

THE BASIC CONCEPT OF THE MOSQUE DESIGN IN ACCORDANCE WITH THE HOLY QUR'AN AND HADITS

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Abstract: The Quba mosque which was constructed by Prophet Mohammed in 622 A.D constitute the best example of the mosque for the members of the Moslem community and for all the next generations. Its design features cover the following : Its construction was based on “Takwa” (devotion) to Allah. Simply, it means it was constructed by using local technology and local building material. There is clarity of function and objective in the plan, and its activities for ibadah (religious) and muamallah (social) function. But after the Prophet Mohammed passed away (633 A.D.), Mosques have been developed in a conventional manner not in accord whit what was exemplified by the prophet when he constructed the Quba mosque any more. Therefore, in designing a mosque, it should incorporate the Main basis Philosophy which is in accordance with Qur'an and Hadits. The most important is the construction of mosque should be based on “Takwa” (devotion) to Allah only.

Keywords: Mosque, Islam, Design, Qur'an, Hadits

Introduction

After the Prophet Mohammed passed away (633 A.D.), Mosques design have been developed in a conventional manner but it was not in accord with what was exemplified by the Prophet when he constructed the Quba mosque located at Medina (the first mosque in islam). This means that most mosque design have deviated from the philosophy of a mosque it self which is based on the Holy Qur'an and Hadits (record of action or saying of the Prophet).

The Quba mosque which was constructed in 622 A.D. constitutes the best example of the mosque for the members of the Moslem community and for the next generations. In this case :

1. Its Construction was Based on “Takwa”(devotion to Allah).
2. Simply, it means it was constructed by using local technology and local building materials.
3. There is clarity of function and objective in the plan.
4. Its activities catch Ibadah (religious) and Mu’amalah (social) function.

The existing mosques in Indonesia from the point of view of observed architectural features are the following :

1. Generally, the form of the mosque does not follow its function.
2. Mosques have domes and high minaraets, which reflect the vertical elements.
3. They have domes in the middle of space, so that it makes the orientation of jamaah (congregation) upward not in the mihrab (the prayer leader’s place).

Statement of the Problems

What is the best architectural manner to bring back the right philosophy of mosque of islam, in accordance with the basics of the commandment as expressed in the Qur’an and Hadits which is also in accordance with what have been exemplified the Prophet in the construction of the Quba mosque (the first mosque in islam).

Methodology

In the expression of the problem identification phase, this will be based on the verses contained in the Holy Qur’an and Hadits that are related to the character of the mosque, those that are connected with the existing mosque development, and also from interviews with the experts.

The Meaning of a Mosque in the Qur'an and Hadits verses

A. Mosque in its literal sense is the place for praying to God.

The Prophet mohammed said :

“All the whole of the world is a mosque” This means the mosque, in praying to Allah is not a confined place. Wherever, we may pray to Allah. Even the hadits mentions that Prophet once prayed in the goatpen.

The Prophet Mohammed said : “ All the whole of the world is a mosque, except a cemetery and a comfort room”

The most essential meaning of a mosque is one which is : A place for praying to Allah and also a center of Islamic culture. It meansque is a center of the cultural activities which give the Islamic dogma spirit, as a sole manifestation of “Takwa” (devotion) to Allah.

The Status of Mosque in Islam

A mosque has a status as property of Allah. “And actually mosques are Allah property, so that do not you pray to others except to Allah only” (Q.S. Al-Jin:18).

It means, All mosques have the same place before Allah, even if this is the small mosque. And the mosque is not individual property or country property, but a mosque is used for all the members of the Moslem community.

“And actually who enliven of Allah’s mosque is people who has a belief to Allah and also to the doomsday and always pray and give a religious tax (zakat), and they are not feel afraid to others except Allah” (Q.S.At-Taubah :18)

The Function of a Mosque in Islam

The basic function of a mosque in accordance with the law of Islam is essentially:

1. A place for Ibadah (religious) to Allah only ;
 - A place for five obligatory daily prayers
 - A place for sunnah prayer (unobligatory prayers)
 - A place for supporting fasting in Ramadhan.
 - A place for supporting pilgrimage activities.
 - A place for arranging and carrying out obligatory alms (zakat fitrah).

The prominent requirement which should be fulfilled as a religious places to Allah so that it should be free and clean from something which is able to cause of “Syirik” (Polytheism) impression.

