 4.15 pm. (Friday). Below is Table 6.6 showing the summary of the interview. The interview pertains to the administration and maintenance of the mosque; the activities planned and held; and issues of administration.

Table 6.6:
Table Showing the Summary of Interview With the Administrator I, Ustaz Hj. Mohd Khairuddin Malik

Subject	**Response From Interviewee**
Technical aspects of the mosque	*Mosque site area: about 2.0 acres *Total floor area: unrecorded (tabulated from measured drawings-5,958 sq.meters) *Mosque capacity: About 4,000 on Friday congregation; about 150-300 per day on other days (morning till night) *Facilities: administration office; lecture hall; audio visual room; storage; funeral room; kitchen; religious primary school; dining room; classrooms; library; bookstore; canteen; computer lab; resting & commercial space; 56 units car parks; 2 units Imam's residences; 1 unit Bilal residence; 1 unit *wakaf;* Islamic kindergarten.
Community	*Affluent community of about 20,000 Muslims *12 *qariah* comprising of 6 *mousalla* and 6 *madrasa*s.
Administration	**Qariah* Committee Members appointed by MAIWP (Figure 6.8): A Chairman; Deputy Chairman; A Secretary; A Treasurer; 7 committee Members (Figure 6.6). 100% graduates and mostly corporate figures. *Administration organization employed by the *Qariah* Committees (Figure 6.9) headed by the Secretary of the *Qariah* Committee who is also the Imam I; 2 Administrators; Assistant Administrator; 2 part time Imam; 3 *Bilal* ; 2 clerks; 4 *Noja*; 1 gardener; 2 security guards (Figure 6.7). *Working hours: 8.00am-4.30pm/8.30am-5.00pm; 5 days a week.
Maintenance	*Daily maintenance administered by an administrator & deputy; 2 clerks; 4 Full time workers; 1 gardener; and 2 security guards. *Periodic: Reinstallations; refurbishment; enhancement of spaces; Renovations.
Fund	*Collection from the community *Direct contributions from community and others *Dividend from Fixed Deposit and investments *Rentals from facilities *Fund raising programmes like high tea, etc. Monthly average: RM114,785 Annual Total: RM1,371,427 (year 2012)
Issues	*Vandalism: equipment; toilet installations; garbage bins *Stray cats and cats dumped by community *Shoes theft, etc.
Activities & services	*Daily : religious lectures; zakat collection; commercial activities. *Weekly: Quran recital; *tafseer* Quran; *tajweed* class; *tadabbur* Quran; *tasauf* class; *Hadith* class; Arabic language class; self-defense practice; inter-*qariah* youth gatherings; special class for disable; social centre. *Monthly: special lectures; community gathering; visits to qariah. *Periodic: examination ritual; cooking fair; funeral ritual; group travels; visits to orphanage; publications; distribution of food to the needs; games tournament; youth programmes; matrimony ritual; staff enhancement courses. *Annual: regional *da'awa*; welfare programmes; *Ramadhan* celebrations and rituals; *Eids* celebrations and rituals; animal sacrifices; *Maulidur Rasul* celebration; *haj* courses.
Future Planning	*To build a café *To build 12 units staff quarters *Facility enhancement including for disables

Followings are the observations made from Table 6.6:

i. The mosque site area is about 2.0 acres and there is no record on the total floor area. It accommodates about 4,000 *jemaahs* at one time on Friday congregations. Daily attendees are from 150 to 300 from morning till night.

ii. The mosque *qariah* consists of six *suraus* (*mousollas*) and six *madrasas*, totaled 12 *qariahs*. There are two *jame suraus* and one *jame madrasa*. They are classified into zone A and B as shown in Figure 6.7.

iii. The *Qariah* Committee Members composition is similar to Masjid India Executive Committees comprising of a Chairman and Deputy Chairman; a Treasure; a Secretary; and seven ordinary members as shown in Figure 6.8. They are 100% graduates and mostly corporate figures.

iv. The mosque Administrative Organization (Figure 6.9) is more complex than the Masjid India. Here, the Chief Imam is the Head of the Administrator (a graduate); under him there are two sets of personnel (graduates), one is under activity implementer (*imarah*) and the other is under administration. The first set comprised of a government Imam and two part time Imams (graduates); a government Bilal and two part time Bilals. The second set is an administrator and assistant; two clerks; four general staffs; a gardener; and two security guards.

v. Facilities provided are almost complete for a *jame* mosque such as administration office; a lecture hall; an audio visual room; store rooms; a funeral room; a kitchen; a religious primary school; an Islamic kindergarten; a dining hall; classrooms; a library; a bookstore; a canteen; a computer lab; resting & commercial space; 56 units car parks; two (2) units Imam's residences; one (1) unit Bilal residence; one (1) unit *wakaf;* and a guard house.

vi. The administration plans to enhance the facilities such as upgrading the canteen to café; adding other 12 units of staff residences; and upgrading other existing facilities including for disables. The mosque is very active with activities as shown in Table 6.7 from daily; weekly; monthly; yearly; and periodical, which are well supported by a large fund from the community.

vii. The affluent community has made the mosque one of the most well-funded mosque activities and maintenance. Sources of funds are from weekly collections on Friday; direct contributions from community and others; dividend from Fixed Deposit and investments; rentals from facilities; Fund

raising programmes like high tea, etc. According to a record from mosque 2012 account statement, an average monthly collection is RM114,785 and the annual total collection is RM1,371,427.

viii. Issues faced by the managements are quite common to other mosques such as vandalism of equipment, toilet installations and garbage bins; shoes theft; and an unusual issue is that the mosque has become a dumping ground for unwanted cats from the community and stray cats alike.

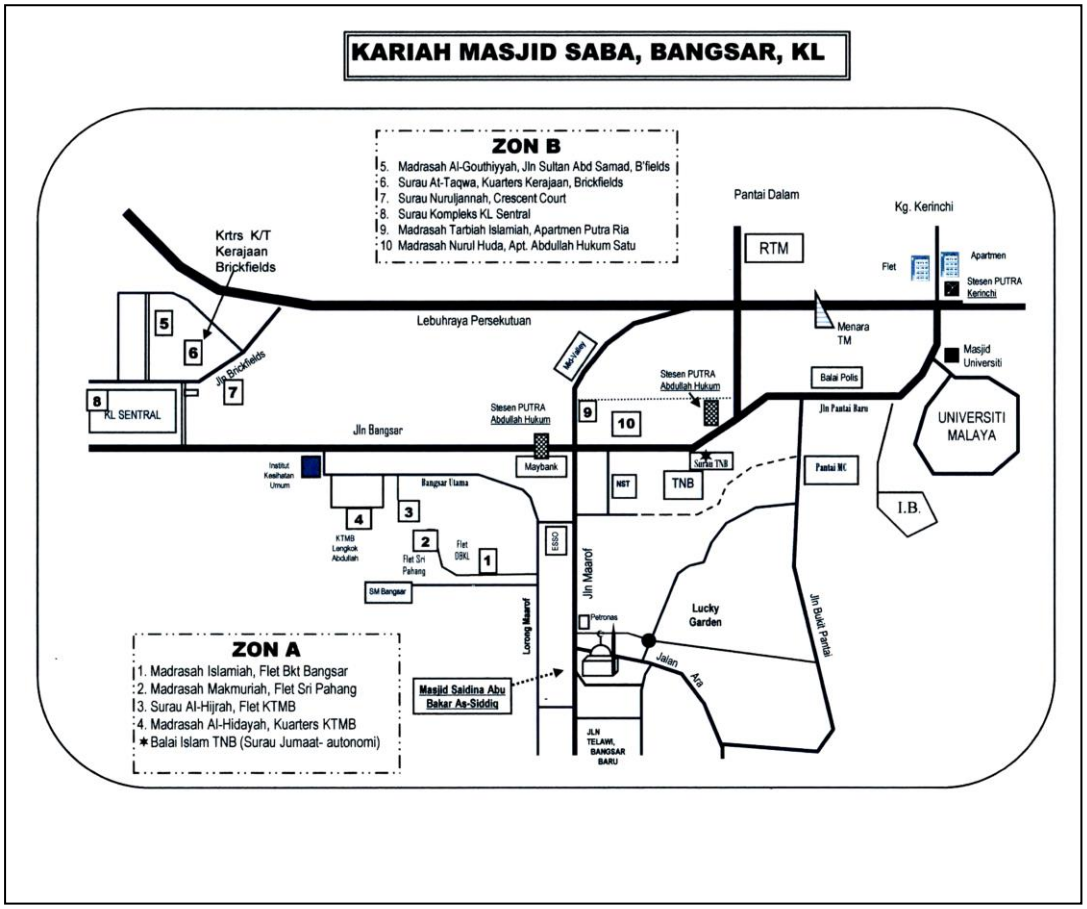


Figure 6.7: Map Showing the Eleven Qariahs Under the Administration of Masjid
Source: Courtesy from the Administration of Masjid SABA (2013).

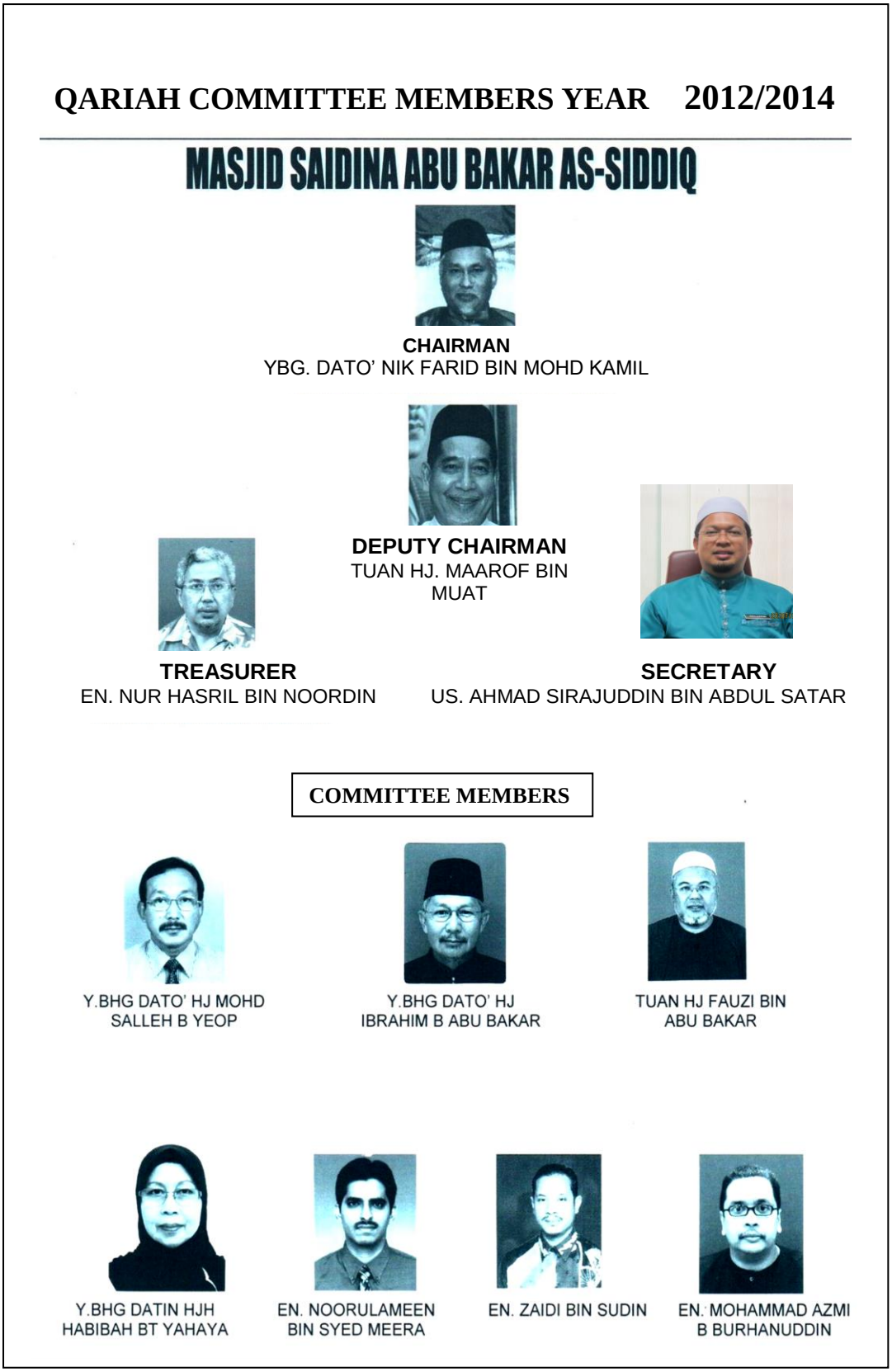


Figure 6.8: Masjid Saba Organization Chart of Qariah Committee Members for the Year 2012/2014

Source: Courtesy from the Administration of Masjid SABA (2013)

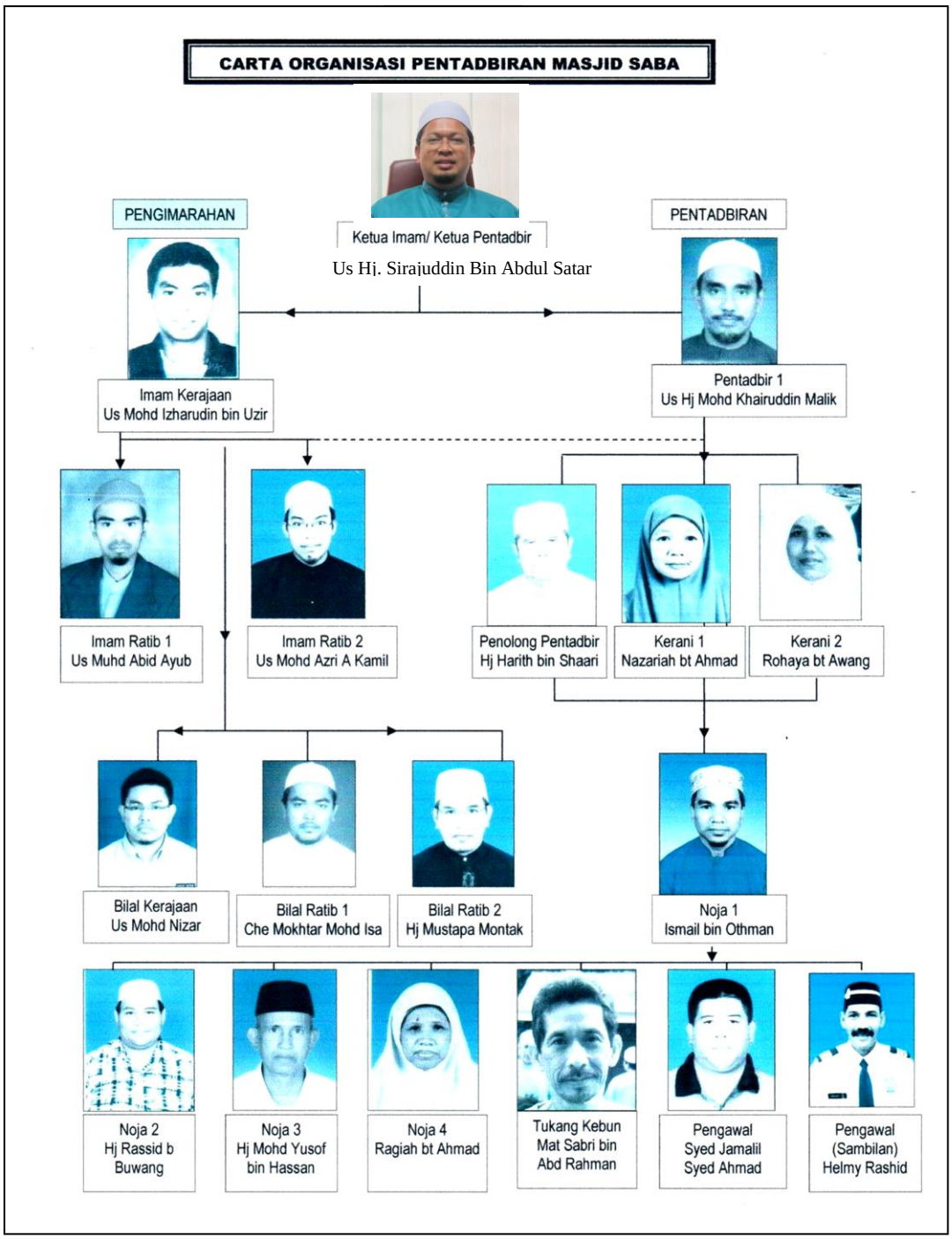


Figure 6.9*:* Administrative Organization Chart of Masjid Saidina Abu Bakar As-Siddiq (Saba), Bangsar, Kuala Lumpur (2013)
Source: Courtesy from the Administration of Masjid SABA (2013)
Translation: Ketua Imam/Ketua Pentadbir=Chief Imam/Head of Administrator; Pentadbiran=Administration; Pentadbir=Administrator; Penolong Pentadbir =Assistant Administrator; Kerani=Clerk; Noja=General staff; Tukang kebun=Gardener; Pengawal=Security guard Pengimarahan=functional development & maintenance; Imam Kerajaan=Government Imam; Imam Ratib=Part time Imam

Table 6.7:
Table Showing List of Services and Activities Provided at Masjid Saidina Abu Bakar As-Siddiq of Bangsar, Kuala Lumpur (2013)

Daily

- Daily *jame solah*
- Religious lectures
- Women studies class
- Commercial activities
- Counseling and consultation
- TASKI (Islamic kindergarten)
- KAFA (primary religious school)

Weekly

- *Fardhu Ain* (Islamic Practice) classes
- Al Quran teaching & *tafseer* (translation)
- Hadith classes
- *Tajweed* classes
- *Tasauf* classes
- *Tahlil, yasin,*and *du'a*
- Special class for disable
- Arabic classes
- Self-defense practices
- Inter-*qariah* youth gathering
- Guidance class for youth
- * Family development services
- * Social services
- * Business advisory services
- * Legal services
- * Free health consultation

Monthly

- Special lectures
- Community gathering
- Visits to *qariah*
- Publish mosque buletin

Annually

- *Maulidur Rasul* Muhammad *s.a.w.* (the Prophet's birthday celebration)
- *Awal Muharram* celebration (New *Hijrah*)
- *Terawih solah* during *Ramadhan* & religious lecture s(*ihya' Ramadhan*)
- Distribution of food in *Ramadhan*
- *Eids* celebrations
- *Nisful Syaaban*
- *Nuzul Quran*
- *Assyura*
- Animal sacrifices (*qurban*)
- Regional *da'awa*
- Welfare programmes
- Forum on *Isyra' Mi'rage*
- Family day (every two years)
- *Zakat Fitrah* collection

Occasional

- Publications
- Funeral services
- Cooking fair
- Group travels
- Youth programmes
- Visits to orphanage
- * Matrimony services
- * *Haj* courses
- * Staff enhancement courses
- * Examination rituals
- * Distribution of food to the needs
- * Games tournament

6.5 THE USERS' APPRAISALS

This section is a supplementary data which objectively not required in this study but it is considered as an additional data to complete the triangulation procedure. The procedure is based on 100 users' convenient survey, randomly selected during Friday congregation on the same date that the on-site observation was executed. Six assistants were engaged to interview 15 respondents each during Friday congregation. 10 women were interviewed by the author.

Table 6.8:
Table Showing the Results of the Respondents' Appraisal on the Spatial Organization and Circulation of Masjid Saidina Abu Bakar As-Siddiq, Kuala Lumpur (2013)

No.	Spaces & Locations	Ratings In Percentage		
		Convenient	Less Convenient	In-convenient
1.	Access from the main road to the site entrance	39	36	25
2.	Access from the site entrances to the car parks	38	49	13
3.	Access from the car parks to the building entrance	52	39	9
4.	Male access from the building entrance to the toilets	59	31	10
5.	Female access from the building entrance to the toilets	38	49	13
6.	Male access from the building entrance to the shoe rack	59	31	10
7.	Female access from the building entrance to the shoe rack	38	45	16
8.	Male access to the ablutions	70	21	9
9.	Female access to the ablutions	38	47	14
10.	Male access from the ablutions to the prayer halls	63	30	7
11.	Female access from the ablution to women prayer hall	35	50	15
12.	Male access from the prayer halls to the ablutions	59	34	7
13.	Female access from women prayer hall to the ablutions	33	59	8
14.	Location of administration office	49	37	14
15.	Location of multipurpose hall	50	38	12
16.	Location of living quarters	32	43	25

Note: The critical spaces and locations are marked in red.

Table 6.8 shows split opinions from the users. However, considering scores for convenience at below 50% as inconvenient, the results of the users' survey in Table 6.8 show that there are nine locations which post inconvenience to the users' circulation as follows:

i. The access from the main road to the site entrance. The total score of less convenient and inconvenient is 61%.

ii. The access from the site entrance to the car parks. The total score of less convenient and inconvenient is 62% which is almost similar to the first one.

iii. Female access from the building entrance to the toilets. The total score of less convenient and inconvenient is 62% which is similar to the second location.

iv. Female access from the building entrance to the shoe racks. The total score of less convenient and inconvenient is 61% which is similar to the first location.

v. Female access to the ablutions. The total score of less convenient and inconvenient is 61% which is similar to first and fourth locations.

vi. Female access from the ablutions to the women prayer hall. The total score of less convenient and inconvenient is 65% which is higher than the previous locations.

vii. Female access from the women prayer hall to the ablutions. The total score of less convenient and inconvenient is 67% which is higher than the previous locations.

viii. Location of the administration office. The total score of less convenient and inconvenient is 51% which is the lowest score among all other locations.

ix. Location of living quarters. The total score of less convenient and inconvenient is 68% which is the highest score among other locations. This result seems to be from majority of the staffs who stay away from the mosque.

Generally, the results show that the women have more problems in using the spaces at the mosque such as the locations of the prayer hall; the ablutions and toilets; and shoe racks are critical in circulation. Other spaces and locations are such as getting into the mosque compound and parking area from the roads; the administration office; and the residences away from the mosque except the one provided in the mosque compound.

The next section is the overall analysis of on-site observations and interviews with the Imam and the administrators.

6.6 THE ANALYSIS

Evaluations and discussions in this section are directed towards five aspects namely: (i) the congregant community; (ii) the management structure; (iii) the

activities and facilities; (iv) the spatial organization type; and (v) the spatial organization guidelines by the *Al Quran* and *Sunnahs*. The community aspect is related to the size of the mosque; the type of activities created; and the form of management established. Whilst, the spatial organization type is the manner the spaces are organized based on the facilities provided and the background knowledge of the committees and the designer/architect. The background knowledge of the participants in the construction of a mosque is reflected in the provision of spaces; facilities; and the spatial organization conforming to the by the guidelines from *Al Quran* and *Sunnahs*. However, the site location and size do influence the form and the spatial organization of the mosque.

6.6.1 The Congregant Community

Masjid Saidina Abu Bakar As-Siddiq (SABA) is located in the contemporary affluent community of Bangsar area in the region of Kuala Lumpur, not far away from the first case study Masjid India. Unlike Masjid India, whereby, the community is made of merchants from three major ethnic groups i.e. Southern Indian; Pakistani and Indonesian; the constituent of the community of Masjid SABA is majority Malay of high income group from various backgrounds such as the businessmen; the professionals; the corporate figures; politicians and high ranking government servants (no demography survey available). They are highly supportive on the *imarah* of their mosque based on the huge contributions made and active participations in the activities held at their mosque.

6.6.2 The Management Structure

Unlike Masjid India that has a certain extent of autonomy in employing the Imams and staffs. The management of Masjid SABA is fully controlled by the Board of Islamic Religion of Wilayah Persekutuan (MAIWP) and the Religious Department of Wilayah Persekutuan (JAWI) as shown in the organization chart in Figure 6.10.

Figure 6.10 shows the organization chart of the hierarchy of the management of Masjid SABA that involves the authorities of Malaysian Government as high as the Ministry from the Prime Minister Department (JPM & JAKIM-Department of Islamic Progress of Malaysia) followed by MAIWP and JAWI. The *Qariah* Committee

Members are appointed by the above authorities and they are 100% graduates and corporate figures. Likewise, the head of the administration of Masjid SABA is the appointed secretary who is also the Chief Imam (highly qualified religious personnel). Other Imams are also appointments from JAWI. The organization chart reflects a comprehensive management set up which includes other committees like management and development; building & environment maintenance and security; youth representatives; welfare and goodwill; *da'awa* and religious practices; national & international tours; bulletins & information technology.

The management of Masjid SABA also manages 12 *qariahs* in the Bangsar area which includes six (6) *suraus* and six (6) *madrasas* under the mosque management, quite extensive in number. Nine (9) committee members are assigned in various designated tasks. The complex organization charts reflects the high level of management and administration with due respect to the affluent society committee members and the knowledgeable Chief Imam who is the Executive Secretary and the Chief Administrator. The Chief Imam's knowledge in liturgical requirement for mosque design is commendable, and, it is reflected in the provision of the ancillary facilities and the vibrant mosque atmosphere with full of activities and programmes.

The size of funds collected are encouraging, from account records for the year 2012, the monthly average collection is almost RM115,000 and the total annual collection is about RM1.37 million. Therefore, with this huge fund the management and the administration teams of Masjid SABA are able to create a vibrant atmosphere at the mosque with very active religious and social activities.

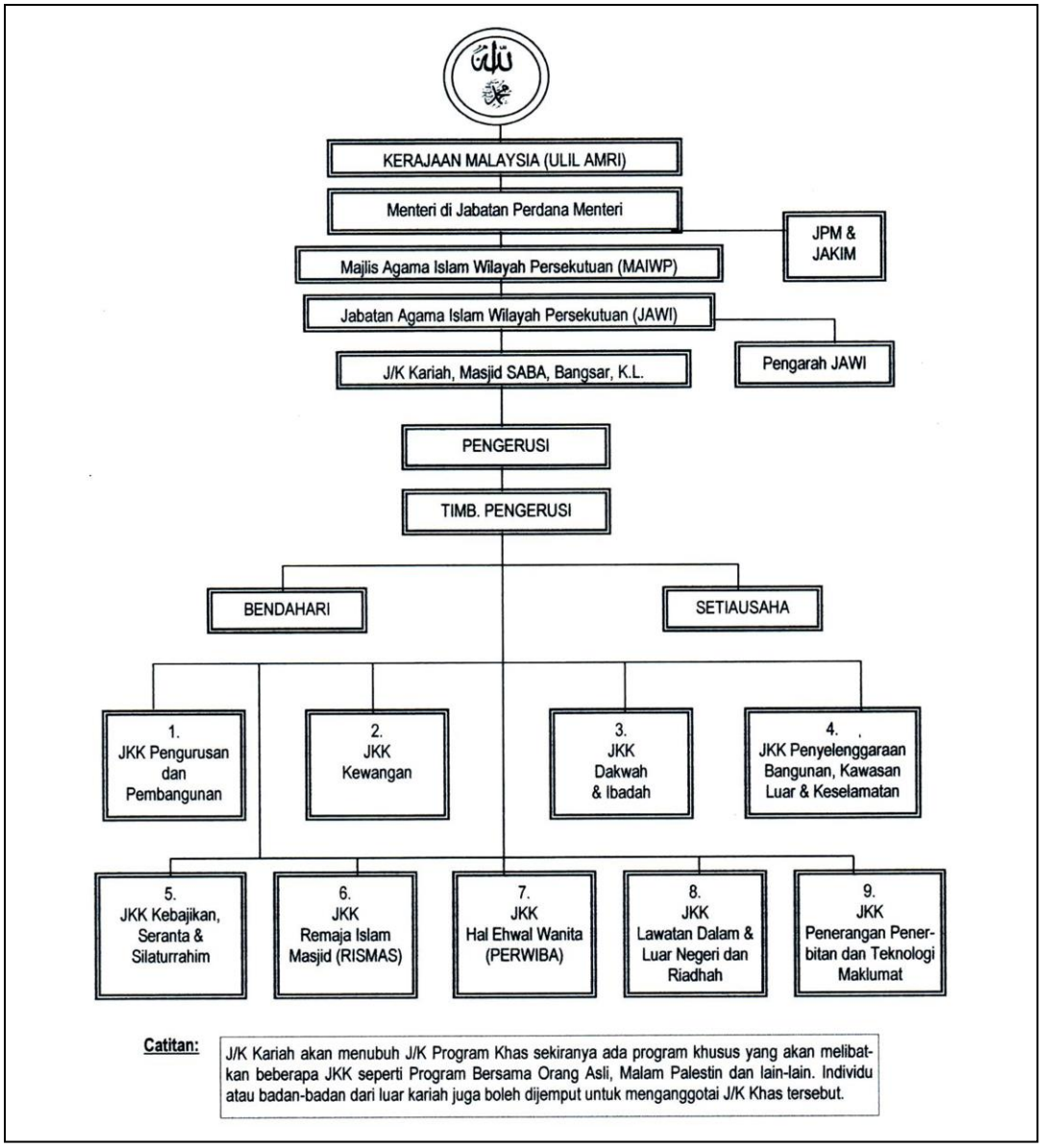


Figure 6.10: Organization Chart Showing the Hierarchy of the Management of Masjid Saidina Abu Bakar As-Siddiq of Bangsar , Kuala Lumpur
Courtesy from the Administration of Masjid SABA (2013)

6.6.3 The Activities and Facilities

The extensive activities held and ancillary facilities provided at Masjid SABA reciprocate with the intensive participations with huge contributions from the affluent community of Bangsar region. The activities held encompass the Muslim way of life in contemporary society inclusive of daily; weekly; monthly; annual and occasional programmes involving all levels of society from children to youths; adults and elderly (Table 6.7). The mosque holds 53 activities in total with seven (7) activities on daily

basis; 16 weekly activities; four (4) monthly activities; 14 annual activities; and 12 occasional activities. The categories of activities are as the followings:

- **Daily**: Five times a day *solah*, religious lectures; women studies; counseling and commercial activities.
- **Weekly**: Religious studies and classes; social programmes; business programmes; sports activities; and legal advice.
- **Monthly**: Bulletins publication; community gatherings; visits to *qariahs*; special programmes.
- **Annua**l: Religious celebrations and rituals; regional *da'awa*; welfare programmes; zakat collections; and family day.
- **Occasional**: Publications; sports activities; funeral; matrimony; distribution of food; travel; and youth programmes.

Plate 6.9 shows images of almost a complete array of facilities provided at the mosque. There are a total of 20 facilities which make this mosque an exemplary model of urban mosque on the aspect of good *imarah,* such as the followings:

- **An administration office** with complete supporting spaces like reception area; clerical area; meeting room; administrator rooms; Imams' rooms; *bilals*' room; storage area; and toilets (8 supporting facilities).
- **A lecture hall** with proper supporting equipment.
- **A library** (under renovation but still it is undersize for a good referrals).
- **An audio visual room** with supporting equipment.
- **A primary religious school** with administration office; teachers' rooms; meeting room; a store; classes; and toilets (6 supporting facilities)
- ***Taski*** (Islamic kindergarten) with classes.
- **A kitchen** with equipment.
- **A dining hall** with complete banquet furniture.
- **A commercial and social verandas**.
- **A health corner** with massage chairs.
- **A funeral room** with proper furniture.
- **A funeral van**.
- **A Sundry** cum **book store** (inadequate space for proper book store).
- **A canteen**.
- **Three (3) units linked houses** for the Imams.

- **56 car parking lots** (insufficient).
- **Bazaar** on Friday only at the roadside table of Jalan Telawi Satu.

The office reception

The meeting room

The lecture hall

The audio visual room

The religious primary school and classroom

The canteen

The commercial veranda

The health corner

The sundry & book shop

The gazebo (*wakaf*)

The garden bench

The staff quarters (3 units)

The bazaar at Jalan Telawi Satu on Friday

The kitchen

The dining hall

The guard house

The funeral van

Plate 6.9: Images Showing the Facilities Provided at Masjid Saidina Abu Bakar As-Siddiq of Bangsar, Kuala Lumpur (2013) Source: Author (12/04/2013)

Masjid SABA does not have a multipurpose hall for mass function and activities due to its compact spatial planning though it has a 2.0 acre site which is considered quite large for a site within a city centre. However, future expansion for accommodation of more facilities is possible for this site.

The management is planning to expand the provision of the residential units from three (3) units to an additional of 12 units for the staffs to stay within the mosque compound. This is a compounding necessity for the staff to be at the mosque within 24 hours as the intensive activities summon for the staffs efficiency.

Essentially, the enhancement of facilities for the disables is also on the agenda for the future development of facilities at the mosque.

Another facility to be upgraded is the canteen which is to be transformed into a café in order to commensurate with the level of other facilities.

6.6.4 The Spatial Organization Type

The mosque has a compact spatial organization though the site allows a flexible planning. The architect had chosen an approach of 'libre' type of spatial organization at the ground level for the ancillary facilities which did not follow building grids and developed spaces according to functions. This kind of planning does not create the sense of direction to the users and directional signage is necessary. This problem is reflected in the users' survey especially for spaces at the rear of the building like the administration office which the respondents regarded the space location as inconvenient. The ablutions and toilets are invisible to the users to recognize the spaces.

At upper levels, there is only one single space that is the prayer hall, with stairs located around the prayer hall, then, the spatial organization becomes centralized with direct access from the lower levels. Figures 6.11; 6.12; 6.13 and 6.14 show the analysis of spatial organizations and circulations in the form of bubble diagrams.

Figure 6.11 shows the relationship of spatial organization and circulation in bubble diagram on site. It is seen that the main mosque building and the open car parking area are the two major spaces which controls the circulation on site. Access from the two adjacent roads on opposite sides, divide the site in the centre, bringing in the vehicles and pedestrians around the main building and within the parking area.

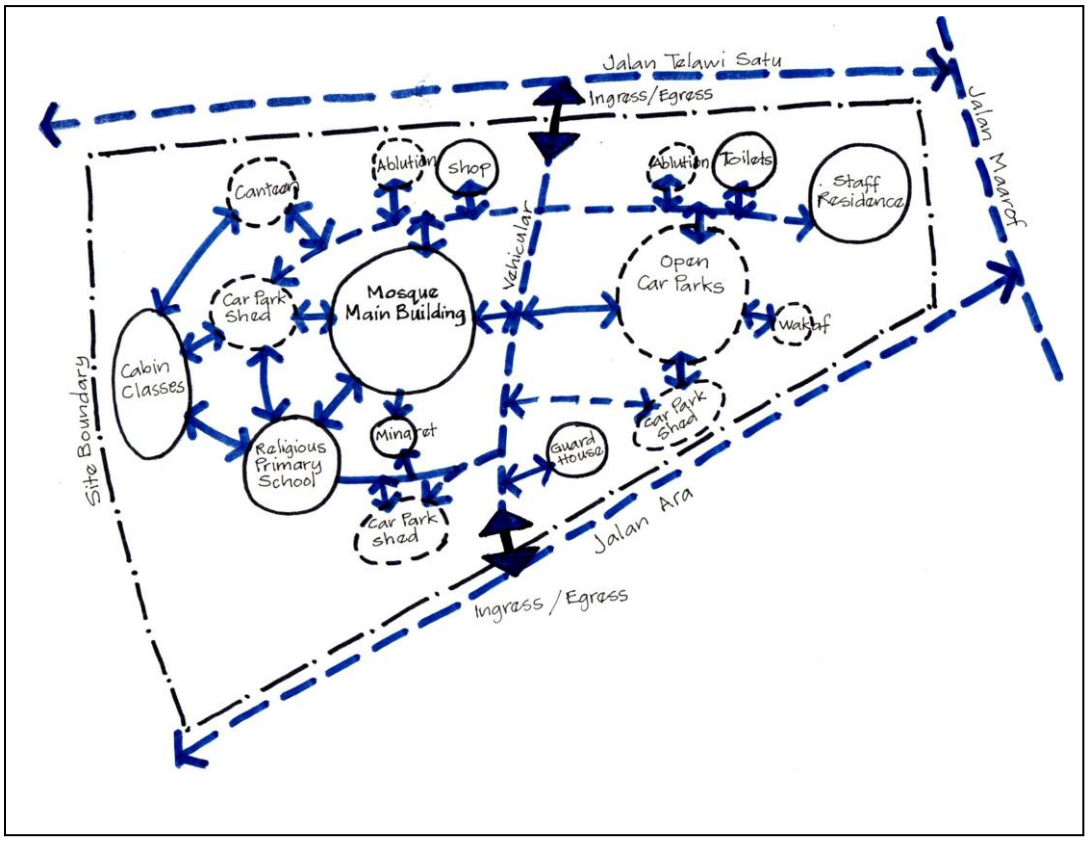


Figure 6.11: Bubble Diagram Showing the Relationship of Spatial Organization and Circulation On Site of Masjid Saidina Abu Bakar As- Siddiq of Bangsar, Kuala Lumpur Source: Author

Figure 6.12 shows bubble diagram at the ground circulation is in the form of uncelebrated corridors without emphasis on the importance floor of the main mosque building. Being ‘libre’ in spatial organization as mentioned earlier that there is no sense of direction at this floor as the circulation wraps around the building and at the same time runs around within the building without indicating the hierarchy of spaces. The administration office which is apt to be at the forefront to receive visitors is tucked at the rear. The female ablutions and toilets are rather hidden away from the corridor undirected to the visitors. The lecture hall is squeezed in the centre without a foyer addressing a proper entrance to the hall but only narrow corridors.

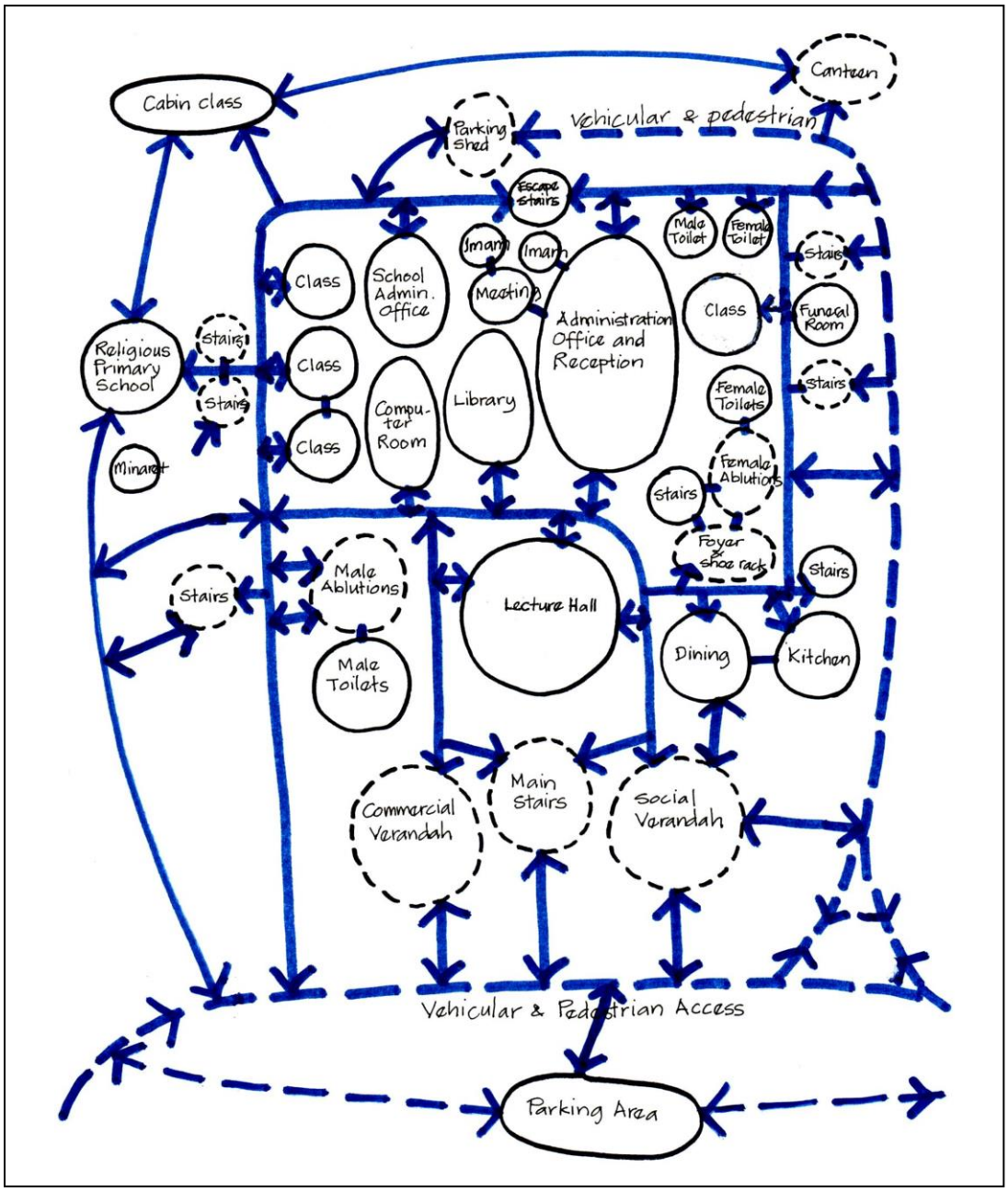


Figure 6.12: Bubble Diagram Showing the Relationship of Spatial Organization and Circulation at Ground Floor of Masjid Saidina Abu Bakar As-Siddiq of Bangsar, Kuala Lumpur. Source: Author

Figure 6.13 below, shows the bubble diagram of the spatial organization of the first floor.

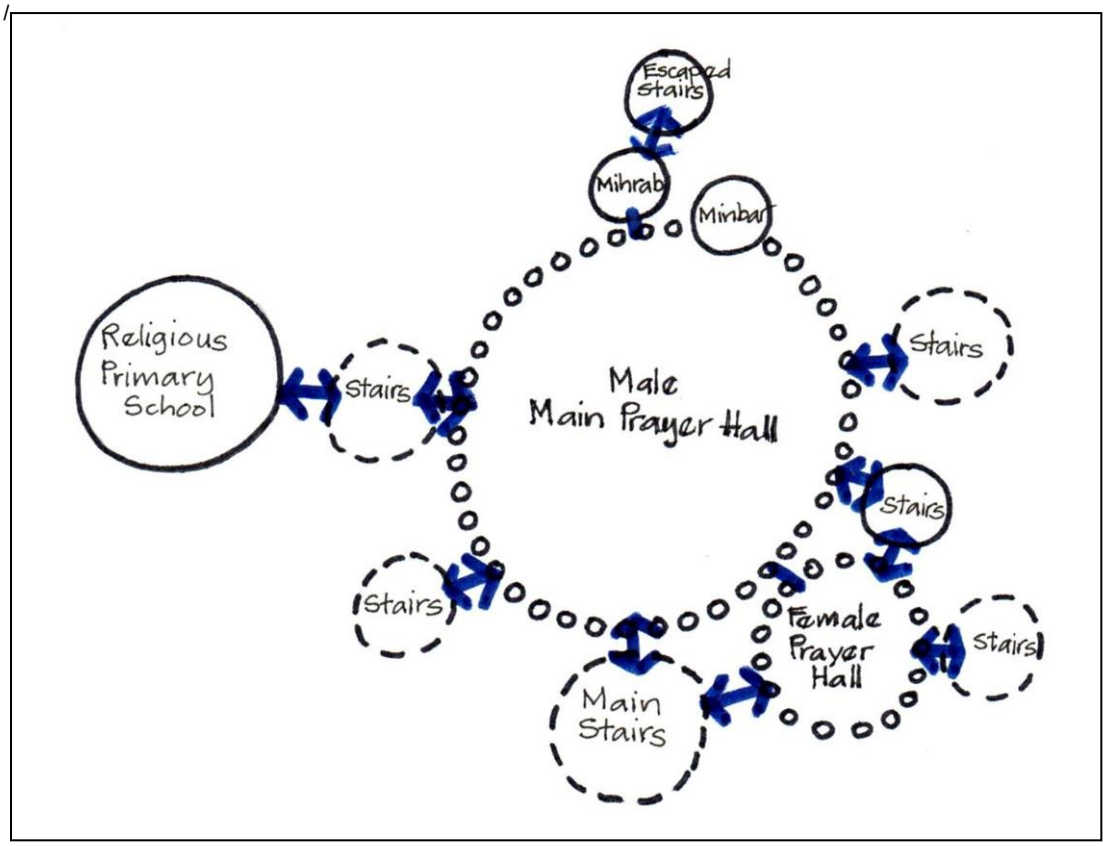


Figure 6.13: Bubble Diagram Showing the Relationship of Spatial Organization and Circulation at the First Floor of Masjid Saidina Abu Bakar As-Siddiq of Bangsar, Kuala Lumpur Source: Author

At this level, the spatial organization has transformed into central planning as there is only one major space here that is the prayer hall with the school annexed. It is a straight forward organization with staircases surrounding the main prayer hall in the centre.

Despite having an annex for the religious primary school, the classes are scattered all over the mosque building without proper zoning. Generally, the spatial organization here reflects that most of the spaces provided are of later additions which do not conform to proper zoning.

Figure 6.14 below, shows bubble diagram at the second floor. Similar to the first floor, here the prayer hall is the only space in the centre surrounded by staircases forming a centralized organization.

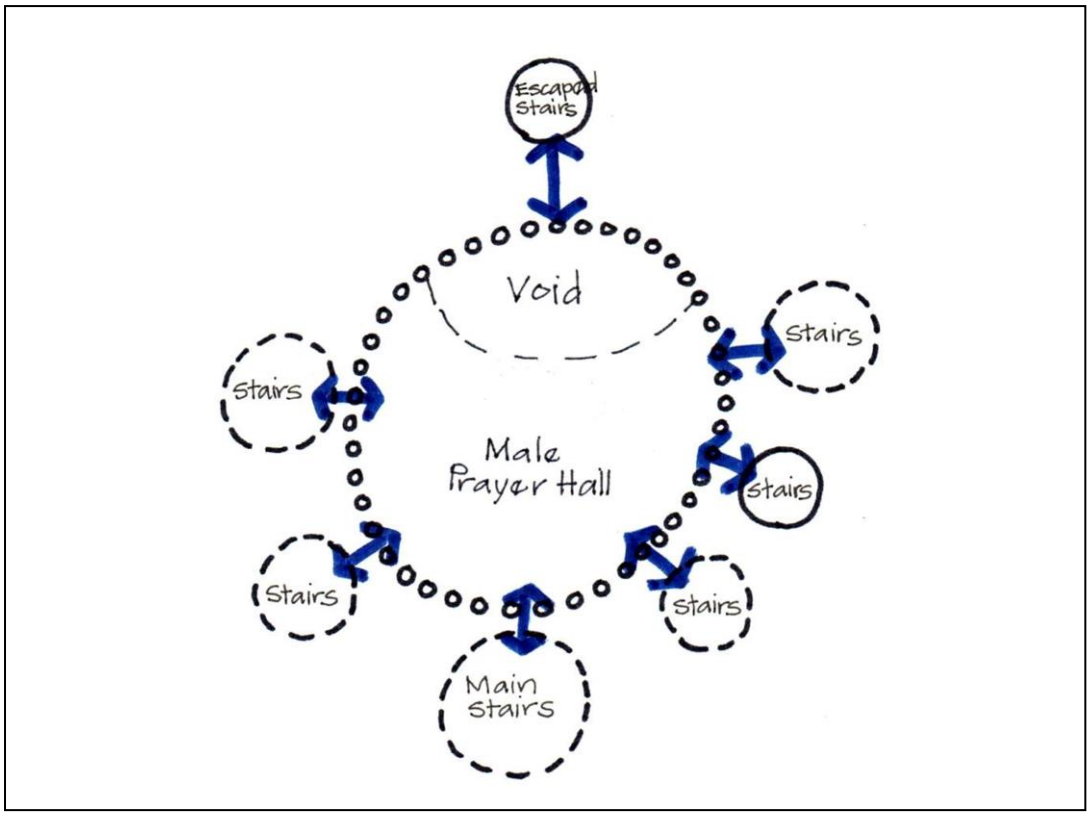


Figure 6.14: Bubble Diagram Showing the Relationship of spatial Organization and Circulation at Second Floor of Masjid Saidina Abu Bakar As-Siddiq of Bangsar, Kuala Lumpur Source: Author

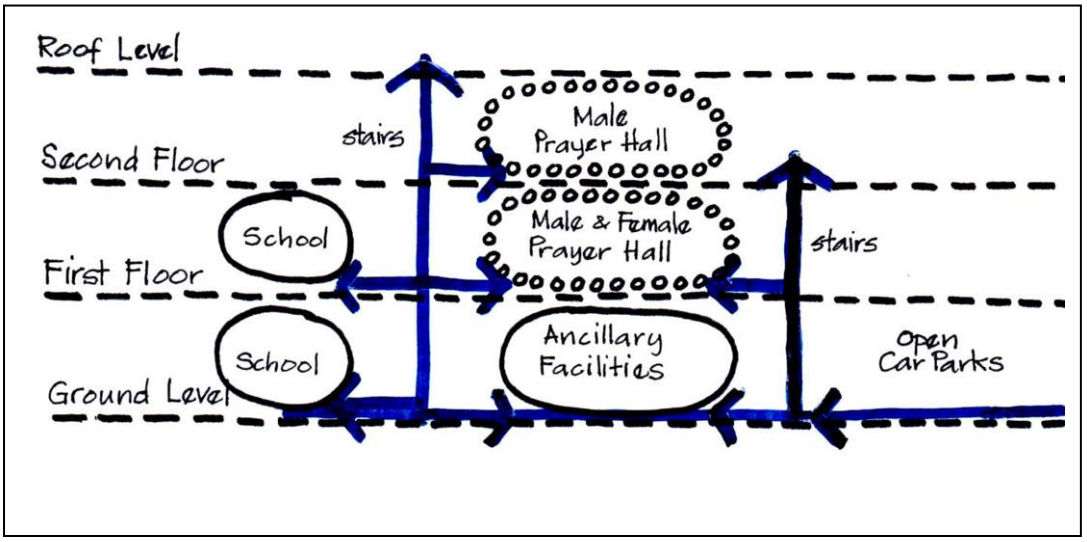


Figure 6.15: Bubble Diagram Showing the Relationship of Vertical Circulation and Spatial Organization of Masjid Saidina Abu Bakar As-Siddiq of Bangsar, Kuala Lumpur. Source: Author

Figure 6.15 above, shows bubble diagram for vertical circulation and spatial organization. Vertically, the organization is rather straight forward as the space above

the ground is a single space that is the prayer hall, connected via staircases at the front and around the building.

Next is the analysis on the relationship of the spatial organization and the guidelines from the *Al Quran* and *Sunnahs*.

6.6.5 The Spatial Organization Guidelines from the *Al Quran* and *Sunnahs*

This section is directly related to Tables 2.5; 2.6; and 2.7; Figures 2.27 and 2.28 in Chapter Two. Table 2.7 is the summary and the conclusion from Tables 2.5 and 2.6; figures 2.27 and 2.28 concerning the spatial organization guidelines from the *Al Quran* and *Sunnahs*. Table 6.9 below is adapted from Table 2.7 in Chapter Two which shows the matrix that the Masjid Saidina Abu Bakar As-Siddiq (Masjid SABA) is on provisions and non-provisions as per the guidelines from the *Al Quran* and *Sunnahs* for mosque design.

In Table 6.9, there are 29 items listed, Masjid SABA provided fully for 18 items only; two (1) partial provisions; and eight (8) non-provisions. The items and number of the provisions are as follows:

- The site and planning: One (1) of five (5) items in full provisions
  Two (2) partial provisions
- Ritual spaces and elements: Six (6) of eight (8) in full provisions
- Ancillary or *maslahah* spaces and elements: Five (5) of 10 items in full provisions
  One (1) item in partial provisions
- Prohibitions & Admonishments: All in full compliance of six (6) items

Due to the large size of the congregant community area it is impossible to locate the Masjid SABA in walking distances from homes and workplaces, meaning the region needs more than one mosque in locality.

Table 6.9:
Showing the Masjid Saba Provisions as Per Guidelines from the Al Quran and Sunnahs for Mosque Design

Elements & Spaces	Descriptions	Provisions
The Site & Planning	1. The mosque site is to be located within walking distances from congregant homes or workplaces. It is ideal to be sited in the centre of the community residences or workplace for convenience. Relatively, the size of a neighbourhood is limited to the walking distances to the mosque within 10 minutes' walk. Table 2.26(2) & (3).	Partial
	2. Provision of suitable walkways with durable pavements; proper shades; and well lighted and safe routes from homes or workplaces to the mosque. Table 2.6 (3) & (13).	Yes
	3. Creation of conducive site environment with suitable soft and hard landscapes, sustainable building system and materials. Table 2.6 (5).	Partial
	4 .Having an open planning concept. Figure 2.27.	No
	5. User friendly mosque planning with disables facilities and design. Table 2.6 (4).	No
Ritual Spaces & Elements	6. Having practical separation between the sacred /liturgical spaces and non-sacred spaces (ancillary spaces). Table 2.5 (1).	No
	7. Having the *qibla* wall at the foremost position without having any communal space before it. Table 2.5 (6).	Yes
	8. Having *mihrab* in the centre of the *qibla* wall and *mimbar* next to it. Table 2.5 (7) and Table 2.6 (9).	Yes
	9. Having the minimum width of *solah* space for Imam of not less than 1500mm inclusive of *sutra* space. Table 2.2 (11) & (16).	Yes
	10. Having the ablutions close by the prayer hall for the convenience to renew ablutions. Table 2.6 (6).	No
	11. Having a minaret as the highest point at the mosque for *adzan*. Table 2.6 (7).	Yes
	12. Having separate entrance for women at the mosque to their prayer area. Table 2.6 (14).	Yes
	13. Using decent and appropriate mats for prayer areas. Table 2.6 (18).	Yes
Ancillary or *Maslahah* Spaces and Elements	14. Having provided a courtyard /multipurpose hall /multifunction space for over spilled praying space from the sanctuary as well as for mass /social activities. Table 2.6 (10) & (35); Figure 2.27.	No
	15. Having the toilets or washrooms at all compound gates or at all building entrances, allowing the users to use the toilets with shoes or slippers on. Table 2.6 (22).	No
	16. Having proper shoes keeping area /shoe racks. Table 2.6 (19).	Partial
	17. Having a library. Table 2.6 (25).	Yes
	18. Having spaces for religious learning like classrooms; schools; computer room; resource centre; conference room /audio visual room. Table 2.6 (25).	Yes
	19. Having administration office and supporting spaces like meeting area; store; Imams' rooms; staff room; etc. Table 2.5 (1); (20) & (26).	Yes
	20. Having the staff residences nearby the mosque for efficient administration. Table 2.6 (24).	Yes
	21. Having spaces for commercial and social services to serve the community needs. Table 2.6 (36)	Yes
	22. Having slaughtering facilities if necessary for the purpose of animal sacrifices (*qurban*). Table 2.6 (32).	No
	23. Having living shelter or lodging for poor travellers who do not afford to rent commercial lodging /hotel. As for welfare and *da'awa*. Table 2.6 (23).	No

(Continue next page)

(Table 6.9 continued)

Prohibitions & Admonishments	24. The non-Muslims and non-pious Muslims are prohibited to hold the mosque in their custody. Only the local pious frequenters in attendance at the mosque are given the custody of the mosques. Table 2.5 (1).	Yes
	25. Building lofty structure for mosque like churches and synagogues are not recommended. Table 2.6 (27).	Yes
	26. Decorations in red and yellow colours like churches are not recommended. Table 2.6 (27)	Yes
	27. No use of dirty sandals at prayer areas. Table 2.6 (19).	Yes
	28. No conducting businesses; announcements of lost and found; and sitting in a circle at prayer halls. Table 2.6 (27).	Yes
	29. No walls and columns in a *saf* are allowed. Table 2.6 (11)	Yes

The mosque is not user friendly as there is no mechanical vertical transportation provided for the three-storey building as all the prayer halls are elevated above the ground. As the result, a sector of the *jemaahs* performed their prayers at the ground level along the corridors, the commercial and social verandas (Plate 6.4) though there is a sufficient space at the prayer halls. The external male ablutions at the compound are better utilized as they are more convenient than the one inside the building. There is no segregation between the ritual spaces i.e. the ablutions and toilets; and they are away from the prayer halls.

