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Paper On

Contributions of Mosques towards Building Malay Society:

A Case Study on Masjid Wilayah Persekutuan, Kuala Lumpur



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INTRODUCTION

Malaysia is a country which is known for the heavy Islamic moral values presence in its culture and traditions. Mosques in Malaysia are well known for their beauty and captivating architecture. At the same time, the history of Islamic civilization is closely linked to the mosque, as it is the main centre for spreading the Islamic culture and knowledge everywhere in the world. This is my pleasure to write a paper on “*Contributions of Mosques towards Building Malay Society: a case study on Masjid Wilayah Persekutuan, Kuala Lumpur*”, which is not only the land mark of Kuala Lumpur, but it is also a structural marvel that become a pride of the Islamic world with its beautiful and unique architectural features. While I was writing this paper, I met so many officials of this beautiful Mosque. Officials of the Masjid Wilayah are so helpful and informative as it helped me a lot to collect the information’s about the mosque, some of are namely; Ustaz Zakariah Isa, chief Imam of Masjid Wilayah, Ustaz Abdul Haleem Zakaria, Imam of Masjid Wilayah, Brother Uthman Mustafa, Director of Jakim, Brother Dato Che Mat, Chairman of Jawi, Ustazah Umme Kulsoom Principal of Masjid Wilayah School, Ustazah Fathiyah binti A.Rahman, Senior Assistant Director.

I surprised when I was informed from the officials that, this mosque is not only a Mosque but a complete world of services and facilities under the name of Masjid Wilayah Persekutuan, which is busy day and night in building the Malay society. Some facilities are: 1.Friday congregations, 2. Morning speech, Zohor speech, 3. Qur’an class, 4. Fiqh class, 5.Arabic class, 6. Qiyam-ul-Lail, 7. Hospital’s visit program, 8. Program for single mother, 9.Complete school program, 10. Nursery program, 11. School holidays program for youth, 12.Basic religious teaching program, 13. Health program, 14. Cooking class, 15. Flower making class, 16.Aerobic class (fitness class), 17. Blood donation program, 18. Iftar program and Sohur program, 19. Eid-ul-Adha cow slaughtering program, 20. Friday Bazar, 21.Funeral preparation program.

With this note, I would like to thank from my heart to the organizers of the International conference on Islamic Civilization and Malay Identity 2011(ICICMI 2011) who allowed me to present this paper. I hope this study will be an informative reference for the people who want to know about services of Masjid Wilayah and its features.

THE CONCEPT OF MOSQUE IN ISLAM

A mosque is a Holy place for worshipping. The word “mosque” in English refers to all types of buildings dedicated for Islamic worshipping. The mosque serves as a place where Muslims can come together for congregations (صلاة, *ṣalāt*) as well as a centre for information, education, and dispute settlements. In the beginning of the Islamic history, the concept of mosque was very unpretentious rather than the present concept. It was started with the Prophet’s mosque in the 7th century, which is “*Al-Masjid al-Nabawi*” in a simple way to preaching and practicing Islam through it without any heavy structural demands. But, nowadays many mosques have elaborated huge domes, minarets, minibars, mihrab and grand prayer halls.

Mosques are the focal point for every Muslim and serve as the main place of worship. In Islamic societies, mosques also serve as social, welfare centres, schools, and multipurpose halls, libraries, hospitals, and treasuries. However, most of these activities are taking place in Masjid Wilayah Persekutan.

MOSQUE IN ISLAMIC HISTORY

The first mosque in Islamic history was founded by the prophet Muhammad (p.b.u.h), located in Madina. The wall of the courtyard facing Macca called the Qiblah wall - had a roof covering the area where prayers were performed. The other three walls were covered with shallow arcades. This setup has become the mosque design throughout the world.

Mosques were built outside the Arabian Peninsula as Muslims moved to the other parts of the world. However, Egypt became a Muslim country as early as 640 A.H and since then so many mosques have appeared throughout the country. Moreover, later the capital city of Egypt, Cairo has acquired the nickname of *city of a thousand minarets*.¹ Egyptian mosques are very famous in providing the amenities, as some have Islamic schools, while others have hospitals and libraries.²

The first mosque built in northwest Africa is “the Great Mosque of Kairouan” in Tunisia founded by the Umayyad general Uqba Ibn Nafi during the second half of the 7th

¹ Dogan Kuban, “*Perspectives on Islamic History and Arts*”, Arch. & Comport. / Arch. & Behav, Vol. II, No. 3, page 207.

² Dr. Khalid Alavi (2004), *The Mosque: Within a Muslim Community*, Birmingham: UK Islamic Dawah Centre.

century and it is considered as the oldest place of worship in the western Islamic world. The Great Mosque of Kairouan, which is one of the most significant and best preserved examples of early Islamic mosques, served due to its architectural characteristics as a model to many later mosques especially in North Africa and Andalusia.

In India, the first mosque has been claimed as Cheraman Jame Masjid in the early 7th century. After that in sixteenth and seventeenth century's, the Mughals brought their own architectures that include pointed, onion-shaped domes, as seen in Delhi's Jame Masjid and in Lahore Badshahi Masjid, Later on the Mughal's style became the dominant feature in many of the old mosques in India, Pakistan and Bangladesh.

Mosques first arrived in the Ottoman Empire (present-day Turkey) during the eleventh century. The Ottomans created their own design of mosques, which included large central domes, multiple minarets, and open façades. The Ottoman style of mosque usually includes elaborated columns, aisles, and high ceilings in the interior, while incorporating traditional elements, such as the mihrab. Today, Turkey is a home to many mosques that display this Ottoman style of architecture.

Mosques gradually introduced to different parts of Europe, but the most rapid growth in the number of mosques has occurred within the past century as more Muslims have migrated to the continent. Major European cities, such as Rome, London, Frankfurt, Paris and Munich, are home of mosques that feature traditional domes and minarets. These large mosques in urban centres are supposed to serve as community and social centres for a large group of Muslims that occupy the region.

