Philosophy of Worship Places In Multi-Faith Society: An Islamic Approach towards Inclusive Peaceful Society

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Abstract
The place where one can remember or establish the strong bound with the Lord is called as the worship place. Worship place is considered very important for the followers of every religion. The follower of every religion has a distinct worship place where they can easily and collectively can perform their religious rituals according to the requirement of their religion. So, a worship place is considered as a community centre where all the people following a particular faith collectively can perform their religious rituals. It is considered as the place where one can humbly remember his Lord, by considering himself as the servant and Lord as the master of the whole universe. The closeness and spiritual devotion with the creator of the universe is also felt in the house of worship. It is also considered as the place where the divine being and humanity can meet. The present research discusses the approaches towards worship places of different religions to explore the basic idea and significance behind having any particular place for worship. Every religion has its own distinct philosophy behind having a worship place. The purpose of this article is to explore the significant Islamic Approach towards inclusive peaceful society by attaining true objectives of the worship places in a multifaith society.

Keywords: *Worship Places, Religious Pluralism,Inclusiveness, Peace, Interfaith Society ,Islamic Approach.*

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1. History of Significance of worship places

When human history is firstly recorded, it is to be said that places of worship were present there. It proves that human being is born having link with the creator of this world. So for the purpose of establishing ties with the creator of this world they established temple, the shrine, the synagogue, the church, and the mosque etc. Places of worship are designated to perform the religious obligations collectively by a religious group.[1] There live many people in the world belonging to different religions like Muslims, Christians, and Jews etc. All the people belonging to different religions have their places of worship in which they use to worship the creator of the world like Church, Temple, and Synagogues etc.[2] It is to be said that all the prophets that came before the last messenger (S.A.W) constructed mosque or a structure similar like mosque for the guidance and benefit of mankind. Hazrat Ibrahim (A.S) accompanied by his son Hazrat Ismail (A.S) constructed Kaabah. Similarly, Jesus Christ offer worship with his companions in the Gethsemane garden. Hazrat Sulayman (A.S) also constructed a masjid known with the name of Masjid-e-Aqsa and Hazrat Musa (A.S) accompanied by his people worship in synagogues.[3]

2.Significance of worship places in the view point of Scholars

Mosque is the principle religious building of Islam.[4] According to the view point of Muslim contemporary scholar Dr. Tajuddin: "The most significant building in Islam is the building of mosque".[5] Similarly, according to the view point of Dr. Spahic Omer: The mosque is and will always enjoy the status of the centre of the Muslim life. He gave two justifications regarding his comment. First one being, the inborn nature of the human to worship his creator while the second one is man's inclination for social interface

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[1] Morpurgo, Daniela. (2019). *Dealing with religious diversity: How places of worship passed from facilities to being problems.* Gran Sasso science Institute. Pg. 25.

[2] Iham, M., & Bhat, S. (2018). *Concept of ibadah (worship) in Islam. A study of some relevant Quranic text.* Pg.64.

[3] Shahid. (1999). *Roles of a mosque in a Muslim community* .Indian university press publications.pg.75.

[4] Hillenbrand, R. (2004). *Islamic architecture: Form, function and meaning*. Columbia university press.pg. 645.

[5] Utaberta, N., Asif, N., Rasdi, N., Yazid, M., Atiah, N & Ismail, S. (2015). *The concept of mosque based on Islamic philosophy: A review based on early Islamic texts and practices of the early generation of the Muslims.* AENSI journals. Pg. 371.

and communal gathering in order to solidify the ties of society which in return protected the wellbeing of the individual as well as the society life.[6] According to the view point of Ismail Serageldin: "The key to community activities is mosque. It is not only considered as the worship place"[7]. For significance of the mosque many people gave their property as a waqf for gaining the gratitude of the Allah Almighty as well as for the benefit of the mankind.

During the time period of ummayads, the mosque was given very significant importance. The person who was appointed by the caliph was considered as the Imam of the mosque. At that time position of the caliph and Imam are inter-linked with each other. The person who was appointed as the caliph must had the enough knowledge of religion. Similarly, the governors who were appointed in different provinces play the role of Imam of the mosque in their provinces.[8] During the time period of Abbasids, the political status of mosque somehow declined because after the establishment of Baghdad the center was shifted towards the palace from the mosque but still on the special occasions like eid etc, the caliph used to address the people in the mosque. On the other hand, the treasury of the government or the Bait-ul-Mal still remains associated with the mosque. [9]

3. Approach of other religions towards the worship places:

In all religions worship places are consider very significant. All religions emphasis's on the cleanliness of the worship places. The approach of Christianity and Judaism towards the worship places is somehow similar with that of Islam. Chruch and synagogue both laid stress on the element of unity and promotes the aspect of communal worship.[10]

The main and important function of church other than worship includes spreading the religious teachings of Christianity to the whole world, to enhance the moral character of the people, to promote the concept of brotherhood etc.[11] The synagogue is considered as a community center, educational institution as well as, it promotes the idea of brotherhood by allowing people to celebrate their happiness like birthdays etc and sorrows

[6] Ibid. pg.371.
[7] Ibid. pg.371.
[8] Niazi, Kosar. (1975). *The status of masjid.* Shaikh Ghulam Ali and sons publishers. Pg. 371.
[9] Ibid.pg.371.
[10] Friesen, J. (1997). *The nature and function of the Chruch.* Providence Theological. Pg. 92.
[11] Ibid. pg.93.

