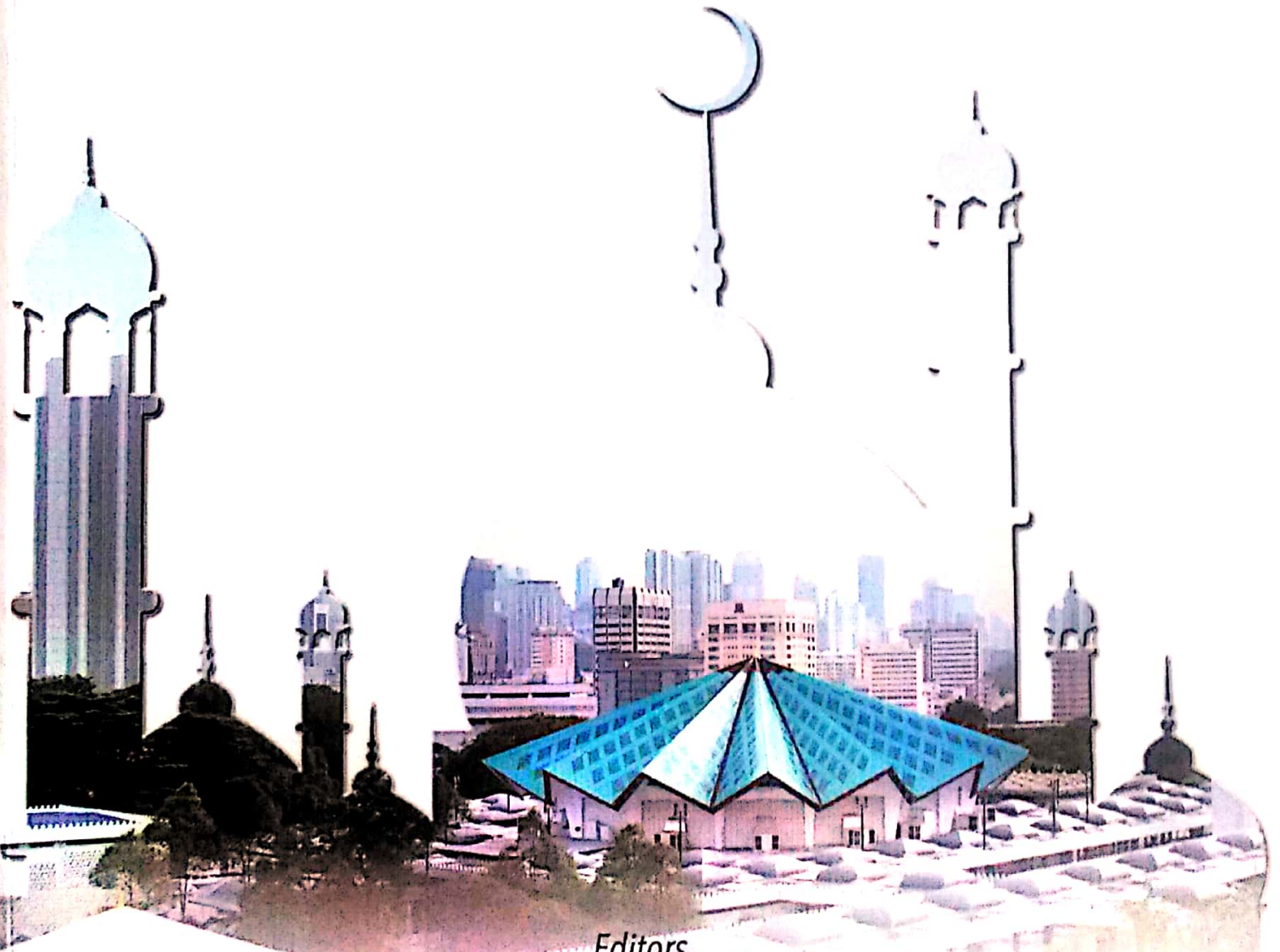


MOSQUE ARCHITECTURE

PRESENT ISSUES AND FUTURE IDEAS

عمارة المسجد:
قضايا الحاضر و أفكار المستقبل



Editors

Prof. Mashary A. Al Naim | Dr. Hani M Al Huneidi | Dr. Noor Hanita Abdul Majid



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
بوتنيو، سelangor، ماليزيا

جائزة عبد اللطيف الفوزان
Abdullatif Al Fozan Award

for Mosque Architecture



المؤتمر العالمي الثاني لعمارة المساجد
Second International Conference on
MOSQUE ARCHITECTURE



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HOW CHILDREN USE SPACES IN THE *MASJID*?