Moreover, the first Chinese mosque was established in the eighth century in Xi'an. The Great Mosque of Xi'an, does not replicate many of the features often associated with traditional mosques. Instead, it follows traditional Chinese architecture. But western Chinese mosques were more likely to incorporate minarets and domes while eastern Chinese mosques were more likely to look like pagodas.³

By the fifteenth century, Islam had become the dominant religion in Java and Sumatra, Indonesia's two most populous islands. The new religion and its accompanying

³ Salim T S Al-Hassani & Elizabeth Woodcock & Rabah Saoud, ed. (2006), *Muslim Heritage in Our World*, UK: Foundation for Science Technology and Civilization.

foreign influences were absorbed and reinterpreted, with mosques given a unique Indonesian/Javanese interpretation.

A number of significant early mosques survive, particularly along the north coast of Indonesia. These include the Masjid Agung back in Demak, built in 1474, and the Grand Mosque of Yogyakarta that features multi-level roofs. Javanese styles in turn influenced the architectural styles of mosques among Indonesia's neighbours: Malaysia, Brunei and the southern Philippines.

Being Malaysia an Islamic country, it has a lot of beautiful mosques everywhere in the whole country. It has lot of old and new mosques. The two oldest mosques in this historical state now are Masjid Peringgit built in 1720 and Masjid Tengkeru in 1728. The government spent a huge amount of funds to take care of all necessary arrangements in building the new mosques, providing expenses for all utilities and appointing the learned scholars as *Ima'am* and *Khatib*. The good examples of those beautiful mosques are Masjid Wilayah Persekutuan, Masjid Nigara, Masjid Putra, Masjid Tuanku Zainul A'abidin, Masjid Bukhari, Masjid Shah Alam and much more.

HISTORY OF MASJID WILAYAH PERSEKUTUAN, KUALA LUMPUR

1) THE LAND SIZE AND THE TOTAL COST OF CONSTRUCTION

The site occupies a land area of 13.4 hectares with built-up area of 47,000m² with total construction cost of RM 255 million. The Construction works began on 15th March 1996 and ended on 30th August 2000. It was then handed over to the owner - Jabatan Agama Islam Wilayah Persekutuan (JAWI). Upon completion, the 1st Friday prayers were held in Masjid Wilayah on 27th October 2000. The mosque is located at Jalan Duta, Kuala Lumpur.⁴

⁴ Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV. Page No.33



FEDERAL COURT



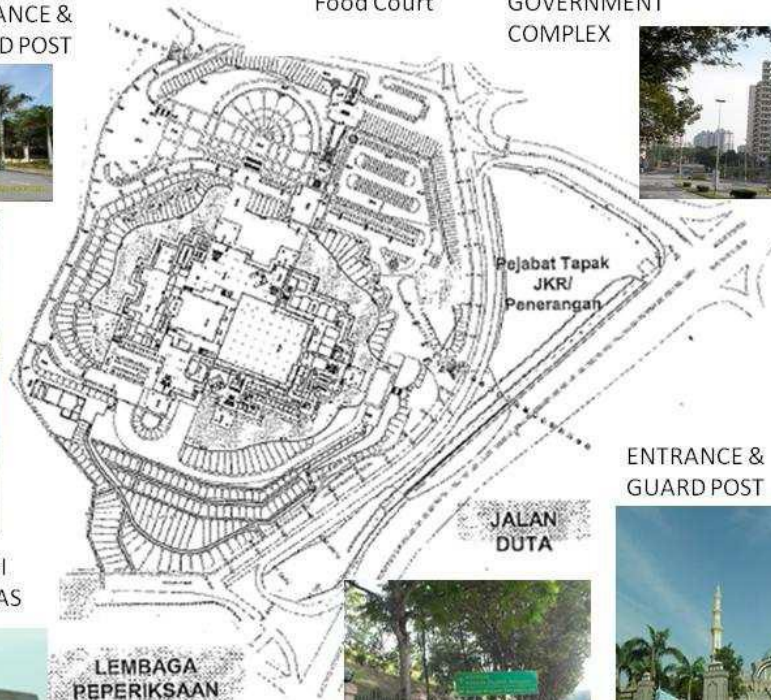
Food Court

LOCATION OF THE MOSQUE

ENTRANCE & GUARD POST



GOVERNMENT COMPLEX



From SRI HARTAMAS

ENTRANCE & GUARD POST



LEMBAGA PEPERIKSAAN



JALAN DUTA

2) DESIGN AND CONSTRUCTION OF THE MOSQUE

The mosque was designed by the Ministry of Works, Malaysia. The Main contractor appointed was Johawaki-Ahmad Zaki in a joint venture with namely, Arabesque Ayu Sdn Bhd, Kuntum Sdn Bhd., Kejuruteraan Yakiniaga (m) Sdn Bhd., and Syarikat Kejuruteraan Mohamed (PK) Sdn. Bhd, United Elevator Co. (M) Sdn. Bhd & Perkhidmatan Hawabina. The primary inspiration of the mosque design came from the great Ottoman Mosque of the 16th century. Emulating amongst the best features of architecture seen at Shah Mosque of Isfahan, Iran, Sultan Ahmet Mosque of Istanbul, Turkey and Taj Mahal of Agra, India, combined with the use of cutting edge technology, Masjid Wilayah Persekutuan becomes one of the grandest mosques in the world. Islam, nonetheless, does not only emphasize on Aesthetic values but also on functional values. Various designs, patterns and colours from

Turkey, India, Iran and Malaysia itself have been brought together and adopted as the primary Adornments of the mosque as if we are travelling into the best parts on the world and Exploring the beauty of their artworks. Combinations of these beauties and Uniqueness also show that Islam is not synonymous with a specific culture or country only but it belongs and relevant to everyone all over the world.⁵ Masjid Wilayah Persekutuan blends the exquisite and refined beauty of art and architecture with pragmatic sophisticated modern technology.⁶

At a glance, the mosque wall may look plain and simple with earth colour. Similar to human beings, the external appearance and wealth have no meaning to Allah SWT but their hearts and good deeds that enable them to be above others. It is certainly not the intention of Islam simply to have beautiful design, layout and decorations in the mosque but people pay less attention to its true objectives, i.e. Purification and strength of their souls. To some people, however, the architecture of the mosque can actually speak thousands of words.⁷

3) ENTRANCES & MAIN ARCH

There are five major entrances as named Anjung A, B, C, D and E and each of this entry points are equipped with one directory on one of the pillars. Having five entrances, the layout is similar to those at the Blue Mosque, Istanbul. Multiple entrances and directional signage is all to ensure maximum accessibility and convenience to congregants and visitors.

