

Location Pattern of Mosques: The Case Study of Nabi Mosque according to Verses, Hadithes and Prophet's Sira

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Abstract

One important characteristic of Islamic culture is the subject of art and architecture that has passed a particular and evolutionary process in dealing with neighboring civilizations and cultures with a supplementary and constitutive role. During prophet's life (PBUH) and Saudi Bedouin, Islamic architecture began its own identity by establishing Prophet's Mosque in Medina without any special glaze and decoration but full of eternal concepts. This building is considered in different aspects, however, this article only focuses on one aspect which is the locating of the mosque according to the prophetic pattern of Islamic urbanization in an analytic and comparative method (comparing Verses and hadith with the Prophet's Sira). Although the location of prophet's mosque was affected by geographic environment and Saudi Arabian native culture, it matches with paradigms of Quran and hadith. Furthermore, it was built by divine order and the characteristics such as: dominance of the urban space, centrality, extensibility and retrofitting, independence, invitation, unity and absorbing the majority, universality, material and spiritual prosperity and development, were noticed. This

article intends to investigate the locating criteria of mosques on the base of verses and hadith and compare the result with Prophet's Sira.

Keywords: Quran, Nabi Mosque, Location, Medina, Islam

1. Introduction

Migration of Prophet (*PBUH*) was the beginning of a fundamental change in the structure of Islamic civilization in a way that facilitated its development and authority together with urbanity. Accordingly, Prophet (*PBUH*) as a divine and smart leadership established a new system to achieve the ideals of Islam and moved toward forming a government for which focusing on the material and spiritual forces in a varied and comprehensive framework was necessary. A new *Bondage building* was built carrying the name of *Medina* in addition to the name of mosque, because of its special function and its significant role in entering to a religious civilization. Therefore, because of the sensitive nature of early Islamic civilization and its identity, it seems that this place has had a specific locating feature as a base and of Islamic civilization, in which the Messenger of Allah (SAW) introduces the ideology of Islam. Certainly, theoretical and practical aspects of Islam, including Quran, *Hadith*, Prophet's (*PBUH*) *Sira* and rationality were influential in choosing this location. Thus, the way *Nabi Mosque* was located to introduce it as a comprehensive and an optimum model in the structure of Islamic cities, its cultural importance in guiding the development of cities toward those Islamic orders, and factors which were considered or ignored in choosing the location of this mosque should be investigated.

It must be said that there was not any intellectual, practical and physical space of today's Islamic city, in *Yathrib* (Note 1) where different tribes were living. *Prophet Mohammed's* migration affected various aspects of people's life. The first change in local pattern was *Nabi Mosque* which shifted intellectual and practical atmosphere of *Yathrib* and converted it to the first city in which the Islamic worldview was founded and the Islamic government came into existence. The main role of the mosque was a center for worship, later it was developed to a religious, political and social center with divine purpose, and because of its significant influence in the area, *Yathrib*, was changed into the most holy city that was called *Medinat an-Nabi*.

The aim of this study is to identify the views of Prophet about the location of *Nabi Mosque* in Medina, through the comparison of verses of Quran and traditions with Prophet's *Sira*. Since Quran introduces Prophet (*PBUH*) as the best pattern of life style (33:21), to gain accurate insight about his performance, it is essential to know his view about the location of *Nabi Mosque*. As a result, the effects of Prophet's human life last and the sumptuous content of Islamic civilization on architecture is determined.

The independent variables in this study are the input variable of principles of Islam that are divided into two parts of theoretical (Quran and *Hadith*) and practical (*Sunna* and *Sira*) used to observe and examine their impacts on choosing the location of *Nabi Mosque*. It should be said that, based on the historical evidence, other variables have been also involved about the location of *Nabi Mosque* by *Prophet Mohammed (PBUH)*, however, by limiting their impact

on his views, the actual outcome of the two abovementioned variables can be achieved.

This study is based on a historical analysis and the required data is extracted from Quran and *Sira* to be compared with historical resources in order to analyze and determine the criteria for locating and building mosques.