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MASJID AND CHILDREN

THIS study focuses on two main domains which are *masjid* and children. The term “*masjid*” originates from the word “*masajid*” which is the plural of “*sajada*” – which brings the meaning of prostration with full respect and obedience¹. While Mohamad Tajuddin agreed in his book that the definition of a “*masjid*” derived from an Arabic word “*masjid*” as the root word of it is “*sajd*” means to prostrate. In Islam, the act of prostration is praying. This explains why the main activity of the *masjid* is a congregational prayer. Furthermore, the word “mosque” as understood by today’s architectural term as a religious building for a Muslim². Besides as the place for worship, the functions of has been evolved since the era of the Prophet Muhammad PUBH as a centre of spiritual contents and a platform of communication, and it develop the unity and brotherhood among the Muslim communities. Besides that, many studies have shown that *masjid* has served many functions such as the centre for the community, educational institution, the economic hub, healthcare institution and accommodation centre for the Muslim community^{3, 4, 5, 6}. In Islam, the term “child” refers to a person who has not reached puberty or *baligh*. Before children reach an age of puberty, they go through a stage of pre-*mumayyiz* and a stage of *mumayyiz*. The pre-*mumayyiz* stage begins from the moment a child is born until the age of seven. The *mumayyiz* stage will begin when the child reaches seven or eight years of age. It is the age at which a child can distinguish between rights and wrong⁷.

Childhood is a critical phase of the human being as this is the period whereby they absorb and adopt values in life. There is a Malay proverb which says, “Melentur buluh biarlah waktu rebungnya” and its direct translation would be “bending bamboo must be done since its shoot”. This analogy is

used to portray that sharpening the character and the kind of person of a child would be must be started from his/her tender years. Thus, understanding the stages of development of children according to their age and ability in order to recognise the best approach in educating and nurturing values in their life is deemed very important. As for the Muslims, this can be done by following the guidance from al-Qur'an, *Sunnah*, the Muslim's Scholar perspectives and also from the contemporary world's views. According to Tahir⁸, childhood is considered the best period to shape and develop their personality, physical, and emotions. Therefore, bringing children to *masjid* is one of the many steps to develop a good Muslim as it becomes difficult for children to develop socially adept as adolescent and adults if the developmental tasks of social competence such as trust, self-awareness, self-esteem, interpersonal communication skills, pro-social attitudes, and behaviours, friendship dispositions and skills, self-discipline and self-regulation are ignored⁹. Hence *masjid* can be seen as one of the vital institution for children's development as suggested by Dr. Abdullah Nasih Ulwan – the leading scholar on children's early education from the perspective of Islam, where he mentioned that there are three suggested physical places for children's education, namely the home, the *masjid*, and the school¹⁰.

ISSUES, AIMS, AND BACKGROUND OF THE STUDY

The issues are also derived from the two domains of this study as discussed below.

Social Issue

It has been mentioned that the concentration of *jama'ah* in the *masjid* is disturbed by the behaviour and activities of children. Some *jama'ah* also may perceive that *masjid* is supposed to be a place of serenity that specific noise is taken negatively. A situation which was reported in Malaysia by Azmi¹¹ where a mother and her children were cast out by a member of the *jama'ah* because that person personally felt children is not allowed to be in *masjid* assuming that they were not clean. Seeing children as physically unclean and therefore, they should not be in a *masjid* is somewhat extreme as usually the "noise" that they are making is the primary concern. A similar case where a child was lifted out of *masjid* was reported in Indonesia where Mrs. Gheny Purbo whined that her three years old son treated as such – he was placed outside the prayer hall by other *jama'ah*. The child was said to disturb other *jama'ah's* focus¹². Such incidents took place could be due

to the society being ignorance on the importance of exposing children to *masjid* from their tender years. *Masjid* should be a community place that includes parents and their children to build a relationship with others. Thus it is hoped that *masjid* would assist them in developing good characters of a Muslim. If the society keeps on neglecting the importance of children to be in the *masjid*, acquainting *masjid* to them at a later stage would not be effective or very challenging¹³.

Physical Issue

Several studies indicate that the *masjid* design in Malaysia focuses on space functions and its architectural influences rather than the social needs of the users^{2, 14, 15}. Some *masjid* in Malaysia has started to build a tall fence and even being locked². Hence, making *masjid* exclusive to certain people and activities. At least, this would be the impression or message conveyed to the society.

