

# **The Role Of The Mosque**

## Role of the Mosque

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## Introduction

One of the many graces which Allah (swt) has bestowed upon the generous Muslim Ummah is the making of the whole earth pure, a mosque and a grand *mihrab* for her where Allah (swt) is worshipped in every single corner of it, whether in the mosques, in the markets, in the streets, or at schools and universities, in the houses, at the frontiers and so on. Therefore, the whole earth is a mosque, and this is indicated by the hadith reported by Bukhari and Muslim on the authority of Jabir ibn ‘Abdullah that the Messenger of Allah (saw) said, “I have been granted upon five things which were not granted to any other prophet before me: I have gained victory with awe from the distance of one month; the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for anyone of you, he should pray wherever he is; the spoils of war have been made lawful for me, and these were never made lawful to anyone before; I have been granted *shafa‘a* (intercession); and every prophet was sent particularly to his own people, whereas I have been sent to all mankind.”

The Messenger of Allah (saw) had been sent to all mankind, for Allah (swt) says,

*“And we have not sent you but as a Messenger to all mankind.”* [TMQ 34:28]

And Allah (swt) had made it an obligation upon the Muslim Ummah to carry Islam as a way of life to the whole world, for Allah (swt) says,

*“Thus We have made you into a just Ummah so that you can be witness against other nations, and the Messenger a witness over yourselves.”* [TMQ 2:143]

Therefore, one of the most important duties of this Ummah would be to work towards spreading the *deen* of Allah (swt), for He (swt) says,

“???” [TMQ : ]

This can be achieved by providing leadership to the world, in order to bring mankind out of the darkness and guide it to the light, and to fly high the banner of Islam, i.e. the banner of the *tawheed* (oneness of Allah), of justice and security, above everything else. The Messenger of Allah (saw) said, “Islam stands highest and nothing else can stand above it.” And since the earth is meant to be a grand mosque, as mentioned in the hadith earlier, the Ummah should work towards purifying the earth, this grand mosque, and to carry the Message all over it, in order to lead people out of the worshipping of idols and people to the worshipping and the following the Creator of the universe, Allah (swt).

Since Islam’s viewpoints in life are general and comprehensive, the mosques had to be at the heart of all life’s positive and constructive activities, in order to shape the righteous generations. Therefore, it is the duty of the Islamic State, and a desirable act for all the Muslims to build mosques all over the world. These mosques would serve as branches for this grand mosque, acting as a springboard to launch the spreading of the Message and its implementation. This is why we find that the Qur’an exhorts the building of mosques, making it a sign of belief. Allah (swt) says,

*“The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, and establish regular prayers, and pay zakat.”* [TMQ 9:18]

The Messenger of Allah (saw) also encouraged the building of mosques and made it very appealing, stressing that it is a rewarding act. It has been reported on the authority of ‘Uthman ibn ‘Affan that the Messenger of Allah (saw) said, “He who builds a mosque for the sake of Allah, seeking the pleasure of Allah, Allah would reward him with a dwelling in Heaven.”

The building of a mosque was the starting point to the expansion and the Islamic conquests which engulfed most of the world, as it plays a vital part in the life of the Muslim Ummah. This can be seen from the example of the Messenger of Allah (saw), who began to build a mosque as soon as he (saw) established the Islamic State in Madinah. To emphasise the great importance of the mosque in the shaping of the Islamic society, he (saw) took part in the building work personally. This

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mosque served as the launching point towards the practical implementation of Islam within both the State and society.

The first mosque was very modest and basic, its pillars were palm trees and its walls were made of clay, but this modest mosque was the first school of the Islamic campaign, and the headquarters of the Islamic State. It was the school where the Messenger of Allah (saw) instructed his Sahabah, the dwellers of Heaven, who disciplined the tyrants. In that modest building, he (saw) cultured the Muslims with Islam, he (saw) purified the bodies and the souls, and defined the Truth, the *fard* (obligations), the *mandub* (recommended), the *mubah* (permitted), the *makruh* (disliked) and the *haram* (forbidden).