2. Literature Review

So far, there has not been any independent research conducted on the topic of *Nabi Mosque* location, but few publications that have been written relating to this topic are reviewed here:

2.1 Books

In the textbook named *Introduction to History of Holy Sites in Mecca and Medina* by *Asghar Ghaedan*, published in Tehran, 1389 by Mashar publication, the historical and holy works of the mosque are elaborated in the second part of the book, the author has discussed about socio-ethnic composition, geographical features of *Yathrib*, at *Prophet's* arrival and his decision of mosque construction and establishment of Islamic civilization. The author discusses events in detail as they were based on the historical sources of *Medinology*. However, he has not mentioned anything about analyzing the accuracy of the narrated events at the time of mosque construction and the establishment of Islamic civilization in this book.

In the book of *The Honorable Mosque of Prophet*, which was written by *Naji Mohammed Ansari and Abdalqader Hasan*, published in 1385 in Tehran, the authors describe *Nabi Mosque* features in six seasons. They first describe the reasons of building *Nabi Mosque*, and then express its construction and development in five stages. They mention that Islamic civilization was established by a mosque that had been built on righteousness. Although they have mentioned the events of the period, they have not analyzed those narratives to achieve the implicit concepts and still lag behind.

2.2 Articles

The article “*A study about the location of mosques in Medina during Prophet Mohammad's (PBUH)era: an introduction to principles for determining proper locations for mosques in Islamic cities*” is another related paper written by *Mohammad Reza Ataei Hamedani* published in *Nazar Garden Journal* in the spring of 1390. In this paper, the important principles of location are introduced based on Islamic values and it has been aimed to offer a model of the location of mosques of that era after addressing the urban structure of *Medina* and achieving the locating method of *Nabi Mosque*. Addressing the garden-neighborhood structure of *Medina* of the pre-Islamic period, its tribal structure and also its particular climate, it can be concluded that unity, as the most important principle, has made a balance between various factors of location. In addition, the body of the mosques of the period, even the Prophet's mosque, was not the index of city, but was the functional center of neighborhoods in that period. The author has divided the mosques into two types of local and public (*Jami*) and has considered physical and social structures of cities in their location. Furthermore, he has mentioned *Hadiths* that relate to the location of mosque and their sanctum in *Prophet Mohammed's Sira*. But, he has not addressed any divine criteria in

Quranic verses.

In another article entitled “*Some observations on Islamic architecture and the role of education on its revival*” by Spahic Omer published as the proceeding of Iran and Malaysia’s Conference, the revival of Islamic architecture is mentioned by the author. He refers to the important role of *Nabi Mosque* and *Prophet's* attempt to revive Islamic architecture by inviting major and coordinate efforts of a wide range of community. However, *Prophet* had the main responsibility as the custodian. *Prophet Mohammed* created the concept of Islamic ethics of architecture and developed it practically and gave ethical nature to architecture as one aspect of Islamic civilization, by building *Nabi Mosque*. In this paper, he has mentioned general hidden concepts that are evident in *Prophet Mohammed's Sira* based on which the ethics have been formed, but it seems that Islamic concepts which guarantee ethics have not been mentioned.

In the article, “*Some Lessons from Prophet Mohammed (PBUH) in Architecture: the Prophet's Mosque in Medina*”, that was written by the abovementioned author and published in *Intellectual Discourse Journal*, published in 2010, the writer has reviewed *Prophet's* experiences of involving in problems of building *Nabi Mosque* (Note 2); such as meaning and significance of Islamic architecture, its form-function relationship, respect for nature and cleanliness, overall growth and promoting social activities, and the relationship between indigenous and non-indigenous people in the Islamic community. Furthermore, it is mentioned that *Prophet* has viewed mosque in three grounds of physical, sensual, spiritual in which Islamic architecture is also involved and has seen it as a reason of unity in diversity, unity of message and purpose, diversity and species, and problem and solution.

In an essay, called “*Architecture of mosques and buildings in Prophet's time*” that was written by Ghaedan and published in *Hajj Rendezvous Magazine*, the writer describes the architecture of *Prophet's* time in two sections of mosque and building construction. He mentions that the architecture of that time was plain without any ornament, indicating the character of the period of Ignorance and analyzes the architecture evolution of *Medina* after the construction of *Nabi Mosque*. From the author’s point of view, building of mosques and worshiping places in which prophet was involved, such as Ghoba and *Nabi Mosques* indicates the evolution process in this area.