“Say : He, Allah is One” (Q.S. Al-Ihlas : 1)

“And your God is only one, there is not Got except Allah. He is the Beneficent, the Merciful” (Q.S. Al-Baqarah : 163)

2. As a center of Islamic culture

For accommodating all of the social activities as far as it is not deviating from the Holy Qur’an and Hadits. Allah does not desire the Moeslem to leave his religion only for looking for the worldly. Also Allah does not desire one to leave the worldly only for catching his religion, but Allah desires Moeslim to catch both.

“O you who believe. When the call is made for prayer on Friday then hasten to the remembrance of Allah and leave off trading; that is better for you, if you now”

“But when the prayer is ended, then disperse abroad in the land and seek of Allah’s grace and remember allah much, that you may be successful”

(Q.S. Al-Jum’ah : 9-10)

In the prophet periode, the function of a mosque as a center of Islamic culture, are:

- A place for studying and teaching
- In charge of religious tax (zakat)
- A court of law
- A country treasurer
- A place to wage war
- A ceremonial area for marriage
- A place for discussing cultural cases

Naturally, during that time, the function of a mosque covered all forms of cultural which is universal. Religion, social, economic, politics, knowledge, arts and philosophy.

In including all these functions in a mosque in modern times, because there are very real differences like the dimension of life in the Prophet period with the present, because :

- In the Prophet period this was a battle period between Moslem and the unbeliever. Thus to be safe all the Islamic activities were concentrated in the mosque.
- In the Prophet period, the work load in seasonal food production is still light and that he has much time to spare for other activities.
- Yet in the Prophet period, there were no social facilities in the city like that present, so all the social activities were held in the mosque or sometimes in the houses. This situation enabled all the activities to be concentrated in the mosque.

By the base on Ijtihad, the Moslem scholars agreed that :

The essentials of the function of the mosque can take lessons from the Prophet's model. Still not all the elements were incorporated with mosque. Considering that the city's facilities have already been completed ; like hospital, school, office, bank and so on, the only functions which have

correlation with mu'amalah (social) that can be incorporated are limited to those that support the ibadeah (religious), like :

- Religious courses, Library, Meeting room, Etc.
- The purposes of the mu'amalah facilities in the complex of a mosque are :
- As a means of attraction of jama'ah for praying in the mosque, in order that the mosque will be prosperous.
- “ Andf actually who enliven of Allah’s mosque are people whe have a belief to Allah and also to the doomsday and always pray and give a religious tax, and they do not feel afraid of others except Allah”
(Q.S. At-Taubah :18)

The Basic Concept of Mosque

a. The basics of mosque construction :

- Right construction of a mosque should be based on ‘Takwa’ (devotion) to Allah only. It may not have basis to others except on ‘Takwa’. For example : Erecting a mosque is not allowed because of certain group interest like pride of country, or city, and so on.
- “Never stand in it ; certainly a mosque founded on piety from the first day is more deserving that you should stand in it ; in it are men who love that they should be purified, and Allah loves those those who purify themselves”(Q.S. At-Taubah: 108)
- The Mosque should be free from ‘Syirik’
“Say : He, Allah is One” (Q.S. Al-Ihlasd :1)

So exalted be Allah, the true king ; no God is there but He the Lord of the honorable dominion” (Q.S. Al-Mu’minun : 116)

It means : Allah is one only, thus no God is there but He. Whereas “Syirik” is belief of other God. Thus a mosque should be free from the

other elements which may stimulate “Syirik”, like : Statutes , Pictures and so on.

b. The mosque mission

- The integration between religious (Ibadah) and social (Muamalah)
 “Abasement is made to cleave to them wherever there are found, except under a covenant with Allah and a covenant with Him” (Q.S.Ali-Imran: 103)
- Uniting of Moslem community, a place for meeting, discussion, and so on.
 “And hold fast by the covenant of Allah all together and be not disunited” (Q.S. Ali-Imran : 103)

The mean, a mosque as a center of the religious (Ibadah) activities and center of the social (Muamalah) activities.

c. The character of a mosque space

- Simplicity should be the principle, like : Using local building materials which are easy to find, also using local technology. Without filling its space of ornaments, carving and sculptures, and other decorative elements which will stimulate the strike, and make flamboyant expression.

The Prophet mohammed said :

“The doomsday will not come, except when people bragged with the mosque”

- Economical in constgruction features. It means, using cheap but durable building materials.
 “O children of Adam ! Attend to your embellishments at every time of prayer, and eat drink and be not extravagant ; surely He (Allah) does not love the Extravagant.
 (Q.S.Al-Araf : 31)

Then from this Qur'ansurah, we get guidance that we are as a Moslem always compelled to appear in the optimum condition ; 'Optimum in the simplicity'.