Horseshoe was traditionally perceived as a symbol of kindness, endurance, unselfishness and holiness in Islam but not a symbol of luck like other cultures.⁸ Pointed arch is said to be piercing towards heaven symbolizing an individual effort to stretch their soul higher and closer to the Creator.⁹

The arch is also decorated with woodcarving arts from Kelantan and Terengganu. The three beautiful carved wooden doors are based on floral motifs. One of the local flowers that inspired the local craftsmen was lotus, a flower that shrinks in the morning and gradually

⁵ Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV Page No.23.

⁶ Ibid, Harun Yahya (2002), *The Miracles of Creation in Plants*, New Delhi: Good word Book Pvt. Ltd. Mohammad Tajuddin Mohammad Rasdi (2005), *Malaysian Architecture: Crisis Within*, Kuala Lumpur: Utusan Publications & Distributors Sdn Bhd.

⁷ Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV. Page No.47,48,49.

⁸ Salim T S Al-Hassani & Elizabeth Woodcock & Rabah Saoud, ed. (2006), *Muslim Heritage in Our World*, UK: Foundation for Science Technology and Civilization.

⁹ Harun Yahya (2002), *The Miracles of Creation in Plants*, New Delhi: Good word Book Pvt. Ltd.

opens during the day. Hence, plant is not only a source of construction materials but also a source inspiration for woodcarving at the mosque.

4) MOSQUE IN A GARDEN

Two important influencing factors or inspirations of Islamic Garden are certainly al-Qur'an and Sunnah. Thus, the concept of "Mosque in a Garden" at Masjid Wilayah Persekutuan incorporates elements of Paradise as visualised in al-Qur'an. Greens and Blue sky as its backgrounds amidst modern buildings, water and plants are the primary features of heaven, righteousness and Allah SWT's Mercy in al-Qur'an. Water and plants represent growth and unity in various contexts of life. Based on the importance of water in Muslim rituals, water also functions as a Purifier and healer.¹⁰

5) GRAND PRAYER HALL

The floor of the grand prayer hall is furnished with approximately 500 pieces of plush pastel-coloured carpets, the natural colour associated with the earth and normally eye-pleasing to most people as well as symbolizes noble and abstract emotions. The carpet design and colour are certainly in harmony with the interior design of the mosque, i.e. mostly in pastel colours and adorned with floral motifs. Similar to many other mosques, carpets with floral motif were chosen, the elements of heaven as portrayed in al-Qur'an.¹¹

In total, the carpeted area of the prayer hall can accommodate 5,000 individuals, not to mention 6,000 of others at the corridors and 4,000 at the courtyard, called "Laman Hidayah". Inclusive of 2,000 individuals at women's prayer hall, the mosque in total can accommodate 17,000 individuals.¹²

The prayer hall is 30m x 45m and is made-up of pre-stressed concrete. There are 1.2m x 1.5m beams supporting the dome structure whereas special steel frames measuring 10m x 16m x 16m were used to support specific areas.¹³ The frames were then covered with a granite finish. It is a type of corbel used traditionally resembling stalactites and sometimes

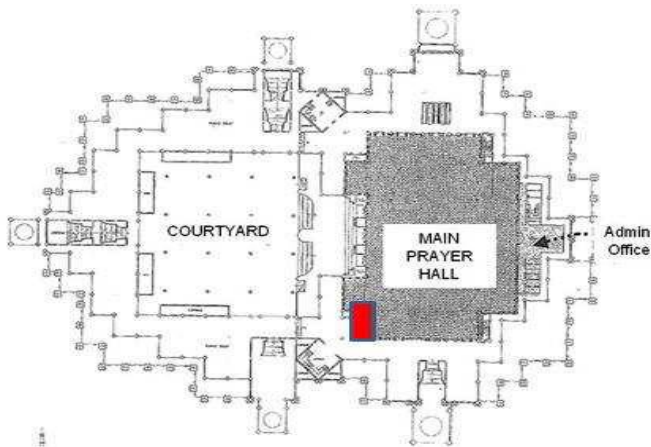
¹⁰ Ibid, Page No.43,44,45

¹¹ Harun Yahya (2002), *The Miracles of Creation in Plants*, New Delhi: Good word Book Pvt. Ltd.

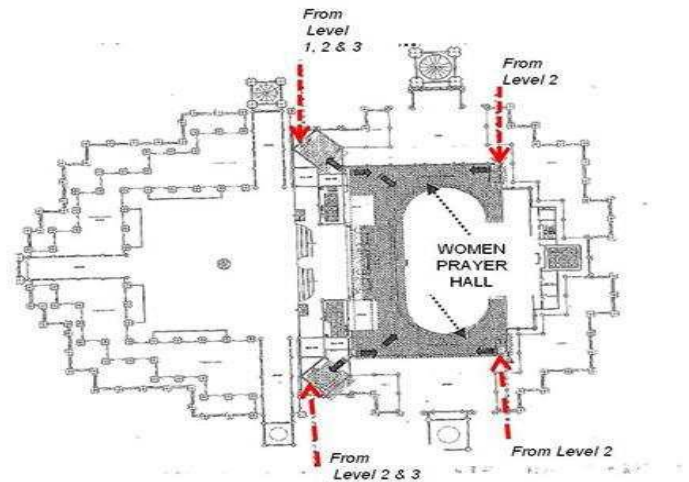
¹² Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV. Page No.85, 95.

¹³Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV, Page No.79.