During the era of the Prophet (PBUH), the *masjid* welcomed everyone. Mohamad Rasdi also commented on the trend of building a large *masjid* in Malaysia as if the size would determine the grandness of Islam and that *masjid* is seen as a physical product rather than fulfilling its function as a community centre. On the size, he believes that a medium-sized *masjid* would propagate brotherhood of Islam as it increases the chances for the people to know each other. When a *masjid* is very big, the personal space would be more extensive. It may widen the physical gap that discourages people from talking to each other. He went on suggestions on how the *masjid's* compound can be utilised to maximize its functions in bringing the society together while avoiding isolation.

In the present day, *masjids* in Malaysia are governed by the Islamic Council of every state. Some agencies have come out with Masjid Design Guidelines. This can be observed in documents such as the Malaysian Standard MS2577:2014 – *Architecture and Asset Management of Masjid – Code of Practice* by the SIRIM Malaysia, the *Draf Garis Panduan Perancangan Masjid dan Surau* by the Jabatan Perancangan Bandar dan Desa Semenanjung Malaysia; and *Garis Panduan dan Peraturan bagi Perancangan Bangunan 2015 Edition* by the Economic Planning Unit, Prime Minister Department. Therefore it may seem the lack of deliberation in terms of space provision and the layout of the *masjid* to cater the needs of children and their families in the existing design guidelines has discouraged the presence of children in *masjid*. The existing design guidelines may only focus on the average person who is the adult as the target user.

Purpose of the Study

This study aims to observe children's whereabouts, behaviour, and activities concerning the spatial layout of the *masjid*. Observing how children use the space according to their nature shall help to understand their needs in *masjid* better.

Background of the Study

In studying on *masjid* and children, two main domains are being focused, which are the physical design of the *masjid* and the nature of the children. These two domains are then connected to understand the current and typical design of *masjid* and how children use and behave within the spaces in *masjid*.

Physical Design

In terms of space provision and the layout of *masjid* in the existing design guidelines, a deliberation might be overlooked as *masjid* to cater to the needs of children and their families. The existing design guidelines may only focus on the average person who is the adult as the target user. Based on the three existing documents that touch on the design of *masjid* in Malaysia^{16, 17, 18}, the essential spatial development requirement for *masjid* can be summed up in Table 1 below.

TABLE 1
Basic elements in *masjid*.

Main component	Islamic perspectives
<i>Qiblah</i> direction	One of the valid condition in prayer
Prayer hall	Clean, tranquil, can perform congregational prayer
Ablution	Obligatory – cleanliness before pray
<i>Mimbar</i>	For <i>khutbah</i> (sermon), sense of authority
<i>Mihrab</i>	Indicates the direction of Ka'bah
Minaret	Call to perform prayer and symbol of Islam

These main component reflect the must-have elements that complement the routine of the significant function which is praying. Other areas are also being added to support other activities. In Malaysia, some of the *masjids* are facilitating the religious studies or known as KAFA – Kelas al-Qur'an dan

Fardhu 'Ain for school children which is under the purview of the religious department. Classrooms within the *masjid*'s building or totally in a separate building within the *masjid* compound are provided for this. Some *masjids* also have halls for the use of the surrounding community for various social activities such as a wedding.

Nature of Children

Playfulness is a progressive trait that leads to a sense of bliss and joy. The opportunity to play freely, or playfulness, contributes to psychological health, learning and more productive life¹⁹. This statement suggests that it is the permanent nature of a child that all adults must accept. Early childhood is a crucial period of development, starting from birth until eight years of age. It is critical to the healthy cognitive, emotional, and physical growth of children. The rapid development of a child's brain starts in the prenatal stage and continues after birth²⁰. The following Table 2 is the summary of children's capabilities according to age and their needs.

TABLE 2
Children's capabilities according to age and needs.

Skills	Age		
	0-6	7-10	11-14
Cognitive	Developing, concentrating, difficulty in differentiate.	Understanding more, better to differentiate, and develop problem solving.	Capable of adult-like abstract and logical thought.
Behavioural/ Physical	Learning by doing, repetition, developing motor skills.	More independent, learning to follow instruction	Increasing independence and breaking away from adult authority.
Social/ Emotional	Dependency, frightening, playing with each other's.	Friends are needed. Learning about right and wrong. Developing exclusionary and stereotyping behaviours.	Often influenced by peer culture.
Communication needs	To know they are loved and safe, to feel good.	To test their skills and to have their feeling understood.	To be informed and guided into adult life, including about behaviours.