by gathering at synagogue.[12] On the other hand, the mandir in Hinduism serves as educational institution, works for the social stability by serving food to the poors and charity collection to fulfill the needs of poor and to promote the concept of brotherhood.[13]

4.Islamic Approach towards worship place in the light of Quran and Sunnah

Worship is considered as the basic and utmost reason behind the creation of the mankind. As it is stated in the speech of Allah Almighty in the following words:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ

"And I (Allah) created not the jinn's and humans except they should worship Me (Alone)"[14]

The human being is create to remember his Creator and to serve Him. Worship of the Lord is very important in every religion. The Arabic word used for worship is Ibadah. The Arabic root word from which the term Ibadah is originated is "Abd" which means servant. The basic duty of servant is to please his master by any way and that is called as the ibadah.[15] It is very natural in every human being to call upon his Lord and Creator at the time of any trouble. When a person faces any difficult situation and he is surrounded by the troubles of life and became disappointed from life, then only ray of hope is found by the way of worshipping the Creator of the world.[16]

The place of worship belonging to Muslims is the mosque. Mosque is basically derived from the word "Masjid".[17] The term masjid is derived from the Arabic root word sajjada. The word sajjada means the place where one bows before God.[18] Mosques are given very respectable place in the Islamic society and are purely designated to worship the Allah Almighty;

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[12] Davidovitch, N. (2019). *The function of the synagogue in Leisure culture* . Ariel university publishers. Vol.09. pg. 100.

[13] https://www.hinduwebsite.com/hinduism/h temples.asp

[14] Holy Quran (51:56).

[15] Iham, M., & Bhat, S. (2018). *Concept of ibadah (worship) in Islam. A study of some relevant Quranic text.* pg.64.

[16] Ibid. pg.64.

[17] Shahid, (1999). *Roles of a mosque in a Muslim community. Indian* university press publications.pg.75.

[18] Reza, A., & Mottaghi, H. (2015). *The role of the mosque and church in the rites of worship.* https://doi.org/10.2307/1928539. pg.02.

as it is proclaimed by the Last Messenger (S.A.W) and by all the Prophets before him.As Allah Almighty states that:

وَاَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا

And the mosques are for Allah (Alone): so invoke not anyone along with Allah.[19]

The word "masjid" is also used in the sense of worship. As it is stated in the following verse of the last revealed book:

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance)".[20]

In this verse, Children of Adam were commanded to beautifying themselves by wearing neat and clean clothes in every prayer, and do not eat and drink in excessive amount because Allah Almighty does not like this act. Allah Almighty used the word zinnat in His last speech denoting towards the clothes. In the above verse Allah Almighty ordered human beings to cover their body by wearing clothes. As well as, Allah Almighty also stressed upon to wear good clothes according to the capability of a person while offering prayer. It is to be said that Hazrat Hassan (R.A) used to wear the best clothes of him while offering prayer. According to the view point of Hazrat Hassan (R.A), Allah Almighty likes the beauty that is why I used to beautify myself at the time of every prayer. So it is considered obligatory on a person to cover his body as well as to wear good clothes according to its affordability, as it is considered as the best act in the sight of Allah Almighty. If a person uncovers his body, it is considered as immoral as well as, the prayer of that person is not acceptable in the sight of Allah Almighty it is considered as a sin as well.[21] Before the advent of Islam, Arabs considered it a sin to eat good meal during the days of the hajj but to eat and drink is considered compulsory for a human being to live. If a person does not eat and drink having capability of it and dies or become so weak that he is unable to worship the creator of this world, then he is considered as a sinner. All the things in this world are considered lawful unless considered unlawful by the Allah Almighty. On the other hand, to maintain balance is also considered very

[19] Holy Quran (72:18).
[20] Holy Quran (7:31).
[21] Shafee, Muhammad. (2006). *Marif-ul-Quran.* Adara-tul-Marif publishers. Pg.25.

important while eating. It is considered unlawful by the jurists to eat more than a person need as well as, it is also not allowed to eat too little that a person become so weak while having the capability. Similarly, to consider unlawful things lawful and to consider lawful things unlawful is totally prohibited in the light of Shariah.[22]

5. the place of spiritual purification

In another verse Allah Almighty states that:

لَا تَقُمْ فِيْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ؕ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ

"Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature]."[23]

As one of the companion of the Last Messenger (S.A.W) known with the name of Jābir ibn 'Abdullah quoted the following hadith:

قَالَ رَسُولُ اللَّهِ ﷺ " أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الأَنْبِيَاءِ قَبْلِي،------وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا، وَ أَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلاَةُ فَلْيُصَلِّ،

"I have been granted five things which were not granted to any other prophet before me: and for me the earth has been made a mosque and a means of purification, therefore, any one of my Ummah can offer prayer whenever the time for prayers is due".[24]

The above hadith shows that there is no restriction embedded upon the Muslims by the creator of the universe to offer prayer in any restricted place or only in a house of worship, as that is the case with the Non-Muslims mostly with the people of the book; who commonly worship in their Churches but on the other hand, Muslims can offer worship in any clean place when the time of prayer came. Similarly, another hadith is quoted in this regard which is as follow:

قَالَ رَسُولُ اللَّهِ ﷺ " الأَرْضُ كُلُّهَا مَسْجِدٌ إِلاَّ الْمَقْبُرَةَ وَالْحَمَّامَ "

[22] Ibid.pg.25.
[23] Holy Quran (9:108).
[24] Al-Bukhari, volume 1, Hadith 419, pg.111; Muslim, 810.

