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Studying the role of mosques and that curriculum in the development of education and science education in the Islamic world

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Abstract

Islam has always been a tremendous importance to the education and nurturing of human beings is and the Holy Quran and the traditions and practices of the Prophet and Imams infallibles emphasis is on the importance of education the first mosque of Islam has always been a very critical role in the emergence of a thriving education and training of individuals responsible have Mosques can be the first place where Islam came to teach people to be expressed Pillar mosques basic Islamic teachings have higher education within the Muslim world have had a profound impact Science, science education, and the creation and expansion of the spiritual life and Worthy have a tremendous help. Curricula that have been performed in mosques Curricula that have been performed in mosques, legal and ethical advancement of science, including science and medicine and science, theology and literary interpretation and Astronomy Math and Geography and other disciplines are And highbrow prominent mosques have been developed In this article a descriptive - analytical role in the development of education and training of mosques in the Muslim world, has been studied and analyzed In this article a descriptive - analytical role in the development of education and training of mosques in the Islamic world, has been studied and analyzed.

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Introduction

At the end of the first century mosques were considered as sites for preaching and doing theological obligations such as praying, and solving judicial affairs while facing problems. But gradually in the second century there was a new transformation in the mosques which was as a result of the efforts in scientific problems, research and education curricula (ZarrinChian, 1999).

Mosques have always been the first and most certain and most efficient and most unobligated centers of Islamic laws and they have also been the focal point for the Holy Prophet (Wakilyan, 2007). Mosque is the palpating and life-giving heart of Islamic community. The Holy Prophet founded the mosque at the beginning of establishing the Islamic community in Medina. From then onwards, mosques have always been the scene for worship and training (Nobahar, 1993). Put simply, education is 'to coordinate humans with life necessities and personal environment' and due to the fact that the hallowed Islamic cult involves all life affairs in Islamic societies as a directive discipline, therefore it is incumbent on all Muslims to receive its instructions. The inception of instruction in Islam concerned spiritual affairs and no sooner mosque was chosen as the major base for training and instruction and the Holy Prophet was the first person who encouraged Arabs to acquire knowledge. The virtue of mosque instruction has been enumerated as equaling crusade in verses (Zarkeshi, 2006). At the end of the first century mosques were considered as sites for preaching and doing theological obligations such as praying, and solving judicial affairs while facing problems. But gradually in the second century there was a new transformation in the mosques which was as a result of the efforts in scientific problems, research and education curricula (ZarrinChian, 1999).

The advent of Islam not only produced a wave of theological thoughts, but it also incited a scientific passion. Teaching got the upper hand and the number of the people who wanted to learn reading and writing

augmented. Islamic cult started with education and the pedagogue of the school was the Holy Prophet and the subject matter of the teachings in the beginning was 'to learn the drift of FAITH and knowing the verses of the Holy Quran'. This heavy duty was not temporally and place-bound.

The Holy Prophet used every opportunity to enlighten and teach instructions, but delving into his personal life demonstrates that mosque has been one of the major trenches for him during his 23 years of preaching (Nobahar, 1995). In addition his Friday homilies and public speeches, the Holy Prophet would sit in the mosque and his disciples made rings (which are demonstrably evidenced) around him and he taught them (pedersen 1929, Quoted from Koushafar 1999).

In fact, the major axis for teaching was mosque and it was based on the holy Quran and one of the responsibilities of the holy Prophet after entering Medina was the construction of a mosque which is called the 'mosque of the holy Prophet' nowadays. In one part of this mosque there is a veranda called 'SAFFE'. During the course of the day the masters were there and students slept there at night.

Basically instruction started at the Holy Prophet's order in Islam and the groups who learned the training departed to various spots so as to recite Quran for people and teach people. (Hamidaullah, 1999). We can say that the development of mosques and as a result schools (to learn knowledge) was for the importance that Islam gives to the construction of mosques. Building mosques became a good deed which had great reward from God for the mason. This has been explained in 'Tobe chapter as such verse 18: If we contemplate the material, it says that mosques have not only been places for theological plans, but also an all-out development of people – especially in the realm of knowledge and cognition during the course of long years. The mosques' syllabi helped the training and development of their thinking and behavior. The purpose of this study was studying

the role of mosques and that curriculum in the development of education and science education in the Islamic world.

Material and methods

The following research uses the descriptive- meditative method. Various documents, licenses and books connected with this subject were closely investigated to better elucidate the problem. In addition, first and second-hand sources, texts and treatises were inspected and analyzed based on the key words under scrutiny (Sarokhani, 2005). In fact, the material and data have been compiled through the library and documentary method with respect to their applied and theoretical entity.

Research theoretical basis

Teaching and training in mosques

Education took the world by the storm after Islam took over. In the first step it was based on the citation of Quran and its memorization and also teaching religious obligations. In order to comprehend Quran involved awareness of Arabic language and literature. Consequently syntactic instructions took over.