The learning facilities are commendable and contemporary ranging from kindergarten and religious primary school to youth and adults as well as for the elderly learning programmes supported by appropriate lecture hall; audio visual room; and computer room. However, the library needs to be upgraded for larger space with better referrals to be leveled with the affluent and learned community.

A commendable *maslahah* provisions are like having a kitchen and formal dining; a funeral room; residential units for staffs; a canteen; a bookshop and sundry; and weekly bazaar. However, the bookshop is inappropriately sharing the sundry shop within a limited space. Unfortunately, there is no multipurpose hall provided for multiple functions.

The administration office is remotely located at the rear of the mosque and it is not visible from the building entrance for the visitors to conveniently locate it. Being 'libre' in the spatial organization at the ground level, there is no sense of direction in the building to various spaces.

However, though with a few shortcomings the mosque management portrays an exemplary model of *imarah* for its vibrancy in providing activities and services.

6.7 THE SUMMARY

This chapter presents five aspects of studies on Masjid Saidina Abu Bakar As-Siddiq of Bangsar, Kuala Lumpur, namely, (a) the congregant community; (b) the management; (c) the activities and facilities; (d) the spatial organization type; and (e) the spatial organization guidelines from the *Al Quran* and *Sunnahs*. The study involves five categories of procedures, namely, (i literature reviews; (ii) measured drawing; (iii) on-site observation and participation; (iv) in-depth interview with Imam and administrator; and (v) users' survey/appraisal.

A. The Congregant Community

Masjid Saidina Abu Bakar As-Siddiq (Masjid SABA) is located at Jalan Ara in the region of Bangsar, Kuala Lumpur (Figure 6.1; Plates 6.1 and 6.2); within the affluent community consisting of corporate figures; entrepreneurs; high ranking government personnel; professionals and others. Muslims made up of 20,000 populations comprising of 11 *qariahs* in the region. The community and MAIWP built Masjid SABA in 1980 at the cost of RM3.5 million with an annexed primary religious school costing RM0.5 million. Extension on social and commercial verandas were made in 2011 at a cost of RM2 million and cabin class at a cost of RM0.4 million. The total cost incurred for the whole complex is RM6.4 million with a capacity of 500 *jemaahs* at one time.

B. The Management Structure

There are two levels of management system appointed by MAIWP and JAWI. First level is the *Qariah* Committee Members consisting of a Chairman and Deputy Chairman; a Secretary; a Treasurer; and seven Ordinary Members assigned in various sections on activities and services (Figures 6.8 and 6.10). They are 100% graduates. The Committee manages the mosque administration and eleven *qariahs* under the administration of Masjid SABA. The second level is the administrative organization of Masjid SABA consisting of the Chief Administrator who is the Secretary of the *Qariah* Committee Members and he is also the Chief Imam; a Government Imam and two part time Imams; an Administrator and Assistant Administrator; two clerical

staffs; a Government *Bilal* and two part time *Bilals*; four general staffs; a gardener; and two security guards -one on part time basis (Figure 6.9). The size of the administration team reflects an active and huge community.

C. The Activities and Facilities

This is an exemplary model of mosque on *imarah* (Table 6.7 and Plate 6.9). The total of 51 extensive activities held and almost with a complete facilities provided at the mosque encompass the Muslim way of life in a contemporary society inclusive of five (5) daily; 16 weekly; four (4) monthly; 14 yearly and 12 occasional programmes involving all levels of society from children to youths; adults and elderly.

D. The Spatial Organization Type

The site planning of this mosque does not give due respect for its sizable plot as the mosque building itself is compact in planning with a mix type of spatial organization. The ground floor level is organized in a 'libre' type of organization which is compact, whereas, the upper levels are in centralized type of spatial organization with only prayer halls in the centre flanked by staircases; and a void in the centre of the hall.

E. The Spatial Organization Guidelines from the *Al Quran* and *Sunnahs*

The discussions are based on the *Al Quran Sunnahs* which are listed and discussed in Tables 2.5 and 2.6; Figures 2.27 and 2.28 in chapter two; and concluded in Table 2.7. Table 6.9 shows the list of 29 provisions by Masjid SABA pertaining to the guidelines in four (4) major categories of spaces and elements, namely, the site and planning; the ritual spaces and elements; the ancillary or *maslahah* spaces and elements; and the prohibition & admonishments.

In total, Masjid SABA fully provided with 18 items; two (2) partial provisions; and eight (8) non-provisions. The full provisions are two (2) of five (5) in the site and planning; six (6) of eight (8) in the ritual spaces and elements; four (4) of 10 in the ancillary or *maslahah* spaces and elements; six (6) of six (6) in the prohibitions & admonishments. The partial provisions are one in the ritual spaces and elements; and

two (2) in the ancillary or *maslahah* spaces and elements. The highlights of the discussion are as follows:

- Generally, the design of the mosque is not user friendly. The elevated prayer halls are out of bound for the disables as there is no vertical mechanical transportation provided.
- There is no segregation between the ritual spaces i.e. the ablutions and toilets; and they are away from the prayer halls.
- The learning facilities are commendable contemporary ranging from kindergarten and religious primary school to youth and adults as well as for the elderly learning programmes with a proper lecture hall; an audio visual room; and a computer room. However, the library needs to be upgraded for better facilities to be leveled with the affluent and learned community.
- Commendable *maslahah* provisions are like having a kitchen and formal dining; and a funeral room; residential units for staffs; a canteen; a bookshop and sundry shop; and weekly bazaar.
- The location of the administration office is unsuitable, at the rear of the mosque.
- There is no multipurpose hall.

Generally, Masjid SABA can be considered as an exemplary mosque on *imarah* when the future development of the mosque has taken place in the upgrading of the facilities for the staffs, the disables and the community at large.

CHAPTER SEVEN

CASE STUDY THREE: THE MASJID TUN ABDUL AZIZ

7.1 INTRODUCTION

Masjid Tun Abdul Aziz is a two and half storey contemporary modern urban mosque; located in the commercial centre of Section 14 at Jalan Semangat, Petaling Jaya (Figure 7.1 and Plate 7.1); within a community of mixed income group from low to high category based on the type of housing in the area ranging from low cost flats to condominiums. This is the first urban mosque built of monolithic concrete structure in Malaysia. It was completed after independence in 1976 by the State Government of Selangor initiated by Persatuan Kebajikan Penduduk-Penduduk Islam Petaling Jaya Utara (PKPIPJU) since 1964 with a capacity of 3,600 *jemaahs* (3,000 male and 600 female).The mosque is surrounded by banks, shopping malls, offices, motorcar service centre, low industry, and private higher learning institutions.

The initial fund collected by PKPIPJU from the community was RM36,280 and RM790,000 from the State Government totaled to RM826,280. The mosque was designed by JKR (Department of Public Works) architect, John Ho (no Muslim architect available at that time in JKR). The construction started in March 1973 and was officially opened for use on 25 September 1976. The mosque is named after the late Chief Minister of Selangor in 1954, Tun Abdul Aziz bin Abdul Majid, who had commendable contributions to the state and country in terms of services.

Plates 7.1 and 7.2 show Masjid Tun Abdul Aziz and its environs with adjacent roads, Jalan Semangat (trunk road) on the north; Jalan Dato Abdul Aziz (main road) on the west and Jalan 14/20 (feeder road) on the south; on the east are two rows of terrace houses. The traffics are heavy at peak hours, especially on Friday during congregations.

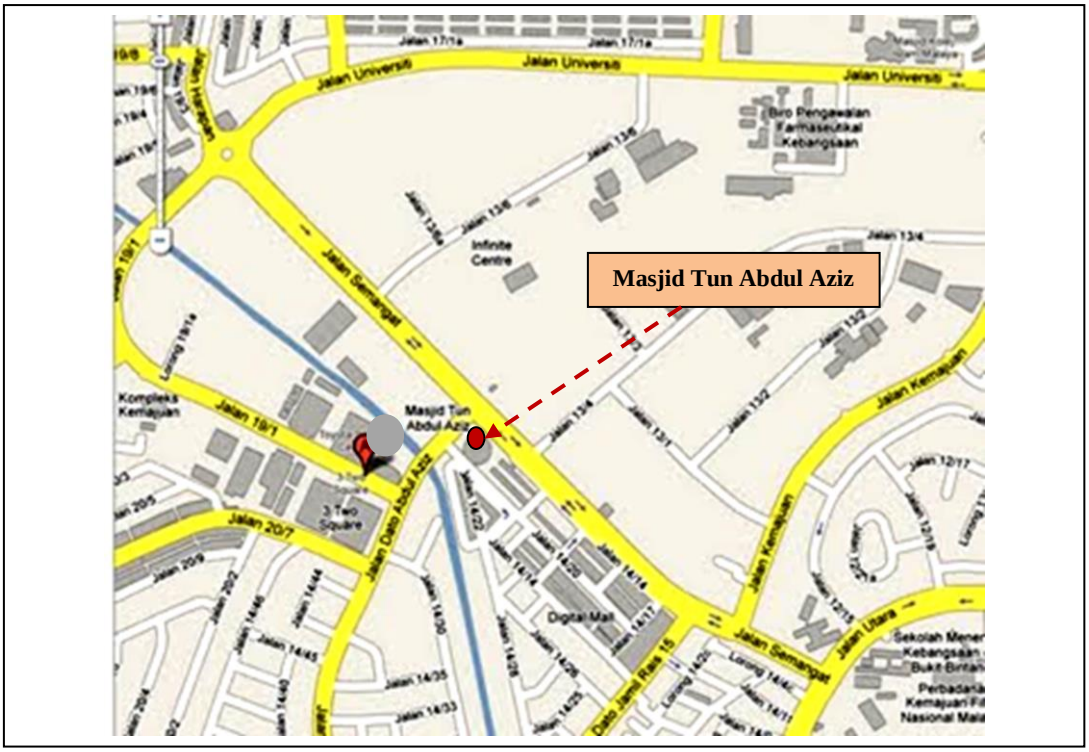


Figure 7.1: Location Map of Masjid Tun Abdul Aziz, Jalan Semangat, Section 14, Petaling Jaya, Selangor Source: Google map (2015)

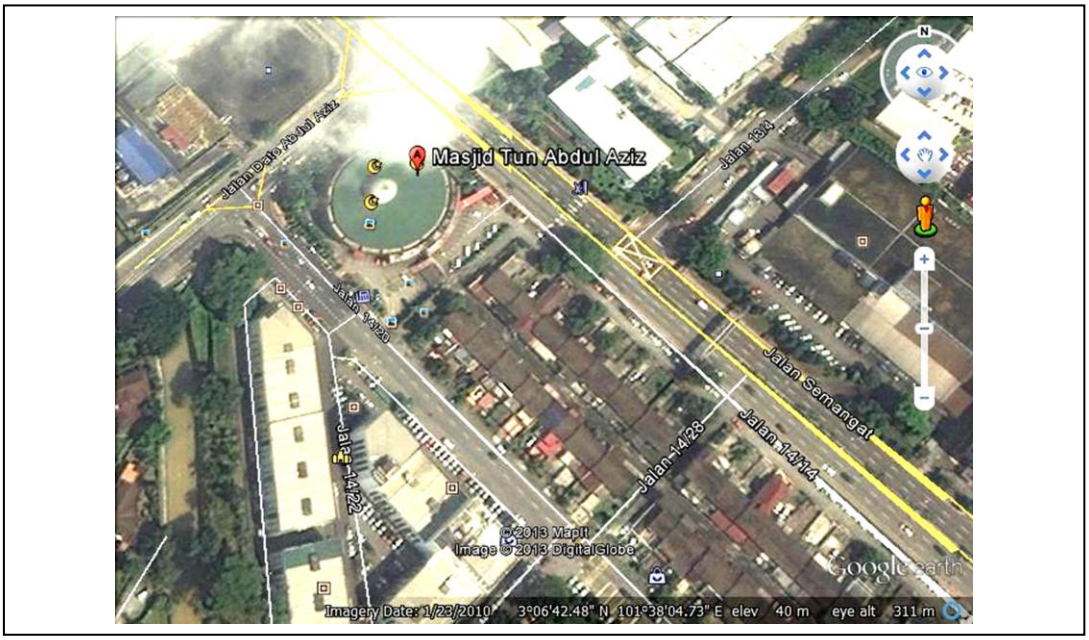


Plate 7.1: 3D Google Map Showing the Site of Masjid Tun Abdul Aziz (1976-2015) Source: Google Earth (imagery dated on 28/7/2013)

The lower ground mosque entrance

The upper ground mosque entrance

The view from Jalan Semangat

The view of Jalan 14/20 towards Jalan Dato Jamil Rais 15

The view of Jalan 14/20 towards Jalan Dato Abdul Aziz

The view of Jalan Dato Abdul Aziz

The view of Jalan Semangat

Plate 7.2: Images of Masjid Tun Abdul Aziz and it's Environ (2013)
Source: Author

7.2 THE DATA COLLECTION

Similar to case one and two, there are one secondary data and four types of primary data established on site by:

i) Literature reviews from the internet and publications by the mosque management.

ii) Conducting measured drawing of the mosque building as the administration of the mosque does not possess a proper set of scaled drawings;

iii) On-site observation of the use of spaces on Friday congregation.

iv) Conducting in depth interview with the Imam on his understanding of the guidelines from the *Al Quran* and *Sunnahs* for providing space in a mosque

and the validity of congregational prayers; and the administrator of the mosque on the management of the mosque activities and administration;

v) Conducting convenient survey from 100 users during Friday congregation on their satisfaction of using the mosque space.

7.2.1 The Location and Site Plan

The location plan is earlier described and referred to in Figure 7.1 and Plate 7.1. Figure 7.2 below shows the site plan of Masjid Tun Abdul Aziz on 0.91 acre plot bordered by Jalan Semangat on the northeast; Jalan 14/20 on the southwest; Jalan Tun Abdul Aziz on the northwest; and two blocks of terraces houses enjoined by Jalan 14/14 on the southwest. The circular mosque is sited on split level site with Jalan Semangat on the northeast at upper level while Jalan 14/20 at lower level. By virtue of the site, the mosque is accessible at both levels. It is unfortunate that the main prayer hall at the upper level is accessible via a minor distributor road from the terrace houses, that is, Jalan 14/14. It seems that Jalan 14/20 is the main access to the mosque where the administration office and ancillary facilities are housed.

Both levels are facilitated with limited parking spaces totaling to 47 lots only, enough for the staffs only. Facilities like ablutions and toilets; a canteen; and a minaret; are located at the lower ground level, whilst, funeral service is at the upper ground level.

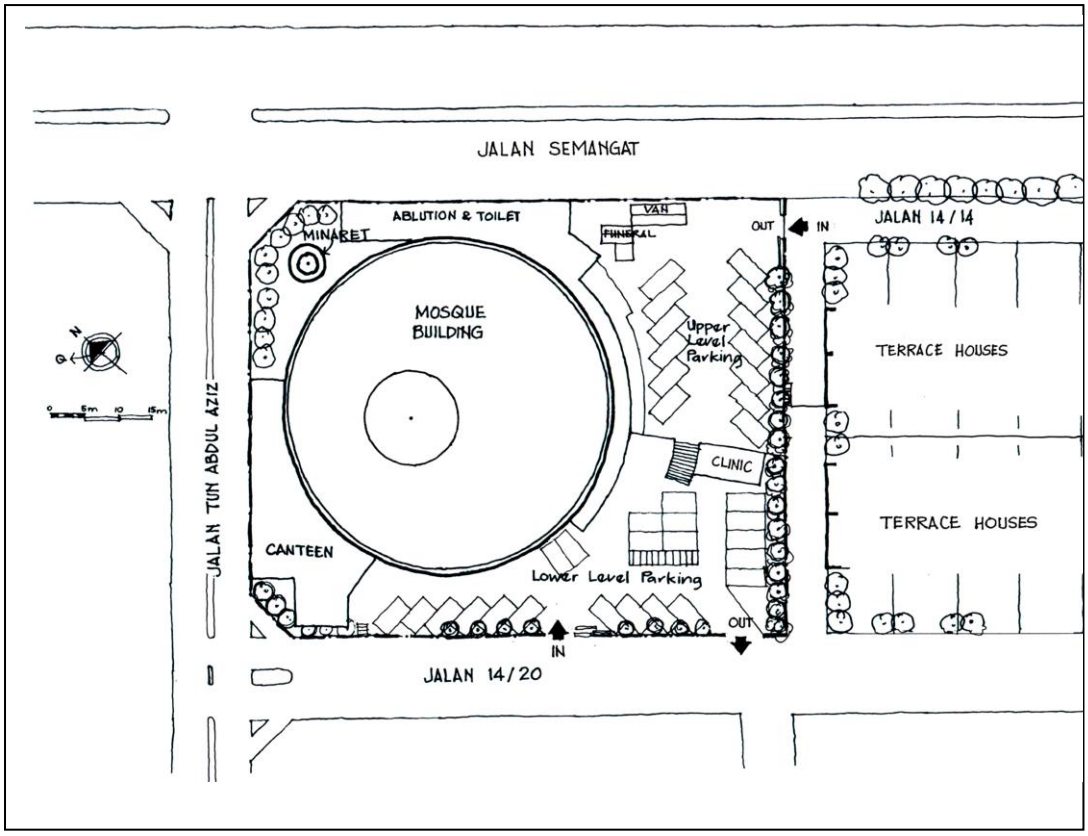
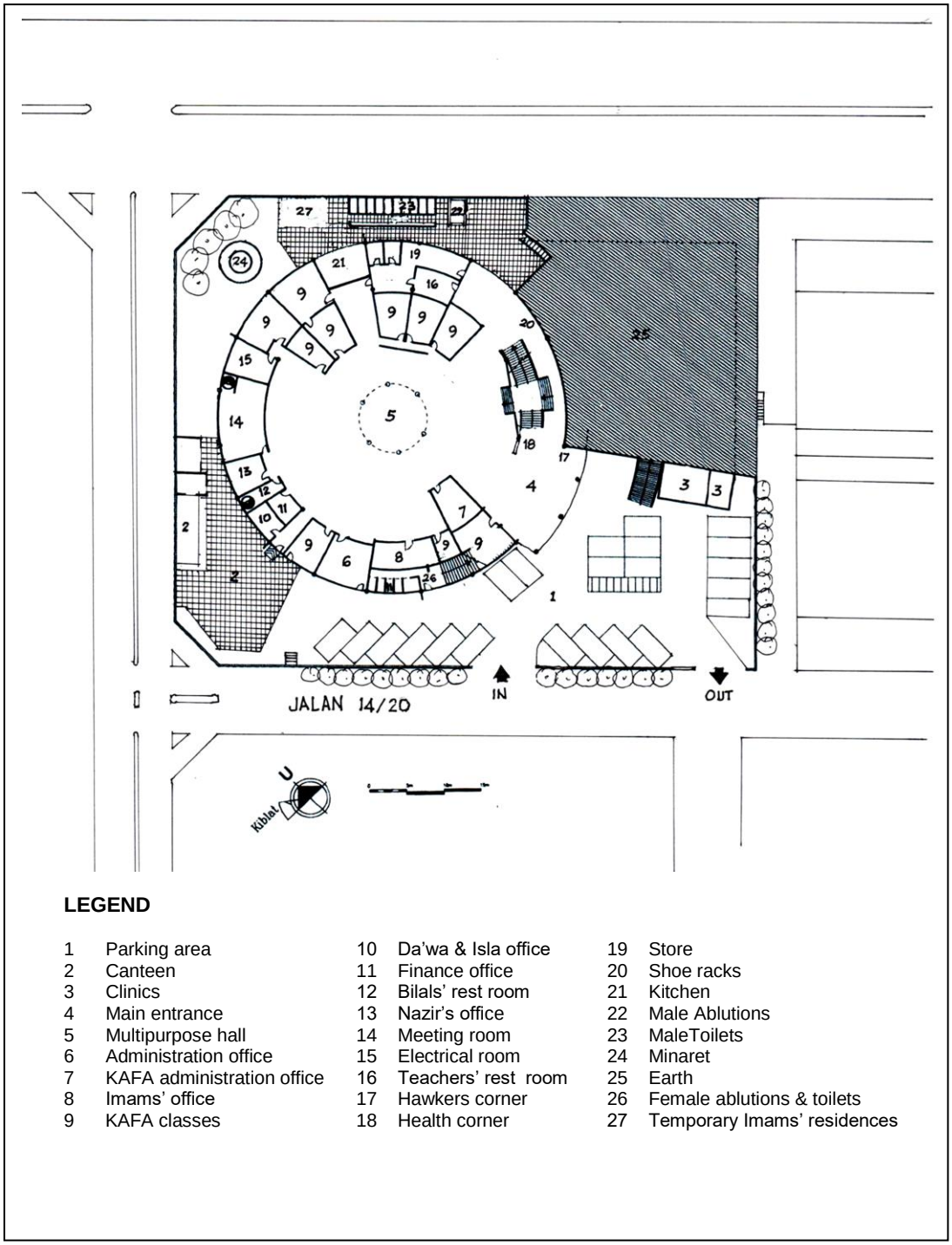


Figure 7.2: Site Plan of Masjid Tun Abdul Aziz (1976-2013), Section 14, Petaling Jaya. Source: By Author

7.2.2 The Floor Plans

Figure 7.3 below shows the lower ground floor plan of the mosque. The mosque building displays a radial type (Ching, 1996) of spatial organization, whereby, the spaces are radially organized outwardly from the centre of the circular plan. The circular plan covers an area of about 1,810 square meters with radius measuring 24 meters.

The lower ground floor plan consists of the ancillary (*maslahah*) facilities such as multipurpose hall; administration office; meeting room; male and female ablutions and toilets; Nazir's office; KAFA classrooms and office; teachers' rest room; Bilals' rest room; a kitchen; health and hawkers corners; clinics; finance office; da'awa & Isla office; a store; electrical room; a canteen; parking area and a minaret; and lastly, temporary residences for the Imams.



LEGEND

1	Parking area	10	Da'wa & Isla office	19	Store
2	Canteen	11	Finance office	20	Shoe racks
3	Clinics	12	Bilals' rest room	21	Kitchen
4	Main entrance	13	Nazir's office	22	Male Ablutions
5	Multipurpose hall	14	Meeting room	23	MaleToilets
6	Administration office	15	Electrical room	24	Minaret
7	KAFA administration office	16	Teachers' rest room	25	Earth
8	Imams' office	17	Hawkers corner	26	Female ablutions & toilets
9	KAFA classes	18	Health corner	27	Temporary Imams' residences

Figure 7.3: Lower Ground Floor Plan of Masjid Tun Abdul Aziz (1976-2013)
Source: Author

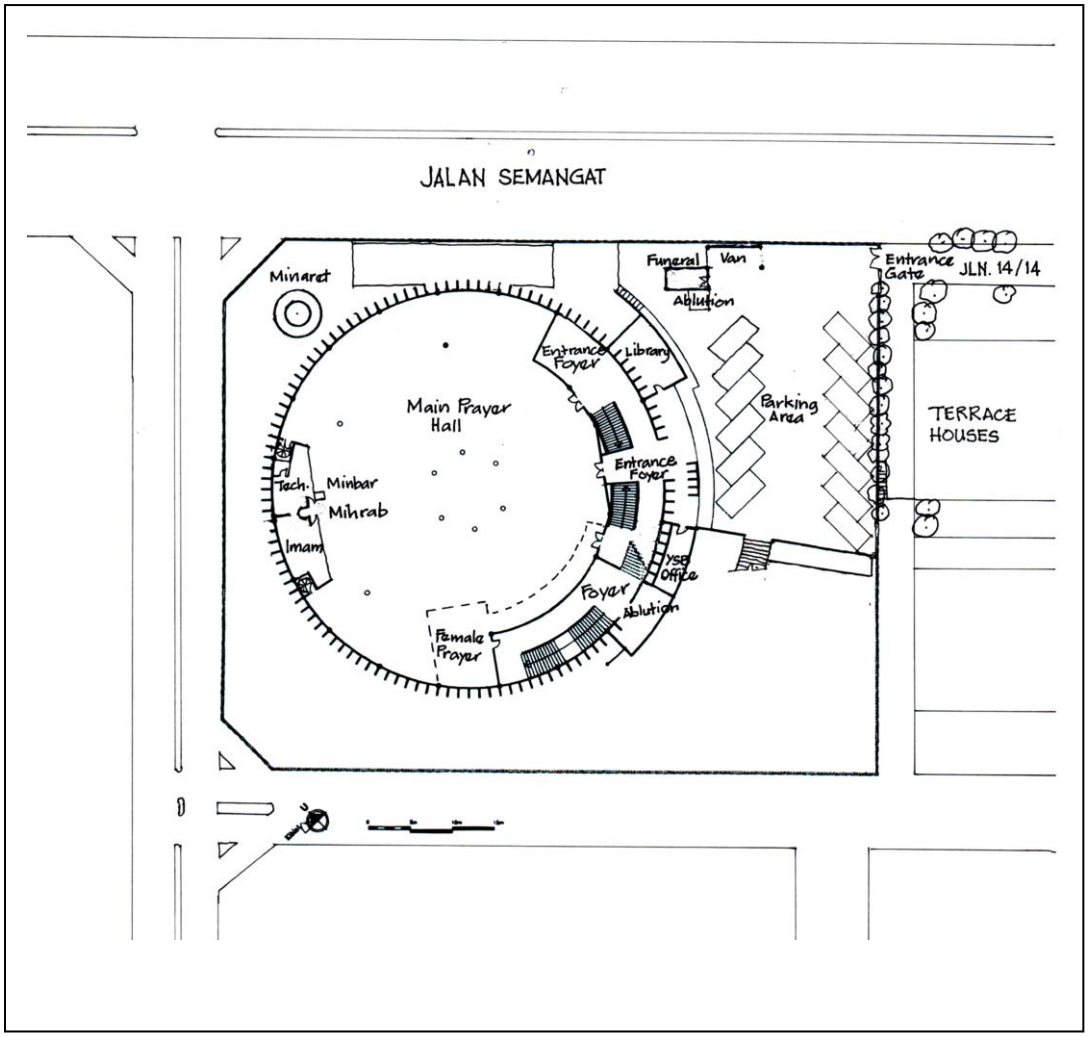


Figure 7.4: Upper Ground Floor Plan of Masjid Tun Abdul Aziz (1976-2013)
Source: Author

Figure 7.4 above shows the upper ground floor plan consisting of the main prayer hall; the *mihrab* and *minbar*, female prayer area and ablutions; Imam's room; sound technical room; a library; Yayasan Semester Berdaftar (YSB) office; funeral room; male ablutions and parking area. The plan covers similar area with the lower ground floor of 1,810 square meters.

Figure 7.5 below shows the mezzanine floor plan consisting of additional prayer area occupying about one third of the whole plan with another two thirds of void overlooking the main prayer hall below. The floor area is about 603 square meters. Therefore, the total floor area of the whole circular building is about 4,223 square meters excluding external spaces like male ablutions and toilets; and canteen.

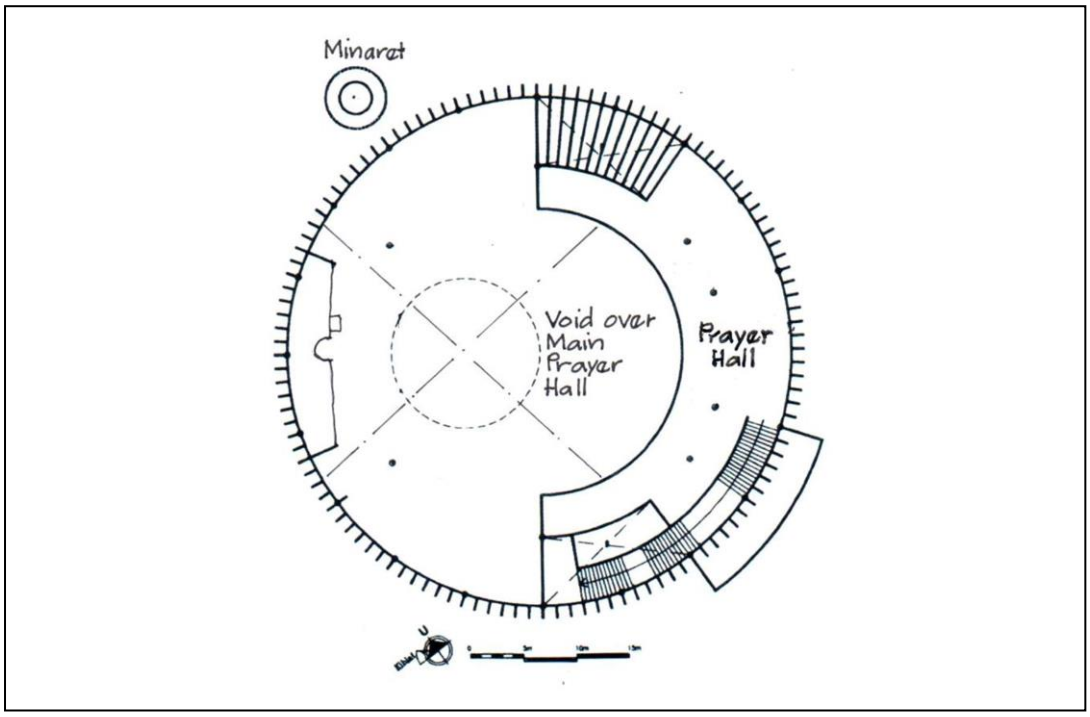


Figure 7.5: Mezzanine Floor Plan of Masjid Tun Abdul Aziz (1976-2013)
Source: Author

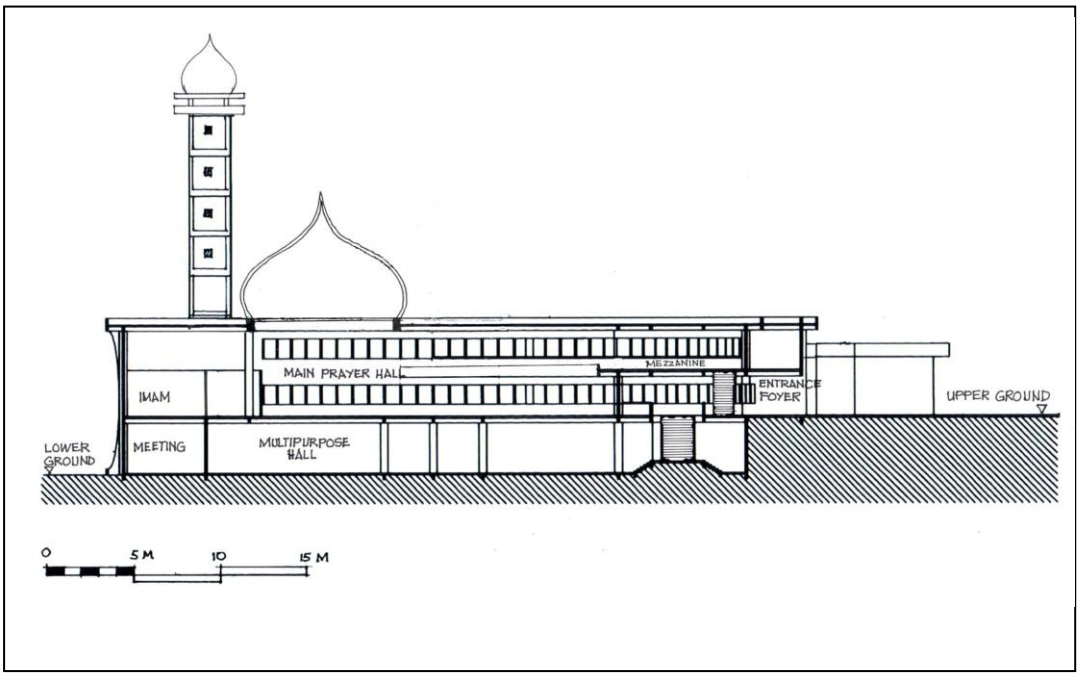


Figure 7.6: Typical Cross-Section of Masjid Tun Abdul Aziz (1976-2013)
Source: Author

7.2.3 The Cross-Section

Figure 7.6 below shows the typical cross-section cutting across the off centre bulbous onion shaped dome with the void; the mezzanine; upper level entrance foyer; the multipurpose hall; Imam's room and meeting room.

The floor to floor height at the lower ground level is about 4.2 meters. The floor to ceiling height at the upper ground level is 7.56 meters and the mezzanine floor to ceiling height is about 3.6 meters. The building total floor to ceiling height is about 11.76 meters. The bulbous onion dome in the centre is about 8.33 meters diameter at the ring beam level. The height of the dome is about 12.5 meters from the upper ground floor level. The minaret is in the background soaring up to about 32.5 meters from the ground to the tip of the small dome top.

Table 7.1:
The Schedule of Spaces and Elements at Masjid Tun Abdul Aziz (1976-2013)

LOCATION	MAIN & SUPPORTING SPACES & ELEMENTS FOR *SOLAH*	ANCILLARY SPACES & ELEMENTS FOR *MASLAHAH*
Lower Ground Floor		
	Exterior male ablutions	Multipurpose hall
	Female ablutions	Administration office
	Male Shoe racks	Meeting room
		Kitchen
		Store
		KAFA administration office
		KAFA classes
		Teachers' rest room
		Nazir's office
		Imams' office
		Bilals' rest room
		Finance office
		Da'awa and *Isla* office
		Electrical room
		Hawker's corner
		Health corner
		Clinic
		Canteen
		Female & male toilets
		Staircases
		Parking area
		Minaret
		Temporary Imams' residences

(Continue Table 7.1 next page)

(Table 7.1 continued)

Upper Ground Floor		
	Main prayer hall	Funeral room
	Mihrab	Library
	Minbar	YSB office
	Women's prayer area	Imams' room
	Male & female ablutions	Technical room
		Shoe racks
		Parking area including funeral van
		Main & secondary staircases
Mezzanine Floor		
	Male prayer hall	Staircases

Above is Table 7.1 showing the schedule of spaces and Table 7.2 below showing the schedule of finishes at Masjid Tun Abdul Aziz.

Table 7.2:

The Schedule of Finishes at Masjid Tun Abdul Aziz (1976-2013)

TYPE OF FINISHES	AREA OF APPLICATION
Granular cement plaster with acrylic paint	Exterior walls
Acrylic paint	Interior walls & columns
Ceramic tiles	Common floors; Toilets and ablutions
Carpet (saf width-1400mm)	All prayer halls; offices; stairs; and play room
Timber	Decorative partitions; *mihrab; minbar*; doors; handrails; and under dome decorations
Metal framed glass	windows
Aluminum framed glass	Sliding doors
Asbestos sheets	General suspended ceiling
Galvanized aluminum	External dome and minaret pinnacle
Tarmac	Parking area

7.3 THE ON-SITE PARTICIPANT OBSERVATIONS

On-site observations and participation on Masjid Tun Abdul Aziz was done on three occasions; 19 August 2009 (Friday) from 9.00 a.m. to 5.00 p.m. with assistants; 15 October 2010 (Friday) and 1 July 2013 without assistants. Friday was chosen because it is the day of the weekly congregation when the mosque is fully utilized. The researcher was assisted on-site with a group of 6 assistants (4 males and 2

females). Table 7.3 below shows the distribution of tasks amongst the research assistants on-site.

Table 7.3:
The Distribution of Task On-Site at Masjid Tun Abdul Aziz

Type of Task	No. of Assistants
Video recording	1
Photographing	1
Recording	1
Surveying	6 (inclusive 3 above)

The assistants were stationed at the critical locations to conduct their various tasks as follows:

- The entrance gates
- The building entrances and staircases
- The male ablutions and toilet area
- The female ablution and toilet area
- The multipurpose hall at lower ground level
- The prayer hall at upper ground level
- The mezzanine level

The researcher oversaw the overall tasks executed by the assistants and she went through the whole mosque complex while observing and participating at the critical locations. The main focus of the researcher is to examine the sequence of spaces provided at the mosque against the guidelines from the *Al Quran* and *Sunnahs* outlined by the *fiqh* in the *syariah* of Islam.

At the same time, the assistants are to observe the conditions at each location at the time they were in use as to discover any problems encountered during the use of the spaces. This observation is an explorative input by the researcher.

7.3.1 The On-site Observations

Table 7.4 shows the result of the observations at various locations with three time period intervals. They are between 12.30 p.m. to 1.15 p.m. before the *adzan*;

between 1.15 p.m. to 1.55 p.m. during sermon and *solah*; and between 1.55 p.m. to 2.30 p.m. after the congregational prayers.

Based on table 7.4, the following observations have been made as below (the evaluations were merely based on by eye measurements as the exact quantity is not required in this study):

i. The mosque building is full during the Friday congregation (Plate 7.3) occupying the main prayer hall inclusive female space; the mezzanine level; the multipurpose hall; and over spilled onto a portion of car parking area at upper ground level. Other over spilled spaces are the stairs landings; the main entrance foyers; and female entrance foyer.

ii. With very limited car parking area the *jemaahs* parked their vehicles along all the roadsides of the four adjacent roads, the main road Jalan Semangat; Jalan 14/14; Jalan Dato Abdul Aziz; and Jalan 14/20 including Jalan 14/22 at the commercial blocks (Plate 7.4).

iii. All male ablutions are at the exterior of the mosque. The most heavily used is the one annexed to the toilets. Others are sparingly and fairly used (Plate 7.5). Women's toilets and ablution were sparingly used by males on Friday (surrendered to male on Friday).

iv. Provided shoe racks were underutilized. Majority of the *jemaahs* preferred to leave their shoes or sandals at the entrances; near stairs landing at multipurpose hall (Plate 7.6).

v. The location of the male toilets is rather secluded at the lower ground level behind the multipurpose hall. They are annexed to the ablutions with common foyer and users are on barefoot when using the toilets.

Table 7.4:
The Result of the Observations On-Site at Various Locations of Masjid Tun Abdul Aziz, at Three Different Periods of Time on 15/10/2010

Locations	**(Before adzan) 12.15 p.m. – 1.15 p.m.**	**(During sermon & solah) 1.15 p.m. – 1.55 p.m.**	**(After *solah*) 1.55 p.m. - 2.30 p.m.**
The entrance gates	*Jemaahs* sparingly arriving on vehicles and proceded to parking area. Some were pedestrians.	*Jemaahs* heavily arriving and the parking area was full; some parked along Jalan Semangat, Jalan 14/14, Jalan 14/20, and Jalan Tun Abdul Aziz.	*Jemaahs* hurriedly dispersed outside the mosque compound.
The building entrances and stairs	Very sparingly *jemaahs* arrived from the entrance gates and entered the mosque, some proceeded to shoe racks and some left their shoes at the front.	*Jemaahs* arrived heavily and hurriedly from the entrance gates, left their shoes at the entrances, and some from the exterior ablutions, some proceeded to the main hall, some climbed up the stairs to the mezzanine; some settled at the main entrance foyer, some settled at the multipurpose hall.	*Jemaahs* gradually dispersing from the main hall and multipurpose hall to the entrance gates and car park areas.
The male ablutions and toilets at lower ground floor	*Jemaahs sparingly arrived and* used the ablutions and toilets.	More *jemaahs* arrived, queuing at the toilet and ablutions and proceeded to the staircase and up, some settled at the multipurpose hall, stairs landing and corridor.	No activity
The female ablution and toilets at lower ground floor	No activity	Few male *jemaahs* used the facility.	No activity
The multipurpose hall at the lower ground floor	Few jemaahs arrived and settled at the hall.	More arrived and fully occupied the hall, at stairs landing and corridor.	Dispersed at two intervals, first immediately after the *salam*, then after *du'a.*
The main prayer hall at the upper ground floor	*Jemaahs* slowly arriving and occupying the space.	More arrived and filled up the whole hall and over spilled onto the parking space.	Dispersed at two intervals, first immediately after the *salam*, then after *du'a*.
The mezzanine level (female space surrendered to males on Friday congregation)	Few males occupied the space.	The space was fully occupied.	Dispersed at two intervals, first immediately after the *salam*, then after *du'a*.

The view at the front row of the main prayer hall with mezzanine in the background. – 1.21 pm

The views at over spilled area onto car park area at upper ground level.
1.24 pm

1.25 pm

The views at multipurpose hall of lower ground level; the landing area; and the corridor behind the stairs
1.23 pm 1.23 pm 1.23 pm

Plate 7.3: Images Showing the Views at Various Locations of Masjid Tun Abdul Aziz during Friday Congregation Prayers on 15/10/2010

The view at Jalan 14/14
12.43 pm

The view at upper ground parking
12.44 pm

The view at Jalan 14/20
12.51 pm

The view at lower ground parking
12.53 pm

The view at Jalan Semangat
1.26 pm

The view at Jalan Dato Abdul Aziz
1.59 pm

Plate 7.4: Images Showing the Parking Conditions at Masjid Tun Abdul Aziz and Adjacent Roads on Friday Congregation on 15/10/2010

The view at upper ground level ablution
12.20 pm

The views at lower ground level ablutions
12.31 pm 12.53 pm

The view at the female toilets and ablution at lower ground level
12.34 pm

Plate 7.5: Images Showing Views at the Ablutions of Masjid Tun Abdul Aziz on Friday Congregation on 15/10/2010

View of sandals at stairs landing of multipurpose hall lower
at lower ground level - 1.23 pm

Underutilized shoe rack at
ground level – 1.36 pm

View of sandals at main entrance of upper ground level
1.24 pm

Underutilized shoe rack at upper
ground level – 12.33 pm

Plate 7.6: Images Showing Locations Where Sandals Were Placed on Friday Congregation at Masjid Tun Abdul Aziz on 15/10/2010

7.3.2 The General Observations

The general observations (no quantities are required in this study – only by eyes measurements) at Masjid Tun Abdul Aziz as a whole are as the followings:

i. There is a confusion of identifying entrances for the females at both levels at the mosque as no proper signage is provided.

ii. There is no practical physical separation between the ablution (a ritual space) and the toilets (a non-ritual space); also, the users are on barefoot when using the toilet (hygienically critical, and ritually forbidden). Generally speaking, there is no demarcation or physical separation between the ritual spaces and the toilets.

iii. It seems that the *jemaahs* were not in favour to use the provided shoe racks within the building because the racks were almost empty.

iv. About half of the *jemaahs* left the mosque immediately after the prayers without participation in *dua*'.

v. A few *jemaahs* did not leave the mosque after the congregation but resting like lying down on the floor and leaning to the wall, and some had their lunch at the canteen (Plate 7.7).

View at main entrance foyer
1.32 pm

View at the canteen
1.38 pm

Plate 7.7: Images Showing Activities After Friday Congregation on 15/10/2010

7.4 THE INTERVIEW

The objectives of the interviews are as follows:

i. To extract knowledge from Imam of the mosque on the guidelines from the *Al Quran* and *Sunnahs* of spatial provision and organization of a mosque.

ii. To study the administration and management of the mosque spaces including activities organized by the administrator.

iii. To discover problems encountered by the administrators who managed the mosque in terms of services to the public; the upkeep of the mosque building; and the requirements by the administration in terms of space planning or organizations.

Two sets of interviews were conducted at different dates based on the availability of the interviewees; the managing administrator (on behalf of Nazir, the administrator) and the Imam. It is unique to this mosque as the managing administrator is a woman who has long standing experience in the mosque administration being appointed to assist the Nazir who is the administrator of the mosque. This arrangement is made due to the tight schedule of the Nazir who is a full time professor, a director of the Centre of Quranic Research, University Malaya, Malaysia. Unlike Masjid Saidina Abu Bakar As-Siddiq, the Nazir is the chief Imam as well as the administrator of the mosque.

Similar to Masjid India, the Imam I of Masjid Tun Abdul Aziz, Ustaz Abdul Rashid bin Abdullah, is not involved in the administration of the mosque but in charge of religious matters only. The interview with the Imam I was conducted on 3 August 2013 at 12.00 noon (Saturday) at his office in the mosque.

The summary of the information recorded during the interview with the Imam I is listed in table 7.5. and based on the table the followings are observed:

i. The Imam had observed the full function of a mosque as per guidelines from the *Al Quran* and *Sunnahs* and the mosque has provided almost all facilities to serve the community except it is in short of provision for the disable such as lift and ramps. The female entrance is unclear and confusing as there is no signage provided.

ii. According to the Imam, it is forbidden for the Muslims with *hadath* (*junub*; menstruation; and *nifas*) to enter the mosque because the mosque is a sacred

place where *I'titikaf* is performed. However, he mentioned that the area for *I'tikaf* is unclear because there is no designation for such space in the mosque.

iii. He has no objection on multilevel mosque as it is necessary when the land area is limited provided the prayer areas do not overshoot the Imam's location at *mihrab*.

iv. The location of women's space in the mosque is to be provided according to the local customs. As in Malaysia, women need changing room as they are not fully attired for *solah*. The main prayer hall is to be visible from the designated space as to validate their congregation.

v. He added that currently, women are encouraged to attend congregational *solah* and religious activities at the mosque because husbands are unable to provide sufficient religious knowledge for them and home environment is not conducive towards religious activities.

vi. The mosque is to be user friendly and it is the onus of the administrator to provide such facilities like ramps; vertical transportation; special toilets; etc.

vii. Existing issues at the mosque are: the mosque is not user friendly because there is no lift provided for the disable to access to prayer halls; *jemaahs'* level of religious knowledge is generally low; disparities in perceptions among *jemaahs* lead to difficulties in delegations of task specialization; common marriage problems due to hardship in life; there is also poverty in the community.

viii. Generally, majority of the community involved in mosque activities are learned individuals and some are in the high status quo, therefore, the mosque is relatively active with religious; educational and social programmes.

Table 7.5:
Table Showing the Summary of the Interview with the Imam I, Ustaz Abd Rashid Bin Abdullah

Subject	Imam's Interpretation	MASJID TAA Compliance
Functions of mosque according to *Al Quran* and *Sunnahs*	As the symbol of *syiar* Islam whereby the five pillars of Islam are practiced.	Complied
	As a centre of administration of activities for community; knowledge; and responsibility.	Complied
	A place to propagate Islam via services eg. Health service and commerce.	Complied
Ritualspaces according to *Sunnahs*	Muslims with *hadath (junub; nifas & haidh)* are forbidden to enter mosque as the mosque is a ritual place for I'tikaf, though the space for I'tikaf is unclear and undesignated.	Complied
Multilevel mosque	Permissible when necessary provided the location of Imam should not be overshoot by other spaces.	Complied
Provision for disable	It is necessary to provide user friendly mosque such as ramps; lifts; designated toilets; etc. At the moment only male toilet has designated w.c.	Partially complied
Women's space	*Basically there is no boundary between men and women prayer space but to accommodate local culture whereby Malaysian women need enclosed change space. *Currently women are encouraged to attend congregational *solah* and religious activities at the mosque because husbands are unable to provide religious knowledge for them; home environment is not conducive towards religious activities.	Provided at first floor. Surrendered to males during Friday congregation.
Other issues encountered by Imam	*Female entrance is not clear – confusing and without signage. *The male toilet is remote not easily seen. *The mosque is not user friendly because there is no lift provided for the disable to access to prayer halls. **Jemaahs'* level of religious knowledge is generally low. *Disparities in perceptions among *jemaahs* lead to difficulties in delegations of task specialization. *Marriage problems due to hardship in life. *Poverty	Non compliance *Proposed renovation and addition includes lift. *Conducted Religious classes & workshops + '*pondok*' studies.

The interview with Pn. Siti Faridah Binti Zainuddin, the executive administrator, was conducted on 1 July 2013 at 11.00 am. The summary of the interview is listed in Table 7.6. Based on the table, followings are the observation made:

i. The mosque site area is about 0.91 acres and there is no record on the total floor area (tabulated from measured drawings as 4,223 square meters). The

mosque was designed to accommodate 3,000 male and 600 female *jemaahs*. Attendee on Friday congregation is about 4,000. There is no daily attendee recorded.

ii. The mosque *qariah* consists of three *suraus* (*mousollas*) namely, Surau Salahuddin at Jalan 14/46; Surau An Nur at Jalan 14/3C of Telekom quarters; and Surau Fajar of Jalan 223.

iii. The Executive Committee Members composition differs slightly from Masjid SABA, whereby, there are four (4) extra committee members, two (2) in the position as auditors of account and two (2) as representatives for youths appointed by MAIS (90% are graduates including five (5) Professors). Extra appointments of seven (7) Executive Committee Members were appointed by the *Nazir* (Figure 7.7). Figure 7.8 illustrates a detail designation of the committee members based on the needs of the community in Section 14, Petaling Jaya.

iv. The mosque Administrative Organization (Figure 7.9) is even more complex than the Masjid SABA. There are four (4) sections in the organization namely, the administration section consisting of nine (9) non-graduate personnel and staffs but with long standing experiences in the mosque administration; Islamic Matters section consists of five (5) graduate personnel and five (5) non-graduate staffs; a private wing 'Yayasan Semesta Berdaftar' consists of four (4) graduate managers; and KAFA Teachers Section consists of 10 graduate and non-graduate teachers.

v. Unique to this mosque, the private wing 'Yayasan Semesta Berdaftar' was establish in order to overcome areas of limitations in fund raising; disbursement; and distributions of funds in managing educational activities and assistance; and welfare to the poor.

vi. Several Facilities provided such as administration office; meeting room; multipurpose hall; storage; funeral room; kitchen; KAFA religious primary school and classrooms; library; canteen; 49 units car parks; temporary residences for Bilal in the mosque compound; residences for Imams are provided about 20 meters from the mosque; two alternative Islamic healing clinics; health corner; and hawkers' corner.

vii. The administration plans to renovate and add more spaces at the mosque by occupying the whole lot area up to the boundaries with a nine-storey annex

building with two basement levels as a new Regional Islamic Centre (proposed by MAIS) which will house more prayer halls and multipurpose halls; more classes for KAFA; new administrative offices; and residences for the staffs at the top levels (Figure 7.10).

viii. The mosque is active with activities as shown in Table 7.7 from daily; weekly; monthly; yearly; and periodical, which are supported by collective fund from the community and mosque assets. The management provides a comprehensive concept of welfare services to the community called as 'From Womb to Tomb', meaning it is a full welfare service needed by the community from a baby is born until one dies and rest in peace in the grave.

ix. As the majority of the community is in the medium to high income category the mosque is quite well-funded, though, fund raising activities are still necessary to keep good maintenance of the mosque and constantly running activities. Based on 2012 account records, major sources of funds in descending order are from weekly collections on Friday; contribution during the month of *Ramadhan*; income from assets; and general contributions. Other sources of income are from dividend of Fixed Deposits and investments; fund raising programmes; classes and school fees; selling of mementos; collections during the yearly *Eids*; contribution from JAIS; and other miscellaneous. Currently, contributions for the new development topped all other contributions.

x. Issues encountered by the managements are shortage of space for educational activities; acute shortage of parking space; and lack of support from the working group.

Table 7.6:
Table Showing the Summary of Interview with the Executive Administrator, Pn. Siti Faridah Binti Zainuddin

Subject	Response From Interviewee
Technical aspects of the mosque	*Mosque site area: about 0.91 acres *Total floor area: unrecorded (tabulated from measured drawings=4,223 sq. m) *Mosque capacity: 3,600 *jemaahs* (3,000 male +600 female); on Friday congregation about 4,000. Daily unrecorded. *Facilities: administration+finance office; multipurpose hall; storage; funeral room; kitchen; KAFA; classrooms; library; canteen; 49 units car parks; 2 units temporary Bilals' residences; residences for Imams and siak are away from mosque; da'awa & isla office; health corner; hawker's corner; clinics.
Community	*Mixed from low to high income with 450 units of Muslim houses. *Majority are learned community. *3 *surau* under the *qariah:* Surau Salahuddin of Jln.14/46; Surau Annur of Jln. 14/3C (Telekom quarters); Surau Fajar of Jln. 223.
Administration	*Executive Committee Members appointed by MAIS (Figure 7.8): A Chairman; Deputy Chairman; A Secretary; A Treasurer; 7 Committee Members; Male Youth Rep.; Female Youth Rep.; 2 Auditors. (90% graduates including 5 professors) *Administration organization (Figure 7.9) headed by the Nazir of the Executive Committee; 7 Executive Members; 11 biros. *Office Administration: 9 personnel and staffs. *Islamic Affairs: 3 fulltime Imams; 2 community Imams; 2 part time Imams; 3 Bilals. *Yayasan Semesta Berdaftar: 4 personnel *KAFA: 1 head; 1 chief assistant; 9 teachers *Working hours: 8.00am-5.00pm; 5 days a week.
Maintenance	*Daily maintenance administered by an administrator & 2 deputy; 1 general assistant; 3 *Siak*; 2 general workers. *Periodic: Reinstallations; refurbishment; enhancement of spaces; repairs; Renovations. * Problem of under power electrical; piping system; sewerage system due to old structure and systems. Haphazard additional installation has impaired future installation.
Fund	*Collection from the community on Friday : about RM7,000/week *Collection from fund box: RM3,000/month *Rentals from assets *Fund raising programmes like high tea, etc. Monthly average: RM55.000 (2013) Annual Total: RM1,560.761 (2012)
Issues	*Insufficient space for activities and land area. *Acute shortage of parking space. *Lack of support from working group.
Activities & services	*Daily : counseling and consultation services; religious classes; zakat collection; commercial activities; alternative treatments; KAFA; TASKI. *Weekly: Quran recital; *tafseer* Quran; *tajweed* class; *talaqi* class; *tadabbur* Quran; *taranum* class*; Fiqh, tauhid,* and *tassauf* classes based on *Daurah Tafaqquh Fi Ad-Deen;* religious class for new converts; Arabic language class; English class; tahlil & yassin & *Du'a* for peace*;* *Monthly: special lectures; community gathering; visits to *qariah*& schools*;* handicraft activities; *qiamullail.*
	*Periodic: examination ritual; funeral ritual; open day for creative & commercial display from community; publications; ' Training the Trainers' courses; seminars & forums on specific learning; matrimony ritual ; *aqiqah;* Birthdays; out-reach programmes.
	*Annual: regional *da'awa*; welfare programmes; *Ramadhan* celebrations and rituals; *Eids* celebrations and rituals; animal sacrifices; *Maulidur Rasul* celebration; *haj* courses. open house; mother's day; *khairat* fund collection; new *Hijra*; *Isyrak Mi'rage*; *Assyura*; *Nisfu Syaaban*; *fidya* collection. (Table 7.7).