3. Locating Mosques based on Islamic Theoretical Foundations

3.1 On the Base of Verses

Since mosque is a major cultural and identifying monument in Islam, so terms and conditions of location, builders and construction types have been conveyed in many verses of the Quran which are discussed below as six points:

First: Before locating and building a mosque, piety and virtue should be its builder's intention. Because the architect’s belief and vision includes his religious and social mission and architect’s faith and virtue is like a mirror that reflects divine spirit in sacred space of mosque. Furthermore, Islamic architecture before displaying the strength and beauty is the carrier of principles and meanings that creates the essence of Islamic architecture influencing the

construction of Muslim cities and establishing a new design of the body and soul of Islamic civilization. Since *Nabi Mosque* was the first and most important place to start the Islamic government, God decreed the soul of virtue to govern the entire building, from its making place to the inner space to become the confirmation of “founded on virtue” (9:108). Locating of a mosque is a divine affair, because “Divine guidance is for the houses which Allah has given permission to be raised and praised and the name of Allah be remembered in purity mornings and nights and the mosques can be raised and built with grandeur only where God has allowed” (24:35, 36). Taking this intention into account, it is so important to note that the construction of mosques is prohibited by heathen and even repairing the mosques should be done only by the ones who believe in God and the Day of Judgment (9:17,18) because all the components and dimensions of a mosque should be with the spirit of faith and this is the first spirituality origin of a mosque. In addition, in *Dala'il on-Nobovvah* Beihaghi, it is stated that: “*Prophet* along with his Companions was carrying clay bricks {and whispering a poem} these are useful loads, Our Lord is cleaner and better than the all.” (Beihaghi, 1361). These words suggest that *Prophet* was considering the lofty goal of unity even when at work.

Second: Since the main purpose of man's creation is to worship (51:56) and the Holy Quran has insisted on aspects of worship than any other aspect, then in the location of mosque as the best and the most original place to worship and closeness to God, it has been mentioned that the barriers of its development and prosperity should be removed to prevent the destruction of mosques (2:114; 22:4). It is not only physical destruction, but the lack of worshipers in a mosque also indicates loss of its development. Thus, according to the physical symptoms, planning activities and adapting them to the principles of localization of worshiping places, the important defining identities of the mosque will affect the environment and attract people.

Third: Since mosque is a place for purifying the soul from contamination, it is strongly recommended to build the mosque in a place without physical and spiritual contamination. Thus, considering the cleanliness of the environment emphasized in Quran, (2:125) the inside and outside of the mosque should be clean because worship and cleanliness are joined together and cleaning is one of the targets of mosque building. Mosque should be built in a place without any obstacle for worshiping and be clean of dirt and filth and be in an ambient air and clean environment without causing resentment. Then, in choosing the location of mosque, its neighbor should be noticed to provide a clean environment which is compatible with the concept of God's Unity (72:18). Furthermore, it is stipulated that the location of mosque should fit with the dignity and poise of its believers and the right seekers not to be unaware of God's creatures (humans) or not to live in a mosque neighborhood and obstacle worship with hypocrisy and provocative behavior.

Forth: Mosques should be built in high places and their entrance should be down to induce the sense of humility and reverence when entering the mosque (17:80). Perhaps this is an order to show the grandeur of holy places or symbols of the Islamic state that the mosques are seen all over the city and dominant in neighborhoods. Then, the city with this context will have a greater spirituality. In addition, since the peak of humility and poverty is shown in prostration position while praying, the reflection of which creates a worshiping and humility atmosphere in the mosque, it is very important to build the entrance in a lower position as a

symbol of devotion.

Fifth: Mosques should be possibly built on lands where significant historical events have occurred (18:21) and be named as important events such as Ghoba, *Salman*, *Ohod* and *Ahzab*. This may be for honoring of mosque or to make it for the users an effective mental memory to remember the *God's Days*, the day of victory of right over wrong (Al-Janki Ash-Shanghiti, 1415).

