

## Masjid in the Qur'ān and Hadīth; Continuity and Cultural Creativity

Imam Ghazali Said<sup>✉</sup>  
Universitas Islam Negeri Sunan Ampel Surabaya  
<sup>✉</sup>*imamghazalisaid@gmail.com*

### INTRODUCTION

*Masjid* (pl. *masājid*; English: mosque), which means ‘a place of prostration’, is mentioned 28 times in the Qur’an. This fact indicates how important the mosque is as a place of worship in the life of Muslims. Islam, which claims to be a continuation of the previous divine religions, namely Christianity and Judaism, even placed the term “*masjid*” as a place of prayer (*ma’bad*) for these religions. The Qur’an informs us that these religions have their place of worship, as mentioned in al-Hajj [22]: 40, “Had Allah not repelled the aggression of some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah’s Name is often mentioned.”

The verse shows that the Jews have a place of worship called the Synagogue (*sawāmi’*), the Christians have the Church (*biya’*), the Hindus, Buddhists, and Confucians have the Pure, Vihara, and Pagoda, respectively, while the Muslims use the term mosque (*masjid*) for their place of worship. The mosque as a place of worship for Muslims is once more emphasized in the Qur’an: “The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakāh and do not fear except Allah...” (al-Tawbah [9]: 18).<sup>1</sup>

Historically, the Masjid al-H{arām in Mecca, as mentioned in al-Isrā’ [17]: 1, is a place of worship originated from the Hanifiyah religion brought by the Prophet Ibrāhīm (1997-1822 BC) and was continued by the Prophet Ismā‘īl (1911-1774 SM),<sup>2</sup> the people of Jurhum, Amaliqah, Khuza‘ah, and Quraysh. The latter perverted the Hanifiyah teachings within a period that was popularly known as jāhiliyah. The Prophet Muhammad, who came from the Quraysh tribe, was sent to restore the distorted religion into a religion recently known as Islam. Meanwhile, Masjid al-Aqsā in Jerusalem, mentioned in the

<sup>1</sup> ‘Abd al-Rahmān al-S{ālih} al-Mah}mūd, *Ah}kām al-Ma‘ābid; Dirāsāt Fiqhīyah Muqāranah* (Riyadh: Dār Kunūz Isybiliya, 2009), 21.

<sup>2</sup> Ibid. Ismā‘īl is mentioned 12 times in the Qur’an..

above verse, is also a legacy of Hanīfīyah religion introduced by the Prophet Ishāq (1897-1717 BC),<sup>3</sup> Ya‘qūb,<sup>4</sup> Yūsuf (1745-1635 BC),<sup>5</sup> and by Mūsā (1527-1407 BC)<sup>6</sup> as Judaism.<sup>7</sup>

In history, the Jews were in Egypt for six centuries. They managed to escape the clutches of King Pharaoh’s tyranny to the Holy Land of Jerusalem after the death of Prophet Musa. The Jews believed that they had succeeded in establishing a kingdom that peaked during the time of King David (1041-971 SM)<sup>8</sup> and King Solomon (989-931 SM).<sup>9</sup> It was during the time of these two kings that they succeeded in establishing a place of worship that was popular with Har Habayit (Hebrew), Temple Mount (English), Bait Eliya (Arabic), and others. If Arabicized, Har Habayit becomes Bait al-Maqdis (holy house). Har Habayit is what Masjid al-Aqsā refers to, as mentioned in the Qur’an (al-Isrā’ [17]: 1) above.<sup>10</sup>

At this point, it can be concluded that the Hanīfīyah religion brought by the Prophet Ibrāhīm and the Prophet Ismā‘īl, which developed in the Arabian Peninsula, became the Islamic religion brought by the Prophet Muhammad. Meanwhile, the Hanīfīyah religion which was continued by the Prophet Ishāq, Ya‘qūb, Yūsuf, Mūsā, Dāwūd, and Sulaymān became the Jewish religion which founded Har Habayit. Therefore, both the Masjid al-Harām and the Masjid al-Aqsā are a continuation of the pre-Islamic places of worship, both Hanīfīyah and Judaism. The name Masjid al-Harām for the Ka‘bah before the advent of Islam is unknown. It was known as *Bayt*, *al-Bayt*, and *al-Bayt al-‘Atīq*. According to Shaykh Muhammad al-Tāhir b. Ashur (1879-1973 AD) in *Tafsīr al-Tah}rīr wa al-Tanwīr*, the use of the term Masjid al-Harām for the Ka‘bah and Masjid al-Aqsā for *Har Habayit* is a kind of the “creation of the Qur’an” to direct Muslims that the two places would be places of worship for Muslims.<sup>11</sup>

Apart from these two mosques, one famous and sacred Muslim Mosque, the Masjid al-Nabawī in Medina, was built by the Prophet Muhammad (570-632 AD) and his

---

<sup>3</sup> Ibid, 52. Ishāq is mentioned 17 times in the Qur’an.

<sup>4</sup> Ibid. Ya‘qūb is mentioned 16 times in the Qur’an.

<sup>5</sup> Ibid. Yūsuf is mentioned 27 times in the Qur’an.

<sup>6</sup> Ibid, 53. Mūsā is mentioned 136 times in the Qur’an.

<sup>7</sup> Sāmī b. ‘Abd Allāh b. Ahmad al-Maghlūth, *Atlas Tārīkh al-Anbiyā’ wa al-Rusul* (Riyadh: Obaikan, 1998), 51. Ibrāhīm is mentioned 69 times in the Qur’an.

<sup>8</sup> . Baca Sami bin Abdullah bin Ahmad al-Malgus, *Atlas Tarikh al-Anbiya’ wa al-Rusul*, ..., 54. Daud disebut dalam Alquran sebanyak 16 kali.

<sup>9</sup> . *Ibid*, Sulaiman disebut dalam Alquran sebanyak 17 kali.

<sup>10</sup> . Baca Simon Sebag Montesiore, *Jerusalem: The Biography*, (Jakarta: Alfabeta, 2012), 70-75.

<sup>11</sup> . Baca Muhammad al-Tahir Ibnu Asyur, *Tafsir al-Tahri}r wa al-Tanwi}r*, Juz 15 (Tunis: Dar al-Tunisiyah, 1984), 12-15

companions.<sup>12</sup> These three mosques, namely the Masjid al-Harām, Masjid al-Aqsā, and Masjid al-Nabawī, in their historical dynamics, interacted with Roman, Persian, Chinese, and other cultures, one of which led to the development of mosque architectural art as an expression of cultural creativity that deserves to be our collective reflection. A striking result could be seen in the discovery of a combination of a minaret that functions as a place for the call to prayer, a dome as an equal distribution of sound circulation, a minbar as a place for sermons, and a mihrab for the imam to lead prayers. In subsequent developments, domes were built over the graves of prophets and saints in Masjid al-Nabawī and several mosques in Palestine, Syria, Egypt, India, Iran, and others.<sup>13</sup>

This paper will discuss cultural developments in the three prominent mosques in Islamic tradition: Masjid al-Harām, Masjid al-Aqsā and Masjid al-Nabawī. The cultural dynamics in these three mosques influenced the attitudes and actions of Muslim rulers towards mosques in various countries, such as Masjid Umayyah in Syria, Masjid Cordoba in Andalus, and Masjid ‘Uqbah b. Nafi in Tunisia, Masjid Hagiya Shopia in Istanbul, Masjid Bebri in India, Masjid Menara Kudus in Kudus, and Masjid Ainul Yaqin in Sunan Giri burial complex, Gresik.

## **MASJID AL-HARĀM**

It has been stated that the name Masjid al-Harām, Bayt, or al-Bayt al-Atiq for the Ka‘bah, was popularized by the Quran and the Hadīth. Even when the Muslims under the leadership of the Prophet Muhammad succeeded in conquering Mecca in 630 AD, Masjid al-Harām was expanded not only to the Ka‘bah but to include all the *harām* lands as marked by the Prophet Ibrāhīm and mentioned by the Quran: “O believers! Indeed, the polytheists are spiritually impure, so they should not approach the Sacred Mosque after this year. If you fear poverty, Allah will enrich you out of His bounty, if He wills” (al-Tawbah [9]: 28). This verse was revealed in Medina in 631 AD when the Prophet ordered Abū Bakr to lead the pilgrims, one year before the Prophet himself carried out the pilgrimage (*hajj wadā’*) in 632 AD. The Prophet sent ‘Alī b. Abī Tālib to follow Abū Bakr to deliver the verse to the pilgrims he led.

---

<sup>12</sup> . Baca Sami bin Abdullah bin Ahmad al-Malgus, *Atlas Tarikh al-Anbiya’ wa al-Rusul*, ..., 54. Muhammad disebut dalam Alquran sebanyak 5 kali.

<sup>1313</sup> . Baca Husain Mu’nis, *al-Masajid*, (Kuwait City: Alamu al-Ma’rifah, 1990).

