

## The Role of Mosque for Social Reconstruction in the Light of Surah “Jin” (Imam Razi’s Interpretation “Mafaateeh-ul-Ghaib”)

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Received: August 9, 2016  
Accepted: October 22, 2016

### ABSTRACT

In Islamic theology Fakhrud din Razi is considered a great philosopher and theologian. He was a Persian Muslim Sunni, belong to Iran, born in 1149 and died in 1209 in Herat, Afghanistan. He also contributed in the field of Physics, history, astronomy, law, medicines and literature. He left a very rich corpus of philosophical and theological works that reveals influence from the works of Abu al-Barakat al-Baghdadi, Ibne-Sina and Abu Hamid Al-Ghazali. The book, *Tafsir-e Kabir (The Great Commentary)*, written on Quran is consider his major work. This work contains much of philosophical interest. This paper presents the role of Masjid(mosque) for social reconstruction in the light of surah “Jin” which was discussed in Razi’s book, Tafseer of Sorh al jinn, and other sources should be attempt with research.

**KEY WORDS:** Fakhrudud din Razi, Tafseer of Surah al Jin, Masjjid, Interpretation.

### INTRODUCTION

The nourishment and learning was organized with the creation of mankind. As Hazrat Adam (AS) was sent down to the earth, Khana Kaba was constructed. It is the first house of ALLAH ALMIGHTY on the earth and the center of learning for the Muslims as well. The basic institution of the system Islam enacted, for the organization and integrity of individuals and of the society and establishing consensus among them, is mosque. Not only in the Madinite period but also in the Makin period, the value of mosque has been of vital importance regarding universality and comprehensiveness of Islam. Quran Kareem referred to it as follow:

#### Interpretations in Terms of Mosque:

##### 1<sup>st</sup> Interpretation:

Most of them state that those places which have been constructed for the worship of Lord Almighty include churches, minsters and Mosques of the Muslims. The Jews and the Christians used to adulterate in the oneness of God Almighty. Therefore Allah Almighty ordered the Muslims to be pure and pious in their worship and believe in Oneness of Allah Almighty.

##### 2<sup>nd</sup> Interpretation:

According to Hazrat Hassan (RA), [1] mosques mean all the remains of the earth. In the light of the Hadith, every part of the earth is mosque for me. Allah Almighty says in the Holy Quran that the whole of universe is the creation of Allah; do not worship anybody else, who did not create it all.

##### 3<sup>rd</sup> Interpretation:

Mosque also means prayers. It is also the quote of Hazrat Hassan (RA) and by the “JEEM” of Masjid means place for bowing down.

##### 4<sup>th</sup> Interpretation:

Hazrat Saeed bin Jubair says [2] mosque means organs of bowing down, which are seven in number ; both the feet, limbs, both the hands and forehead. The same quote comes from Ibn e Anbari. He says these organs bow before Allah Almighty because He created them Himself. So, it is not just for any sensible person to bow down before anybody except Allah Almighty. In this way, by bowing down, it means organs of bowing down of which singular is “Jeem”

**5<sup>th</sup> Interpretation:**

Ata Ibn e Abbas RAnarrates [3]that mosque means all the mosques of Makah because it is the center of the of the worship for the Muslims of the whole world. And everyone bows before it while praying. Wahidi says [4] that by Jeem of masjid means places of prayers.[5]

“إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

Translation: “The first home which has been set up for the people is the one which is in Makah and it is full of guidance and blessings.”

The Holy Prophet (SAWW) declared Dar-e-Arqam as initial seminary with the proclamation of Nabuwwat. Hazrat Abu Baker (RA) laid the foundation stone of the mosque in Makah in his home as has been quoted in one of Hadith of the Holy Prophet SAWW.[6]

“ثم بدأ لابي بكر فابنتي مسجدا بفناء داره ويرزفكان يصلى فيه ويقرأ القرآن.”

Abu Baker RA set up mosque in his yard where he used to pray and recite the Holy Quran.” In this way, this mosque was the first center in Makah for recitation of Quran-e-Pak. In Medina,Masjid-e-BaniZareeq, Masjid-e-Qubah and others mosques were established even before two years of migration wherein the Holy Quran and Sunnah were to be taught.