### The Roles Of The Mosque

Some people carry the notions nowadays that the mosque only exists for the performance of *salah*, and no that other activities must be permitted in the mosque. Anyone talking about the contemporary issues in the mosques, such as the political corruption of the Muslim rulers, or issues related to economics or social system of Islam, are looked down upon and stopped. Notice boards prohibiting gatherings which discuss the affairs of the Muslims are placed in many mosques. Furthermore, some Muslims have even gone as far as writing constitutions not only to prohibit discussions in the mosques, but also to keep Muslims of certain nationalities out of the mosque committees. This especially applies in the Western world where mosques are usually run by a group of individuals.

All these practices are forbidden in Islam. The very nature of the mosque dictates that it is central to the affairs of the Muslims. Furthermore, the Islamic Shari'ah has determined that the mosque is expected to play important roles in the Muslim community, and the classical learned scholars have devoted considerable sections in the books of Islamic *fiqh* (jurisprudence) highlighting these roles, which will become clearer when the tasks which the mosque is expected to be central to, are examined below in detail.

#### 1. The mosque is the headquarters of the Islamic State's supreme leadership

The mosque is the headquarters of the Islamic State's supreme leadership. It is also a centre where the State's affairs are run, since the Messenger of Allah (saw) used to meet the envoys, sign agreements, judge between disputing parties and so on. The Khaleefah, i.e. the head of the Islamic State, would outline his policies and methods, address and debate with his subjects directly without any fear in the mosque. The speech of Khaleefah Abu Bakr delivered in the mosque of the Messenger of Allah (saw), once he had been given the *bay'ah*, has perhaps gone down in history as being the shortest political speech delivered by a ruler. Abu Bakr said,

“O you people! I have been given authority over you but I am not the best of you. If I do well, help me, and if I do wrong, then put me right. Truth consists in loyalty and falsehood in treachery. The weak among you shall be strong in my eyes until I secure his right if Allah wills; and the strong among you should be weak in my eyes until I wrest the right from him. If a people refrain from the fighting in the way of Allah, Allah will smite them with disgrace. Wickedness is never widespread in a people but Allah brings calamity upon them all. Obey me as long as I obey Allah and His Messenger, and if I disobey them you owe me no obedience. May Allah forgive me and forgive you.”

#### 2. The mosque is section of the Department of Information and Culture

The mosque is regarded as an important Islamic information centre, since it the scene of the political, social, cultural and ritual life. All the important news related to vital issues are announced in the mosque and it also ensures a direct contact between the carrier and the receptor of the Message. It is considered to be one of the most effective and successful means of *da'wah* and information. The *adhaan*, for instance, is an information about the time of prayer and at the same time it is a means of campaigning for Islam and its spreading. The pulpit is also a place for

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information about the campaign and on it the principles of the campaign are explained and its rules are announced. Prayer is also another tangible method of information especially the group prayer, study circles of Qur'an, *fiqh*, meetings and conferences are considered to be successful methods of departing information about Islam.

The Messenger of Allah (saw) used the mosque as a place of worship, as an information centre, as a meeting point for the Muslims where they would hold their prayers, for studies, for consultations and for training the *mujahideen*. Preparation of equipment and plans for Jihad, as well as strategies for the campaigns would also take place in the mosque.

### 3. The mosque is a judiciary court

The mosque used to be a place where judges would convene to settle disputes and look into complaints. There are many evidences backing this and there are no differences of opinion among the various Schools of Thought concerning this.

### 4. The mosque is a university for learning and teaching

The mosque teaches the basics of the '*aqeedah*, the acts of worship and the Shari'ah rules in all their types, political, economic, social, judiciary and others. Its policy is based on the Book and the Sunnah with the aim of building and educating the Islamic personalities by way of study circles, debates, and conferences. Such meetings would be engulfed by compassion, the mercy of Allah (swt) descends on them, and they would be surrounded by the angels. The mosque is a university that welcomes everyone, day or night, summer or winter, not requiring any application form or a permission, and it does not turn anyone away be they young or old, male or female, Muslim or non-Muslim, black or white and Arab or non-Arab.

Entry into the mosque does not require any fee, insurance nor any permission. There are no hinderences, no obstacles, nor does the mosque differentiate between a normal person and a scholar, nor between a ruler and a subject.