"The prayers can be offered at any place except for the graveyards and filthy places such as washrooms and toilets."[25]
So, it is not permissible to offer prayer in a dirty place because cleaniness is considered as the half of the faith.
Another very important and significant aspect behind the construction of masjid is to worship the Allah Almighty and to teach Islamic teachings to the people. Mosque is not only considered as a place where one can offer his religious services, but it is also considered a place where all the people can sit together as a community and gain faithfulness by the way of listening to the sermons of the religious scholars.[26] This shows that the mosque is not only considered as the place of worship but it also deals with the overall affairs of the life of the people.[27] When the Last Messenger of Allah Almighty (S.A.W) entered the state of Madina then, he (S.A.W) firstly constructed the mosque in Madina.[28]
It is to be said that the place where mosque in Madina was constructed belongs to the two orphans who were paid the price of that place. It is also said that the masjid was constructed on that spot where the camel of Last Prophet (S.A.W) stopped. Previously that place was used to keep the camels. So for the purpose of the construction of mosque that place was cleaned up. For the purpose of the construction of mosque, bricks were baked in the sun light and the building of the mosque was surrounded by the walls made up of bricks. Three entrance ways were given to the mosque. The entrance gate was of stone, the north side with the palm trees and the floor was made up of the palm leaves and the clay. So all the people gathered at that place and performed their religious rituals around the Last Prophet (S.A.W).[29]
In Islam, the importance and significance of mosque is clear from the following hadith that is narrated by Kayab-ibn-Malik that whenever the

[25] Al-Tirmidhi, Hadith: 317, Book. 02, Vol.01.
[26] Javed, M., & Ali, A. (1989). *The role of mosque in educating the society: past and present.* Ulum-e-Islamia, vol. 26. Pg.14.
[27] Shah, M., Riaz, M., khan, K., Naeemjan, M., & Shoaib, M. (2016). *The role of mosque for social reconstruction in the light of surah "Jin".* Journal of applied environmental and biological sciences. Pg.178.
[28] Javed, M., & Ali, A. (1989). *The role of mosque in educating the society: past and present.* Ulum-e-Islamia, vol. 26. Pg.14.
[29] Gibb, H., & Kramers, J. (1974). *Short encyclopedia of Islam.*Netherlands Leiden publishers. Pg. 335.

Last Prophet (S.A.W) came back from any travel, he (S.A.W) visited mosque and offered prayer in it.[30]

According to the last revealed book, the Masjid is considered as the place where in the name of Allah Almighty is taken. It is considered as the most respectable place for the Muslims because it is also considered as the house of the Allah Almighty.[31]

6.Center of Social Justice, peace and harmony

Love and peace are the essence of Islam. These are the elements due to which a lot of people attracted towards the Islam. Islam preaches people to live in a community. It helps people to know about the problems and difficulties of each other. The very important function of the mosque is to demolish sin and all other immoralities from the society.[32] History is considered as the witness that whenever the foundation of any city was established by the Muslims, they firstly used to build a mosque at that city and all other buildings were made after the construction of the mosque. When the city of Baghdad was established, the first task that was performed by the people of Baghdad was to build the mosque in that city and all other buildings were made afterwards. So it was considered as the practice of the Muslims to construct the mosque on laying down the foundation of a new city. They adopt this practice from the life of the Last Messenger (S.A.W). When the Last Messenger (S.A.W) entered the state of Medina, he (S.A.W) firstly constructed the mosque in the state of Medina.[33]

Masjid has gained a fundamental position in the life time of the Last Messenger (S.A.W). So in the lifetime of the Last Messenger (S.A.W), whenever any guest arrived outside the city, at that time mosque used to play the role of the guest house and all the guests stayed in the Mosque. Similarly, the mosque at the same time also played the role of the court. The four pious caliph of Islam used to solve all the cases in the mosque. So at that time the mosque is considered as the religious as well as the political centre for the Muslims. All the political and governmental issues used to settle down in the mosque. So the mosque serves as a community centre for

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[30] Shahi Bukhari, Hadith 92. Book of prayer.

[31] Niazi, Kosar. (1975). *The status of masjid.* Shaikh Ghulam Ali and sons publishers. Pg. 09.

[32] Shah, M., Riaz, M., khan, K., Naeemjan, M., & Shoaib, M. (2016). *The role of mosque for social reconstruction in the light of surah "Jin".* Journal of applied environmental and biological sciences. Pg.178.

[33] Niazi, Kosar. (1975). *The status of masjid.* Shaikh Ghulam Ali and sons publishers. Pg. 29.