Also, in order to have a better understanding of the Quran traditions and verses another branch of theological studies called FEGH-H gradually began to spread. In the aftermath of this new branch interpretation of Quran also got rampant.

Different branches of humanities – especially Quran, Hadith, Islamic laws, Fegh-h education, moral sense and their related sub-categories were taught in the mosque. (Chelbi, 1954). With the expiration of time new scientific concepts from other countries such as India, Greece, Egypt and Iran caused religious leaders to think that the significance of other sciences such as philosophy is apparent. Thus the affair of education got so widespread in mosques that various other sciences such as math, astronomy, geography, history, etc. were taught. (Nemati-Limayi, 2013). We can surely say that the second and third centuries were among the best for the development of religious

instructions in mosques. This was very rife in the great city mosques (Ghanimeh, 2012). Teaching instructions was very serious and widespread. The word Universal in the sense of great mosque is applied to a mosque in which the Friday Prayer is recited. (Bi-AzarShirzi, 2001). Such big mosques were first built during the first covenant of the Holy Prophet and because religious, political and scientific problems were presented there and there were also lesson rings which were available to also knowledge lovers, therefore they were called great mosques. Later the word 'society' became equivalent with 'universal'. From this vantage point mosques can be regarded as Islamic Universities which were simultaneously established with the migration of Mohammad to Medina. They are the oldest and most basic bases for instruction during the course of history. Some examples are: Basre and Kufe, Baghdad, Demeshgh, Rey, Al-Aghsa, Zeytunye in Tunisia, Gheirowan in Morocco, al-Zahr and Ibn-tulun in Egypt. (Encyclopedia of Religion, 1998)

In our dear country Iran-with the advent of Islam-knowledge has augmented and many scientific and instructional places have appeared. At the beginning they were the follow-up of the same method of the constitution of discussion groups and studying in the mosques. (Hoshyari and Hamkaran, 2014). The scientific and cultural function of mosques was a very good one. Even the architecture and dome making of the mosques had specific performance features. (Pirnia, 1992). Among the many mosques which have made a name for themselves with respect to the central spot for teaching and training purposes one can mention the Ancient Mosque of Isfahan, Mashad, Ghom, Na'in, Tabriz, Yazd, Ghazwin, Ardebil, Lorestan, Kashan and a host of other huge mosques throughout our country. As an example in Shiraz Mosque which had several angles, there were varied syllabi in whose Hadith lesson Ibn-al-Batuta took part. (Hojati, 1992). There was another Universal Mosque in Nishabur called Moni'I which had an authentic library that was plundered in the Lunar Year 450 in the aftermath of the Ghozagh invasion.

For another example we can turn to Adine Mosque in Sistan in which HasanBasri taught. Even when the great itinerant Ibn-al-Batuta arrives in Shiraz circa 800 AD appears in the central mosque of the city for Hadith.

Results and discussions

The spread of mosques in Islamic world, a major factor in the development of various sciences

Imam Ali says that one of major effects of mosque association is the acquisition of fresh knowledge and hearing speeches lead to the direction of a person's life (Nobahar, 1995). The development of mosques which started off with the advent of Islam gradually declined with the expiration of time and according to Yaghubi there were around 30000 mosques in Baghdad in the third century (Yaghubi, 1964). The number of Alexandrine mosque – according to this well-known itinerant – were at least 8000 and at most 12000 and if we reckon each of these mosques as places for training and instruction, we may get quite astonished at the extension of the vast instructional activities (Dagh, Awiman, 1996. Quoted fromKoshafar).

Teaching and research activities were traced in mosques with the constitution of huge educational rings just as Imam Sadegh invited advised his disciples for such rings. Or Imam Hossein bin Ali who was one of the major followers of Imam Reza and a great pioneer of the Shia says 'I saw the Sheikh in Kufa Mosque who said collectively: Imam Jafar told us Hadith'.In the universal mosque of Bagdad there were about forty to fifty rings of education (KhatibBagdadi, 1997). Or in the universal Cairo mosque there were, according to Adam Mez, about120 educational rings inside which there were smaller rings (Dagh, Awiman, 1996. Quoted from Koshafar).To explain the ring composition we can say that in such a procedure learners would gatherfor intellectual and narrative sciences and circled around the professor. These assemblies were called rings and each educational ring was dedicated to a master who produced it. The significance of the rings depended

on the number learners' presence there in a way that no more than one ring would be set up. But in more marvelous mosques the number of these rings would exceed thirty rings each of which treated a special subject.