Thus, the Muslims took over the Ka'bah as a special place of worship for Muslims and ended the authority of the Paganis Quraysh and other tribes in the Arabian Peninsula who also "owned the Ka'bah" as a holy place for them. The term Masjid al-Harām for the Ka'bah is a sign that this sacred place belongs only to Muslims. This takeover was done after the Muslims, politically and sociologically, dominated the Hijaz area where the Ka'bah is located. The process of taking over this holy place was carried out in stages. First, the Apostle and his companions cleaned the "holy statues" and other symbols of polytheism from inside the Ka'bah and its surroundings when he conquered Mecca in 630 AD, even though the statues named Isaf in Safa and Naylah in Marwa at that time had not yet been removed.<sup>14</sup> Second, polytheists and non-Muslims from 630 AD to early 632 AD were still allowed to worship at the sacred land and the Ka'bah. This can be understood from the Prophet's affirmation through his "spokesman," 'Alī b. Abī Tālib when delivering a speech at Mina during the pilgrimage season in 9 H/631 AD stating, among other things:

O, people! Indeed, disbelievers will not enter paradise, and after this year (9 H/631 AD), polytheists may not perform the pilgrimage, and naked people may not circumambulate in the Baitullah. And whoever is still bound by an agreement with the Apostle, then the agreement will remain valid until it is due. During the transition period of four months, starting from this announcement, each tribe or nation can return to their respective places and countries.<sup>15</sup>

When the Prophet performed the *hajj wadā'* in 10 H/632 AD, only Muslims could use the Ka'bah or Masjid al-Harām, no other people. So since 10 H/632 AD, Mecca, the *Mashā'ir Muqaddasah* area, and additional harām lands can only be entered and inhabited by Muslims. This regulation has been accurate until today and in the future if Muslims do not experience defeat in socio-political terms with other non-Muslim nations.

The Ka'bah, which was renovated in 606 AD (the Jahiliyah period) before Muhammad was appointed as an Apostle in 611 AD, was not renovated when the Prophet took control of the Ka'bah and the Masjid al-Harām, even though the shape of the Ka'bah did not match the model and technical construction of the Prophet Ibrāhīm. It shows that the Prophet cared for the feelings of the Arabs who had just converted to Islam and greatly respected the Ka'bah. This attitude is known from the words of the Prophet to 'Ā'ishah,

---

<sup>14</sup> Hr. Bukhari: 1648, 4495, lihat juga Muhammad Ilyas Abdul Ghani, *Tarikh Makkah al-Mukarramah Qadiman wa Hadisan*, (Makkah: Matabi' al-Rasyid, 2001), 85, lihat juga Imam Ghazali Said, *Praktek dan Umrah Rasulullah saw*, (Surabaya: Diantama, cet I, 2012), 174

<sup>15</sup> . Ibnu Hisyam, *al-Sirah al-Nabawiyah*, jilid IV (Beirut: al-Maktabah al-Asriyah, Cet I, 1998), 161-162.

who asked about the Hijr Ismā'īl building, “Is that one of *al-Bayt*? He replied, “Yes,” then she asked again, “Why is it not included as part of *al-Bayt*,” he replied: “Your people lack funds.”<sup>16</sup> Then the second report of ‘Ā’ishah stated that the Apostle was not pleased to build the Ka‘bah according to the foundation that had been done by the Prophet Ibrāhīm because he was worried about the phrase: “If they had not just been released from disbelief, then I would change the foundation of the Ka‘bah according to what was done by the Prophet Ibrāhīm.”<sup>17</sup>

The attitude of the Prophet shows that any changes that will be made must consider the feelings of the Arabs, especially the Quraysh. Even though they are already Muslims, they have not been able to abandon the Jahiliyah beliefs completely. Changes to the Ka‘bah structure could be considered an insult. Therefore, the Prophet did not change the Ka‘bah building in ideal conditions to maintain harmony and continuity of adoration of the Ka‘bah from the Jahiliyah to the Islamic period. The conditions of the Ka‘bah, which were not yet ideal, continued until the Prophet’s death. Furthermore, the companions did not dare to change as the Prophet idealized. When “controlled” Mecca, ‘Abd Allāh b. Zubayr (624-692 AD) changed the Ka‘bah building according to the Prophet’s ideal. But for one reason or another, the Ka‘bah building of ‘Abd Allāh b. Zubayr was returned by Hajjāj b. Yūsuf al-Thaqafi (40-95 H/661-714 AD)<sup>18</sup> in 64 H/686 AD, like during the Jahiliyah period (606 AD).

Because the Ka‘bah was eroded by floods, up to 70% destroyed, Sultan Murad IV (1612-1640 AD) in 1040 H/1630 AD completely renovated the Ka‘bah by restoring the model and size of the building to al-Thaqafi’s version. The Ka‘bah was continuously renovated by successive governors, sultans, and kings, and its last and significant construction was carried out by King Fahd b. ‘Abd al-‘Azīz (1339-1426 H/1921-2005 AD). The last renovation was carried out on parts of the Ka‘bah. In general, it can be stated that the Ka‘bah has 14 m height, 12.84 m long (from the Multazam), 11.28 m wide (from the Hijr Ismā’īl), 12.11 m long (between the Yamani pillar to Hijr Ismā’īl), and 11.52 m wide (between the Yamani pillar to Hajar Aswad). The condition of the Ka‘bah, which King Fah renovated in 1417 H/1986 AD, is the condition of the last Kaaba to date. At this point, it is clear that the Ka‘bah building in a square shape is not symmetrical.

---

<sup>16</sup> . Hr. Bukhari: 1584

<sup>17</sup> . Hr. Bukhari: 1583

<sup>18</sup> . Muhammad Tahir al-Kurdi al-Makki, *Kitabu al-Tarikh al-Qawim li Makkah wa Baytillahi al-Karim*, Jilid III (Makkah: al-Nahdhah al-Hadisah, 1965), 192-193.

The description of the development of the construction of the Ka'bah was limited to the building of the Ka'bah and the area 8 m away surrounding it, which is later called the Masjid al-Harām. Thus, what serves as a place of prostration (*masjid*) is an empty area of 8 m that surrounds the Ka'bah. Qusay b. Kilāb (400-480 AD), the fourth grandfather of the Prophet, expanded the area of prostration and *tawaf* along 15 m, and he built the Ka'bah's parapet outside the area. Outside the wall are buildings initiated by several Arab shaykhs, but most are the Quraysh. This condition continued until the Prophet and Muslims controlled the Ka'bah or the Masjid al-Harām in 630 AD.

During the time of Umar b. al-Khattāb (584-644 AD), the houses around the Ka'bah were freed to be used as a building which is an integral part of the Ka'bah /Masjid al-Harām. From this fact comes the notion that the Masjid al-Harām is the building, different from the initial understanding that the Masjid al-Harām is an empty area of 15 m surrounding the Ka'bah. Furthermore, the houses attached to the Masjid al-Harām building make several doors to the Ka'bah. The naming of the Masjid al-Harām entries is seemingly based on this fact. After Umar, the Masjid al-Harām building continued to be expanded by successive rulers, such as the Caliph Uthmān b. 'Affān in 26 AH/646 AD, Caliph al-Wālid b. 'Abd al-Mālik (668-715 AD) of the Umayyad dynasty in 91 AH/709 AD, Caliph Abū Ja'far al-Mansūr (754-775 AD) of the Abbasid dynasty in 137 AH/754 AD, and so on.

The last expansion of the building in the modern era was carried out by King Fahd b. 'Abd al-'Azīz. This expansion is the largest in the history of the Masjid al-Harām, so that it can accommodate around 2 million worshippers. After King Fahd died, King 'Abd Allāh b. 'Abd al-'Azīz (1924-2015 AD) expanded the Masjid al-Harām from *Bāb al-Fath* and *Bab al-'Umrah* by freeing two villages, Shāmiyah and Gararah. The expansion is popularly known as "the expansion of King 'Abd Allāh b. 'Abd al-'Azīs." Thanks to the two major expansions of the Saudi dynasty, the Masjid al-Harām can now accommodate around 4 million worshippers.<sup>19</sup>

As a result of the interaction between Muslim and Persian culture and Roman cultures, the minarets and domes were adopted to become an essential part of the Masjid al-Harām building. The first person to assume the minaret to beautify the Masjid al-Harām was Wālid b. 'Abd al-Mālik, then succeeded by the Ottoman dynasty, especially Sultan

---

<sup>19</sup> . Baca Ahmad Muhamad Ilyas Abdul Ghani, *Tarikh Makkah al-Mukarramah al-Musawwar*, (Makkah: Matabi' al-Rasyid, 1432 H).

Sulaymān al-Qanunī and Sultan Murad IV. The Saudi dynasty received the artistic design of the Masjid al-Harām with a pattern of 7 minarets and 51 domes inherited from the Ottoman dynasty. This architectural style has continued to date.

At this point, it can be concluded that the Ka‘bah, which later became popular with the Masjid al-Harām was a continuation of the place of worship that was revered by the Jahiliyah Paganists, Banū Khuzā‘ah, Amaliqah, Jurhum up to the Prophet Ismā‘īl and Ibrāhīm. In other words, Muslims continue the tradition of venerating the Ka‘bah/Masjid al-Harām from non-Muslim communities.