(Continue next page)

(Table 7.6 continued)

Future Planning	A new annex building of 9 storey levels with 2 basement levels as Regional Islamic Centre (proposed by MAIS) with renovation and addition of spaces for education; offices; multipurpose hall; and staff residences. The proposal is anticipated to start construction in 2014 but raising fund is still in progress. No cost estimate is disclosed from the brochure (Figure 7.10). At the same time, an effort is made to supplement the parking space by constructing platforms along the river bank not far away from the mosque.

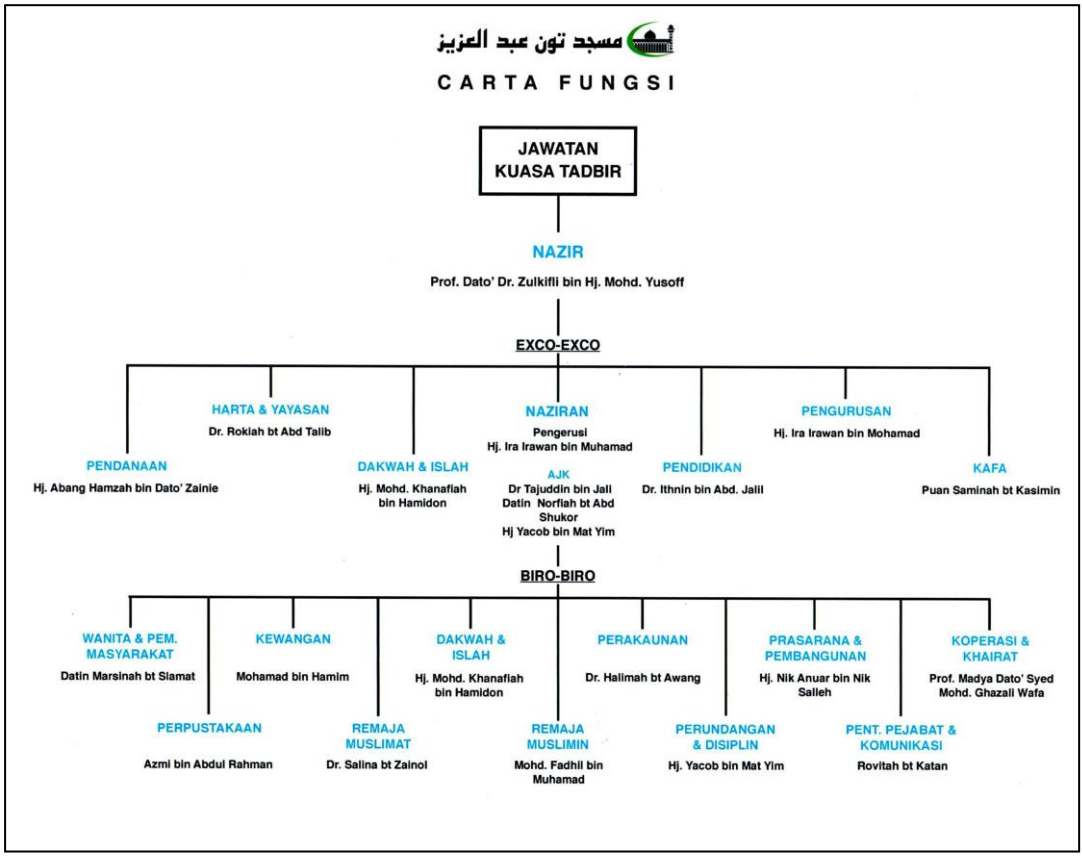


Figure 7.7: The Chart Showing The Appointed Executive Committee Members of Masjid Tun Abdul Aziz (2013) with Assigned Tasks.
Source: Courtesy from the administration of Masjid TAA (2013).

Note: The appointed Committee Members by MAIS are: The Chairman (Nazir); Deputy Chairman; Secretary; Assistant Secretary; Treasure; 7 ordinary members; Male Youth Representative; Female Youth Representative;

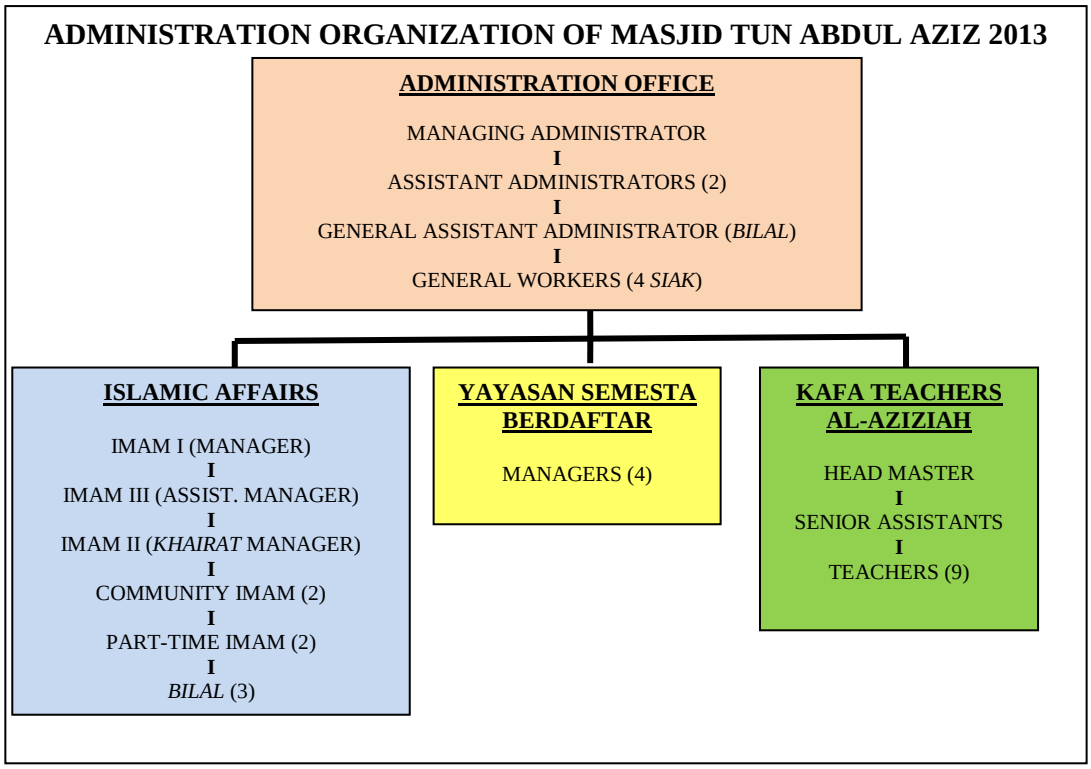


Figure 7.8: The Chart Showing the Administrative organization of Masjid Tun Abdul Aziz (2013). Source: Adapted from Masjid TAA Administration Office (2013)

Figure 7.9: New Development Proposal for Masjid Tun Abdul Aziz as a New Regional Islamic Centre in Petaling Jaya (2013)
Source: Courtesy from Masjid TAA Development Committee (July 2013)

Table 7.7:
Table Showing List of Services and Activities Provided at Masjid Tun Abdul Aziz (2013)

Daily

- Daily *jame solah*
- Counseling and consultation services
- Religious classes
- Zakat collection
- Commercial activities
- Alternative healing (Islamic traditional treatment)
- KAFA (primary religious school)
- TASKI (Islamic kindergarten)

Weekly

- Quran recital
- *Tafseer* Quran
- *Tajweed* class
- *Talaqi* class
- *Tadabbur* Quran
- *Taranum* class
- *Fiqh, tauhid,* and *tassauf* classes based on *Daurah Tafaqquh Fi Ad-Deen*
- Religious class for new converts
- Arabic language class
- English class
- Tahlil & yassin & *Du'a* for peace

Monthly

- Special lectures
- Mosque bulletin
- Handicraft activities
- *Qiamullail*
- Community gathering
- Visits to *qariah*; school; house to house

Annual

- *Maulidur Rasul* Muhammad *s.a.w.* (the Prophet's birthday celebration)
- *Awal Muharram* celebration (New *Hijrah*)
- *Terawih solah* during *Ramadhan* & religious lecture s(*ihya' Ramadhan*)
- Distribution of food in *Ramadhan*
- *Eids* celebrations
- Animal sacrifices (*Qurban*)
- *Assyura*
- *Nisfu Syaaban*
- *Isyra' Mi'rage*
- Mother's day
- *Zakat Fitrah* and *fidya* collections
- Open house
- *Khairat* fund collection

Occasional

- Publications
- Open day for creative & commercial display from community
- ' Training the Trainers' courses
- Seminars & forums on specific learning
- *Aqiqah*
- Funeral services
- * Youth programmes
- * Examination rituals
- * Matrimony services
- * Birthday celebrations
- * Out-reach programmes

7.5 THE USERS' APPRAISALS

This section is a supplementary data which objectively not required in this study but it is considered as an additional data to complete the triangulation procedure. The procedure is based on 100 users' convenient survey, randomly selected during Friday congregation on the same date that the on-site observation was executed. Six assistants were engaged to interview 15 respondents each during Friday congregation on 15 October 2010. 10 women were interviewed by the author.

Table 7.8:
Table Showing the Results of the Respondents' Appraisal on the Spatial Organization and Circulation of Masjid Tun Abdul Aziz on 15/10/2010

No.	Spaces & Locations	Ratings In Percentage		
		Convenient	Less Convenient	Inconvenient
1.	Access from the main road to the site entrance	35	35	30
2.	Access from the site entrances to the car parks	35	38	27
3.	Access from the car parks to the building entrance	75	20	5
4.	Male access from the building entrance to the toilets	53	34	13
5.	Female access from the building entrance to the toilets	68	27	5
6.	Male access from the building entrance to the shoe rack	89	9	2
7.	Female access from the building entrance to the shoe rack	85	10	5
8.	Male access to the ablutions	90	10	0
9.	Female access to the ablutions	92	8	0
10.	Male access from the ablutions to the prayer halls	85	10	5
11.	Female access from the ablution to women prayer hall	90	10	0
12.	Male access from the prayer halls to the ablutions	79	16	5
13.	Female access from women prayer hall to the ablutions	90	10	0
14.	Location of administration office	90	10	0
15.	Location of multipurpose hall	92	8	0
16.	Location of living quarters	30	44	26

Note: The critical spaces and locations are marked in red.

Table 7.8 shows split opinions from the users. However, considering scores for convenience at below 50% as inconvenient, the results of the users' survey in Table

7.8 show that there are three locations which post inconveniences to the users' circulation as follows:

i. The access from the main road to the site entrance. The total score of less convenient and inconvenient is 65%.

ii. The access from the site entrance to the car parks. The total score of less convenient and inconvenient is also 65%.

iii. Location of living quarters. The total score of less convenient and inconvenient is 70% which is the highest score among the above three locations. This result seems to be from majority of the staffs who stay away from the mosque.

Generally, the results show that the users have only few problems in using the spaces at the mosque which involve difficulties in getting into the mosque compound and parking area from the roads; and the residences away from the mosque except the one provided in the mosque compound.

The next section is the overall analysis of on-site observations and interviews with the Imam and the administrators.

7.6 THE ANALYSIS

Evaluations and discussions in this section are directed towards five aspects namely: (i) the congregant community; (ii) the management; (iii) the activities and facilities; (iv) the spatial organization type; and (v) the spatial organization guidelines from the *Al Quran* and *Sunnahs*. The community aspect is related to the size of the mosque; the type of activities created; and the form of management established. Whilst, the spatial organization type is the manner the spaces are organized based on the facilities provided and the background knowledge of the committees and the designer/architect. The background knowledge of the participants in the construction of a mosque is reflected in the provision of spaces; facilities; and the spatial organization conforming to the guidelines from the *Al Quran* and *Sunnahs* as per tables 2.1 and 2.2. However, the site location and size do influence the mosque form and spatial organization.

7.6.1 The Congregant Community

Masjid Tun Abdul Aziz (Masjid TAA) is located in Section 14 of Petaling Jaya, the most developed region of Petaling Jaya, with established commercial centre and housing area. Petaling Jaya is the first satellite town of Kuala Lumpur city with 55% Chinese; 30% Malay; and 13% Indian ethenics ((http://www.propwall.my/petaling_jaya/section_14, retrieved on 6/10/2013). Petaling Jaya has turned into a city in 2006 and its rigorous development has merged the region with Kuala Lumpur boundary. New town developments include mass housing ranging from low cost flats to high cost condominiums, terrace houses to individual bungalows. Therefore, the mosque serves a full range of mixed society but the majority of the community serving the mosque is from medium to high income learned society. The activities and facilities provided at the mosque reflect quite a vibrant community with a vision to establish a new Regional Islamic Centre which the mosque committees are currently working on a new development proposal.

7.6.2 The Management Structure

The Executive Committee Members chart in Figure 7.7 illustrates that these learned volunteers appointed by MAIS (Board of Islamic Religion of Selangor) are assigned to handle portfolios. The *Nazir* (Chairman) himself is a professor (religious field) from a public high learning institution (University Malaya) who is the Chief Administrator assisted by a long standing experienced female (non-graduate), unique to this mosque, commissioned to manage the office administration of the mosque. The office administration consists of four (4) sections of working team commissioned by the mosque Executive Committee Members (Figure 7.8).

Another unique situation at this mosque is the sections are headed by experienced non-graduate team, whereas, the majority of the working members of the headed sections are graduates including four (4) professors. Generally, the majority of the management team of this mosque is academicians as the *qariah* consists of several high learning institutions in the area. This explains the establishment of a complex Executive Committee Members holding a range of portfolios.

There are only three (3) *suraus* under the administration of Masjid TAA.

The collection of funds for this mosque is also encouraging as the account records show that for the year 2012, a total of about RM1.56 million was collected from the community; and the first three month of 2013 monthly average collection record was about RM55,000. The recorded huge annual expenditure was about RM1.2 million which is reflected in the vibrant atmosphere of activities at the mosque.

7.6.3 The Activities and Facilities

Almost similar to Masjid SABA, the extensive activities held and facilities provided at Masjid TAA reciprocate the intensive participations and contributions from the inspiring learned community of Section 14, Petaling Jaya. The total of 51 activities held encompass the Muslim way of life in contemporary society inclusive of eight (8) daily activities; 11 weekly; six (6) monthly; 15 yearly and 11 occasional programmes involving all levels of society from children to youths; adults and elderly including non-Muslims (Table 7.7).

The categories of activities held are as the followings:

- **Daily**: Five times a day *solah*, religious lectures; women studies; counseling and commercial activities; kindergarten and primary school.
- **Weekly**: Religious studies and classes; languages classes; ritual du'a.
- **Monthly**: Bulletins publication; community gatherings; visits to *qariahs*; special classes; handicraft activities.
- **Annua**l: Religious celebrations and rituals; regional *da'awa*; *khairat* collection; zakat collections; open house; and mothers' day.
- **Occasional**: Publications; seminars and training programmes; funeral; matrimony; *aqiqah*; distribution of food; birthdays celebrations; out-reach programmes; and youth programmes.

The mosque committees have built close social ties with its community with courtesy visits from house to house upon invitations and as well as visiting the sick. Occasionally, the mosque throws birthday parties for the community members. Open house on annual occasions during the *Eids* including extended invitations to the non-Muslims as well.

Plate 7.8: Images of *Maslahah* Facilities Provided at the Masjid Tun Abdul Aziz (1976-2013). Source: Author, dated 15/10/2010

The Plate 7.8 shows several ancillary facilities provided at the mosque which almost cover the basic needs for the community and they are as the followings:

- **A multipurpose hall** with a capacity of 300 people.
- **An administration office** with meeting room; clerical area; Imams' rooms; reception corner; and store.
- **KAFA** (religious primary school) with 10 classrooms and an administration office.
- **TASKI** (Islamic kindergarten)
- **A library cum resource centre**

- **A funeral room** and **a van**.
- **A kitchen**
- **An alternative healing clinics** (3 units)
- **Hawker's corner**
- **Health corner**
- **A canteen** – one of the most popular food outlets in the area.
- **A private wing office**

This is another exemplary model of mosque on *imarah*, almost similar to Masjid SABA but it is more academically inclined as the majority of the Executive Committee Members are academicians.

7.6.4 The Spatial Organization Type

The mosque circular shape has naturally formed a radial spatial organization type which radiates secondary spaces around a primary space. At the lower ground level, the primary space is the multipurpose hall having other secondary spaces for *maslahah* all around its circumference (Figure 7.11). There is a confusion in terms of access into the building, as there are three points of entry, one is to the female ablution and toilets without indication; one is to the multipurpose hall which leads to the male ablutions and toilets which is also without indication but is more emphasized with larger opening; and the third one is the smallest opening next to the canteen which leads to the multipurpose hall, also. A wide exterior staircase welcomes to the upper ground level via car parks to the main prayer hall. Other spaces like clinics and commercial are fillers to the side of the wide stairs.

At upper ground level, the main prayer hall is the main circular space, with two stairs at the entrance foyer. Here, the radial nature of the spatial organization is lessened by the independent space of funeral room and the ablution (Figure7.12). Again, there are three entrances towards the main prayer area, one is the main entrance foyer to the main prayer hall; second is also towards the main prayer hall but assigned for the female which is not clearly indicated; third is even more confusing which is meant for the female entrance and on Friday it is open to the male to enter the mezzanine level.

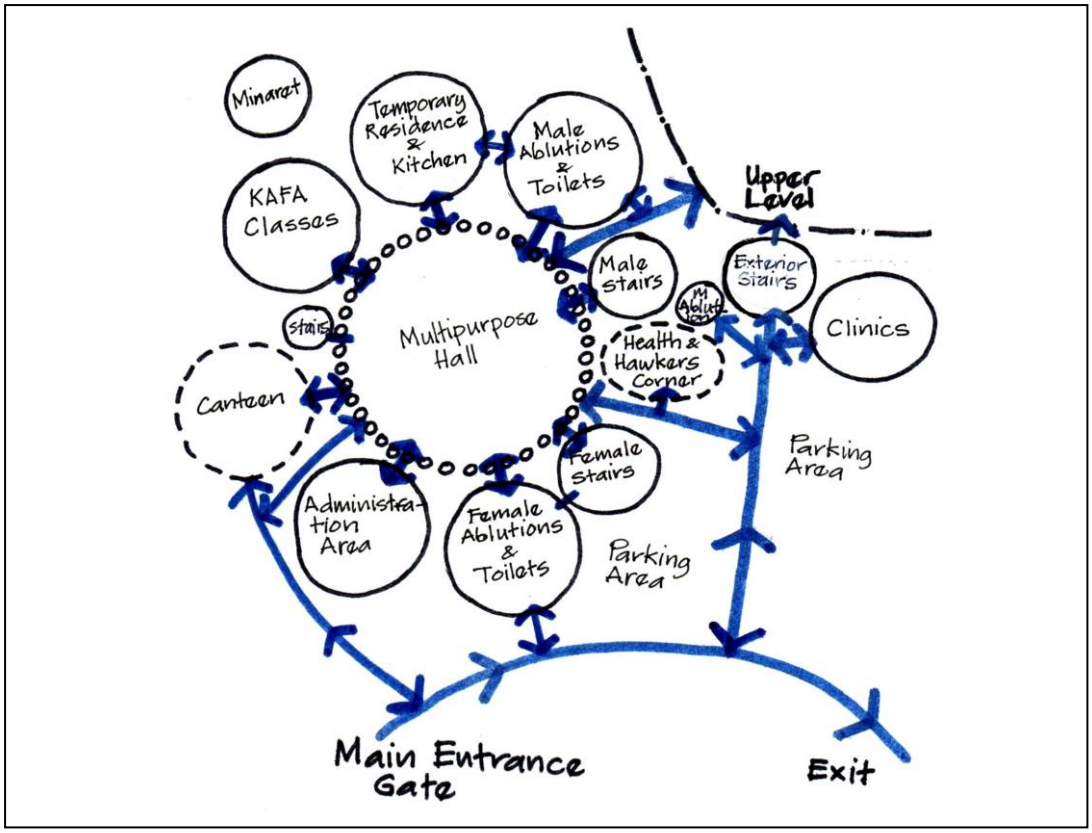


Figure 7.10: Bubble Diagram Showing The Relationship Of Spatial Organization And Circulation At Lower Ground Level Of Masjid Tun Abdul Aziz, Section 14, Petaling Jaya. Source: Author

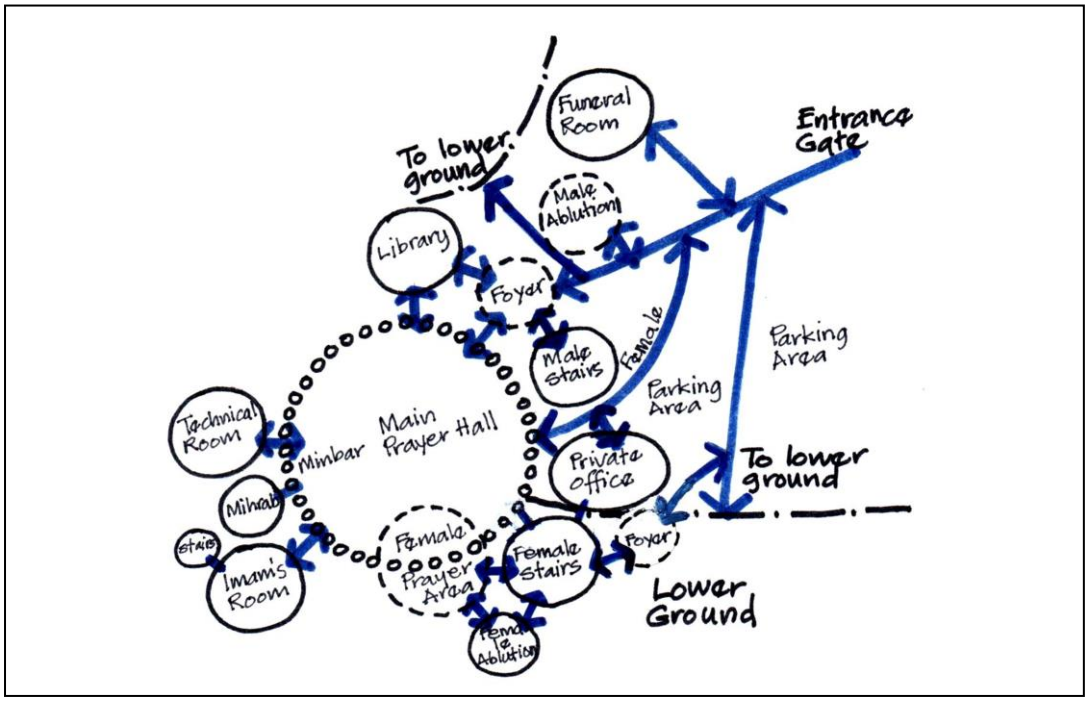


Figure 7.11: Bubble Diagram Showing the Relationship of Spatial Organization and Circulation at Upper Ground Floor of Masjid Tun Abdul Aziz, Section 14, Petaling Jaya Source: Author

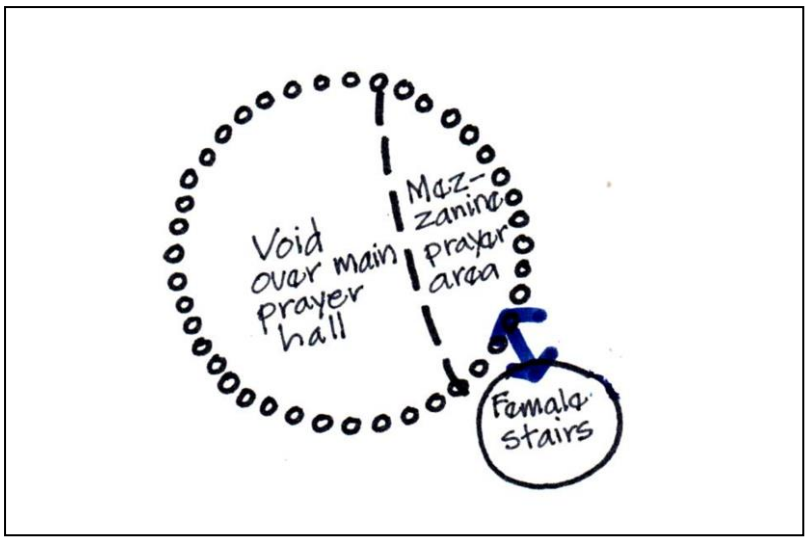
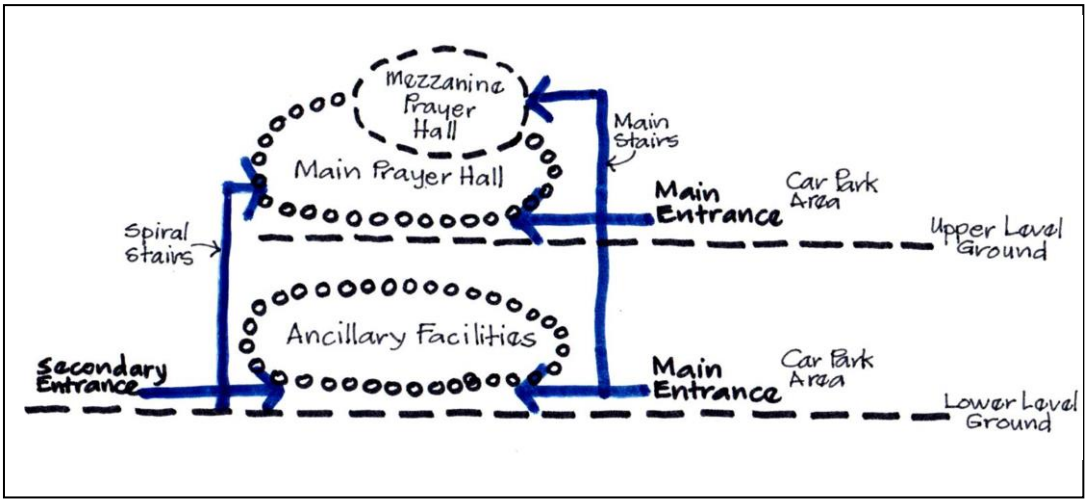


Figure 7.12: Bubble Diagram Showing the Relationship of Spatial Organization and Circulation at Mezzanine Level of Masjid Tun Abdul Aziz, Section 14, Petaling Jaya. Source: Author

Figure 7.13 shows bubble diagram for vertical circulation and spatial organization. The mosque has two and a half levels with a mezzanine at upper ground level. Vertically, the levels are connected with two main internal stairs at one location; a spiral stairs connecting rooms; and an exterior stairs connecting the external upper and lower grounds. Each level is accessible from car park area and a secondary access at lower ground level.



7.13: Bubble Diagram Showing The Relationship Of Vertical Circulation And Spatial Organization Of Masjid Tun Abdul Aziz, Section 14, Petaling Jaya
Source: Author

Next is the analysis on the relationship of the spatial organizations and the guidelines from the *Al Quran* and *Sunnahs*.

7.6.5 The Spatial Organization Guidelines from the Al *Quran* and *Sunnahs*

This section is directly related to Tables 2.5; 2.6; and 2.7; Figures 2.27 and 2.28 in Chapter Two. Table 2.7 is the summary and the conclusion from Tables 2.5 and 2.6; Figures 2.27 and 2.28 concerning the spatial organization guidelines from the *Al Quran* and *Sunnahs*. Table 7.9 below is adapted from Table 2.7 in Chapter Two which shows the matrix that the Masjid Tun Abdul Aziz (Masjid TAA) provisions as per guidelines from the *Al Quran and Sunnahs* for mosque design.

In Table 7.9, there are 29 items listed, Masjid TAA has provided fully for 19 items only; four (4) partial provisions; and five (5) non-provisions. The items and number of the provisions are as follows:

- The site and planning: One (1) of five (5) in full provisions
  Three (3) in partial provisions
- Ritual spaces and elements: Seven (7) of eight (8) in full provisions
- Ancillary or *maslahah* spaces and elements: Five (5) of ten in full provisions
  Two (2) in partial provisions
- Prohibitions & Admonishments: Six (6) of six (6) full compliances

As the ancillary facilities and prayer halls are split at different levels, mechanical vertical transportation is needed but not provided at the mosque. The main prayer hall is accessible by the disabled only at the upper ground level but the toilets are at the lower ground level which is inaccessible by the disabled. There is no overflow space provided for prayers, therefore, the car park area naturally becomes the overflow space. The prayer hall is not properly designed according to the *Sunnah*.

The male and female ablutions - the ritual spaces, are not properly segregated from the toilets areas – the filthy space; they share common entrances and exits (Plate 7.5).

The multipurpose hall is provided at this mosque which is the substitute of a multipurpose courtyard, used as the additional prayer area and as well as for social activities. In this case, the hall is the central space that connects other spaces radially.

This mosque provides temporary residence at the mosque only for the *siaks* but residences for the Imams are nearby the mosque which is not at the mosque. Other staffs residences are a few kilometers away. However, with the new development proposal at the mosque, staffs residences are included.

At present, the learning activities provided are for lower level of education such as kindergarten; primary religious school; religious lectures; Arabic language classes; and *Quranic* teaching. However, the space facilities provided are inadequate for learning environment. This is the only case study that provides a resource centre equipped with religious and knowledge books; computers and internet facilities; and multi-media equipment. Additionally, the centre accommodates space for seminar/class of 40 persons.

The mosque is quite active in publishing monthly mosque bulletins for the community information about activities at the mosque. In addition, periodicals are also produced on occasions like activities in the month of *Ramadhan* and others.

There is no provision for the disabled at this mosque such as ramps; lifts; and special toilets for disabled as required by the liturgical requirements.

Though the mosque does not provide shops as the plot area is limited, the adjacent surrounding is a commercial centre which provides almost all facilities within reach from banking; restaurants; shopping mall; IT mall; clinics; stationaries; beauty salons; auto services; etc. The bazaar is available only on Friday congregation on a short service road in between the mosque and the terrace houses. This type of bazaar does not provide sufficient daily provision for the community but mostly ready cooked food.

The mosque provides almost complete services and facilities such as kitchen; health facilities like massage machines and two alternative Islamic healing clinics; funeral room services and van; animal sacrifice services (*qurban*); family counseling and guidance; matrimony services; *zakat fitrah* collection; distribution of food during *Ramadhan*; and aids for orphanage.

A sizeable decent open canteen is attached to the mosque building which has become a popular meal spot for office staffs from nearby commercial centre of section 14, Petaling Jaya.

Table 7.9:
Showing the Masjid SABA Provisions as Per Guidelines from the Al Quran and Sunnahs for Mosque Design

Elements & Spaces	Descriptions	Provisions
The Site & Planning	1. The mosque site is to be located within walking distances from congregant homes or workplaces. It is ideal to be sited in the centre of the community residences or workplace for convenience. Relatively, the size of a neighbourhood is limited to the walking distances to the mosque within 10 minutes' walk. Table 2.6 (2) & (3).	Partial
	2. Provision of suitable walkways with durable pavements; proper shades; and well lighted and safe routes from homes or workplaces to the mosque. Table 2.6 (3) & (13).	Partial
	3. Creation of conducive site environment with suitable soft and hard landscapes, sustainable building system and materials. Table 2.6 (5).	Partial
	4 .Having an open planning concept. Figure 2.27.	Yes
	5. User friendly mosque planning with disables facilities and design. Table 2.6 (4).	No
Ritual Spaces & Elements	6. Having practical separation between the sacred /liturgical spaces and non-sacred spaces (ancillary spaces). Table 2.5 (1).	No
	7. Having the *qibla* wall at the foremost position without having any communal space before it. Table 2.5 (6).	Yes
	8. Having *mihrab* in the centre of the *qibla* wall and *mimbar* next to it. Table 2.5 (7) and Table 2.6 (9).	Yes
	9. Having the minimum width of *solah* space for Imam of not less than 1500mm inclusive of *sutra* space. Table 2.6 (11) & (16).	Yes
	10. Having the ablutions close by the prayer hall for the convenience to renew ablutions. Table 2.6 (6).	Yes
	11. Having a minaret as the highest point at the mosque for *adzan*. Table 2.6(7).	Yes
	12. Having separate entrance for women at the mosque to their prayer area. Table 2.2 (14). (Continue next page)	Yes
	13. Using decent and appropriate mats for prayer areas. Table 2.6 (18).	Yes
Ancillary or *Maslahah* Spaces and Elements	14. Having provided a courtyard /multipurpose hall / multifunction space for over spilled praying space from the sanctuary as well as for mass /social activities. Table 2.6 (10) & (35); Figure 2.27.	Yes
	15. Having the toilets or washrooms at all compound gates or at all building entrances, allowing the users to use the toilets with shoes or slippers on. Table 2.6 (22).	No
	16. Having proper shoes keeping area /shoe racks. Table 2.6 (19).	Partial
	17. Having a library. Table 2.6 (25).	Yes
	18. Having spaces for religious learning like classrooms; schools; computer room; resource centre; conference room /audio visual room. Table 2.6 (25).	Partial
	19. Having administration office and supporting spaces like meeting area; store; Imams' rooms; staff room; etc. Table 2.5 (1); (20) & (26).	Yes
	20. Having the staff residences nearby the mosque for efficient administration. Table 2.6 (24).	Yes
	21. Having spaces for commercial and social services to serve the community needs. Table 2.6.(36)	Yes
	22. Having slaughtering facilities if necessary for the purpose of animal sacrifices (*qurban*). Table 2.6 (32).	No
	23. Having living shelter or lodging for poor travellers who do not afford to rent commercial lodging /hotel. As for welfare and *da'awa* .Table 2.6(23).	No

(Continue next page)

(Table 7.9 continued)

Prohibitions & Admonishment	24. The non-Muslims and non-pious Muslims are prohibited to hold the mosque in their custody. Only the local pious frequenters in attendance at the mosque are given the custody of the mosques. Table 2.5 (1).	Yes
	25. Building lofty structure for mosque like churches and synagogues are not recommended. Table 2.6 (27).	Yes
	26. Decorations in red and yellow colours like churches are not recommended. Table 2.6 (27)	Yes
	27. No use of dirty sandals at prayer areas. Table 2.6 (19).	Yes
	28. No conducting businesses; recitation of poems; announcements of lost and found; and sitting in a circle at prayer halls. Table 2.6 (27).	Yes
	29. No walls and columns in a *saf* is allowed. Table 2.6 (11)	Yes

7.7 THE SUMMARY

This chapter presents five aspects of studies on Masjid Tun Abdul Aziz of Section 14, Petaling Jaya, namely, (a) the congregant community; (b) the management; (c) the activities and facilities; (d) the spatial organization type; and (e) the spatial organization guidelines from the *Al Quran* and *Sunnahs*. The study involves four categories of procedures, namely, (i) secondary data collection and measured drawing; (ii) on-site observation and participation; (iii) in-depth interview with Imam and administrator; and (iv) users' survey/appraisal.

A. The Congregant Community

Masjid Tun Abdul Aziz (Masjid TAA) is well known as Masjid Bulat is located at Jalan Semangat of Section 14, Petaling Jaya (Figure 7.1; Plates 7.1 and 7.2) ; the most established commercial and residential region of Petaling Jaya with 55% Chinese, 30% Malays and 13% Indians ethenics (http://www.propwall.my/petaling_jaya/section_14, retrieved on 6/10/2013). It is a mixed community ranging from low income to high income category. Recorded Muslims residential units are 450 only (Masjid Bulat management, 2013). The mosque was built in 1976 at a cost of RM826,280; and it is served by vibrant learned Muslim community.

B. The Management Structure

There are two levels of management system appointed by MAIS and JAIS (Figures 7.8 and 7.9). The first level is the Mosque Executive Committee Members

consisting of a Chairman and Deputy Chairman; a Secretary; a Treasurer; seven Ordinary Members; two auditors; and two youth representatives. The Committee Members are assigned with several bureaus (Figure 7.8). The second level is the Administrative Organization which consists of four sections with Administrative Office heading sections of Islamic Affairs; Yayasan Semesta Berdaftar (private wing); and KAFA Teachers Al-Azizah.

C. The Activities and Facilities

This is another exemplary model of mosque on *imarah* (Table 6.7 and Plate 6.9). The extensive activities held with almost complete facilities provided at the mosque encompass the Muslim way of life in a contemporary society inclusive of daily; weekly; monthly; yearly and periodic programmes involving all levels of society from 'womb to tomb'.

D. The Spatial Organization Type

The mosque has a radial type of spatial organization with a circular plan form having a major space in the centre and supporting spaces at radiating edges.

E. The Spatial Organization Guidelines from the *Al Quran* and *Sunnahs*

The discussions are based on the *Al Quran* and *Hadith* which are listed and discussed in Tables 2.5 and 2.6; Figures 2.27 and 2.28; concluding Table 2.7 in chapter two. From Table 7.9, the highlights of the discussions are as follows:

- From 29 items, the mosque is fully complied with 20 items; four (4) partial compliances; and five (5) non-compliances.
- Generally, the design of the mosque is not user friendly. The prayer hall is accessible by the disables at one level only as there is no vertical mechanical transportation provided.
- There is no segregation between the ritual spaces i.e. the ablutions and toilets.
- The learning facilities range from kindergarten and religious primary school to youth and adults as well as for the disable learning programmes, though;

they are not in an ideal environment. The resource centre provided is almost ideal for learned community.

- Commendable *maslahah* provisions are like having multipurpose hall; a kitchen; a funeral room and a funeral van; residential units for staffs away from the mosque, though; a popular cafeteria; traditional clinics; a hawker's corner and weekly bazaar. It is also supported by the adjacent commercial centre.
- The provision of the administration office is quite decent with individual separate spaces for meeting room; administrators' rooms; and clerical space.
- Future development as a regional Islamic Centre may fulfill the mosque function as an exemplary community centre.

Generally, Masjid Tun Abdul Aziz can be considered as an exemplary mosque on *imarah*, though, there are rooms for improvements especially for the disables and for the betterment of learning and educational facilities including upgrading the provision of staff quarters and additional spaces for learning. With the future development for the mosque as a regional Islamic Centre, the mosque may become a model for a community development centre in the Petaling Jaya region.

CHAPTER EIGHT
CASE STUDY FOUR: THE MASJID AL-SHARIF

8.1 INTRODUCTION

Masjid AL-Sharif is a four-level urban mosque; located at Simpang Tiga Jalan Gombak, Gombak, Selangor (Figure 8.1 and Plate 8.1); at the junction of Jalan Gombak and Jalan Batu Caves. The site is located in the north of Kuala Lumpur near the commercial centre of natural growth to cater for residents of unplanned urban sprawl. The original mosque was a single-storey timber building built in 1896 for 200 *jemaahs*, renovated into brick building in 1936, later replaced by the new four-level structure in 2000 to accommodate 2,000 *jemaahs.* According to Hj. Zainal Abidin bin Hj. Abd Ghani, the past deputy *Nazir* of 2009 and ex-secretary of the Mosque Development Committee in 1996, the mosque costs RM5 million built by a single major patron, Hj. Abd Rahim bin Ahmad of Johawaki Sdn Bhd (construction Company). The construction company advanced the construction cost and later to be subsidized by the Government a sum of RM2.5 million.

Historically, from 'Suara As-Sharif 1936-2007' a magazine written by the past Committees of Masjid Al-Sharif recorded that the pioneers of the mosque development originated from a group of pious immigrants from Minangkabau origin, a region in Sumatra, in 1890, who resided at Kg Simpang 3, Gombak. In 1905, Hj Mohamad Sharif Bin Abdul Rahman, an *Ulama* from Padang, arrived at the place and served the community from 1910-1955; in 1936 the mosque was named after the *Ulama*.

Plates 8.1 and 8.2 bekow, show Masjid Al-Sharif and its environs with adjacent roads of Jalan Gombak and Jalan Batu Caves. Sungai Gombak is bordering the site from north to west and a cluster of residential units in the north eastern border. The mosque frontage is overshadowed by the flyover at the junction of Jalan Gombak and Jalan Batu Caves, bordered by a hill. The unplanned commercial buildings sprawl along Jalan Batu Caves and unplanned housing estates filling in the available vacant lands in Gombak area without proper infrastructure.

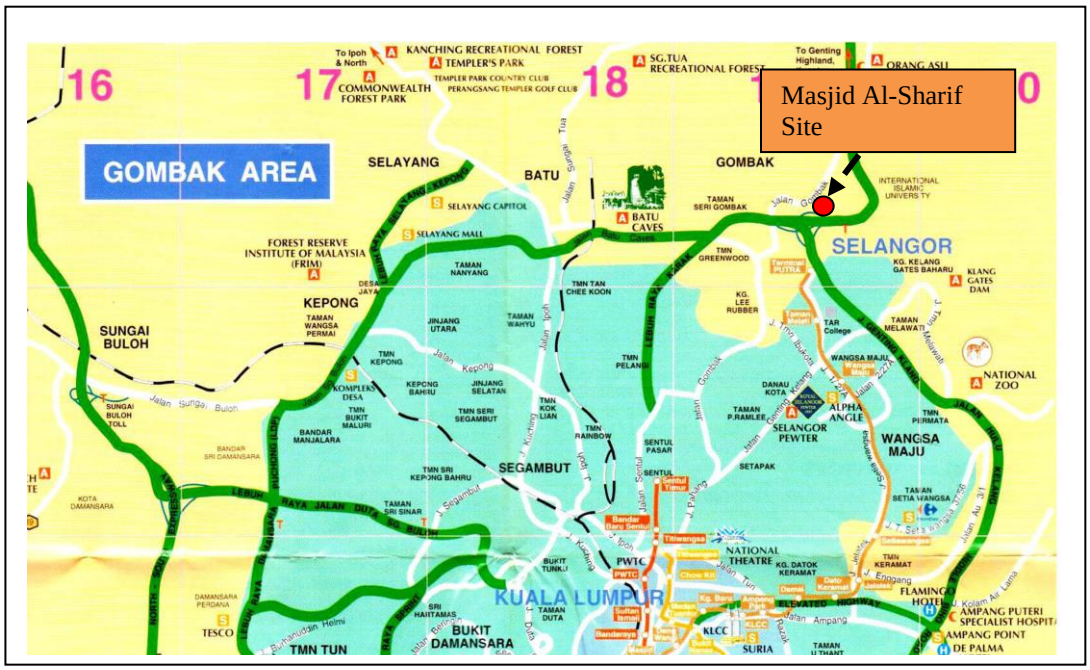


Figure 8.1: Location Map of Masjid Al-Sharif, Simpang Tiga, Jalan Gombak, Gombak, Selangor.
Source: Bing.com (dated 28/7/2013)

Plate 8.1: 3D Google Map Showing the Site of Masjid Al-Sharif, Simpang Tiga Jalan Gombak, Gombak, Selangor.
Source: Google Earth (imagery dated on 28/7/2013)

View at the junction of Jln Gombak and Jln Batu Caves mosque site

View of the Sungai Gombak bordering the

View from Jln Batu Caves towards Jln Gombak Caves

View from Jln Gombak towards Jln Batu

Plate 8.2: Images of Masjid Al-Sharif and It's Environ (2013).
Source: Author

8.2 THE DATA COLLECTION

Similar to cases one, two, and three, there are four types of primary data established on site by:

i) Conducting measured drawing of the mosque building as the administration of the mosque does not possess any drawing of the mosque;

ii) On-site observation of the use of spaces on Friday congregation;

iii) Conducting in depth interview with the Imam on his understanding of the guidelines from the *Al Quran* and *Sunnahs* for providing space in a mosque and the validity of congregational prayers; and the administrator of the mosque on the management of the mosque activities and administration;

iv) Conducting convenient survey from 100 users during Friday congregation on their satisfaction of using the mosque space.

8.2.1 The Location and Site Plan

The location plan is earlier described and referred to in Figure 8.1 and Plate 8.1. Figure 8.2 shows the site plan of Masjid Al-Sharif bordered by Jalan Gombak on the east; Jalan Batu Caves on the south; Sungai Gombak running from the north to the west; and a housing village on the north east. The four-leveled mosque building is accessible from Jalan Batu Caves at lower ground level and from Jalan Gombak at upper ground level as the main entrance. However, the main entrance is hidden by the flyover at the T-junction between Jalan Gombak and Jalan Batu Caves. Car parks provided at lower ground floor are about 40 lots. The mosque owns a few residential lots adjacent to the mosque in the north east which are commercialized as lodge.

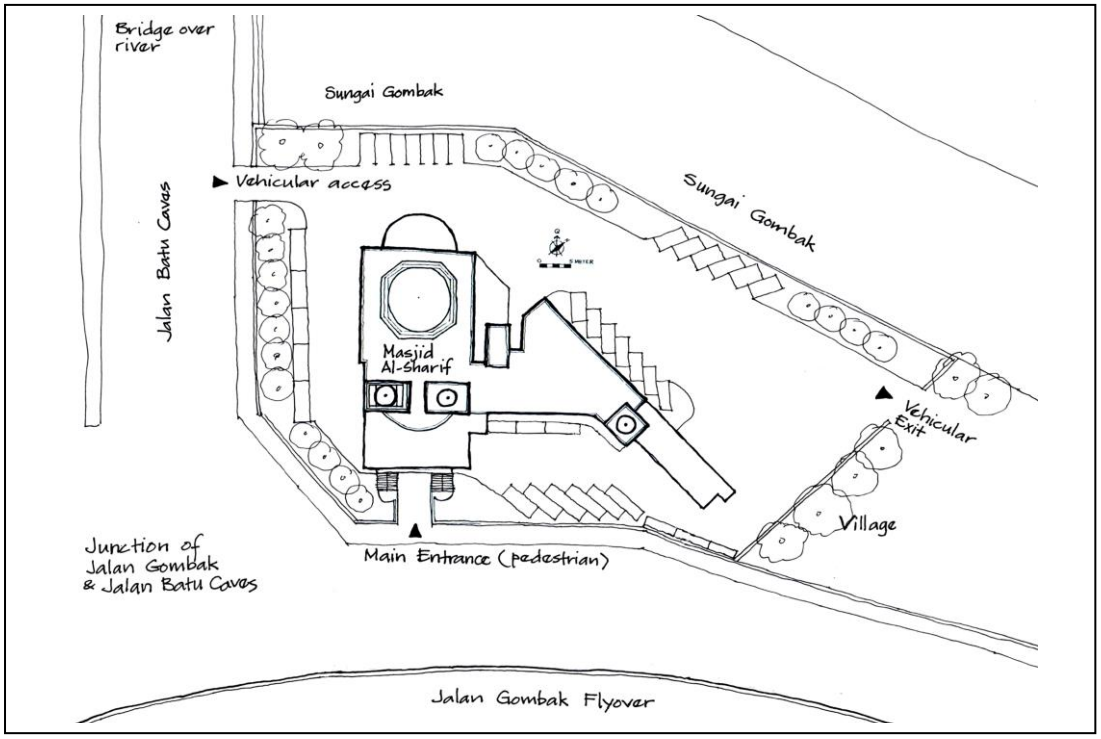


Figure 8.2: Site Plan of Masjid Al-Sharif (2000 - 2013), Simpang Tiga, Jalan Gombak.
Source: By Author

8.2.2 The Floor Plans

Figure 8.3 below shows the lower ground floor plan i.e. first level of the mosque housing the ancillary facilities with approximate area of about 970 square meters. The mosque building displays a linear type (Ching, 1996) of spatial

organization, whereby, the spaces are aligned along a passage with nodes at each end at every level. The node on the left is the multipurpose hall; whilst, on the right is a canteen. In between the nodes are the toilets and ablutions for both female and male; a garage for funeral van; funeral room and a store; and staircases.

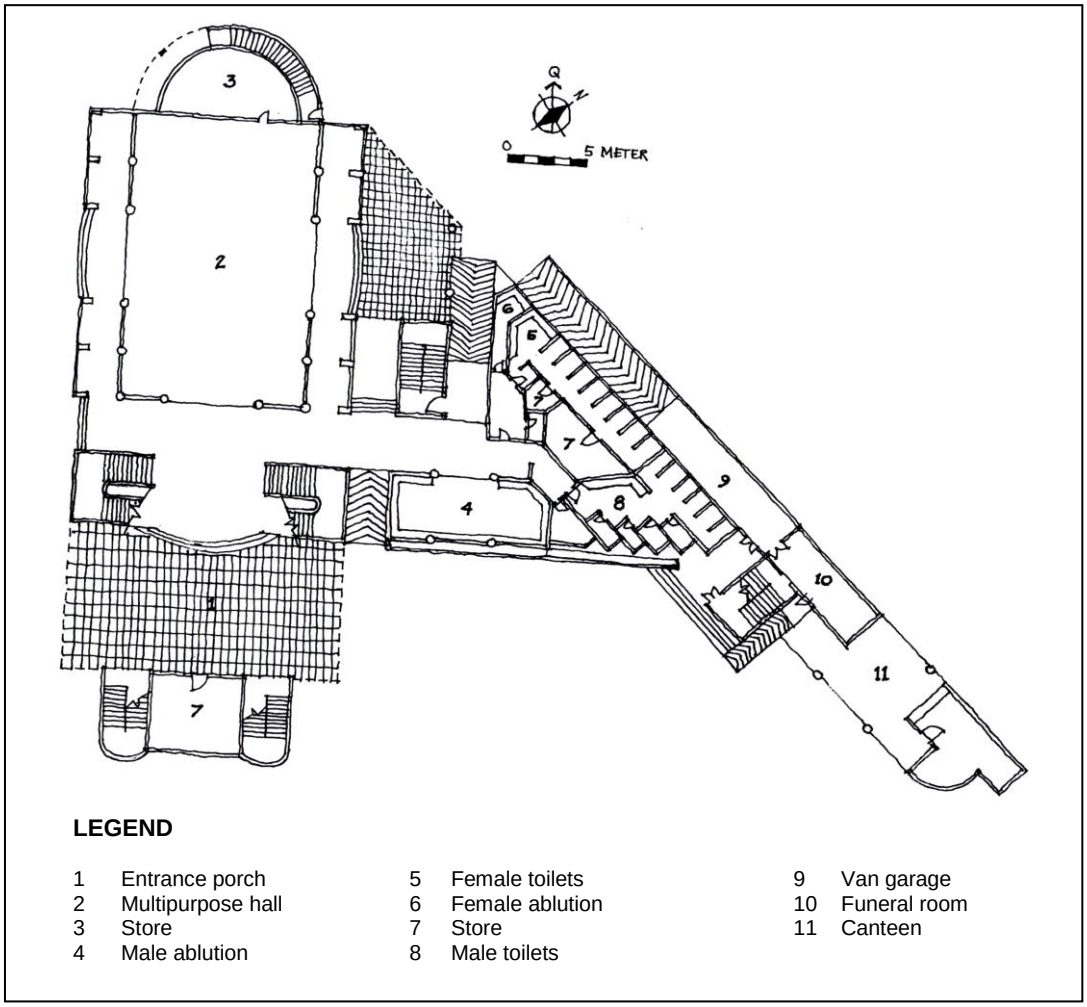


Figure 8.3: Lower Ground Floor Plan of Masjid Al-Sharif (2000-2013)
Source: By Author

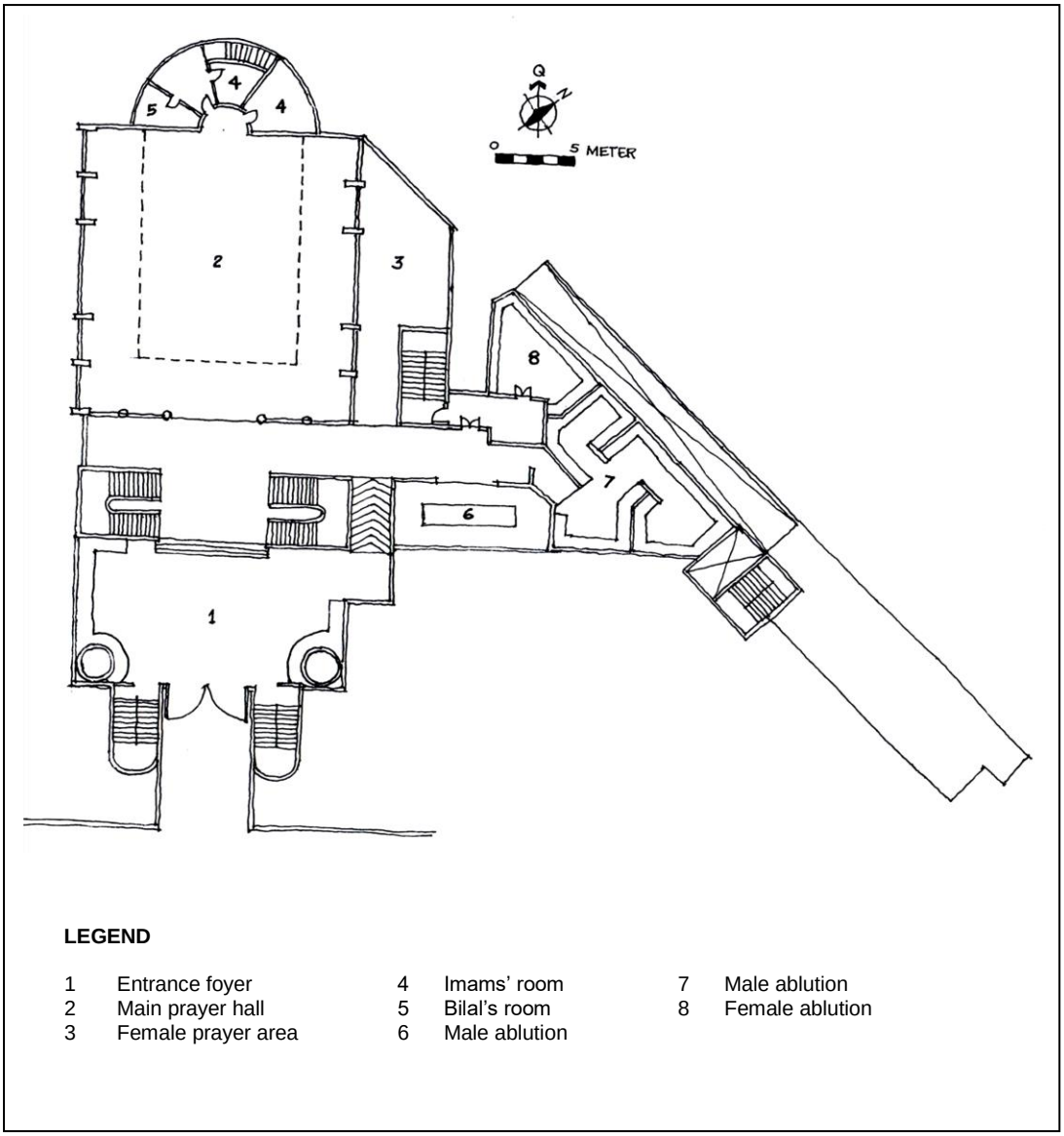


Figure 8.4: The Upper Ground (Second Level) Floor Plan of Masjid Al-Sharif (2000-2013) Source: By Author

Figure 8.4 above shows the upper ground floor plan (second level) with an approximate floor area of about 700 square meters, consisting of the main prayer hall; female prayer area; male and female ablutions; three internal staircases and two external stairs.