Meanwhile, there is a scholar who described child's development from the perspective of psychology²¹ – refer to Table 3.

TABLE 3
Children's development from psychology views.

Early childhood stage (2–5 years)	<ul style="list-style-type: none"> • Increase in skills and strength related to bodily movement. • Cognitive immaturity, playfulness, creativity, and imagination further develops.
Middle childhood (6–12 years)	<ul style="list-style-type: none"> • Sporting strength and skills increases. • Self-concept redevelops. • Peers of similar age become a main importance in life.
Adolescence (13–20 years)	<ul style="list-style-type: none"> • Physical changes accelerates and become apparent, ability to think. • Finding self-identity becomes their priority. "Adolescent egocentricity" sometimes remains in certain behaviour.

The outlined criteria shall help us to understand children better – socially, physically, emotionally, and psychologically. Understanding the needs of children will lead to higher tolerance of their behaviour.

Children and Masjid

One of the top Muslim's scholar, Imam Al-Ghazali explained that a child is God's gift entrusted to the parents to bring up the child and shape the heart and the mind of the child who is still pure and untainted to become a precious and valuable person.

"No child is born except on *al-fitra* (Islam or primordial human nature), and then his parents make him Jewish, Christian, or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?"²²

This *hadith* states that Allah has created children pure, sinless, and with a natural tendency for good and a belief in the one God. No child has any intention of doing wrong except that he is only imitating or applying what he has seen, heard, felt, and learnt from his environment.

The presence of children in a *masjid* in Malaysia has been discussed by the members of the society and expert at official and unofficial platforms. Mainly the issue is on the unsuitability of their presence at *masjid* as the children's activities are said to disturb others²³. Harsh action such

as preventing young children from entering the main prayer hall of the *masjid* is also reported, while some signs show children are prevented from coming to *masjid*.

Thus, the Mufti of the Federal Territory, Dato' Dr. Zulkifli bin Mohamad Al-Bakri gives a lengthy explanation on this through his article entitled "Masjid dan Kanak-kanak" in *Bayyan Linnas* number 63²⁴. Children friendly *masjid* will have a physically and socially positive environment that would welcome and make children comfortable being at the *masjid*. The opportunities to know the Creator better is essentials as *masjid* is the most suitable place to get the chance²⁵. Hence, their faith, character, and *akhlaq* (behaviour) towards becoming a good Muslim will be strengthening. A quality individual would form a good quality society towards secure nation-building. Having strong faith and good *akhlaq* would hinder a person from falling into immoral activities.

METHODOLOGY

This study mainly discusses two significant elements which are children's behaviour and the spaces they usually occupy in the *masjid*. Thus, the techniques applied for the data collection for this study are site inventory and analysis and structured observation. Nine *masjids* are identified as the case studies sites – namely: Masjid Al-Akram (AA), Masjid Muadz bin Jabal (MBJ), Masjid Abu Ubaidah Al-Jarrah (AU), Masjid Ar-Rahimah (AR), Masjid Saidina Abu Bakar (SAB), Masjid Imam Al-Ghazali (IAG), Masjid Al-Khairiyah (AK), and Masjid Sultan Hj. Ahmad Shah (SHAS), UIAM Gombak. Eight *masjids* are in the residential area while Masjid Sultan Hj. Ahmad Shah, IIUM is in campus area which caters the campus community. The *masjids* are selected based on the typology of the *masjid*, which is urban communal *masjid* with seven *masjids* are in Kuala Lumpur, and the other two are in Selangor. The process of data collection is described below:

1. site inventory and analysis; and
2. structured observation.

Site Inventory and Analysis

Site inventory and analysis – is aimed to investigate the physical design and spatial layout of the nine *masjids*. Site visits were conducted to first observe the physical aspects of the *masjids*, such as the main and supporting spatial areas. An inventory list of these spatial areas is prepared. Photos

are taken, and the layout of the spatial areas is drawn diagrammatically to show the spatial organization, circulation, and functions of the *masjids*.

Structured Observation

Structured observation is an observation of specific events, for instance, whereby a guide is planned. The structured observation for this research aims to map the children whereby their whereabouts, number, and activities while in *masjids* are recorded. These shall help to understand better how they utilise spaces in *masjids*. Enumerators are engaged as the observation involved more than a space in the *masjid* at a time. The layout of the *masjids* prepared earlier was used to indicate the locations of the children. Photos are taken to record their activities. The structured observation was done during *taraweeh* prayer with three sessions of 15 minutes duration each and 10 minutes interval in between. The observation took place in Ramadan because it is considered as the liveliest month at the *masjid* in Malaysia and all around the world, and more children can be seen in *masjids*. "When Ramadan arrives, the gates of Paradise are opened, and the gates of hell are locked up, and devils are put in chains"²². Thus, the Muslim seems to be more engaged with *masjid* than in other months to increase their good deeds during Ramadan. The behavioural map was to be produced.