The management of the mosques would be undertaken by the Director of the Department of Information and Culture, who would be appointed by the Khaleefah once what is known nowadays as the 'Ministry of Education and Arts' or the 'Ministry of Information and Arts' in the Muslim countries have been dissolved, since they depart nothing but secular viewpoints of life. In addition to his duties as a Director of Information and Culture, he appointed person would be responsible for providing public libraries in the mosques, colleges and markets.

This department would be in charge of the mosques, rather than. The departments of Awqaf that exist in Muslim countries nowadays. The Department of Information and Culture would work towards restoring the role of the mosque as being a centre where *Usul al-Fiqh*, *seerah* as well as other Shari'ah sciences are taught and support would be given to the small mosques as well as the *jami'a* i.e. the central ones.

### 5. The mosque is a platform for oratory, eloquence and poetry

Al-Tirmidhi and al-Hakim extracted a hadith on the authority of 'A'isha, who said, "The Messenger of Allah (saw) used to provide Hassan with a pulpit in the mosque from which he would lampoon the disbelievers." Narrated Hassan ibn Thabit al-Ansari, "I asked Abu Hurayrah: By Allah! Tell me the truth whether you heard the Prophet (saw) saying, 'O Hassan! Reply on behalf of the Messenger of Allah (saw). O Allah! Help him with al-Quds'. Abu Hurayrah said, 'Yes'." Imam Ahmad reported on the authority of Jabir ibn Samra, who said, "I witnessed the Messenger of Allah (saw) more than once sitting in the mosque while his Sahabah would recollect poetry and things from the times of *jahiliyyah*, he (saw) would sometimes share a smile with them." Al-Tirmidhi also reported on the authority of Jabir ibn Samra, who said, "I sat with the Messenger of Allah (saw) more than once, his Sahabah would recite poetry and recollect things from the times of *jahiliyyah*, he (saw) would keep silent, and sometimes he would share a smile with them."

### 6. The mosque is a detention centre for the prisoner of war

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Bukhari reported that Abu Hurayrah said, “The Prophet (saw) sent some horsemen to Najd and they brought a man called Thumama ibn Uthal from Banu Hanifah (as a prisoner of war). They fastened him to one of the pillars of the mosque. The Prophet (saw) came and ordered them to release him. He (Thamama) went to a (garden of) date-palms near the mosque, took a bath and entered the mosque again and said, ‘I bear witness that there is no one worthy of worship except Allah and Muhammad is the Messenger of Allah (i.e. he embraced Islam)’.”

### 7. The mosque is a place where the war booties are divided

It has been confirmed in Sahih Bukhari that the Messenger of Allah (saw) spread out and divided in the mosque monies which came from Bahrain.

### 8. The mosque is a hospital where casualties of war are treated

Bukhari reported on the authority of ‘A’isha that she said, “Sa’d ibn Mu’adh was injured in the battle of the Trench, being hit in the medial arm vein by a man from Quraysh called Habban ibn Arqa, and the Messenger of Allah (saw) pitched a tent in the mosque for Mu’adh so he could be near him and visit him. His wound was bleeding profusely, he then died after spending a month in the tent.” In this hadith, there is an indication that it is permitted to sleep in the mosque and for the sick to be nursed in there even if the sick was badly wounded.

### 9. The mosque is a home and refuge for the poor, the needy and the travellers

Bukhari reported that the Messenger of Allah (saw) reserved a corner of the mosque as a shelter for the poor who were known as the people of al-Suffah. Bukhari reported that ‘Abdullah ibn ‘Umar used to sleep in the mosque of the Messenger of Allah (saw) when he was still young.

### 10. The mosque is place of relaxation and siesta

Ubad ibn Tamim reported on the authority of his uncle that he saw the Messenger of Allah (saw) lying down in the mosque. (agreed upon). Ahmad and al-Nisa’i and Abu Dawud reported on the authority of ‘Abdullah ibn ‘Umar that he said, “During the lifetime of the Messenger of Allah (saw) we used to sleep in the mosque and have siestas when we were young.” Bukhari also extracted a hadith stating that the Messenger of Allah (saw) came to the mosque while ‘Ali was asleep in there and his garment fell off his side and got covered in dust; the Messenger of Allah (saw) wiped the dust off and said to ‘Ali, “Get up Abu Turab (father of dust).” We gather from these texts that the Messenger of Allah (saw) and the Sahabah used to rest and sleep in the mosque.