### **MASJID AL-AQSĀ**

After building the Kaaba or *al-Bayt*, 40 years later, the Prophet Ibrāhīm chose Mount Moriah, a large rock (*al-Shakhrāh*) to be precise, as a holy house (*Har Habayit*) in Jewish and Christian beliefs, or a place of prostration (*masjid*) in Muslim beliefs. This narration follows the words of the Prophet reported by Abū Dhāar al-Ghifārī: “I asked: ‘O Apostle, what mosque was the first to be placed on earth?’ The Prophet replied: ‘Masjid al-Harām.’ I asked again, ‘Then what mosque?’ The Prophet replied: ‘Masjid al-Aqsā.’ I asked again: ‘What is the distance between these two mosques?’ The Prophet replied: ‘40 years.’ Wherever you find the time to pray, pray because the earth is a *masjid* for you.’ In the Old Testament, Book of Genesis 22: 2, “God said to Ibrāhīm, “Take your only son whom you love, namely Ishāq. Go to the land of Moriah and offer him there as a burnt offering on one of the mountains I will tell you about.”” Whereas in the Book of Chronicles 3: 1, “It is said that in the same place (Moria), Sulaymān (Solomon) built the House of God. Also, God placed himself in that place to Dāwud, his father.”

The explanation above shows that the Prophet Ibrāhīm, according to the beliefs of the Jews, Christians, and Muslims, was the first person to make the Big rock on the hill of Moriah the House of God (*Har Habayit*), which functions as a place of prostration (*Masjid*). At that time, the Prophet Ibrāhīm did not build a building. Later in its long history, after the Jews of Ya‘qūb’s descendants had lived in Egypt for about 600 years, they established a kingdom in Jerusalem with kings Dāwud and Sulaymān. These two Israeli kings built the Holy House on the hill of Moriah and made the Big Stone a qibla placed in the middle of the building, later known as the Synagogue.

After Sulaymān died, the kingdom of Israel experienced an internal conflict that resulted in a civil war that split the empire into two: North and South under the names

Israel and Judea. This condition made the kingdom of the Jewish very weak which prompted local kings around Jerusalem to attack. Finally, Bukhtansor or Nebuchadnezzar II (630-563 BC) from Babylon attacked the two Jewish kingdoms while destroying the city of Jerusalem and the Synagogue (*Har Habayit*) built by kings Dāwud and Sulaymān.

In 63 BC, the Roman Empire invaded Jerusalem under Commander Bambius. At this time, the Jews could still cooperate with this new ruler. In 20 BC, King Herod I (73-4 BC) rebuilt the Temple Mount. This place of worship functioned until King Titus destroyed the city of Jerusalem and burned the Temple Mount for the second time in 70 AD. So, this place of worship was built by Kings Dāwud and Sulaymān, destroyed by Nebuchadnezzar II, rebuilt by Herod, and destroyed a second time by Titus. In 135 AD, Uryanus attacked Jerusalem, destroying all signs of the city. This one ruler killed all the Jews he found and made them run out of Jerusalem and its surroundings. King Uryanus built a place of worship for the pagans on the ground or a large stone on which the Temple Mount stood before, with the name Jupiter. His pagan polytheistic place of worship existed and functioned until the Christians destroyed it during Constantine the Great (272-337 AD).

In 610 AD, the Sasanian Empire of Persia defeated the Romans and captured Jerusalem. The Jews were authorized to set up a vassal state and started building *Har Habayit*. Five years later, around 615 AD, the Romans again took over Jerusalem, and the Christians destroyed the unfinished *Har Habayit* and turned the place into a garbage dump.<sup>20</sup> This is what the Quran means by al-Rūm [30]:2-4, “The Romans have been defeated in a nearby land. However, following their defeat, they will triumph within three to nine years....”<sup>21</sup> Considering that the Isrā’-Mi’rāj event occurred around 620/621 AD, so when the Prophet Muhammad experienced the Israk, *Har Habayit*, which in the Qur’an is referred to as Masjid al-Aqsā, was an empty expanse of land filled with the ruins of the former *Har Habayit* building which was destroyed.

In 636 AD, the Muslims under the Caliph ‘Umar b. al-Khattāb (584-644 AD) besieged and conquered Jerusalem, forcing some Roman Christians to leave Jerusalem. ‘Umar took a policy to give freedom to all the people of Jerusalem, whether Jews, Christians, or other religions, to worship according to their respective beliefs. Few Jews still surviving in Jerusalem can express their worship at the former *Har Habayit* and the *Wailing Wall*. Then,

---

<sup>20</sup> . Karmi, Ghada, *Jerusalem Today: What Future for the Peace Process*, (London: Garnet & Ithaca Press, 1997), 116.

<sup>21</sup> . Baca Muhammad al-Tahir Ibnu Asyur, *Tafsir al-Tahri@r wa al-Tanwi@r*, Juz 10 (Tunis: Dar al-Tunisiyah, 1984), 46-47

‘Umar found the Big Stone (*al-Shakhrah*) with the help of Ka‘ab al-Ahbār (d. 32 H/660 M), a Jew who had converted to Islam. This stone is believed to be the starting point of the Prophet Muhammad’s ascending to the sky in Muslim beliefs and the place where the Prophet Ibrāhīm was about to slaughter his son, Ishāq, in Jewish belief. Al-Ahbār proposed that the Caliph ‘Umar be pleased to perform prayers to the North of the Rock so that Muslims could simultaneously face the direction of the Big Rock and the Ka‘bah. Thus, according to al-Ahbār, the Muslims will get two primacy: the Prophet Mūsā and the Prophet Muhammad. However, ‘Umar refused the invitation and became the priest of the prayer south of the Big Rock. So, since ‘Umar controlled Jerusalem until the caliphate system collapsed (636-1924 AD), religious freedom in Jerusalem was truly guaranteed, including for the Jewish minority. This fact was reinforced by ‘Umar’s policy of declaring the enactment of the “Umar Peace Charter,” which gave freedom to adherents of religions, especially Christians living in Jerusalem.

In 661 AD, the Caliph Mu‘āwiyah b. Abī Sufyān (602-680 AD) changed the name *Har Habayit* or *Haikal Sulaiman* (Temple Mount) to *al-Haram al-Sharīf*. Then he made the forerunner of *Qubbah al-Shakhrah* with wooden blocks.<sup>22</sup> Furthermore, the Caliph ‘Abd al-Mālīk b. Marwān (646-705 AD) built a mosque in the former place where Umar performed prayers with the name Masjid Qibli (this mosque is currently popular with Masjid al-Aqsā) and continued the construction of the *Qubbah al-Shakhrah* which had been designed by Ibn Abī Sufyān to cover the “Sacred Stone” which is highly revered by the Jews with a golden dome. The construction of these two mosques was continued by the Caliph al-Wālid b. ‘Abd al-Mālīk. Referring to Sibṭ b. Jawzī, the Dome of the Rock, began to be built in 687 AD. Kufic calligraphy was added to the inside of the dome. The inscriptions indicate the year 70 H (691-692 AD). Historians believe that this number is the time the crown was completed. Perhaps due to political factors, the name ‘Abd al-Mālīk in this document was deleted and replaced with the name al-Ma’mūn (786-833 AD) from the Abbasid dynasty. Subsequently, the architecture and mosaics followed the pattern of Romanesque churches and palaces. The two engineers in charge of the project are Rajā b. Haywah, a cleric from Beit She’an, and Yazīd b. Salām a non-Arab Muslim native of Jerusalem. The structure is octagonal with a diameter of about 20 meters.<sup>23</sup>

---

<sup>22</sup> . Baca Simon Sebag Montesiore, *Jerusalem: The Biography*, (Jakarta: Alvabet, 2012), 228-241.

<sup>23</sup> . Busse, Heribert.. “Jerusalem in the Story of prophet Muhammad's Night Journey and Ascension”. *Jerusalem Studies in Arabic and Islam*, Vol. 14, 1991, 1–40.

After the Christians won the First Crusade in 1099 AD, the rulers of Jerusalem passed into the hands of the Christians. The Muslims took refuge in Masjid al-Aqsā, but most were slaughtered in this holy area. After this event, the Christian Kingdom of Jerusalem was established. Masjid al-Aqsā was converted into a palace with the name Templum Solomonis or Temple of Sulaymān (Solomon), and the Dome of the Rock was changed to a church with the name Templum Domini (Temple of God).<sup>24</sup> However, in general, the Christians did not damage the structure of the building and the beauty of the mosaics, both the outer and inner walls.

In 1187 AD, the ruler of Jerusalem passed back into the hands of the Muslims after the victory of Salāh al-Dīn al-Ayyubī (1138-1193 AD). He removed traces of Christian worship in Masjid al-Aqsā. The mosque complex and the surrounding area are restored to their original uses and functions. Since then, Muslim authority over Masjid al-Aqsā has alternated from the Ayyubid dynasty (1244-1260 AD), the Mamluk dynasty (1260-1517 AD), and the Ottoman empire (1517-1917 AD). When Sultan Sulaiman I came to power, he was instructed to build the city walls of East Jerusalem, which marked the area popularly known as al-Haram al-Sharif. The wall's construction lasted four years (1537-1541 AD).<sup>25</sup> The walls are 4,018 m long, with an average height of 12 m and an average thickness of 2.5 m. Along these walls are 34 watchtowers and seven main gates of *al-Harām al-Sharīf* (East Jerusalem), open for traffic. The other two gates are open for archaeological research purposes.<sup>26</sup> Ottoman rule continued until 1917 AD when this Islamic empire was defeated in World War I (1914-1918 AD). This defeat resulted in the Jerusalem area and its surroundings becoming the territory of the British mandate government.