Figure 8.5 below shows the third level floor plan with an approximate floor area of about 625 square meters, consisting of main female prayer hall with a void overlooking the main prayer hall below; a library; five classrooms; a utility room; and four staircases.

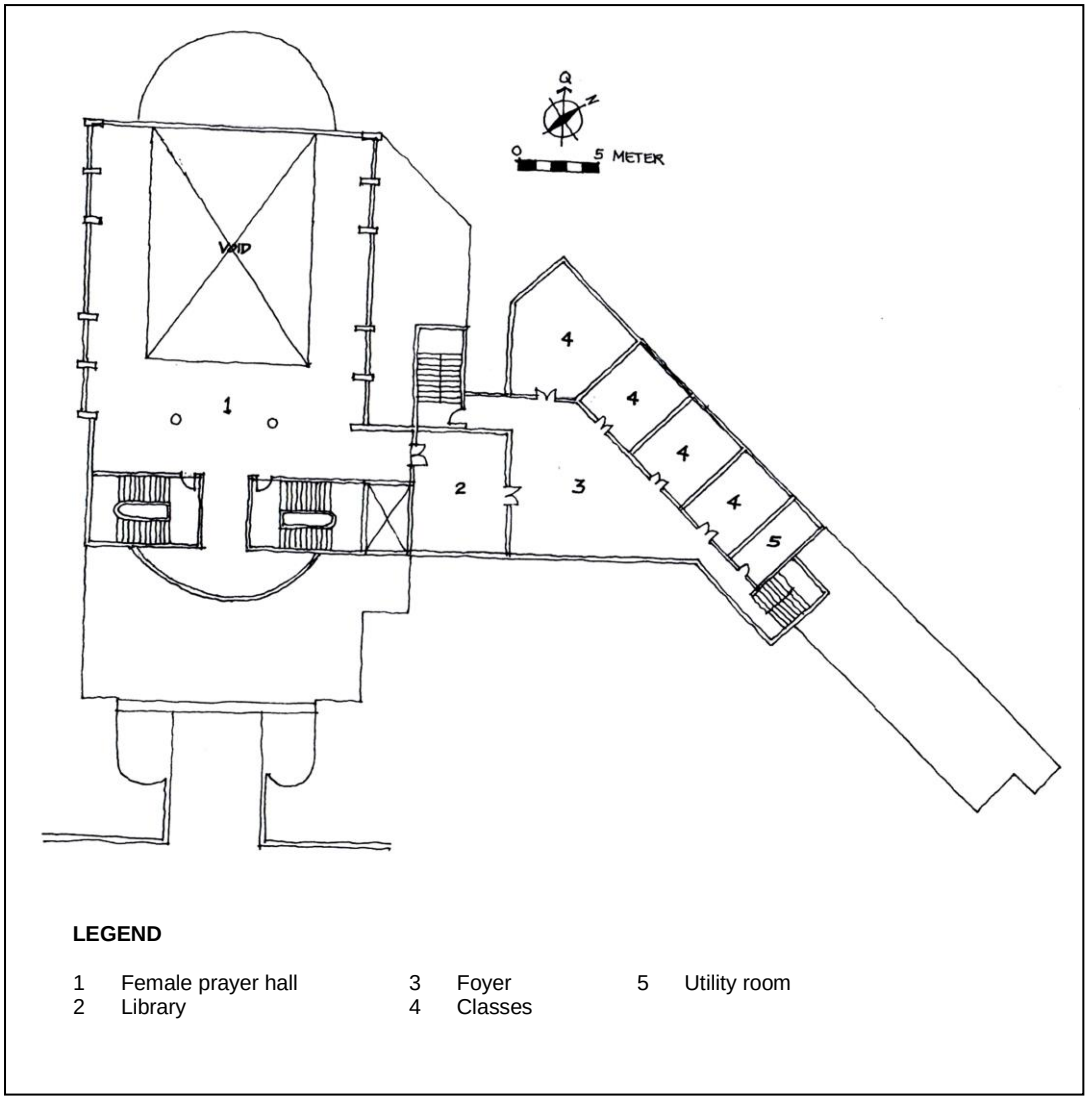


Figure 8.5: The Third Level Floor Plan of Masjid Al-Sharif (2000-2013)
Source: By Author

Figure 8.6 below shows the fourth level floor plan with approximate floor area of about 625 square meters, consisting of the children prayer hall with a void in the floor; an office; five classrooms; a utility room; and four staircases.

The approximate total floor area of Masjid Al-Sharif is about 2,920 square meters.

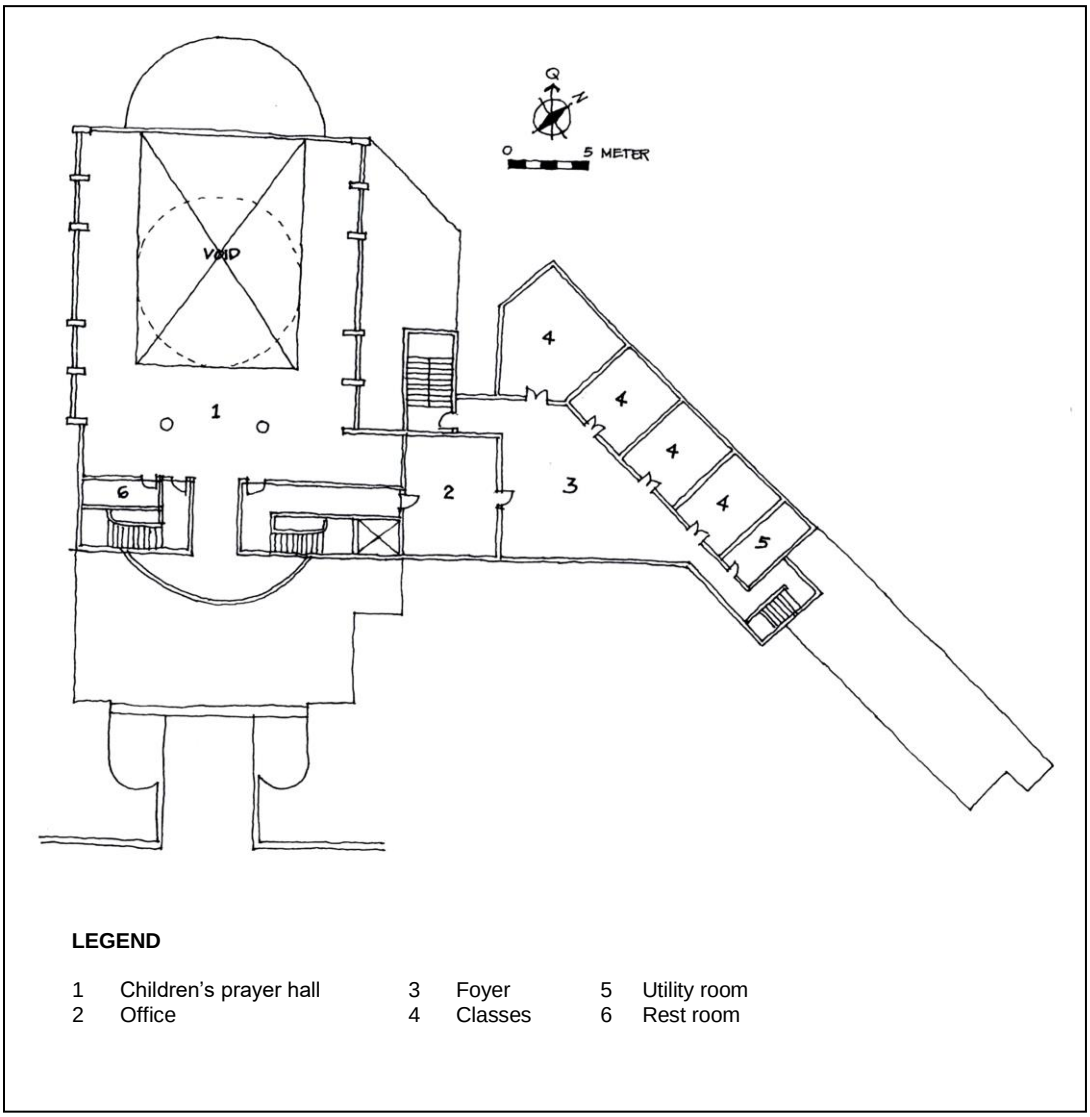


Figure 8.6: The Fourth Level Floor Plan of Masjid Al-Sharif (2000-2013)
Source: By Author

8.2.3 The Cross-Section

Figure 8.7 below shows the typical cross-section of the mosque building indicating the main entrance level from Jalan Gombak; the prayer halls; multipurpose hall and main store.

General floor to floor height of the mosque building is about 3.5 meters, whereas, the void in the centre of the building soars up to a height of five floors from upper ground level to the tip of dome.

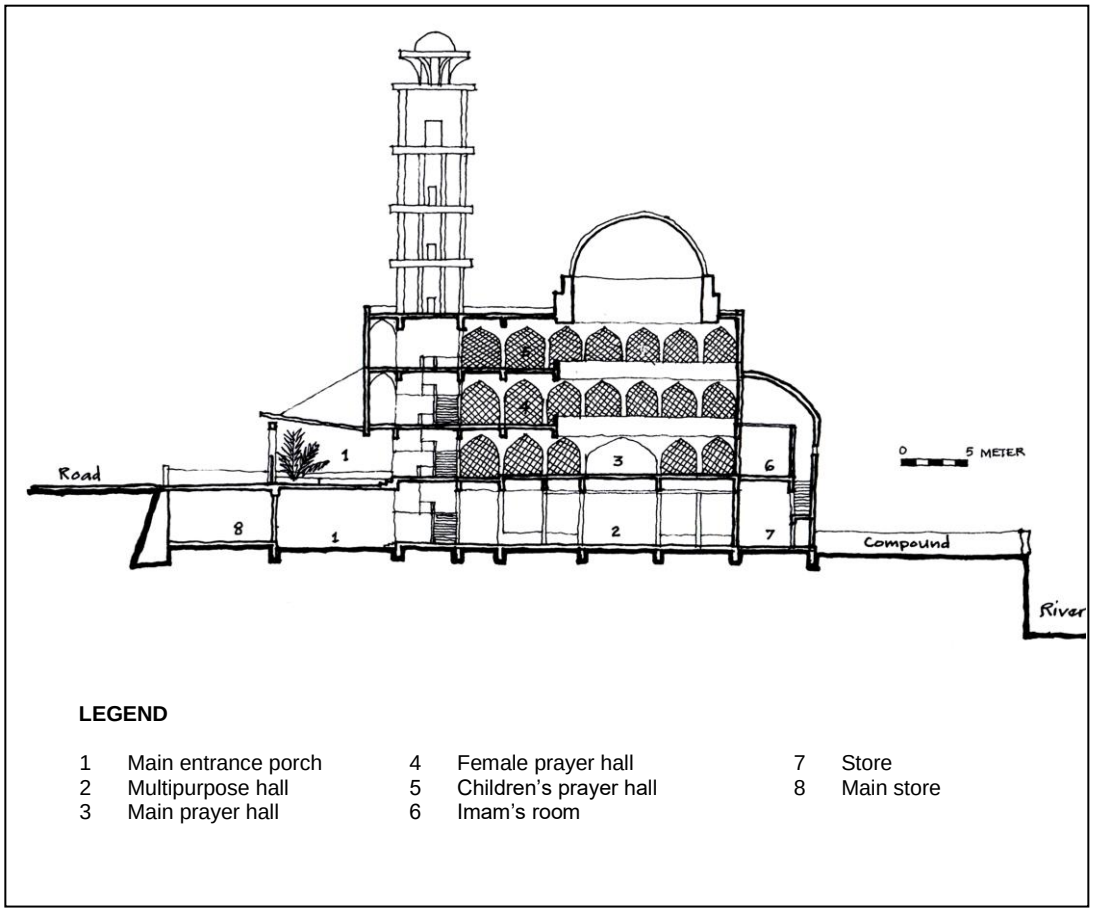


Figure 8.7: Typical Cross-Section of Masjid Al-Sharif (2000-2013)
Source: By Author

Table 8.1:
The Schedule of Spaces and Elements at Masjid Al-Sharif (2000-2013)

LOCATION	MAIN & SUPPORTING SPACES & ELEMENTS FOR *SOLAH*	ANCILLARY SPACES & ELEMENTS FOR *MASLAHAH*
Lower Ground Level (level one)		
	Shoe racks	Multipurpose hall
	Male & female ablution	Stores
		Canteen
		Imams' room
		Female & male toilets
		Parking area
		Funeral room & Van garage
		Minaret
		Staircases

(Continue Table 8.1 next page)

(Table 8.1 continued)

Upper Ground Level (level two)		
	Main prayer hall	Imams' office
	Mihrab	Bilal's room
	Minbar	Health corner
	Women's prayer area	Hawker's corner
	Male & female ablutions	Rest area
	Shoe racks	Staircases
Level Three		
	Female prayer hall	Library
		Classrooms
		Utility room
		Staircases
Level Four		
	Children prayer hall	Office
		Classroom
		Utility room
		Staircases

Above is Table 8.1 showing the schedule of spaces and Table 8.2 below is showing the schedule of finishes at Masjid Al-Sharif.

Table 8.2:
The Schedule of Finishes at Masjid Al-Sharif (2000-2013)

TYPE OF FINISHES	AREA OF APPLICATION
Granular cement plaster with acrylic paint	Exterior walls
Acrylic paint	Interior walls & columns
Ceramic tiles	Common floors; Toilets and ablutions; stairs
Carpet (*saf* width-1250 to 1330mm)	All prayer halls; offices
Timber	Decorative partitions; *minbar*; doors
Galvanized Metal	Window frames; decorative railings
Aluminum	Sliding door frames
Asbestos sheets	General suspended ceiling
Galvanized aluminum	External dome and minaret pinnacle
Interlocking concrete blocks	Parking area
Decorative tiles	Qibla wall; *mihrab*
Heavy duty Homogenous tiles	Entrance porch;
Cement render	General floor

8.3 THE ON-SITE PARTICIPANT OBSERVATIONS

On-site observations and participation on Masjid As-Sharif was done on four occasions; 17 October 2010 (Sunday); 05 November 2010 (Friday) from 10 am to 5 pm with assistants; 30 October 2013 (Wednesday); 02 November 2013 (Saturday). The researcher was assisted on-site with a group of 8 assistants (6 males and 2 females). Table 8.3 shows the distribution of tasks amongst the research assistants on-site.

Table 8.3:
The Distribution of Task On-Site at Masjid Al-Sharif

Type of Task	No. of Assistants
Video recording	1
Photographing	1
Recording	1
Surveying	8 (inclusive 3 above)

The assistants were stationed at the critical locations to conduct their various tasks as follows:

- The entrance gates
- The building entrances and staircases
- The male ablutions and toilet area
- The female ablution and toilet area
- The multipurpose hall at lower ground level
- The prayer hall at upper ground level
- The third level
- The fourth level

The researcher oversaw the overall tasks executed by the assistants and she herself went through the whole mosque complex while observing and participating at the critical locations. The main focus of the researcher is to examine the sequence of spaces provided at the mosque against the guidelines from the *Al Quran* and *Sunnahs* as outlined by the *fiqh* in the *syariah* of Islam.

At the same time, the assistants are to observe the conditions at each location at the time they were in use as to discover any problems encountered during the use of the spaces. This observation is an explorative input by the researcher.

8.3.1 The On-site Observation

Table 8.4 shows the result of the observations at various locations with three time period intervals. They are between 12.30 p.m. to 1.15 p.m. before the *adzan*; between 1.15 p.m. to 1.55 p.m. during sermon and *solah* (congregational prayers); and between 1.55 p.m. to 2.30 p.m. after the congregational prayers.

Based on table 8.4, the following observations have been made as below (the evaluations were merely based on visual observations as the exact quantity is not required in this study):

i. The mosque building is full during the Friday congregation (Plate 8.3) occupying all prayer halls at all levels including the multipurpose hall. Over spills were seen at various spaces such as the verandahs and the drop-off area at lower ground level (level one); at the entrance porch of upper ground level (level); the stairs landings and steps from level two to level four.

ii. The *jemaahs* dispersed at two intervals, the first group was immediately after the *salam*; another was after the *du'a*.

iii. With very limited car parking area the *jemaahs* parked their vehicles along Jalan Gombak and below the flyover; Jalan Batu Caves; and the adjacent residential area on the northeast of the mosque building (Plate 8.4).

iv. Women's toilets and ablutions were surrendered to male during Friday congregation and they were not utilized by males on Friday. Open male ablutions were more frequently used than the enclosed ones (Plate 8.5).

v. Provided shoe racks were underutilized. Majority of the *jemaahs* preferred to leave their shoes or sandals at the entrances (Plate 8.6).

vi. On the next observation day; observation was made at the surrounding areas, it was seen that the *jemaahs* filled the bazaar mall area; the Lorong masjid India 4.

Table 8.4:
The Result of the Observations On-Site at Various Locations of Masjid Al-Sharif, at Three Different Periods of Time on 05/11/2010

Locations	**(Before adzan) 12.15 p.m. – 1.15 p.m.**	**(During sermon & solah) 1.15 p.m. – 1.55 p.m.**	**(After *solah*) 1.55 p.m. - 2.30 p.m.**
The entrance gates	*Jemaahs* sparingly arriving on vehicles and proceeded to parking area. Some were pedestrians.	*Jemaahs* heavily arriving and the parking area was not full; mostly parked along Jalan Gombak and Jalan Batu Caves; below the flyover; at residential area.	*Jemaahs* hurriedly dispersed outside the mosque compound.
The building entrances and stairs	Very sparingly *jemaahs* arrived from the entrance gates and entered the mosque, some proceeded to shoe racks and some left their shoes at the entrances.	*Jemaahs* arrived heavily and hurriedly from the entrance gates, left their shoes at the entrances, some proceeded to the main hall, some climbed up the stairs to upper levels; some settled at the main entrance foyer, some settled at the multipurpose hall.	*Jemaahs* gradually dispersing from prayer halls and multipurpose hall to the entrance gates; car park areas; Jalan Gombak and Jalan Batu Caves.
The male ablutions and toilets at lower ground floor	*Jemaahs sparingly arrived and* used the ablutions and toilets.	More *jemaahs* arrived, queuing at the toilet and ablutions and proceeded to the staircase and up; some settled at the multipurpose hall; verandahs; stairs landing and corridor.	No activity
The female ablution and toilets at lower ground floor	No activity	Few male children and *jemaahs* used the facility.	No activity
The multipurpose hall at the lower ground floor	Few *jemaahs* arrived and settled at the hall.	More arrived and fully occupied the hall and verandahs; stairs landing and entrance porch.	Dispersed at two intervals, first immediately after the *salam*, then after *do'a.*
The main prayer hall at the upper ground floor	*Jemaahs* slowly arriving and occupying the space.	More arrived and filled up the whole hall and over spilled onto the main entrance porch.	Dispersed at two intervals, first immediately after the *salam*, then after *do'a.*
The third level (female space surrendered to males on Friday congregation)	Few males occupied the space.	The space was fully occupied and over spilled on the steps and stairs landing.	Dispersed at two intervals, first immediately after the *salam*, then after *du'a* .
The fourth level (children prayer space)	Few males occupied the space.	The space was fully occupied and spilled on the steps and landing.	Immediately dispersed after *salam.*

1.25 pm

1.33 pm

1.34 pm

Views at lower ground level

1.35 pm

View over the void

1.28 pm

1.36 pm

Views at upper ground level

1.37 pm

1.38 pm

1.42 pm

Views at 4th level, on the steps and landing of the staircase

Plate 8.3: Images Showing the Views at Various Locations of Masjid Al-Sharif on Friday Congregation Prayers on 5/11/2010

1.03 pm

1.05 pm

1.03 pm

Views at mosque parking areas

View over Jalan Gombak

1.54 pm

View below the flyover

1.33 pm

View of Jalan Batu Caves

1.49 pm

View at the housing area

Plate 8.4: Images Showing the Parking Conditions at Masjid Al-Sharif and Adjacent Roads on Friday Congregation on 5/11/2010

1.23 pm
View at lower ground level

1.25 pm
View at upper ground level enclosed and open ablutions

1.27 pm

1.28 pm

1.29 pm

Views at female ablutions

Plate 8.5: Images Showing Views at the Ablutions of Masjid Al-Sharif on Friday Congregation on 15/10/2010

1.18 PM

1.18 PM

1.20 PM

Views at lower ground level entrances

1.00 PM

1.15 PM

Views at upper ground level entrance porch

Plate 8.6: Images Showing Locations Where Sandas Were Placed on Friday Congregation at Masjid Al-Sharif on 15/10/2010

8.3.2 The General Observations

The general observations (no quantities are required in this study – only by visual observations) at Masjid Al-Sharif as a whole are as the followings:

i. The mosque is unable to accommodate the congregants comfortably on Friday congregations as there were overspills over the entrances, verandahs, passage ways, steps and landings of staircases.

ii. There is a physical separation between the ablution (a ritual space) and the toilets (a non-ritual space) by different floor levels. The users were on barefoot when using the toilet (hygienically critical, and ritually forbidden). Generally speaking, there is a demarcation or physical separation between the ritual spaces and the toilets.

iii. It seems that the shoe racks were underutilized though under provided.

iv. About half of the *jemaahs* left the mosque immediately after the prayers without participation in *dua*'.

v. Both adjacent roads were over crowded especially Jalan Gombak accommodating parked vehicles on Friday congregation.

8.4 THE INTERVIEW

The objectives of the interviews are as follows:

i. To extract knowledge from Imam of the mosque on the guidelines from the *Al Quran* and *Sunnahs* of spatial provision and organization of a mosque.

ii. To study the administration and management of the mosque spaces including activities organized by the administrator.

iii. To discover problems encountered by the administrators who managed the mosque in terms of service to the public; the upkeep of the mosque building; and the requirements by the administration in terms of space planning or organizations.

Masjid Al-Sharif had undergone a major change of management after the change of ruling political party in Selangor in 2008 (from *Barisan Nasional* to *Pakatan Rakyat*). There was a transition period in management between the years 2008 to 2012. According to Hj. Zainal Abidin, the ex-*Nazir* of earlier period before 2008, who belongs to earlier political group of ruling party, that the community was in

dilemma to select the right candidates for the mosque committee members as most of them who are active are above 60 years old. The new requirement by MAIS to appoint the new committee members is below 60 years of age. Another inhibiting dilemma was that the preference for the selection is to be within the circle of the new ruling political party. However, in 2012, the new committee members were appointed by JAIS for a period of 3 years that is from year 2012 to 2015. There were difficulties to set appointments for interviews from various personnel due to the mentioned scenario.

Eventually, the interview with current Imam II, Ustaz Mohd Basri bin Che Harun, was conducted on 1 November 2013 at 1.45 pm. The summary of the information recorded during the interview with the Imam II is listed in table 8.5.

Based on Table 8.5, the followings are observed:

i. The Imam observed the full function of a mosque as per guidelines from the *Al Quran* and *Sunnahs* but he stated that the mosque does not function in full capacity as required by the *Al Quran* and *Sunnahs*.

ii. According to the Imam, it is forbidden for the Non-Muslims, Muslims with *hadath* (*junub*; menstruation; and *nifas*) and those with improper attire to enter the main prayer hall in the mosque where Friday congregation and daily *solah* is performed. Other areas in the mosque are permissible.

iii. He has no objection on multilevel mosque when necessary as the land area is limited provided all rules and regulations pertaining to Friday congregational *solah* are met.

iv. According to Hadith and Al Quran, the location of women's space in the mosque is to be right behind the last male *saf* but the situation has changed due to the change of time, culture and the increase in population.

v. The provision for disables at the mosque is a necessity as they are also required by Hadith and Al Quran to congregate at the mosque.

vi. Existing issues stated by the Imam II at the mosque are: the conflict of interests of different political groups amongst the *jemaahs* which has become a dilemma to the mosque committees; the *Nazir* and the committees often had to adopt a neutral stand on the conflicting issues; based on a community survey by Imam I, the majority group in the area is the Indonesian traders who are the largest absentees to the mosque and they attended the mosque only for their problem solving; only 20-30% youths in the area attend the mosque and some of those who assist the committees in activities do not perform *solah*; due to

spatial organization of the mosque the women prayer space at level two is side by side with the male instead of behind them as required by the liturgical requirements.

Table 8.5:
Table Showing the Summary of the Interview with the Imam II, Ustaz Mohamed Basri Bin Che Harun

Subject	**Imam's Interpretation**	**Masjid Al-Sharif Compliance**
Functions of mosque according to Al Quran and Hadith	As the restorer of Islam; organizer of human life according to the tradition of the Prophet s.a.w. and Al Quran including politics.	Partially complied
	As a centre of administration of social activities for community; knowledge; and responsibility.	Partially complied
	A place to strategize the propagation of Islam using written articles.	Partially complied
Sacred spaces according to *Hadith*	Non-Muslims and Muslims with *hadath (junub; nifas & haidh)* are forbidden to enter the main prayer hall only including those with improper attire.	Complied
Multilevel mosque	Permissible when necessary provided the rules and regulations for congregation are met.	Complied
Provision for disable	It is necessary to provide because disables are also required to congregate at the mosque. Ramps and rails including designated toilets are provided for both male and female.	Partially complied
Women's space	Based on Islamic tradition, the most appropriate women prayer space is right behind the last male *saf*. Due to change of time, culture and increase in population, designated prayer space is necessary.	Provided at 2nd & 3rd level floor but surrendered to males during Friday prayers.
Issues encountered by Imam	*Conflict of interest amongst *jemaahs* due to different political groups. *Often, the Committees need to neutralize the situation. *Based on Imam I survey on community, the largest group in the area is Indonesians, they are the majority of absentees and their attendance is only for problem solving matters. *The youngsters who assist the committees in activities do not perform *solah*. Their attendance is between 20-30% of the population. *The position of current female prayer space at level two is side by side with males instead of behind due to the condition of spatial layout.	A dilemma

vii. Generally, majority of the committee members belonged to the current ruling party group of the state of Selangor. The community majority group

comprises of Indonesian *Minang* traders who originate from Sumatra, Indonesia.

There are three sets of interviews with the managing personnel which include the past Nazir II during the period before political change in the state of Selangor; the current Nazir II; and the current Secretary. Earlier interview with the past Deputy *Nazir* , Haji Zainal Abidin, was conducted on 5 November 2010, during the transition period of management. The interview with *Nazir* II, Dato' Professor Dr. Azhari Bin Md Salleh , and the Secretary, En. Rohaizad Bin Ramli, was conducted on 9 July 2013 at 12.30 pm and 2 November 2013 at 11.00 am, consecutively. The summary of the interviews is listed in Table 8.6. However, it is collective information from the past and present management members interviewed without proper office administrative organization structure and system, which means some information may not be relevant to the current situation especially on the activities held at the mosque. Based on the table, followings are the observations made:

i. The mosque site area is about 0.25 acres and there is no record on the total floor area (approximate tabulation from measured drawings as 2,920 square meters). The mosque was designed to accommodate 2,000 *jemaahs*. Attendant on Friday congregation is about 5,000 and daily is about 200.

ii. The mosque *qariah* consists of 5 *suraus* namely, Taman Berlian; Taman Sahabat; Bukit Lela; Taman Mutiara; and Taman Harmonis.

iii. The community comprises of 70% Minang traders from Sumatra, Indonesia (expanded from the original community and the incoming immigrants); 30% of local mixed groups with various backgrounds from government servants including academicians; bankers; foreign students; traders and others.

iv. The appointed Committee Members by MAIS are: The Chairman (Nazir); Deputy Chairman; Secretary; Assistant Secretary; Treasurer & assistant Treasurer; 5 ordinary members; Male Youth Representative; Female Youth Representative; 2 Auditors; Imam I & II. Figure 8.8 shows the combined Organization Chart of the appointed personnel by MAIS and the administrative personnel employed by the Committee. Thirty percent of the personnel are graduates and the Imams are graduates from Islamic religious studies. Since 2008, the office space on the fourth level is not utilized by the Committees.

v. The facilities provided are the administration office; multipurpose hall; stores; funeral room; classrooms; library; canteen; 37 units car parks; Bilals' room; Imams' rooms; health corner; nearby residence for Imam I.

vi. Activities held at the mosque are as per table 8.7 which shows from daily; weekly; monthly; yearly and periodic, supported by funds collected from the community, corporate establishments and mosque assets. Activities are created by the mosque Committees and observed to be less active than cases two and three.

vii. The mosque maintenance and activities are supported by funds from weekly collections on Friday with an average amount of RM3,000; rentals from assets of about RM5,000 per month (13 units houses; canteen; multipurpose hall; crockery); one of contribution from individual is about RM10,000. Based on 2012 account statement, the monthly average income is about RM27,000 and annual total income is RM269,753.19.

viii. The Secretary is in charge of the daily maintenance of the mosque with supporting staffs of two *siak* (general staffs) and three cleaners (two males and one female). The routines are more on the refurbishment of the building and cleaning.

ix. First compounding issues faced by the Committees are the social problems exist among the trading groups and a sector of youths who do not frequent to the mosque for prayers. Such trading group visits the mosque only for counseling their personal problems. Whereas, the particular youths only join and participate in the mosque social activities. Second major issue is the political disparity within the community and Committees which post difficulties to the Committees to arrive at consensus on decisions, and, favours for a particular ethnic in commercial activities. Thirdly, is the absence of vertical mechanical transportation at the mosque which prevents the utilization of spaces on the upper levels above ground as the majority of the personnel are aged with limited physical mobility.

x. There are five areas of future development planned by the Committees such as introducing tuition class; *tahfiz* school; marriage bureau; construction of hostel and relocating office space from fourth level to the lowest ground level.

Past Nazir II	Nazir II	Secretary

Table 8.6:
Table Showing the Summary of Interviews with the Nazir II, Dato Prof.Dr. Azhari Bin Md Salleh; the Secretary, Rohaizad Bin Ramli; the Past Nazir II,Hj. Zainal Abidin

Subject	**Response From Interviewees**
Technical aspects of the mosque	*Mosque site area: about 0.25 acres *Total floor area: unrecorded (approximate tabulation from measured drawings=2,920 sq. meters). *Mosque capacity: 2,000 *jemaahs*; on Friday congregation about 5,000. Daily about 200 *jemaahs*. *Facilities: administration office; multipurpose hall; store; funeral room; classrooms; library; canteen; 37 units car parks; Bilals' room; Imams' rooms; health corner; nearby residence for Imam I.
Community	*About 70% are traders from Minang, Indonesia; 30% are mixed local community consisting ofgovernment servants including academicians; bankers; foreign students and traders. *5 *surau* under the *qariah* from Taman Berlian; Taman Sahabat; Bukit Lela; Taman Mutiara; and Taman Harmonis.
Administration	*Executive Committee Members appointed by MAIS (Figure 8.8): Nazir I & II; a Secretary & an assistant; a Treasurer & an assistant; 5 Committee Members; a Male Youth Rep.; a Female Youth Rep.; 2 Auditors. 30% are graduates. *No separate office administration organization – the office space is not occupied since 2008. *Working hours: none specified – ad hoc administration, as and when. (meeting once every two months as required by JAIS)
Maintenance	*Daily maintenance administered by the Secretary with 2 siak and 3 cleaners. *Repainting and refurbishment of spaces.
Fund	*Collection from the community on Friday : about RM3,000/week *Contribution from individuals (one of) eg. RM10,000 *Rentals from assets about RM5,000/month (13 units houses; canteen; multipurpose hall; crockery). *Monthly average: RM27,000 (2012) Annual Total: RM269,753.19 (2012)
Issues	*Office space at top level is a problem to disables as there is no vertical mechanical transportation (the reason for not occupying the office space). *Acute shortage of parking space. *High absentees of the Minang trader community on Friday congregation including the local youths. *Sectorial political disparity influences the administration of the mosque after the change of ruling party in the Government since 2008.
Activities & services	*Daily : counseling and consultation services; religious lectures(*subuh & maghrib).* *Weekly: Quran *tajweed* programme for children & adults; Arabic language class;Quran *Hafiz* programme for boys & girls; Islamic study circle; Young Muslims programme; *Da'awa Bayan;* weekend Islamic school; *Fiqh* lectures; enlightenment hour for all. *Monthly: Family night *Periodic: Global lectures on current events of Muslim world. *Annual: *Ramadhan* celebrations and rituals; *Eids* celebrations and rituals; animal sacrifices (*qurban*); *Maulidur Rasul* celebration; new *Hijra*; *Isyrak Mi'rage*; *Assyura*; *Nisfu Syaaban*.
Future Planning	*Tuition class **Tahfiz* school *Hostel * Marriage bureau * Office space at ground level

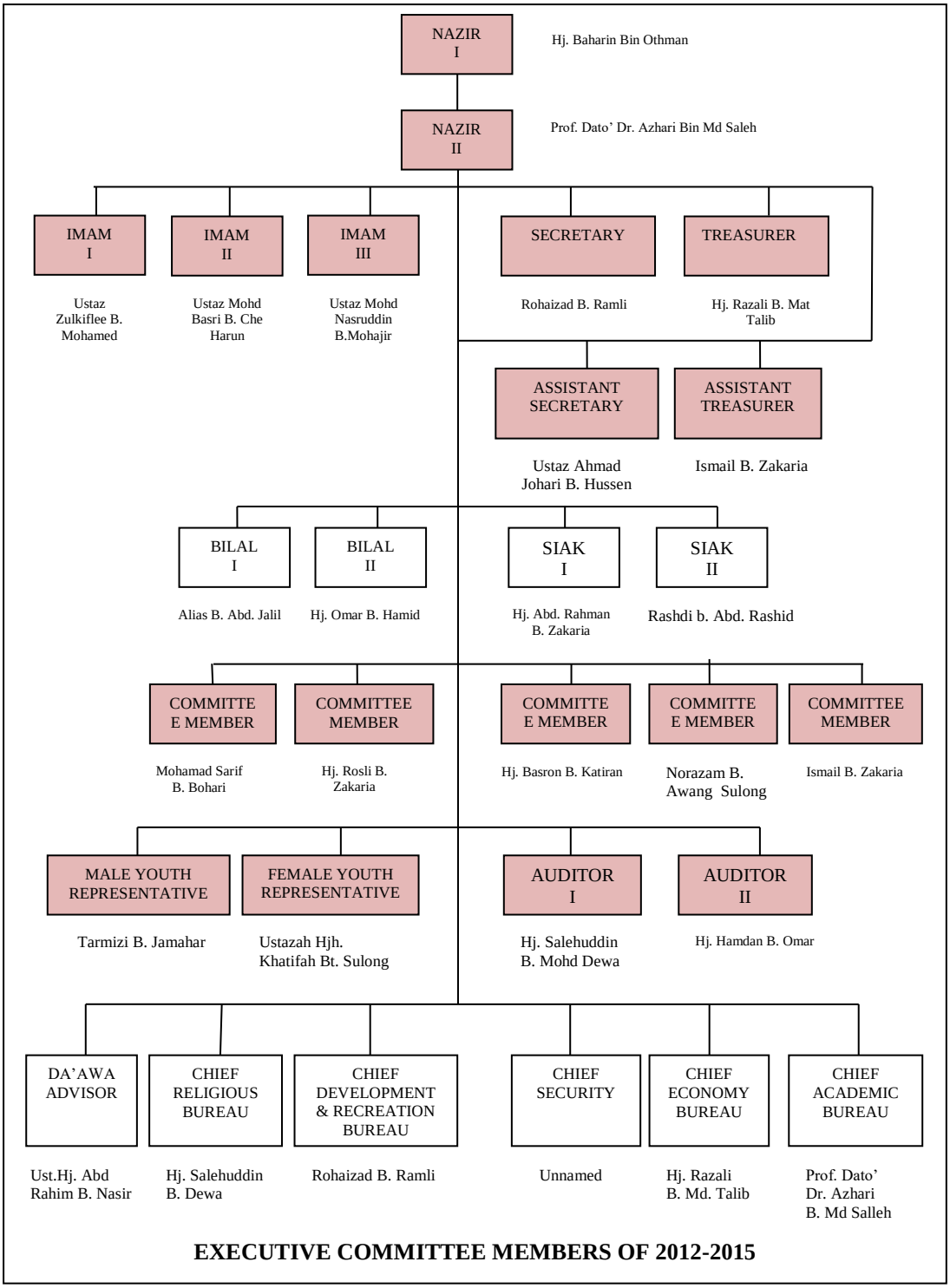


Figure 8.8: The Chart Showing the Appointed Executive Committee Members of Masjid Al-Sharif (2012-2015) and Administrative Members.
Source: From the Secretary of Masjid Al-Sharif (2013).
Note: The appointment by MAIS is in coloured boxes while the non-coloured boxes are employed or elected by the Committees.

xi. First compounding issues faced by the Committees are the social problems exist among the trading groups and a sector of youths who do not frequent to the mosque for prayers. Such trading group visits the mosque only for counseling their personal problems. Whereas, the particular youths only join and participate in the mosque social activities. Second major issue is the political disparity within the community and Committees which post difficulties to the Committees to arrive at consensus on decisions, and, favours for a particular ethnic in commercial activities. Thirdly, is the absence of vertical mechanical transportation at the mosque which prevents the utilization of spaces on the upper levels above ground as the majority of the personnel are aged with limited physical mobility.

xii. There are five areas of future development planned by the Committees such as introducing tuition class; *tahfiz* school; marriage bureau; construction of hostel and relocating office space from fourth level to the lowest ground level.

Table 8.7:
Table Showing List of Services and Activities Provided at Masjid

Daily	
• Daily *jame solah* • Counseling and consultation services • Religious lectures • Commercial activities	
Weekly	
• Quran recital • *Tajweed* class for children & adults • Arabic language class • Islamic study circle • *Da'awa Bayan* • *Tahlil*, *Yasin* and *dua'*	* *Tafseer* Quran * Quran *Hafiz* programme for boys & girls * *Fiqh* lectures * Young Muslims programme * Weekend Islamic school * Enlightenment hour for all
Monthly	
• Community gathering	
Annual	
• *Maulidur Rasul* Muhammad *s.a.w*. (the Prophet's birthday celebration) • *Awal Muharram* celebration (New *Hijrah*) • Distribution of food in *Ramadhan* • *Terawih solah* during *Ramadhan* & religious lecture s(*ihya' Ramadhan*) • Animal sacrifices (*Qurban*) • *Zakat Fitrah* and *fidya* collections	* *Eids* celebrations * *Assyura* * *Nisfu Syaaban* * *Isyra' Mi'rage*
Occasional	
• Global lectures on current events of Muslim world • Funeral services • Matrimony services	

8.5 THE USERS' APPRAISALS

This section is a supplementary data which objectively not required in this study but it is considered as an additional data to complete the triangulation procedure. The procedure is based on 100 users' convenient survey, randomly selected during Friday congregation on the same date that the on-site observation was executed. Six assistants were engaged to interview 15 respondents each during Friday congregation. 10 women were interviewed by the author.

Table 8.8:
Table Showing the Results of the Respondents' Appraisal on the Spatial Organization and Circulation of Masjid Al-Sharif

No.	Spaces & Locations	Ratings In Percentage		
		Convenient	Less Convenient	Inconvenient
1.	Access from the main road to the site entrance	48	35	17
2.	Access from the site entrances to the car parks	49	37	14
3.	Access from the car parks to the building entrance	56	33	11
4.	Male access from the building entrance to the toilets	57	38	8
5.	Female access from the building entrance to the toilets	33	40	27
6.	Male access from the building entrance to the shoe rack	58	38	4
7.	Female access from the building entrance to the shoe rack	42	23	35
8.	Male access to the ablutions	67	28	5
9.	Female access to the ablutions	39	40	21
10.	Male access from the ablutions to the prayer halls	70	25	5
11.	Female access from the ablution to women prayer hall	39	40	21
12.	Male access from the prayer halls to the ablutions	63	33	4
13.	Female access from women prayer hall to the ablutions	42	44	14
14.	Location of administration office	21	54	25
15.	Location of multipurpose hall	52	41	7
16.	Location of the classes	45	46	9
17.	Location of living quarters	34	44	22

Note: The critical spaces and locations are marked in red.

Table 8.8 shows split opinions from the users. However, considering scores for convenience at below 50% as inconvenient, the results of the users' survey in Table 8.8 show that there are ten locations which post inconvenience to the users' circulation as follows:

i. The access from the main road to the site entrance. The total score of less convenient and inconvenient is 52%.
ii. The access from the site entrance to the car parks. The total score of less convenient and inconvenient is 53%.
iii. Female access from the building entrance to the toilets. The total score of less convenient and inconvenient is 67%.
iv. Female access from the building entrance to the shoe rack. The total score of less convenient and inconvenient is 58%.
v. Female access to the ablutions. The total score of less convenient and inconvenient is 61%.
vi. Female access from the ablution to women prayer hall. The total score of less convenient and inconvenient is also 61%.
vii. Female access from women prayer hall to the ablutions. The total score of less convenient and inconvenient is 58%.
viii. Location of administration office. The total score of less convenient and inconvenient is 79%. This is the highest score.
ix. Location of the classes. The total score of less convenient and inconvenient is 55%.
x. Location of living quarters. The total score of less convenient and inconvenient is 66%.

Generally, the results show that the users have major problems in using the spaces at the mosque which involve difficulties in getting into the mosque compound and parking area from the roads; female access from the building entrance to the toilets; female access from the building entrance to the shoe rack; female access to the ablutions; female access from the ablution to women prayer hall; female access from women prayer hall to the ablutions; location of administration office; location of the classes; and the residences away from the mosque except the one provided near the mosque compound.

The next section is the overall analysis of on-site observations and interviews with the Imam and the administrators.

8.6 THE ANALYSIS

Evaluations and discussions in this section are directed towards five aspects namely: (i) the congregant community; (ii) the management; (iii) the activities and facilities; (iv) the spatial organization type; and (v) the spatial organization guidelines from the *Al Quran* and *Sunnahs*. The community aspect is related to the size of the mosque; the type of activities created; and the form of management established. Whilst, the spatial organization type is the manner the spaces are organized based on the facilities provided and the background knowledge of the committees and the designer/architect. The background knowledge of the participants in the construction of a mosque is reflected in the provision of spaces; facilities; and the spatial organization conforming to the guidelines from the *Al Quran* and *Sunnahs* as per tables 2.1 and 2.2. However, the site location and size do influence the size and design of the mosque.

8.6.1 The Congregant Community

Masjid Al-Sharif is located in the district of Gombak (an administrative district) identified as an urban sprawl developed from villages. The mosque is within the unplanned sprawling commercial niche surrounded by natural growth housing estates side by side with original villages. The original community in the area is immigrant traders from Minangkabau, Sumatra, who migrated for better life and opportunity in Kampung Simpang Tiga, Gombak. The community expanded as more from the clan migrated here and established their social and religious centre, the Masjid Al-Sharif, named after their *ulama* who came from their original home country to join them as religious leader in Kampung Simpang Tiga, Gombak.

The Minang comprises of 70% of the whole community, whilst, the remaining 30% are the locals from various backgrounds and state origins including foreign students of International Islamic University; academicians; government servants; bankers; and others. The composition reflects a strong influence of a single ethnic in the services and activities as well as the management of the mosque. Another major influencing factor is the disparity of two major political supporters among the community.

8.6.2 The Management Structure

Unlike Masjid SABA and Masjid TAA, Masjid Al-Sharif has less concentration in the management of the mosque as illustrated in the Figure 8.8 but slightly more than Masjid India. The management and administration of the mosque is combined together without having a fulltime administrator but the part time secretary who is in charge of daily routines in the maintenance of the mosque building. After the change of political ruling party in 2008, the mosque had undergone a transitional period in the management until 2012 when a new Committee was appointed by MAIS for a period of 2012-2015. Thirty percent of the Committees are graduates including the three Imams and Nazir II who are academicians originated from different states like Kedah and Kelantan. The rest of the Committee Members are *Minang* with banking and trading backgrounds.

The new Committee, however, is still in the state of transition due to the political change and difficulties in getting consensus among the politically divided Committees and of different *qariah* and background (with strong *Minang* influence). The transition state is reflected in the way the Committee executes the management and administration of the mosque in an ad hoc manner without occupying and utilizing the designated office space and facilities at the fourth level. The operation is done from homes and meetings at the mosque are held once for every two months as the minimum requirement by MAIS and JAIS (reported by the secretary).

The administration and activities of the mosque are commonly funded majority from the collection on Friday congregation day; rentals from mosque assets and individuals. Account record of 2012 shows that the monthly average collection is about RM27,000 and the annual total collection is about RM270,000 which is considered quite fair but it is the least compared to the other three cases. This amount is reflected in the less number of activities held at the mosque.

The Imam II of the mosque is knowledgeable and understands the mosque compliance and non-compliance with the guidelines from the *Al Quran* and *Sunnahs*.

8.6.3 The Activities and Facilities

Again unlike Masjid SABA and Masjid TAA, the activities held daily; weekly; monthly; yearly and periodic programmes (Table 8.7) are not as rigorous as the two

exemplary mosques. From the magazine written by the past Committee members, it is recorded that there were active participations in the activities and services provided by the past Committees.

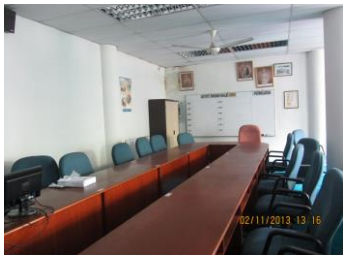
There is a total of 30 current services and activities provided at the mosques; consisting of four (4) daily activities; 12 weekly activities; one (1) monthly activity; 10 annual activities; and three (3) occasional activities. They are categorized as the followings:

- **Daily**: Five times a day *solah*, religious lectures; counseling and commercial activities.
- **Weekly**: Religious studies and classes; Arabic language classes; social activities; youth programmes; *da'awa bayan*; and ritual activities.
- **Monthly**: Community gathering.
- **Annual**: Religious celebrations and rituals; welfare programmes; and zakat collections.
- **Occasional**: Eventual global lectures on Muslims issues.

Plate 8.8 illustrates images of *maslahah* facilities provided at the mosque. The facilities are as the followings:

- The administration office with facilities like clerical space and meeting space but currently unutilized due to the remote location at the upper most level without vertical mechanical transportation.
- A library is also currently unutilized and unattended by the management.
- Classrooms (eight units) are partially utilized for TASKI.
- A multipurpose hall at the lower ground level is heavily utilized for administrative; religious and social activities.
- A funeral room with facilities.
- A funeral van.
- A canteen operates only on Fridays.
- Car Parking lots (37 units) are far from sufficient.
- A health corner with massage machines.
- A hawker area.
- Residential Units (13 units) for Imams and rentals.

View of administration office


View of meeting space

View of multipurpose hall

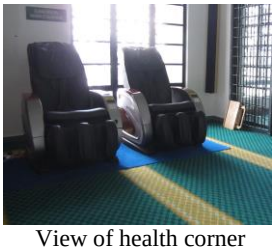
View of Imam's room

View of a classroom

View of library

View of funeral room

View of canteen


View of health corner

Hawker's corner

Residential units (homestay)

Plate 8.7: Images of *Maslahah* Facilities Provided at the Masjid Al-Sharif (2013)

8.6.4 The Spatial Organization Type

The most apparent type of spatial organization of this mosque is of linear type whereby group of spaces are aligned along a hallway from one end to the other. At the lower ground level (level one) the organization is complex as there are three layers of linear arrangements (Figure 8.9). The most prominent layer is the main hallway that connects the multipurpose hall, ablutions, toilets and the main store. However, the entrance porch is directly connected to the main space that is the multipurpose hall.

There are two other secondary entrances to the multipurpose hall at the sides and two more in the centre of the hallway.

The next layer is the connection between the upper ground level entrances to the entrance porch at the lower ground level via two open stairs by the sides of the main store. Another layer is the indirect connection between canteen, funeral room, van garage and an escaped staircase which connects to the upper levels. The vehicular circulation surrounds all the spaces along the site boundary.

At the upper ground level (level two), the linear arrangement is clearer as there are only two layers of alignments established in the spatial organization (figure 8.10). First alignment is from the road to the main entrance connecting to the main hallway. Second alignment is along the main hallway connecting the main entrance porch to the main staircases; the main prayer hall; the female prayer area; the open male ablution; the secondary staircase; the female and male toilets.

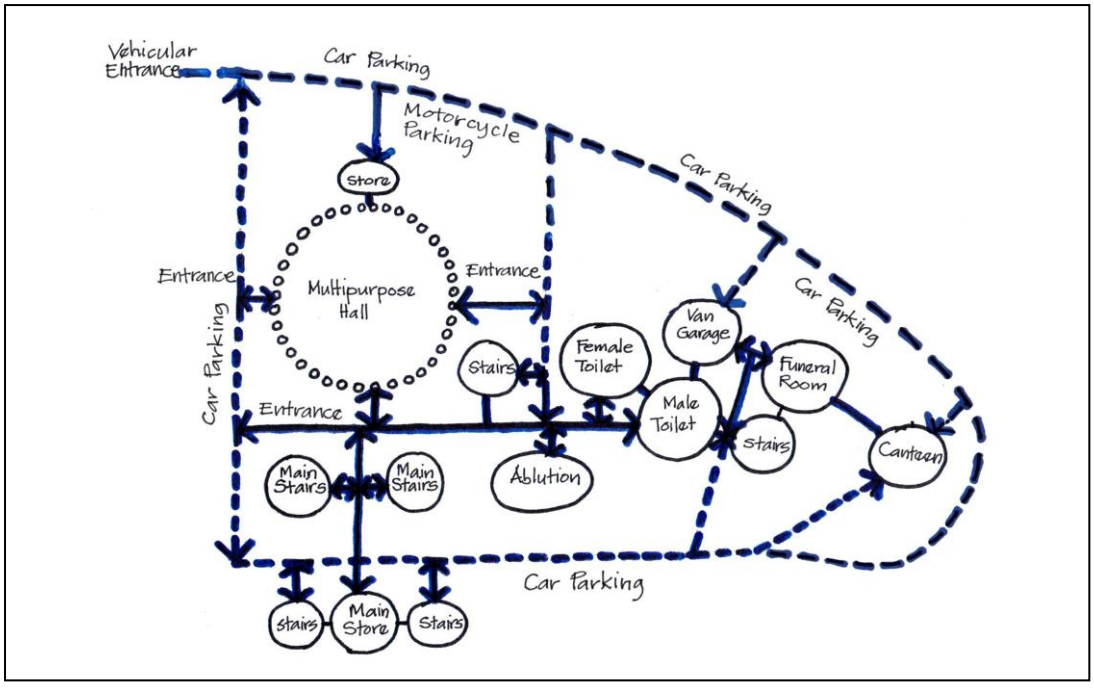


Figure 8.9: Bubble Diagram Showing The Relationship Of Spatial Organization And Circulation At Lower Ground Level Of Masjid Al-Sharif, Simpang Tiga, Jalan Gombak, Gombak.

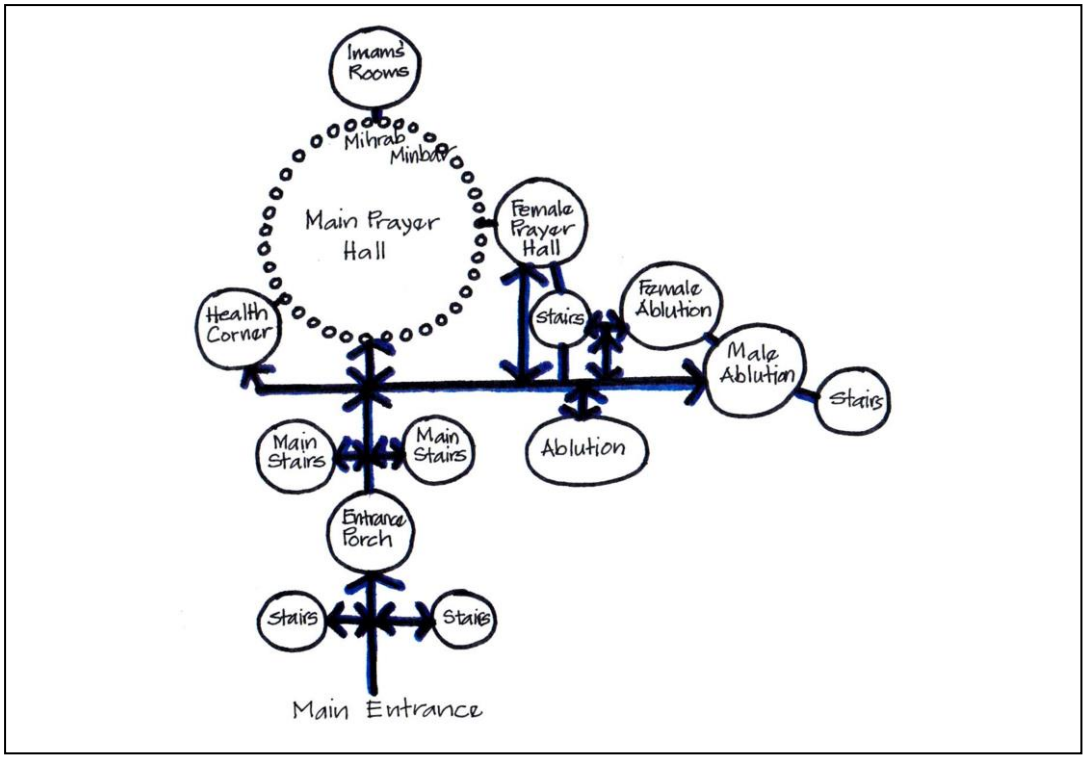


Figure 8.10: Bubble Diagram Showing the Relationship of Spatial Organization and Circulation at Upper Ground Floor of Masjid Al-Sharif, Simpang Tiga, Jalan Gombak, Gombak.