After migration to Madina, the Holy Prophet (SAWW) constructed “Masjid e Nabvi”. In fact, Masjid e Nabvi was that center for the Muslims where the individual and social affairs of their lives were dealt and administered and they were given religious, social, ethical, civil and cultural education. In that period, all the affairs of Muslims were settled in Masjid-e-Nabvi. Here were the offices of the state of Medina including presidency and army house. The role of mosque continued in the early period of Islam.

**IMPORTANCE OF MOSQUE IN THE LIGHT OF QURAN AND SUNNAH:**

Allah Almighty says in the Holy Quran: “we created human beings for our worship.” Thus the purpose of life is worship.[7].

“وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ”.

“I created the mankind and jinns for my worship”

For this purpose, Masjid is the most suitable place.

Allah Almighty says in the Holy Quran:[8]

فِي بُيُوتِ الَّذِينَ اللَّهُ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ

“It is the order of Allah that in His homes (mosques) He should be recalled and His Names should be raised.”

In this way, the construction of mosque has been declared an important duty of Muslims. As quoted in Surah-e-Tobah.[9]

“إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ”

“Undoubtedly Allah’s homes are constructed and populated by those who believe in Him and the Day of Judgment”.

In order to specify mosques for Allah’s worship only and to make them free from worldly affairs, Allah says in the Holy Quran:[10]

“وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا”

“Indeed, mosques are exclusively for Allah therefore He should be worshiped alone there.”

It proves that mosques should be kept pure from worldly affairs. There should be no business and no other useless things.

The above discussion proves that mosques have immense importance in Islam. They are not only the places of worship but also are the center of overall affairs of Muslims’ life. Who those cater the necessities of mosque, shall be highly rewarded by Allah Almighty as He has pledged to them.

According to Abu Haraira (RA) the Holy Prophet (SAWW) said:[11]

“احب البلاد الى الله مساجدها وابغض البلاد الى الله اسواقها”

“For Allah, the loveliest place in cities are their mosques and the most detested places are their bazars”.

Allah Almighty promises mosque-makers that they will be provided homes in paradise.

Hazrat Usman (RA) narrates from the Prophet of Islam (SAWW):[12]

“من بنى مسجدا لله تعالى يبتغى به وجه الله بنى الله له بيتا في الجنة”

“ALLAH ALMIGHTY will build homes in heaven for those who build mosques in this world”.

Those who come to Masjids regularly shall be feasted by ALLAH ALMIGHTY. As has been quoted by Hazrat Muhammad SAWW.[13]

“من غدا الى المسجد او راح الله له في الجنةنزل كلما غدا او راح”

“when a Muslim visits a mosque, ALLAH ALMIGHTY sends feast from Heavens for him”.

It is considered as the symbol of faith by regularly worshipping Almighty Allah in mosques. Hazrat Saeed (RA) narrates that Hazrat Muhammad (SAWW) says, "When you see somebody regularly going to mosque then you be witness of his faith". "The one who settles mosques, Allah Almighty settles his home"

From the above discussion it is proved that the construction of Mosques and settling them is equally important. The Holy Prophet (SAWW) says, "Mosques are for recalling the Names of ALLAH ALMIGHTY, recitation of the Holy Quran and performing prayers".[14]

“ان هذه المساجد لا تصلح لشيئ من هذا البول والافتر انما هي لذكر الله عزوجل والصلاة و قراءة القرآن.”

“These are not for urination and not for pollution but for the worship of ALLAH ALMIGHTY i.e. recalling Him, recitation of Holy Quran and performing prayers”, quoted by the Holy Prophet (SAWW).

It is the responsibility of the Muslims that good Imams and Mo’azzins should be hired for the mosques. Therein should be created such an environment that the mosques should be proved as useful for the worshipers and the neighbors as these were during the time of the Holy Prophet (SAWW). It is a fact that during the periods of The Holy Prophet (SAWW), Sahabas (RA) and Salheen (RA), Mosques were the center of spiritualism. In them, there used to be offered prayers, recitation of Quran-e-Pak, ALLAH’s Holy Names were recalled, preaching of performing virtuous deeds and forbidding from sins and such like other character-building activities were to be taken place. Quran and Sunnah were taught there. There used to be a system of youth training. From therein, many of devoted soldiers of Islam grew out who would preach Islam through their virtuous character.