Attending to the teaching of various sciences in mosques

Different sciences were taught in mosques and close attention was paid to them. Mosque is and has been the most ancient of Islamic universities and the most pivotal base for education (Ghanime, 2012).In addition to literacy, religious training, Quran and Hadith were also taught in mosques. The first book that really caught the eye of Muslims and they attempted to learn was the Holy Quran and Hdith came in the second rank (Motahari, 2001).Islamic savants had leant on stone pedestals and students gathered around them in mosques (Honke, 2011). Among other curricula taught in mosques Quran, Hadith and Interpretation. Syntax was also taught. In addition to that literary texts, medicine and astronomy were also taught. For example in The Universal mosque of Ibne-al Tulun Hadith and Interpretation and astronomy were taught. Syntax was taught in Bagdad mosque (Moghari). In the universal mosque of Kufa there was a literary assembly and medicine was taught in Al-Zahra mosque. On this score AbdollatifBagdadi mentions that a medical scientist taught medicine. In Basre Hassan Basri taught the art of discussion (Dagh, Awiman, 1996. Quoted fromKoshafar). In the Universal mosque of Mansuri in Bagdad there was a special section called "GHOBA AL-SHOARA" or the poet section in which the great poets of the time recited the major part of their poetry (KhatibBagdadi). The Universal mosque of Ghortbe attracted the attention of Europeans and encouraged them for acquiring more knowledge and awareness. Many of the greatest poets, scientists, literary experts and philosophers and translators graduated from the latter mosque.Huge libraries were established next to many of these mosques in order to invigorate the knowledge of the learners. One of these libraries was

Zadie which was perfectly equipped. Mani'I mosque of Nishabur also had a great library. There were teaching sessions in the ancient mosque of Hamadan and the learners were given paper and pencil. In the mosque of Al-Zohr (the caliph of Fatami) the caliph rejuvenated various aspects of the mosques and awarded valuable books to the library (Seif Azad 1,962). Thus this mosque turned into one of the major centers for education in the Islamic world and during the course of AzizeFatami it became a sort of real university which possessed planned educational programs in a way that many students directed their attention toward that spot the world over. The same story could be said about the Universal Mosque of Bagdad. In addition to libraries, schools were established whose major concern was the preservation of books. Nevertheless they could aptly be called the linking chain among mosques (Ghonime, 2011). A major example of such schools which was something like a science organization was established at the ordinance of Fatami caliph around 395 A.D. in Cairo. It provided the learners with paper and pencil gratis. It is said that there were about 16000000 books there (Dagh, Awiman, 1996. Quoted from Koshafar). The professors enjoyed a great portion of respect. As an example they were given a considerable food ration in the Universal mosque of Demeshgh (IbnJobir, 1978). The famous historian Moghari writes "in Andalus mosques all scientific fields were taught instead of the provided food rations". Sabuti says in his book Hosn-al-Mohazera "Rabi bin Soleyman who was a master in Tulun mosque received a bag of money (equaling 1000 dinars) for his teaching (Dagh, Awiman, 1996, Quoted from Koushafar). The major issue coming out of this research is that mosques were the first Islamic schools and later the greatest Islamic spots were established near these mosques which had outstanding effects in the development of various fields' education. Therefore, mosques turned into paradigms for teaching and the progress of education. As a matter of fact, later these marvelously-established mosques became the central spot for Islamic Arts (Kadui, 2009). From the 2nd century

onwards mosques trailed new blazes that were in the aftermath of the attempts in the direction of instruction, education and research in Islamic world. It created great sensation among Muslims. In fact, mosques were the scientific center in great metropolises in which savants held their classes of Quran, Hadith, religion, Argument, Literature, astronomy, medicine and geography among other fields. Teaching and instruction in mosques triggered the advent of highly-equipped libraries and schools. This caused that the number of the learners participating in such fields augment and a host of salient and eminent scientists were brought up in such mosques. The quality of teaching and training – due to outstanding teachers – led to a better education of the students and learners could come from all parts of the world. There was no punishment, but students could be applauded (Wakilian, 2007). Masters' welfare was also attended to and they received wages. One can say that Muslims paid close attention to knowledge-learning based on religious instructions and this caused that there be a reciprocal relationship between religion and knowledge in the Holy Religion of Islam. The instruction of various fields was the second best application of mosques in the first four centuries of Islam (Helen Brand, 2012).

Conclusion

Mosques could be considered the most significant centers for Islamic education in the world and their stability has been as old as the Holy Religion of Islam. They have continually been teaching Islamic laws and other subjects in a way that it still goes on. They channeled the Islamic world toward profound transformations of thought, culture and science and helped expand various fields and had an everlasting influence and function in the scientific life of Islamic communities. Mosques have been the greatest institutes for teaching religious instructions, Quran, Hadith, Argument and other subjects so that they became the pioneer for the extension of knowledge and education. It is incumbent that we renew our attention regarding the telling function of mosques especially in the trajectory of teaching and training.

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