When Jerusalem was under British rule, Jews from various countries, especially England, America, and Eastern Europe, migrated massively to Jerusalem based on the 1917 Balfour Agreement. Hence, the number of Jews was quite significant. In 1922 AD, the British withdrew from Jerusalem, resulting in a civil war between the Palestinians and the Jews. In the end, on May 14, 1948 AD, David Ben-Gurion proclaimed the founding of the state of Israel on behalf of the Jewish people.

After the 1967 war, popularly known as the “six-day war,” the Israeli government took over the Old City of Jerusalem, including the Masjid al-Aqsā. The Chief Rabbi of the

---

<sup>24</sup> . Baca Simon Sebag Montesiore, *Jerusalem: The Biography*, (Jakarta: Alvabet, 2012), 300-312.

<sup>25</sup> . Jerome Murphy-O'Connor, *The Holy Land: An Oxford Archaeological Guide from Earliest Times to 1700*, (London: Oxford University Press. 2008), 12.

<sup>26</sup> . Observasi Imam Ghazali Said di kawasan Masjidilaksa pada 4 – 7 Mei 2019.

Israeli Defense Forces, Shlomo Goren, led the troops in carrying out religious celebrations at Masjid al-Aqsā and the Western Wall (Wailing Wall) and proclaimed to make the day “*Yom Yerushalayim*” (Jerusalem Day). A few days after that, 200,000 Jews flocked to the Western Wall, and this was the first mass pilgrimage of Jews to the compound since 70 AD. At first, the Muslim authorities did not stop Goren when he worshiped at Masjid al-Aqsā, until the day of Tisha when Rabbi B’Av brought fifty of his followers bringing and introducing the *shofar* (Jewish horn) and the Portable Tabot during worship. The event is a stark warning to the Jerusalem Waqf that has soured relations between the Israeli government and Muslim authorities.<sup>27</sup>

The management of Masjid al-Aqsā was then handed over to the Islamic High Court led by the Mufti of Jerusalem, Shaykh Amin al-Husseini (1895-1974 AD). He managed Masjid al-Aqsā as well as other holy sites until 1948 AD. After that, the management of the Jerusalem waqf land moved to the Jordanian Ministry of Waqf and Islamic Sacred Sites (*Wizārat al-Awqāf wa al-Shu’ūn wa al-Muqaddasāt al-Islāmīyah*) precisely after West Jerusalem was occupied by Israel since 1948 AD until now.<sup>28</sup> Based on the Wadi Arabah Agreement between Jordan and Israel in 1994, the Jordanian Ministry of Waqf and Islamic Sacred Sites manage the waqf land in Jerusalem. The institution is the official supervisor of Masjid al-Aqsā and Jerusalem waqf land and has full rights to handle and care for the building and all matters related to the Jerusalem waqf land until now.<sup>29</sup>

## MASJID AL-NABAWĪ

Masjid al-Nabawī was founded directly by the Prophet Muhammad in the center of Medina. It is the third mosque built in Islamic history and is now one of the largest mosques in the world. This mosque is the second holiest place, after the Masjid al-Harām in Mecca. It took the Apostle two months to start the construction of this mosque, beginning from the time he arrived in Medina on his migration journey from Mecca in 622 AD. This mosque was the second building after he and Sa’d b. Khaythamah built the Masjid Quba. Masjid al-Nabawī was built on an area with a size of 30.5 m × 35.62 m =

---

<sup>27</sup> . Gonen, Rivka (2003), *Contested holiness : Jewish, Muslim, and Christian perspectives on the Temple Mount in Jerusalem*. (Jersey City: KTAV, 2003), 149–155.

<sup>28</sup> . <http://www.awqaf.gov.jo/Pages/viewpage.aspx?pageID=199> (diakses pada 9 Desember 2019)

<sup>29</sup> . <https://www.garaanews.com> (diakses pada 9 Desember 2019), pasal-pasal dalam perjanjian ini hanya menyebut istilah *mantiqah* (kawasan) yang dimaksud adalah kawasan Masjidilaksa. Tidak disebutkan dalam perjanjian diperkirakan untuk tidak mempermalukan Israel yang melepaskan otoritasnya terhadap Masjidilaksa yang sangat disucikan oleh kaum Yahudi.

1086.41 m<sup>2</sup>.<sup>30</sup> The area includes the date fields belonging to Abū Ayyūb al-Ansārī (d. 52 H) and the graves of the polytheists. Then the Prophet ordered the grave be dug up, and the bones moved to another place.<sup>31</sup> Palm fronds support the roof, while the walls are made of clay processed into bricks, with a height of up to 3.60 m. There are three doors to enter and exit the Mosque: Bāb al-Rahmah in the south, Bāb al-Jibrīl in the west, and Bāb al-Nisā in the east.

Masjid al-Nabawī was originally the former house of the Prophet Muhammad, which he lived in after the Hijrah. Initially, the middle to the back of the mosque was built without a roof. The mosque at that time was used as a gathering point for the community, assemblies, and a 'religious school.' The progress of this mosque cannot be separated from the influence of the power of Muslim rulers. Historically, this mosque was expanded ten times, the last of which was carried out by King Fahd b. 'Abd al-'Azīz in 1986-2005 AD, recorded as the most extensive development in the mosque's history. The layout and architecture of the early Masjid al-Nabawī purely came from the Prophet and his companions. The Prophet was not affected by the model of the Church and Synagogue, whose beauty he had seen while on a trade trip to Sham (currently Syria, Lebanon, Jordan, and Jerusalem).

In 706 AD, the Chaliph al-Wālid b. 'Abd al-Mālik restored the Masjid al-Nabawī in Medina, which previously had no minarets. He added a tower that functioned as a place to call to prayer. Therefore, the shape of the minarets at Masjid al-Nabawī has ornaments similar to those built by al-Wālid at the Umayyad Mosque in Damascus.<sup>32</sup> After Muslims interacted with Persian and Roman culture, the idea arose to adopt the minaret, which used to function as a cremation site among followers of the Zoroaster religion to function as a place for the call to prayer at the Masjid al-nabawī and other mosques. In addition to this function, the aesthetic elements and the dignity of the mosque, seen from a distance, are the driving force for Muslims to develop minarets. This fact has made almost all mosques continue to use minarets, even though loudspeakers have replaced their function as a place for the call to prayer.

---

<sup>30</sup> . Ariffin, Syed Ahmad Iskandar Syed, *Architectural Conservation in Islam, Case Study of the Prophet's Mosque*, (Kuala Lumpur: Penerbit UTM, 2005), 49.

<sup>31</sup> . Baca Hr. Bukhari: 3932. Hadis inilah yang dijadikan hujjah diperbolehkannya membangun Masjid di bekas kuburan, baik kuburan Muslim atau non-Muslim.

<sup>32</sup> . Wawancara dengan Ali Mufrodi, Surabaya, 9 Desember 2019.

Usually, the tower will be more beautiful if combined with the dome, previously an accessory for essential buildings, be it palaces, churches, and tombs of saints among the Romans. At this point, the Muslims innovated, integrating domes and minarets into mosque buildings. This happened to the Masjid al-Nabawī from the time of al-Wālid, Ottoman, to the Saudi dynasty. Initially intended to facilitate the circulation of sound and air in the mosque, the dome is also used to beautify the view from both the outside and the inside. The beauty from within is complemented by calligraphy and accessories developed in Persia, Rome, Arabic, Turkey, China, and North Africa. Almost all mosques have several domes and minarets with various looks and models.

Around the 13<sup>th</sup> century AD, the idea emerged to cover the Prophet's grave with a dome. In 678 H/1279 AD, the first dome was built by Sultan Qalawun (1222-1290 AD), one of the rulers of Egypt, over the holy tomb of the Prophet Muhammad. In 887 H/1486 AD, Sultan Qaitbay (1418-1496 AD) rebuilt the fire-damaged dome. Likewise, it was renovated in 1233 H/1818 AD, during the reign of Sultan Mahmud II (1808-1839 AD) from the Ottoman dynasty. Sultan Mahmud ordered the dome to be painted green in 1353 H/ 1934 M. Previously, due to exposure to sunlight and climate changes, the dome was changed to white, blue, and grey. Since the instructions of Sultan Mahmud II until now, the dome above the Prophet's tomb is known as "*Qubbat al-Khadrā*" (Green Dome).<sup>33</sup>

Salafi scholars, the prominent supporters of the Saudi dynasty, strongly oppose the existence of a dome over the Prophet's tomb. From the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, they tried to influence the Saudi authorities to destroy all the crowns placed over the graves of the Companions above the Baqi cemetery and the green dome emblazoned over the Prophet's tomb. The figure who openly obliged the authorities to destroy this dome was Shaykh Muqbil b. Hādī al-Wādi'ī (1932-2001 AD) by stating:

There should be no doubt that all Muslims are obliged to restore the condition of the Masjid al-Nabawī building as it was during the time of the Prophet, especially the eastern part so that the Prophet's tomb does not become part of the mosque. All Muslims are obliged to destroy this 'purified' dome. This is so the grave worshipers do not use it as a *h}ujjah*. Because of this, the focus of the Muslims should aim to destroy the dome that stands firmly

---

<sup>33</sup> . Muhammad Ilyas Abdul Ghani, *Tarikh al-Masjid al-Nabawi al-Syarif*, (Madinah: Tiba'ah al-Mushaf al-Syarif, 1996), 192-193.

on the tomb of the Prophet. Furthermore, all the buildings around the Prophet's grave must be destroyed and razed.<sup>34</sup>

Historically, the Saudi rulers did submit to the will of the Salafi clerics by destroying the dome in the Baqi cemetery and all cemeteries considered sacred by some Muslims except for the green dome above the Prophet's tomb. This is because the desire to destroy the green dome sparked protests from various parts of the Muslim world, including a rally by Jamiyah Nahdlatul Ulama in January 1926 AD.<sup>35</sup> The green dome, until now, still stands firmly and is an accessory that makes Masjid al-Nabawī look dignified, whether it is felt by pilgrims in front of the Prophet's tomb or by those who see the mosque from a distance.