Then, these activities used to be performed in Mosques and were performed purely. The mosque was a place of well-being, virtue and goodness. There would develop a spirit of dignity and prestige among Muslims. Neither they would bow their head before lie nor would they adopt any false idea. It is concluded that our mosques were the center of preaching to ALLAH ALMIGHTY. But today these activities are not done in our Mosques. And if where these things are carried on today, still these are devoid of blessings. The question arises that why our Mosques do not have the same status as they had in the past? In this regard, a few suggestions are being presented to the leaders of the Mosques in the following lines. If these suggestions are acted upon, then we can surely achieve the same status of the mosques as they had in the past.

One of the sayings of the Holy Prophet (SAWW) is:[15]

“اذار ايتم الرجل يتعاهد المسجد فاشهدوا له بالايمان فان الله يقول انما يعمر مساجد الله من امن بالله واليوم الاخر.”

“When you see someone regularly going to Mosque, be the witness of his faith because Mosques are inhabited by those who believe in Allah Almighty and the Day of Judgment”. “ALLAH ALMIGHTY will build homes in heaven for those who build mosques in this world”. Some other sayings of the Holy Prophet (SAWW) are: “ALLAH ALMIGHTY will build homes in heaven for those who build mosques in the world”. “Allah Almighty says, convey them this happy news that they will be given light on the Day of Judgment who come to His homes in dark on foot in this world.”

### **Mosque as a place of Worship:**

Mosque is undoubtedly a place where Allah Almighty is worshiped and His Name is recalled. Allah Almighty says:[16]

“وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا”

“Mosques are the places for Him and therein He should be worshiped only and no one else.”

According to this verse, it is mandatory to keep the mosques as sacred and holy from the worldly affairs, e.g. business dealings. In mosques, there ought to develop the feelings of love, unity and piousness among Muslims and the same is openly directed in the Holy Quran.

### **Mosque as a place of gathering:**

Islam is in favour of collective life. There is no doubt that mosques are ordered to be made to eliminate the vice and violence from the society and to bring together the fragmented pearls in the direction. This prayer should be uttered from their mouths five times a day that show us the righteous path. The Friday prayer provides an opportunity to the residents of a locality to get together once a week.

### **Mosque as a place of Islamic preaching:**

Mosque is the best place for preaching of Islam because in the mosques, there is a proper system of education. People come here from different places to preach Islam.

### **The set-up of seminars:**

The set-up of seminars in mosques has been going on from the day one. In mosques, imams teach recitation and translation of the Holy Quran to the children of the locality and make them memorize it. This activity is the best for the religious uplifting of a generation of the Muslims.

**As guest house:**

In most of the central mosques, there ought to be guesthouses. There should be proper system of cleanliness. If there is to be laid a little fee, people will pay happily to stay there. If people are provided with such facility away from the noise of hotels, then they will be able to perform prayer on time.

**Wed-locking:**

Wed-locking is an essential part of human life. Generally, every common man comes across it. There has to be arranged a gathering for it and in this regard, mosques are the most suitable places. In mosque, obscenities are easily avoided on such occasions.

**Mosque and peace committees:**

In every mosque, there ought to be peace committees consisted of judicious and trustworthy men to settle minor issues and these must be decided according to Islamic Law. The leader of such a committee should be Imam or any other learned person.

**Mosque and the social welfare:**

In a mosque, there should be such a committee which should collect zakat and alms and should distribute among the poor of the locality. And such other luggage should be got from the opulent ones and given out to the humble ones by the Imam of a mosque.

**Library and a place of study:**

There should be a small or middle level library in a mosque. In which there should be sufficient numbers of religious books. The books ought to have contain ethical and moral reformation of character. In this way, people will be busy in their studies and will keep their selves from sin and vice. There would emerge a good environment. Thus, there needs to be taken an initiative for it.

**Mosques and women:**

In mosque, there should be a specific place for women so that they may listen to sermon on Friday. This thing can reform their character. They can implement this learning in their houses and society. Mother's lap is the first step of learning. Therefore, their education is mandatory. Mosque is the best place for it.

If this revolutionary concept of the mosque is to be implemented with spirit and zeal, undoubtedly Muslims can easily get back their lost status.

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