

The role of mosques in Afghanistan's jihad against occupation**Abohanifa Islami**

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Abstract: Mosques (Masjid) have been the centers of Da'wah, propagation, and Jihad since the time of the Prophet (PBUH). The Prophet's Mosque was also a school where the Companions were trained. Mosque was the center of the Islamic state where the head of state (Prophet) used to manage daily activities such as meeting delegations from different countries, consulting countrymen, sending ambassadors to the world, etc.

Moreover, Mosques were the center of Jihad and Mujahideen along with other da'wah activities. Jihad training was taught in the mosques. The state army used to come together/deploy from the mosques. In short, the mosques in the prophet's time played important role in different aspects of life.

Afghanistan's name has been changed into different names throughout history, the last/current one is Afghanistan. Islam came to Afghanistan

during the era of the rightly guided successors (Khulafa-e-Rashideen).

Afghanistan has been colonized by different countries in the last centuries, however, Alhamdulillah by the mercy of god, and as a result of the countless sacrifices of the Afghan people, the colonialism was broken every single time and the colonists were expelled from the country. Because, Afghanistan is a Muslim country, therefor its mosques have played a vital role in the resistance and jihad against colonialism and have fulfilled their great responsibility against the colonialists.

In the beginning, the Jihad against colonialism started from the yards of the mosques, the imams in the mosques explained the goals of the colonialists and the harm that it brings to the Muslims and encouraged them to wage jihad against them. It was also a ground where mujahidin were used to getting ready/consult/ move for Jihad against the colonialists. On the other hand, mosques were shelters and hospitals for the fighters, where the injured mujahidin could be treated and get rest. The mosques were also places for worship and dua, places to eat and drink, etc.

In conclusion, it was mosques that played the most important role in defeating and expelling the colonization/colonists in Afghanistan.

Keywords: mosque, Jihad, colonialism, shelter, influence.

Introduction

Praise be to Allah, we praise Him, we forgive Him, we bow down to Him, we rely on Him, we seek refuge in Allah from the evil of ourselves and from the evil of our deeds everything is possible, And we bear witness that our master and our master Muhammad, may God's prayers and peace be upon him, his servant, prophet, and messenger, sent him with the truth as good tidings and a warner before the Hour, so he fulfilled the trust and delivered the message and advised the nation.

Allah Said:

Do not 'O Prophet' ever pray in it. Certainly, a mosque founded on righteousness from the first day is more worthy of your prayers. In it are men who love to be purified.¹ And Allah loves those who purify themselves. Which is better: those who laid the foundation of their building on the fear and pleasure of Allah, or those who did so on the edge of a crumbling cliff that tumbled down with them into the Fire of Hell? And Allah does not guide the wrongdoing of people.(109)Surah At-Tawbah.

And Allah Said:

'That light shines' through houses 'of worship' which Allah has ordered to be raised, and where His Name is mentioned. He is glorified there morning and evening by men¹ who are not distracted—either by buying or selling—from Allah's remembrance, or performing prayer, or paying alms-tax. They fear a Day when hearts and eyes will tremble, 'hoping' that Allah may reward them according to the best of their deeds, and increase them out of His grace. And Allah provides for whoever He wills without limit. .(38)Surah An-Nur.

And Allah Said:

The places of worship are 'only' for Allah, so do not invoke anyone besides Him. (18)Surah Al-Jinn.

Allah Said:

And whose words are better than someone who calls 'others' to Allah, does good, and says, "I am truly one of those who submit."?(33) Surah Fussilat.

Introduction to the topic:

The mosque is an important institution and a basic social institution and center of importance and influence in the whole life of Afghan society, just as it is in other Islamic societies. The mosque has a special role and a strong influence in calling people to Allah, as it is a general means for reforming souls and ensuring decent life for people.

Yes, mosques are the strongest and best means of calling to God in which many and various advocacy activities take place, in which preachers give sermons on Fridays and Eids prayers, and other special lessons are offered at appropriate times before and after jamaah prayers. Other religious bodies rotate scientific and specialized courses in interpretation, hadith, jurisprudence, and biography. . . And general lessons in the correct understanding of Islam and adherence to it in behavior, morals and public dealings. . . All this for the sake da'wah.

In this study, we try to reveal the role of mosques and their luck in the various advocacy actions and activities and the extent of their impact on the da'wah and the jihad in Afghanistan.