### MIHRĀB AND MINBAR

The *Mihrāb* is important in Masjid al-Nabawī, where the Prophet was the prayer priest. At first, the Prophet only marked his prayer place as an imam with a stick. Because the area for the Prophet's prayer was used repeatedly, the site was popular with *Mihrāb al-Nabī* (the *Mihrāb* of the Prophet). The word "*mihrāb*," defined as a place of prayer in a house of worship, is mentioned five times in the Qur'an.<sup>36</sup> The meaning of the *mihrāb* in Masjid al-Nabawī seems not too far from its functional purpose in the Qur'an. When the first Qibla of Muslims is towards *Bayt al-Maqdis* (Masjid al-Aqṣā), the *mihrāb* is in the north of the mosque. However, when the verse came down, which ordered the shift of the qibla to Masjid al-Harām, the *mihrāb* was moved to the south of the mosque. The position of the *mihrāb* at Masjid al-Nabawī continues to be in the south and has served as a qibla direction until now. During the time of the Prophet and the Khulafā' al-Rāshidīn, the *mihrāb* and *minbar* were located at the front of the mosque without any particular building until al-Wālid b. 'Abd al-Mālik through his governor 'Umar b. 'Abd al-'Azīz (682-720 AD) made a semi-circular building that rises to the front as a *mihrāb*, which can functionally accommodate more congregations because the imam's position is in the semi-circular *mihrāb*. *Mihrāb*, with this semi-circular model, influences mosques around the world with various sizes.

---

<sup>34</sup> . Muqbil bin Hadi al-Wadi'i, *Riyadu al-Jannah fi al-Raddi ala A'da'i al-Sunnah*, (San'a: Maktabah San'a al-Atsariyah, Cet. 4, 2003) 274-275.

<sup>35</sup> . Choirul Anam, *Pertumbuhan dan Perkembangan Nahdhatul Ulama*, (Surabaya: Duta Aksara Mulia, 2010), 424.

<sup>36</sup> . Baca Qs. Ali Imran [3]: 37, Qs. Ali Imran [3]: 39, Qs. Maryam [19]: 11, Qs. Shad[38]: 21, Qs. Saba'[34]: 13.

During the time of Sultan Sulaymān al-Qanūnī, in 861 H/1475 AD, Masjid al-Nabawī underwent an expansion. To make the *mihṛāb* be positioned in the middle of the mosque, a new *mihṛāb* was built to the west of the previous *mihṛāb* or *Mihṛāb al-Nabī*. Therefore, the *Mihṛāb al-Nabī* no longer functioned as a place for the imam to lead prayers. In its development, the new mihrab, later known as *Mihṛāb Sulaiman*, and the *Mihṛāb al-Nabī* are decorated with calligraphy and given mosaic accessories that make the priest feel comfortable in this *mihṛāb*. When Masjid al-Nabawī was expanded to the south beyond the *mihṛāb* line, the *mihṛāb* was moved to the south, slightly to the east, straight with the *Mihṛāb al-Nabī*. Thus, neither the *Mihṛāb Sulaymān* nor the *Mihṛāb al-Nabī* functioned as a place for the imam to lead prayers. The *Mihṛāb al-Nabī*, located in a space called Raudah Sharīfah, is only a place contested by pilgrims who make pilgrimages and perform prayers at Raudah Sharīfah.

In the last three years, based on the author's experience on pilgrimage to Masjid al-Nabawī, in a relatively quiet condition from Muharram to Sha'bān, *Mihṛāb al-Nabī* sometimes functions as a place for the imam to lead prayers, and the southern part of the building which is in the direction of Bāb al-Salām (Door No. 1) is not used for prayers because its position is in front of the imam. Nevertheless, in Ramḍān and the months of Hajj, the priest uses a new mihrab and leaves *Mihṛāb al-Nabī*. Seven mihrabs have existed and functioned at Masjid al-Nabawī: *Mihṛāb al-Nabī*, *Mihṛāb Uthmānī*, *Mihṛāb Sulaymānī*, *Mihṛāb Fātimah*, *Mihṛāb Tahajjud*, *Mihṛāb Shaykh al-Harām*, and mihrab which is now used as the place where the imam leads prayers. The last mihrab must be guarded by at least two bodyguards when the imam leads the prayer. In terms of accessories, this mihrab is not given much attention, different from *Mihṛāb al-Nabī* and *Mihṛāb Sulaymānī*; although not functional, they have accessories and cleanliness well maintained until now.

Regarding the Prophet's Minbar in Masjid al-Nabawī, the Prophet said: "The area between my house and my minbar is a garden from the gardens of heaven."<sup>37</sup> Likewise, the Prophet said: "Whoever swears a lie that has consequences for sin near my minbar, then let him prepare himself to get a seat in the fire of hell even though the object of the oath is only the equivalent of a green *siwāk*."<sup>38</sup> The *minbar* is relatively high, 2 m west of *Mihṛāb al-Nabī*. The Prophet usually delivers speeches or Friday sermons on the minbar.

---

<sup>37</sup> \Hr. Bukhari: 1888.

<sup>38</sup> . al-Mundziri, al-Targhib wa al-Tarhib, Juz III,(Beirut: Dar al-Kutub al-Ilmiyah, 2003), 64.

At first, there were no notable buildings, only a mound of clay in three steps. With the minbar, the position of the Prophet when conveying the message and sermon was relatively high so that the congregation could see him in front of him. However, the Prophet would deliver speeches in a relatively long time. Standing on a minbar without any handle is very burdensome for him.

Then came the idea to stick a date palm next to the minbar, which served as a handle for the Prophet when preached. One time when the Prophet was preaching, someone appeared who saw the condition of the Prophet who was tied to the palm tree. Then he said: “If I had known that Muhammad could assign me a job he would be comfortable with, I would have done it for him. I will make a facility that can function as a seat if he pleases and can function as a foothold if he wants to stand up.” This person’s speech reached the Prophet, so he longed: “Take that person to me!” So the congregation brought the person before the Prophet. Finally, he ordered him to make a minbar with three or four steps. Such a minbar was created and placed in the Masjid al-Nabawī. With this pulpit, the Prophet felt comfortable and could rest when delivering the sermon. The Prophet no longer needed a handle in the form of a palm tree. When he had not touched the palm trees, he heard the palm trees moaning like the sound of camels.

For this reason, the Prophet touched it with his hand and said: “You may choose for me to replant where you were originally taken, then you will live naturally as before. If you want me to plant you in Heaven, you can drink from its rivers and springs, and you will grow and bear fruit that God’s saints will eat.” His words were repeated twice in a questioning tone: “Which one would you choose?” The palm tree replied, “I chose to be planted in heaven.”<sup>39</sup> Then the Prophet designed to plant the palm tree under the *minbar*.

In 8 H/ 630 AD, the minbar was made of wood in three steps, and the Prophet sat on the top step (third ladder) and placed his feet on the second ladder. When Abū Bakr ruled, he sat on the second ladder and put his feet on the first ladder. When ‘Umar became the Caliph, he sat on the first step while placing his two feet on the ground floor. When Uthmān became the Caliph for six years, he did what ‘Umar did. After that, in 29 H/ 650 H, he went up the stairs the Prophet used to occupy. When Mu‘āwiyah performed the pilgrimage, he added the minbar to nine steps and sat on the highest step. Mu‘āwiyah had a tradition of bringing his minbar from Damascus for use in the Masjid al-H{arām and

---

<sup>39</sup> . Baca al-Darimi, Sunan al-Darimi, Juz I( ), 29.

Masjid al-Nabawī.<sup>40</sup> This is what makes CH. Becker (1876-1933 AD), as quoted by Husain Muknis, argued that the minbar became a symbol of the caliphs' power, especially the Umayyad caliphs.<sup>41</sup> Then Mu'āwiyah could leave the minbar he had brought to Masjid al-Harām and Masjid al-Nabawī. The caliphs continued using the minbar during the Umayyad, Abbasid, and Ayyubid dynasties until Masjid al-Nabawī burned down in 654 H/1256 AD.

