

"And that the mosques are for Allah alone; So do not call upon anyone with Allah."

The worship here does not mean salah (prayer) solely, but it covers the broader scope of worship. In other words, it encompasses all the activities of Muslims which can form the value of taqwa. On this basis, Rasulullah made the agenda to build a mosque as the first thing that was done after he arrived in Medina. Hence, the main functions of the mosque are as an institution of Muslims which seek to develop and cultivate the values of taqwa in the Muslims.

The role played by Nabawi Mosque built by Rasulullah (saw) is not just a place for salah (prayer) solely. The mosque in the days of Rasulullah has functioned as the turning point of the Ummah. Touching on this, according to Halimatun Saadiah (1997), "From the life of Rasulullah (saw), Muslims need to take note that the mosque can function more than what is now considered, the mosque as a synagogue for Muslims".

The function of the mosque during the time of the Prophet (saw) was the place of propagation of da'wah and Islamic science. The mosque is also a focus and center for solving individual and community problems. Despite being a modest mosque, it is used by the Prophet (saw) to receive and meet with foreign ambassadors, and places where Islamic leaders sit together as a madrasah and place of study to study the teachings of Islam.

Mosques are an important asset in the history of Islamic revival. As one of the centers that plays an important role in the symbolic area of Islam, mosques continue to function as their universal functions. In this era of globalization, the functions and roles of the mosques are required to be more widespread in terms of time distribution. It is unfortunate that the mosques which were once the centers of Islamic religious development, were reduced to their scope as merely a synagogue. So it is clear that politics is part of the activities performed at the mosque and is a noble task as claimed in Islam.

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