FINDINGS AND DISCUSSION

Data from the site inventory and analysis and structured observation are screened and analysed. As mentioned earlier, the layout plan of the *masjids* is prepared. It helps to understand the spatial organization, circulation, and functions of spaces in these *masjids*.

TABLE 4
Physical findings from the selected *masjids*.

	AA	AU	MBJ	KGB	AR	SAB	IAG	AK	SHAS
Area (m ²)	7,875.9	14,323.0	8,284.7	6,818.7	9,256.6	5,515.2	21,918.3	6,997.6	15,210.0
Floor level	2	2	2	3	3	3	1	3	4
Carrying Capacity	3,000	4,000	3,000	7,000	4,000	3,000	5,000	4,000	9,000
Ratio of carrying capacity	0.28:1.0	0.44:1.0	0.33:1.0	0.78:1.0	0.44:1.0	0.33:1.0	0.56:1.0	0.44:1.0	1.0:1.0

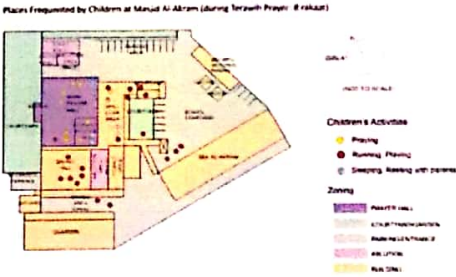
Table 4 shows the floor area, number of floor levels, and the carrying capacity of each case studies *masjid*. This provides some idea of the size of the *masjids* and the number of *jama'ah* they can cater. It can be seen that the Masjid SHAS is the largest, while the smallest *jama'ah* carrying capacity is 3,000. In order to relatively compare the carrying capacity, the ratio is calculated by dividing the carrying capacity of each *masjid* with the Masjid SHAS. The result indicates the approximation of the ratio to the Masjid SHAS. The prepared layout plan is then used for the behavioural mapping of the children in the *masjid*. The followings are the findings and discussion.

Spatial Organization and Behavioural Mapping

The spatial organization of the *masjids* are analyzed and zoned, as shown in the following Figure 1 until Figure 9. On the same layout, the behavioural mapping of the observed children is indicated and can be classified into three types of activities which are praying, running and playing, and sleeping and resting.



Masjid Al-Akram, Kg. Dato' Keramat



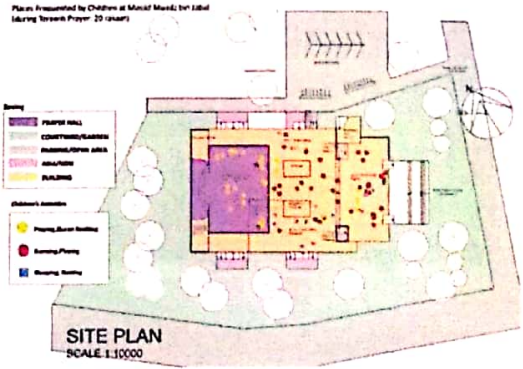
Layout of Masjid Al-Akram

FIGURE 1

Behavioral mapping at Masjid Al-Akram.



Masjid Muadz bin Jabal, Setiawangsa



Layout of Masjid Muadz bin Jabal

FIGURE 2

Behavioral mapping at Masjid Muadz bin Jabal.



Masjid Abu Ubaidah Al-Jarrah,
Taman Sri Rampai



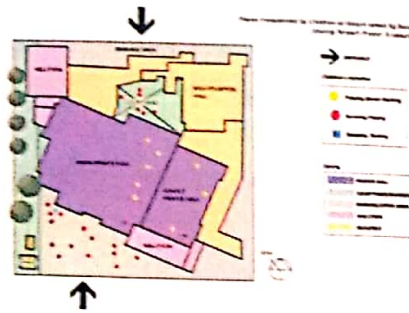
Layout of Masjid
Abu Ubaidah Al-Jarrah

FIGURE 3

Behavioral mapping at Masjid Abu Ubaidah Al-Jarrah.