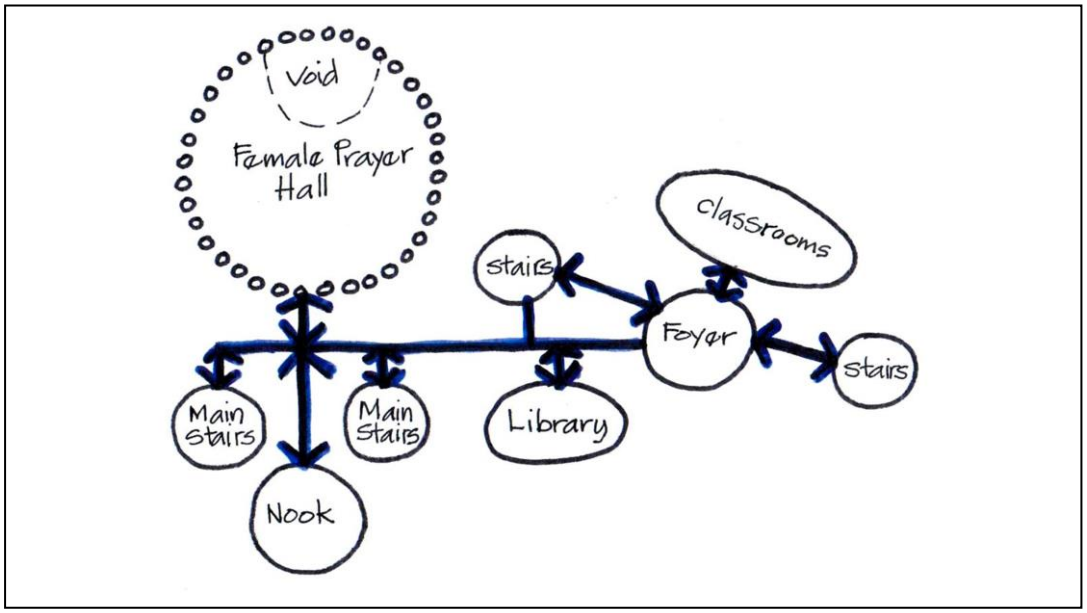


Figure 8.11: Bubble Diagram Showing the Relationship of Spatial Organization and Circulation at Level Three, Masjid Al-Sharif, Simpang Tiga, Jln. Gombak, Gombak.

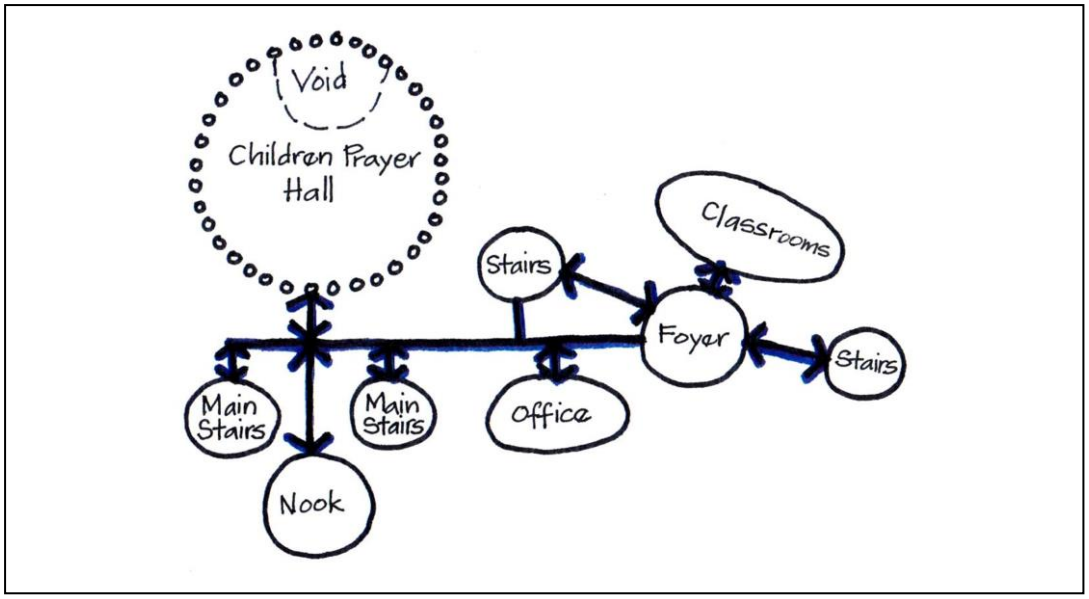


Figure 8.12: Bubble Diagram Showing the Relationship of Spatial Organization and Circulation at Level Four, Masjid Al-Sharif, Simpang Tiga, Jalan Gombak, Gombak

Level three and four are identical in layouts (figures 8.11 and 8.12). The diagrams show clearly the spatial organizations of linear type. The main hallway is the connector to all the spaces in the building. At level three, the main hallway connects the main staircases to the female prayer hall; a nook; library; and a foyer linking to classrooms and two secondary staircases. Similarly, at level four, the main hallway connects the two main staircases to the children's prayer hall; a nook; office space; and a foyer linking classrooms and two secondary staircases.

Figure 8.13 below illustrates the bubble diagram of vertical relationship of spatial organization circulations of the mosque. The diagram clearly shows two groups of spaces vertically overlapped, the first group is the prime spaces of prayer halls and multipurpose hall (also used as prayer hall on Friday congregation), and the second group is the ancillary spaces that support the activities and services at the mosque such as ablutions; toilets; library; office; classrooms; funeral room and canteen. Both groups are served by two staircases each with accesses from lower and upper ground levels.

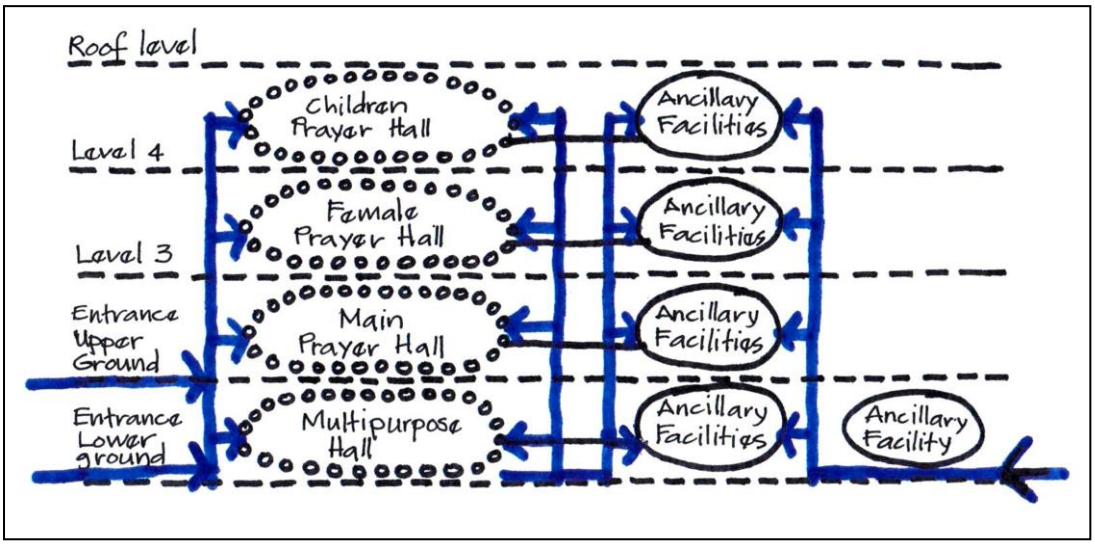


Figure 8.13: Bubble Diagram Showing the Vertical Relationship of Spatial Organization And Circulation of Masjid Al-Sharif, Simpang Tiga, Jalan Gombak, Gombak.

Next is the analysis on the relationship of the spatial organization and the guidelines from the *Al Quran* and *Sunnahs*.

8.6.5 The Spatial Organization Guidelines from the *Al Quran* and *Sunnahs*

This section is directly related to Tables 2.5; 2.6; and 2.7; Figures 2.27 and 2.28 in Chapter Two. Table 2.7 is the summary and the conclusion from Tables 2.5 and 2.6; Figures 2.27 and 2.28 concerning the spatial organization guidelines from the *Al Quran* and *Sunnahs*. Table 8.9 below is adapted from Table 2.7 in Chapter Two which shows the matrix that the Masjid Al Sharif provisions as per guidelines from the *Al Quran* and *Sunnahs* for mosque design.

Table 8.9:
Showing the Masjid Al Sharif Provisions as Per Guidelines from the Al Quran and Sunnahs for Mosque Design

Elements & Spaces	Descriptions	Provisions
The Site & Planning	1. The mosque site is to be located within walking distances from congregant homes or workplaces. It is ideal to be sited in the centre of the community residences or workplace for convenience. Relatively, the size of a neighbourhood is limited to the walking distances to the mosque within 10 minutes' walk. Table 2.6 (2) & (3).	Partial
	2. Provision of suitable walkways with durable pavements; proper shades; and well lighted and safe routes from homes or workplaces to the mosque. Table 2.6 (3) & (13).	No
	3. Creation of conducive site environment with suitable soft and hard landscapes, sustainable building system and materials. Table 2.6 (5).	Partial
	4 .Having an open planning concept. Figure 2.5.	Yes
	5. User friendly mosque planning with disables facilities and design. Table 2.6 (4).	No
Ritual Spaces & Elements	6. Having practical separation between the sacred /liturgical spaces and non-sacred spaces (ancillary spaces). Table 2.5 (1).	Yes
	7. Having the *qibla* wall at the foremost position without having any communal space before it. Table 2.5 (6).	Yes
	8. Having *mihrab* in the centre of the *qibla* wall and *mimbar* next to it. Table 2.5 (7) and Table 2.6 (9).	Yes
	9. Having the minimum width of *solah* space for Imam of not less than 1500mm inclusive of *sutra* space. Table 2.6 (11) & (16).	Yes
	10. Having the ablutions close by the prayer hall for the convenience to renew ablutions. Table 2.6 (6).	Yes
	11. Having a minaret as the highest point at the mosque for *adzan*. Table 2.6 (7).	Yes
	12. Having separate entrance for women at the mosque to their prayer area. Table 2.6 (14).	Yes
	13. Using decent and appropriate mats for prayer areas. Table 2.6 (18).	Yes
Ancillary or *Maslahah* Spaces and Elements	14. Having provided a courtyard /multipurpose hall /multifunction space for over spilled praying space from the sanctuary as well as for mass /social activities. Table 2.6 (10) & (35); Figure 2.27.	Yes
	15. Having the toilets or washrooms at all compound gates or at all building entrances, allowing the users to use the toilets with shoes or slippers on. Table 2.6 (22).	No
	16. Having proper shoes keeping area /shoe racks. Table 2.6 (19).	Partial
	17. Having a library. Table 2.6 (25).	Yes
	18. Having spaces for religious learning like classrooms; schools; computer room; resource centre; conference room /audio visual room. Table 2.6 (25).	Partial
	19. Having administration office and supporting spaces like meeting area; store; Imams' rooms; staff room; etc. Table 2.5 (1); (20) & (26).	Yes
	20. Having the staff residences nearby the mosque for efficient administration. Table 2.6 (24).	Partial
	21. Having spaces for commercial and social services to serve the community needs. Table 2.6 (36)	Partial
	22. Having slaughtering facilities if necessary for the purpose of animal sacrifices (*qurban*). Table 2.6 (32).	No
	23. Having living shelter or lodging for poor travellers who do not afford to rent commercial lodging /hotel. As a welfare and *da'awa*. Table 2.6 (23).	No

(Continue next page)

(Table 8.9 continued)

Prohibitions & Admonishment	24. The non-Muslims and non-pious Muslims are prohibited to hold the mosque in their custody. Only the local pious frequenters in attendance at the mosque are given the custody of the mosques. Table 2.5 (1).	Yes
	25. Building lofty structure for mosque like churches and synagogues are not recommended. Table 2.6 (27).	Yes
	26. Decorations in red and yellow colours like churches are not recommended. Table 2.6 (27)	Yes
	27. No use of dirty sandals at prayer areas. Table 2.6 (19).	Yes
	28. No conducting businesses; announcements of lost and found; and sitting in a circle at prayer halls. Table 2.6 (27).	Yes
	29. No walls and columns in a *saf* are allowed. Table 2.6 (11)	Yes

In Table 8.9, there are 29 items listed, Masjid Al Sharif provides in full for 19 items only; five (5) partial provisions; and five (5) non-provisions. The items and number of the provisions are as follows:

- The site and planning: One (1) of five (5) in full provisions
  Two (2) in partial provisions
- Ritual spaces and elements: Eight (8) of eight (8) in full provisions
- Ancillary or *maslahah* spaces and elements: Three (3) of ten in full provisions
  Four (4) in partial provisions
- Prohibitions & Admonishments: Six(6) of six (6) full compliances

As the mosque Al Sharif is situated in the urban sprawl area, which originates from a village, it is therefore, there is no proper provisions for pedestrianized linkages from the residential areas to the mosque. At the same time, by virtue of being by the river, the river is not being utilized as an enhanced landscape to the site.

The multilevel prayer halls are not equipped with vertical mechanical transportation which does not allow the disables to access the halls at every level. There is no proper overflow space for prayers provided, at least at the upper ground level where the main hall is located. Therefore, the overflow during Friday congregations is absorbed by the hallways and stairs at each level; the entrance porches at lower and upper floor levels; including the verandahs and passageways at lower ground level. The prayer hall is not designed according to the guidelines from the *Sunnahs*.

In this case the male and female ablutions - the ritual spaces, are segregated from the toilets area – the filthy space, which is in line with the guidelines but by

different floor levels. However, the toilets and ablutions are not provided at every level for convenience, as the ablutions are at lower and upper ground only, whilst, the toilets are only at the lower ground level.

The multipurpose hall is provided at this mosque at the lower ground level for multi functions and as additional prayer hall as well. The provision is in line with the guidelines in place of the open courtyard at the traditional mosque for multipurpose use. This hall is heavily utilized by the community at the mosque.

Residences for the Imams are provided next to the mosque site but some personnel stay in the nearby areas who are the local residents and some are away from the mosque. In order to fully *imarah* the mosque, nearby residences should be provided for all personnel as in the guidelines discussed.

At present, there is no religious school provided at the mosque but religious classes are conducted on weekly basis to the young and adults. Though space for a library is provided but it is unattended by the management and is unutilized. Some of the classrooms are also unutilized. Probably, this is due to the transitional period in the management of the mosque. However, based on the space provision for learning, it is insufficient to conduct a proper school even at pre-school level. Therefore, the learning facilities are under provided.

The provision of facilities for the disabled is inadequate. Ramps are provided only at lower and upper ground floor level, and special toilets for the disabled are provided at lower ground level only. Vertical accessibility like having lifts is critically unavailable for the disabled.

There is no shops and bazaar provided at this mosque but only a hawker corner and a canteen which operates only on Friday. However, there are nearby commercial area which sprawled along Jalan Batu Caves.

The mosque provides some basic services and facilities such as health facilities like massage machines; funeral room services and van; a canteen; animal sacrifice services (*qurban*) without an abattoir; family counseling and guidance; and *zakat fitrah* collection.

It is believed that the services will be enhanced as the new management team is fully revived for a better operation.

8.7 THE SUMMARY

This chapter presents five aspects of studies on Masjid Al-Sharif of Simpang Tiga, Jalan Gombak, namely, (a) the congregant community; (b) the management; (c) the activities and facilities; (d) the spatial organization type; and (e) the spatial organization guidelines from the *Al Quran* and *Sunnahs*. The study involves four categories of procedures, namely, (i) the secondary data collection and primary data of measured drawing; (ii) the on-site observation and participation; (iii) the in-depth interview with Imam and administrator; and (iv) the users' survey/appraisal.

A. The Congregant Community

Masjid Al-Sharif is located at Kampung Simpang Tiga of Jalan Gombak in the district of Gombak (Figure 8.1; Plates 8.1 and 8.2); the administrative district comprises of several villages and transformed into unplanned urban sprawl. Kampung Simpang Tiga was originally occupied by trading immigrants from Minangkabau, Sumatra. Presently, the *Minang* traders constitute about 70% of the community in the area and the other 30% are locals of mixed backgrounds and origins such as academicians; bankers; foreign students from the nearby International Islamic University of Malaysia (IIUM); and others. The mosque was initiated by the *Minang* group as their social and religious centre in 1936, in the form of single storey timber structure. Later, in the year 2000, as the population increased (unspecified) the mosque building was replaced with four levels structure to accommodate 2,000 *jemaahs* on Friday congregations. However, the approximate attendees on Friday congregation are about 5,000 *jemaahs* which is about 150% more than the space provided.

B. The Management Structure

There is only one set of organization, whereby, the management and administration is combined (Figure 8.8). The appointed secretary in the management team is the administrator of the daily routine at the mosque. Thirty percent of the Committee Members are graduates and the majority of the Committee Members are *Minang* origins.

C. The Activities and Facilities

The activities and facilities provided at this mosque are basic (Table 8.7 and Plate 8.8) and there are rooms for development in order to *imarah* the mosque progressively. Almost similar to Masjid India, the trading communities are very much involved with business and very few frequent in the mosque activities (reported by Imam II). The fact is well displayed by the underutilization of facilities provided.

D. The Spatial Organization Type

The mosque has linear type of spatial organizations whereby the main linear hallway is the major connector of spaces connecting the prime spaces to the ancillary facilities horizontally as well as vertically.

E. The Spatial Organization Guidelines from the *Al Quran* and *Sunnahs*

The discussions are based on the *Al Quran* and *Sunnahs* which are listed and discussed in Tables 2.5 and 2.6; Figures 2.27 and 2.28; and concluded in Table 2.7 in chapter two. From Table 8.9, the highlights of the discussions are as follows:

- From a total of 29 items, the mosque fully provided with 19 items; five (5) partial provisions; and five (5) non-provisions.
- Generally, the design of the mosque is not user friendly. The prayer hall is accessible by the disables at one level only as there is no vertical mechanical transportation provided.
- There is segregation between the ritual spaces i.e. the ablutions and toilets.
- There are inadequate learning facilities provided.
- Basic *maslahah* provisions are provided like having multipurpose hall; a funeral room; classrooms; a library; nearby residential units for Imams; a canteen; and a hawker's corner but no bazaar.
- A common space is provided for the administration office including a meeting area; administrator and clerical tables. The administration office is currently unoccupied due to its remote location at the upper most floor without

mechanical vertical transportation as most of the Committee Members are aged and disable.

Generally, Masjid Al-Sharif is a village mosque transformed into an urban mosque with modern four level structures in an unplanned urban sprawl. The mosque management suffers from political disparity among the Committee Members of which to certain extent is affecting the management and services. This case needs more rooms for improvements especially in the provision of facilities for the disables and for the betterment of learning and education including the provision of staff quarters and other facilities like health and commerce. However, there is a need for survey on the trading community's needs for services and facilities in order to improve the participation from the traders at the mosque.

CHAPTER NINE
THE CROSS ANALYSIS OF THE CASE STUDIES

9.1 INTRODUCTION

This chapter consists of cross analysis of the five aspects of studies discussed in the four case studies. The objective of the cross analysis is to establish the common characteristics and problems which are identified in the four case studies as stated in the problem statements and objectives in Chapter One. The identification of these characteristics and problems are crucial to the betterment of the planning and design of the urban mosques in the future. The focus of the analysis is based on the individual case analysis namely; (i) the congregant community, (ii) the management structure, (iii) the activities and facilities, (iv) the spatial organization type, and (v) the spatial organizations guidelines from the *Al Quran* and *Sunnahs*.

This chapter facilitates the summary of the findings from the four case studies which promotes to arrive at conclusions; recommendations; and relevant topics for further research in the concluding Chapter 10.

9.2 THE CONGREGANT COMMUNITY

The congregant communities in the four cases differ in the size of their populations, backgrounds and origins. All the cases did not conduct proper population survey and studies on the community based on their exact sizes; composition of ethnics; and their real needs for religious and social activities and services. The information provided is based on the estimates and services provided by the managements of the four cases. Table 9.1 illustrates the matrixes of the composition of the communities in each case and the size of the urban mosques developed for the communities.

9.2.1 Size and Composition

The estimated size of Muslim populations of the four cases ranges from 9,000 to 30,000. The Case One being situated in one of the busiest business centre of the Federal capital, has the largest Muslim trading community originating from Southern India; Pakistan and Indonesia. The Case Four is another community of traders a majority originating from Minangkabau, Sumatra, with third largest Muslim population among the four cases. In this case, it is a mixed community with different background unlike the Case One, though, the majority is *Minang* traders. Unlike the Case One, the Case Four is located in an unplanned urban sprawl, developed from a trading village into an unplanned commercial area.

Table 9.1:
The Matrixes of the Composition of the Communities and Mosques Capacity of the Four Case Studies : Case 1 -Masjid India ; Case 2 -Masjid Saidina Abu Bakar As-Siddiq; Case 3 -Masjid Tun Abdul Aziz; Case 4 -Masjid Al-Sharif

Community & Mosque	Case one	Case two	Case three	Case four
Estimated population by 2013	30,000 daytime 7,000-8,000 nighttime (*Mazhab Hanafi*)	20,000 Muslim (*Mazhab Shafie*)	9,000 Muslim (*Mazhab Shafie*)	11,000-12,000 Muslims (*Mazhab Shafie*)
Composition	45-50% Southern Indian Muslims traders 30-35% Pakistani traders 15-20% Indonesian traders	No percentage provided. Majority Malay affluent society	No percentage provided. Mixed from low to high income with majority from middle to high income society	70% Minang traders 30% others including academicians; bankers; foreign students from IUM
Mosque capacity & Floor area	3,000 *jemaahs* 2,321 sq. meters	4,000 *jemaahs* 5,958 sq.meters	3,600 *jemaahs* 4,223 sq. meters	2,000 *jemaahs* 2,920 sq. meters
Site area	0.3443 acre	2.0 acres	0.91 acre	0.25 acre
Completion Date, Cost (including renovations) and source of fund	1863-2008 Unrecorded cost 100% by community	1982-2011 RM6.0 mil. Community – RM700,000 Government– RM5.3 mil.	1976 RM826,280 Community-RM36,280 Government-RM790,000	2000 Single donor– RM2.5 mil. Government– RM2.5 mil.
Estimated attendance on Friday congregation	8,000-10,000 *jemaahs*	4,000 *jemaahs*	4,000 *jemaahs*	5,000 *jemaahs*
Estimated daily attendance	About 2,000 *jemaahs*	150-300 *jemaahs*	About 150 *jemaahs*	About 200 *jemaahs*

The Case Two has the second largest Muslim population with majority of affluent Malay community located at the commercial centre in high society housing estate in the Federal capital of Kuala Lumpur nearby the case one. The community in the Case Three is almost alike with the Case Two as it is also located at the commercial centre in a housing estate of satellite town turned into a city. The difference between the two is in the Case Three the community is mixed from low to high income category but with a majority of middle to high income group.

Only the Case One belongs to *Mazhab Hanafi* characterized by Indian Muslims community (others are from *Mazhab Shafie*) and the rest of the cases belong to *Mazhab Shafie* which is the characteristic of Malay communities in Malaysia and Indonesia.

9.2.2 Site Area, Mosque Capacity, Cost and Fund

The site areas range from 0.25 acre to 2.0 acres with case two having the largest site of 2.0 acres and having the largest capacity of 4,000 *jemaahs*, also having the largest floor area of 5,958 square meters. The other three cases have site areas less than an acre. The Case Three has second largest site area of 0.91 acre with a capacity of 3,600 *jemaahs*, and with the floor area of 4,223 square meters.

The Case Four has the smallest site of 0.25 acre with a capacity of 2,000 *jemaahs* only, but with the second smallest floor area of 2,920 square meters. The Case One has the second smallest site area of 0.3443 acre with a capacity of 3,000 *jemaahs*, but having the smallest floor area of 2,321 square meters. It seems that the floor areas do not tally with the capacity because the mosques differ in the provision of facilities, as mosques with more facilities require more floor areas.

The only mosque with 100% funded by the community is the Southern Indian Muslim trading community of the Case One (Masjid India). The mosque was funded by the community since the beginning of its inception with timber structure in 1910 until 2008 with reinforced concrete structure embellished with polished granite tiles on the facades.

The Case Four (Masjid Al-Sharif) was initially funded by the trading community in 1936 with single-storey timber structure but later in 2000, a businessman is a single donor of RM2.5 million for a four-storey reinforced concrete structure with 50% funded by the Government with a total of RM5.0 million.

The Case Two being largest in the floor area which includes a range of facilities including a primary religious school hit the highest cost of RM6.0 million since 1999 until 2011 inclusive renovations and additions. The construction fund contributed by the community is only about 11.5% of the total cost and the rest is from the Government.

The Case Three fetched the least contribution with 4.6% of RM826,280 from the community and the rest is from the Government in 1976.

9.2.3 Friday and Daily Attendance

Only the Case Two provides sufficient space for prayers on Friday congregations as the mosque capacity of 4,000 tallies with the attendance. Though, it can be seen that the attendees occupied the undesignated space for prayers, they may be the disables who were unable to climb the stairs as well as those who may be lazy to walk up the stairs as there is no vertical mechanical transportation provided for the elevated prayer halls. There were empty spaces at the rear end of each prayer hall indicating that the *jemaahs* did not occupy the whole of prayer halls.

The most critical is the Case One as the attendance on Friday congregations from 8,000 to 10,000, which supersedes excessively of about 300% over the provision of space for prayers of 3,000 only. This can be observed from the excessive overspill along the veranda ways of rows of shops and on the roads (plate 5.5). The daily attendance of 2,000 is also the highest among the four cases which average from 150 to 300 only. However, the Case Three has no record of the daily attendance by the management but by observation it is about 150.

The Case Four is another critical case as the attendance of about 5,000 on Friday congregations exceeds 150% over the provision of 2,000. It can be observed that the overspill took place on stairs; landings; entrance porches; verandas; hallways; and corridors (plate 8.3). The Case Three is less critical than the Case One and the Case Four as the Friday attendance of about 4,000 exceeds only about 10% over the provision of 3,600.

9.2.4 Summary

In general, there is no population survey conducted by all the cases, the figures are only estimates by the mosques' management and administration. It can be concluded that there are two major compositions of communities amongst the four case studies. Two cases constitute of trading communities with one major ethnic in two different localities, one is in the middle of business district of Federal capital with the largest Indian Muslim immigrant population (*Mazhab Hanafi*), whilst, the other case is in a trading village developed into an unplanned urban sprawl commercial area with third largest Muslim immigrant population (*Mazhab Shafie*). The next two cases constitute of communities in housing estates of local mixed societies (*Mazhab Shafie*). One case is in the Federal Capital of local Malay affluent society as the majority with the second largest Muslim population, whilst, the other is in a satellite city with the majority of middle and high income groups having the smallest Malay Muslim population.

The only case that is 100% funded by the community is the Case One which consists of a majority of Southern Indian Muslim traders (*Mazhab Hanafi*). The second largest contributor is a single donor businessman from village trading community of the Case Four who contributed 50% of the total mosque construction cost. The next in descending list is the affluent community of the Case Two whose contribution is about 11.5% of the total construction cost and the rest is funded by the Government. The least contributor is the mixed community of the Case Three who contributed 4.6% of the total construction cost of the mosque and the rest is funded by the Government.

Majority of the site areas are less than an acre excluding the Case Two which is in an affluent community housing estate commercial centre with an area of 2.0 acres, and with the largest floor area of almost 6,000 square meters. The Case Three with the second largest floor area is also in a housing estate commercial centre with the floor area of more than 4,000 square meters. The floor areas for the Case One and the Case Four of trading communities are less than 3,000 square meters.

The mosques capacities range from 2,000 to 4,000 *jemaahs*. Only the Case Two provides sufficient space for prayers without overspill. The Case One has the most critical shortage of space of 300% overspills and having the highest daily attendance of 2,000 *jemaahs*. The Case Four is the second most critical which has

150% overspills over the provided space, and the Case Three has 10% overspills. Daily attendance for the Case Two and the Case Four is from 150 to 300 *jemaahs* but no record for the Case Three.

9.3 THE MANAGEMENT STRUCTURE

The urban mosque management in Wilayah Persekutuan is controlled by the Majlis Agama Islam Wilayah Persekutuan (MAIWP) and Jabatan Agama Islam Wilayah Persekutuan (JAWI), those in Selangor state is controlled by Majlis Agama Islam Selangor (MAIS) and Jabatan Agama Islam Selangor (JAIS). There are two sets of organizational structures, one is the Executive Committee Members appointed by MAIWP/JAWI or MAIS/JAIS to manage and *imarah* the mosques, and the other is the Office Administrative Structure employed by the Executive Committee Members to administer and to maintain the mosque on daily basis (Table 9.2).

Table 9.2:
The Matrixes Of The Management And Administration Organization Of The Four Case Studies : Case 1 -Masjid India ; Case 2 -Masjid Saidina Abu Bakar As-Siddiq; Case 3 - Masjid Tun Abdul Aziz; Case 4 -Masjid Al-Sharif

Subjects	Case One	Case Two	Case Three	Case Four
Executive Committee Members appointed by MAIS/MAWIP and JAIS/JAWI				
Chairman (*Nazir* I) (backgrounds)	x (business-man)	x (corporate figure)	x (professor)	x (banker)
Deputy Chairman (Nazir II) (backgrounds)	x (business-man)	x (corporate figure)	x (assoc. professor)	x (professor)
Secretary	x	x	-	x
Assistant Secretary	-	-	-	x
Treasurer	x	x	x	x
Assistant Treasurer	-	-	-	x
Ordinary Committee Members	x (7)	x (7)	x (complex)	x (5)
Male Youth Representative	-	-	x	x
Auditor	-	-	-	x (2)
Composition of Graduates	100%	100%	90%	30%

(Continue next page)

(Table 9.2 continued)

Additional Members appointed by Executive Committee Members				
Chairmanship (Naziran)	-	-	x	-
Committees	-	-	x	-
Fund	-	-	x	x
Asset & Foundation	-	-	x	-
***Da'awa* & Islam**	-	-	x	x
Education	-	-	x	x
Management	-	-	x	-
KAFA	-	-	x	-
Finance	-	-	x	-
Accounting	-	-	x	-
Office Administration & Communication	-	-	x	-
Library	-	-	x	-
Infrastructure & Development	-	-	x	x
Law & Discipline	-	-	x	-
Women & Society Development	-	-	x	-
Co-operative & *Khairat*	-	-	x	-
Office Administrative Personnel and Staffs (Employed)				
Administrator (personnel)	x (Executive Secretary)	x (Executive Secretary/ Chief Imam)	x (Delegated to Women Personnel)	x (Executive Secretary)
Assistant Administrator	-	x (2)	x (2)	-
Clerk	x	x	-	-
Imam (backgrounds)	x (2) foreigners	x (3) graduates	x (5) graduates	x (3) graduates
Bilal (General assistant)	x (1)	x (3)	x (3)	x (4)
Noja (General worker)	x (6)	x (4)	x (4)	-
Security	-	x (2)	-	x
Gardener	-	x	-	-

Note: In existence is marked with (x) followed by (number) to indicate the number of personnel; non-existence is marked by (-).

9.3.1 The Executive Committee Members

The basic organizational structure of Executive Committee Members consists of a Chairman (Nazir I); Deputy Chairman (Nazir II); a Secretary; A Treasurer; and Seven (7) Ordinary Committee Members. The Case One and the Case Two managements are characterized by this basic structure. All members are graduates, the Chairmen and deputies are of different backgrounds ranging from business; corporate figures; academicians and banker. The modes of managements of the mosques are characterized by their Executive Members from different backgrounds.

The Case Three is represented by a majority of academicians (five professors) has a rather complex organizational structure which the Executive Committee Members appoint an additional of 16 Executive Members in various aspects to promote the *imarah* of the mosque. Some members hold more than one portfolio and 90% of its members are graduates. While, the Case Four has a complete set of

Executive Committee Members with four additional members headed by a banker and a professor as deputy and only 30% of its members are graduates.

9.3.2 The Office Administration Structure

In terms of the office administration, the Case Two has a complete set up of 17 staffs including administrator in charge of the daily routine at the mosque. Uniquely, the administrator is the Chief Imam himself who at the same time holds a few posts at state level in JAKIM and MAIWP. In other cases, the main administrators are also the Secretaries of the Executive Committee Members but they are not Imams. The main administrator of the Case Three is delegated to an experienced woman (non-graduate) who is long in service at the mosque which is unique to the Case Three, the only case having a woman as an administrator. The Case Four does not have a complete office administration set up because there is no such structure created as there is only one organizational chart in the management set up.

All Imams of all cases are graduates from religious background. Imams of the Case One are foreigners imported from India by the Executive Committee Members who are from *Mazhab Hanafi*. Other personnel are non-graduates.

9.3.3 Summary

Urban mosque management of the four cases consists of two sets of organizational structures namely, the Executive Committee Members and Office Administration. The two cases, the Case One and the Case Two, have basic Executive Committee Members which consist of A Chairman (*Nazir* I); Deputy Chairman (*Nazir* II); a Secretary; a Treasurer; and seven Ordinary Members. The Case Three has the most complex structure with 16 additional Executive Members, whilst, the Case Four has only one organizational structure with six additional Executive Members. Only the Case Two has complete Office Administration Structure. The modes of managements of all cases are reflected from the composition of their executive personnel backgrounds and Office Administrative Structure.

9.4 SERVICES AND ACTIVITIES PROVIDED

Table 9.3:
The Matrixes of Services and Activities Provided by the Four Case Studies : Case 1 -Masjid India ; Case 2 -Masjid Saidina Abu Bakar As-Siddiq; Case 3 -Masjid Tun Abdul Aziz; Case 4 -Masjid Al-Sharif

Services & Activities	Case One	Case Two	Case Three	Case Four
Daily				
*Daily *jame solah*	x	x	x	x
Religious lectures/classes	-	x	x	x
Women studies class	-	x	-	-
Commercial activities	-	x	x	x
*Counseling and consultation services	x	x	x	x
Zakat collection	-	-	x	-
Alternative healing (Islamic traditional treatment)	-	-	x	-
KAFA (primary religious school)	-	x	x	-
TASKI (Islamic kindergarten)	-	x	x	-
Weekly				
*Friday congregations	x	x	x	x
**Fardhu Ain* & *fiqh* classes	x	x	x	x
*Al Quran teaching & *tafseer* (translation) /*tadabbur* (understanding)	x	x	x	x
Hadith classes	x	x	x	-
**Tajweed* classes (*talaqi*)	x	x	x	x
Tasauf classes	x	x	x	-
Special class for disable	-	x	-	-
Arabic language classes	-	x	x	x
Self-defense practices	-	x	-	-
Inter-*qariah* youth gathering	-	x	-	-
Guidance class for youth	-	x	-	x
Social services	-	x	-	-
Family development services	-	x	-	-
Free health consultation	-	x	-	-
Legal services	-	x	-	-
Business advisory services	-	x	-	-
Taranum class	-	-	x	-
Fiqh, *tauhid*, and *tassauf* classes based on *Daurah* (courses)	-	-	x	-
Tafaqquh Fi Ad-Deen (religious teaching)	-	-	x	x
Religious class for new converts	-	-	x	-
English class	-	-	x	-
*Tahlil & yassin & *Du'a* for peace	x	x	x	x
Religious Lectures in Tamil on Friday before *solah*.	x	-	-	-
Distribution of food to the needy	x	-	-	-
Quran *Hafiz* programme for boys & girls	-	-	-	x
Da'awa Bayan	-	-	-	x
Weekend Islamic school	-	-	-	x
Enlightenment hour for all	-	-	-	x
Monthly				
Special lectures	x	x	x	-
*Community gathering	x	x	x	x
Visits to *qariah;* schools; house to house	-	x	x	-
Publish mosque bulletin	-	x	x	-
Handicraft activities	-	-	x	-
Qiamullail (Continue next page)	-	-	x	-

(Table 9.3 continued)

Annual				
Maulidur Rasul Muhammad *s.a.w.* (the Prophet's birthday celebration)	x	x	x	x
Awal Muharram celebration (New *Hijrah*)	x	x	x	x
Terawih solah during *Ramadhan* & religious lecture s(*ihya' Ramadhan*)	x	x	x	x
Distribution of food in *Ramadhan*	x	x	x	x
Eids solah /celebrations	x	x	x	x
Zakat Fitrah and *fidya* collection	x	x	x	x
Animal sacrifices (*qurban*)	-	x	x	x
Regional *da'awa*	x	x	-	-
Welfare programmes	-	x	-	-
Forum /lecture on *Isra' Mi'raj*	x	x	x	x
Family day (every two years)	-	x	-	-
Assyura	x	x	x	x
Nisfu Syaaban	x	x	x	x
Mother's day	-	-	x	-
Open house	-	-	x	-
Khairat fund collection	-	-	x	-
Nuzul Quran	x	x	x	x
Occasional				
Publications	-	x	x	-
Open day for creative & commercial display from community	-	-	x	-
' Training the Trainers' courses	-	-	x	-
Seminars & forums on specific learning	-	-	x	-
Aqiqah	-	-	x	-
Funeral services	x	x	x	x
Youth programmes	x	x	x	-
Examination rituals	-	x	x	-
Matrimony services	x	x	x	x
Birthday celebrations	-	-	x	-
Out-reach programmes	-	-	x	-
Cooking fair	-	x	-	-
Group travels	-	x	-	-
Visits to orphanage	-	x	-	-
Distribution of food to the needy	-	x	-	-
Staff enhancement courses	-	x	-	-
Haj courses	-	x	-	-
Religious activities based on current social development.	x	-	-	-
Religious lectures at Indian Muslim *madrasas* and *surau*.	x	-	-	-
Social programme on Islamic finance & health talk	x	-	-	-
Global lectures on current events of Muslim world.	-	-	-	x
Blood donation	x	-	-	-
GRAND TOTAL	**31**	**53**	**52**	**31**

Note: Available activities is marked as (X); unavailable activities is marked as (-).

Table 9.3 above illustrates matrixes of services and activities provided by the four cases on daily; weekly; monthly; annual and occasional basis. From the table it shows that the Case Two and the Case Three are the most active mosques, the Case One and the Case Four are moderately active.

9.4.1 Daily Services and Activities

There are nine daily services and activities but not all cases provide them all. First in the list is the Case Three as it provides eight services and activities. Second is the Case Two which provides a total of seven. Thirdly, is the Case Three which provides a total of four only while the Case One provides the least with a total of only two services and activities.

The most common services and activities are the daily *jame solah;* counseling and consultation services which are practiced by all the four cases. The next common ones are the religious lectures or classes and commercial activities are practiced by three cases except the Case One. Only the Case Two and the Case Three provide services of KAFA (primary religious school) and TASKI (Islamic kindergarten). Only the Case Three provides alternative healing in Islamic traditional treatment.

9.4.2 Weekly Services and Activities

There are 31 weekly services and activities provided by the cases. The first in the list is the Case Two as it provides a total of 17 services and activities. Secondly, are the Case Three and the Case Four as they provide a total of 12 services and activities. The Case One provides the least which are 10 services and activities.

There are five common ones provided by all cases, they are Friday congregation; *Fardhu Ain and Fiqh* classes (knowledge in daily life practices of a Muslim and liturgy); Quranic teaching & *tafseer* (translation) */tadabbur* (understanding); *Tajweed* classes (*talaqi*); *tahlil* and *yasin*. The next most common ones are Arabic language classes, provided by the Case Two, the Case Three and the Case Four, and *tasauf* classes provided by the Cases One, the Case Two and the Case Three. The less common ones are guidance class for youth, are provided by the Case Two and the Case Four; Islamic teaching is provided by the Case Three and the Case Four. The rest of the services and activities are not common to all cases, each is specific to a single case only. They are mostly special programmes pertaining to family; business; legal matters; health; religious courses; self-improvement and social services.

9.4.3 Monthly Services and Activities

Monthly activities are the least provided by the cases. There are only a total of six activities in this period. Case three provides all of them. Case two provides four while case one provides two and case three provides one monthly activities only.

The most common monthly service and activity is community gathering provided by all cases. The next most common one is special lectures (specific to women or others) which are provided by three cases except the Case Four. There are two services and activities commonly provided by the Cases Two and the Case Three, they are visits to *qariah*/schools/house to house; and publishing mosque bulletin. Other two are *qiamullail* and handicraft activities provide by the Case Three only.

9.4.4 Annual Services and Activities

Annual services and activities are the third most totaling 17 in number. Case three provides the most in a total of 13 in number. Secondly, is the Case Two with a total number of 12, thirdly, is the Case One and the Case Four with a total number of 10 services and activities.

There are ten common services and activities provided by all cases, they are the birthday celebration of the Prophet Muhammad *s.a.w.*; the new *Hijrah* celebration; *terawih solah* during *Ramadhan* and religious lectures; the distribution of food during *Ramadhan*; *zakat fitrah* and *fidya* collection; *Eids solah* /celebration; *Isra' Mi'raj* forum; *Nisfu Syaaban*; *Nuzul Quran* and *Assyura*. The next common one provided by the Case Two, the Case Three and the Case Four is *qurban* (animal sacrifices). The Case One and the Case Two engaged in regional *da'awa*. Only the Case Two holds family day in every two years and provides welfare programmes. Lastly, only the Case Three provides *khairat* fund collection; celebrates Mothers' Day; and holds open house.

9.4.5 Occasional Services and Activities

Second in the list of matrixes of the highest number in total, there are 21 services and activities listed. Only two cases are most active with 11 services and

activities provided by the Case Two and the Case Three. The Case One provides four while the Case Four provides three only.

The most common services provided by all cases are the funeral and matrimony services. The next most common one is youth programmes provided by three cases, the Case One, the Case Two; and the Case Three. There are two services provided commonly by the Case Two and the Case Three, they are publications; and examination rituals. Other 15 services and activities are uncommon and each is provided by a case. The uncommon ones are in the category of social activities; self-improvement courses for specific community; *haj* courses; group travels; health and finance programmes.

9.4.6 Summary

The matrixes in Table 9.3 show five major categories of services and activities provided by the cases in five periods of time with a total of 81 services and activities. The Case Two is the highest provider with a total of 53 services and activities while the Case Three is close to the Case Two with a total of 52 services and activities. The Case One and the Case Four rank third with similar number of 31 services and activities provided. The totals of services and activities provided by the cases are as follows:

- Daily – 9
- Weekly – 28
- Monthly – 6
- Annual – 16
- Occasional - 22

There are 21 common services and activities provided by all cases, they are as follows:

i.	Daily *jame solah*
ii.	*Friday* congregations
iii.	Religious lectures and classes
iv.	Counseling and consultation services
v.	*Fardhu Ain* (Islamic practice) and *Fiqh* classes
vi.	*Al Quran* teaching & *tafseer (tadabbur)*

vii	*Tajweed* classes *(talaqi)*
viii	*Tahlil & yasin, dua'*
ix.	Community gathering
x.	Birthday celebration of the Prophet Muhammad *SAW*
xi.	New *Hijra* celebration
xii.	*Terawih solah* during *Ramadhan* & religious lectures
xiii.	Distribution of food during *Ramadhan*
xiv.	*Eids solah* /celebrations
xv.	Collection of zakat *fitrah* and *fidya*
xvi	Forum on *Isra' Mi'raj*
xvii.	*Assyura*
xviii.	*Nisful Syaaban*
xix.	Funeral services
xx.	Matrimony services
xxi.	*Nuzul Quran*

The next three common services and activities provided by three cases, the Case One, the Case Two, and the Case Three are as follows:

i.	*Tasauf* classes
ii.	Special lectures (for women or others)
iii.	Youth programmes

Another three common services and activities provided by three cases, the Case Two, the Case Three and the Case Four are as follows:

i.	Commercial activities
ii.	Arabic language classes
iii.	Animal sacrifices (qurban)

Common to case one and case two is the service of distribution of food to the needy.

Other 40 services and activities provided by a case are as follows:

i.	*Zakat* collection – the Case Three
ii.	Alternative healing (Islamic traditional treatment) – the Case Two

iii.	Self-defense practices – the Case Two
iv.	Special class for disable – the Case Two
v.	Inter-*qariah* youth gathering – the Case Two
vi.	Social services – the Case Two
vii.	Family development services – the Case Two
viii.	Legal services – the Case Two
ix.	Business advisory services – the Case Two
x.	*Taranum* class – the Case Three
xi.	*Fiqh, tauhid,* and *tasauf* courses (*daurah*) – the Case Three
xii.	Religious class for new converts – the Case Three
xiii.	English class – the Case Three
xiv.	Religious lectures in Tamil – the Case One
xv.	Al Quran teaching and *tafseer* in Tamil and English – the Case One
xvi.	*Quran hafiz* programme for boys and girls – the Case Four
xvii.	*Da'awa Bayan* – the Case Four
xviii.	Weekend Islamic school – the Case Four
xix.	Enlightenment hour for all – the Case Four
xx.	Handicraft activities – the Case Three
xxi.	*Qiamullail* – the Case Three
xxii.	Welfare programmes – the Case Two
xxiii.	Family day (every two years) – the Case Two
xxiv	Mothers' Day – the Case Three
xxv.	*Khairat* fund collection – the Case Three
xxvi.	'Training the trainers course' – the Case Three
xxvii.	Seminars and forums on specific learning – the Case Three
xxviii.	*Aqiqah* – the Case Three
xxix.	Birthday celebrations – the Case Three
xxx.	Out-reach programmes – the Case Three
xxxi.	Cooking fair – the Case Two
xxxii.	Group travels- the Case Two
xxxiii.	Visit to orphanage – the Case Two
xxxiv.	Self-enhancement courses – the Case Two
xxxv.	*Haj* courses – the Case Two

xxxvi.	Religious activities based on current social development – the Case One
xxxvii.	Religious lectures at Indian Muslim *madrasa* and *surau* – the Case One
xxxviii.	Social programmes on Islamic finance & health talks – the Case One
xxxix.	Global lectures on current events of Muslim world – the Case Four
xL.	Free health consultation – the Case Two

9.5 ANCILLARY OR *MASLAHAH* FACILITIES PROVIDED

Table 9.4 shows the matrixes of 27 ancillary or *maslahah* facilities provided at the case studies in four categories namely, administrative; educational; social /welfare; and commercial. It shows the Case Two and the Case Three have the most provisions each with a total of 22 and 21 facilities, consecutively. The next is the Case Four with a total of 14 facilities, while the Case One provides the least with a total of 9 facilities.

9.5.1 Administrative Facilities

There are eight (8) facilities provided in this category namely, administrative office; meeting room; Imams' rooms; Imams' residences; *Bilals'* rooms; staff quarters; store; and NGO private wing. None of the cases provide staff quarters. Only the Case Three has NGO private wing.

9.5.2 Educational Facilities

Facilities provided in this category are nine (9) in number. They are library; resource centre; lecture hall; classrooms; computer room; audio visual room; bookshop; KAFA (primary Islamic school); and TASKI (Islamic kindergarten). The Case One does not provide any facility in this category. The Case Two provides eight (8) facilities except resource centre while the Case Three provides six facilities except lecture hall and bookshop. The Case Four provides only three facilities which includes library; classrooms; and TASKI.

9.5.3 Social / Welfare Facilities

There are seven (7) facilities in this category namely, multipurpose hall; funeral room and van; clinic; health corner; kitchen; dining room; and parking area. The Case Three provides six (6) facilities which are the highest, excluding dining area. The Case Two is the next highest in the list providing five (5) facilities excluding multipurpose hall and clinic. The Case Four provides four (4) facilities excluding clinic; kitchen and dining. The Case One provides the least with three (3) facilities only, namely, multipurpose hall; funeral room and kitchen.

Table 9.4:
The Matrixes of Ancillary or Maslahah Facilities Provided at the Four Case Studies: Case 1 -Masjid India; Case 2 -Masjid Saidina Abu Bakar As- Siddiq; Case 3 -Masjid Tun Abdul Aziz; Case 4 -Masjid Al-Sharif

Ancillary or *Maslahah* Facilities Provided		Case One	Case Two	Case Three	Case Four
Administrative	Administration office	x	x	x	x
	Meeting room	x	x	x	x
	Imams' rooms	x	x	x	x
	Imams' residences	x	x	x	x
	Bilals' room	x	x	x	-
	Staff quarters	-	-	-	-
	Store	x	x	x	x
	NGO private wing	-	-	x	-
Educational	**Library**	-	x	x	x
	Resource centre	-	-	x	-
	Lecture hall	-	x	-	-
	Classrooms	-	x	x	x
	Computer room	-	x	x	-
	Audio visual room	-	x	-	-
	Bookshop	-	x	-	-
	KAFA (Primary Islamic school)	-	x	x	-
	TASKI (Islamic kindergarten)	-	x	x	x
Social / Welfare	**Multipurpose hall**	x	-	x	x
	Funeral room and van	x	x	x	x
	Clinic	-	-	x	-
	Health corner	-	x	x	x
	Kitchen	x	x	x	-
	Dining room	-	x	-	-
	Parking area	-	x	x	x
Commercial	**Commercial corner**	-	x	x	x
	Café / Canteen	-	x	x	x
	Sundry shop	-	x	-	-
Total		**9**	**22**	**21**	**14**

Note: (x) indicates provided (-) indicates not provided

9.5.4 Commercial Facilities

This facility is the least provided by all the cases. There are only three (3) facilities, namely, commercial corner; café / canteen and sundry shop. The Case Two provides all the facilities in this category while the Case One does not provide at all. The Case Three and the Case Four provide two (2) facilities namely, commercial corner and café / canteen.

9.5.5 Summary

There are four (4) categories of ancillary facilities provided by the corresponding cases as follows:

a. Administrative Facilities

i.	Administration office	All cases
ii.	Meeting room	
iii.	Imams' rooms	
iv.	Imams' residences	
v.	Store	
vi.	*Bilals*' room	The Cases One; the Case Two & the Case Three
vii.	Staff quarters	None
viii.	NGO private wing	The Case Three only

b. Educational Facilities

i.	Library	The Case Two; the Case Three & the Case Four
ii.	Classrooms	
iii.	TASKI (Islamic kindergarten)	
iv.	Computer room	The Case Two & the Case Three
v.	KAFA (primary Islamic school)	
vi.	Resource centre	The Case Three only
vii.	Lecture hall	The Case Two only
viii.	Bookshop	

c. Social / Welfare Facilities

i.	Funeral room	All cases
ii.	Kitchen	The Case One; the Case Two & the Case Three
iii.	Health corner	The Case Two; the Case Three & the Case Four As the above
iv.	Parking area	
v.	Multipurpose hall	
vi.	Dining room	The Case Two only
vii.	Clinic	The Case Three only

d. Commercial facilities

i.	Commercial corner	The Case Two; the Case Three & the Case Four
ii.	Café / canteen	
iii.	Sundry shop	The Case Two only

In overall, the Case Two and the Case Three provide the most number of facilities each with a total number of 22 and 21, consecutively. Next is the Case Four with a total number of 14 while the Case One provides only nine (9).

9.6 THE SPATIAL ORGANIZATION TYPES

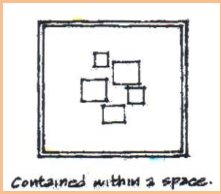
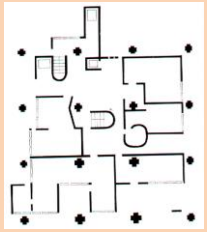
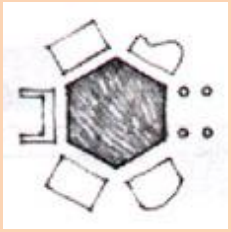
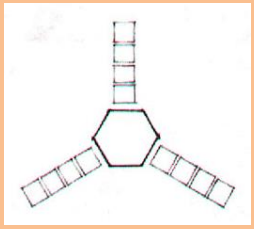
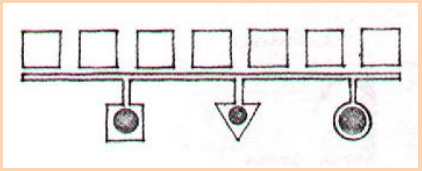
Table 9.5 shows the four case studies with five different types of spatial organization, namely, clustered organization of contained within a space; libre organization mixed with centralized organization; radial organization; and linear organization.

The Case One spatial organization is clustered organization of contained within a space type. Being located in the centre of Central Business District, its site is limited and naturally the layout is compact in nature whereby the whole site contains clustered spaces around multipurpose hall at the ground level and the prayer hall at the upper levels.

The Case Two is unique in nature because there are two (2) types of spatial organizations, the ground floor and the upper floors have two (2) different types of organizations. The ground level is organized in libre type whereby the spaces are distributed without specific sense of direction, at the upper levels, the prayer halls

become the centralized spaces having other minor spaces around them. The spatial organization does not follow the shape of the site as it has an ample size.

Table 9.5:
Table Showing The Case Studies With Relevant Spatial Organization Types
Case 1 -Masjid India; Case 2 -Masjid Saidina Abu Bakar As-Siddiq; Case 3 -Masjid Tun Abdul Aziz; Case 4 -Masjid Al-Sharif

Spatial Organization Types	Case Studies
 **Clustered Organization of Contained Within a Space Type**	**Case One**
 **Libre Organization** +  **Centralized**	**Case Two**
 **Radial Organization**	**Case Three**
 **Linear Organization**	**Case Four**

In summary, the spatial organizations of three cases are developed in tandem with the shapes and sizes of the sites while only the Case Two does not follow the form of the site.