After the minbar was burned, the pilgrims felt they had lost the blessings of the minbar. In the end, the ruler of Yemen, King Mudaffar in 656 H/1258 AD, sent a minbar similar to that made by Mu'āwiyah. Then in 666 H/1268 AD, Dhohir Birus replaced this minbar with a more beautiful design, but the stairs are still like that made by Mu'āwiyah. Furthermore, Dhahir Barkup in 798 H/1395 AD renewed the minbar, followed by al-Mu'ayyid in 830 H/1426 AD, and then the wooden minbar burned down in 886 H/1481 AD. After that, the people of Medina worked together to make a minbar made of bricks, later decorated with ceramics sent by Sultan al-Qaitby in 888 H/ 1483 AD. This beautiful minbar was then moved to Masjid Quba.

Furthermore, Sultan Murad III, in 998 H/1580 AD, sent a beautiful minbar made of marble whose wood was gold plated with high-quality painting and had a dome at the top that stood upright on four pillars. This minbar is beautiful because the images and calligraphy are done carefully and meticulously. From this last minbar, the government of Saudi Arabia has maintained and continued the tradition of painting minbar from natural gold water as raw material.

This minbar is kept in the position of the minbar made by the Prophet, which is to the west of the *mihṛāb*. This last minbar has 12 steps. Three stairs are outside the door, and nine are inside.<sup>42</sup> Minbar like this continues to this day. Of course, maintenance continues by the Saudi Arabian Government because the Prophet's minbar is still functionally used by the preacher when delivering sermons on Friday, ied, *istisqā'*, *khusuf*, and *kusuf* (lunar and solar eclipse sermons).

---

<sup>40</sup> . Muhamad Mahmud bin al-Najjar, *Akhbaru Madinat al-Rasul* (Makkah: Dar al-Tsaqafah, tt), 81.

<sup>41</sup> . Husain Mu'nis, *al-Masajid*, (Kuwait City: Alamu al-Ma'rifah, 1990), 73.

<sup>42</sup> . Ibrahim Rifa't Basya, *Mira'tu al-Haramain*, Juz I (Kairo: Dar al-Kutub al-Misriyah, tt), 481. dan lihat juga Hasyim mudaffar dan Jakfar al-Faqih, *Tausi'atu al-Haramain al-Syarif* 1383 H, (Beirut: Matba'ah al-Insaf. tt), 32-33.

## THE INFLUENCE OF THE THREE MAIN MOSQUES ON MOSQUES IN THE ISLAMIC WORLD

Among the three prominent mosques, namely the Masjid al-Harām, Masjid al-Aqsā and Masjid al-Nabawī, the mosque that was built directly by the Prophet and his companions is Masjid al-Nabawī. Meanwhile, Masjid al-Harām and Masjid al-Aqsā are continuations of places of worship purified by previous religions. Masjid al-Harām is a continuation of the area of prayer that was filtered by the Jahiliah, Khuza'ah, 'Amaliqah, and Jurhum Paganists and then culminated in the Hanifiyah religion brought by the Prophet Ibrāhīm and continued by the Prophet Ismā'īl. At the same time, Masjid al-Aqsā is a place of worship as a continuation of the Jews, *Har Habayit*, which was repeatedly destroyed and rebuilt due to losing or winning wars. *Har Habayit* was once destroyed, turned into Jupiter, and then changed back to *Har Habayit*. The Jews believe this sacred place originated from the father of Prophets, the Prophet Ibrāhīm, with the Hanifiyah religion. In other words, both Masjid al-Harām and Masjid al-Aqsā originate from Prophet Ibrāhīm's "Great Cultural Works."

When Islam controlled the Arabian Peninsula as well as its northern region, namely Greater Syria (*Shām al-Kubrā*), which included Jerusalem or al-Quds, Syria, Jordan, and Lebanon, Muslim rulers tended to develop places of worship that were purified by pre-Islamic society as a mosque. This seems inspired by transforming worship places such as the Ka'bah in the Hijaz and *Har Habayit* in Jerusalem into Masjid al-Harām and Masjid al-Aqsā. Therefore, the pre-Islamic places of worship in Damascus were converted into mosques. The mosque, which later became known as the Masjid Banī Umayyah (*Jāmi' Banī Umaiyyah al-Kabīr*), was built by al-Wālid b. 'Abd al-Mālik in 88-97 H/706-715 AD on the ruins of a Roman place of worship to the God Jupiter. Christians then built these ruins into the Basilica Church dedicated to John the Baptist (Yahyā) since the time of Constantine I. This mosque has a sacred tomb believed to contain still the head of John the Baptist (Yahyā), who is respected as a Prophet by Christians and Muslims.<sup>43</sup> Masjid Banī Umayyah has survived today because Muslims remain the rulers and the majority in Syria.

The tradition of acquiring places of worship to become a mosque was also carried out by 'Abd al-Rahmān al-Dākhil (731-788 AD) from the dynasty of Umayyah II in Andalus.

---

<sup>43</sup> . Baca Patrick D. Gaffney, "Masjid Dalam Kancah Politik" Dalam John L Esposito, *Ensiklopedi Oxford Dunia Islam Modern*, Jilid. 3, (Bandung: Mizan, 2002), 362-369.

He built Masjid Cordoba, which was developed by subsequent emirs so that this mosque, in the 8-16<sup>th</sup> century AD, became the largest mosque in the world. Masjid Cordoba was originally the site of a Catholic church built by the Visigoths. When Muslims controlled Andalusia, the location was then divided into two parts: one for Muslims and another for Christians. This division lasted until the Caliph al-Dākhil bought the Christian area, demolished all the worship buildings, and replaced them with Masjid Cordoba in 787 AD.<sup>44</sup> In 1592 AD, when Andalus Muslims socially and politically lost to the Catholics, Muslims became a minority, and Masjid Cordoba was converted into a cathedral, although only some parts of it. The part that functions as a cathedral is only 200 pillars (of 1200) in the middle of the mosque. The surrounding area is currently functioning as a museum to attract tourist visits from the Islamic world. However, as proof that Islam has contributed to building a civilization in Andalus, an autonomous region of the Spanish empire, UNESCO designated Masjid Cordoba as one of the most historic and important heritage sites on December 15, 1994. UNESCO's designation explicitly mentions "Masjid Cordoba," not "the Cordoba Cathedral."

Such a condition also happened when the Muslims conquered Constantinople, known for having a strong fortress and the Hagia Sophia church. Sultan Muhammad al-Fātih} (1432-1481 AD)<sup>45</sup> from the Ottoman dynasty conquered it in 1451 AD, precisely on Wednesday. On Friday, the third day after the conquest, the Hagia Sophia Church, founded in 537 AD (33 years before the birth of the Prophet Muhammad), was converted into a mosque. All the ornaments of the Church, such as paintings of the birth of Jesus, the resurrection of Jesus to Heaven, Mother Mary at Christmas, and others, were left as they were and only covered with cloth. Mihrāb and minbar of the mosque were at the southern end of the Church because the position of Constantinople, which later changed its name to Istanbul, was north of the Ka'bah.<sup>46</sup>

The Hagia Sophia takeover into a mosque allows Muslims to study its fantastic layout and architecture. From these studies, Sultan Ahmed initiated the construction of the Blue Mosque between 1609-1616 AD in an area about 500 m west of Hagia Sophia. This new mosque is a development of the layout and architecture of the Hagia Sophia church, which

---

<sup>44</sup> . Lihat Ahmad Nur Fuad, "Cordoba Sebagai Pusat Politik dan Peradaban Islam" dalam Imam Ghazali Siad, *Dari Mekah Yerusalem Sampai Cordova*, (Surabaya: UIN Press, 2016), 159-175.

<sup>45</sup> . Baca Salih Kutan, *Salatin al-Dawlah al-Ustmaniyah*, (Kairo: Dar al-Nile, 2014), 66-73.

<sup>46</sup> . kisah penaklukan dan pengambil-alihan Hagia Sophia menjadi masjid baca Abdul Mun'im al-Hasyimi, *al-Khilafah al-Ustmaniyah*, (Beirut: Dar Ibnu Hazm, 2004), 162-165.

is combined with the design and architecture of Masjid al-Harām in Mecca, Masjid al-Aqsā in Jerusalem, and Masjid al-Nabawī in Media. Hagia Sophia as a mosque continued until the government of the Republic of Modern Turkey under President Mustafa Kemal Atatürk (1881-1938 AD) changed the status of Hagia Sophia as a museum in 1935 AD. During the reign of this Republic, Hagia Sophia was prohibited from being used as a place of worship by both Muslims and Catholics. Hagia Sophia is a beautiful tourist attraction for Europeans and Muslims.