the Muslims. At the time of the fajar, Magrib and Isha prayer all the adult Muslims must have used to gather in the mosque in order to perform their prayer. If any Muslim does not reach the Masjid at the time of prayer, it was assumed that he was on any travel or sick that he is unable to reach the Masjid. So from the Masjid every one became familiar with the happiness and sorrows of the Muslims living around them.[34] During the early period of Islam, the construction of mosque is considered as the social obligation of the ruler because he is considered as the one who is appointed for the welfare of the community. As Islamic teaching spread throughout the world, the construction of mosque also increased. It is to be said that the governor of Medina had build a number of three thousand mosques in Madina.[35] The mosque also played the role of the court of justice. In the initial days of Islam all the official judgments related to the criminal offenses and all other offenses were given in the mosque. Many issues and difficulties of the day-to-day life of the people were also solved by the Last Messenger (S.A.W) in the Mosque. The Last Messenger (S.A.W) also used to meet envoys in the mosque. We can also found many examples with-in the life of the Last Messenger (S.A.W) in which the Last Messenger (S.A.W) receives many envoys. Some of these envoys also include the Non-Muslims and the people of book. The Last Messenger (S.A.W) respected these envoys whether Muslims or Non-Muslims for the purpose of maintaining peace and harmony in the communities. On the other hand, the Last Messenger (S.A.W) had also send sent more than 300 envoys with letters to the various chiefs of the communities only for the purpose of creating peace and harmony in the society. The most important example of these envoys in this context includes Al-Abbas who was sent to Makkak, Anas Ibn-e-Abi Murthid to Awas (near Taif) and Munzir Ibn Amir-al-Said to Najad.[36] The religion of Islam also grants certain immunities to the envoys or diplomats because they came to preach the message of love and peace. So that is why they were given certain immunities. As, the Last Messenger (S.A.W) said, concerning the envoys that: "Do not harm them". The religion of Islam also preaches to respect and honor the diplomats. Similarly, the Last Messenger (S.A.W) is against the killing or harming of diplomats whether their message is to be acceptable or not. It is considered

[34] Ibid. pg.29.

[35]Gibb, H., & Kramers, J. (1974). *Short encyclopedia of Islam.*Netherlands Leiden publishers. Pg. 335.

[36] Shafi, Muhammad. (2008). *Unity of ummah.* New York, U.S.A: Zamzam publishers. Pg.69.

the responsibility of the other party to safely return that envoy to their belongings or to their belonging state. So that is why all the states of the world are establishing the diplomatic relationships with each other for the purpose of creating peace and harmony.[37] Majlis-e-Shoora was also considered as the very important and significant role that is played by the mosque during the reign of the rightly guided caliphs and the amount of stipend for the first caliph was also decided in the mosque. After the demise of the last Messenger (S.A.W) of Allah Almighty, whenever the companions were faced with any difficulty or misconceptions they used to resolve it by the way of shura that is consultation.[38]

Allah Almighty in the last revealed book says:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَ أَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

"And those who answer the call of their Lord and establish worship (Salah), and whose affairs are a matter of counsel, and who spend of what we have bestowed on them" [39]

Shura is considered as the most important element to resolve disagreement. In the above verse, Allah Almighty considered prayer and consultation as the most powerful elements which can help in demolishing the disagreement and moving people towards the success.[40] Allah Almighty also advised the Last Messenger (S.A.W) to adopt the aspect of consultation whenever he (S.A.W) faces with any difficulty or any misconception so that to reach on the most perfect decision. As in the following verse Allah Almighty states that:

"It was thanks to Allah's mercy that you were gentle to them. Had you been rough, hard-hearted, they would surely have scattered away from you. So pardon them, and pray for their forgiveness, and take counsel from them in matters of importance. And when you are resolved on a course of action places your trust in Allah; surely Allah loves those who put their trust (in Him)".[41]

In Islam mosque is given a very respectable place and construction of mosque is also considered as a very good and respectable deed in Islam.

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[37] Musa-ibn-Ibrahim. (2019). *The reconciliation of the Islamic law.* Virginia, USA: Independently publishers. Pg.87.
[38] Ibid. pg.87.
[39] Holy Quran (42:38).
[40] Musa-ibn-Ibrahim. (2019). *The reconciliation of the Islamic law.* Virginia, USA: Independently publishers. Pg.87.
[41] Holy Quran (3:159).

The importance of the construction of mosque increased by the following hadith of the Last Messenger (S.A.W) in which he (S.A.W) said that:
The one who will build a mosque on earth, Allah Almighty will grant him a house in paradise on the Day of Judgment.[42]
Similarly, in another hadith, the last Messenger (S.A.W) stated that:
"When a Muslim visits a mosque, Allah Almighty sends feast from Heavens for him".[43]
The people construct the mosque due to many reasons behind it. The one reason behind it is the revelation that is came in dream. Similarly, the other reason is that one constructed the mosque with the intension to see the Last Messenger (S.A.W) in dream.[44] As the construction of mosque is considered as the social obligation, so the people with the intension to contribute in the construction of the mosque gave funds. A person from the masjid management is selected to collect the funds from the people of the locality in which people wanted to construct the masjid. So, in this way all the people contribute in the construction of the mosque.
Now a day, if any problem arises in any locality, the people belonging to that locality must used to gather in the mosque of that area and discuss their problems and try to sort out the best possible solution of that particular problem. On the other hand, mosque also used to play the role of justice and Muslim brotherhood. All the people were considered equal in the mosque without any discrimination of caste, creed or color. They all stand where they got the place to perform prayer in the mosque.[45]

7.Worship place creates unity among human beings

The fundamental purpose behind the creation of mosque is to create devoutness and humbleness in Muslims and it gave the message of equality and Muslim brotherhood. It also aims to clean and purify the Muslims inner soul. All the actions which are performed with good intensions proved fruitful. So, if anyone construct a place of worship with bad intension then he will not be rewarded for his that particular act because of his bad intension.

As, Allah Almighty says:

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[42] Shahi Bukhari, Hadith 441, Book of salat, chapter. 65.
[43] Sahih Muslim, Hadith. 285.
[44] Gibb, H., & Kramers, J. (1974). *Short encyclopedia of Islam.*Netherlands Leiden publishers. Pg. 330.
[45] Niazi, Kosar. (1975). *The status of masjid.* Shaikh Ghulam Ali and sons publishers. Pg. 31.

وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّكُفْرًا وَّتَفْرِيْقًۢا بَيْنَ الْمُؤْمِنِيْنَ وَاِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَرَسُوْلَهٗ مِنْ قَبْلُ ۗوَلَيَحْلِفُنَّ اِنْ اَرَدْنَآ اِلَّا الْحُسْنٰى ۗوَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ

"And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warned against Allah and His Messenger (Muhammad) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars."[46]

There exist some people who constructed the mosque to create divisions and spread unbelief among the Muslims. They also want to help those by the construction of mosque who previously wage hostilities against the Creator of the universe and His Messenger (S.A.W). They also swear to God that their intension is very good and fair behind the construction of the mosque. The background behind the revelation of this verse is that some hypocrites with in the territory of Madina in the spot of Qubah constructed the mosque. The purpose of hypocrites behind the construction of this mosque was to create the sentiments of discrimination and to create division among the Muslims. On that occasion, the Last Messenger of Allah Almighty (S.A.W) was ordered by the Allah Almighty that not to perform the prayer in that mosque because its only purpose was to create unbelief and sects among the Muslims. On the same occasion Allah Almighty makes it clear to the Last Messenger (S.A.W) that the mosque should be constructed with pure intension and it should promote piety and humbleness between the Muslims. It also aims to demolish discrimination and all the moral and societal evils between the Muslims and to cleanse and purify their souls.[47]

According to the context of the last revealed book, only those people are allowed to establish and take care of the mosque who believes in Allah Almighty, Day of Judgment, establish prayer, pay zakat and fear no one other than God.[48]

Similarly, Allah Almighty states that:

اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰٓى اُولٰٓئِكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ

[46] Holy Quran (9:107).
[47] Niazi, Kosar. (1975). *The status of masjid.* Shaikh Ghulam Ali and sons publishers. Pg. 33.
[48] Ibid. pg.33.

"The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are expected to be on true guidance."[49]

Mosque is not used purely for the purpose of performing religious rituals but it is also considered as the centre which deals with the day to day affairs of the people because the Last Messenger of Allah Almighty (S.A.W) also used to address the people at Masjid and that address was not only related to the affairs of Allah Almighty but it also deals with the social and daily life of the Muslims. At the same time the mosque was also considered as the religious as well as political centre of Islam.[50]

There also exist many functions of masjid which includes educating other, meeting delegations, negotiations etc. Kaabah which is considered as the house of Allah Almighty was firstly build as masjid which was known with the name of "Masjid-e-Haram".[51]

The most important example which highlights the importance of shura is the the event of the battle of Uhad. In the battle of Uhad the Last Messenger (S.A.W) wanted to fight to the Non-Muslims while staying inside the town of Madina. But according to the view point of the most of the companions of the Last Messenger (S.A.W), the battle of Uhad should be fought outside the town near the mountain of the Uhad. So, the Last Messenger (S.A.W) accepted their proposal and decided to fight from outside the town and succeeded in battle of Uhad.[52]

This evidence shows that the Last Messenger (S.A.W) of the Allah Almighty accepted and respected the consultation of others. So for the purpose of creating inter-faith harmony for the people living in an inter-faith society, it is very important to respect the consultation of the others and to listen the opinions of other with tolerance and to think upon these consultations with full attention for the purpose of maintaining peace in the society.[53] Moreover, every ruler enjoyed his appointment ceremony in the mosque. He also therein used to take the oath of loyalty from all the

[49] Holy Quran (9:18).

[50] Gibb, H., & Kramers, J. (1974). *Short encyclopedia of Islam.*Netherlands Leiden publishers. Pg. 335.

[51] Abdul, H., Asif, T., & Ebrar, F. (2017). *Islamic architecture and extension of cities (A historical background). Pg. 21.*

[52] Zakariyya, Muhammad. (2007). *The differences of the Imam.* Birmingham, United Kingdom: Al Hidaayah publishers.pg.65.

[53] Ibid. pg.66.

believers.[54] Mosque was also used as the election centre during the decision of the descendant of Hazrat Umar (R.A) and hiring Hazrat Usman (R.A) as a third caliph of Islam. Similarly, the mosque was also used as a place of meeting by all the rulers.[55]

It is to be said about the reign of Hazrat Umar (R.A) that whenever he wanted a consultation on any issue he ordered anyone to give azan. When all the people gathered in mosque he used to offer two rakah prayers in the mosque and then put forward the issue on which the consultation is taken. Similarly, this type of gathering was also organized to discuss the daily issues in the mosque. In every mosque a muazan was appointed and he was given salary by the treasury of the baith-ul-Mal.[56]

8.Worship place is a center of brotherhood

Mosque is considered very significant because it depicts the message of harmony and Muslim brotherhood. Mosque is different from the worship places of the other religions. Its function and purpose is also totally different from other places of worship that belongs to the followers of other religions. The most significant and important thing about the mosque is that, the whole earth is considered as the mosque.[57]

Human being is blessed with so many blessings of the Allah Almighty. Allah Almighty is so much merciful towards the human beings that He has allowed Muslims to worship Him in whatever place they like to worship. The whole earth is considered clean for the worshippers. A Muslim can worship in markets, streets, hospitals, house etc. There is no restriction about the place upon the Muslims for performing worship except with the condition of purity. The place where Muslim offers prayer must be neat and clean.[58]

As Allah Almighty states that:

فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا اسْمُهٗ ۙ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ ۙ

"In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan,

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[54] Niazi, Kosar. (1975). *The status of masjid.* Shaikh Ghulam Ali and sons publishers. Pg. 33.
[55] Ibid.pg 33.
[56] Ibid. pg.33.
[57] Gordon, Mathew. (2002). *Understanding Islam origins, beliefs, practices, Holy texts and sacred places. Duncan* Baird publishers. Pg.74.
[58] Javed, M., & Ali, A. (1989). *The role of mosque in educating the society: past and present.* Ulum-e-Islamia, vol. 26. Pg.14.