The Case Three being circular in form, naturally, the spatial organization radiates from the centre with a major space in the centre and the secondary spaces radiates around it, called radial organization. In this case, the major space in the centre at the lower ground level is the multipurpose hall while the upper ground level is the main prayer hall.

Spaces in the Case Four are organized in linear form along a hallway at every level, called linear organization. The organization follows the elongated shape of the site.

9.7 SPATIAL ORGANIZATIONS GUIDELINES FROM THE *AL QURAN* AND *SUNNAHS*

Table 9.6 shows the matrixes of four categories of the 29 required spaces & elements, and locations of the four cases which are in provision and non-provision according to the guidelines from *Al Quran* and *Sunnahs*. The four (4) categories are the site and planning; the sacred spaces and elements; the ancillary or *maslahah* spaces and elements; and the prohibitions and admonitions.

9.7.1 The Site and Planning

There are five (5) items in this category. In item (1), the mosque site is to be located within walking distances from congregant homes or workplaces. It is ideal to be sited in the centre of the community residences or workplace for convenience. Relatively, the size of a neighbourhood is limited to the walking distances to the mosque within 10 minutes' walk. Only the Case One is in the full compliance for this item because the site is situated in the centre of the congregants trading zone, initially, they lived in the same area of their business activities but currently majority of them have moved their residences to new housing estates in the vicinity of their trading zone. The other three cases are in partial provision as some of their homes are not in the walking distances to the mosque as the sites are located in the commercial centres

of huge neighbourhoods. Unlike the Case Four, it was initially located in a small trading village but currently developed into an unorganized urban sprawl.

Item (2) is the provision of suitable walkways with durable pavements; proper shades; and well lighted and safe routes from homes or workplaces to the mosque. For this item, the Case One and the Case Two are in full provision, whereas, the Case Three is in partial provision and the Case Four does not provide.

Item (3) is the creation of conducive site environment with suitable soft and hard landscapes, and sustainable building system and materials. All cases are in partial provision with different level of intensity in landscapes and none have sustainable building systems and materials.

Item (4) is the having of an open planning concept. For this item only the Case Two does not provide but other cases provide because the Case two has a 'libre' spatial organization at the ground level.

Item (5) is the user friendly mosque planning with disables facilities and design. For this item none of the cases provide as all the cases are with multilevel floors without having vertical mechanical transportation such as lift or other means.

Table 9.6
The Matrixes of Required Spaces & Elements and Locations According to Guidelines from the *Al Quran* and *Sunnahs* for A Mosque Against the Case Studies for Provision/ Non-Provision: Case 1 -Masjid India; Case 2 –Masjid Saidina Abu Bakar As-Siddiq; Case 3 – Masjid Tun Abdul Aziz; Case 4 –Masjid Al-Sharif
(P-provide; NP–Non-provision; PP- partial provision)

Elements & Spaces	Descriptions	Case One	Case Two	Case Three	Case Four
The Site & Planning	1. The mosque site is to be located within walking distances from congregant homes or workplaces. It is ideal to be sited in the centre of the community residences or workplace for convenience. Relatively, the size of a neighbourhood is limited to the walking distances to the mosque within 10 minutes' walk. Table 2.6 (2) & (3).	**P**	**PP**	**PP**	**PP**
	2. Provision of suitable walkways with durable pavements; proper shades; and well lighted and safe routes from homes or workplaces to the mosque. Table 2.6 (3) & (13).	**P**	**P**	**PP**	**NP**
	3. Creation of conducive site environment with suitable soft and hard landscapes, sustainable building system and materials. Table 2.6 (5).	**PP**	**PP**	**PP**	**PP**
	4 .Having an open planning concept. Figure 2.27.	**P**	**NP**	**P**	**P**
	5. User friendly mosque planning with disables facilities and design. Table 2.6 (4).	**NP**	**NP**	**NP**	**NP**

(Continue next page)

(Table 9.6 continued)

Ritual Spaces & Elements	6. Having practical separation between the ritual spaces and non-ritual spaces (ancillary spaces). Table 2.5 (1).	**NP**	**NP**	**NP**	**P**
	7. Having the *qibla* wall at the foremost position without having any communal space before it. Table 2.5 (6).	**P**	**P**	**P**	**P**
	8. Having *mihrab* in the centre of the *qibla* wall and *mimbar* next to it. Table 2.5 (7) and Table 2.6 (9).	**P**	**P**	**P**	**P**
	9. Having the minimum width of *solah* space for Imam of not less than 1500mm inclusive of *sutra* space. Table 2.6 (11) & (16).	**P**	**P**	**P**	**P**
	10. Having the ablutions close by the prayer hall for the convenience to renew ablutions. Table 2.6 (6).	**NP**	**NP**	**P**	**P**
	11. Having a minaret as the highest point at the mosque for *adzan*. Table 2.6 (7).	**P**	**P**	**P**	**P**
	12. Having separate entrance for women at the mosque to their prayer area. Table 2.6 (14).	**P**	**P**	**P**	**P**
	13. Using decent and appropriate mats for prayer areas. Table 2.6 (18).	**PP**	**P**	**P**	**P**
Ancillary or *Maslahah* Spaces and Elements	14. Having provided a courtyard /multipurpose hall for over spilled praying space from the prayer hall as well as for mass /social activities. Table 2.6 (10) & (35); Figure 2.1.	**P**	**NP**	**P**	**P**
	15. Having the toilets or washrooms at all compound gates or at all building entrances, allowing the users to use the toilets with shoes or slippers on. Table 2.6 (22).	**PP**	**NP**	**NP**	**NP**
	16. Having proper shoes keeping area /shoe racks. Table 2.6 (19).	**PP**	**PP**	**PP**	**PP**
	17. Having a library. Table 2.6 (25).	**NP**	**P**	**P**	**P**
	18. Having spaces for religious learning like classrooms; schools; computer room; resource centre; conference room /audio visual room. Table 2.6 (25).	**NP**	**P**	**PP**	**PP**
	19. Having administration office and supporting spaces like meeting area; store; Imams' rooms; staff room; etc. Table 2.5 (1); (20) & (26).	**PP**	**P**	**P**	**P**
	20. Having the staff residences nearby the mosque for efficient administration. Table 2.6 (24).	**P**	**P**	**P**	**PP**
	21. Having spaces for commercial and social services to serve the community needs. Table 2.6 (36)	**PP**	**P**	**P**	**PP**
	22. Having slaughtering facilities if necessary for the purpose of animal sacrifices (*qurban*). Table 2.6 (32).	**NP**	**NP**	**NP**	**NP**
	23. Having living shelter or lodging for poor travellers who do not afford to rent commercial lodging /hotel. As a welfare and da'awa. Table 2.6 (23).	**NP**	**NP**	**NP**	**NP**
Prohibitions & Admonish-ments	24. The non-Muslims and non-pious Muslims are prohibited to hold the mosque in their custody. Only the local pious frequenters in attendance at the mosque are given the custody of the mosques. Table 2.6 (1).	**P**	**P**	**P**	**P**
	25. Building lofty structure for mosque like churches and synagogues are not recommended. Table 2.6 (27).	**P**	**P**	**P**	**P**

(Continue next page)

(Table 9.6 continued)

	26. Decorations in red and yellow colours like churches are not recommended. Table 2.6 (27)	P	P	P	P
	27. No use of dirty sandals at prayer areas. Table 2.6 (19).	P	P	P	P
	28. No conducting of businesses; announcements of lost and found; and sitting in a circle at prayer halls. Table 2.6 (27).	P	P	P	P
	29. No walls and columns in a *saf* are allowed. Table 2.6 (11).	P	P	P	P
Total Number with Full Provision		**16**	**18**	**19**	**18**
Total Number with Partial Provision		**6**	**3**	**5**	**6**
Total Number with Non-Provision		**7**	**8**	**5**	**5**

9.7.2 The Ritual Spaces and Elements

There are eight (8) items in this category which are numbered from (6) to (13). Item (6) is having practical separation between the ritual spaces and non-ritual spaces (ancillary spaces). Only the Case Four provides.

Item (7) is having the *qibla* wall at the foremost position without having any communal space before it. All cases provide.

Item (8) is having *mihrab* in the centre of the *qibla* wall and *minbar* next to it. All cases provide.

Item (9) is having the minimum width of *solah* space for Imam of not less than 1500mm inclusive of *sutrah* space. All cases provide.

Item (10) is having the ablutions close by the prayer hall for the convenience to renew ablutions. The Case One and the Case Two do not provide.

Item (11) is having a minaret as the highest point at the mosque for *adzan*. All cases provide.

Item (12) is having separate entrance for women at the mosque to their prayer area. All cases provide.

Item (13) is using decent and appropriate mats for prayer areas. Only the Case one is with partial provision while others are with full provisions.

9.7.3 Ancillary or *Maslahah* Spaces and Elements

There are ten (10) items in this category which are numbered from (14) to (23). Item (14) is having provided a courtyard /multipurpose hall for over spilled

praying space from the prayer hall as well as for mass /social activities. For this item, only the Case Two do not provide.

Item (15) is having the toilets or washrooms at all compound gates or at all building entrances, allowing the users to use the toilets with shoes or slippers on. Only the Case One is with partial provision of which only the females are allowed to use own slippers. Other cases do not provide.

Item (16) is having proper shoes keeping area /shoe racks. All cases are with partial provisions as the provision of the shoe racks does not promote full utilization of the racks.

Item (17) is having a library. Only the Case One does not provide.

Item (18) is having spaces for religious learning like classrooms; schools; computer room; resource centre; conference room /audio visual room. Only the Case Two is with full provisions but the Case One does not provide and the other two cases are with partial provisions.

Item (19) is having administration office and supporting spaces like meeting area; store; Imams' rooms; staff room; etc. Only the Case One is with partial provision and others are with full provisions.

Item (20) is having the staff residences nearby the mosque for efficient administration. Only the Case Four is with partial provision and others are with full provisions.

Item (21) is having spaces for commercial and social services to serve the community needs. The Case One and the Case Four are with partial provisions and the other two cases are with full provisions.

Item (22) is having an abattoir if necessary when in demand from the community for the purpose of animal sacrifices (*qurban*). All cases provide but on temporary basis only on the *Eid ul Adha*. If provided on permanent basis it could be an income generator to the mosque to service the nearby markets or individuals for slaughtering animals. In villagers, cows are slaughtered occasionally for holding feasts on various occasions like wedding; thanksgiving; feeding the orphans; *tahlil* for the *arwahs*; and etc.

Item (23) is having living shelter or lodging for poor travellers or the homeless who do not afford to rent commercial lodging /hotel or houses. This is a form of welfare and *da'awa* to the community as the number of homeless in the cities is on the rise. All cases do not provide. (Note: There is an increase of homeless who live on the

corridors; walkways and under bridges in the City of Kuala Lumpur). In comparison, the churches provide youth hostels at almost all major cities as an alternative cheap lodging for travellers.

9.7.4 The Prohibitions and Admonishments

There are five (6) items in this category which are numbered from (24) to (29). All cases do not violate the matters in this category. The items are: (24) the non-Muslims and non-pious Muslims (the *musyriks*) are prohibited to hold the mosque in their custody. Only the local pious frequenters in attendance at the mosque are given the custody of the mosques; (25) building lofty structure for mosque like churches and synagogues are not recommended; (26) decorations in red and yellow colours like churches are not recommended; (27) no use of dirty sandals at prayer areas; and (28) no conducting of businesses; announcements of lost and found; and sitting in a circle at prayer halls; (29) No walls and columns in a *saf* are allowed as they discontinue the unity of *jemaahs* in a *saf*.

9.7.5 Summary

In overall, all the four cases scores of provisions are almost equal. They differ by one or three items, only. The Case One scores 16 items; the Case Two 18 items; the Case Three 19 items; and the Case Four 18 items which is similar to the Case Two.

All the four cases are with full compliance with the six (6) items in the category of 'Prohibitions & Admonishments'.

The next category with the most provisions is the category of 'Ritual Spaces and Elements', whereby, the Case Four has full provisions with all the eight items in this category.

Next is the Case Three which has seven (7) of eight (8) items with full provisions; and consecutively, the Case Two has six (6) of eight (8) items with full provisions; and the least is the Case One which has five (5) of Eight (8) items with full provision sand one (1) with partial provision.

In the category of 'Site and Planning' with five (5) items, the Case One scores the highest with full provisions with four (4) out of five (5) items. Consecutively, the

Case Three has two (2) full provisions and two (2) partial provisions out of five (5) items; the Case Four has two (2) full provisions and one (1) partial provision out of five (5) items.

The last category with the least compliances from the four cases is the 'Ancillary or *Maslahah* Spaces and Elements' which has a total of 10 items. The Case Two and Case Three have similar number of scores with full provisions of five (5) out of 10 items. The Case Four has three (3) full provisions and four (4) partial provisions out of 10 items. The least is the Case One which has two (2) full provisions and four (4) partial provisions out of 10 items. The Case Two has the highest non-provisions of eight (8) items, and consecutively, the Case One has seven (7); the Case Three and the Case Four have equal scores of five (5) items.

There are three items which all the four cases do not provide namely, being user friendly mosque planning with disable facilities and design in the category 'Site and Planning'; having an abattoir if necessary when in demand from the community for animal sacrifices (*qurban*) and having living shelter or lodging for poor travellers or homeless who do not afford to rent commercial lodging /hotel in the category 'Ancillary or *Maslahah* Spaces and Elements, as this is a welfare provision also as *da'awa* to attract people to *imarah* the mosques.

In general, numerically, the cases have very close numbers in the provisions and non-provisions of the facilities. However, comparatively, the Case Three has the most numbers with full provisions; second is the Case Four; third is the Case Two; and the last one is the Case One.

The next is the Chapter Ten, the concluding chapter which consists of the summary of all chapters of this thesis; the findings; the recommendations and suggested topics for further research or studies; and the conclusions.

CHAPTER TEN
THE RECOMMENDATIONS AND CONCLUSIONS

10.1 INTRODUCTION

This research examined five (5) aspects of studies on four (4) selected case studies of urban mosques in the Klang Valley. The five (5) aspects on study are: (i) the congregant community; (ii) the management structure; (iii) the activities and facilities; (iv) the spatial organization type; and (v) the spatial organizations guidelines from the *Al Quran* and *Sunnahs*. The case studies are selected based on locations in the urban areas with different types of congregant communities and environments. The cases are: (1) the Masjid India of Jalan Masjid India, in the oldest Business District of Kuala Lumpur, the Federal Capital of Malaysia; (2) the Masjid Saidina Abu Bakar As-Siddiq (Masjid SABA) of Jalan Ara, Bangsar, Kuala Lumpur, in the oldest housing estate of affluent community; (3) the Masjid Tun Abdul Aziz (Masjid TAA) of Jalan Semangat, Section 14, Petaling Jaya, in the first satellite town of Malaysia; and (4) the Masjid Al-Sharif of Kampung Simpang Tiga, Jalan Gombak, Gombak, in the trading village later developed into unplanned urban sprawl.

Each case is unique in the composition of their congregant communities; the urban mosque forms and functions; the services and activities provided; the management team and composition; and the spatial organizations developed at the mosques. However, to a certain extent they do share some similarities in providing the activities and services.

Unique to this study is the references made for the spatial organizations guidelines from *Al Quran* and *Sunnahs* by the collective tabulation, discussions and conclusions of the relevant *surahs* and verses in *Al Quran* and *Sunnahs* including the spatial organization of the Prophet Muhammad *SAW* evolved mosque complex.

10.2 THE SUMMARY OF THE STUDY

Chapter One: Introduction of the Study and the Conceptual Framework

The background study is introduced by author's experiences and observations mooted by the result of involuntary observations during her unplanned stopover visits at various urban mosques in the Klang Valley. The initial observations were the occurrences of overspill over undesignated areas at the various urban mosques on Friday congregations. Further initial investigations had indicated the existence of several spatial and usage issues.

Urban mosques in Klang Valley are briefly defined, introduced and classified into seven categories according to urban zoning and municipalities as follows: i) the central Business District of Kuala Lumpur (CBD and DBKL); ii) the inner city of Kuala Lumpur (DBKL); iii) the city centres at the peripheral of Kuala Lumpur City (MBPJ; MBSJ; MBSA; Putrajaya Corporation); iv) the town centres of housing estates (MPAJ; MPKj; MPK; MPS; MP Sepang); v) the urban sprawled town centres and the peripheral old town centres (MPAJ; MPKj; MPK; MP Sepang); vi) the neighbourhood centres of housing estates in all municipalities; vii) the complexes such as shopping complex, institutional buildings like training centre, office buildings, university campus, cultural centre, hospital, and etc.

As the investigations and observations progressed during the background study further underlying issues had surfaced and later had formed five (5) objectives of the study to answer the research questions in the problems statements as to establish the urban mosque design and development guidelines.

The five (5) objectives are as follows: (a) to study a brief composition of the congregant community from the urban mosque management; (b) to study the organizational structure of the management of the urban mosque; (c) to study the activities and facilities provided by the urban mosque; (d) to study the spatial organization developed at the urban mosque; and (e) to study the spatial organization guidelines from *Al Quran* and *Sunnahs* as to establish urban mosque design and development guidelines.

The study is based on three theoretical framework which includes i) the *Fiqh* related to congregational *solah*; ii) the guidelines from the *Al Quran* and *Sunnahs* pertaining to the spatial organization, elements, and activities at the mosque; and iii)

the spatial organization type in mosque. Discussions on the related theories are briefed.

Four urban mosques in the Klang Valley were selected as case studies are based on the criteria described earlier in the introduction of this chapter.

Definition of terms is part of this chapter.

Chapter Two: The Literature Review

Chapter Two begins with a brief historical accounts on the development of the first mosque and the formation of the first Islamic city of Madinah by the Prophet Muhammad *SAW* after *hijrah* in the 7th C from Makkah to Yathrib/Madinah. The mosque was the first urban structure and the nucleus of the traditional Islamic city. It played the role as the community development centre of the Islamic city. The Islamic City was developed based on the *tawhid* to Allah with total submission to Him and the *Syariah* law was the governing mechanism by *Al-Khalifah* system (vicegerent of the earth). The *Syariah* law propagates and monitors the socio-economy of the Muslim and non-Muslim communities at large. Various concepts of the governing system were introduced during the formation of the Islamic City of Madinah such as: the concept of brotherhood (*ukhuwah*); the *waqf* system; the *harah* system; the *hisbah* system; and the *Al-Khalifah* system of government.

The urban fabrics of the traditional Islamic cities after the Prophet *SAW* are illustrated in various illustrations where mosques still remain as the nuclei of the cities. The typology of traditional mosques is classified into five basic regional forms and 10 categories by functions.

Urban mosques are introduced and reviewed from their early development in the major cities of the West by the immigrants of Diaspora communities. The typology of urban mosque is classified into six categories by functions. The review continues with urban mosques in the East of the world including its current development and trends; and the 21st C new wave design and concepts of major cities in the Middle East; North Africa; and the Balkans; and the emerging trend is the eco-friendly mosque design.

The review includes the theoretical framework on the spatial organization guidelines from the *Al Quran* and *Sunnahs* which are analysed and summarised into 29 elements and spaces pertaining to mosque. The summary becomes the basis of

guidelines for the spatial organization of the mosque which are used in the assessments of the four case studies in four chapters.

The spatial organization types of the urban mosques are reviewed and analysed via Ching's spatial organization models and they are found to fall into five categories in the classification of the spatial organization types namely: i) the clustered organizations; ii) the centralized organizations; iii) the linear organizations; iv) the composite organizations; and v) the open plaza organizations. The last two types are not from Ching but found by author.

Chapter Three: The Development of Urban Mosque in Singapore (the preferred model)

Chapter Three presents a special appraisal of urban mosque development in Singapore as the exemplary model of urban mosque design concept which is recommended in the concluding Chapter Ten.

The success of the urban mosques in Singapore is due to the comprehensive and effective management by the Majlis Ugama Islam Singapura (MUIS), the Islamic Religious Council of Singapore, which constantly reviews the development and design of their urban mosques in every five years. The mosques buildings are funded by the Muslim citizens called MBF (Mosque Building Fund) via optional monthly contributions in their Central Provident Fund (CPF) as low as SD2.00/month and as high as SD16.00/month in 2009. The rates are reviewed progressively in tandem with the increase in construction cost.

The management of the mosques are under the autonomy of their corporate management teams headed by a corporate figure and assisted by knowledgeable members of the team with skills in various fields. The mosques are individually generating their own income for their monthly sustenance.

The design concept of the MBF mosques is presently in their Phase IV of the five year plans which accommodates the latest provisions for their changing needs of contemporary society in Singapore. The mosques are of multilevel structures with complete provisions of ritual and non-ritual facilities and the spatial organizations are mostly in accordance to the guidelines from the *Al Quran* and *Sunnahs.*

Chapter Four: Research Methodology & Design

This research is a qualitative method based on case study design using instruments like on-site participant observations; interviews; measured drawings; and the convenient users' survey as supplementary data. Four case studies are selected in the city centres of Klang Valley: i) The Masjid India at Jalan Masjid India in the CBD of Kuala Lumpur of trading community with about 30,000 Muslim population (*Mazhab Hanafi* of Southern India trading immigrants); ii) the Masjid Saidina Abu Bakar As-Siddiq at Jalan Ara of Bangsar, the first housing estate of Kuala Lumpur in the inner city centre of Kuala Lumpur with affluent society of about 20,000 Muslims (*Mazhab Shafie*); iii) the Masjid Tun Abdul Aziz (known as Masjid bulat) at Jalan 14/20 off Jalan Tun Abdul Aziz of Section 14, Petaling Jaya, in the neighbourhood centre of a section in the first satellite town of Kuala Lumpur turned into city, with a population of 9,000 Muslims (*Mazhab Shafie*) of mixed community with academicians as the majority; iv) the Masjid Al Sharif at Jalan Gombak of Kampong Simpang Tiga in Gombak, a commercial centre of an urban sprawled housing area formerly a village of trading immigrants from Sumatra, the *Minagkabau*, mixed community of about 11,000 to 12,000 Muslim population (*Mazhab Shafie*).

The Case Study One: Masjid India

Masjid India is the oldest (first built in 1863 of single storey brick and timber structure) urban mosque in the Klang Valley situated in the oldest area of Kuala Lumpur Central Business District (CBD) at Jalan Masjid India. The construction of the new three-storey structure was started in 1964 and had undergone a few renovations and face lift from 1999 until 2008 with a total floor area of about 2,321 square meters on 0.3443 acre plot. The mosque capacity is 3,000 *jemaahs* with Friday congregation attendees of 8,000 to 10,000; and daily attendee is about 2,000. The mosque is 100% funded by the congregant community (the actual cost of construction is unrecorded).

The Congregant Community: The composition by ethnic is 45-50% Southern Indian Muslims traders; 30-35% Pakistani traders; and 15-20% Indonesian traders. There are a few working congregants who do not form part of the community.

The Management Structure: The committee members are appointed by the Islamic Religious Authority of Wilayah Persekutuan (MAIWP- Majlis Agama Islam Wilayah Persekutuan) consisting of 11 Members among the Indian Muslims traders. The Executive Committee (volunteers) Organizational Structure includes a Chairman and Deputy Chairman; a Secretary; a Treasurer; and seven (7) Committee Members. They are 100% graduates. The daily administration of the Masjid India is headed by the Executive Secretary (voluntary on part-time basis), assisted by employed staffs of an administrative clerk; two (2) *Imams* imported from India; a *bilal*; and six (6) general workers.

The Activities: The Masjid India holds 31 services and activities in four (4) periods of time on daily; weekly; monthly; annual; and occasional. They are: daily solah; counseling; Friday congregations; religious classes; special lectures; community gatherings; religious and ritual celebrations; and social programmes.

Ancillary (*maslahah*) Facilities: There are (9) facilities in two (2) categories only and they are : office and meeting spaces; Imam's rooms and residences; bilal's room; and stores.

The Spatial Organization Type: The Masjid India has a compact site and spatial organization. It has 'clustered organization of contained within a space type', whereby the site boundary contains the cluster of spaces.

The Spatial Organization Guidelines from the *Al Quran* and *Sunnahs:* There are 29 items in four (4) categories of guidelines from the *Al Quran* and *Sunnahs*. The Masjid India has 15 items with full provisions: three (3) items in the site and planning; five (5) items in the ritual spaces and elements; two (2) items in the ancillary facilities; all six (6) in full compliances in the prohibitions and admonishments.

The Case Study Two: Masjid Abu Bakar As-Siddiq

The Masjid Saidina Abu Bakar As-Siddiq (Masjid SABA) is a regional urban mosque situated at Jalan Ara, Bangsar Baru, Bangsar, Kuala Lumpur, on about 2.0 acres plot at the commercial centre of the earliest housing estate of Kuala Lumpur, on the southwest of Masjid India in the CBD. The construction of three-storey mosque building was completed in 1982 at a cost of RM3.5 million and renovated from 2009 to 2011 with additional cost of RM2.0 million. The funds collected from the

congregant community was only RM700,000 and the rest was funded by the Government. The current capacity is 4,000 *jemaahs* with a total floor area of 5,958 square meters. The attendance on Friday congregation is about 4,000 *jemaahs* and daily attendance is about 150 to 300 *jemaahs*.

The Congregant Community: Masjid Saidina Abu Bakar As-Siddiq (SABA) is located in the contemporary affluent community of Bangsar, whereby, the majority in congregant composition is Malay of high income group from various backgrounds such as the businessmen; the professionals; the corporate figures; politicians and high ranking government servants (no demography survey available). The estimated Muslim population is about 20,000. They are highly supportive on the *imarah* of their mosque based on the huge contributions made and active participations in the activities held at their mosque.

The Management Structure: Similar to the Case One A is fully controlled by the Islamic Religious Authority of Wilayah Persekutuan (MAIWP) and the Religious Department of Wilayah Persekutuan (JAWI). The Executive Committee Members organization structure is similar to the Case One but with two extra Committee Members with designated tasks, and they comprised of 100% graduates and corporate figures. There are 12 *qariahs* under the management of Masjid SABA.

The mosque total annual collection is about RM1.37 million which is enabling to create a vibrant atmosphere at the mosque with very active religious and social activities.

The Activities: The activities held encompass the Muslim way of life in contemporary society inclusive of daily; weekly; monthly; annual and occasional programmes involving all levels of society from children to youths; adults and elderly. The mosque holds 53 activities in total: Five times a day *solah*, religious lectures; women studies; counseling; commercial activities; religious studies and classes; sports activities; and legal advice; business programmes; bulletins and publications; community gatherings; visits to *qariahs*; special programmes; religious celebrations and rituals; regional *da'awa*; welfare programmes; zakat collections; and family day; funeral; matrimony; distribution of food; travel; and youth programmes.

The facilities: The mosque provides 21 facilities in four (4) categories are as follows: office space with complete supporting spaces like reception area; clerical area; meeting room; administrator rooms; Imams' rooms and residences; *bilals*' room; storage area; and toilets; a lecture hall; a library; an audio visual; room; a computer

room; KAFA (a primary religious school with complete facilities; TASKI (Islamic kindergarten) classes; and a bookstore; kitchen; a dining hall; a health corner; a funeral van and funeral room; and car parking area; a commercial verandah; a sundry shop; a canteen; and weekly bazaar.

The Spatial Organization Type: The mosque has a compact spatial organization though the site allows a flexible planning. 'Libre' type of spatial organization is used to organize the spaces at the ground level of Masjid SABA but it changes at upper floor levels into centralized organizations with the prayer halls in the centre.

The Spatial Organization Guidelines from the *Al Quran* and *Sunnahs*: Masjid SABA has 17 items with full provisions out of 29 items. They are: One (1) in the site and planning; eight (8) items in ritual spaces and elements; five (5) in ancillary facilities; all in full compliance for the prohibitions and admonishments.

This section has four categories with 29 items and; three (3) partial provisions; and eight (8) non-provisions. The items and number of the provisions are as follows:

The Case Study Three: Masjid Tun Abdul Aziz

Masjid Tun Abdul Aziz is a two and half-storey contemporary modern urban mosque; located in the most established commercial centre and residential region of Petaling Jaya at Jalan Semangat of Section 14. It is within a community of mixed income group from low to high category based on the type of housing in the area ranging from low cost flats to condominiums. The construction was completed after independence in 1976 with a capacity of 3,600 *jemaahs* on a site area of about 0.91 acre, and the total floor area is about 4,223 square meters. The cost of the construction was RM826,280 which was 95.6% funded by the State Government and the remaining 4.4% from the community.

The Congregant Community: It is a mixed community ranging from low income to high income category in the first new satellite town of Malaysia, now has become a city. The estimated Muslims population is about 9,000 and they are mostly learned Muslim society.

The Management Structure: Similarly the Executive Committee Members are appointed by the Islamic Religious Authority of Selangor (MAIS) with similar organization structure to the Case One and the Case Two but with extra appointments

for two (2) auditors; and two (2) youth representatives. The Committee Members are 100% graduates and are assigned with several bureaus. The Administrative Organization consists of four sections with Administrative Office heading sections of Islamic Affairs; Yayasan Semesta Berdaftar (private wing); and KAFA Teachers Al-Azizah.

The daily administration of the mosque is headed by the *Nazir* (Chairman), he is a professor (religious field) from a public high learning institution (University Malaya). Due to his tight schedule he delegated the administration to a long standing experienced female (non-graduate) to administer (all graduate) heads of each bureau. They are mostly academicians.

The Activities: Almost similar to Masjid SABA, the extensive activities held and facilities provided at Masjid TAA reciprocate the intensive participations and contributions from the inspiring learned community of Section 14, Petaling Jaya. The total number of 51 activities held encompasses the Muslim way of life in contemporary society involving all levels of society from children to youths; adults and elderly including non-Muslims, almost similar to the Case Two.

Facilities: The mosque provides 21 facilities in four (4) categories. They are: office space with complete supporting spaces like reception area; clerical area; meeting room; administrator rooms; Imams' rooms and residences; *bilals*' room; storage area; toilets; a library cum resource centre; classrooms; computer room; KAFA; TASKI; kitchen; a health corner; a funeral van and funeral room; clinics; private wing office; and car parking area; a canteen; hawker corner and weekly bazaar.

The Spatial Organization Type: The mosque has a radial type of spatial organization with a circular plan form having a major space in the centre and supporting spaces at radiating edges.

The Spatial Organization Guidelines from the *Al Quran* and *Sunnahs:*

The Masjid TAA has 18 items with full provisions; One (1) in the site and planning; seven (7) in the ritual spaces and elements; five (5) in ancillary facilities; all in full compliance with the six (6) prohibitions and admonishments.

The Case Study Four: Masjid Al-Sharif

The Masjid Al-Sharif is a four-level urban mosque; located at Kampung Simpang Tiga, Jalan Gombak, Gombak, Selangor. The mosque is sited on about 0.25 acre plot near the commercial centre of natural growth to cater for residents of unplanned urban sprawl. The original mosque was a single-storey timber building built in 1896 for 200 *jemaahs*, renovated into brick building in 1936, later replaced by the new four-level structure in 2000 to accommodate 2,000 *jemaahs* with the total floor area of about 2,920 square meters. The construction cost was RM5 million built by a single major patron, and later subsidized by the Government a sum of RM2.5 million.

The number of attendees on Friday congregation is about 5,000 *jemaahs* and daily attendance is about 200 *jemaahs*.

The Congregant Community: Kampung Simpang Tiga was originally occupied by trading immigrants from Minangkabau, Sumatra. Presently, the *Minang* traders constitute about 70% of the community in the area and the other 30% are locals of mixed backgrounds and origins such as academicians; bankers; foreign students from the nearby International Islamic University of Malaysia (IIUM); and others. The estimated Muslim population in the area is about 11,000 to 12,000.

The Management Structure: After the change of political ruling party in 2008, the mosque had undergone a transitional period in the management until 2012 when new Executive Committee Members were appointed by MAIS for a period of 2012-2015. Thirty percent (30%) of the Committees are graduates including the three Imams and *Nazir* II who are academicians originated from different states like Kedah and Kelantan. The rest of the Committee Members are *Minang* with banking and trading backgrounds. There is only one organizational structure, whereby, the management and the daily administration are in one structure only.

At the time of this study, the new Committee Members, however, is still in the state of transition due to the political change and difficulties in getting consensus among the politically divided and of different *qariah* and background (with strong *Minang* influence).

The administration and activities of the mosque are commonly funded majority from the collection on Friday congregation day; rentals from mosque assets and individuals. The average annual total collection is about RM270,000.

The Activities: There are a total of 30 current services and activities and they are: Five times a day *solah*, religious lectures; counseling; commercial activities; religious studies and classes; Arabic language classes; social activities; youth programmes; *da'awa bayan*; ritual ctivities; community gathering; religious celebrations and rituals; welfare programmes; zakat collect.ions; and eventual global lectures on Muslims issues.

The Facilities: The mosque provides 14 facilities in four (4) categories and they are: office space with facilities like clerical space and meeting space; Imams' rooms and residences; stores; a library; TASKI; classrooms; a multipurpose hall; a health corner; a funeral van and funeral room; car parking area; a canteen; and weekly bazaar.

The Spatial Organization Type: The mosque has linear type of spatial organizations whereby the main linear hallway is the major connector of spaces connecting the prime spaces to the ancillary facilities horizontally as well as vertically.

The Spatial Organization Guidelines from the *Al Quran* and *Sunnahs:* The Masjid Al Sharif has 17 items with full provisions out of 29 items and they are: One (1) in the site and planning; full provisions in eight (8) item of ritual spaces and elements; three (3) items in ancillary facilities; full compliances in the six (6) items of prohibitions and admonishments.

The Cross Analysis of the Case Studies

The cross analysis of the four case studies was executed based on the five (5) objectives of this study. Generally, the four cases differ in the type of the congregant community and the location; they share several similarities in providing services and activities based on religious rituals; celebrations and religious studies with different magnitudes. On the other hand, their differences in providing services and activities are mostly based on the social needs from their congregant communities as well as the outcome of the style and effectiveness of the management at the urban mosques.

A. The Congregant Community: The congregant communities in the four cases differ in the size of their populations, backgrounds and origins. All the cases did not conduct proper population survey and studies on the community based on their exact sizes; composition of ethnics; and their real needs for religious and

social activities and services. The information provided is based on the estimates and services provided by the managements of the four cases.

The communities of two cases, the Case One and the Case Four, originate from trading immigrants, Southern Indian Muslims (*Mazhab Hanafi*) and Minang (*Mazhab Shafie*) of Sumatra consecutively. The locations of the two mosques are totally in two different environments; the Muslim Indians are in the CBD of the Federal Capital, Kuala Lumpur; and the Minang is in Kampung Simpang 3 trading village of Gombak which later transformed into an urban sprawl. They also differ in the size of population with the highest (amongst the four cases) Muslim population in the CBD of about 30,000 and the least (amongst the four cases) in Kampung Simpang 3 of about 9,000 Muslims only.

The communities of the other two cases, the Case Two and the Case Three, both cases are in the commercial centres of housing estates. The difference between the two locations is the Case Two is in an affluent society housing area of Bangsar, Kuala Lumpur (the first housing estate of Kuala Lumpur) with about 20,000 Muslim population; while the Case Three is in a mixed society area of low to high income category in Section 14, Petaling Jaya (the first new satellite town transformed into a city) but with strong educational group because of the existence of a few public and private universities. The Case Three population is the third largest amongst the four cases with about 11,000 to 12,000 Muslims and both cases are from *Shafie* Sect.

B. The Management Structure: The management of the four cases has similar basic Executive Committee Members Organizational Structure because they are appointed by the Authority of Islamic Religion of relevant states (MAIWP and MAIS) but the structure differs with additional Committee Members in charge of different bureaus. The Case Three has the most complex Administrative Organizational Structure with a Private Wing; probably due to the strong academicians' representation; but the Case Two has a clear and complete set of Administrative Organizational Structure for the management and the maintenance of an urban mosque; which reflects the astute corporate representation.

On the contrary, the Case One has the most basic Administrative Organizational Structure; whilst, the Case Four has none except for the Executive Committee Members Organization appointed by MAIS. These characteristics reflect the trading societies, and the Case Four management suffers from the change of political power in the country.

C. The Activities and Ancillary (*maslahah*) Facilities Provided

The services and activities: The services and activities provided by the four cases are on daily; weekly; monthly; annual and occasional basis. Generally, The Case Two and the Case Three are the most active urban mosques; they have almost similar number of services and activities with 53 and 52 consecutively, throughout the year. Whilst, the Case One and the Case Four are moderately active, each with similar number of 31 services and activities throughout the year.

There are nine (9) **daily** services and activities provided by the cases. The most common daily services and activities provided by the four cases are the daily *jame solah;* counseling and consultation services. The next common ones are the religious lectures or classes and commercial activities are practiced by three cases except the Case One. Only the Case Two and the Case Three provide services of KAFA (primary religious school) and TASKI (Islamic kindergarten).

There are 31 **weekly** services and activities provided by the cases. There are five (5) common ones provided by all cases, they are Friday congregation; *Fardhu Ain and Fiqh* classes (knowledge in daily life practices of a Muslim and liturgy); Quranic teaching & *tafseer* (translation) */tadabbur* (understanding); *Tajweed* classes (*talaqi*); *tahlil* and *yasin*. The next most common ones are Arabic language classes, provided by the Case Two, the Case Three and the Case Four, and *tasauf* classes provided by the Cases One, the Case Two and the Case Three.

Monthly services and activities are the least provided by the cases. There are only a total of six (6) activities in this period. The next most common one is special lectures (specific to women or others) which are provided by three cases except the Case Four. Only the Case Two and the Case Three publish the mosque bulletin.

Annual services and activities are the third most totaling 17 in number. There are 10 common services and activities provided by all cases, they are the birthday celebration of the Prophet Muhammad *s.a.w.*; the new *Hijrah* celebration; *terawih solah* during *Ramadhan* and religious lectures; the distribution of food during *Ramadhan*; *zakat fitrah* and *fidya* collection; *Eids solah* /celebration; *Isra' Mi'raj* forum; *Nisfu Syaaban*; *Nuzul Quran* and *Assyura*. The next common one provided by the Case Two, the Case Three and the Case Four is *qurban* (animal sacrifices).

There are 21 **occasional** services and activities provided by the cases and it is second highest in the list. The most common services provided by all cases are the funeral and matrimony services. The next most common one is youth programmes

provided by the Case One; the Case Two; and the Case Three. There are two services provided commonly by the Case Two and the Case Three, they are publications; and examination rituals. Other 15 services and activities are uncommon and each is provided by a case. The uncommon ones are in the category of social activities; self-improvement courses for specific community; *haj* courses; group travels; health and finance programmes.

Ancillary (*maslahah*) Facilities: There are 27 ancillary or *maslahah* facilities provided at the four case studies in four categories namely, administrative; educational; social /welfare; and commercial. The Case Two and the Case Three have the most provisions each with a total of 22 and 21 facilities, consecutively. The next is the Case Four with a total of 14 facilities, while the Case One provides the least with a total of 9 facilities.

There are eight (8) **administrative** facilities provided in this category namely, administrative office; meeting room; Imams' rooms; Imams' residences; *Bilals'* rooms and residences; store; and NGO private wing. None of the cases provide staff quarters and travel lodge for travellers. Only the Case Three has NGO private wing.

There are nine (9) **educational** facilities provided by the four cases. They are library; resource centre; lecture hall; classrooms; computer room; audio visual room; bookshop; KAFA (primary Islamic school); and TASKI (Islamic kindergarten). The Case One does not provide any facility in this category. Only the Case Two provides lecture hall; bookshop and audio visual room and only the Case Three provides resource centre. The rest of the facilities are common to three case studies.

There are seven (7) **social / welfare** facilities in this category namely, multipurpose hall; funeral room and van; clinic; health corner; kitchen; dining room; and parking area. The most common facility provided by all cases is the funeral room and van. The next common ones provided by three cases are the multipurpose hall; the health corner; the kitchen; and car parking area. Only the Case Two provides a dining hall.

There are three (3) **commercial** facilities provided by the cases namely, commercial corner; café/canteen; and sundry shop. The Case One does not provide any facility in this category. Only the Case Two provides sundry shop.

D. The Spatial Organization Types: The four case studies have five different types of spatial organizations, namely, clustered organization of contained

within a space; libre organization mixed with centralized organization; radial organization; and linear organization.

The Case One spatial organization is clustered organization of contained within a space type on a tight site. The Case Two has two different types of spatial organizations on a sizeable rectangular site; the ground floor is in libre organization and the other two upper floors are in centralized organization. The Case Three has radial spatial organization on a limited square site; and the Case Four has a linear spatial organization on a linear site.

E. Spatial Organizations Guidelines from the *Al Quran* and *Sunnahs:*

There are 29 required spaces & elements in four (4) categories in this section. The four (4) categories are the site and planning; the sacred spaces and elements; the ancillary or *maslahah* spaces and elements; and the prohibitions and admonitions. Generally, the Case Three has a total of 18 items with full provisions which is the highest; the Case Two and the Case Four each has 17 items; the Case One has 15 items with full provisions.

The Site and Planning: There are five (5) items in this category. There is none of the cases has all items with full provisions but the Case One has three (3) items with full provisions which is the highest among all the cases. The Case two and the Case Four have the least provisions in this category. All the four cases are not user friendly urban mosques.

The Ritual Spaces and Elements: There are eight (8) items in this category. The Case Four has full provisions in all items. Next is the Case Three with seven (7) items with full provisions. The Case One and the Case Two have two (2) items of non-provisions. The Case One has one (1) item with partial provisions.

Ancillary or *Maslahah* Spaces and Elements: There are ten (10) items in this category which is the least complied by all the cases. The Case Two and the Case Three have the highest full provisions, each has five (5) items; whilst, the Case One has the least of all cases with only two (2) items with full provisions and the Case Four has three (3) items with full provisions. The Case One and the Case Four each has four (4) items with partial provisions; and consecutively with four (4) and three (3) items of non-provisions. The Case Three has two (2) items with partial provisions and three (3) items with non-provisions. The Case Two has two (2) items with partial provisions and four (4) items with non-provisions.

The Prohibitions and Admonishments: There are six (6) items in this category of which all the cases are in full compliances with this category.

10.3 THE FINDINGS

The general findings show that the corresponding research questions and the relevant issues discussed in Chapter One have been objectively answered and discovered within the theoretical framework via the chosen methodology, through literature reviews in Chapter Two; the preferred model in Chapter Three; and four case studies in Chapter Five to Chapter Eight; crossed analyzed in Chapter Nine; summarized and concluded in this chapter.

In responding to the research questions and issues discussed in Chapter One, the findings are presented in two categories as major and minor findings. The major findings concern about the spatial organizations guidelines from the *Al Quran* and *Sunnahs,* and the urban mosque type of spatial organizations; the services and activities provided by the urban mosques; their management organizational structures; and the type of congregant community at the urban mosques.

The minor findings are matters discovered in this study which are not related to the above major findings that form part of other issues experienced by the urban mosques and can be addressed in the future studies.

10.3.1 The Major Findings

The summary of findings from the four case studies is focused on the five (5) aspects of the objectives of the study which are the congregant community; the management structure; the services, activities and facilities provided; the type of spatial organization developed; and the spatial organizations guidelines from the *Al Quran* and *Sunnahs*; the conceptual space planning and elements at the evolved mosque of the Prophet Muhammad *SAW* in the 7th C. Additionally, this major findings essentially discovered an exemplary or preferred model of urban mosque from Singapore which appraisal is presented in the Chapter Three; other urban mosques in the West and the East as well as the current global trends of urban mosque concepts discovered in the Chapter Two.

It is apt to begin the major findings with the spatial organizations guidelines from the *Al Quran* and *Sunnahs*, the evolved mosque of the Prophet Muhammad *SAW*. This aspect was earlier discussed in the master's degree by the author in 2004 titled 'The Spatial Organizations of the National and the State Mosques of Peninsular Malaysia: Case Studies', but it was focused only on the established elements at the Prophet's *SAW* evolved mosque and the succeeding mosques in the Islamic Empire from 7th to 15th C. In this study, the focus is on in-depth study of the relevant verses from *Al Quran* and *Sunnahs* pertaining to the silent (indirect) guidelines of a mosque design concept with discussions and interpretations from the perspectives of architectural built forms and spaces (Tables 2.5; 2.6 and 2.7).

A. The Spatial Organizations Guidelines from the *Al Quran* and *Sunnahs*

i) The major findings of the guidelines fall into four (4) categories namely, the site planning; the ritual spaces and elements; the ancillary or *maslahah* facilities; and the prohibitions and admonitions (Tables 2.7 and 9.6).

ii) The site planning requirements include five (5) criterions:

(a) The mosque site is to be located within walking distances from congregant homes or workplaces. It is ideal to be sited in the centre of the community residences or workplace for convenience. Relatively, the size of a neighbourhood is limited to the walking distances to the mosque within 10 minutes' walk. Only one case fully complied and others are partially complied.

(b) Since walking to the mosque is a preferred criterion, therefore, it is essential to provide suitable walkways with durable pavements and comfortable to walk on; proper shades from the sun and rain; well lighted and safe routes from homes or workplaces to the mosque for the congregants. Some cases partially provide.

(c) As the Muslims are required to frequent the mosque, it is necessary to create a conducive site environment with suitable soft and hard landscapes at the mosque in order to attract and inspire the congregants to be there effectively. All cases comply with different magnitude and quality.

(d) It is recommended to have an open planning concept as established by the Prophet *SAW* at his evolved mosque, because the openness of this concept has the most merits than any other concepts due to its good visibility and good sense of

directions to all the spaces at the mosque. Only one case is partially with open planning and the rest of the cases do provide.

(e) The requirement for the disables to frequent the mosque without fail together with the others has made the mosque planning to be user friendly with disables facilities and design. None of the cases are user friendly.

iii) The Ritual Spaces and Elements guidelines include eight (8) criterion:

a) As cleanliness is part and parcel of good faith, it is essential to have practical separation between the ritual spaces (the ablution area and the prayer areas) and non-ritual spaces (ancillary spaces such as toilet). Only one case complies.

(b) To avoid the congregants overshoot the position of the Imam during congregational *solah* it is important to have the *qibla* wall at the foremost position without having any communal space before it. All cases comply.

(c) As established at the Prophet *SAW* evolved mosque the *mihrab* is in the centre of the *qibla* wall and the *minbar* is next to it on the right side. All cases comply.

(d) An allowance of a clear space of about 500 mm, that is *sutrah* space, is required to be allotted in front of an individual prayer not in congregation. According to Asian anthropology, a minimum of 1000 mm is required for prostration (*sujud*), therefore, a minimum of 1500 mm of space is required for a prayer inclusive of the *sutrah*. According to the Imams of the four case studies, the common practice only requires such space for the Imam during congregation *solah*. Meaning, the *ma'amum* or the *jemaahs* are not required to have *sutrah* space in front of them. However, it is a good practice to have an allowance of space in between each *saf* for circulation purposes during the time of emergency when a *jemaah* needs to leave the *saf* for the call of nature during the congregation. In addition, women need a space in front of them to place their bags conveniently without disturbing the person in front during congregation. The *saf* depths recorded at all the cases varies from 1240mm to 1400mm which is less than 1500mm.

(e) For the convenience to renew ablutions it is necessary to provide the ablutions close by the prayer hall. Only two cases provide.

(f) For the purpose of calling for prayers it is apt to have the highest point at the mosque for *adzan* that is a minaret. All cases provide.

(g) In order to avoid mingling between men and women and both have separate praying areas, therefore, a separate entrance for the women is needed. All cases provide.

(h) Provision of decent and appropriate mats for prayer areas assists the congregants to harness their knees and foreheads during prostration against the hard surface of the floor for better engagement in concentration of *solah*. Only one case does not provide in full.

iv) Ancillary or *Maslahah* Spaces and Elements includes 10 criterions:

(a) To have overspill praying space is a necessity in order to facilitate extra congregants from nearby areas and the space can be in the form of covered courtyard or converted into a multipurpose hall for mass /social activities. Only one case does not provide.

b) In order to allow the users to use the toilets with own shoes or slippers on, it is logical to locate the toilets or washrooms at all compound gates or at all building entrances. Only one case partially provides but the others do not provide.

(c) Having proper shoes keeping area or secured shoe racks is essential to orderly organize the shoes and safe from theft. All cases do not properly provide and the racks are underutilized as the congregants just leave their sandals at the entrances. This matter is a common problem at mosques and needs a proper research to find ways how to overcome the problem.

(d) Since learning is encouraged and much propagated in Islam, having a proper library is commendable. Only one case does not provide.

(e) To support the above traits it is encouraging to provide such spaces for religious learning like classrooms; computer room; resource centre; schools; conference room /audio visual room or auditorium on larger scale. Most cases provide with different quality.

(f) For the purpose of management and daily administration it is important to provide an administration office and supporting spaces like meeting area; Imams' rooms; staff room; store; etc. All cases provide but with different quality.

(g) For efficient daily administration it is essential to provide the staff residences within or nearby the mosque compound. Some cases provide but not in full.

(h) In order to serve the daily community needs it is encouraged to provide spaces for commercial and social services. Most cases provide.

(i) Since the ritual of animal sacrifices (*qurban*) is conducted at the mosques on the *Eid ul Adha*, it is apt to have a proper and hygienic multifunction space for the purpose. If there is a demand from the community, it can be a source of income for the

mosques to provide such facility. None of the cases provides this facility though the *qurban* is performed at the mosques. Currently, there is an awareness of invalid slaughtering of animals which made the meat non-halal, the mosques may assume the responsibility in order to assure the proper slaughtering.

(j) It is commendable to provide living shelter or lodging for poor travellers and homeless or who do not afford to rent commercial lodging /hotel. It is a form of welfare and *da'awa* to attract people to the mosques. None of the cases provides this facility. There is a rise in number of homeless in the City of Kuala Lumpur who live on corridors; back lanes and even under the flyovers or bridges.

v) Prohibitions and admonitions include six (6) criterions:

(a) The non-Muslims and the non-pious Muslims are prohibited to hold the mosque in their custody. Only the local pious frequenters in attendance at the mosque, with relevant background knowledge and skills are given the custody of the mosques as to safeguard the sustainability of the mosques in providing efficient administration and good maintenance of the mosque and facilities. In this case, the administration of the Case Four suffers from the change of political parties and personnel which is reflected in the layoff or unattended various facilities at the mosque such as the administration office; the library and the classes; at the same time there is a reduced number of activities at the mosque; there is also a sign of non-cohesiveness at the administrative level among the committee members. The other cases seemed to be in order.

(b) It is forewarned by the Prophet *SAW* to build lofty structure for mosque similar to churches and synagogues as the last hour will come until the people vie with one another about mosques. This is an indicative of the act of lack of sincerity or *taqwa* towards Allah. None of the cases vie for such act.

(c) It is also forewarned as not to decorate the mosque in red and yellow colours like the Jews and Christians as the people will boast about the mosques rather than frequently offering prayers in them. None of the cases use such decorations.

(d) It is prohibited to use dirty sandals at prayer areas. The congregants do not use their sandals in the mosques.

(e) Walls and columns are disallowed in a *saf* as they disrupt the unison of *jemaahs* in congregation as the isolated *jemaahs* will be exposed to the satan.

(f) These activities are prohibited at the prayer hall such as conducting of businesses; announcements of lost and found; and sitting in a circle in conversations

of non-ritual matters; as these are non-ritual activities which may disrupt the harmony of ritual activities in the prayer area.

All the cases comply with all the criterions in the categories (e) and (f).

B. The Congregant Community and the Management

i) It is found that the success of an urban mosque in major aspects of '*imarah*' is very much related to the quality and size of the congregant community in their aspirations and commitments; the management of the mosque; and the political stability within the community.

The findings are apparent from the cross analysis in Chapter Nine. The Case One portrays a successful trading community with 100% commitment in all aspects of the mosque development but it provides the least facilities and activities because of its location in the CBD of Kuala Lumpur which benefits from the adjacent existing facilities. In comparison, it has the largest concentration of Muslim population in the area. The trading community seems to be more inspired in the commercial aspects of their livelihood but they are not lack of religious aspirations.

Almost similar to the Case One, the Case Four also originates from trading community but of different magnitude and environment which is located originally from a trading village. Gradually, the village has transformed into an urban sprawl and other groups of mixed society has proliferated into the congregant community but has maintained the trading community as the majority. Comparatively, this case has the least Muslim population and the community has strong political influences in the management of the mosque. The change of the ruling political party in the state has resulted with a substantial negative impact on the stability of the management and the daily administration of the mosque.

Unlike the Case One and the Case Four, the Case two and the Case Three can be considered as almost near to as the exemplary models of urban mosques though there are still more rooms for improvements. Both are located in large urban housing estates but with slightly different communities, one with affluent corporates as majority and the other with academicians as majority in mixed society. Although these two urban mosques buildings were majority funded by the government, the size and the quality of the congregants have established efficient management and daily administration of the mosque with large fund contributions from the communities to

create vibrant atmosphere at the mosques with active participations in the services and activities.

ii) There was no proper survey on the demography of all the cases. The mosques were built without proper information about the size of the Muslims population in the area and without proper survey on the religious and social needs of the congregant community. At the same time, there was no population projection and allocation of proper future development planning of the mosques. As the result, all the cases had undergone various stages of renovations and alterations to accommodate the increase in population as well as increased in social needs; and some had constraints in further physical development of the mosques.

iii) By virtues, the urban mosques of the case studies and elsewhere in Asia characteristically depicting like living organisms which grow in tandem with the growing populations and social needs.

iv) The Imams of the four case studies are graduates and are well versed with the functions of a mosque but they are not in the management teams to make important decisions in the management. There is an exception with one case which the Chief Imam himself is the Executive Secretary and the Chief Administrator of the urban mosque in an affluent community. Therefore, the particular case study is found to be the most vibrant mosque among the four cases. Budiman Mustofa (2007) affirms that the role of an Imam is not only to lead in *solah* but he is viewed as the main leader or the manager in the '*imarah*' of the mosque. He added that the Imam is a knowledgeable leader in religion and as well as having management skill.

v) It is also found that the Committee Members and the Administrators with the most number of learned members are more efficient than the ones with less number of learned members.

vi) There are difficulties in appointing more young Committee Members in all case studies. Meaning, the young generations are not inclined towards the management of the mosques and their numbers in frequenting the mosques are not encouraging. There is one case which has difficulty in employing a full time *bilal* (general staff).

vii) The urban mosques in the West are propagated by Muslim communities and they are mostly 100% funded and managed by the local Muslim communities; and the urban mosques are the Muslims community development

centres or Islamic centres. There were resistances from the non-Muslims in the locality and currently the resistance still presents but of lesser magnitude.

viii) The Singapore model of urban mosque management is a success story as the development and the management of the urban mosques in Singapore is effectively planned, synchronized and controlled by the Islamic Religious Authority (MUIS). MUIS adopts 'five (5) year plan' for the development of urban mosques in Singapore and the management and maintenance of the mosques are corporatized, and independently maintains the mosques without the aids of funds from the Government. The fund for the construction of the mosque buildings is centralized from the monthly contributions from the society of Singapore known as MBF (Mosque Building Fund).

ix) Each urban mosque in Singapore owns a specialty in the development of knowledge and services. Meaning, there is no duplication of specialization as it is synchronized by MUIS. However, each mosque provides basic religious and social services to the local community regardless of their religions.

x) Every five (5) years new urban mosques in Singapore transformed into a better planning and design concept to remain relevant to the needs of the progressive contemporary society in Singapore. At the same time the mosque concept complies with guidelines from the *Al Quran* and *Sunnahs* except provisions disallowed by the Government. There are certain constraints at the Singapore urban mosques because of the multi ethnics and religions in the community which the mosques need to abide like disallowing of airing the *adzan* and limited allowable architectural representations of the mosque buildings.