The tradition of taking over pre-Islamic places of worship into mosques also occurs in the Palestinian area, as in the case of the Ibrahimi Mosque located in the city of Hebron, West Bank (currently the territory of the Palestinian Authority). Among Muslims, the Ibrahimi Mosque is known as al-Harām al-Ibrāhīmī (the holy land of the Prophet Abraham). As for the Jews, it is referred to as the Cave of the Ancestors or Cave of Makhpela, a sacred building dating back to the 19<sup>th</sup> century BC that is still used today. This mosque is the fourth holiest site for Muslims after Masjid al-Harām, Masjid al-Aqsā, and Masjid al-Nabawī, and the second one for Jews after *Har Habayit*. For Christians, this place is an object of sacred pilgrimage because, in this cave, the Prophet Ibrāhīm, the holy father of the Christians, and his wife Sarah, his son Ishāq, his grandson Ya'qūb and their wives Rebecca and Leah were buried. Some historians claim that the Prophet 'Adam, Yūsuf, Nūh, and his son Sām were also buried in this cave.<sup>47</sup> When the Muslims conquered Jerusalem, the Synagogue, which was converted into a Catholic church, was taken over to make a mosque, namely the Ibrahimi Mosque (*Jāmi' Ibrāhīmī*).

When the Muslims lost in the Crusades, this mosque became a church. Then when S{alāh al-Dīn al-Ayyūbī liberated Jerusalem, this Church was changed again to become a mosque according to the original name. This mosque began to be disturbed when Israel occupied Palestine and declared itself a state in 1948 AD. In the six-day war in 1967 AD, this mosque was attacked, but the Palestinian Muslims were able to defend it. In 1995 AD, a Jewish extremist infiltrated the mosque while Muslims held their morning prayers. He shot blindly when they prayed fervently so that more than 100 people died. The mosque area seemed to be a place of a bloody massacre. This event finally prompted a peace treaty by dividing the place of worship into two. The southern part is a mosque, and the northern is a synagogue. This is the current condition of the Ibrahimi Mosque.

---

<sup>47</sup> . Nadzmi al-Ju'bah editor), al-Khalil al-Qadimah Sihir Madinah Wa Ijarah Tarikhiyah, (Palestina: Lajnah Ijarah al-Khalil, 2008 M), 51-63.

The takeover of the Synagogue into a mosque when the Muslims ruled in Jerusalem also occurred in the Synagogue on Mount Zion. Then when Israel succeeded in occupying Jerusalem as a whole after the six-day war in 1967 AD, this mosque was taken over by Israel and functioned again as a synagogue. For Jews, the Mount Zion area is believed to be the palace and the tomb of the Prophet Dāwūd. Therefore, the Jews are very interested in controlling this place. The Muslims could not do much because they lost the war. The mosque building was torn down. Instead, a synagogue, a Jewish school, a Torah Institute, and a field that functioned as ceremonial venues were built.<sup>48</sup>

The tradition of expropriating places of worship continues in the Indian region. When the first Moghul King conquered India in 1526 AD, he built the Babri mosque on Ramkot Hill one year later (in 1527). Hindus believe the hill to be the birthplace of Rama, an incarnation of Vishnu and the ruler of Ayodhya. The Babri mosque continued to function from the beginning of the 16<sup>th</sup> to the end of the 20<sup>th</sup> century when India's Supreme Court ruled over a dispute between Muslims who wanted to defend the Babri Mosque and Hindus who destroyed the mosque in 1992 AD and killed more than 2000 Muslims. India's Supreme Court decided that the site should be left to the authority of Hindus to build a temple. Meanwhile, two hectares of land in Ayodhya must be handed over to Muslim residents to create a new mosque.<sup>49</sup> There have been many disputes over the house of worship between Muslim minorities and Hindus after India's independence in 1947 AD and claimed victims from both Muslim and Hindu sides.<sup>50</sup>

Mosques built on rubble or the former buildings of pre-Islamic places of worship, such as in India, Andalus, Palestine, and perhaps elsewhere, when Muslims lose socially and politically, are always left to the majority religious group. Such conditions would have been different if the Muslim rulers at the beginning of their conquest had not taken over the places of worship of their conquered peoples. A mosque, for instance, would be built when the Muslim population in an area has reached a representative number to build a mosque on free land and not a former place of worship for another religion.

---

<sup>48</sup> . Farajullah Ahmad Yusuf, *Masjid Falestin*, (Beirut: Dar al-Syamiyah, 2011).

<sup>49</sup> . Flin Colin, *The Geography of War and Peace*. (London: Oxord University Press, 2005). lihat juga <https://www.merdeka.com/dunia/sengketa-masjid-babri-di-india-mahkamah-agung-putusan-hindu-menang.html> (diakses 13 Desember 2019).

<sup>50</sup> . Patrick D. Gaffney, "Masjid Dalam Kancan Politik" Dalam John L Esposito, *Ensiklopedi Oxford Dunia Islam Modern*, Jilid. 3, (Bandung: Mizan, 2002), 362-369.

The transformation of pre-Islamic places of worship into mosques also occurred in Indonesia. According to experts, Masjid al-Aqsa, or Masjid Menara Kudus in Central Java, was built on the former remains of a Hindu temple.<sup>51</sup> This mosque was founded in 956 H/1549 AD based on an inscription on a stone measuring 30 cm wide and 46 cm long, located on the mosque's mihrab. The first stone of the mosque's construction was imported from Bayt al-Maqdis in Palestine. Therefore, it is understandable that this mosque was later named Masjid al-Aqsa. It shows how the relationship between Muslim population areas is very close and influences each other. Local elements are still influential in the case of Masjid Menara Kudus. "Kudus" comes from "*al-Quds*," the Arabic name for Jerusalem in Palestine. The term "Masjid al-Aqsa" was adopted from Masjid al-Aqsā in Jerusalem.

The same thing can also be found at Masjid Sunan Giri, Gresik, and Masjid Nur Rahmat Sendang Duwur, Lamongan. The former has a layout that divides the mosque into three large staircases, like Pure Hinduism. Meanwhile, the latter has a former pillar for cremation (burning corpses) at the mosque's front door. In addition, the panoramas and paintings leading to Sunan Nur Rahmat's tomb are full of symbols of the sun and the eagle. Based on the data, experts estimate that this mosque continues as a pre-Islamic place of worship, precisely a Hindu-Buddhist place of prayer.<sup>52</sup>

However, in several regions or countries, there are essential mosques in Islamic history that did not stand on the ruins or be a continuation of pre-Islamic places of worship, one of which is Masjid 'Uqbah b. Nāfi in Tunis. This mosque has stunning architecture built by Ibn Nāfi (622-683 AD) in 50-55 H/670-675 AD during the Umayyad dynasty and developed by his successors without being related to the previous places of worship. This mosque is also famous with *Jāmi' al-Kairoan al-Akbār* (the Great Mosque of Kairouan) in Tunisia, about 150 km south of Tunis. This mosque is one of the most prominent Islamic monuments in North Africa. It later became the model for all mosques in the whole region (Egypt, Morocco, Tunisia, Libya, Sudan, and Algeria) built after it. Under the Aghlabiyah dynasty (9<sup>th</sup> century AD), the fame of Masjid 'Uqbah and other holy

---

<sup>51</sup> . Hasan Maarif Anbari tidak secara tegas menyatakan bahwa masjid Menara Kudus dibangun di atas kuil Hindu. Ia berpendapat kemungkinan masjid ini dibangun kuil Hindu berdasarkan tata ruang dan arsitektur yang masih bercirikan dan berwatak Hindu. lihat Hasan maarif Anbari, "Wawasan Budaya Islam di Indonesia dan Kaitannya dengan Dunia Islam", *Al-Turas: Minbar Sejarah Budaya dan Agama*, Vol.4, No. 7 (1998 M), 16-24.

<sup>52</sup> . Baca Aminuddin Kasdi, *Kepurbakalaan Sunan Giri*, (Surabaya: Unesa University Press, 2005), 124-125. baca juga Muhammad Habib Mustopo, *Kebudayaan Islam di Jawa Timur*, (Yogyakarta: Jendela Grafika Yogyakarta, 2001), 340-349.

places in Kairouan became a city that attracted scholars to come and study in this city of culture.

When Ibn Nāfi conquered Tunisia in 670 AD, he chose a location to build a mosque right in the city's center. He deliberately built the mosque close to the government headquarters. Twenty years after it was built, in 690 AD, this mosque was destroyed by the invasion of the Barbarian troops who annexed the city of Kairouan under the leadership of Kusaila. In 703 AD, Hasan b. al-Nu'mān then rebuilt this mosque. He made towers at the corners of the fence look like a fortress. As the population of Kairouan increased, the Caliph Hisham Ibn Abdul Malik (691-743 AD) from the Umayyad dynasty asked Governor Bisr b. Safwān (d. 743 AD) to expand the city, including the Great Mosque of Kairouan in 724-728 AD.