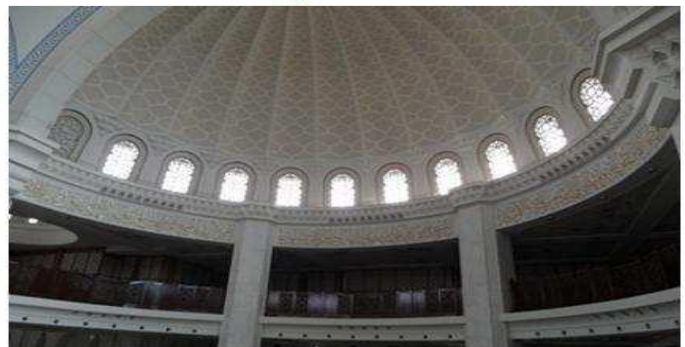
emulating honeycomb and tulip patterns.¹⁴ The word “Allah” is written in gold can be clearly seen on top of four pillars. Towards the front, the words “Allah” and “Muhammad”, is written in Arabic scripts, can be seen both on the left and right. The use of Arabic letters everywhere at all mosques represents a strong bonding and unity amongst all Muslims all over the world.¹⁵



LEVEL 3
A small section is reserved at a small corner of the main prayer hall for women worshippers



LEVEL 4
Women prayer hall on the upper level is blocked by flexible screens with four separate access points. This hall can accommodate another 2,000 worshippers



The women prayer hall is segregated from the Main Prayer Hall. It is on Level 4, one level above from the Main Prayer Hall. The space is blocked by screens, which are made up of beautifully carved wooden panels. Lady congregants, nonetheless, are still able to see the Imam and khatib through the wooden screens and a number of speakers are installed in

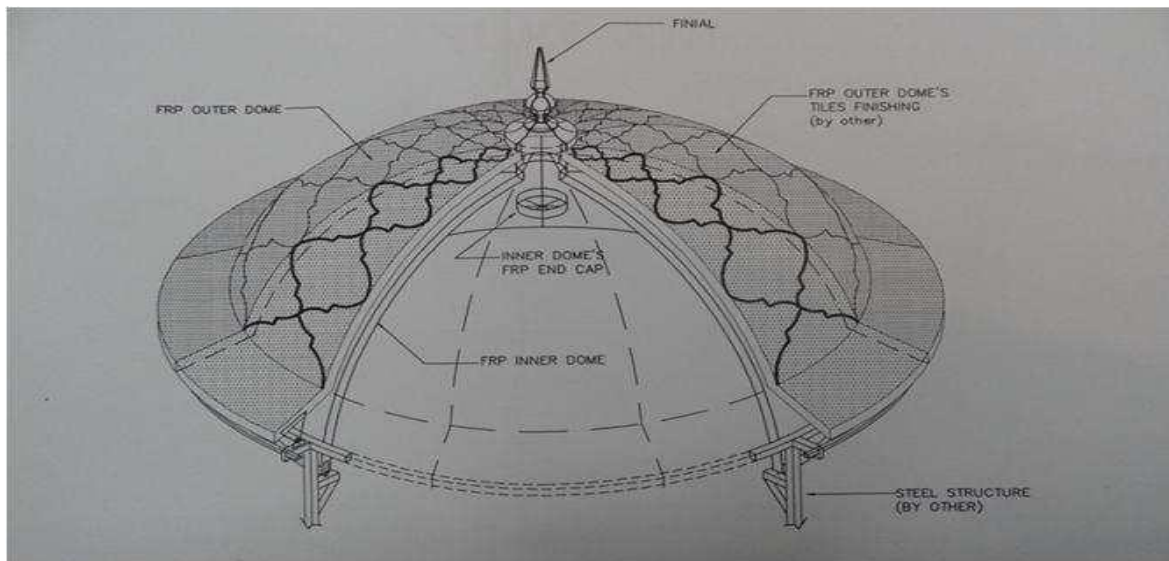
¹⁴ Mahmud Itewi, *Towards a Modern Theory of Islamic Architecture*, Australian Journal of Basic and Applied Sciences 1 (2): 153-156, 2007

¹⁵ Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV, Page No.86.

women prayer hall to amplify their sermons. Hence the prayer hall remains cool and bright although the lights are not being switched on.¹⁶

6) THE BEAUTIFUL DOME OF THE MASJID

The main dome at Masjid Wilayah Persekutuan was designed to look like huge flower petals from the inside, arabesque on the outside, both symbolizing paradise.



Sectional isometric view of the dome

Looking at the dome size, height and shape, it can be considered a dominant feature of the mosque, covering almost the entire area of the prayer hall. It is indeed very impressive to see how the weight of the dome is being transferred to its sides and not many columns are needed in the grand prayer hall to support such heavy materials. There are assumptions claiming that 25 domes are to remind us of 25 prophets in Islam.¹⁷

On top of the main dome, there is a crescent moon, facing up, accepted as a symbol of Islam. Moon is also associated with beauty and excellence in some cultures, and in Arab culture too, and the moon itself is a sign of times, seasons and Islamic calendar.

¹⁶ Ibid, Page No.93.

¹⁷ Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV, Page No.93, 95.

7) MIMBAR OF THE MOSQUE

Slightly off centre and to the right of mihrab, there is a mimbar, made of teakwood. Mimbar is designed and placed in perpendicular to mihrab wall similar to those at other mosques. The mimbar is heavily decorated with Malay traditional designs from Terengganu and Kelantan, which are located on East Coast of Peninsula Malaysia.

Every part of the mimbar is heavily decorated with delicate artworks including those at its wall and step. In fact, the small platform is also covered with an attractive roof shape. There are 13 steps leading to the top of the mimbar platform from where the khatib (preacher) sermonizes during Friday and Eid prayers. Again, this hardwood is decorated with calligraphic designs. The verses at the top are also decorated with gold dust which is symbolizing the shining light of Islam.¹⁸

8) MINARETS OF THE MOSQUE

Traditionally, the purpose of these minarets was to let the Azan be heard as far as possible. This means the higher the minaret, the greater the area over which azan can be heard. Minaret yet becomes a symbolic structure and an identifying sign for the presence of a mosque, which can be clearly seen from afar. Hence, the minarets would be able to enhance mosque role as the focal point attracting more attention and crowd not merely by sound of azan but also by visibility of mosque element. It is also interesting to know that minarets can also tell people about Qiblah direction.