Iqamah, Salat (prayers), invocations, recitation of the Qur'an etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings."[59]

9.Enlightens and removes Ignorance

During the time period of the Last Messenger (S.A.W), mosque played a role of an educational organization. In every Friday sermon the Last Messenger (S.A.W) used to teach the Muslims about the teachings and commandments of Islam mentioned in their divine book. It is not right to state that the mosque plays the role of educational institution only during the Friday sermon but after offering regular prayer, the Last Messenger (S.A.W) used to teach the Muslims about the meaning of the Quranic verses.

As, the last Messenger (S.A.W) said:

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ دَخَلَ مَسْجِدَنَا هَذَا لِيَتَعَلَّمَ خَيْرًا أَوْ لِيُعَلِّمَهُ كَانَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَمَنْ دَخَلَ لِغَيْرِ ذَلِكَ كَانَ كَالنَّاظِرِ إِلَى مَا لَيْسَ لَهُ"

It is narrated by Abu Hurrarah that Last Messenger (S.A.W) said that the one who enters the mosque with the intension to learn something good or to educate the people something good, he is considered as a "Mujahid".[60]

On the other hand, the Last Messenger (S.A.W) also used to answer the questions and doubts that arise in the mind of the believers. By this questioning and answering session there arose many branches of knowledge that include "Tafsir", "Hadith", "Fiqh", "Qasas-al-Anbiya" and "history" etc. In this teaching and questioning answering session, the Last Messenger of Allah Almighty (S.A.W) enjoyed a very significant and important position as a teacher. He (S.A.W) used to settle the companions who came to gain knowledge in circle around him and respond to the difficulties and confusions of the Muslims.[61] During the early phase of Islam only the matured companions were permitted to attend the class which is given by the Last Messenger (S.A.W) in circle about the teachings, commandments and related to all affairs of life. After these matured companions were taught they were given the duty to go to the newly conquered areas of Islam and taught the newly converted Muslims

[59] Holy Quran (24:36).

[60] Musnad Ahmad-bin-Hambal. (2012). Dar-us-Salam publications. Pg.87.

[61] Husayn, Matlub. (1986). *Evaluation of social institution in Islam.* Islamic book foundation. Pg.313.

about the teachings of Islam.[62] It is considered as the duty of the parents to teach their young children about the teachings, morals and ethics of Islam until they grown up. When they reached the age of maturity, they were also allowed to attend the teaching class that was given in circle by the Last Messenger of Allah Almighty (S.A.W). So by keeping this tradition in mind, the early Muslims also practiced it. It is to be said that Umar 1 ordered to build big and huge mosques in the very city of the province.[63]

After the passage of time, mosques still enjoyed the significant position as an educational institution. People from various areas of the country started to came to mosque to learn the teachings and various branches of the knowledge of the religion of Islam. When the satisfactory knowledge was gained by them and they were fully trained then they were sent back to their belonging areas to train the other people around them. This task was performed by many famous scholars of their time which include Abdullah bin Abbas, Malik, Hassan etc. It is also reported to say that the scholars belonging to different schools of thought also deliver their lectures at a time in different corners of the mosque.[64] At that time period, the education which was given in mosque was free of cost and anyone who wanted and desired to learn the Islam was welcomed in the mosque. Students were taught Tafsir, Fiqh, Law etc and other necessary education. The most significant and important thing of that time period was that every teacher despite of the fact that he belongs to whatever school was welcomed to teach his thoughts.[65]

10.Worship place is the basis of gaining gratitude of the Allah Almighty:

Islamic society has prospered so much in the world due to the understanding, moral values and their generous deeds. The concept of waqf that evolved in Islamic society is the fact that differentiates the Islamic states with others. The waqf system contributes so much to the Islamic society that results in the establishment of many mosques, schools, educational centers, scientific and research centers etc.[66]

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[62] Ibid. pg.314.
[63] Ibid. pg.315.
[64] Ibid. pg.316.
[65] Ibid. pg.316.
[66] Mohammad, S., Suzana, A., Ismail. M & Mohd, A. (2018). *Waqf between the past and present.* Pg. 149.

The concept of waqf is considered very old as it is stated by the Muslim jurists that the first ever waqf in the Islamic history is of the building of kaabah as it is mentioned in the following verse of the Holy Quran:

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِيْ بِبَكَّةَ مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِيْنَ

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and guidance for Al-'Alamin (the mankind and jinns).[67]

Waqf played a very significant role in the development of the Islamic history. Waqf was also performed by the Muslims during the life time of the last Messenger (S.A.W).[68] When the last Messenger (S.A.W) migrated from the state of Makah towards the state of Medina, and then the mosque of Qubah was built on the waqf land.[69] The companions of the Last Messenger (S.A.W) also gave their property as waqf. The second caliph of Islam, Hazrat Umar (R.A) gave his land as waqf. Similarly, there were many other companions of the Last Messenger (S.A.W) who wanted to give their entire plantation land as waqf.[70]

Waqf is considered as the worship activity which is performed by the Muslims. That type of worship is performed by the Muslims to attain the nearness of the Allah Almighty. This act benefits the waqif (the person who provide) soo much that it benefits the particular person even if he dies.[71]

According to the view point of jurists, the waqf property can be used to provide the benefit to the needy people of the society. If a waqf property is anything which provides profit, then the profit generated from that type of waqf property can be used for benefiting the poor. Many people among the society waqf their lands for the construction of the mosque.[72]

There also exist differences of opinion regarding the sale or exchange of the waqf land. Some jurists permitted this act while, other prohibited this act. According to the view point of Shafi and Malaki jurists:

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[67] Holy Quran (3:96).