Sixth: It should be prohibited to build a mosque in a place that requires harm to the rights of others (9:107,108). God emphasizes others rights such as respecting the privacy in location of mosques, not seizing property and not harming others physically or mentally before and after mosque construction.

3.2 Based on Hadithes

Hadithes that are about the location of mosque and physical space around it are divided into two types: the first type includes the *hadithes* which considers all the land and house of every believer as the mosque (Mottaghi Hindi, 1389). With this view, the unity and internal dependence is reflected without any means in architecture. The mosque's ground is extended to any house in which a Moslem is saying prayer and the world's space becomes holy by the word "Allah" in every Azan and Quran's verses during the day frequently (110:53).

Areal Moslem views every aspect of the nature not as a separate event from the world of worship, but as the signs of God. This is the philosophy of Islamic science and the mosque is the reflection of this truth.

The second type of *hadithes* are about the location of mosque and physical space around it which are the topic of this article such as not to locate the mosque building on passageways (Al-Ameli, 1372). However, this order is not general and there are exceptions [4]. Based on a *hadith* from Prophet, God's memory and praise is so important that even if a mosque is built on the way, it has God's reward (Al-Tabarani, 1390). However, it is better to build mosques next to ways and not to block up the passageways of people nor to prevent the daily routines (Ataei, 1390).

Another point that has been noted and emphasized by *hadithes* is choosing the mosque location with the possibility of future development in a way that mosque's development has been considered as building a house in the heaven (Mottaghi, 1389). Prophet's advice to Helpers (Ansar) on the size of the mosque is a sign of his forward-looking and emphasis on this fact (Al-Bokhari, 1435). It has been said that it is better not to construct any building in mosque's proximity and the area of mosque should be preserved in favor of the mosque. Next in order, in another *hadith* on the privacy of mosque, it is highlighted that houses should be built with the extent of 40 meters and 40 houses (Sahib Javahir, 1362). It seems that the space allowance of mosque was done according to the rate of population in town and neighborhoods (Ataei, 1390). In addition, some *hadithes* insist on choosing mosque location with the possibility of gathering in damage and risk times that can be seen as moral or physical damages. For instance, mosque should be a shelter to relieve sadness and depression of people. In a *hadith* by Prophet, it is said that: "Whenever damage and pests come down,

the people who are in mosques are safe". This assurance of Prophet can be sought in people's serenity and strength of the mosque (Qureshi, 1422). Therefore, mosques should be built on firm lands so that the possibility of damages and destruction are minimized.

Another highlight on mosque location is the possibility of easy access to the mosque and the accessibility for people to walk to the mosque. This means that the mosque should be built in Muslims neighborhood as near as possible to Muslims to get the benefits of walking toward the mosque (Mottaghi, 1389). A proof to this point is another hadith by Prophet in which he said: each of you should say prayer in his/her [neighborhood's] mosque and should not look for the mosques. In a city, each neighborhood should have a mosque in its center. In addition, 24-hour accessibility of people to mosques and women's security for their circadian presence in mosques are emphasized in hadithes (Al-Bukhari, 1445; Al-Azdi, 1430).

Regarding the prosperity of mosques and worship, the light and brightness of the place has been emphasized. Prophet said: the angels request the forgiveness of a person who illuminates a light in a mosque till there is a beam of that light (Mottaghi, 1389; Alkurani, 1422). Light is the brightest and easiest element of architecture in creating qualities and atmospheres and spiritual states of people. There is no need to make the mosques bright at day and night, but a combination of dark and light space and a special dim light can create a more spiritual atmosphere in the mosque.

In choosing the location, lack of noise pollution has been also highlighted in *hadithes*. The mosque should not be located in a place that outside or inside sounds of the mosque can dominate the worship space (Al-Asqallani, 1407). Therefore, building of mosques in crowded and noisy places which hinder God's praise and memory is not appropriate. All of the above points suggest that mosque building follows certain religious principles that need institutionalization and culture.

4. Prophet's Criteria in Choosing Nabi Mosque Location

In this section, *Prophet's* performance is investigated and compared with above principles as the result section.

