



The Role and Importance of Mosque as an Educational Institution

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Introduction

According to Islamic theory, everybody is motivated to study. In the early Islamic period, mosques played a significant part in education. The word mosque originates from the Arabic word Masjid, a place where all Muslims gather and worship. Since the Prophet Muhammad (S.A.W.), the mosque has served many purposes and has been the most critical institution in Muslims' lives. It serves as a center for the Muslim community, a place of worship, a place for political conversation, religious education, and a learning center. In the initial days, the Prophet (S.A.W.) delivered his sermons within the mosque's premises to his followers. The mosque was a place where he taught the general public to solve social problems, where he explained revelations, met with representatives, and discussed the meaning of Islam's message. In mosques, knowledge and practice are closely linked. A mosque is established wherever Islam has established itself. Once installed, a mosque can be an educational center, started from hundreds to thousands of people, sometimes and often contained essential libraries. In this way, the mosque develops Islamic education worldwide from the early 570 AD till the contemporary period (Yin, Utaberta, Ismail, Ariffin, Yunos and Ismail, 2015).

Mosque in the Islamic Education System

Since the Prophet Muhammad (S.A.W) and the initial days of Islam and Ummah in Medina, the mosque has had essential responsibilities in the Muslim community. During his hijrah from Makkah to Medina, he built the first object in Islamic civilization, i.e., a mosque. The construction of mosques is seen as the most critical issue. The mosque institution is introduced as the core of loyalty and represents the inseparable struggle amongst good and evil on earth. During this crucial time, the mosque was seen as the best center for imams, where several activities took place. The mosque is a community center, and many programs like educational and social events are held under one roof. Besides being a place for joint prayers and additional worship practices (Ibada), the mosque also provides Muslims with other essential common facilities. The Rehabilitation Centre is a social care center and a place for legitimate recreational activities. The mosque's role became even more critical when the Muslim community in Medina alone established more than nine mosques at the time. Although these mosques' construction is simple, the impact of these mosques on community progress is significant.

In Islam, the pursuit of knowledge through education is part of all Muslims' responsibility because teaching is a process in which people were carefully trained and organized to comply with their Creator's orders. They are in this life to be recompense in life hereafter. Islam contemplates education as a general process of

socialism and improves and develops a social state to conform to the teachings of Islam. Islamic education is a procedure of individual preparation to control one's personal life in following the instructions of Islam and entirely contribute to his society's restoration and progress to fulfill these teachings. Thus, the role of education is not only through formal education but also through informal education. In the golden age of Islamic evolution, the mosque emphasized the Islamic community's essence, educational center, and religious society. From the perspective of education, the Prophet Muhammad (S.A.W.) established the mosque as an essential institutional organization for the Muslim community. Concerns about knowledge and education are evident in the Muslim environment. In the Islamic State's initial days, the mosque, 'ulama,' conducted religious teachings and studies. The circumstances gradually changed when the school or Madrasas appeared for educational purposes and swapped the mosque, which served as an academic center for the Muslims. This situation is evident in the existing education system in many Islamic countries. Undoubtedly, the mosque today generally used by the community for partial religious activities like daily ritual prayers, tarawih prayers, Friday prayers, Eid prayers, and informal spiritual teachings (Tamuri, Ismail and Jasmi, 2012).

The Role of Mosque in Islamic Education during Early Age:

The Mosque as an Educational Institution

Islamic education denotes the teaching of Islam by students studying the Qur'an and Hadith, Prophets' (S.A.W.) traditions that include religious knowledge, worship, and knowledge of everyday life Of Islam. The first mosque associated with the school was established at Medina in 653 AD. By 900 AD, nearly every single mosque was associated with an elementary school for both girls and boys. Their training usually begins at the age of five, and the first thing they will learn is to write God's beautiful 99 names and a quote from the Holy Quran. They then learned the techniques of reading and writing in Arabic, then the Quran was studied in-depth, and then they were familiarized with the necessary fields of knowledge. Students who want to learn more can go to the central mosque, where the education system in the future offers instruction in Arabic grammar, logic, poetry, history, law, biology, algebra, and theory.

The primary way of teaching in the mosque is "Halakat al-Islam" for Halaka, or a short school circle. This study circle is the first form of education and mystical growth traditionally; it is unlimited and free. It is defined as gathering Muslims, sitting in a circle, or gathering students around a teacher. The students sit behind the teacher as a symbol of admiration. The teacher is in charge of the study circle, but students can talk about the training content to exchange information. Discussions are encouraged in the classroom. Besides, there are no restrictions on the field of knowledge students have the right to discuss everything throughout the mosque's study circle.

The Mosque as a Foundation of Universities

As the number of students increases, the mosque's role becomes more precise, and the mosque plays a more significant role. Despite only being a learning and training center, the mosque has been transformed into a new institution, combining mosques with guesthouses to accommodate students outside the city. The mosque then became a school and accommodation for poor students from abroad. The mosque also provides other assistance to knowledgeable students. The students are exempted from paying tuition fees and receive regular financial aid. Some students received minimal help for food and shelter. The mosque has been modernized and provides housing for students. Each mosque expanded to places such as libraries, kitchens, toilets, and several general study areas.

Administrators also play a crucial role in promoting the mosque as an educational institution. They set up a library for students to place books related to science, religion, language, and intellect. They also employed a librarian to manage the library. A large number of teachers are appointed and paid by managers (Yin, Utaberta, Ismail, Ariffin, Yunos and Ismail, 2015).