### 11. The mosque is a place where the pleasure of Allah and good reputation are sought

Bukhari, Ahmad and Muslim reported on the authority of Abu Hurayrah that the Messenger of Allah (saw) said, “He who frequently goes to the mosque, Allah would prepare a quarter for him in Heaven each time he came and went.” Ahmad, al-Tirmidhi and Ibn Maja reported on the authority of Ibn Sa’id that the Messenger of Allah (saw) said, “If you saw a man going frequently to the mosques, do bear witness that he is a believer.” Muslim reported on the authority of Abu Hurayrah that the Messenger of Allah (saw) said, “He who purified himself at home then walked to one of Allah’s houses to perform one of Allah’s commands, each one of his steps would wipe out a sin and the other would increase his rewards.”

### 12. The mosque is an eating place for the hungry and the needy

Ibn Majah reported that “Abdullah ibn al-Harith said, “We used to eat bread and meat in the mosque during the lifetime of the Messenger of Allah (saw).” Bukhari also reported in his Sahih that if the people of al-Suffah lived in the mosque, they therefore had to eat in there as well.

### 13. The mosque is a place for celebrations, socialising and amusement

Bukhari and Muslim narrated that ‘A’isha said, “The Messenger of Allah (saw) was once covering me while I was watching the Abyssinians playing with the spears in the mosque.” ‘A’isha also reported, “A black girl who lived in a small room in the mosque used to come to talk to me, and

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every time she sat she recited verse of poetry.” The hadith carries an indication that it is permitted to sleep and rest in the mosque. Muslim reported that Jabir ibn Samra said, “The Messenger of Allah (saw) would not rise from the spot where he prayed the dawn prayer until the sun rise, when it did, he (saw) would rise.” He also said, “They used to talk and mention the time of *jahiliyyah*, they would laugh and he (saw) would smile.”

### 14. The mosque is a place where people in need can ask for help

Muslim and al-Nisa‘i extracted from the hadith of Abu Hazim Salman al-Ashja‘i that the Messenger of Allah (saw) has permitted the needy person to seek help in the mosque. Abu Dawud has also included in his works a special chapter entitled ‘The chapter of Mas‘ala (request) in the mosque’. ‘Abd al-Rahman ibn Abu Bakr reported that the Messenger of Allah (saw) said, “Has any of you fed a needy person today?” Abu Bakr said, “I entered the mosque and I saw a man in there begging, ‘Abd al-Rahman had a loaf of bread in his hand so I took it and gave it to him.”

### 15. The mosque is a place for consultation and exchanging views

Bukhari and Muslim, among others, reported that the Messenger of Allah (saw) consulted people in the mosque about the Ifk event.

### 16. The mosque is a place of worship and prayer

The prescribed prayers are held in the mosque, and from it the call for Allah is initiated. It is a major cultural centre where the learned scholars hold study circles, debates and talks on the sciences of Qur’an, hadith, *fiqh* and the Arabic language. The mosque is not a limited company or a public limited company, nor is it an association or a charity organisation, nor is it a land where the rituals are monopolised, for the whole earth is a mosque. Therefore, we ought to work on this basis so that the *deen* of Allah (swt) engulfs the whole earth, where His (swt) name is ever remembered, and His (swt) *deen* stands highest.

### 17. The mosque is a *jami‘a*

The mosque is a *jami‘a* holding the *Jum‘ah* prayer, and also a popular council conferences are held daily in the mosque. These are in fact the five prescribed prayers, which are held in congregation and this is a desirable action, and people meet in there united by the love of Allah (swt) and His (swt) obedience. Allah (swt) says,

*“Those that turn (to Allah) in repentance, those that serve Him, and praise Him, those that wander in devotion to the Cause of Allah, those that bow down and prostrate themselves in prayer, those that enjoin good and forbid the evil, and observe the limits set by Allah (these do rejoice).”* [TMQ 9:112]

There is also a weekly meeting which is compulsory and designed to study the affairs of the Muslims and perform the obligation of Friday prayer. The mosque is therefore a meeting place and a council which never closes, either on a public holiday or on any other day. The mosque holds people of all walks of life together.