5. Nabi Mosque and its construction Reasons

Prophet Muhammad (PBH) built *Nabi Mosque* in the First year A.H that was is equal to *Haraam Mosque* in sanctity (Groobe, 1379). Worshipping was its physical function, but in it's the metaphysical function, moral and spiritual aspects, it was a sign of all the secrets of Islamic architecture [15]. On the philosophy of *Nabi Mosque* and *Prophet Mohammed's (PBUH)* purpose of its establishment, different opinions and views have been expressed in resources that are divided into three sections:

The first and dominant point of view as mentioned by Al-Suyuti (1421) is that *Prophet Mohammed's Bayt* [16] was built with the aim of new Islamic society and the building had been ordered, not built unintentionally [17]. This place could not be only Prophet's house (Bayt) because the rooms of Prophet's family which were inside this area, were constricted by a fence and were separate from the mosque (Hillenbrand, 1380). The large size of it was

also unnecessary for his ascetic life. Strong historical narratives support its use for the daily rites. On one hand, *Prophet Mohammed's (PBUH)* centrality as the source of all political and partisan developments made that the first political and worshiping center to the Muslims (Rasdi & Zafarollah, 2012) [18]. The establishment of nation and civilization for which unity, legislation, scientific circles and security were required started from there. Additionally, it can be said that since the selection of this building was by God's destiny and the location had a holy and divine origin, a greater and different destiny than a house was written for that (Ataei Hamadani, Hamzehnejad & Abdolhamid, 1390).

The second point of view is that *Prophet's* home was not built as a worship place (Hillenbrand 1380) [19], but it was a place for his life, because he used to go to a vast *Mosala* outside of *Medina*, that was a holy area for divine religions in the past, for holding important ceremonies and feasts (Ettinghausen & Grabar, 1383). This point of view considers *Prophet's* home as a private Muslims' association place to solve their problems (33:53), which later became the base of worship and the happenings that changed it into a shrine.

On the other hand, the third view, emphasizes that *Prophet* built a separate mosque near his home (Groobe, 1379) which shows Muslims understanding that regarded mosque as a new building, of course not in terms of natural and physical appearance, but rather as a gathering place for believers. Perhaps this is the best view that in the first years of *Prophet Mohammed's (PBUH)* migration (Hegira) his house had changed to the Believers' center which had all of architectural functions totally in *Medina* (Kaaki, 1420) not only as a worship place but as a place to manage issues related to the religion either directly or indirectly covering both material and spiritual life.

6. Reviewing Prophet's Sira in Nabi Mosque Location

Choosing the mosque's location is a divine issue looking more like a miracle. So, it seems impossible to elaborate it with man's deficient wisdom. It is only possible to propose some speculations based on political, social and environmental issues in that era. Knowing that the best guidance is the guidance of God and the fact that *Prophet* used his camel with God's permission to locate the mosque (23:29), the criteria considered in this guidance to form the pattern of mosque building in Islamic cities should be studied. The origin of mosque can be attributed to God's will like *Haram Mosque's* location built by *Prophet Ebrahim* which is said to be established by angels from the creation of earth in hadithes (Tuna any, 1390). However, it seems that *Prophet* considered environmental, cultural and social factors certainly in *Nabi Mosque* location, because the location of mosques in cities were also affected by cities status.

6.1 Location Aimed at Attracting Maximum and Unity

A variety of tribes such as Os, Bani Zafar, Bani Abdolashhal, and Bani Zaor from the east to the north and Khazraj tribe in the center and western parts were living in *Medina* (Lomaei, 1372). The people of *Medina* had other groups like pagans, Jews, and hypocrites, in addition to Ansar Muslims, who theologically and politically used every opportunity to undermine Islam as opposition groups. Thus, the location of mosque that was the center of government

had to be quite rational and deliberate in order to make balance among social groups living in the city of *Medina*. The depth of tribal prejudices (Hasani, 1370) was the lateral cause to choose the mosque location which had to be carefully decided by *Prophet*. Being an agent of camel, it was an important task to invite the opposition groups to call for unity and communion in the city to show that *Prophet* did not advocate a certain group. *Prophet's* noticing of demographic structure of the city in mosque location and his aim in creating a balanced and harmonious atmosphere of unity that resulted in the consolidation of religious identity and social relations. In fact, this was the foundation of Islamic civilization supported by revelation and considering all aspects. The mosque had a sum of all devotion aspects and a source of unity not difference and because of the presence of several tribes in Medina, it can be said that the main purpose of the mosque building which was the concentration of forces based on faith was achieved.