The number of towers, design and height vary and in the case of Masjid Wilayah Persekutuan, there are two 96 meter minarets or equivalent to 28 storey- building, topped with oval-shaped domes. Twin minarets signify royal patronage under the Ottoman and Mughal empires. Nonetheless, more minarets were built during Ottoman era in Turkey. One minaret is commonly seen at smaller mosques even at present which was claimed to represent unity of the Creator besides cost constraint factor.¹⁹

¹⁸Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV, Page No.110, 111,113.

¹⁹ Ibid, Page No. 83

George Michelle, ed. (1978 and reprinted in 1984), *Architecture of Islamic World: Its History and Social Meaning*, London: Thomas and Hudson.

9) MIHRAB OF THE MOSQUE

Mihrab is considered a symbol of entrance to paradise. By right, we should focus our mind to Allah s.w.t, once we step into the mosque. Mihrab is exactly at the midpoint of Qiblah wall, another important element of mosque architecture. Technically, the concave mihrab acts as an acoustic device or a resonator, bouncing back and amplifying the voice of Imam. Since loudspeaker system is now in place, the concave section is not as deep as at older mosques in earlier periods. Mihrab also identifies the position where the Imam should stand to lead the prayers.

As a first time visitor to a mosque, mihrab is the direction that he or she should look for if there are no other indications such as the way the prayer rugs are being laid on the floor or other individuals praying at that time. Another common feature of Mihrab wall is that it has no windows at all. In fact, there are also no windows on other main prayer hall to ensure minimal distractions or diversions of prayers' attention during their prayers. Generally, windows should not be at eye level even within the prayer hall.²⁰

10) SEMINAR ROOMS

There is a seminar room (No.1) that can accommodate around 30 to 40 people at one time. This room is very suitable for small functions and equipped with the necessary amenities to conduct courses. If the participants need to use computers, there are two computer labs available at the mosque.²¹

There is also a smaller room (No.2), equipped with audio-visual system for small sized seminar, briefing and training programmes. The room is located just next to the management office. The participants will then use the huge space next to the room for their breaks. Briefing on the mosque to visitors is also normally done in this room. Each visit requires up to 3 hours.²²

11) LIBRARY OF MASJID WILAYAH

Next to the seminar room there is a library with several services namely newspaper section, a lounge area, a reading & research area as well as a huge portable whiteboard for

²⁰Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV, Page No.101, 117.

²¹ Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV, Page No.164.

²² Ibid, Page No.165.

instructional purposes. More interestingly, there is a small section for kids with mini slides and toys. Occasionally, a small function is also can held at the library, i.e. story telling competition. Hence, the library is effectively utilized despite its operational hours of 10.00 a.m. to 4.30 p.m. on weekdays.²³

12) MULTIPURPOSE HALL

This hall is located at the back portion of Level 2 and partially lighted by skylight panels from Level 3. The hall can accommodate 1,300 people and equipped with a latest state of art Audio Visual System (BARCO) projector in a hidden panel, a large electronic screen hanging from the ceiling down onto a large stage. Like other 5-star seminar room, the hall is accessible through a stage door, next to a powder room. These full range facilities are perfectly suitable for holding huge and important functions related to religious issues. The hall is equipped with full-fledged facilities to meet the requirements of different activities.²⁴

13) BANQUET HALL

There is also a banquet hall that complements the seminar room. The hall is designed to accommodate 800 people (600 Men and 200 Women) with a patio facing the moat and beautiful garden, boulders, trees and solar panels. If anyone wants to have some fresh air and reenergize himself, he can be at the winding veranda. Male and female participants are served in different halls, in accordance with Islamic rules.²⁵

14) WEDDING HALL

As part of Islamic functions, there is wedding hall on the right of level when we enter from the gate C. The hall is specially equipped with a small stage and microphone system to hold 'akad nikah' ceremony. Upon completion of akad nikah ceremony, the guests can proceed to banquet hall for lunch or dinner and mingle around at Laman Hidayah. The floor of Laman Hidayah is made of marbles and thus creates a mirage impact to convey the idea of water, an important element in Islam. The colour combination for the walls and carpets together with lighting impact make the wedding ceremony more cheerful.²⁶

²³ Ibid, Page No.165.

²⁴ Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV, Page No.165, 168,169.

²⁵ Ibid, page No. 167.

²⁶ Ibid, PAGE No.167.

15) STUDENT ACCOMMODATION AND GUESTROOMS

Altogether, there are 23 rooms, namely, 11 rooms for boys, 8 rooms for girls and 4 guestrooms. The rooms for boys and girls can accommodate two in a room and equipped with basic facilities, beds, study tables and closets. On the other hand, the guestroom is equipped with queen-sized beds, TVs, refrigerators and safes.²⁷

16) VVIP ROOM

This room is very exclusive since it is decorated with Divans, Victorian chairs, and exquisite woven carpets made of silk and wool from Tabriz, Kashan and Nain.

Visitors will also be impressed with the floor and wall finishes. The floors are adorned with Langkawi marble in Dayang Grey and the walls are faced with Antique white. Again, the room is divided into two sections by etched glass panels. Those areas can accommodate 15 women and 30 men at one time. There is also a small kitchen for preparing snacks for the VVIPs. In short, this luxurious room is perfect for holding important meetings with local and foreign delegates and for press conference.

Another VVIP room is also available on Level 3, located just behind mimbar. This room has a direct access to the grand prayer hall and at most occasions, it is being used by VVIPs while waiting for the prayer times. This area will also lead the prayer leader (Imam or khatib) to mimbar through a small door.²⁸

Masjid Wilayah: Building the Malay Society

As we know that the mosque has very important role in Islamic society because the Muslims have very big faith in Qur'an and Sunnah, they believe their success in this worldly life and in hereafter is in Shariah, a better Muslim is all the time a better part of a civilized society in the world, the people at the time of the Prophet (p.b.u.h) were very pious, humble and very kind to the others, the reason was very simple, because they get the guidance from the Prophet(p.b.u.h.) and the Mosque was their training center, In this chapter we are giving

²⁷ Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV, Page No.155.