[68] Sari, N. (2004). *Diversion function of waqf land use on Islamic law and act no. 41 year 2004 perspective.* State Islamic university of Ar-Raniry Banda Aceh. Pg.10.

[69] Kahf, M. *Waqf: A Quick overview. (2015).* pg.02.

[70] Sari, N. (2004). *Diversion function of waqf land use on Islamic law and act no. 41 year 2004 perspective.* State Islamic university of Ar-Raniry Banda Aceh. Pg.10.

[71] Ibid. pg 10.

[72] Ibid. pg.11.

"Waqf objects which have not functions, persisted may not for sale, exchanged or substituted and dislocated."[73]

They base their opinion on the hadith narrated by Ibn Umar which is as follow:

"The waqf property cannot be sold, donated or inherited".[74]

According to the view point of Imam Ahmadi Ibnu Hanbal, Abu Tsaur and Ibnu Taimiyah:

"The law is may to sale, change and substitutes or dislocates such waqf object."[75]

They allowed the transaction of waqf property for gaining the high profit for the public interest.

It is to be said that the rulings regarding creating waqf is not mentioned clearly in the Holy Quran. Muslims used to take guidance from the life of the last Messenger (S.A.W). The most important verse which jurist consider as the base of waqf is as follow:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ۗ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْد

"O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise."[76]

Allah Almighty has revealed Holy Quran for the guidance of mankind. People use to read the holy text to take guidance and to seek the nearness of Allah Almighty. Similarly, waqf is also considered as a sort of worship whose purpose is to gain the nearness of Allah Almighty. As the waqf is considered as an act of donation of the property so there is no explicit verse related to waqf mentioned in the Holy Quran. The jurists of Islam however, by their own reasoning considered the following verses in which Allah Almighty stressed upon generally on the need of creating donation.[77]

As Allah Almighty says:

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[73] Ibid. pg.11.
[74] Ibid. pg.12.
[75] Ibid. pg.13.
[76] Holy Quran (2:267).
[77] Sari, N. (2004). *Diversion function of waqf land use on Islamic law and act no. 41 year 2004 perspective.* State Islamic university of Ar-Raniry Banda Aceh. Pg.10.

يٰٓاَيُّهَا الَّذِيۡنَ اٰمَنُوا ارۡكَعُوۡا وَاسۡجُدُوۡا وَاعۡبُدُوۡا رَبَّكُمۡ وَافۡعَلُوا الۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُوۡنَ

"O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful"[78]

Similarly, in another verse Allah Almighty states that:

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَيْءٍ فَإِنَّ اللّهَ بِهِ عَلِيمٌ

"By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well".[79]

From the above stated verses, one came to know about the general recommendation of creating waqf. However, Allah Almighty commanded Muslims to assist the poor and deprived people so that they may get the nearness of Allah Almighty.[80]

There also exist the words of the Last Messenger (S.A.W) on the similar topic which is as follow:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ أَشْيَاءَ: صَدَقَةٍ جَارِيَةٍ أوعلم ينْتَفع بِهِ أوولد صَالح يَدْعُو لَهُ

Abu Huraira reported God's messenger as saying, "When a man dies no further reward is recorded for his actions, with three exceptions: sadaqa which continues to be supplied, or knowledge from which benefit continues to be reaped, or the prayers of a good son for his dead father." [81]

This hadith shows the importance of creating waqf. This hadith shows that if a person expires then his good deeds will help him as a sadaqa-e-Jariyah. It means that if a person waqf his land and dies then his that act will not go astray and also will benefit him after his death in the form of sadaqa-e-jariyah. So that is why Allah Almighty recommended people to do as much good deeds that they can.[82]

Many people for the purpose of gaining gratitude of the Allah Almighty, waqf their property solely for the construction of mosque. As soon as waqif donate or waqf his land for the construction of the mosque, then his

[78] Holy Quran (22:77).
[79] Holy Quran (3:92).
[80] Sari, N. (2004). *Diversion function of waqf land use on Islamic law and act no. 41 year 2004 perspective.* State Islamic university of Ar-Raniry Banda Aceh. Pg.14.
[81] Sahih Muslim, Book 2, Hadith 6.
[82] Sari, N. (2004). *Diversion function of waqf land use on Islamic law and act no. 41 year 2004 perspective.* State Islamic university of Ar-Raniry Banda Aceh. Pg.14.

ownership to that particular property comes to an end. While on the other hand, waqif can appoint anyone including himself as the administrator to manage the dealings of the sharia. That person who was appointed to manage the dealings is known as the mutawalli. If in case, no manager is appointed by the waqif then he himself is deemed as the manager in his life time. Moreover, the waqif has the authority to appoint an administrator in his lifetime that would manage all the affairs after the death of the waqif. If waqif has appointed no manager to deal the affairs even after his death, then the court of that particular state has the right to appoint an administrator after the death of the waqif. The Islamic sharia has also prescribed some conditions for appointing a mutawalli. He must be an adult, a practicing Muslim and an honest person. If the appointed person does not have any of that quality, then he is not liable to be appointed as the administrator.[83]

