

CHAPTER 5

SUGGESTION

5.0 Introduction

The good characteristic of imams can manage the mosque very well especially in the context of planning mosque activities whether in the form of daily, weekly, monthly, or even yearly. With the existence of this situation, the mosque institution will be the main base in efforts to strengthen the identity of the entire community in the country.

In the context of empowering the ummah, the mosque should be made an open field in the implementation of its activities and programs. It needs to go beyond the boundaries of habitual programs such as the study of daily knowledge and regular mosque programs such as ceremonies to celebrate the greatness of Islam. In fact, it is necessary to plan and implement programs and activities that are more open such as holding social activities for children, adolescents and even adults.

According to Mohd Rozaini et al (2014), the relationship between mosque institutions and community development is very close and important. This is because the good community starting from a good and managed mosque institution, then the result can be a good community is formed based on the Quran and Sunnah. Allah's assurance is very clear about the benefits obtained in this world and the hereafter for the formation of a community.

5.1 Suggestion

There also some opinions that can make the mosque institution become the centre of community.

1. **Masjid as a clinic.**

In the era of pandemic Covid-19, imams can be a some of frontliner to give the service of community about disease. Some of the bigger mosque can make the place of quarantine and treatment. This situation had been happened in era of Prophet Muhammad SAW when Aishah (May Allah be pleased with her) said, "Sa'd Bn Mu'adh (May Allah be pleased with him) was injured in the battle of Trench. He is being hit on the head arm vein by a Quraish called Habban Bn Arqa. The Prophet Muhammad SAW as a imam at that time pitched a tent in the mosque for Sa'd Ibn Mu'adh so that he could be close to him for visitations. His wound was bleeding profusely, and he died after spending a month in the tent (Bukhari).

2. **Masjid place to relax.**

One of the successful mosques when the imam built the mosque as place to get relax. Mosque the place of worship and remember Allah SWT. Allah SWT said in Al-Quran:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

28. *Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."*

(Al-Quran. Al-Ra'd 13:28)

No doubt, almost mosque have Islamic decoration that can make the feel relax and peace. Some of the mosques required the body massage machine at the mosque. Apart from worship, the congregation will make the mosque a place to rest for a while. Abdullah Bn Umar (May Allah be pleased with him) said: "During the time of the Prophet (Peace be upon him), we used to sleep in the mosque and have our siestas when we were young" (Ahmad, An-Nasai and Abu Daud).

3. **Masjid as a place for giving food.**

The imam also can give the service to community by giving food. Allah SWT said on this argument:

وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

8. *And they give food in spite of love for it to the needy, the orphan, and the captive.*

(Al-Quran. Al-Insan 76:8)

In other words of Prophet Muhammad SAW:

يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ, وَصَلُّوا الْأَرْحَامَ, وَأَطْعِمُوا الطَّعَامَ, وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ

نِيَامٌ, تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

“O people, extend greetings (saying Salam to each other), keep relations with your kin, provide food (to people) and pray at night when people are asleep and you will enter Paradise in peace.”

(Hadis. Sahih At-Tirmizi: No.1574)

In the past history when Abdullah Bn Al-Harith (May Allah be pleased with him) said: "We used to eat bread and meat in the mosque during the time of the messenger of Allah (Peace be upon him)" (Ibn Majah).

At that time the needy and destitute popularly referred to as *Ahlu-us Suffah* used the corridor of the Masjid as eating place.

4. Masjid as a place for consultation.

Imam also needs to have the time to spent for the community. As I mentioned before, Imam as one of the motivators that can help community to give opinion and advise in way of Islam. Rasulullah SAW said in his Hadis:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

The Prophet (ﷺ) said, "No one of you becomes a true believer until he likes for his brother what he likes for himself".

(Hadis. Sahih Bukhari & Muslim: No.183)

Prophet Muhammad SAW said in other words:

إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ

"Religion is sincerity, religion is sincerity (Al-Nasihah), religion is sincerity."

The Prophet Muhammad SAW consulted his companions on state socio-economic and political issues like war, propagation, finance, expeditions, dealing with the plots of the enemies, and other critical state policies right in the Masjid. He received Christian envoys from Najran and other emissaries from other nations in the precincts of the Masjid (not the prayer point or Musalah). The practice of using the Masjid as a platform for consultation continued after him.

In fact, such these efforts will allow the whole community to get closer to the mosque and at the same time reject negative responses to Islam and even to the institution of the mosque itself. (Abd Hamid Othman, 2007)

The passage of time also affects the role and management of mosques today. This can be seen when the mosque institution also undergoes changes not only in the aspect of the construction structure, but also in the role of imams and management of the structure (Mohd Ismail Mustari & Bushrah Basiron, 2013). The role of imams in Malaysia should be expanded in carrying out social activities such as preaching to multi-ethnic communities as highlighted by the Prophet Muhammad SAW in the past days of Islamic history.

In this regard, the Deputy Prime Minister of Malaysia suggested that professional's imams should be appointed to the mosque's committee to enhance the function of the mosque institution as a centre for economic generation, excellence in knowledge and community service (Najib Tun Razak, 2006).

5.2 Conclusion.

In reality, sometimes the function of the mosque in this day and age has been narrowed down to the practice of worship only. Muslims today should be proud of the mosques that cost millions of ringgit which are decorated with various patterns and symbols as if the greatness, majesty and identity of Muslims lies in the structure and beauty of the patterns found in the mosque. Perceptions of the imam competency model in the mosque need to be positive. This is because it coincides with the hadith of Abu Daud who narrated that Ibn Abbas had said that the Prophet SAW said:

مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ " . قَالَ ابْنُ عَبَّاسٍ لَتَزُخْرِفَنَّهَا كَمَا زَخَّرَفَتِ الْيَهُودُ وَالنَّصَارَى

"I was not commanded to build high mosques. Ibn Abbas said: You will certainly adorn them as the Jews and Christians did."

Therefore, the mosque should not only be a place to perform special acts of worship, but it is an educational institution that is able to shape the Muslim personality with various activities. Mosque-based programs are highly encouraged. Therefore, it is necessary to build a model of imam competence in addition to providing a model of learning in a well -established mosque. Indeed, the mosque needs to be dignified in line

with its actual role and function as in the time of Rasulullah SAW and his companions. If the mosque is dignified as a lifelong educational institution, Muslims will be strong and stable and highly regarded by non-Muslims. This may attract them to embrace Islam. Muslims will continue to be glorious not only in terms of sound education but also economically, politically, and socially.