Masjid Jamek Kg. Baru



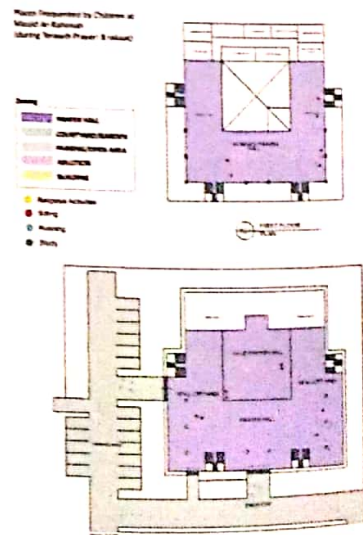
Layout of Masjid Jamek Kg. Baru

FIGURE 4

Behavioral mapping at Masjid Jamek Kg. Baru.



Masjid Ar-Rahimah, Kg. Pandan



Layout of Masjid Ar-Rahimah

FIGURE 5

Behavioral mapping at Masjid Ar-Rahimah.



Masjid Saidina Abu Bakar As-Siddiq,
Bangsar



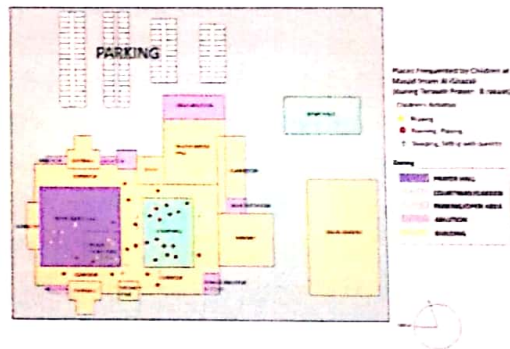
Layout of Masjid
Saidina Abu Bakar As-Siddiq

FIGURE 6

Behavioral mapping at Masjid Saidina Abu Bakar As-Siddiq.



Masjid Imam Al-Ghazali,
Bandar Sri Menjalara



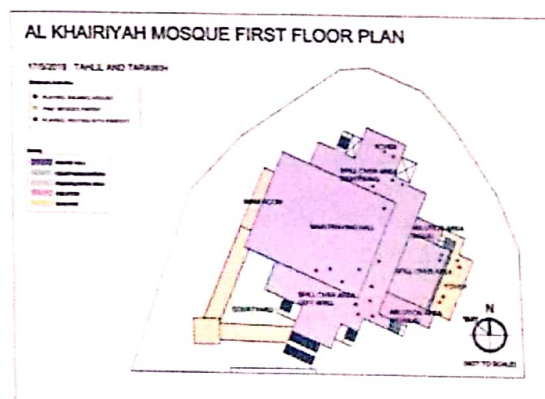
Layout of
Masjid Imam Al-Ghazali

FIGURE 7

Behavioral mapping at Masjid Imam Al-Ghazali.



Masjid Al-Khairiyah,
Taman Sri Gombak



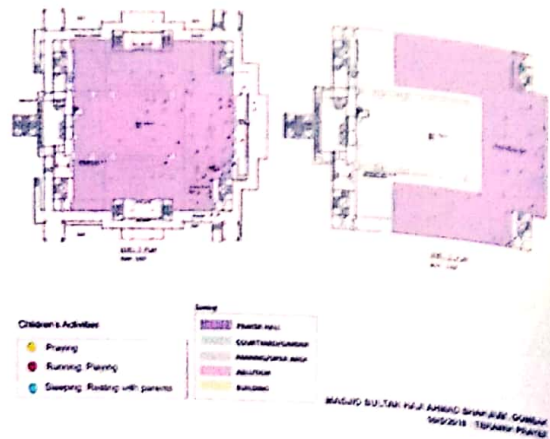
Layout of Masjid Al-Khairiyah

FIGURE 8

Behavioral mapping at Masjid Al-Khairiyah.



Masjid Sultan Hj. Ahmad Shah, UIAM



Layout of Masjid Sultan Hj. Ahmad Shah, UIAM

FIGURE 9

Behavioral Mapping at Masjid Sultan Hj. Ahmad Shah, UIAM.

From Figure 1 until Figure 9, the number of children with their activities can be visually seen. Several impressive results are obtained. In terms of the number of children's presence, Masjid Ar-Rahimah seems to have the least while Masjid Sultan Hj. Ahmad Shah had the most significant number of children. This could be due to the size of the Masjid Sultan Hj. Ahmad Shah itself. It was also reported that this *masjid* is said as one of the Top 10 most child-friendly *masjid* in Klang Valley²⁵. As for Masjid Ar-Rahimah, one of the committee members once mentioned that they had warned children not to be playing in the main prayer hall and not to make any noise. Another interesting result is Masjid Jamek Kg. Baru whereby quite many children were observed playing outside the *masjid's* building – at the main entrance area.