In 774 AD, a new reconstruction, modifications, and the addition of decorative knick-knacks was carried out under the direction of the Governor of the Abbasid dynasty, Yazīd b. Hātim. In the era of the Aghlabiyah dynasty, Kairouan reached the peak of its glory. The Great Mosque of Kairouan is one of the legacies of the dynasty's golden period.<sup>53</sup>

Built-in an area of 9997 m<sup>2</sup>, the mosque has a characteristic mihrab protruding east. The mihrab has a semi-circular design with Thulusī Arabic calligraphy decorated with typical African flowers. The back of the mihrab is used as a place of prayer in winter. In the summer, the imam moves back to an open space under a door later called the second mihrab, directly opposite the first mihrab. Like the first mihrab, the second one is also marked with a dome roof. At the rear, a gate marked by a tower as high as 31.5 m is made. The position of the building or entrance is straight with the second and the first mihrab. So, one who enters the mosque through the gate and walks straight will first pass through an open space without a roof, then the second mihrab or 'summer mihrab,' and ends at the first mihrab or 'winter mihrab.' When viewed from above, this mosque has one minaret and two domes with a beautiful design. They are cultural creations that combine the local culture of North Africa with Masjid al-Haram in Mecca, Masjid al-Aqsā in Jerusalem, and Masjid al-Nabawī in Medina.

---

<sup>53</sup> . [https://id.wikipedia.org/wiki/Masjid\\_Agung\\_Kairouan](https://id.wikipedia.org/wiki/Masjid_Agung_Kairouan) (diakses 13 desember 2019).

## CONCLUSION

According to its normative understanding, the mosque does not specifically refer to a place of worship for Muslims. Still, it can be used as a place of prayer for all divine religions, as indicated in the Koran. However, from a sociological-historical point of view, the Masjid al-Harām and Masjid al-Aqsā are places of worship belonging to Muslims who continue the places of worship of previous religions. Thus, based on this second understanding, the mosque refers to a place of prayer “owned” by Muslims.

The conversion of pre-Islamic places of worship into mosques, such as Masjid al-Harām and Masjid al-Aqsā, believed to be the “property of the Muslims,” set a precedent for the taking over of non-Muslim places of worship into mosques in Muslim-conquered areas. If the cycle of political history continues to win the Muslims, then the return of the mosque to the people who have historically been conquered will never happen. Peace will be maintained as long as Muslims provide tolerance and freedom for non-Muslims to worship and build their places of worship according to their proportions.

Problems arise when Muslims face changes in the constitutional system from a caliphate or empire system to a modern design, which is marked by the emergence of several countries with a nation-state system. The system encourages every government to launch the democratization process and join under the auspices of the United Nations. In these nation-states, if Muslims lose socially and politically, then the return of mosques acquired by Muslims to places of worship of other religions becomes a frequent occurrence, as in the case of the Cordoba Mosque in Andalusia (now Spain) and the Babri Mosque in India. If the strength of the Muslims is equal to that of their partners, it will create conflict between those defending and those reclaiming the mosque. If this happens, it will result in loss of life and property, as in the case of the Ibrahimi Mosque in Hebron, West Bank.

## DAFTAR PUSTAKA

*al-Qur'an al-Karim*, Madinah: Tiba'ah al-Mushaf al-Syarif, 2017.

Abdul al-Rahman al-Shaleh al-Mahmud, *Ahkamu al-Ma'abid; Dirasah Fiqhiyah Muqaranah*, Riyad: Dar Kunuz Isybiliya, 2009.

Abdul Mun'im al-Hasyimi, *al-Khilafah al-Ustmaniyah*, Beirut: Dar Ibnu Hazm, 2004.

Ahmad Muhamad Ilyas Abdul Ghani, *Tarikh Makkah al-Mukarramah al-Musawwar*, Makkah: Matabi' al-Rasyid, 1432 H.

- Ahmad Nur Fuad, "Cordoba Sebagai Pusat Politik dan Peradaban Islam" dalam Imam Ghazali Siad, *Dari Mekah Yerusalem Sampai Cordova*, Surabaya: UIN Press, 2016.
- al-Mundziri, *al-Targhib wa al-Tarhib*, Juz III, Beirut: Dar al-Kutub al-Ilmiyah, 2003.
- Aminuddin Kasdi, *Kepurbakalaan Sunan Giri*, Surabaya: Unesa University Press, 2005.
- Ariffin, Syed Ahmad Iskandar Syed, *Architectural Conservation in Islam, Case Study of the Prophet's Mosque*, Kuala Lumpur: Penerbit UTM, 2005.
- Bukhari, *al-Jami al-Sahih*, Beirut: Dar al-Kutub al-Ilmiyah, 2000.
- Busse, Heribert. "Jerusalem in the Story of Prophet Muhammad's Night Journey and Ascension." *Jerusalem Studies in Arabic and Islam*, Vol. 14, 1991.
- Choirul Anam, *Pertumbuhan dan Perkembangan Nahdhatul Ulama*, Surabaya: Duta Aksara Mulia, 2010.
- F. E. Peters, *Jerusalem*. Washington DC: Princeton University Press, 1985.
- Farajullah Ahmad Yusuf, *Masjid Falestin*, (Beirut: Dar al-Syamiyah, 2011).
- Flin Colin, *The Geography of War and Peace*. (London: Oxford University Press, 2005).
- Gonen, Rivka, *Contested holiness: Jewish, Muslim, and Christian perspectives on the Temple Mount in Jerusalem*. Jersey City: KTAV, 2003.
- Hasan maarif Anbari, "Wawasan Budaya Islam di Indonesia dan Kaitannya dengan Dunia Islam", *Al-Turas: Minbar Sejarah Budaya dan Agama*, Vol.4, No. 7, 1998 M,
- Hasyim daftar dar dan Jakfar al-Faqih, *Tausi'atu al-Haramain al-Syarif* 1383 H, Beirut: Matba'ah al-Insaf. tt.
- <http://www.awqaf.gov.jo/Pages/viewpage.aspx?pageID=199> (diakses pada 9 Desember 2019)
- [https://id.wikipedia.org/wiki/Masjid\\_Agung\\_Kairouan](https://id.wikipedia.org/wiki/Masjid_Agung_Kairouan) (diakses 13 desember 2019).
- <https://www.garaanews.com> (diakses pada 9 Desember 2019),
- <https://www.merdeka.com/dunia/sengketa-masjid-babri-di-india-mahkamah-agung-putuskan-hindu-menang.html> (diakses 13 Desember 2019).
- Husain Mu'nis, *al-Masajid*, Kuwait City: Alamu al-Ma'rifah, 1990.
- Ibnu Hisyam, *al-Sirah al-Nabawiyah*, jilid IV Beirut: al-Maktabah al-Asriyah, Cet I, 1998.
- Ibrahim Rifa't Basya, *Mira'tu al-Haramain*, Juz I, Kairo: Dar al-Kutub al-Misriyah, tt.
- Jerome Murphy-O'Connor, *The Holy Land: An Oxford Archaeological Guide from Earliest Times to 1700*, London: Oxford University Press. 2008.
- Karmi, Ghada, *Jerusalem Today: What Future for the Peace Process*, London: Garnet & Ithaca Press, 1997.
- Muhamad Mahmud bin al-Najjar, *Akhbaru Madinat al-Rasul*, Makkah: Dar al-Tsaqafah, tt.
- Muhammad al-Tahir Ibnu Asyur, *Tafsir al-Tahri@r wa al-Tanwi@r*, Juz 15, Tunis: Dar al-Tunisiyah, 1984.
- Muhammad Habib Mustopo, *Kebudayaan Islam di Jawa Timur*, (Yogyakarta: Jendela Grafika Yogyakarta, 2001.



- Muhammad ibn Jarir al-Tabari, *Tarikh al-Tabari*, Juz III, Mesir: Dar al-Ma'arif, tt.
- Muhammad Ilyas Abdul Ghani, *Tarikh al-Masjid al-Nabawi al-Syarif*, Madinah: Tiba'ah al-Mushaf al-Syarif, 1996.
- \_\_\_\_\_, *Tarikh Makkah al-Mukarramah Qadiman qa Hadisan*, Makkah: Matabi' al-Rasyid, 2001.
- Muhammad Tahir al-Kurdi al-Makki, *Kitabu al-Tarikh al-Qawim li Makkah wa Baytillahi al-Karim*, Jilid III Makkah: al-Nahdhah al-Hadisah, 1965.
- Muqbil bin Hadi al-Wadi'i, *Riyadu al-Jannah fi al-Raddi ala A'da'i al-Sunnah*, San'a: Maktabah San'a al-Atsariyah, Cet. 4, 2003.
- Nadzmi al-Ju'bah editor), al-Khalil al-Qadimah Sihr Madinah Wa Imarah Tarikhiyah, Palestina: Lajnah Imarah al-Khalil, 2008 M.
- Patrick D. Gaffney, "Masjid Dalam Kancah Politik" Dalam John L Esposito, *Ensiklopedi Oxford Dunia Islam Modern*, Jilid. 3, Bandung: Mizan, 2002.
- Salih Kutan, *Salatin al-Dawlah al-Ustmaniyah*, Kairo: Dar al-Nile, 2014.
- Sami bin Abdullah al-Malgust, *Atlas al-Adyan*, Riyad: Maktaba Obaikan, 2007.
- Sami bin Abdullah bin Ahmad al-Malgus, *Atlas Tarikh al-Anbiya' wa al-Rusul*, Riyad: Obaikan, 1998.
- Simon Sebag Montesiore, *Jerusalem: The Biography*, Jakarta: Alvabet, 2012.
- Tariq al-Suwaidan, *Falistin: al-Tarikh al-Musawwar*, Kuwait: al-Ibda' al-Fikri, 2005.