Educational Activities and Teaching Contents

The mosques are not only the most prominent Muslim institutes, but they also serve as centers where traditional Islamic teachings are studied, disseminated, and promoted. Muslims go to the mosques to learn more about the religion and to memorize and recite the Quran. However, these volunteer study circles also include a small number of new Muslims learning Arabic by learning by heart the Surah of the Quran. Both teachers and men are responsible for establishing traditional Islamic morality and promoting learning among new believers who want to convert to Islam. Resources used by teachers in their class include above the Quran and other methods of learning Arabic using the sacred texts of Islam, as well as ancient scandals and interpretations of the Qur'an or Tafsir.

In the mosque or madrasa, all Islamic ideas are essential and must be learned. Still, attention is paid to the teachings of the life of the Prophet (S.A.W.), for example, his sayings and doings, and it is mainly focused on things as what is lawful (halal) and what is prohibited (haram). They also learn about the blessings and rewards that come from drawing close to Allah.

Authority and Gender in Islamic Education

The relative decentralization of the Islamic leadership structure presents both chances and challenges for women looking for religious authority. The lack of a sole model in the region, especially in the Sufis context, expanded the possibilities for establishing alternative power and later expanded the prominence of a new type of Islamic leadership in the 21st century. On the other hand, this decentralization reinforces the importance of being seen as a highly competent institution authorized by students, religious leaders, and the general public, often based on practical compliance with the current situation. Female Islamic leaders are likely to adapt to the male authorities' teachings, conduct and be perceived contrarily by men in public, and limit the learning and dissemination. They are often excluded from formal and informal organizations that govern institutional administration and religious education. Central ecclesiastical courts, such as mosques and Madrasas, and related leadership positions may be particularly concerned with upholding the status quo. Islamic movements and other educational activities intended by women for women operating in these contexts relate to these dynamics and constructions, contributing to an inflammatory environment and developing various roles, platforms, and networks to avoid the limitations of official religious positions formal spaces of transmission (Mateo, 2019).

Mosques as library

The Muslim community has supported the library of mosques to encourage religious, spiritual, and ethical knowledge. The mosque has played an essential role in developing Islamic society, culture, civilization, and everything in all aspects of human life. The mosque has played a vital role in the Muslim population's social, religious, and moral development. Students can find thousands of books in mosques, especially mosques, to provide spiritual and social knowledge. Muslim researchers and writers have done their best to collect several books on Muslims as they focus on preserving their heritage and sacred knowledge to help Muslims read. The library of the mosque is called the Quranic Library, Maktabah, and Khazain al-Makhtaba. The mosque in Cardova, Spain, is famous for its magnificent and magnificent monuments of Islamic architecture from the very beginning of Islam that have contributed to promoting religious education among the community (Javed and Ali).

Mosque as Social Institution

In the Muslim community, mosques too contribute to and develop society's role and understanding. It is considered to be the cultural and religious center of life. A mosque is a place where Muslims execute religious ceremonies, social activities, cultural gatherings, and Islamic festivals such as Eid-ul-Adha and Eid-ul-Fitr, Islamic New Year, the day of Ashurah, Nikkâh besides the Adhan (call for prayer). Also, in the early days, rulers used mosques to listen to the difficulties of the people. Besides, the first caliph of the Umayyad dynasty, Mu'awiyah, generally sitting in mosques to talk to a famous Physics scholar, Ibn Uthal. Also, as a place for social activities, the mosque is used to treat people wounded in the war. Haḍrat 'Ayeshā said that throughout the trench (Khandak), Haḍrat Sa'ad got hurt, and Hadrat Muḥammad (S.A.W.) took him to the mosque for treatment and care. Some mosques, such as Sultan Hasan, are completely prepared with medical professionals (doctors). Islamic society also uses mosques as courts and pharmacies. In short, mosques serve the Muslim community without discrimination against race, caste, culture, or caste.

Administrative and Political role of Mosque

According to Islamic philosophy, the mosque is considered a place of political activity. Because Islamic history shows that the Holy Prophet (S.A.W.) discussed economic, social, political, and jihad issues with his companions. The Muslims carried out the construction of the mosque after the successful conquest and all the fighting. Muslims have constructed a particular room for the caliphs in the mosque, which creates a close connection between the mosque and the caliphate. Thus, all legal, political, economic, and social issues were discussed in the mosque. The Muslims meet with the envoy from other countries in the mosque to talk about international matters and other matters. The Holy Prophet (S.A.W.) summoned the mosque people for special proclamations and proclamations on all crucial issues. It was common among Muslim leaders, so the Khalīfās used people in the mosque to speak to them. Hazrat Abu Bakr (R.A.) was the first Caliph of Islam and was elected in the mosque and convened for the first time with the people in the mosque. Abu Bakr (R.A.) set an example for other Caliphs to turn to the mosque during a successful period. Also, Abbasid and Umayyad Caliphs gave their first post-election speeches as mosques and addressed their administrative issues. Minber is thus known as a sign of state power. Therefore, it is clear that mosques have been used for multifunctional purposes in Islamic history, such as educating people and making decisions (Javed and Ali).

Conclusion

From the above discussion, it can conclude that mosques play a vital role in Islamic society's education. Diverse education and knowledge methods bring various benefits to students; the teaching and learning patterns change from time to time, increasing human adaptation to the environment. The role of mosques as educational centers is very different, both ancient and modern. In the early days, people relied on mosques, and now people are moving to mosques and adapting to the new role of mosques. In order to achieve excellence in teaching and learning methods, cooperation between mosques and schools is crucial to ensure the additional development of Islamic learning. Today, mosques are not seen as important institutions in the Muslim education system. In other words, it does not correspond to the perfect idea of a mosque through the span of the Prophet Muhammad (S.A.W.) and the golden age of Islam. The arrival of the formal education system and Madrasa are responsible for the decline in the mosque's function in the teaching and production of "ulama."

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