²⁸ Ibid, Page No.156.

some details that how the Masjid Wilayah with its all different ways trying to make the society a good and civilized society.

1) FRIDAY CONGREGATIONS

Friday is a very important day in Islamic believes, the Prophet (p.b.u.h.) said, “the best day in which the sun is raised is the Friday” narrated by Abu Hurairah (r.a.)²⁹. In the other Hadith the Prophet (p.b.u.h.) said...The Friday is one of your best days, so recite lot off Sanitations on me at this day, narrated by Aos bin Aos(r.a.)³⁰ this is the reason the every Muslim should attained the Friday congregation everywhere in the whole world, In other hand the Imam(Khatib) is also trying his best to get this opportunity for a good purpose to increase their knowledge, guide them to a right path with all resources of knowledge for a better future.

Here are some titles of the Friday’s sermons:1; National day of Malaysia, at this day Imam talked about this important issue, how as a Malaysians we must be sincere to our country,2;The occasion of Hijrah and A’ashura,3;The Time of Nesf-u-Sha’aban,4;Ehya-o-Ramdhan, and so on lot of beautiful and important topics.

2) SUBUH AND ZOHOR SPEECH

This short talk is scheduled every day at morning time and some prominent scholars are invited to delivered there talks on deferent tittles according to the need of society.

Zohor is also a very good time for lot of people who are working in the offices, in their brake time they gets some religious knowledge with attending these lecturers which are delivered by the learned scholars and scheduled by the administration of Masjid Wilayah.

3) SCHOOL AND NURSERY

Masjid Wilayah is running a school from Primary1 to the Primary 6, which can accommodate around 687 students. The number of school staff is up to 21 teachers. The school is based on open-air concept to allow natural air circulation, an energy saving technique. Instead of solid walls, the classrooms are open to a corridor by geometric design

²⁹ Saheeh Muslim,854

³⁰ Abu Daud,853.(Riyadh-us- Saliheen, page No.360,362)

walls. There is a common area outside the classrooms, equipped with children playground to allow interactions between students. At least, parents do not have to worry about their kids' safety while being in enjoyable school environment. Another advantage of having this mini playground is that the small kids will not disturb their parents and other worshippers during joint prayers times, public programmes etc.

There is a nursery which can accommodate around 50 kids. The size may be small to cater the needs of the surrounding community but the facilities are up to date and fantastic enough and look much better than some privately run nurseries. Most interestingly, it has been run based on Permata modules, i.e. the child and development program mooted by Y. Bhg Datin Paduka Seri Rosmah Mansor, the wife of the Prime Minister of Malaysia. Hence, it can be a model for other nurseries. Another piece of mind is that the conventional child development programme is further enriched Islamic teachings.³¹

4) QUR'AN AND FIQH CLASSES

Learning of Al-Qur'an is an important duty of a Muslim, to read the Qur'an according the rules of Tajweed is something very necessary in Islamic faith, the Prophet (p.b.u.h.) said, "The better one among you the better one who is learning the Qur'an"³² with this reason Muslims from their child hood trying to learn the Qur'an in right way, and Masjid Wilayah has the arrangement of these Qur'anic classes.

Fiqh is also a very important in our everyday life, prayers, fasting, paying the zakat and going for Hajj are obligatory for us, then the following the Sunnah is also necessary for Muslims, Masjid Wilayah do this arrangement for the society to give them the true knowledge with this Fiqh class.

5) ARABIC LANGUAGE CLASS

Arabic language is an important tool of a Muslim who want to understand the Qur'an and Sunnah because the non-Arab Muslims need to know their religious language, in Islamic history we have lot of big scholars of Arabic literature, its shows the love of this Quranic

³¹ Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV, Page No.163.

³² Bukhary 66/9, Abu Dauod 1452, Termedhy 2909.(Riyadh-u-Saliheen page No.327)

language what they have in their hearts, so Masjid Wilayah has arrangement of Arabic classes here and a big number of student are taking these classes.

6) BASIC RELIGIOUS TEACHING CLASS

Basic religious teachings are very important for a Muslim, to act on lawful and to prevent the unlawful actions in his life, our Prophet (p.b.u.h.) said, “the one to whom Allah (s.w.t.) wants to do good, Allah (s.w.t.) grants him the knowledge”.³³ Masjid Wilayah is trying its best to help the society for every good deed, so it has the basic Islamic teaching class in which the people can learn some basic knowledge about Fard Ean and other things.

7) HEALTH PROGRAM AND AEROBIC CLASS (FITNESS CLASS)

Gating knowledge about our health and keeping it in order is our responsibly, if we are healthy and good, then we can do lot of good deeds but if we are a sick person or if we have a sick mind then we always will be a problem for the whole society, so keeping us in a good health is one of Masjid Wilayah responsibility, in this program a medical team from different hospitals check the blood cholesterol, blood sugar level, blood pressure and some other checkups, at this moment the medical expert also delver the talk about different common disease and what is the Islam guiding us about our health issues.

Our body is gift of Allah (s.w.t.) to us, it is our responsibility that how we take care of our body, keeping our body in good shape is also looks nice, today body shaping is become very famous art with lot of people, Masjid wilayah has the arrangement of this class too.

8) COOKING CLASS

Good food and Halal food is a bounty of Allah (s.w.t.) but who know the secret recipes? The answer is, who attended the Masjid Wilayah cooking class, Allah (s.w.t.) said, “eat the Halal and clean food, and do the good deeds”.³⁴ Masjid Wilayah has arrangement of this cooking class for our sister who want to cook good and healthy food for their families.

³³ Bukhari, 150/1

³⁴ Surah Al Baqarah, 168

9) FLOWER MAKING CLASS

Allah (s.w.t.) is beautiful and he likes the beauty, the world is so beautiful but the mankind still trying to make it more beautiful, flower making is an art, in which people trying to make their home look like a garden, today you could find very beautiful flowers in market, looks like the real one in there colours, shapes and the way it made, this why people likes to learn how to make these beautiful flowers, Masjid Wilayah with lot of other activities has arrangement of flower making class, how beautiful this when someone tells you that I learn this flower making in my Masjid class.