TABLE 5
Activities of the children based on the percentage (%).

	AA	Au	MBJ	KGB	AR	SAB	IAG	AK	SHAS
Praying/Religious activities (%)	25.0	34.7	21.1	21.6	25.0	19.3	19.6	43.9	29.1
Playing/Running/Wandering (%)	52.8	43.1	52.6	59.5	27.8	49.1	58.8	31.7	36.7
Sitting/Sleeping (%)	22.2	22.2	26.3	18.9	50.0	31.6	21.6	24.4	34.2

From Table 5, it can be said that almost $\frac{1}{3}$ to $\frac{2}{3}$ of the children observed at these s would be playing and running around. These reflect the normal behaviour of children of being active and playful. It is interesting to see

that the percentage of the children that were praying or doing religious activities is quite high at the Masjid Al-Khairiyah. Almost $\frac{2}{3}$ of the observed children at the Masjid Kg. Baru was playing/wandering, and as mentioned earlier, most of them were observed at the parking area. As for the Masjid Imam Al-Ghazali, the number of children playing/wandering was also high (58.8%), and this could be due to the availability of the wide courtyard that is located quite near to the main prayer hall. It may be perceived as “an open field” to the children. 50% of the children at Masjid Ar-Rahimah were observed doing passive activities such as sitting or sleeping (this *masjid* has the least number of children observed as mentioned earlier).

From the behavioural mapping, on average, the most dominant spaces occupied by children can be summarized, as shown in Table 6 below (in ranking 1–4). It can be said that these children are comfortable in these four areas. This could be due to the spatial arrangement of these spaces as the children are still in the visible distance to their parents, and the wideness of these spaces attracts them.

TABLE 6

The most dominant spaces occupied by children.

Most dominant spaces occupied by children in <i>masjid</i>	1	Prayer hall
	2	Building corridor
	3	Courtyard
	4	Open area

As for dominant activities of the observed children, it can be summarized, as shown in Table 7 (in ranking 1–3). These type of activities are common among young children, as mentioned by UNICEF²⁰.

TABLE 7

The most dominant activities by children in *masjid*.

Most dominant children's activities	1	Praying
	2	Playing/running
	3	Sitting/sleeping

In terms of the most apparent activities in the most dominant spaces occupied by children, the result is shown in Table 8. Playing/running is very synonym with children. It is their desire and their nature. However, they can

be reminded to control their behaviour from time to time to help discipline themselves and to nurture them to respect others in the *masjid*. This is where the roles of adults are important to help shape their behaviour and mindfulness.

TABLE 8

The most obvious activities in the most dominant spaces occupied by children.

	<i>Praying</i>	<i>Playing/Running</i>	<i>Sitting/Sleeping</i>
Prayer hall	✓	✓	✓
Open area		✓	
Courtyard		✓	✓
Building corridor	✓	✓	✓

Visual Recording (Photos)



(a) In between the adults



(b) At the corner of corridor



(c) Special saff (row)

FIGURE 10

Children praying: (a) Masjid Al-Khairiyah; (b) Masjid Imam Al-Ghazali; and (c) Masjid Jamek Kg. Baru.

Based on the visual recording, some scenes are turned into still images. Activities of these children can be seen. Some of the children were praying the prayer hall or at the corridor. At the Masjid Jamek Kg. Baru, it can be seen that the masjid came out with the approach of segregating the saff (row) of adult and children where children were placed at the back of the main prayer hall.



(a) Main Entrance



(b) Courtyard



(c) Inside the prayer hall

(d) At the corridor of the *masjid***FIGURE 11**

Children playing: (a) Masjid Jamek Kg. Baru; (b) Masjid Imam Al-Ghazali; (c) Masjid Sultan Hj. Ahmad Shah, UIAM; and (d) Masjid Muadz b. Jabal

As can be seen from the photos, children are comfortably running and playing. This is commonly observed at the prayer hall, corridor, and courtyard, and even at the open area outside of the building. Hence, this basic and regular needs of children could be integrated with the spatial arrangement of the *masjid* as an approach to attract young children to come to *masjid* from their tender years. From the observation, it can be suggested that Masjid Imam Al-Ghazali and Masjid Sultan Hj. Ahmad Shah seem to be very inviting for children as they have good numbers of children's presence at these *masjids*.