Here can be interpreted as the optimum aesthetic, economical principle. And all at once, the simplicity for supporting the concept of obedience to Allah.

"Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah". (Q.S.Al-Baqarah : 238)

Its means that the mosque should be devoid of decorative elements, like ornaments, statues and so on, which are able to stimulate jama'ah (congregation) not "Khusuk" (devotion) and also the simplicity for supporting the intimacy and the closeness of the jamaah row.

The Prophet Mohammed said :

"Please make your row Straight ! " (Before beginning to pray), the supporting factor for making the row straight is, the large space which is without intervening columns.

- It should have initiate volumes open and equally provided spaces.

"Thus it is due to mercy from Allah that you deal with them gently and had you been rough, hardhearted, they would certainly have dispersed from around you"

(Q.S. Ali-Imran : 159)

It should have the feeling of greatness in order to clean the arrogance of the jamaah (congregation), in order that the jama'ah feeling small can be compared with the space which will support praying.

"And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah, and the angels too and they do not show pride".

(Q.S. An-Nahl : 49)

In praying Moslem always say :

“Allahu Akbar” : Allah is the greatest

The greatness principle here can be seen from the feature of the congregation. It will not express the characteristic of Allah. The Most Holy of Allah, can not be expressed by His characteristic. These are abstract, whereas the physical elements are relative.

It should have orientation to the Kharom mosque direction. It is a reflection of the Moslem association overall the world.

“And from whatsoever place you come forth, turn your face towards the Kharom mosque, and surely it is the very truth from your Lord, and Allah is not at all heedless of what you do” (Q.S.Al-Baqarah : 149)

It means, it is compulsory for worshipping of Islam to face towards the Kharom mosque in Mecca in praying.

d. The Physical feature

- The physical elements to be considered should show uniformity as to its function, and may not take “taqlid” (following without knowing the purpose and the aim).

“And follow not that of which you not the knowledge ; surely the hearing and the sight and the heart, all these, shall be questioned about that” (Q.S.Al-Isra’:36)

What should be learned first is is to get the physical elements which are suitable for a mosque, and not to imitate (“taqlid”) other existing forms.

- It should pay attention to the beneficial and physical materials of building.

“We have made the iron, wherein is great violence and advantages to men, and allah may now who helps Him and his apostles in the secret” (Q.S. Al-Hadid :25)

Here, it is emphasized to pay attgention to the benefits of iron like : steel, reinforced concrete, etc.

- The finishing of the landscape will constitute a natural miniature so that it will make the mean thankful to God and be devoted to Him.
 “And the earth, we have made it plain and cast in it mountains and we have made to grow therein of all beautiful kinds.
 “To give sight and as a reminder to every servant who turn frequently (to Allah)”
 (Q.S. Qaaf ; 7-8)
 It means that men will be thankful to God who created the univers and its contents.
- e. The adaptation with the need and capability of the jama’ah.
 - The religious service to be organized must be responsible to the local Moslem community. So it should avoid : The weste and affluence and absence of “Takwa”. Base.
 - For the social (Muamallah) facility, it is much better to pay attention to the educational features.
- f. Correlation with the wider environment should be in :
 - Accordance with the essential of a propaganda media so that a mosque should be near the Moslem community.
 - Correlation of the religious services with other religion must be neutral, as in Islam there is no compulsion for choosing one’s religion (Islam).
 “There is no compulsion in religion : truly way has become clearly distinct from error ; therefore , whoever disbelives in the “syaitan” (evil) and believes in Allah, he indeed has laid hold on the firmnest handle, which shall not break off, and Allah is hearing”.
 (Q.S.Al-Baqarah : 256)

Conclusion and Recommendation

On the basic concepts of the theoretical philosophy of the mosque based on the Holy Qur'an and hadits are :

- The construction of mosque should be based on "Takwa".
- It should be free from "Syirik".
- Ibadah and Muamalah should be equally integrated.
- It should apply the simplicity principle.
- It should consider and apply the intimate, openness and equality principle.
- The mosque should have orientation to Kharom mosque at Mecca.
- Should be near Moslem community.
- Should be neutral from all other religious services and religions.
- Should pay attention to the benefit of the outdoor space as a part of the universe which was created by Allah.
- Should have a feeling of greatness and monumentality giving a great scale as compared to the human scale.



Ka'bah as the center for praying.



Mosque should be simple.



Do not bragged with the mosque.

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