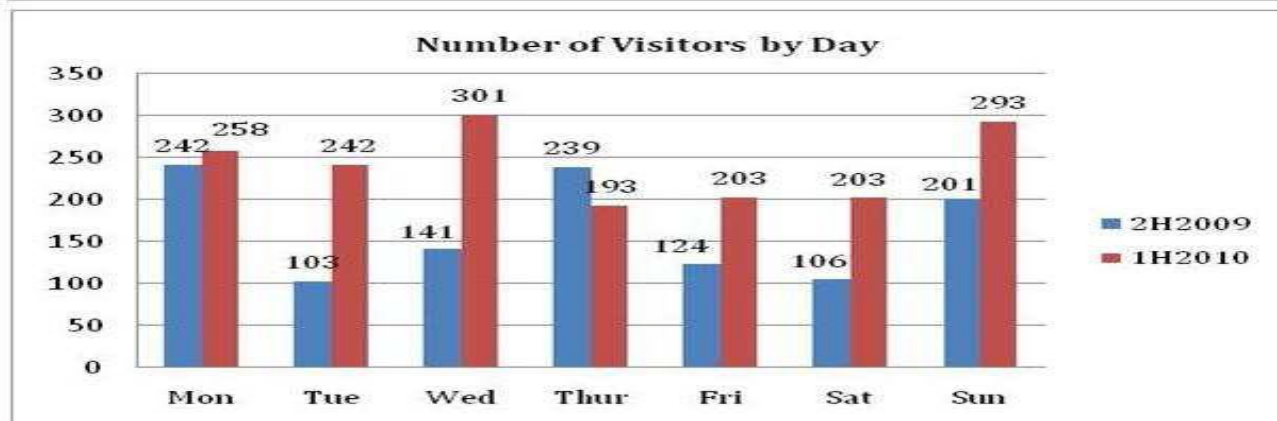
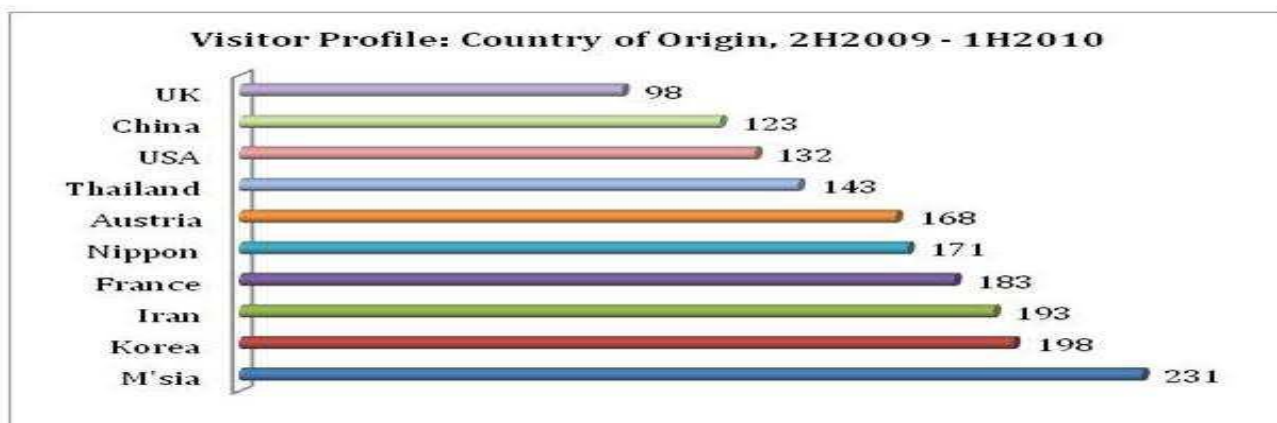
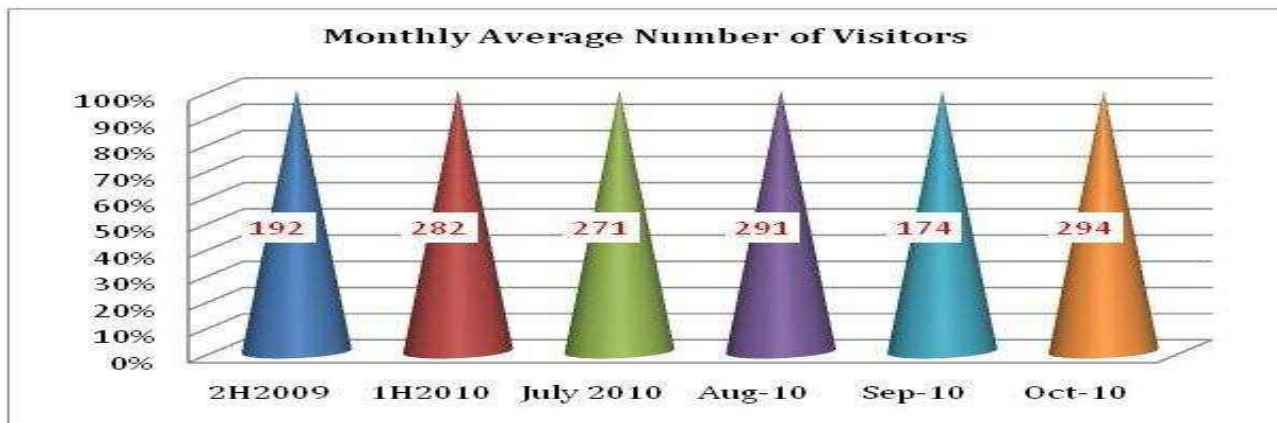
10) SCHOOL HOLIDAYS PROGRAM FOR YOUTH

The period of school holidays is very important for the youth, the pageants wants to arrange some special programs for their kids but same time the kids not want any activity related to study or learning, they want to be free of mind, so many organizations and institutions arrange some short term program for the youth which are suitable for them in their vacation period, Masjid Wilayah also have special program for the youth in their holidays, so they can learn lot of things in their free time.