### 18. The mosque is the best place to be at

The mosque is the best place to be and the best place for *i‘tikaf*. Evidence about the fact that those who frequently go to the mosque are among the best people is extracted from the hadith of the Messenger of Allah (saw) where he (saw) exhorts us to testify the belief of he who frequently goes to the mosques. The Messenger of Allah (saw) said, “If you see a man going frequently to the mosque, do bear witness that he is a believer.” He (saw) made it *mandub* for us to perform *i‘tikaf* in the mosques, and this has been mentioned in all the books of hadith and there is no difference about this.

### 19. The mosque is a place where some of the penal codes are implemented

The leading Imams of hadith have consented about what has been reported on the authority of Sahl ibn Sa‘d that he witnessed the Messenger of Allah (saw) carrying out the penalty of *mula‘ana* or

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*li'an* (the oath of condemnation or the sworn allegation of adultery committed by either a husband or a wife), in the mosque between Hilal ibn Umayyah who accused his wife of adultery without having any proof. The *li'an* is part of the penal code, however, the Hanafi School have forbidden for the penal codes to be executed in the mosques.

20. The mosque is one of the first houses build for all mankind

Allah (swt) says,

*“The first House (for worship) appointed for mankind was that at Bakkah (Makkah).”* [TMQ 3:96]

And He (swt) says,

*“Do they not see that We made a sanctuary secure, and that mankind is being snatched away from all around them?”* [TMQ 29:67]

He (swt) also says,

*“And We gave the site to Ibraheem of the (Sacred) House, saying: Associate not anything (in worship) with Me, and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (in prayer).”* [TMQ 22:26]

### General Rules About The Mosques

1. It is forbidden to build the mosques over graveyards and dirty land. Bukhari, Muslim, al-Tirmidhi and Ibn Majah reported on the authority of Abu Sa'id that the Messenger of Allah (saw) said, “The whole earth is a mosque except the graveyard and the toilet.”

2. Islam has made it *mandub* for the woman to pray in her house and made it favourable to her to pray in the mosque and in a congregation. The Messenger of Allah (saw) said, “It is better for a woman to pray in her home than in the mosque.”

3. Islam has prohibited from preventing the women from going out to the mosque. It has been reported on the authority of 'Umar that the Messenger of Allah (saw) said, “Do not prevent the woman from going out to the mosques but their homes are better for them.” Ahmad and Abu Dawud reported, on the authority of Abu Hurayrah, that the Messenger of Allah (saw) said, “Do not prevent the maid servants of Allah from going to the mosques of Allah, and let them go out unadorned ( not wearing any make up or perfume).”

4. Islam has made permitted the duration of the prayer to be short when praying in congregation provided that the prayer is completed. The six Imams have reported on the authority of Abu - Hurayrah that the Messenger of Allah (saw) said, “If any of you led the people in prayer let it be brief for there are amongst them the weak and the aged and when he prays by himself let him prolong his prayer as much as he wants.”

5. Islam has made it *mandub* for a man who has just prayed his *jam'a* in the mosque to join another brother who has missed the *jam'a* prayer to pray with him the second time as *nafila* and a charitable act from his part in order to allow his brother to gain the award of the *jam'a* prayer. Abu Sa'id reported that a man entered the mosque and the Messenger of Allah (saw) has just prayed with his companions and he (saw) said, “Who would volunteer to pray with this man? A man from the group stood up and prayed with him.” This hadith has been reported from Ahmad, Abu Dawud and al-Tarmidhi.

6. Islam has made it *mandub* for he who has prayed his prescribed prayer and then came to the mosque while the *jam'a* was being observed to pray with the *jam'a* as a *nafila*, for the al-Nisa'i and al-Tirmidhi reported on the authority of Yazid al-Aswed that the Messenger of Allah (saw) said to two men, “If you had prayed in your home and then came to the mosque, and a *jam'a* was being observed and you joined them in the prayer, it would be for you a *nafila*.”

## The *Mandub* (Recommended) Actions In The Mosque

1. It is *mandub* for a Muslim to in the mosques and remain there for durations of time, for the Messenger of Allah (saw) said, “Seven are being sheltered by Allah ... and one of these is a man whose heart is tied to the mosque.”