The objective of the research:

In Afghan society, people are connected to mosques from childhood to old age, and these mosques leave effect on different aspects of Afghans' Life. Through the mosques, their faith is formed, morals are formed, social behavior is formed, and they learn different rules of Islam, such as respect for parents, interaction with neighbors, etc.

Therefore, considering these influences, I decided to shed light on the role of mosques in Jihad against the colonialists in Afghanistan.

Questions of Research:

- 1- When Islam entered Afghanistan?
- 2- Do mosques have an impact on Afghan society?
- 3- Did mosques play a role in Afghanistan's Jihad?

Reasons for choosing the topic:

The reason for choosing the topic is that there is confusion and negligence in Afghanistan about activating mosques as pulpits for spreading the virtues and advantages of Islam and giving them a leading role in educating the young people in a sound and comprehensive education, and reviving their position in the unification of the Afghan nation, reforming one among them, and leading them to what is for the good of the people and the country.

The importance of the topic:

God Almighty has wanted to highlight the role and importance of the mosque since the first era of the message of the last Prophet Muhammad bin Abdullah (may God's prayers and peace be upon him) and his call.

Allah Said:

Glory be to the One Who took His servant 'Muhammad' by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed, so that We may show him some of Our signs.1 Indeed, He2 alone is the All-Hearing, All-Seeing. (1) .Surah Al-Isra

It was a missionary journey from mosque to mosque, and then to the higher public, through which he learns about the problems that will be exposed to the path of his call, and meets the great prophets, the imams of the call, and the preachers before him, who have valuable and successful experiences in da'wah.

Then when the Noble Messenger emigrated from Mecca and arrived in Yathrib(Madina), the first work that he (peace and blessings be upon him) did was to build the mosque in the Quba area, then he built the Prophet's Mosque in the center of the city. The prophet pbuh was through the mosque as an imam, a preacher, a leader, an emir, and above all a prophet and a messenger, teaching people their religion,

settling their affairs, sending armies and receiving delegations there in the same time. . . As if the mosque was a central seat of the Islamic state, which was founded by the final Messenger of God, peace and blessings be upon him, and his successors also followed his path after him, as they took the mosque as a center for the leadership of the state, their caliphate, and their da'wah.

Introducing Afghanistan and its entry into Islam:

In this research I do not want to talk about Afghanistan from all aspects such as historical, political, geographical, and ... from the beginning to the present day, this is another article and it has another place to be discussed, but I want to show that the name (Afghanistan) has multiple and different geographical concepts in different centuries and times.

This land has been called from the beginning of its history to the present day by three historical names, each of which has its own geographical concept. It was known in the early centuries as (Ariana), and in the Middle Ages (Khorasan), and finally as (Afghanistan).

Afghanistan, in the time of the emergence of Islam:

Praise be to God Almighty and His blessings, the Messenger Muhammad bin Abdullah, may God's prayers and peace be upon him, was resurrected and Islam appeared in Mecca and on the whole island. Then, years later, he defeated the two empires that were dividing the world, the Roman Empire and the Sassanid Empire, during the time of Caliph Omar Ibn Al-Khattab, may God be pleased with him, the great part of Iran To the borders of Makran, and the Islamic conquest reached Afghanistan when Al-Ahnaf bin Qais, with the permission of Umar, may God be pleased with him, expelled Yazdegerd until the conquest of Herat, Balkh, and Tukharistan and their surroundings, and the conquest of the capital of Sistan (Zarang). Then, the Muslim army proceeded towards Kandahar and some cities of India in last year of his caliphate in the year twenty-two and twenty-three AH.

During the time of Caliph Othman, may God be pleased with him, the Islamic conquests reached Kabul (the current capital of Afghanistan), but it regressed several times. Kabul remained elusive to the caliphate until Mansur al-Abbasi came and subjugated it to the caliphate, then all of it converted to Islam during the reign of al-Mamun. Thus, Afghanistan became one of the fortresses of Islam, and Islam replaced Buddhism and Zoroastrianism in the whole of it, and the country of Afghanistan became after that a major center for Islam, from which the Islamic tide began in the east and north.

The role of mosques in Afghanistan's jihad against occupation

Three different major powers attacked Afghanistan in the last century alone, but thanks to God and His victory, the people of this mujahid country defeated the occupiers every time, and the mosques had a pivotal role in all of that.