C. The Activities and Facilities Provided

i) It is found that the activities and facilities provided at the urban mosques are very much depend on the initial proper planning by the local congregant community, meaning from the inception to the completion of the mosque and the future development of the social needs of the community. This criterion is well served by MUIS of Singapore.

ii) Unlike Malaysia, from the four case studies, none of the cases serve this criterion. Therefore, it is observed that the mosques are in constant constrains with ad-hoc future development in providing better facilities and activities; and it is reflected in the non-compliances with the majority of the liturgical requirements (the

highest in full compliance is only 19 of 28 criterions). The non-compliances also reflect the ignorance of the urban mosque managements in the guidelines from the *Al Quran* and *Sunnahs*.

iii) Besides daily and Friday congregations, the most common activities provided at the four case studies are common to the religious knowledge needs such as weekly classes of the basic *syariah* and *fiqh* for all ages; *Quran* reading and translations; and *da'awa* (preaching). The common occasional social activities are the rituals in matrimony and funerals; and community gatherings. The common annual activities are mostly religious celebrations, practices and rituals such as the two *Eids*; the birthday of the Prophet Muhammad *SAW*; the rituals during the month of *Ramadhan, Syaaban* and *Muharram*; and the animal sacrifices (*qurban*).

iv) Having TASKI and KAFA at the urban mosques are almost common to three case studies but they are mostly ad-hoc without proper spaces and facilities except for one case. None of the case studies have future development for a higher learning institution in religious studies and national schools as provided by the most urban mosques in United Kingdom.

v) The uncommon activities are specific to each mosque to serve the needs of the local community such as special classes for women; youth development programmes; personal improvements programmes; seminars and conferences. Publishing mosque bulletins is also uncommon to two cases.

vi) There is no synchronization of special activities among the urban mosques in Klang Valley, Malaysia. None of the management of the four case studies communicates with each other for common grounds of activities or to establish the provision of specialized knowledge or specialized programmes for the benefits of their communities and the future generations.

vii) All the cases do not provide sufficient car parking areas. The cases that are away from homes and workplaces were over crowded with cars all over the mosque compounds and the adjacent roads.

viii) Open ablutions were more frequently used by the male *jemaahs* at all the cases as the open ablutions are seen to be convenient to *jemaahs* without having to enter into the ablution areas in the mosques which normally become congested at peak hours before the Friday congregations.

ix) The multipurpose halls are the most utilized spaces at the mosques.

x) The ancillary facilities at the upper most levels of certain cases without mechanical vertical transportation such as lifts are deserted as the buildings heights discourage the disabled to move up via staircases.

xi) The libraries provided at the three case studies are lonely places, meaning no users during observation periods on Friday and other days. Probably, the libraries are inadequate with preferred references and less conducive and attractive for the community to utilize the spaces as compared to the normal well equipped libraries at state level and the higher learning institutions.

xii) The canteen with better facilities and food at the Case Three is fully packed every day by the working community nearby, unlike other canteens provided at the Case Two and the Case Four which are unattractive to the community to dine at both canteens.

xiii) The proper bazaar along Jalan Masjid India of Masjid India (the Case One) is fully packed on Fridays as one of the favourites shopping spot. Other case studies do not have proper bazaars.

xiv) The Friday congregants at overspill areas of Masjid India (the Case One) are not concerned with the actual alignment of the *Qibla*, as for those who congregate along the shop fronts beyond the Imam's position during the Friday congregations whose *solah* are nullified.

xv) A slaughtering facility seems to be a necessity at the mosques which frequently execute slaughtering of animals all year round for feasting and the ritual of *aqiqa* besides the annual *qurban* ritual. If there is a demand from the community the facility can generate income for the mosques.

D. The Spatial Organization Type

i) It is commonly found that the mosque sites in the urban areas are relatively limited. Most of the sites for three case studies are less than an acre except one case with 2.0 acres. All of the cases built the mosques with elevated floors. The one with the least site area was built with more floor levels to accommodate a required capacity.

ii) The site constraints and forms influence the development of the spatial organizations of the urban mosques except one case with the largest site.

iii) The spatial organization on the smallest site, naturally had to utilize the whole site for functional spaces, whereby, the site boundaries becomes the controlling factor and all the spaces are compactly organized which forms clustered organization within the lines of boundary. This type of organization is critically constrained for future expansion unless at the inception stage of the mosque development, an accurate population projection was executed and an appropriate provision in the building structures is done for calculated vertical future extensions. In this related case study, no provision was made for further future extensions in the building structures as there was no proper survey of the demography in the area.

iv) The one with a square form had adopted circular floor plans with radial spatial organization covering almost the whole site. The related case study is also facing critical problems in the planning of the future extensions as there was no provision for proper expansions in the building structures. However, the management of the mosque had decided to utilize the whole site for the future extension but with constrains for proper planning of the spatial organization.

v) The case study with a slim and elongated site forms, naturally had developed into a linear spatial organization. This related case study may not have problems for the future expansions because there are more spaces available along the riverbank above the driveway and the car parking spaces.

vi) Generally, all the cases have no proper planning for the future expansions.

E. The Current Trend of Urban Mosque Development

The findings observe the current trends of the urban mosque development as the followings:

i) It is evident that the current Muslim societies especially in the West are moving towards the establishment of the mosque as 'the relevant community development centre'. Currently, their mosques are the Muslim social and cultural centres. Some of them have developed proper learning centres like higher level of educations either religious or secular.

ii) The development of the urban mosques in the West are currently responsive to the 'green architecture' for the sustainable environmental design (the concept of reduce; reuse; and recycle); low energy consumption; cost-effective

building maintenance; appropriate landscaping to stimulate microclimatic conditions and to foster security and quality accessibility.

iii) Some urban mosques in the West have included social facilities at the mosques such as the 'soup kitchen' providing food daily to the needy; gymnasium; playing field; exhibition hall; banquet hall; public bath; restaurant and café.

iv) Medical facilities like outpatient clinics and hospitals for the unaffordable citizens are also developed as part and parcel of the urban mosque services in the Middle East region.

v) There are developments of mega urban mosques in the Middle East, North Africa and the Balkans, which has shown that the Governments in the regions are giving ways to the multi faiths to use the public parks as common social and cultural activities where mosques are the integrals of the parks. The inclusion of social activities like a cinema adjacent to the praying areas is becoming a common trend in that region as the scope of functions of such mosques have surpassed the functions of the traditional mosque over time.

vi) The majority of the urban mosques images have departed from the traditional forms of the Islamic Empires in the 7^{th} to 15^{th} C as the forms had assimilated the local urban forms either by choice (seldom) or by the Local Authorities (often).

10.3.2 The Minor Findings

In this section, minor findings are not related to the relevant major factors affecting the development of the urban mosques.

i) Common issues faced by the managements of each case study are such as missing sandals or slippers during Friday congregations; disorganized placement of sandals or slippers at the mosque entrances; thefts of personal belongings during congregations; vandalism of facilities; personal confessions during counseling sessions such as marital problems, financial and social problems.

ii) One case is facing the problem of dumping unwanted cats by the community at the mosque.

iii) Another case is facing the problem of improper usage of properties at the mosque such as frequent damage of tap heads and the intrusion of drug addicts at the mosque.

iv) One case is facing the problem of lack of attendance at the mosque by the trading group as well as by the young generation from all groups. The young attendees who assist in the preparation and conducting of programmes do not perform *solah*.

v) Under observation, late attendance (after sermon) is quite common at all the case studies.

vi) The attendees did not pay attention to the sermon.

vii) There were some adults and children attendees did not perform congregational *solah* but just lazing around or in conversations and having food.

viii) In all cases, some of the Friday congregation attendees have set their own locations for *solah* at their arrival ground level without proceeding to the prayer hall at the upper floors even though they are early birds, and the prayer halls were still not fully occupied.

ix) There were some empty spaces at the prayer halls during the Friday congregation at the Case Two.

x) It is observed that about half of the *jemaahs* left the mosques after the '*salam'* indicating the end of the *solah* without joining the *du'a* or supplications.

xi) A few *jemaahs* rested by lying on the floor or leaning against the wall after the congregation ended.

10.4.1 THE RECOMMENDATIONS

Recommendations are made based on the findings and for the benefits of the Muslim communities to be inspired which are deemed to be useful and effective for the implementations in the process of the '*imarah*' or maintaining and developing the urban mosques at large. The recommendations are specifically addressed to the Authorities of Islamic Religion such as JAKIM (Jabatan Kemajuan Islam Malaysia); MAIWP (Majlis Agama Islam Wilayah Persekutuan); JAWI (Jabatan Agama Islam Wilayah Persekutuan); MAIS (MAjlis Agama Islam Selangor); JAIS (Jabatan Agama Islam Selangor); and other states Islamic Religion Authorities. The recommendations are also jointly addressed to the Local Planning and Building Authorities; JKR (Jabatan Kerja Raya – the Department of Works); the mosque Executive Committee Members; the Architects and Planners; the landscape architects; and the Muslim communities at large.

The recommendations will include the process of the development of urban mosque from the master planning of a housing estate and from the inception stage of developing an urban mosque until completion including important matters pertaining to the guidelines from the *Al Quran* and *Sunnahs*; sustainable design; management and maintenance of the mosque development for the sustainable future of the Muslim society at large.

10.4.2 The Master Planning for an Urban Mosque

In a multi ethnic nation, it is the aspiration of the Government to unite the people of different backgrounds and faith in order to develop the country into a better place to stay in harmony. However, it is a dilemma when people of multi faith regardless of their ethnicity do not live the same way as the way they preach to God has great disparity with different mediums and rituals like Muslim mosques; Chinese temples; Hindu temples; Buddhist temples and monasteries; Christian churches; and etc. Since the rituals from each different faith differ largely from quiet to loudness and from light to very strong scented 'House of Gods', they are not built side by side. In other words, it is the faiths that unite them but not the place that they stay in. Meaning, people of good faith in their religions regardless of any religion normally developed into good citizens. Only respectful good citizens can build a strong nation of a country provided they respect each other of different religions. This is not a theory but it is the reality of life.

Therefore, one of the Malaysian Government strategies to have mixed community of different ethnics and faiths in a locality is rather discouraging to the people of different faiths to stay faithful to their religion as the 'House of Gods' are not built in the same locality that they live so their frequencies are dampened by the distances. In order to maintain the good faiths of the people, they should be allowed to stay within a community of common faith so that all religious matters pertaining to their faith can be established at their place of stay. This fact is supported by the finding that one of the guidelines from the *Al Quran* and *Sunnahs* is that the location of a mosque is to be within walking distance from their homes or workplaces.

Diniyah Inani and Hafazah (2012) had six conclusions in their research on 'Implications of Workability towards Promoting Sustainable Urban Neighbourhood' on two major cities in Malaysia, Putrajaya and Shah Alam as follows:

i) Malaysians are willing to walk from 5 to 10 minutes only under shades with minimum size of pedestrian walkways of 10 feet wide (about 3 meters);

ii) with free barrier design walkways;

iii) with more shaded elements like shady trees;

iv) with community facilities within neighbourhoods area clustered at the centre for comfort and easy accessibility;

v) with green elements in the neighbourhoods towards sustainability; and

vi) with the provision of beautiful green network with good connectivity between community facilities and spaces.

Since the location of an urban mosque is required to be of walking distance from his home or workplace, the following criterions are suggested when planning for the development of urban mosques:

i) The mosques are to be located in the neighbourhood centres of housing estates or workplace with furthest distance of half a mile radius or 800 meters (Figure10.1) with provisions of six sustainability elements as described above

ii) The resultant density of population per neighbourhood is 4000 to 8000. The size of community depends on the types of housing to be developed.

iii) One form of believers in one neighbourhood for example Muslim community; Christian community; Buddhist community; Hindu community; and others. This concept is similar to the traditional Islamic cities as illustrated in the Figure 10.2. Then, each community may build their 'house of worships' in their own neighbourhoods centres. In this way, each monogamy community may live in harmony with their own way of life according to their beliefs.

iv) The provision of minimum car parks for guests only at the mosques as well as at other 'house of worships' as the neighbourhoods are pedestrianized. This reduces the provision of large parking area or costly parking structures.

v) The mosques are to be multilevel to cater for such large population with full provisions of user friendly facilities and with elements of sustainability.

vi) The size of plot for the mosque depends on the size of community.

These criterions are important to be observed as guidelines for the Planning Authority, a Town Planner and an Architect to have this knowledge when planning a housing estate or a workplace for a Muslim community anywhere over the globe.

By virtue of this preplanned location of the urban mosque, the orientation of the *Qibla* wall of the mosque can be predetermined wisely so that the mosque building will be suitably oriented towards the *Qibla* and will avoid awkward mosque form and building approach.

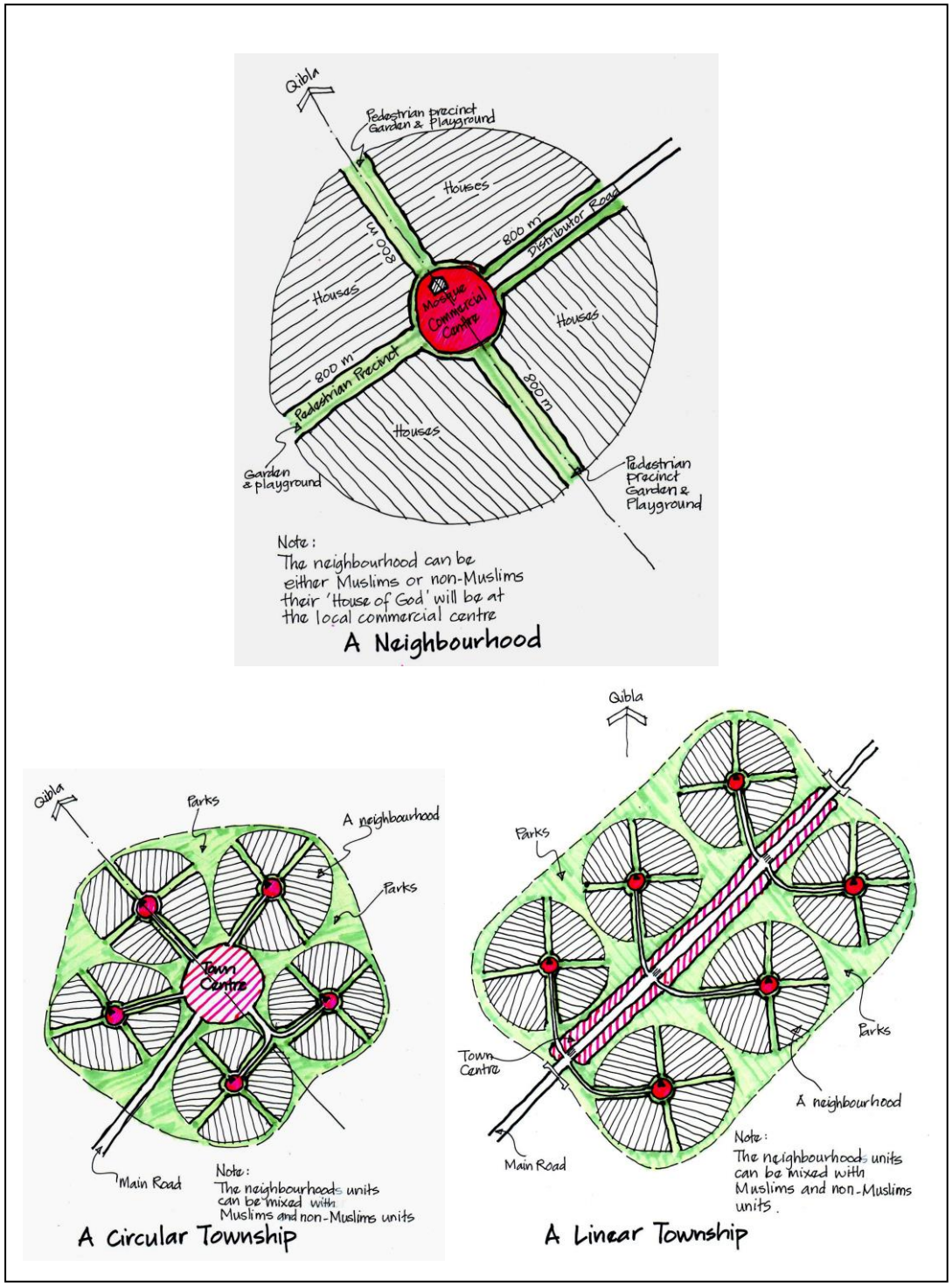
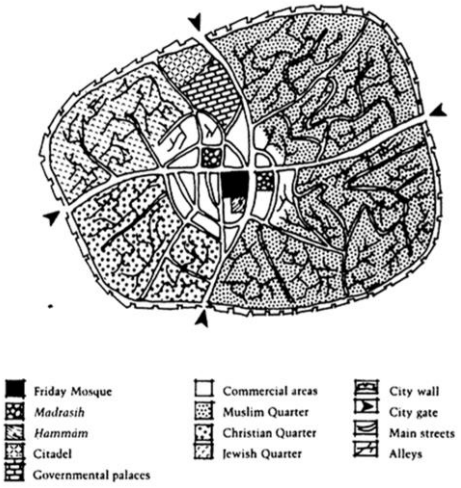


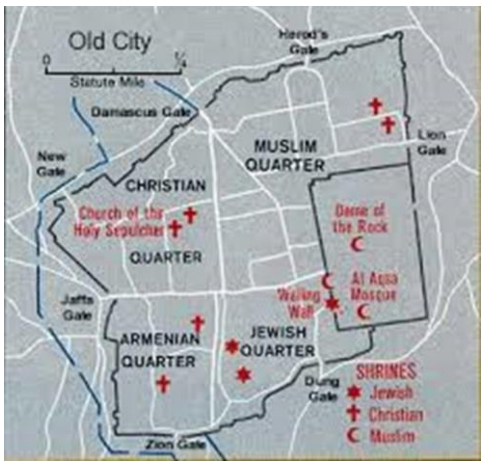
Figure 10.1: An Option of Conceptual Recommendations for Urban Mosque Master Plans in a Neighbourhood and Township
Source: The author

The Bagdad round city (762-767 AD)

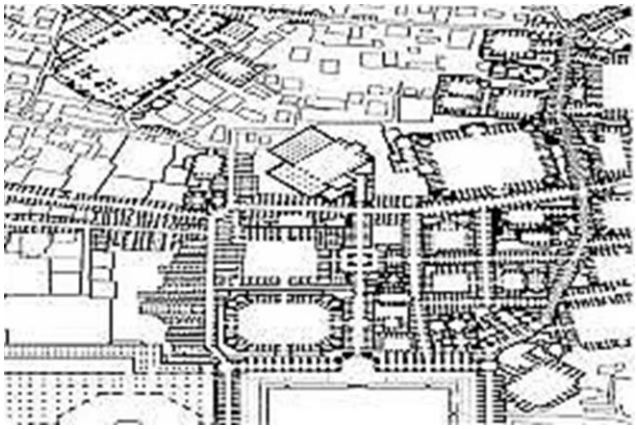
The Urban renewal of Bagdad city 20th C during the Abbasid Empire (750-1258)



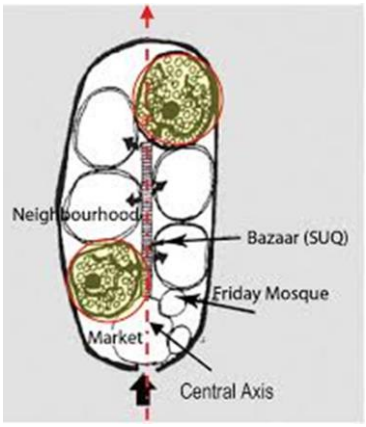
The Iranian traditional city model in the 12th C



The old city of Jerusalem since 16th C



The city of Isfahan with bazaars during Safavid Empire (1502-1736)



The Rapoport (1977), the concept of Muslim bazaars

Figure 10.2: Examples from the Muslim Cities of Islamic Empire in 7th to 15th C and Urban Renewal of 20th C. Source: Google.Com (Retrieved 17/9/2014)

10.4.2 The Demography Survey

It is important to conduct a demography survey in the local area before a mosque is constructed. The demography survey in the local area will provide an accurate size of Muslim population with the rate of fertility as well as their age categories; income brackets and livelihoods. The information will assist the congregant community to develop a thorough development planning inclusive of the future expansion of their mosque. This way will avoid constraints and ad-hoc unsuitable renovations and expansions of the mosque.

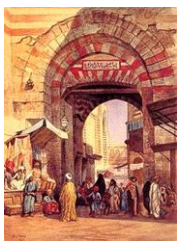
In addition, the information will provide an accurate gauge of the spiritual and social needs of the local community and the mosque management will have clear visions on the provisions of the suitable services, facilities and activities. In this case, there will be full participations at all levels from the community including the non-Muslims and this is a more effective indirect *da'awa* (preaching) to encourage more converts into Islam.

10.4.3 To Provide Safe and Comfortable Walkways and Pedestrian Malls

Open bazaar in India along the street in India

Open bazaar in Egypt

Damascus


Moorish souqs

Covered Grand Bazaar in Istanbul

Covered bazaar at Tabriz

Covered bazaar at Qom, Iran

Plate 10.1: Examples of Bazaars or Souqs During the Islamic Empire from 7TH to 15TH C Source: Wikipedia (14/9/2014)

Pedestrian walkways with lights, flowering plants and trees (untitled)

Sreet mall along Jalan Ara, Bangsar

Covered walkway (untitled)

Covered walkway (untitled)

Pedestrian bridge at Sogo Kuala Lumpur

Pedestrian mall along Jalan Raja Laut

16 Street mall in USA

Street mall in Singapore

Non-motorist street at Fresno California

Charlottesville Malls in Virginia

Pedestrian walkway with playground at Pearl Street Mall, Colorado

Covered pedestrian malls and bazaar (untitled)

Plate 10.2: Examples of Modern Pedestrian Walkways, Malls and Bazaar
Source: Google.com (retrieved on 14/9/2014)

In order to safeguard and provide comfort in walking, the size of the walkways to the mosque should be a minimum of 3 meters wide and preferably is paved with

durable material; well lighted at night and shaded from the prickly sunlight and the rain during the day, either by planting shady trees or by providing suitable covered pedestrian walkways or malls. The elements of safety can be enhanced by having permanent activities along the paths or the pedestrian malls such as hawkers; playgrounds; drinking fountains; or like the concept of *souqs* or bazaars during the Islamic Empires from 7th to 15th C and some still exist until today (Plates 10.1). The modern versions are shown in Plate 10.2.

10.4.4 The Provision of Hard and Soft Landscapes

Plate 10.3: A Few Recommended Examples of Soft and Hard Landscapes at the Urban Mosques
Source: From the Author

The provision of hard and soft landscapes at the urban mosques compounds will attract or inspire the congregants to frequent the mosques. Normally, the frequent

attendees will naturally become inclusive into the mosque activities and may volunteer to assist the mosque management accordingly in the *'imarah*' activities.

The soft and hard landscapes in the tropics will require shady trees and covered walkway structures which can be in many creative ways to suit the spirit of the place where the community live in. Some suggestive examples in images are showed here in Plates 10.2 and 10.3.

10.4.5 To Include User Friendly Facilities Similar to Other Public Buildings

As disables are required to attend the mosque it is important to include user friendly elements in the planning of the urban mosques. The user friendly elements should include from the mosque entrances and compounds as well as into the interior of the mosque buildings such as ramps and railings; escalators; lifts and lobbies; special toilets; suitable ablutions; and suitable considerations at the prayer halls and at the ancillary facilities.

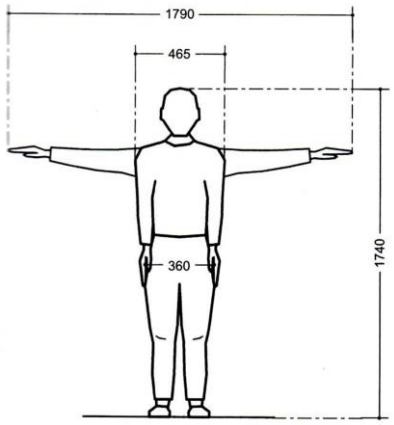
10.4.6 The Space Module for a Mosque

The guidelines from the *Al Quran* and *Sunnahs* are the governing factors in formulating modular space for mosque planning and design. The basic modular space is the size of space for a prayer in the prostration (*sujud*) position. Though only the Imam is required to have *sutrah* in a congregation *solah*, it is a good practice to provide such space for the *ma'amum* (the followers behind an Imam) too, because such space provides access for those who need to leave the congregation for a reason. Women normally place their handbags in front of them in the *safs* while in congregation which blocks accessible space in front of them; with the extra space, it provides the accessibility.

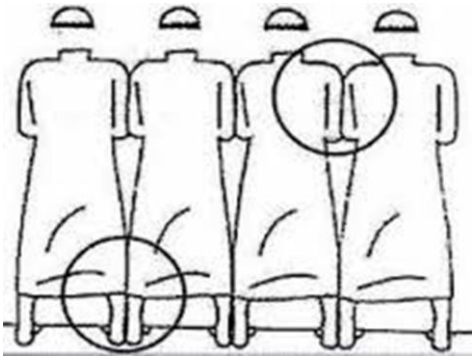
Based on Asian ergonomic for prostration, a prayer needs about 1000mm of space to prostrate and the required extra space in front of a prayer after the prostration position is about 500mm; the width of the module is the size of the shoulder with an average measurement of 465mm (Adler, 1999) for men and add 10mm clearance. Therefore, the total width of shoulder plus clearance is 475mm; and the module of the space required for *saf* (row) is 1500mm x 475mm (Figure 10.3). This module is for the calculation of the size of prayer hall which is:

The number of congregants x 1500mm x 475mm = The size of prayer hall

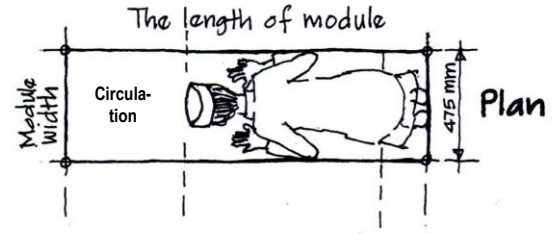
The calculation of the rest of other spaces is based on the conventional basic design data.

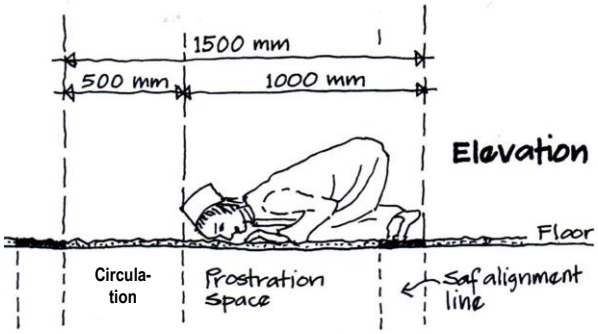


Average shoulder width by Adler (1999)

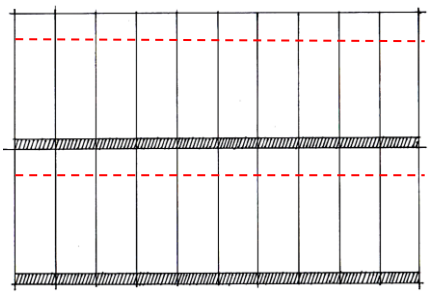


The correct alignment of *jamaahs* in congregation
Source: maktabihayahya.com (retrieved 14/9/2014)





A Modular Unit
(1500mm x 475mm)



The Modular Mat Pattern
(1500mm x 475mm modular unit when put together in rows)

Figure 10.3: Recommended Modular Unit for the Calculation of Required Space for Prayer Hall Source: Author

10.4.7 The Spatial Organization General Concept

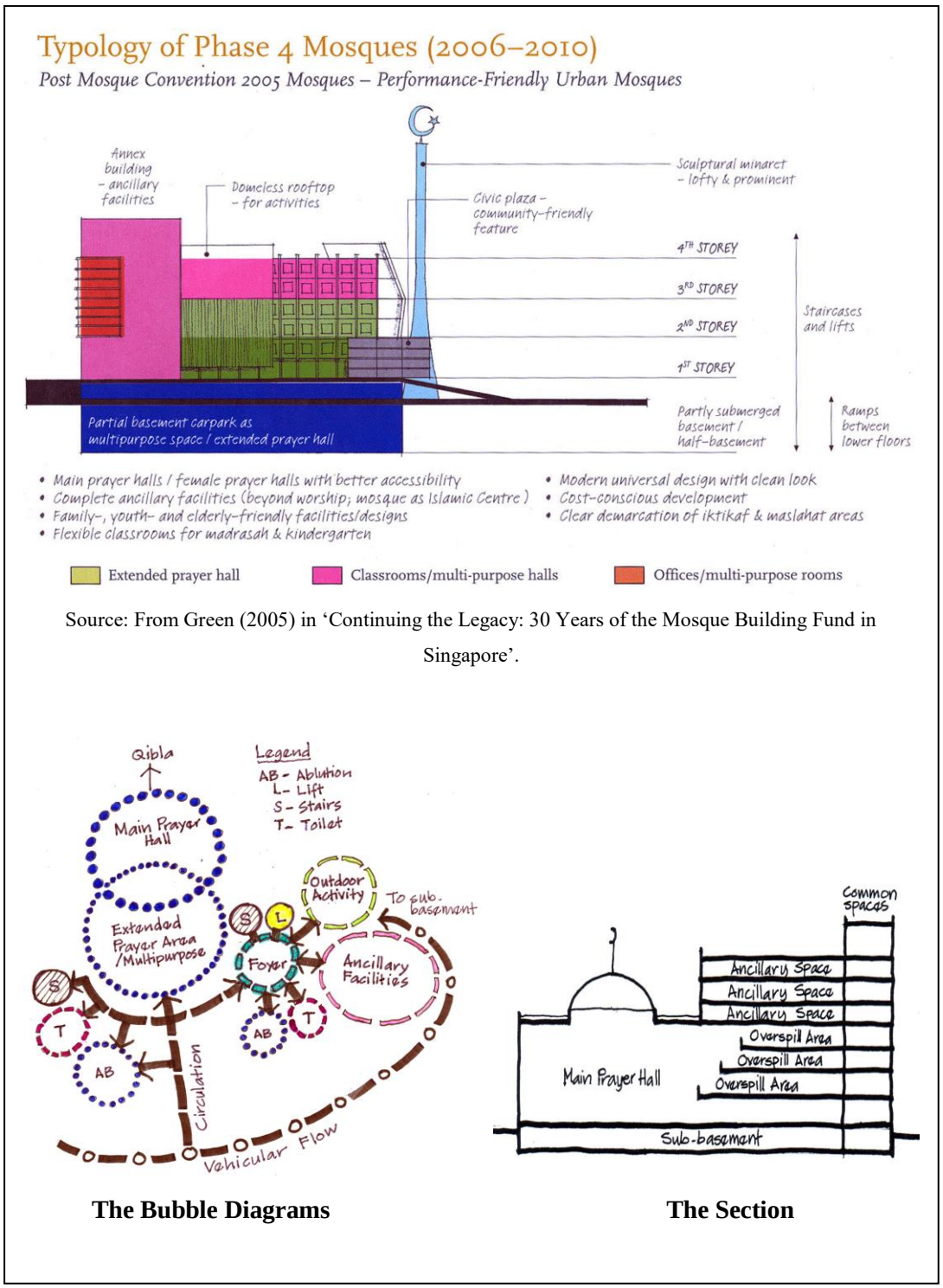
The Singapore urban mosque design model is an exemplary or preferred model which is recommended here for its merits in the effective zoning of the spaces (Figures 3.9 and 3.11B) for an urban mosque in an urban setting. The diagrams are combined and reproduced in this section as Figure 10.4.

The recommended model separates the supporting facilities and the ancillary facilities from the prayer hall in the form of an annexed building block while leaving a void over the prayer hall on the ground level as high as the ceiling level of the overspill spaces (multipurpose halls) at upper floors as shown in the sectional diagram of Figure 10.4. Other spaces like classrooms are flexible spaces with moveable partitions which can be converted into overspill spaces for congregational *solah*.

The multilevel floors are connected via lifts at the lift lobbies and staircases. The supporting facilities like the ablutions and washrooms are provided at every level with separate entrances in order to separate the ritual spaces from the filthy spaces. The ablution is required to be adjacent to the overspill spaces for the convenience.

Other ancillary spaces like the administration office and its supporting spaces; the funeral room; library and audio visual room; school and permanent classrooms for TASKI; utility room; store areas and etc. are to be grouped together so that the ancillary spaces are easily accessible and do not interrupt during the congregation on Friday as shown in the bubble diagram of the Figure 10.4. It is commendable if a slaughter room is also provided at the ancillary facilities when the ritual of slaughtering is a frequent occasion throughout the year e.g. for feasting and '*aqiqah*' (slaughtering ritual for a new born baby within seven days after birth); the service of slaughtering animals can be extended to the local traders at wet market or supermarket to generate income for the mosque fund.

When a mosque is away from a commercial centre, it is recommended to provide commercial spaces and social services such as sundry shop; clinics; postal agent; a café or restaurant; ATM machines or a local bank; reloads agents; Muslim apparel shop and etc. which are needed by the local community. A proper kitchen is necessary when cooking for feasting is provided. Services for the youths are also commendable to provide social facilities like a gymnasium and outdoor exercise facilities in order to attract them to frequent the mosque.



Source: From Green (2005) in 'Continuing the Legacy: 30 Years of the Mosque Building Fund in Singapore'.

The Bubble Diagrams **The Section**

Figure 10.4: The Recommended Preferred Model of Urban Mosque Spatial Organizations Concept as Per Singapore Model

When the mosque is distant from homes, residential quarters for the Imams and supporting staffs are needed to be provided at the mosque. Another commendable facility is to provide lodgings for the welfare of decent travellers.

10.4.8 To Encourage Learning Culture

The urban mosques are encouraged to synchronize and to establish a specialized learning centre at each mosque needed by the local and neighbouring communities. The learning centre may encompass from the preschool level to the elderly or retirees. This is an important trait for the Muslims to improve their lives here and after as the Muslims is required to acquire knowledge from the 'cradle to the grave' (popular saying from *ulama*).

10.4.9 The Selection of Executive Committee Members

Since the appointments of Executive Committee Members are formalized by the relevant Authorities of Islamic Religion, it is recommended that the relevant Authorities to advice and monitor the process of selections among the congregant community by giving clear guidelines of criteria. The criteria should include the suitable levels of Islamic knowledge; suitable experience and required skills of management with accountability; a frequenter and acceptable by the majority of the congregant community. The above criteria have been proven to the success of the independent corporate management at the Singapore MBF mosques.

10.4.10 The Exclusion of the Political Interests

As politics in this country has developed a social partition in a community and has affected the stability and the efficiency of the mosque management (as in the Case Four), it is inevitable that the Authorities of Islamic Religion are to be neutral to any governing party and likewise the Executive Committee Members of a mosque. This is essential to the continuity and the progressive development of the local community especially the Muslims. The management of the urban mosques is recommended to be on professional or of corporate entity without sentiments to any particular political parties in order to avoid constraints to the progress and development of the local community.

10.5 THE RECOMMENDED FURTHER STUDIES

It is found that the success of an urban mosque is very much depend on the success of its management from the planning stage and the inception of building an urban mosque to the maintenance as well as the future development. Here are several areas of further studies which deem to be useful for the betterment of the urban mosque development in Malaysia and the Muslim society at large.

i) There is a need to study on the management system of urban mosques and interrelation with other mosques in Malaysia as currently there is no synchronization of management among them. The Singapore model of urban mosque management can be used as terms of reference and a suitable relevant system is required to be developed for Malaysian environment.

ii) It is apt to study further on the current and relevant social activities and facilities to be provided at the relevant urban mosques in order to foster appropriate progress and better future development of the Muslim society in Malaysia and elsewhere.

iii) Public amenities and facilities for the disables in Malaysia are still at a low profile. A special study for disables and facilities at urban mosque can be one step ahead of the current level of such provisions in general.

iv) Since flexible and multipurpose spaces are essential at urban mosque a study on the creativity aspect of developing such spaces is needed in order to create better quality spaces with multiple functions.

v) The study of building economics for the development of urban mosques is equally essential as the cost of building materials and workmanship escalate from time to time.

vi) Lastly but not least, 'green architecture' is the current approach in the building design industry, the urban mosque has become one of the public edifice which needs the process of recycling the huge consumption of water and constant low maintenance for sustainable edifice.

10.6 THE CONCLUSIONS

Based on the findings and the recommendations presented in this chapter, it is concluded that the major factor revealed in this study is that the Authorities of Islamic

Religion in this country do not have a proper system in the management to synchronize the development of urban mosques in Malaysia without having proper design guidelines which is reflected in the high level of non-provisions with the spatial organizations guidelines from the *Al Quran* and *Sunnahs*. Additionally, the ad-hoc renovations and expansions of the urban mosques to cope with the increase in populations reflect the absence of demography survey; the absence of well planned development in the provisions of services, activities and facilities.

The findings also reveal that the urban mosque buildings are not subjected to the safety requirements for public assembly buildings by the Local Building Authorities.

These conclusive findings can be synchronized to derive at four (4) areas of guidelines for the improvements in the development of the urban mosque in Malaysia. The guidelines involve four (4) governing authorities related to the development of the urban mosques namely, the Authorities of Islamic Religion; the Planning Authorities; the Department of Works (JKR); and the Building Department of the Local Authorities.

10.6.1 The Urban Mosque Design and Development Guidelines for Authorities of Islamic Religion in Malaysia

The authorities concerned are JAKIM (Department of Islamic Development of Malaysia); MAIWP (Council of Islamic Religion of Wilayah Persekutuan); JAWI (Department of Islamic Religion of Wilayah Persekutuan); MAIS (Council of Islamic Religion of Selangor); JAIS (Department of Islamic Religion of Selangor); and other Religious Departments in other states of Malaysia.

i) In terms of the management of the development and maintenance of the urban mosques in Malaysia, it is recommended that JAKIM to play the role as the coordinator to all the relevant Authorities in Malaysia pertaining to the progress of the Muslim society in Malaysia specifically concerning with the Muslims involvement in the development; the management and the maintenance of the urban mosques.

The Singapore model of management by MUIS is commendable and a detail study is recommended with a suitable form of collaboration or platform between JAKIM and MUIS to foster a continuous development and progress in the management and the maintenance of the urban mosques in this region. Probably, it is

time for the urban mosque in Malaysia to facilitate the corporatization in the managements and the maintenance of the urban mosques for independency and efficiency. The synchronization of management throughout the whole country is inevitable for the betterment and the unity among the managers of the urban mosque.

ii) JAKIM and other Authorities of Islamic Religion in Malaysia is to observe in depths the spatial organization guidelines from the *Al Quran*, *Hadiths* and the established concept of the evolved mosque complex of the Prophet Muhammad SAW. JAKIM may further explore and study the guidelines presented in the Tables 2.1; 2.2; 2.3; and Figure 2.1 from the physical development perspective and finally develop a comprehensive design guideline of urban mosque in Malaysia.

The guidelines shall include six (6) categories of requirements: i) The demography survey; ii) the site and planning; iii) the facilities; iv) the spatial organization; v) the synchronization in the specialization of knowledge; and vi) the mode of management and maintenance.

The guidelines are to be standardized at all levels of Authorities either at Federal or State level and to be controlled by the local Authorities.

iii) JAKIM and the state Authorities of Islamic Religion are from time to time to review the guidelines to be in tandem with the increase in population and the changes in social needs of the emerging contemporary Muslim communities in Malaysia.

10.6.2 The Urban Mosque Design and Development Guidelines for the Planning Authorities

The Planning Authorities both at Federal level as well as state level are to have references from JAKIM when planning a new town so that the location and the plot area needed for an urban mosque is properly planned and controlled in a township. The concept of a neighbourhood can be creatively planned so that the congregants can walk to the mosque safely; comfortably and conveniently at any time of the day. One of the options that can be considered is recommended in the Recommendations section in Figure 10.1.

10.6.3 The Urban Mosque Design and Development Guidelines for the Department of Works (JKR)

When the Department of Works (JKR) is the co-owner with the Authorities of Islamic Religion in developing an urban mosque, the standard guidelines is to be adopted by JKR. The Department is responsible to conduct a demography survey in the locality and to assist in the management of the project accordingly.

10.6.4 The Urban Mosque Design and Development Guidelines for the Local Building Authorities

The Local Building Authorities who control the 'building submission approvals' are to synchronize the public building requirements and the standard guidelines from the Authorities of Islamic Religion. The standard requirements for public buildings include the firefighting escape routes and equipment; provisions for the disables; the minimum building heights and openings for natural ventilation; vertical mechanical transportation like lifts and escalators; 'green building' design considerations; and the use of suitable building materials and finishes for safety; easy maintenance and durability.

It is hoped that the findings; the recommendations and the conclusions in this study will open to more related studies, will be useful and beneficial to all the relevant parties in the development of the urban mosques in Malaysia and elsewhere in the whole world.

The 'Urban Mosque Design and Development Guidelines' established by this thesis is validated by the Academy of Contemporary Islamic Studies (ACIS) of UiTM, Shah Alam, represented by Assoc. Prof. Dr. Mohd Dani Muhammad, the Head of Post Graduate Studies of the ACIS.

Thank You

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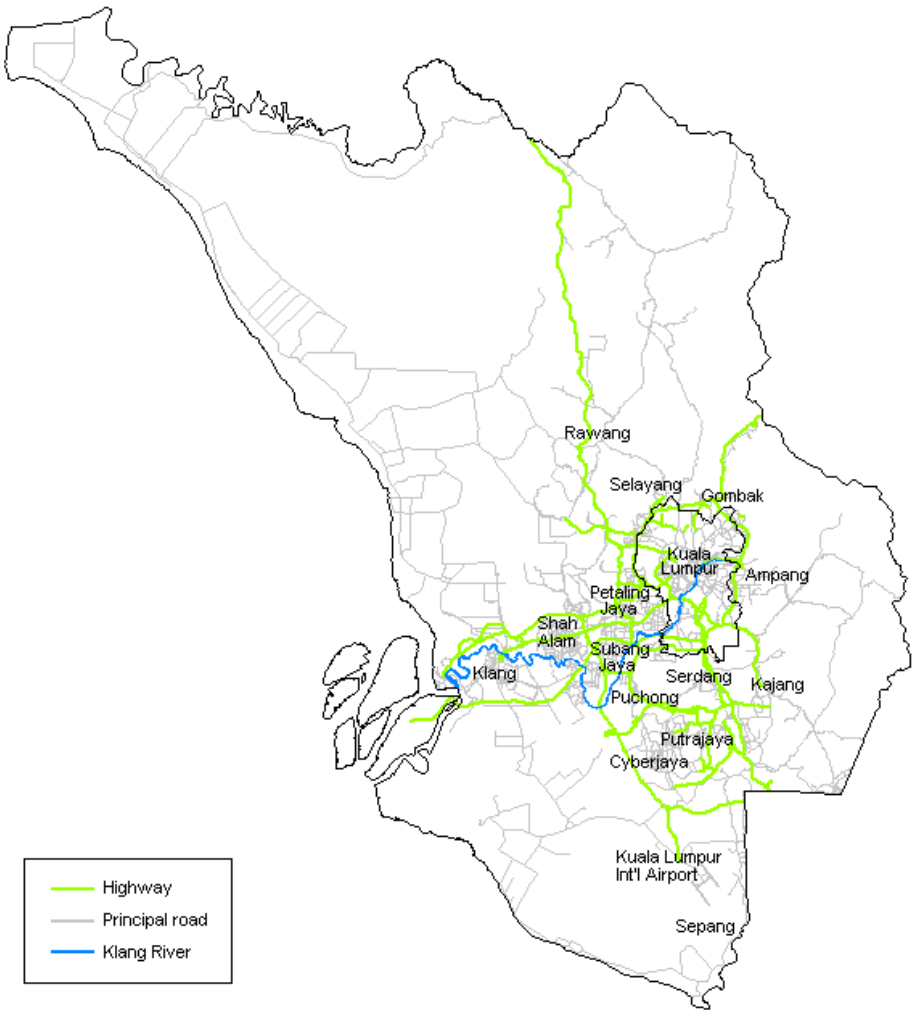
APPENDICES

APPENDIX A
The List of Recorded Urban Mosques in the Klang Valley



Map of Klang Valley Region

The total number of mosques registered in Klang Valley is 246

IslamGRID : Masjid@Malaysia - Direktori Masjid Malaysia

Saturday, 27 September, 2014, 1:13 PM

Wilayah Persekutuan, Kuala Lumpur

60 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?page=4&kriteria=Sila masukkan nama masjid / tempat&id_negeri=14>

Masjid Negara

Masjid Wilayah Persekutuan

Masjid Al-akram

Masjid Al-imam Ash-shafie

Masjid Az-zubair Ibnu Awwam

Masjid Saidina Abu Bakar As-siddiq

Masjid At-taqwa

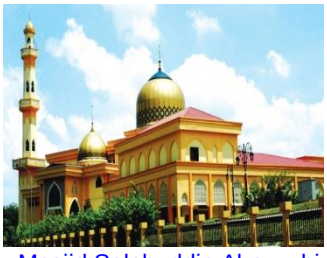
Masjid Al-firdaus

Masjid India

Masjid Anas Bin Malik

Masjid Jamek Bdr Baru Seri Petaling

Masjid Solehin



Masjid Salahuddin Al-ayyubi

Masjid Muadz Bin Jabal

Masjid Abu Hurairah

Masjid Saidina Othman Ibnu Affan

Masjid Saidina Hamzah

Masjid Al-khadijah

Masjid Jamek Jalan Haji Salleh

Masjid Abdul Rahman Bin Auf

Masjid Jamek Tg. Abd. Aziz Shah

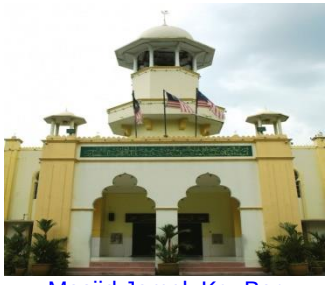
Masjid Saidina Ali Kw

Masjid Asy-syakirin

Masjid Al-hidayah

Masjid Abu Ubaidah Al-jarrah

Masjid Amru Bin Al-ass



Masjid Jamek Kg. Baru

Masjid Saidina Umar Al-khattab

Masjid Amaniah

Masjid Ar-rahman,

Masjid Jamek Saad Ibn Waqqas,

Masjid Khalid Bin Al-walid

Masjid Jamek Ibnu Khaldun

Masjid Jamek Pakistan,

Masjid Ubudiah

Masjid Al-ghufran,

Masjid Al-ikhlasiah

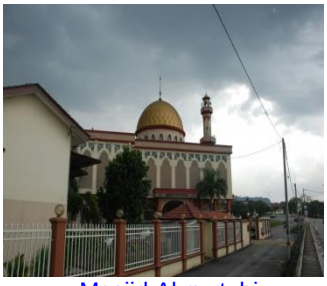
Masjid Al-bukhary

Masjid Al-muhsinin

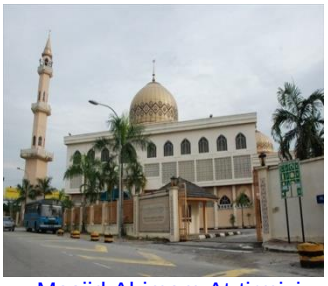
Masjid Al-khasyi'in,

Masjid Al-muqarrabin,

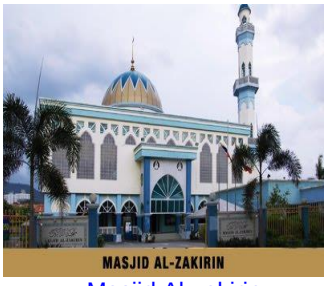
Masjid Jamek Petaling



Masjid Al-qurtubi



Masjid Al-imam At-tirmizi



Masjid Al-zakirin

Masjid Al-imam Al-ghazali

Masjid Al-muttaqin,

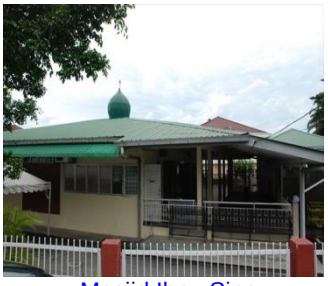
Masjid Ar-rahimah,

Masjid Jamiul Ehsan

Masjid Al-hidayah

Masjid Jamek Sultan Abdul Samad

Masjid Zaid Bin Haritsah



Masjid Ibnu Sina

Masjid Usamah Bin Zaid

Masjid Bukit Aman

Masjid Jamek Alam Shah

Masjid Al-najihin

Masjid Al-mukhlisin

Masjid Putra

Masjid Tuanku Mizan Zainal Abidin

Ampang / Ulu Klang
13 buah
Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Ampang&id_negeri=10>

Masjid Al - Ubudiah

Masjid Jami'il Huda

Masjid Al - Aman

Masjid Nurusaadah

Masjid Al - Azim

Masjid Al - Ridhuan

Masjid Darul Ehsan

Masjid Bukit Indah

Masjid Bukit Antara Bangsa

Masjid Kg. Klang Gate Baru

Masjid As - Sobirin

Masjid Al - Khairiah

Masjid Al-mardhiyah,

Gombak

9 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Gombak&id_negeri=10>

Masjid Jamek Al - Amaniah

Masjid Al -syarif

Masjid Sungai Chinchin

Masjid Zakaria

Masjid Al -khairiah

Masjid Kampung Gombak

Masjid Al - Syakirin

Masjid Al-ittifaqiah

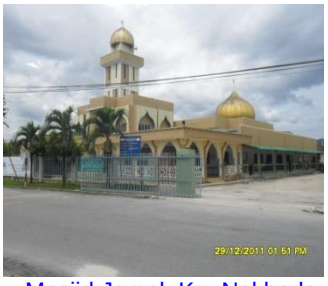
Masjid Lama Batu 6

Batu Caves

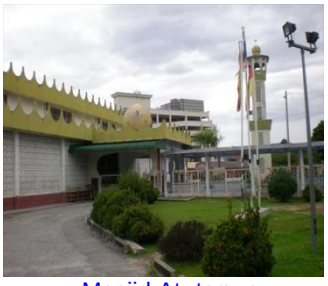
8 buah

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Batu+Caves&id_negeri=10>

Masjid Ar -rahimah



Masjid Jamek Kg. Nakhoda



Masjid At -taqwa

Masjid Al - Muttaqin

Masjid Jamiatus Solahiah

Masjid Annur

Masjid Al -ikhlas

Masjid Al - Firdaus Bandar Baru Selayang

Selayang
2 numbers
Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Selayang&id_negeri=10>

Masjid Al - Muttaqin

Masjid Al - Firdaus Bandar Baru Selayang

Rawang & Kuang
11 numbers
Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Rawang&id_negeri=10>

Masjid Jamek Sg. Serai Kuang

Masjid Jamek Al - Hikmah

Masjid Nurul Yaqin

Masjid Nurul Iman

Masjid Al - Ehsaniah

Masjid Ar -rahmah

Masjid Al -islahiah

Masjid An-nur (masjid Cahaya Iman)

Masjid Bandar Tasik Puteri

Masjid Nurul Islamiah

Masjid As-salam Bukit Sentosa

Kepong

2 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Kepong&id_negeri=10>

Masjid Jamek Frim

Masjid Al - Faizin

Petaling Jaya

19 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Petaling+Jaya&id_negeri=10>

Masjid Al -husna

Masjid Nurul Yaqin

Masjid Tengku Kelana Jaya Petra Kelana

Masjid Al - Islamiah

Masjid Ar - Rahmah

Masjid Jamek Sultan Abdul Aziz

Masjid Tun Abd. Aziz

Masjid Dato' Kamaruddin

Masjid Nurul Ehsan Taman Medan

Masjid Kolej Islam

Masjid Al - Mujahideen

Masjid Ar - Rahmah

Masjid Al-ridhwani

Masjid Al - Hidayah

Masjid Al - Ehsan

Masjid Aminah Al - Muhairi

Masjid Ar -Rahman Kg. Tunku

Masjid Al - Makmuriah

Masjid Al - Muhtadin

Damansara

2 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Damansara&id_negeri=10>

Masjid Al - Mukarramah

Masjid Kota Damansara

Subang

5 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Subang&id_negeri=10>

Masjid Taman Subang Perdana

Masjid Pangkalan Tudm Subang

Masjid Lapangan Terbang Sultan Abdul Aziz

Masjid An - Nur

Masjid At - Taqwa

Subang Jaya

6 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Subang+Jaya&id_negeri=10>

Masjid Al -falah

Masjid Darul Ehsan

Masjid Abu Bakar As - Siddiq

Masjid Al - Mukminun

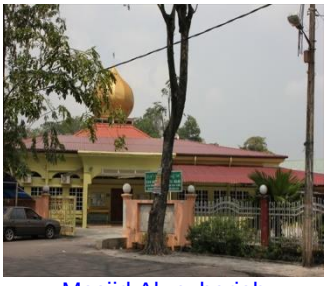
Masjid An Nur

Masjid Al-irsyad

Shah Alam

21 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Shah+Alam&id_negeri=10>


Masjid Al -azhariah

Masjid Al - Falah

Masjid Al - Muhsinin

Masjid Jamek Raja Tun Uda

Masjid Nahdhah Al Islam

Masjid Al - Hidayah

Masjid Sultan Salahudin Abdul Aziz Shah

Masjid Al - Istiqamah

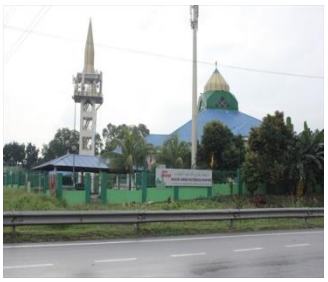
Masjid Al - I'tisam

Masjid Riadhus Solihin

Masjid Al - Amin

Masjid Al - Ubudiah

Masjid Al - Ehsan



Masjid Fastabiqul Khairat

Masjid Al - Munawarah

Masjid Baitul Mahabbah

Masjid Al - Faizin

Masjid Hidayatul Muttaqin

Masjid An - Nur

Masjid Sultan Al-mizan

Masjid Pangkalan Tudm Subang

Puchong/Klang Lama

15 numbers|

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Puchong&id_negeri=10>

Masjid Al - Hidayah

Masjid Putra Perdana

Masjid Jamek Batu 14 Puchong

Masjid Batu 12 Puchong

Masjid Al - Ehsan

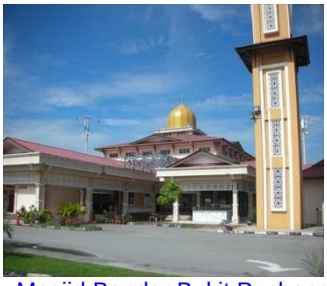
Masjid Al - Istiqomah

Masjid Al - Amin

Masjid Nurul Iman

Masjid Nurul Huda

Masjid As-salam



Masjid Bandar Bukit Puchong

Masjid Darussalam

Masjid Al-syakirin

Masjid Jumhuriah

Masjid Nurul Ehsan Taman Medan

Klang

40 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Klang&id_negeri=10>

Masjid Bandar Diraja Klang

Masjid Arridzwan

Masjid Al - Ehsan

Masjid Badariah

Masjid Al - Ansar

Masjid Umariah

Masjid Al - Islah Kg. Sementa

Masjid Kiayi Hj. Abdullah Umar

Masjid As - Saadah

Masjid Ahmadi

Masjid Jamiul Hasaniah

Masjid Sirajuddin Al - Anuar

Masjid An - Naim

Masjid Al - Hidayah

Masjid Al - Bakri

Masjid Ar - Rahimin

Masjid Ar -Rahimiah

Masjid Raudhatul Mukminin

Masjid At - Taqwa

Masjid As - Syarif

Masjid Nurul Amin

Masjid Nurul Iman

Masjid Kampung Raja Uda

Masjid Jamek Samadiah

Masjid Al - Mansuriah

Masjid Ar - Rahman

Masjid Al - Falah Kg. Idaman

Masjid Kampung Kuantan

Masjid As - Solihin

Masjid Darul Muttaqin

Masjid Al - Islah Kg. Nelayan

Masjid Al - Ubudiah

Masjid Ar - Rahman

Masjid Kg. Sungai Kembong

Masjid India Muslim Klang

Masjid Kampung Pendamar

Masjid Al - Falah

Masjid Al -barokah

Masjid Dato' Dagang

Masjid Kariah Kampung Jawa

Kajang

10 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Kajang&id_negeri=10>

Masjid Manbaiel Uloom

Masjid As - Salihin

Masjid As Saadah

Masjid Al - Hasanah

Masjid Jamek Pekan Kajang

Masjid Kariah Rinching Hilir

Masjid Kariah Sg. Kembong Hilir

Masjid Imam As - Syafie

Masjid Al - Istiqamah

Masjid Uniten

Cheras

8 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Cheras&id_negeri=10>

Masjid Nurusaadah

Masjid Ubudiah

Masjid Qariah Batu 10

Masjid Kariah Sg. Sekamat

Masjid Nurul Ihsan

Masjid Al - Amin

Masjid Taman Rakan

Masjid Al - Ikhwaniah

Bangi

3 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Bangi&id_negeri=10>

Masjid Kariah Bangi

Masjid Ukm

Masjid Kariah Batu 3

Serdang

6 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Serdang&id_negeri=10>

Masjid Arridzwan

Masjid Jamek Qaryah Serdang (masjid Upm)

Masjid Jamek (Lama) Kompleks Pertanian Serdang

Masjid Al - Islah

Masjid Riadhus Solihin

Masjid At-taqwa Taman Desa Serdang

Banting

22 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Banting&id_negeri=10>

Masjid Diraja Sultan Alaeddin

Masjid Jamek As Solihin

Masjid Jamek Jamaiyah Morib

Masjid Nurul Hidayah

Masjid Ar Rahman

Masjid As Syarif

Masjid At-taqwa

Masjid Al Istiqomah

Masjid Al Islah

Masjid Al Muttaqin

Masjid Sultan Abdul Samad

Masjid Al Azim

Masjid Al - Fitrah

Masjid An Nur

Masjid Ar Rahmaniah

Masjid Al - Ehsan

Masjid Al Raudhah

Masjid At Toyyibin

Masjid Nurul Huda

Masjid Al Mutmainnah

Masjid As Sobirin

Masjid Ar Rahimah Rtb

Sepang

6 numbers

Inserted from <http://www.islamgrid.gov.my/mosque/index.php?kriteria=Sepang&id_negeri=10>

Masjid Pekan Sepang

Masjid Kampung Salak Tinggi

Masjid Al - Makmur

Masjid As - Syakirin

Masjid Jamek Sultan Hisamudin

Masjid Sultan Abdul Samad Klia

APPENDIX B:
The Interview Format for Imam

Spatial Organization of Urban Mosques in Klang Valley, Malaysia: Case Studies — PhD in Built Environment, UiTM

MASJID SAIDINA ABU BAKAR AS-SIDDIQ, BANGSAR

Temubual Bersama Imam Masjid
Interview with the Imam of the mosque

Tarikh: 12/4/2013
Date

Nama imam: Ustaz Ahmad Sirajidin
Name of Imam

Assalamualaikum w.b.t.