2. It is *mandub* for a man who is just about to enter the mosque with his right foot and to say,

Arabic text here

“I seek Allah’s refuge from the Shaytan al-rajeem in the name of Allah, may Allah’s peace be upon Muhammad. O Allah! Forgive me my sins and open for me the gates of your mercy.”

3. It is *mandub* for he who enters the mosque to pray two *rak‘at* as a greeting to the mosque. Bukhari have reported on the authority of Abu Qutadah al-Aslami that the Messenger of Allah (saw) said, “If any of you enters a mosque, you should pray two *rak‘at* before sitting down.”

4. It is *mandub* to go to the mosques and sit there. Ahmad, Bukhari and Muslim reported on the authority of Abu Hurayrah that the Messenger of Allah (saw) said, “He who goes frequently to the mosques, Allah prepare a house for him in heaven each time he came and went” and he (saw) also said, “He who purifies himself at home and then walk to the house of Allah to perform one of his duties, each step he takes would wipe a sin and another would lift him up a degree.”

5. It is *mandub* for a Muslim when leaving the mosque to step out with his left foot to say, as reported that the Messenger of Allah (saw) used to say,

“Bissmillah. May Allah forgive me my sins and open for me the gate of your grace. May Allah protect me from Shaytan al-rajeem.”

6. It is *mandub* for a Muslim to pray the obligatory prayers in the mosque in congregation. Bukhari and Muslim reported on the authority of Abu Hurayrah that the Messenger of Allah (saw) said, “The *jam‘a* prayer is better than the prayer of the individual one by twenty five times, and the angels of the day and the night meet at the *fajr* prayer.” Bukhari and Muslim also reported on the authority of “Abdullah ibn ‘Umar that the Messenger of Allah (saw) said, “The *jam‘a* prayer is better than the individual prayer be twenty seven degrees.”

## The *Haram* (Forbidden) And The *Makruh* (Disliked) Inside The Mosque

1. Spitting: Islam has made it undesirable to spit in the mosque. Bukhari and Muslim reported on the authority of Anas ibn Malik that the Messenger of Allah (saw) said, “Spitting in the mosque is a sin and its indemnity is to bury it.” Some Schools of Thought have actually made it forbidden.

2. Trading and announcing the lost riding beast: Islam has made *makruh* to buy and sell in the mosques. Al-Tirmidhi and al-Nisai reported on the authority of Abu Hurayrah that the Messenger of Allah (saw) said, “If you saw a man buying and selling in the mosque, say to him, ‘May Allah never make you trade profitable’, and if you saw a man announcing the lost of his riding beast say to him, ‘May Allah never return it to you’.” Some Schools of Thoughts have actually made this forbidden.

3. Sitting in circles before the Friday prayer: Islam has made it forbidden to sit in circles before the Friday prayer, and some the Schools of Thoughts have in fact made it *mubah*..

4. The decorating and the boasting about in the mosques: Anas reported that the Messenger of Allah (saw) said, “The hour will not come until people boast in mosque.” This hadith has been reported by Bukhari, Muslim, al-Nisa‘i, Ibn Majah and Abu Dawud. Ibn ‘Abbas narrated that the Messenger of Allah (saw) said, “I was not ordered to decorate the mosques.” This hadith has been reported by Abu Dawud. This actually refers to the decorating and beautification of the mosques and some Schools of Thoughts have actually made it *mubah*.

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5. The joining (crossing) of the fingers together in the mosques: the learned scholars of all Schools of Thought have consented on the undesirability of joining the fingers together in the mosque. Abu Sa'id al-Khudri reported, "I entered the mosque with the Messenger of Allah (saw) and there was a man sitting in the middle of the mosque with his knees together and joining his fingers together. The Messenger of Allah (saw) pointed to him but the man did not notice him, so the Messenger of Allah (saw) turned around and said, 'If any of you were inside the mosque let him not join his fingers together as this is an act of *Shaytan* and every one of you is in fact in prayer as long as he is inside the mosque until he comes out of it'." This hadith has been reported by Imam Ahmad. Some Schools of Thought have made this forbidden.