11) MASJID WILAYAH AS A TOURIST SPOT

Masjid Wilayah is a famous tourist spot since its completion in 2000. Equipped with Facilities for public functions, the mosque also attracts local travellers. Recent statistics have shown that Malaysians comprise 14 per cent of total mosque visitors, based on top ten countries of origin. Located before the city centre, it makes sense why it has become a stop point for travellers from the North and South of Peninsula Malaysia. The chart indicates strong interest from other nationalities, namely Korea, Iran, France, China, UK, USA, Japan and Austria. These statistics prove that Masjid Wilayah Persekutuan has become an international tourist destination and thus the strategic Plans to entertain and educate the visitors should be enhanced from time to time.³⁵ There is a dedicated visitor room, equipped with computers, tables and chairs as well as books for visitors' references. There are also some references distributed free to the visitors , for sure there are lot of male and female volunteers available at the Masjid Wilayah when the visitors visiting the Masjid to guide them without any charges.

³⁵ Mosque Tour Program, Year 2010 Report, Page No.14,15.



12) QIYAM-UL-LAIL

Doing the worship at night time is the way of our beloved Prophet(p.b.u.h.) the Prophet(p.b.u.h.) use to do the Qiyam-ul- Lail (night worship) Qur'an says, "And awake for additional prayer(Tahajjud) during some part of night. It may be your Lord will raise you to a station of praise and glory"³⁶ and in one Hadith Umm-ul-Momemim Aisha (r.a) reported that the Messenger of Allah (p.b.u.h.) used to offer eleven rak'ahs at night.³⁷

³⁶ Surah Al Isra, 79

³⁷ (Bukhari,19/3)

13) HOSPITALS' VISITS PROGRAM AND BLOOD DONATION

Islamic Morals are the good Morals in entire human history, our Prophet (p.b.u.h.) said: visit the sick, feed the hungry and release the captive, reported by Abu Musa (r.a).³⁸ So the Masjid Community of Masjid Wilayah go to visit the patients at the hospitals around Kuala Lumpur and Klang Valley and give them special gifts like Magazines, surah yasin, food, fruits and many more, with this way the society become very close to the Masjid, and there is no defences between Muslim and non-Muslim.

The best people in the world who helps the other, especially when they are in very critical condition of their life, they need our blood donation, and you help them in this situation, you will be very reward full with your Lord, this become very important when you know your blood group is matched with the needy person. Masjid Wilayah with its other activities is doing this important service to the needy people.

14) PROGRAM FOR SINGLE MOTHER

Some people are in problems and they want from there community to help them, especially if someone gets separated and divorced, this kind of people needs some guidance and rehabilitation, Masjid Wilayah have special program for these single mothers.

15) IFTAR AND SAHUR PROGRAM

Break fasting for the other is consider Ibadah, our Prophet (p.b.u.h.) encourages us for this reward full deed, so in Ramadhan lot of people do this charity, in Masjid Wilayah everyday there a big arrangement of Iftar program. It gives 3000 cups of porridge to public every day from 4pm until 5:30pm. Moreover, after Iftar it also organises the tarawih as per normal but during Sahur time, Masjid Wilayah places an extra event as it called 'Sahur Jamaie'. It starts with Qiyamullail and finally ends with taking Sahur together which promotes the unity, love and affectionate towards each other in the society.

16) PROGRAM OF SLAUGHTERING THE COW (AT EID-UL-ADHA)

Masjid Wilayah also celebrates Eid-ul-Adha together with the society. It arranges 10 to 15 cows and 3 to 4 muttons for slaughtering purpose. However, Masjid Wilayah does not

³⁸ Bukhari, 97/10

slaughter all those cows rather they give some of them to the orphan house or blind people society to build a caring and peaceful society.

17) FRIDAY BAZAR

Masjid Wilayah arranges a weekly shopping market namely 'Friday Bazar', where people can buy their necessary stuff in a cheap price in compare to other shopping markets. It starts at 11am in the morning and closes by 4pm.

18) FUNERAL PREPARATION FACILITY

Preparing the body for burial is a Fard Kifaayah in Islam. It is a communal obligation on other Muslims. Washing the dead body prior to shrouding and burial is obligatory, according to numerous recorded instructions given by Rasulullah SAW. Normally, the males should take the responsibility of washing males, and females should wash females. As a form of respect and due to Mahram rules, the washing and shrouding are normally done within an enclosed space. One of the rules while washing and shrouding the dead body is to ensure that, it faces the Qiblah. As such the platform or beds to do the washing and preparation are placed in the direction of Qiblah. This requirement somehow influences the orientation and size of the room to be more convenient to those who are involved in the funeral preparation, i.e. washing and shrouding. Prayers, are nonetheless are done in the main prayer hall.³⁹

CONCLUSION

The perennial philosophy is effectively transpired to visitors and worshippers of Masjid Wilayah Persekutuan, most likely, it would be able to strengthen their faith to Allah SWT. Because the mosque is a central point for a Muslim who gets the guidance from the mosque time to time in his life, Masjid Wilayah Persekutuan has embodied the teachings, values and principles of Islam in reference to Qur'an and Hadith through their activities and services.

This research paper unveils some important values that we seldom be exposed to personal qualities, relationships amongst human being and nature, power, love, greatness of Allah s.w.t. and the love of our beloved Prophet Muhammad (p.b.u.h.).

³⁹ Dr. Ajmal M Razak (2001), *Masjid Wilayah Persekutuan*, KL: Johawaki – Ahmad Zaki JV, Page No.156.

It also gives some ideas and understanding simplified and conveyed by the elements, design and layout of Masjid Wilayah Persekutuan, Kuala Lumpur. Hence, the mosque should remain in our heart not only during the Friday and Eid prayers but at every sector of our life all the time.

The contents of this research paper also justify that, the individual responsibilities to Allah (s.w.t) go hand to hand in dealing people with the guidance of Allah (s.w.t). It is only the misconception that closes our eyes, hearts and minds to see the true message and Holistic values of Islam. Islam promotes the individuals responsibilities to be performed as a whole rather than performing individually. These important forms of teachings were thoroughly blended in Masjid Wilayah Persekutuan's services. We hope and pray that, the impact and contributions of Mosque will remain intact and relevant at all the time, at all over the world, especially, for the Malay society.

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