6.2 Ignoring the Factors of Power and Wealth in Location (Noticing Lands with Less Value)

Since mosque is a place of worship; it should not be used as a precious place for worldly affairs. [24] The place that was selected for mosque location was the property of Sahil and Sahl Bin Rafe Bin Amro Alnajjar who were orphans living under the guardianship of Asad Bin Zarareh (Zahri, 1985). It was a land for drying dates and a stable (Sharab, 1383), an area where some palm trees and the tombs of some idolaters were there. In fact, mosque location was chosen due to its religious and social prosperity not materially valuable land (Ghaedan, 1386). The site of *Nabi Mosque* was in the arid region that did not have any certain land-use, with a non-significant and margin status, and did not belong to those in power nor wealth. In fact, the principle of spiritual freedom from the constraints of all the peers was considered in choosing location so that the invite toward religion could be done independently and not under the dominance of the powerful.

6.3 Avoiding Land Grabbing (Noticing Legislation Criteria)

It was said that *Prophet* had bought the land at the price of tendinars, despite its owner's insistence to donate it to *Prophet* (Sahmudi, 1389). On the other hand, *Prophet* asked to Sahil and Sahl or their guardian to buy that site to build his house and mosque on it (Hemyari, 1376). It is said that ordered the construction of the mosque and invited Bani Najjar (owners) and asked them to sell their land to *Prophet*, however, they rejected to ask for money saying that they want to donate their land to *Prophet* and get the reward from God (Majlesi, 1386). Ebne Batooteh proposed three assumptions about the land: The first one is that *Prophet* bought that land, the two boys donated their land to *Prophet* or the third assumption that Abu Ayoob got the land owners consent. This issue shows prophet's concern to avoid worshipping in a place that was forcibly seized. Even the development of the mosque was along with the consent of the property owners and nothing even the Muslims' interest could hinder the condition of getting the consent of owners.

6.4 Location with the Purpose of Dominance to the City Texture and Criteria of Centrality

The house of *Prophet* was constructed in a central valley on a high spot. He started to build his house and the mosque in the central part of *Yathrib* from this area, all *Medina* was visible

(Ataei Hamadani et al., 1390). This choice was made quite intelligently because the population of *Medina* was distributed in a semicircle form from Ghoba mosque in South West to *Jorof* in North West of *Medina*, so with choosing this location demographic features of population were met. [30]Geographically, bazaar was in the west part and Baqi cemetery was in the east of the mosque. The area in which Prophet resided was in the middle of western and eastern parts facilitating navigation. Being situated in the city center and on a high land, the mosque was like a sign of a city. In addition, this area had the centrality features because of the existence of streams and wells as the main factors in forming life environment and Nabi Mosque was located in the middle of gardens and residential manses to have access to important parts of the city supervising people's lives.

Furthermore, when Prophet was asked to stay at Ghoba before entering Medina, he said: I'm supposed to build a city which eats the other cities (Salehi Shami, 1414). The word "eat" means the dominance of the residents of that city over others (Sahmudi, 1376).

6.5 Location with the Possibility of Development and Strengthening

Prophet Mohammed built the mosque with the love of God and made balance in it and is considered as the supervisor and designer of its construction. He determined the mosque border on earth with a spear and a line when designing a mosque and divided the site to two sections of worship and living. In a sense, the materialistic and spiritual aspects of life or religion and the world were joined together. Then, he ordered land division and distribution of space for the construction and building and houses, developing them in length, width and height (Ghaedan, 1386). As a result, a holy center was provided for the establishment of a Islamic and religious city.