(a) Children seating in a group



(b) Children seating besides their parent



(c) Children gather at the back



(d) A child playing with gadget at the corridor

FIGURE12

Children sitting together with friend and besides parents:
(a) Masjid Abu Ubaidah Al-Jarrah; (b) Masjid Sultan Hj. Ahmad Shah, UIAM; (C) Masjid Al-Akram and (d) Masjid Ar-Rahimah.

Besides praying, playing, sleeping, and running, some children were seen comfortable by just sitting with their friends, observing people, while the younger children would normally be beside their parents.

CONCLUSION

From this study, it can be concluded that children act in the *masjid* accordingly to the needs of their development stages. One cannot assure a child to stay at one point in a long duration. Thus, there is a great need for the *jama'ah* and *masjid's* management to understand the children behaviour in order to facilitate them and be tolerant with them. In terms of spatial design, indeed there is a need to provide specific space for active children and very young

children at *masjid* so that the needs of parents to come to the *masjid* can be facilitated too. This is also to ensure other *jama'ah* members are not distracted as to create harmony among various members of the *masjid*. The safety of the children should be given the utmost attention.

This study has provided some insight into the needs of children in the *masjid*. It is recommended to study further why at particular *masjid* the number of children is quite small. As for *masjid* with a good number of children, it can be further investigated by the factors that seem to be inviting these children.

ACKNOWLEDGMENT

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MOSQUE ARCHITECTURE

PRESENT ISSUES AND FUTURE IDEAS

عمارة المسجد: قضايا الحاضر و أفكار المستقبل

Future of Mosque Architecture

Within the framework and objectives of the Abdullatif Al Fozan Award for Mosque Architecture in the development of mosque architecture at the local, regional and international levels, the General Secretariat of the Award has initiated this global conference of mosque architecture to be an international scientific platform for architects, researchers and specialists in mosque architecture, as well as to become a scientific tool supporting the award. In this context, in 2016 the Award organized the First International Conference on Mosque Architecture in cooperation with the Imam Abdul Rahman bin Faisal University in Dammam, Saudi Arabia, and the Abdullatif Al Fozan Award for Mosque Architecture will be organizing the second conference in Kuala Lumpur on 25th-27th November 2019, in cooperation with the International Islamic University of Malaysia and various partners in Saudi Arabia, Malaysia and relevant international organizations.

The General Secretariat of the Abdullatif Al Fozan Award for Mosque Architecture has selected the theme of "Future Mosque Architecture" as the general theme of the Second World Conference on Mosque Architecture, in order to raise a series of important architectural issues such as the future of the mosque's relationship with its urban and social environment, or the mosque's accordance with smart buildings applications and digital technology, and in conclusion, how far the classical forms of mosques may adapt with those contemporary and futuristic theories of architecture.

عمارة المسجد في المستقبل

في إطار أهداف جائزة عبد اللطيف الفوزان لعمارة المساجد في تطوير عمارة المساجد على الصعيد المحلي و الإقليمي و الدولي، بادرت الأمانة العامة للجائزة في تنظيم مؤتمر عالميا لعمارة المساجد ليكون منصة علمية دولية للباحثين و المتخصصين في عمارة المساجد و لتصبح ذراعا علميا مساندا للجائزة. و في هذا السياق قامت الجائزة في العام 2016 بتنظيم المؤتمر العالمي الأول لعمارة المساجد بالتعاون مع جامعة الإمام عبد الرحمن بن فيصل في الدمام، و إستكمالاً لهذا المشروع العلمي الهام تقوم الأمانة العامة للجائزة بتنظيم المؤتمر العالمي الثاني لعمارة المساجد في متحف الفن الإسلامي في العاصمة الماليزية "كوالالامبور" خلال الفترة من 25-27 نوفمبر 2019، و ذلك بالتعاون مع مختلف الشركاء في المملكة العربية السعودية و ماليزيا و المنظمات الدولية ذات العلاقة.

و قامت الأمانة العامة لجائزة عبد اللطيف الفوزان لعمارة المساجد باختيار موضوع "عمارة المسجد في المستقبل" موضوعاً عاماً للمؤتمر العالمي الثاني لعمارة المساجد، و ذلك لطرح عدد من القضايا العمرانية و المعمارية المهمة مثل مستقبل علاقة المسجد مع جواره العمراني، أو إستيعاب المسجد للتقنيات الرقمية و المستقبلية و أخيراً تواءم نظريات العمارة المعاصرة و المستقبلية مع الأفكار التقليدية للمسجد.