1. Apakah pandangan dan pengetahuan tuan imam mengenai fungsi masjid yang sebenarnya mengikut hukum-hakam dalam Al Quran dan Hadith?
What is your opinion and knowledge about the liturgical requirements of spatial function of a mosque in the Al Quran and hadith?

Al-Quran
- rumah Allah
- tempat sembahyang
- i'tikaf

Hadith
- untuk baca quran } perkataan
- Berzikir
- Solat
- ibu pejabat perang. ngunan umat Islam perbuatan
  - semua nya bermula dimasjid
  - bermula dgn. binaan masjid di Quba
- Pusat pendidikan
  - Qutbah (kuliah)

Larangan (peribadi)
- umum barang hilang
- iklan barangan

2. Adakah masjid ini memenuhi fungsi dan hukum-hakam tersebut? Contoh nya seperti kedudukan tempat mengambil wuduk, tandas , pintu masuk ke ruang sembahyang dan sebagainya.
Does this mosque fulfills the liturgical requirements? E.g. the location of the ablution and the toilets, the entrance to the prayer hall, etc.

(18 staff) pejabat < pengurus imam

Umum
- sudah memenuhi kecuali beberapa perkara related to politic (political room)
- pendidikan - sek. ren. Agama (JAWI)
- tadika Islam (SAA (MAIWP))
- baitul mal (cawangan)
- kelas OKU < lumpuh cacat anggota badan | on wheelchair
- cafetaria
- sundry shop + book + traditional med.
- rumah staff - 3 units
- parking - ± 50 units.
- pondok pengawal
- dewan serbaguna (syarahan)
- anjung 1 & 2 < komersial - massage + shop.

3. Apakah pendapat tuan imam mengenai ruang-ruang suci (sacred) dalam masjid?
What is your opinion about the sacred spaces in a mosque?

Hadith
- yg. berhadath besar < berjunub nifas & haid.
(hadith lemah).
- zaman Rasul. s.a.w. berurusan dgn org. kafir dlm. masjid.
- larangan org. musyrik hanya di Mekah & Madinah.
- secara peribadi tiada larangan masuk masjid & bersih

4. Apakah pandangan tuan imam mengenai masjid yang mempunyai ruang sembahyang bertingkat-tingkat seperti empat tingkat dan lebih contohnya?
What is your opinion about multi-level mosque, four-storey and above?

- sesuai utk tanah yg. terhad.
- setiap tingkat mesti berfungsi.
- ruang solat harus di tingkat bawah. dan level keatas ada lopong boleh nampak bawah.
- mesti ada lif.

5. Adakah perlu masjid menyediakan kemudahan untuk orang OKU? Contohnya rem, tandas khas dan sebagainya.
Is it necessary to provide user friendly space for the disables? Eg. Like ramps, special washroom and etc.

- ya
- tandas duduk cina besi belum pasang
- rem sudah disediakan.

6. Apakah cirri-ciri persediaan ruang untuk wanita? Adakah perlu ruang yang khusus atau hanya memadai ditempatkan dibelakang jemaah lelaki seperti di zaman Rasullullah?
What are the characteristics of space for women? Is it necessary to assign the space or just fill up the space behind males as during Rasullullah's s.a.w. time?

- perlu ruang khusus untuk tutup aurat. (zaman Rasul s.a.w. rumah dekat) pakaian sudah lengkap.
- perlu terbuka supaya wanita nampak saf depan.

7. Sila tuan imam beri lain-lain pendapat atau isu-isu serta masalah berkaitan jemaah, ruang, dan sebagainya yang dihadapai jika ada.
Please give your opinion if any about issues and problems encountered about the jemaahs; space and etc.

- dewan solat tidak user friendly unable users not able to go upstairs.
- perlu bersih drp. politik – neutral ada jemaah yg. berpolitik – agak terbuka
- aktif kerana komuniti berilmu.
- tiada masalah serius.

8

IMAM

Staff.

3 dari JAWI – tanggungan berajaan (54k, 527 + 517).

15 dari Masjid.
Pentadbir

ques. 2 – complete facilities. (5 star) in WP.

- not user friendly. – OKU.
- ramps are provided.
- ruang wudu' berasingan dgn. tandas yg. berpintu. tetapi slipper yg. sama. kekotoran.
- tempat solat ditinggkat atau tidak boleh digunakan oleh OKU.
- parking OKU disediakan – 4 unit.

saf organization – no discipline required.
for family.

- Pusat Pembangunan Keluarga Islam (JAWI). 2 hrs./day.

Mosque 30 yrs. of age – tertua diwilayah

APPENDIX C:
The Interview Format for Administrator

MASJID SAIDINA ABU BAKAR AS-SIDDIQ, BANGSAR

Temubual Bersama Pentadbir Masjid ***Tarikh: 12/4/2013***
Interview with the Administrator of the mosque *Date*

Nama Pentadbir: Ustaz Khairuddin
Name of Administrator

A. Perihal binaan dan ruang masjid
Mosque construction and spatial matters

1. Siapakah perunding-perunding yang terlibat dalam membina masjid ini?
   Who are the consultants involved in the construction of the mosque?

2. Apa kah konsep rekabentuk masjid ini?
   What is the design concept of the mosque?

3. Apa pendapat tuan mengenai konsep rekabentuk masjid ini?
   What is your opinion about the concept of the mosque?

4. Berapakah keluasan tapak dan keluasan lantai masjid ini?
   What is the size of the site and the total floor area?

5. Berapa ramaikah jemaah yang boleh dimuatkan oleh masjid ini? Dan berapa ramai pula jemaah pada hari Jumaat dan pada hari biasa?
   What is the capacity of the mosque and how many turned up on Friday prayers and other days?

6. Siapakah dan berapa ramai komuniti Islam di kawasan ini?
   Who and What is the population of Muslim community in this area?

7. Apakah ruang *maslahah* yang disediakan di masjid ini?
   What are the ancillary spaces provided at this mosque?

8. Adakah disediakan tempat kediaman untuk Pentadbir; Imam; bilal; dan siak dalam kawasan atau disekitar masjid ini? Kalau tiada berapa jauhkah jarak kediaman masing-masing dari masjid?
   Are there residential units provided within or around this area for the Administrator; Imam; bilal and siak?If none what are the distances of each resident from the mosque?

9. Adakah tempat letak kereta disediakan untuk staf dan pengunjung?
   Is there a provision of car parking facility for the staffs and the visitors?

10. Ruang tambahan apakah yang diperlukan oleh komuniti masjid ini berdasarkan permintaan?
    What are the additional spaces needed by the community of this mosque based on their requests?
11. Sila beri lain-lain pendapat dan isu-isu atau masalah yang berkaitan jika ada.
    Please express if you have any related opinions, issues and related problems exist.

13. Adakah tuan mempunyai pengetahuan yang secukupnya mengenai hukum-hakam persediaan ruang di masjid?
Do you have sufficient knowledge on the liturgical requirements of providing spaces in a mosque?

14. Sila kemukakan carta organisasi masjid dan senarai nama . Terima kasih.
Please provide the mosque organization chart and the list of names. Thank you.

B. Aktiviti dan servis
Activities and services

1. Sila nyatakan senarai aktiviti *maslahah* masjid dan servis: harian; mingguan; bulanan & tahunan.
Please list the mosque ancillary activities & services provided: daily; weekly; monthly & yearly.

2. Adakah aktiviti & servis yang disediakan berpandukan permintaan dari komuniti di sini?
Are the activities and services provided based on community's needs?

3. Bagaimanakah sambutan komuniti terhadap aktiviti & servis tersebut?
How is the community's participation and acceptance towards the activities & services provided?

4. Adakah perancangan masa hadapan bagi tambahan aktiviti dan servis yang diperlukan oleh komuniti?
Is there any future planning on additional activities and services needed by the community?

5. Sila beri lain-lain pendapat, isu-isu dan masalah yang berkaitan jika ada.
Please express if you have any related opinion, issues and problems exist.

C. Pengurusan dan penyelenggaraan
Management and maintenance

1. Bagaimanakah process perlantikan kumpulan pengurusan masjid dan staf penyelenggaraan dibuat?
How is the process of the appointment of the management team and maintenance staffs for this mosque?

2. Sila terangkan carta organisasi pengurusan masjid.
Please explain the management organization chart of this mosque.

3. Sila nyatakan waktu resmi bertugas dimasjid.
Please indicate the official working hours of each team.

4. Dari manakah dana diperolehi untuk pengurusan dan penyelenggaraan masjid serta untuk menjalankan aktiviti?
Please indicate the source of fund for the management; maintenance and the running of the activities at the mosque.

5. Apakah isu-isu dan masalah yang dihadapi dalam pengurusan masjid ini?
What are the issues and problems encountered in the management of this mosque?

6. Bagaimanakah sistem penyelenggaraan dijalankan seperti kebersihan ruang dan pemuliharaan bangunan masjid? – jumlah pekerja dan kekerapan.
   How is the system of maintenance and rehabilitation of the mosque building conducted? – total work force and the frequency.

7. Apakah isu-isu dan masalah yang dihadapi dalam penyelenggaraan dan pemuliharaan bangunan masjid?
   What are the issues and problems exist in the maintenance and rehabilitation of the mosque building?

Terima kasih yang tidak terhingga kerana telah berkerjasama untuk menjayakan kajiselidik ini.

Spatial Organization of Urban Mosques in Klang Valley, Malaysia: Case Studies PhD in Built Environment, UiTM

MASJID TUN ABDUL AZIZ, SEKSYEN 14, PETALING JAYA

Temubual Bersama Pentadbir Masjid

Tarikh : 1/7/2013
Jam : 11.00 pagi

Nama Pentadbir: **Puan Siti Faridah Binti Zainuddin**

A. Perihal binaan dan ruang masjid

1. Bilakah masjid ini dibina dan siapakah perunding-perunding yang terlibat dalam membina masjid ini?
   - ✓ Tahun 19 —
   - ✓ Oleh JKR menguruskan.
2. Apa kah konsep rekabentuk masjid ini?
   Bulat - suatu yg unik pada ketika itu dan dibawah pentadbiran Majlis Perbandaran P.J. YDP Majlis adalah juga Nazir. (Sekarang pentadbiran adalah oleh Wakaf Zakat)
3. Apa pendapat puan mengenai konsep rekabentuk masjid ini?
   2 - Bulat (menyatukan manusia) Menfaat
   1 - Bulat air lebih pembentung.
   Design yg "luar dpd kebiasaan" dan menepati citarasa baru bandar Petaling Jaya.
4. Berapakah keluasan tapak dan keluasan lantai masjid ini?
   (lampiran)
5. Berapa ramaikah jemaah yang boleh dimuatkan oleh masjid ini? Dan berapa ramai pula jemaah pada hari Jumaat dan pada hari biasa?
   - Hari Jumaat 4,000+
   - Hari ~~Biasa~~ Jumaat 3,500 orang.
6. Siapakah dan berapa ramai komuniti Islam di kawasan ini?
   9000 = Sek. 370.
7. Apakah ruang *masiahah* yang disediakan di masjid ini?
   - Kidmat Nasihat Rumah tangga.
   - Yayasan Masjid 1
   - Khidmat Kesihatan yg pelbagai
   - Ruang niaga dll.
   - KAFA

8. Adakah disediakan tempat kediaman untuk Pentadbir; Imam; bilal; dan siak dalam kawasan atau disekitar masjid ini? Kalau tiada berapa jauhkah jarak kediaman masing-masing dari masjid? Kita ada menyediakan rumah Imam di luar kawasan masjid. Jaraknya lebih kurang 20 meter. Bilik Bilal ada di dalam kawasan Masjid. Kediaman Pentadbir dan siak di luar kawasan 1 Kilometer hingga 10 kilo meter.

9. Berapakah ruang tempat letak kereta disediakan untuk staf dan pengunjung?
Ruang Atas Sekurang 21 petak
" Bawah " 26 "

10. Ruang tambahan apakah yang diperlukan oleh komuniti masjid ini berdasarkan permintaan? kita memerlukan sangat tempat meletak kereta

11. Sila beri lain-lain pendapat dan isu-isu ruang atau masalah yang berkaitan jika ada.
kita bina ruang tempat kereta bertingkat Sebab Tanah

12. Adakah tuan mempunyai pengetahuan yang secukupnya mengenai hukum-hakam persediaan ruang di masjid?
Ya - tidak lengkap.

13. Sila kemukakan senarai nama dan Carta Organisasi Jawatankuasa Qariah . Terima kasih.

✓

B. Aktiviti dan servis

1. Sila nyatakan senarai aktiviti *maslaheh* masjid dan servis: harian; mingguan; bulanan & tahunan. Atau tolong sediakan salinan.

- Rujuk Buku Panduan.

2. Adakah aktiviti & servis yang disediakan berpandukan permintaan dari komuniti di sini?

Ya dan juga program-progam baru.

3. Bagaimanakah sambutan komuniti terhadap aktiviti & servis tersebut?

Amat menggalakkan.

4. Adakah perancangan masa hadapan bagi tambahan aktiviti dan servis yang diperlukan. oleh komuniti?

* Aktiviti :
1- Rewang Masjid
2- Bersama Anak Yatim

* Perkhidmatan :
1- Perkhidmatan mualaf.
2- Klinik Waktu.
3- Tabung Khas untuk fakir.
4- Majlis Ilmu Antara Agama.

5. Sila beri lain-lain pendapat, isu-isu dan masalah mengenai aktiviti yang berkaitan jika ada.

- Kekurangan ruang

3

-Tamil : 8

8. Adakah disediakan tempat kediaman untuk Pentadbir; Imam; bilal; dan siak dalam kawasan atau disekitar masjid ini? Kalau tiada berapa jauhkah jarak kediaman masing-masing dari masjid?

- Imam -
- Kelintang } Tidak mencukupi

9. Berapakah ruang tempat letak kereta disediakan untuk staf dan pengunjung?

Bawah = 26
atas = 23
49

10. Ruang tambahan apakah yang diperlukan oleh komuniti masjid ini berdasarkan permintaan?

- Bilik Mesyuarat dan kenduri kahwin ✓
- Kelas KAFA.
- Bilik Serbaguna dan Dewan
- Bilik GATI.
- Kediaman untuk kelintangan

} one stop centre

11. Sila beri lain-lain pendapat dan isu-isu ruang atau masalah yang berkaitan jika ada.

Kawasan tapak masjid sangat terhad. Tapak asal 'right angle' (di hadapan masjid) yang pada asalnya adalah untuk manfaat Masjid, telah di bangunkan untuk manfaat MAIS sahaja. ...

12. Adakah tuan mempunyai pengetahuan yang secukupnya mengenai hukum-hakam persediaan ruang di masjid?

Tiada. Masih perlu membentang kertas kerja pembangunan dan perasan Masjid, anjuran JAKIM.

2

Tambak sungai buat parking.

C. Pengurusan dan penyelenggaraan

1. Bagaimanakah proses perlantikan kumpulan pengurusan masjid dan staf penyelenggaraan dibuat? Tolong sediakan salinan carta organisasi masjid.

Mesyuarat Agung komuniti
- MAIS pantau saya.

2. Sila nyatakan waktu resmi bertugas dimasjid.

Subuh — 5.00 pg.

3. Dari manakah dana diperolehi untuk pengurusan dan penyelenggaraan masjid serta untuk menjalankan aktiviti?

- Sumbangan jemaah & pengunjung dlm tong derma — 3,000/mth.
- " Solat Jumaat — 7,000/week.
- Rumah sewa — 4 unit — RM15,000/mth.

not sufficient to maintain.
- campaign — risalah/yr.

4. Apakah isu-isu dan masalah yang dihadapi dalam pengurusan masjid ini?

- Disiplin warga kerja.
- Kekurangan ruang.

5. Bagaimanakah sistem penyelenggaraan dijalankan seperti kebersihan ruang dan pemuliharaan bangunan masjid? – jumlah pekerja dan kekerapan.

daily.

*Carta

3 mths
bila ada rosak.

+ Pusat Islam serantau.
- 9 tingkat.
- 2 basements.

6. Apakah isu-isu dan masalah yang dihadapi dalam penyelenggaraan dan pemuliharaan bangunan masjid?

1977 - underpower.
2009 - 3-phase

- Perdanan.
- STP = Pumpum. ? old system pembartungan.
- Sdumm pump (Dr kilus. Di pm kepili kerajaan dm.
- underpressure.
- water tank unorganized - dll over places.

Sekian sahaja setinggi-tinggi penghargaan atas kesudian pihak puan berkerjasama dan meluangkan masa bagi menjayakan kajian ini.

education assist. kebajikan to poors

- Yayasan Semesta Berdaftar
  - dana tax relief.
  - badan gerak kerja masjid.
  - to overcome limitation of area → global.

APPENDIX D:
The Samples of Bulletins and Articles by the Case Studies

PROGRAM SEMARAK CINTA RASULULLAH SAW
1434H/2013
MASJID SAIDINA ABU BAKAR AS-SIDDIQ
JALAN ARA, BANGSAR, 59100 K.L.

AJK KARIAH

1. Y.Bhg Dato' Hj. Nik Farid b Mohd Kamil	- Pengerusi
2. Tuan Hj Maarof bin Muat	- T Pengerusi
3. Ustaz Hj Hazman b Hj Hashim	- Setiausaha
4. Encik Nurhasril b Noordin	- Bendahari
5. Y.Bhg Dato' Hj Mohd Salleh b Yeop	- AJK
6. Tuan Haji Fauzi bi Abu Bakar	- AJK
7. Y.Bhg Dato' Ir. Ibrahim b Abu Bakar	- AJK
8. Y.Bhg Datin Hjh Habibah bt Yahaya	- AJK
9. Encik Noorul Ameen b Syed Meera	- AJK
10. Encik Zaidi b Sudin	- AJK
11. Encik Muhammad Azmi b Burhanuddin	- AJK
12. Ustaz Ahmad Sirajuddin b Abd Satar	- K. Pentadbir

AJK INDUK PROGRAM

1. Y.Bhg Dato' Hj. Nik Farid b Mohd Kamil	- Pengerusi
2. Tuan Hj Maarof bin Muat	- T Pengerusi
3. Encik Nurhasril b Noordin	- Bendahari
4. Y.Bhg Datin Hajjah Habibah bt Yahaya	- AJK
5. Encik Mohammad Azmi b Burhanuddin	- AJK
6. Encik Zaidi b Sudin	- AJK
7. Ustaz Ahmad Sirajuddin bin Abd Satar	- AJK
8. Ustaz Mohd Izaharuddin b Uzir	- AJK
9. Ustaz Muhammad Abid b Ayub	- AJK
10. Ustaz Mohd Nizar b Mohd Nadzir	- AJK
11. Ustaz Hisham b Abdul Razak (SRA)	- AJK
12. Ustaz Ahmad Zahuri b Abd Rashid (SRA)	- AJK
13. Pn Hjh. Zabedah bt Mohd Isa (PERWIBA)	- AJK
14. Pn Hjh. Rokiah bt Abd Azeez (PERWIBA)	- AJK
15. Pn Hjh. Rokiah bt Kasim (Surau Putra Ria)	- AJK

MASJID SAIDINA ABU BAKAR AS-SIDDIQ

Risalah Masjid

UNTUK JEMAAH MASJID SAHAJA

BIL. 1/2013 JAN/FEB • SAFAR / RABIUL AWAL / RABIUL AKHIR 1434H

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Dengan Nama ALLAH Yang Maha Pemurah
Lagi Maha Mengasihani

Dan jika kamu menghitung nikmat Allah (yang dilimpahkan-Nya kepada kamu), tiadalah kamu akan dapat menghitungnya satu persatu.

(Surah an-Nahl: ayat 18 - m/s: 269)

MASJID SAIDINA ABU BAKAR AS-SIDDIQ
Jalan Ara, Bangsar 59100 Kuala Lumpur
Tel : 03-2283 3707 Fax no : 03-2282 1222
Blog : wwwmasjidbangsar.blogspot.com
E-mail: mbangsar@yahoo.com

EDARAN PERCUMA

KANDUNGAN

Berita dari Pejabat Masjid
- Cafe MSABA 2
- Aktiviti - aktiviti bulan Jan dan Feb 2013 2
- Cadangan membina sebuah masjid di Pulau Mentawai, Sumatera Barat 2
- Cadangan Penarafan Bilik Air dan Tempat Wudhuk bagi Masjid dan Surau 2
- Pertemuan Anak Kariah dan AJK Kariah MSABA pada 7 April 2013 2
- Dari Allah kita datang kepada Allah kita kembali 3

Khutbah Jumaat
- Kesimpulan Khutbah Jumaat 5

Hadis-Hadis Pilihan
- Siraturrahim memanjangkan umur dan memurahkan rezeki. 8
- Rahmat Allah 8
- Kelebihan Ayat Kursi 8
- Kenapa Imam Syaafii Bertongkat pada usia 40 tahun 9
- Kenapa Allah rahsiakan masa akan datang? 10
- Berita dari orang Fasik 10
- Kelebihan berulang alik ke Masjid 11
- Banyak bercakap 11
- Amalan selepas bersolat 12

Kuliah Subuh dan Kuliah Maghrib
- Petikan dari Ustaz Roslan Mohamad 14
- Sombong 17
- Mengumpat 18
- Petikan dari Ustaz Dr. Faisal Abdul Hamid 20
- Hadis: Apa yang berlaku di dalam Kubur 22

Al-Quran
- Penyusunan Abdullah Ajaz Taimi 25
- Petikan dari Tafsir al-Quran 28

Solat
- Solat hormat waktu 32
- Fadilat di sebalik wuduk 32
- Perbezaan sujud syukur dan tilawah 34
- Hukum solat jemaah dan jenazah bagi wanita 35

Munakahat
- Pergaulan suami isteri 38
- Perhubungan anak dengan ibubapa yang bercerai 39
- Cara menangani krisis emosi kritikal akibat penceraian ibubapa yang dihadapi oleh anak 40
- Hukum-Hakam Kenduri 41

Haji
- Pandangan dan cadangan untuk bakal haji 44

English Section
- Mount' Arafah 47
- Al-Ji' Raanah 48

Takwim MSABA **52**

Berita Bergambar
- Sambutan Maulidurrasul 60
- Sumbangan Fakir Miskin Sri Pahang 23 Februari 2013 67
- Sumbangan Fakir Miskin Nurul Huda 23 Februari 2013 68

NUKILAN MASJID BULAT

Waktu Solat 1 Ramadhan 1431 Subuh 5:50pg - Syuruk 7:06pg - Zuhur 1:13tgh - Asar 4:15ptg - Maghrib 7:17mlm - Isyak 8:26mlm

SEKAPUR SIREH

Assalamu'alaikum warahmatullahi wabarakatuh.

Waktu berlalu begitu pantas kini bulan Ramadhan telah meninggalkan kita. Kita akan bersua lagi bulan Ramadhan pada tahun hadapan dengan izin Allah SWT. Setelah sebulan berpuasa kita menyambut Syawal dengan penuh kegembiraan. Dengan kehadiran Syawal kita perlulah bermuhasabah diri dan merenung kualiti puasa kita yang telah dilakukan agar keimanan dan ketaqwaan dalam diri kita semakin meningkat. Hormatilah bulan Syawal seperti mana kita menghormati bulan Ramadhan. Penuhilah Syawal dengan berbagai amalan; banyakkan mengingati Allah SWT, berpuasa 6 hari, dan beramal kebajikan bermula dengan ibubapa, suami, isteri, anak-anak, saudara-mara, dan jiran serta taulan. Hari Raya ini janganlah kita lupakan mereka yang kurang bernasib baik, anak yatim dan fakir miskin. Hulurkanlah bantuan dimana sahaja kita mampu. Hidupkan amalan ziarah untuk mengeratkan hubungan silaturrahim.

Sepanjang Ramadhan pihak masjid telah melaksanakan bermacam-macam aktiviti yang telah mendapat penglibatan yang memberangsangkan dari ahli jemaah serta ahli kariah. Saya ingin merakamkan ucapan terima kasih kepada semua yang telah menyumbangkan derma bagi dana rayuan Ramadhan. Juga kepada mereka yang telah menderma dari segi peralatan seperti sistem hawa dingin, barangan, makanan dan minuman. Hasil murah hati dermawan tahun ini kita dapat menikmati air zam-zam semasa tarawih. Tidak kurang juga terima kasih kepada mereka yang telah menyumbang tenaga. Ucapan syabas kepada barisan AJK dan wargakerja yang bekerja siang dan malam tanpa mengenal letih untuk menjayakan aktivi Ramadhan. Hanya Allah SWT sahaja yang mampu membalas amalan yang baik, mudah-mudahan kehidupan kita semua dilimpahi kerahmatan dan keberkatan.

Bulan Syawal ini pihak masjid akan mengadakan Rumah Terbuka Aidilfitri bertujuan mengeratkan silaturrahim di antara ahli-ahli jemaah, ahli kariah, juga penduduk-penduduk di sekitar masjid termasuk yang bukan Islam. Dipersilakan sesiapa yang ingin bersama-sama menaja gerai-gerai juadah kearah aktiviti ini.

Akhir sekali saya mengambil kesempatan ini untuk mengucapkan Selamat Menyambut Hari Raya Aidilfitri, maaf zahir dan batin.

Nazir
(Dato' Profesor Dr Zulkifli Hj Mohd Yusoff)

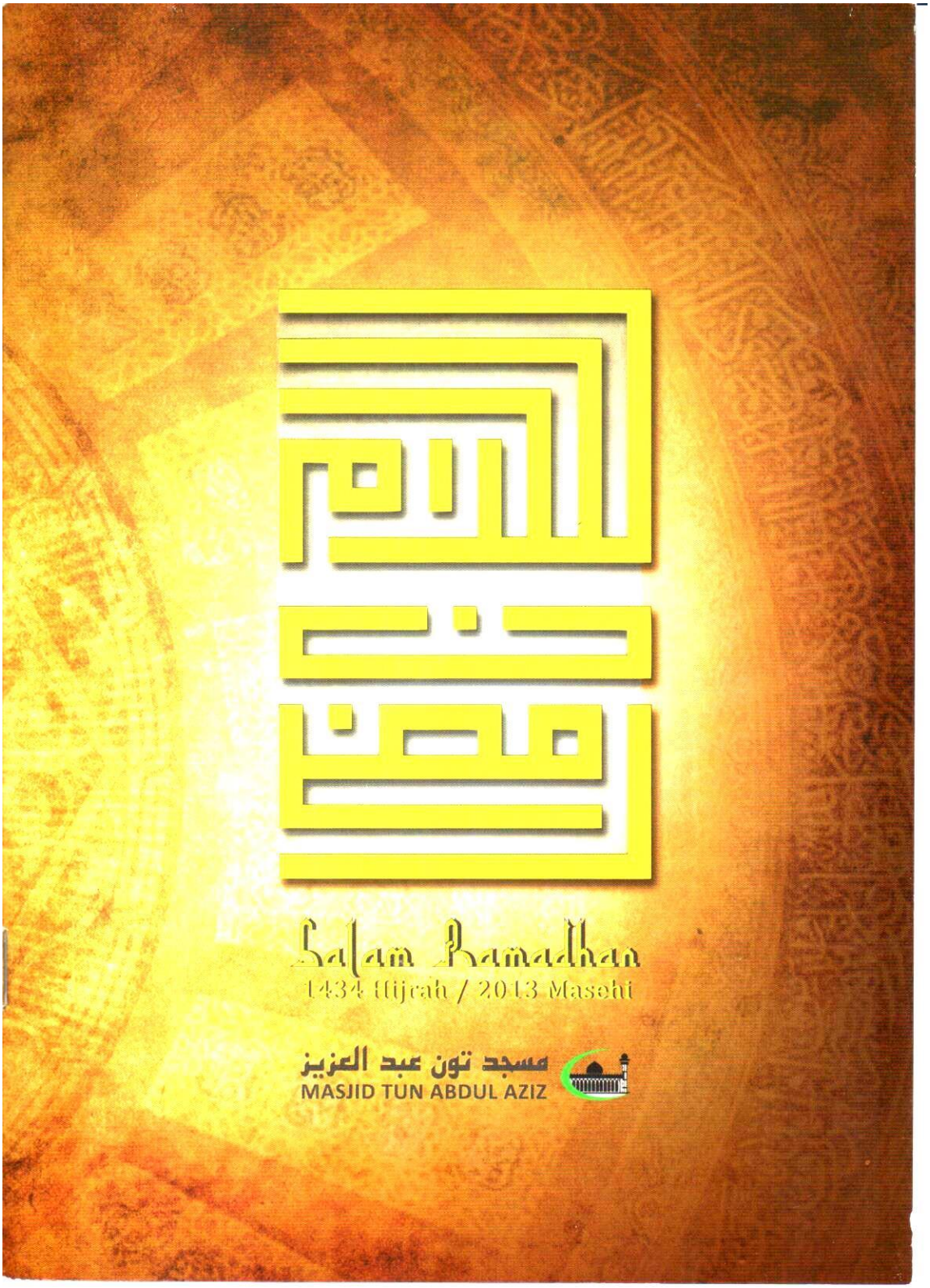
SOLAT AIDILFITRI

1 Syawal 1431 8:30pg.

RUMAH TERBUKA AIDILFITRI MASJID

25 Sept 2010
10:00pg-1:00tgh
* Tuan-tuan dan puan-puan sekeluarga dijemput ke majlis ini. Seperti tahun lalu konsep gerai-gerai akan diadakan. Dialu-alukan tajaan dari firma-firma atau perseorangan; samada untuk menghidang juadah pilihan sendiri atau menaja gerai-gerai yang akan disenarai nanti.

Maaf Zahir dan Batin


رمضان كريم
Salam Ramadhan
1434 Hijrah / 2013 Masehi
مسجد تون عبد العزيز
MASJID TUN ABDUL AZIZ

KANDUNGAN

...ms 03 **Perutusan Nazir**

...ms 06 **Penghargaan Ramadhan**

...ms 08 **Pengisian Ramadhan 1434H/2013M**

...ms 10 **Diari MTAA 1433H - 1434H**

Rencana Tahunan

Anjuran Masjid Tun Abdul Aziz |MTAA ...ms 12

Anjuran Yayasan Semesta Berdaftar |YSB ...ms 16

Anjuran Kafa Integrasi Al-Azizah | KAFA ...ms 22

Anjuran Khairat MTAA | KHAIRAT ...ms 20

Laman Album MTAA ...ms 24

...ms 26 - ms27 **Pembangunan Prasarana**

...ms 28 Rumah Jenazah | Pejabat Yayasan Semesta Berdaftar|

...ms 29 Naik taraf kantin | Tandas OKU dan Warga Emas | Pencahayaan Dewan Solat dan Menara | Tempat Persalinan Kanak-kanak |

...ms 30 Sistem Pendawaian Elektrik | PABX |

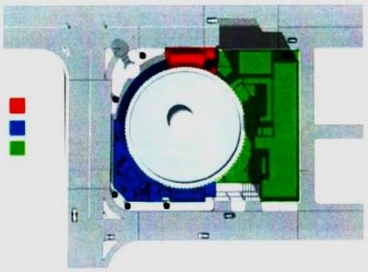
...ms 31 Sistem Pembumian | Sistem Siaraya |

Tazkirah ...ms 32

Disebalik Tadbir ...ms 34

Ruang Iklan ...ms 40

FASA PEMBANGUNAN



PERANAN UMAT ISLAM DI DALAM PEMBANGUNAN INI

Sebagai anggota masyarakat Islam untuk sama-sama memikul tanggungjawab bagi menjadikan rancangan ini satu kenyataan. Ia akan jadi satu warisan dan mengisi keperluan ibadah dan pendidikan untuk anak cucu kita dan masyarakat di masa akan datang.

INSTRUMEN PENDANAAN

• Melalui skim dana, sedekah jariah dan pewakafan

Skim ini memberi peluang kepada masyarakat Islam untuk beribadat dan menyumbang sejumlah wang sebagai sedekah jariah dan wakaf untuk menampung kos pembinaan Pusat Islam Serantau.

Wakaf merupakan satu amal jariah yang terbaik dan sangat dituntut oleh ajaran Islam. Pahalanya berterusan kepada pewakaf selama harta yang diwakafkan masih dimanfaatkan.

• Pulangan, dividen atau bonus

Dari simpanan tetap, bon, saham atau lain-lain instrumen kewangan meliputi yang patuh syar'ah atau sumber lain.

• Instrumen Tajaan dan Program-Program (*Fund Raising*)

Pelbagai program dan pendekatan akan dilaksanakan.

Kaedah Pembayaran/Sumbangan

1. Tunai kepada Masjid Tun Abdul Aziz.
2. Cek atas nama Masjid Tun Abdul Aziz.
3. Internet banking / Deposit Tunai /ATM.
   Nama Bank: Bank CIMB
   No. Akaun: **1249-0006001-05-5**

KETERANGAN LANJUT, HUBUNGI

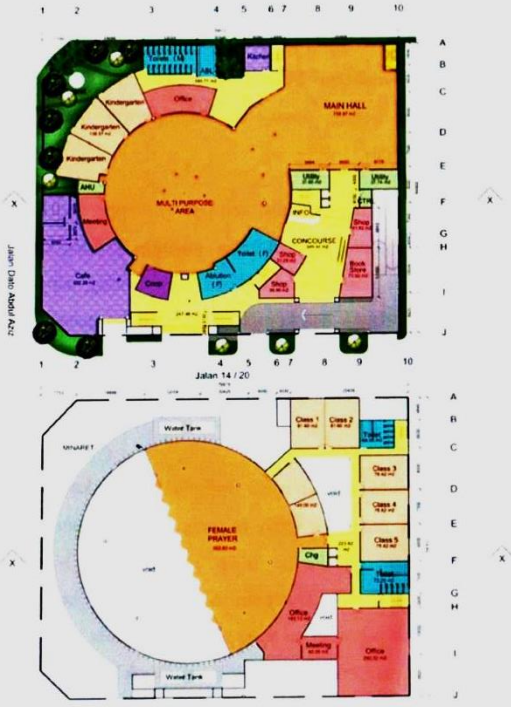
• Jawatankuasa Tadbir MTAA
• Jawatankuasa Pembangunan MTAA
• Pentadbiran MTAA
• Jawatankuasa Pembangunan
Pusat Islam Serantau

Masjid Tun Abdul Aziz (Masjid Bulat/MTAA)
Jalan Semangat, Seksyen 14, 46100 Petaling Jaya,
Selangor Darul Ehsan.

Tel: 03-79585868
pentadbiran@masjidbulat.org

Pusat Islam Serantau

مسجد تون عبد العزيز
MASJID TUN ABDUL AZIZ
SEKSYEN 14, PETALING JAYA
Jalan Semangat



Semoga dengan iltizam, gerak kerja berencana dan kebulatan kariah masjid, Pusat Islam Serantau MTAA menjadi satu kenyataan. Amin.

Bulat air kerana pembelung,
Bulat manusia kerana muafakat.

MUKADIMAH

Petaling Jaya telah diiystiharkan sebagai Bandaraya dalam tahun 2006. Sebagai sebuah Pusat Bandar yang terancang, sejarah Petaling Jaya bermula di awal tahun enam puluhan sebagai kawasan perumahan. Kini, Bandaraya Petaling Jaya telah berkembang dengan begitu pesat dan mempunyai pelbagai kemudahan.

Dari perumahan kos rendah sehingga kepada kondominium, deretan kedai sehingga gedung raya membeli belah, taman industri yang matang, taman-taman rekreasi dan kompleks sukan, pusat makanan, restoran dan hotel, sekolah, kolej, universiti serta tempat-tempat beribadat untuk masyarakat yang majmuk.

Institusi Masjid dan surau terdapat di setiap kawasan; namun fungsinya lebih tertumpu kepada tuntutan keperluan masyarakat Islam setempat dan bukan sebagai Pusat Dakwah. Secara perbandingan, terdapat peningkatan yang agak ketara pada institusi agama yang mewakili pelbagai kelompok lain.

Agak sedih dan rasa insaf apabila kehadiran Masjid dan Surau tidak mendapat tempat di hati mereka, walaupun laungan azan berkumandang setiap hari. Kesan kepada masyarakat lain boleh dikatakan adalah minima.

Kita perlu kepada suatu tindakan yang menyeluruh oleh masyarakat Islam. Peranan masjid dewasa ini begitu terhad dan lebih menumpu kepada aktiviti Islah sahaja dan bukannya dakwah. Tuntutan dakwah adalah suatu kewajipan.

Masyarakat Islam di Bandaraya Petaling Jaya, khususnya di kariah seksyen 14, perlu mengorak langkah dengan lebih menyeluruh, dengan perancangan yang teliti serta kerjasama dengan pelbagai agensi, badan Islam dan badan korporat untuk keperluan dakwah dalam abad yang serba mencabar ini. Gagasan yang menjangkau masa hadapan ini akan berpaksi kepada suatu pusat yang dinamakan Pusat Islam Serantau Bandaraya Petaling Jaya.

Dengan pembangunan ini Masjid Tun Abdul Aziz akan berubah menjadi sebuah Pusat Islam Serantau memacu pembangunan umat, asas kepada rahmat dan redha Allah SWT.

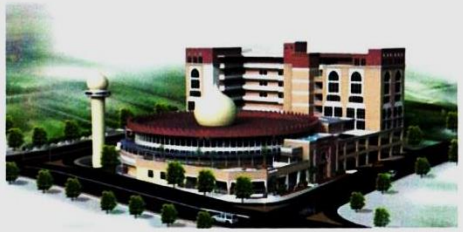
MISI

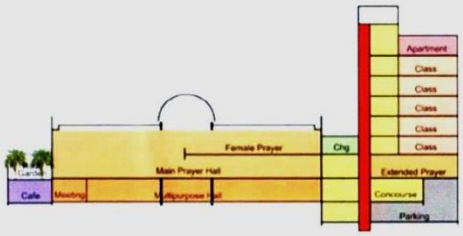
Menerima amanah dan bekerja untuk Allah, kerana Allah, dan mengharap keredhaan Allah.

VISI

Bekerja dengan tulus dan ikhlas,
Bersikap setiakawan,
Berusaha mencapai cita-cita (result oriented).

Pusat Islam Serantau





APPENDIX E:
The User Survey Format

Spatial Organization of urban mosque: Case Studies

Name of mosque Masjid Saidina Abu Bakar Assidiq. **format A**

SPATIAL ORGANIZATIONS EVALUATION (USERS' APPRAISAL)

LOCATION	RELATIONSHIP C LC IC	REMARKS	CIRCULATION G F P	REMARKS
SITE				
Access from main road to site entrance	☐☐☑		☐☑☐	
Access from site entrance to carpark	☐☑☐		☑☐☐	
Access from carpark to building entrance	☐☑☐		☐☑☐	
BUILDING				
Male access from building entrance to toilet	☐☑☐		☐☑☐	
Female access from building entrance to toilet	☐☐☑		☑☐☐	
Male access from building entrance to shoe rack	☑☐☐		☐☑☐	
Female access from building entrance to shoe rack	☐☑☐		☑☐☐	

Male access to ablution	☐☑☐	☐☑☐
Female access to ablution	☐☐☑	☐☐☑
Male access from ablution to prayer hall	☐☐☑	☐☑☐
Female access from ablution to prayer hall	☐☑☐	☐☑☐
Male access from prayer hall to ablution	☑☐☐	☑☐☐
Female access from prayer hall to ablution	☑☐☐	☐☑☐
Location of administration office	☑☐☐	☐☑☐
Location of lecture Hall	☐☑☐	☐☑☐

Location of classes	☐☐☑	☐☐☑
Location of living Quarters	☐☑☐	☐☑☐
OTHERS		
	☐☐☐	☐☐☐
	☐☐☐	☐☐☐
	☐☐☐	☐☐☐
	☐☐☐	☐☐☐

LEGEND

C	CONVENIENT	G	GOOD
LC	LESS CONVENIENT	F	FAIR
IC	INCONVENIENT	P	POOR

AUTHOR'S PROFILE

Ar. Zamnah Binti Nusi

Zamnah Binti Nusi completed her PhD in the Specialization of Built Environment at the Faculty of Architecture, Planning and Surveying, Universiti Teknologi MARA. She received her MSc. in the Specialization of Built Environment at the Faculty of Architecture, Planning and Surveying, Universiti Teknologi MARA. She is a professional registered Architect since September 1984 and was practicing as a sole proprietor under the style of Arkitek Zamnah from 1984-2015; had joined Universiti Teknologi MARA as an academician from 1986-2009. Full details of her profile are listed as below.

PUBLICATION

- *Infomed Magazine* (2004-2005) as Co-publisher, editor, writer, and graphic director

RESEARCH PAPERS

- National Conference paper on 'Spatial Organizations of State and National Mosques of Peninsular Malaysia (2005) jointly organised by KALAM, UTM and UiTM
- International Conference paper on 'Penterjemahan Laras Senibina' (1990), organized by Pusat Bahasa, UiTM
- National Seminar paper on 'Pembangunan Kampung Bharu, Kuala Lumpur (1987), organized by FSPU, ITM

QUALIFICATIONS

- A Registered Professional Architect (Ar.) in Malaysia with Lembaga Arkitek Malaysia (Board of Architects of Malaysia - LAM) since September 1984.

- PhD. in Built Environment (UiTM), 2017.
  Thesis Topic: 'Spatial Organizations of Urban Mosque in Klang Valley, Malaysia: Case Studies'.
- Master of Science in the Specialization of Built Environment (UiTM), 2004.
  Thesis Topic: 'Spatial Organizations of National and State Mosques of Peninsular Malaysia: 'Case Studies'.
- Adv. Dip. Arch (ITM), 1982. Equivalent to B. Arch. (Hon.)(UiTM)
  Design Thesis: 'Commercial Development: Shopping Complex'.
- Diploma in Translation (UiTM/DBP/Persatuan Penterjemahan Malaysia), 1990.
- Diploma in Architecture (ITM), 1976.

AFFILIATES

- Board Member of Lembaga Arkitek Malaysia (LAM) (1995-1999)
  LAM Registration Committee (1995-1999)
  LAM Investigation Committee (1995-1997)
  Panel for LAM Professional Exam Part III (1995-1999)
  Committee of Accreditation of Architectural Education of Malaysia (CAEM) LAM (2004-2007).
  An Examiner for Professional Exam LAM Part III & Part II (since 1994)
- Advisor to the Curriculum Development of Polytechnic Education of Malaysia, (1995).
- Advisor to the Curriculum Committee of Kemahiran MARA for Diploma in Architecture (2007).
- Member of Board of Study for Bachelor of Architecture Program of International Islamic University of Malaysia (IIUM) (1999-2001).
- Council Member of Pertubuhan Akitek Malaysia (PAM) (1990-1994)
  Hon.Treasurer of PAM (1995-1997)
  Chairman of PAM Education Committee (1995-1997)
- Advisor for New Curriculum for Bachelor of Architecture of University Teknologi Malaysia (UTM) (1997)

WORKING EXPERIENCE

1976-1980	As architectural technical assistant at Urban Development Authority (UDA).
1982-1984	As Architect at UDA.
1984-2015	As Sole Proprietor of Arkitek Zamnah
1986-2009	As Lecturer at Faculty of Architecture Planning & Surveying, UiTM, Shah Alam, Malaysia (1986-1996) As head of department (1992-1994) As Senior Lecturer (1996-2004) As Associate Professor (2004-2009 retired)
1988-1990	A Partner of ZNL Design Consultants An Associate of FD Associates
2004-2008	A Director of AJ VariantConsult Sdn. Bhd.
2004-2011	A Partner of FD Architects Partnership

TEACHING EXPERIENCE

- Design Studio tutoring
- History of South East Asian Civilization (Architecture)
- History of Islamic Architecture
- Basic Theory of Building Construction

Projects

Institutional

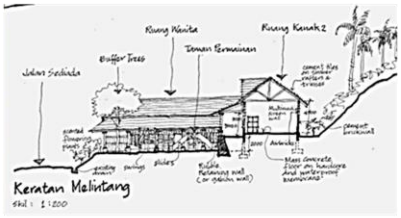
Rotu Complex for UiTM campus

- Hotel Malaysia at Alor Setar (ZNL)
- Resort Hotel at Cherating (ZNL)

Commercial

4 Storey Shopping Complex at Jalan Genting Klang, Setapak, for Rohas Sdn Bhd

Surau at Ulu Klang



Surau Complex at Rawang

4 Blocks of 4-Storey Commercial Complex at Bangsar Utama for UDA

Residential

Housing

10 Units Double Storey Terrace House & 8 Units Double Storey Shophouse at Setapak, for UDA. (Renovated)

- 10 Units Double Storey Bungalow at Taman Maharum, Kuantan, for UDA
- Medium Cost Housing at Mersing, Johor, for UDA
- 200 units Terrace Houses at Sri Damansara (ZNL)
- 120 units Terrace Houses at Seberang Jaya, Penang

Dato' Sofiadin, Section 2, Shah Alam

Dato' Sofiadin, Green Meadow, Shah Alam

Pn. Zakiah Ahmad, Bkt. Kapar

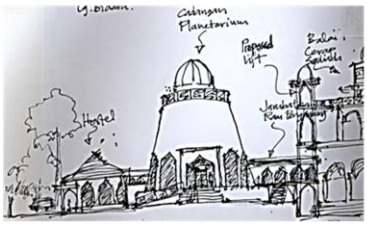
Late En. Subhi, Shah Alam

Late Tan Sri Wan Sulaiman Kemensah Height, Ulu Kelang

En. Hassan Nusee at Sg Sering, Ulu Klang

Proposals & Advisory

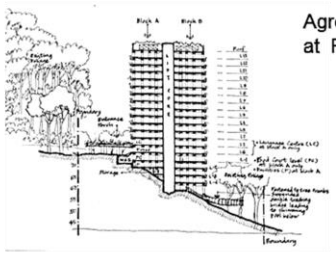
Media House Melaka



Mini Planetarium at Tanjung Bidara for State of Melaka

Rest & Restaurant for State of Melaka

Bungalow at Section 7 at Shah Alam



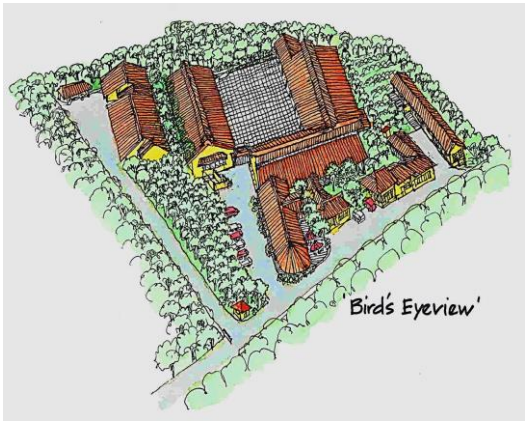
Service Apartments & Training Centre at Robson Height

Agro-Resort at Rasah

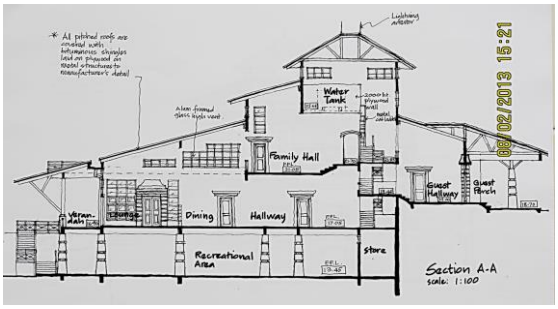
Other Proposals

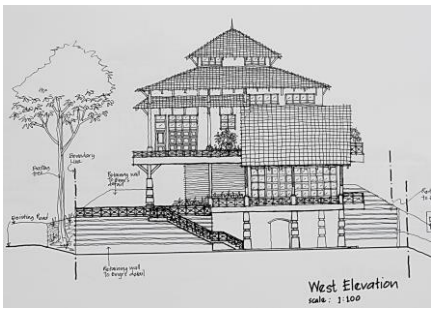
- Training Centre at Langkawi
- Marina Hotel in Melaka
- Bus Terminal Complex at Alor Setar
- International University at Melaka
- Others unrecorded

Universitas Pembangunan Pancabudi, Medan



Darun Najah, Kedah





Dr. Zalina's Bungalow, Kuantan