6. To prevent the study of *fiqh*, *tafseer*, science, *tilawah* (recitation of the Qur'an) and the current affairs of the Muslims: The Islamic *Shari'ah* has made it categorically forbidden for anyone to prevent the mention of the name of Allah (swt) and the teaching of His (swt) *deen* and the application of the *deen* to manage the affairs of the Muslims. Anyone doing the prevention is considered sinful and an enemy of Allah (swt) and His Messenger, and his credibility would be tarnished, he would become a wrongdoer, no testimony would be accepted of him and his company would be undesirable. All Islamic Schools of Thought agree on this for Allah (swt) says,

“???” [TMQ : ]

The mosque is a public place which does not require a permission for entry: The learned scholars of all the Islamic Schools of Thought have consented that the mosque is the House of Allah (swt) and that He (swt) has given permission to everyone to enter into it in order to mention His (swt) name, worship Him (swt) and study the affairs of the Muslims inside it, just like what the Messenger of Allah (saw), his (saw) Sahabah, his (saw) family and *al-Salaf al-Salih* (the righteous successors) used to do. Some Schools of Thought have considered the one who prevents people from entering the mosques as being a disbeliever and an apostate, and the one who imposes the seeking of a permission to enter the mosques under the pretext of organisational and administrative formalities is considered a *fasiq* (wrongdoer) and a *mubtadi'* (innovative); this is so because the permission to enter the mosque is given by Allah (swt) and it is of general nature. He (swt) says,

“???” [TMQ : ]

This permission applies to every place known as a mosque, for Allah (swt) says,

“???” [TMQ : ]

### General Information About The Mosques

1. Tamim al-Dari was the first man to bring from Damascus lamps for the mosque which he hung to its walls. This pleased the Messenger of Allah (saw) and he (saw) praised him by saying, "You have illuminated our mosque, may Allah cast His light upon you."

2. The building of mosques is a duty upon the Islamic State: Building mosques is a duty upon the Islamic State and a *mandub* act upon the individuals. This *mandub* act does not necessitate the establishment charity associations, as some Muslims have engaged in nowadays. The *mandub* act must only be done within the permitted rules of Islam. So to build a mosque by getting a loan from the bank which involved *riba* is strictly forbidden.

3. Spending the *zakat* on the mosques: It is forbidden to spend the *zakat* funds on the mosques, for Allah (swt) has restricted the disposal of *zakat* to the eight categories mentioned in the Qur'an. He (swt) says,

“???” [TMQ : ]

The verse has clearly singled out these categories as being the ones eligible to receive a share of the *zakat*, and there is no mention of the mosques among them. The phrase '*fi sabilillah*' (in the way of Allah) in *Shari'ah* terminology refers solely to the lawful Jihad. Besides, the *zakat* is an act of

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worship that should not be reasoned, nor should the disposal of it be reasoned either, this is so because the *Shari'ah* principle states: The basis of the rituals, food and clothing is that they are unquestionable. i.e. their rules should be taken as they are without any reasoning.

3. Collecting *zakat* funds in the mosques: It is forbidden to collect the *zakat* monies in the mosques without the prior permission of the Khaleefah; and in the absence of the Khaleefah, the role of the mosque would be restricted, as far as the duty of *zakat* is concerned, to directing the Muslims and exhorting them towards acting to establish the Khilafah and to appoint a Khaleefah, as well as exhorting them to establish the duty of *zakat* by handing it directly to the eligible categories which Allah (swt) mentioned in the Qur'an. However, it is permitted for the one who becomes liable for *zakat* to delegate an individual whom he trusts, whether he were the Imam or someone else, to dispose of the due *zakat* on his behalf, provided the *zakat* is spent exclusively on the eight categories mentioned in the verse. It is absolutely forbidden to delegate the duty of distributing the *zakat* to associations, groups, parties or charity organisations. It is, however, permitted to delegate individuals belonging to such associations in an individual capacity, because the rules of delegation in the Islamic Shari'ah applies only to individuals and not to the groups. We must warn here that the establishing of the so called charity organisations is forbidden in Islam; it is an innovation which was brought to us by the disbelieving colonialists and designed to separate the *deen* from politics, leaving the political work in the hands of the politicians and the charity work in the hands of the clergy, and this contradicts the rules of Islam. It is wrong to claim that the establishment of charity organisations is permissible in the absence of the Khilafah. Some people even use the verse,