11.Worship place belongs to the Creator of the world:Muslim Justice Deliberations

Some Muslims also constructed mosque on their land and waqf that mosque for the public worship. The waqf property no more lies in the ownership of the person who created the waqf. According to the view point of the some jurists, Allah Almighty is considered as the true owner of the waqf property.[84]

According to the view point of Imam Abu Hanifa:

When a person constructs the mosque, his right of ownership does not come to an end until he separates his rest of the property from the mosque or allow general people to come and worship in that mosque. If even a single person worship in that particular mosque then the right to ownership of the mosque came to an end.[85]

According to the opinion of Imam Abu Hanifa, the mosque does not come under the ownership of Allah Almighty until the people observe their prayer in it. Similarly, Imam Muhammad also put the condition of public worship for giving the possession of waqf property to the Allah Almighty.[86]

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[83] Usmani, Taqi. (2017). *Contemporary fatawaa.* Idara-e-Islamiat. Pg.225.

[84] Marghinani, Ali. (2010). *The Hidaya: Commentary on the Islamic laws.* Dar-ul-Ishaat publication. Pg.575.

[85] Ibid. pg. 575.

[86] Ibid. pg.576.

According to the view point of Imam Yusuf, the right of ownership of the mosque is transferred from the waqif to the Allah Almighty by declaring the following words by the waqif:
"I constitute this a mosque!" [87]
If someone build a house of two storeys and dedicate the lower portion as a mosque for the worship of Allah Almighty and also allowing public to worship in that mosque, then the ownership of that property is not transferred from individual to the Allah Almighty because of the individual right in it. The individual has the authority to sell that mosque. On the other hand, if a person to whom that mosque belongs died, then the siblings of that person have the right of inheritance in it.[88]
On the other hand, if the purpose of building a residence in the upper storey and a mosque in the lower storey is only for the purpose of mosque and not for the purpose to dwell then the waqf created in that case is legitimate. According to the view point of Imam Abu Hanifa reported by Hasan in this concern is as follow:
If in a double storey building, the lower storey is given the status of the mosque and the upper storey is inhabited by the people, then in that case the building enjoys the status of the mosque because mosque is the thing which is not constructed for a time being but for eternity and an under storey answers this purpose better than an upper storey.[89]
If in case, the main hall of any house is converted in to the mosque and it is also open for the public assess then even in that case, the owner of that house has the authority to sale that place. On the other hand, after the death of the owner, that property can be inherited. So, that place is not considered as the mosque because mosque is the place which is not owned by anyone but by the Allah Almighty.[90]
On the other hand, according to the view point of Imam Muhammad and Abu Yusuf:
If someone declares their main hall of the house as a mosque, then anyone has no right to sell it or inherit it.[91]

[87] Ibid. pg.575.
[88] Marghinani, Ali. (2010). *The Hidaya: Commentary on the Islamic laws.* Dar-ul-Ishaat publication. Pg.576.
[89] Ibid. pg.576.
[90] Ibid. pg. 576.
[91] Marghinani, Ali. (2010). *The Hidaya: Commentary on the Islamic laws.* Dar-ul-Ishaat publication. Pg.576.

The question here arises about the status of the mosque which is of no use. The opinions of the jurists regarding that issue is as follow.

According to the view point of Imam Abu Yusuf:

If the place where mosque is situated is visited by no one and no one came to worship in that mosque even, then the status of mosque cannot be changed in to any other place. It will remain enjoy the status of the mosque.[92]

According to the view point of Imam Yusuf, the ownership of the mosque cannot be shifted from Allah Almighty to the waqif.[93]

According to the view point of Imam Muhammad:

This type of mosque again came under the ownership of the waqif because he waqf his land for the worship of the public.[94]

So, according to the view point of Imam Muhammad, if the basic purpose for which the person waqf his land is not fulfilled i.e. of the public worship, then that place again came under the ownership of the waqif.[95]

The waqf should be created on the eternal basis. According to the view point of some jurists, short-term waqf is not allowed in the case of the waqf of the mosque. The waqf of mosque must be created on the permanent basis. Other than the waqf of the mosque, the temporary waqf is allowed according to the view point of some jurists.[96] The person who creates waqf must be officially fit. The waqf created by minor on his property is not legally acceptable. Moreover, the guardian of the minor is also not allowed to create waqf on the property of the minor on its behalf. The main purpose of waqf should be to gain the nearness of the Allah Almighty. . The waqf should be created for the legitimate causes. Waqf created for any dead person is not allowed as it does not benefit the dead in anyway.[97]

Conclusion:

Worship places were considered very significant in all religions because they are built solely for the purpose of worship of the Creator of the world**.** It does not belong to anyone but only belongs to the Creator.They are considered as the social, political, economic and educational institution for the people. It is considered as the centre which enhances the moral

[92] Ibid. pg.576.
[93] Ibid. pg.576.
[94] Ibid. pg.577.
[95] ibid. pg.577.
[96] Kahf, M. *Waqf: A Quick overview.* (2015*).* pg.04.
[97] Ibid. pg.04.

character of the people by bringing them close to the Creator and each other. The major approach of all religions come to this point that all religions need a specific place to worship and to obey the commands of Creator and to create a harmony amongst social groups living in a community.