And since mosques had a pivotal position in conveying rulings and issuing legal fatwas, mosques also had a pivotal role in the great political affairs of the country. By demonizing their Afghan communist agents, they turned the country into a hell for its people, so the mosques, their pulpits and minarets were the sites for declaring jihad as a legal obligation to repel the occupying attacker. On the enemy, the Mujahideen gather there, consult in it, plan in it, move from it, then return to it, eat there, sleep in it, and rest in it, and the people from the people of the mosque serve them in their feeding, residence,

comfort and guarding them from spies, and Check them out for aid and other assistance they need. Thus, jihad spread and ignited in all parts of the country, and the entire people revolted in jihad, weapons, fighting and sacrifice, and the greatest merit in it was due to the mosques, and they played a pivotal role in them.

Mosques had a pivotal role undoubtedly in this blessed jihad, it was announced and started from it and nourished from it and managed and managed from it, except that the role of mosques goes back to before the stage of armed jihad and fighting, there was a stage of discussion, argument and intellectual and cultural struggle between the communists And among the Muslim youth who possessed the movement's Islamic thought, mosques were in all of this the best aid to the Islamists, for communism and communists and their dangers and religious and worldly harms to the country and the people were known about, and in which the preparation and preparation for the decisive armed stage were made. The soldiers of the communist occupation attacked the people. The people were ready after they got to know the concept of jihad and its importance and necessity. They found enthusiasm, desire and panic in it. When the holy jihad against communism and the occupiers was announced, the people rose up to push them and fight them. It is true that the Islamic movement started the jihad. And armed fighting, but his way was from the mosques.

Afghanistan is a traditional country and its people are following their traditions very strongly, and mosques and their preachers have a special importance for them. When they heard in mosques and from their imams and preachers that jihad against America, the Russians, and the communists was an obligation as same as prayer, fasting and zakat, the people went out and rose to perform a duty they had been taught by preachers and imams. Their mosque, after the dynamic Islamist youth, ignited the spark of jihad and detonated its fuse in universities, but the generalization, establishment and religious rooting of jihad was in mosques and in the hands of their imams and preachers. Communism and its state collapsed even in their own backyard, thank God.

From here, the new enemies became aware of the importance of mosques and their role in the life of the Afghan people, especially the young ones, so they began to work to cut people's connection with mosques or weaken it.

Mosques were the shelters of the jihadists, their sleeping place when they stayed up late, their restaurant when they were hungry, their hospital if they were injured or sick, their school if they were educated, and their court when they were judged. . . And their benefactors were being prepared scientifically, spiritually and financially, all under the shadow of security and popular guard of common people over them.

The equipment of the Mujahideen who need it in the narrowest and most difficult cases is collected through the mosques. As soon as it is announced that the Mujahideen need some of these types of equipment, the people would start bringing what they can to the mosque of fresh bread, boiled eggs and so on and it is delivered to the Mujahideen And if the Mujahideen return from an operation or travel and arrive at the mosque, it is as if they had reached their barracks, the people of the mosque would be serving them with love and respect and offering them their best food and drink.

And if I was born in the diaspora at the end of the blessed jihad era against the Russians and the communists, but from my reading of the history of jihad and from what I heard from direct stories from those who struggled, it became clear to me that mosques played a major role in this blessed jihad and before it in politics and thought And education, according to what we read in the biography of the Prophet, when they wanted to invade they would gather in the mosque, consult in it, plan in it and move from it, as was the norm during the era of the Rightly-Guided Caliphs and after them in many Islamic countries, convoys of Mujahideen would move from the mosques after their Emir and Caliph would address them Their Emir with his orders and recommendation, admonishing them with recommendations and etiquette, and supplies would delivered to them from mosques, and news of the Mujahideen and their conquests would published and disseminated from the pulpits in the mosques, and this is the perseverance in the blessed Afghan jihad and it was the secret of their success and victory.

Thus, the mosques in Afghanistan were as they were from the first day of Islam, they were centers of education, thought, belief, politics and jihad. The lives of the Afghans and the matters of their living are intertwined with mosques and cannot be separated from them in a situation in which they perform their acts of worship and solve their social problems such as rulings, disputes, and others.

Conclusion:

Mosques have an effect on Afghan society in various aspects, mosques have an effect on improving people's beliefs, mosques have an effect on improving the collective manners of the people, mosques have an effect on thinking and politics. .

Similarly, in Afghan society, mosques have their own special impact and contribution against colonialism.

Through mosques, different colonial directions have been broken and pushed back at different times.

Through the mosques, the rules of Jihad were explained to the people, the Mujahideen gathered in the mosques, organized themselves in the mosques, and left the mosques to suppress the colonial power. This was the reason why Afghans were able to defeat various colonial forces.

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