*“And cooperate on the goodness and the piety.” [TMQ : ]*

to back their arguments. Who said that the formation of charity organisations is an act of *birr* (goodness)? It is rather a mischievous act; and evidence of this is expressed in the remainder of the verse,

*“And do not cooperate on the sin and the aggression.” [TMQ : ]*

One might say that if these organisations did not exist, who would help the poor and the needy? The point at issue here concerns the Shari'ah rules and the acts of worships, not the sentiments and high feelings at the expense of violating the Shari'ah. As for the poor and the needy, Islam has made it *mandub* for the Muslims to give them *sadaqah* and made it compulsory upon the Muslims to give the *zakat* to them. In fact, it is the absence of the Islamic State that makes it difficult for the poor and needy to receive the *zakat* properly, in an organised and continuous way, whenever and whoever needs it. The Muslims should, therefore, in obedience to Allah (swt) concentrate their efforts on establishing the Khilafah State and removing the collaborating rulers, rather than split the duties as some ignorant among them have claimed, and disobey the command of Allah (swt), thus becoming sinful just like the rulers, for they too would be implementing other than the rule of Allah (swt). It is also forbidden to pay the *zakat* to the rulers for they rule by other than what Allah (swt) has revealed and they therefore have no legitimate mandate to collect the *zakat* or any other funds.

### **The Mosques, Past And Present**

A brief comparison between the state of our mosques nowadays and that of the righteous ancestors reveals that in the past they used to concentrate on the essence and not the appearance, whereas nowadays we tend to concentrate on the appearances and disregard the essential role of the mosque. Everything seems to be the opposite, the role of the mosque became restricted to the establishing of the five prescribed prayers, and then it would shut its doors. Consequently, the mosque has become isolated from life, under the banner of separating the *deen* from temporal life. Governments preachers and councillors took centre stage and began acting according to guidelines issued by the rulers to reiterate their slogan of 'no politics in religion', claiming that they are the clergymen who have nothing to do with politics, even though Islam is a *deen* and the political, economic, social and judicial systems are an integral part of Islam.

## Role of the Mosque

Finally, the mosque is the place from which the Message of Islam was launched, and the place from which the Muslim leaders began their glorious journey, carrying the Message of Allah (swt) to the whole world. It was a modest mosque, its carpet was pebbles, lit at night, and its roof was made of the branches of palm-trees. Therefore, we should not occupy ourselves with the decorating of the mosque at the expense of stalling its real role, and turning it into a place of strife, disputes and racism. We have sunk to the level where we are nowadays witnessing our mosques playing into the hands of the disbelievers by dividing us into nationalities.

We have nowadays a Pakistani mosque, a Syrian mosque, a Persian mosque, a Kurdish mosque, a Turkish mosque and so on. We have also mosques belonging to various Islamic group, parties and Schools of Thought, and each one prevents the other from carrying the Message with excuses, while concealing the real reason which is the yearning for power, leadership, and authority, and the satisfying of the instinct of survival. All this is taking place today in our mosques despite the fact that the mosques are for Allah (swt) and not for this group or that party or that nationality or that particular race. Allah (swt) says,

*“And that the mosques are for Allah so do not associate with Allah anyone.” [TMQ 72:18]*

Therefore, it must be stressed, especially to the Islamic groups and parties and the Imams, that they should fear Allah in His mosques, and to open the doors of the mosques to the sincere Muslims, to the learned scholars, to those who prostrate, to those who advise on the *deen* and those who are engaged in re-establishing the Islamic way of life. Only then will the name of Allah (swt) reign supreme in the mosques, and people will enjoin what is good and forbid what is evil, and take concern themselves with the Ummah’s affairs. Then we can safely say that the mosques have resumed their rightful role, where the *deen* and the name of Allah (swt) are once again the highest. Allah (swt) says,

*“In houses Allah permitted that His name is mentioned and upheld.” [TMQ : ]*

And He (swt) says,

*“And turn your faces at every Masjid and supplicate Him with sincerity to His deen.” [TMQ : ]*