Till the seventh year of *Hejira*, nothing had been changed in the composition and dimensions of *Nabi Mosque*, but later it was felt necessary to develop the mosque because of increasing number of Muslims. Initially, the soil of *Merbad* - the land that was selected for mosque building used as a stable -was loose, the foundation was built with two rows of rocks, Palm tree trunk was placed as the holder in certain distances on it and distances between them were filled with adobe.

But at the time of mosque's development, adobe was replaced with bricks. In addition, the number of pillars of the mosque which were eight at the beginning, increased to two rows of 14 columns in *Qiblahside*. Four pillars of *Soffah* remained in their place and new ones were installed near the old ones [33]. Thus, the area of the mosque was doubled in "136 cubits×114 cubits" forming a rectangle shape (Dalmooji, 1377).

6.6 Locating with Regard to the Compatibility of Neighbor

Both material and spiritual lives were running in the mosque. This era was a passing time of Islamic society to institutionalize mosque in the society. *Prophet* built a small yard in the middle and two connected houses near the mosque for his wives (Majlesi, 1386). *Nabi Mosque* had three doors. One was on the southern wall, another was on the north of the western wall and the third door was in the middle door of the eastern wall. After the change of the *Qiblah* from *Bayt -al-Moghaddas*: -Jerusalem - to Ka ' bah (from the north to the south)

a door was opened in the north and the southern one was closed. Later on, the number of houses was increased around the mosque. Each of the Companions that had ability built a house near the mosque, and the Immigrants (Soffah Companions) built a room in the mosque yard. *Prophet's* relatives built rooms behind the mosque yard as well and each of them opened a door to the mosque. After a short time, *Prophet (PBUH)* ordered to close all the doors except for the door of his daughter's (Fatemeh) home (Rasouli Mahallati, 1373). The analysis of the concept of *Baytin* Quran shows that the only house that had the features of Bayt was his daughter's home and had the merit of proximity with *Nabi Mosque*.

6.7 Locating with Regard to Local Criteria

The building of *Prophet's* shrine and mosque was simple and light the same as primitive and nomadic life of desert-living Arabs, with the combination of palm trees, showing a good example of abstract and unusual wandering architecture and unity (Majlesi, 1386) without any distinction showing the poverty of believers versus the sufficiency of the truth (Papadopolo, 1368). The components and elements of the architecture context of the *Medina* before Islam was based on the identity of the local area and construction of Otoms (Castels built by Jews). After mosque construction, *Prophet* did not permit the destruction of Otoms saying that they are adornments of *Medina* [38]. Due to bad weather, sun and harsh winds, *Medina* residents of all classes made *Areesh* (It is an Arabic old word and means: Awning made of tree branches and wood to protect from heat and sun; heap; cottage) which was well known to *Prophet*. Of course, *Areesh* was linked to agricultural activities at that time, a place for farmers rally to harvest, and *Prophet* used it to create unity among inhabitants of *Medina* (Kaa'ki, 1420).

6.8 Locating Based on Cleanness Criteria

Prophet considered several factors of cleanliness in choosing the location of *Nabi Mosque* and its proximity. The first was to reduce pollution caused by floods and river flooding. *Prophet* located mosque on a high place and dug seven wells that were called *Seven Wells*. The second factor was that the site of *Baqia* Cemetery was selected on the southeastern side behind the prevailing southwest winds of *Medina*. Furthermore, the edge of cemetery being adjacent to the mosque was several meters higher and declined to the southeast with a reverse slope. This prevented the leaching of cemetery contaminants to the mosque during precipitation. The other factor was that there were some palms, a number of pagans' graves and a dilapidated building in a closed site that *Prophet* had selected for the mosque. So, *Prophet* ordered to prepare the land for the building of the mosque (9:28), Immigrants and the *Ansar* cut out all palm trees and cleaned the graves' ruins.

6.9 Location with Regard to its Comprehensive Function

Despite the unpretentious and elementary structure of *Nabi Mosque*, mosque of *Prophet* (SAW) was a social institution to serve the people from the beginning which made this center quickly grow and evolve into a multi-purpose complex (Omer, 2010). This accomplishment was because of utilizing the capacity of maintaining public community, offering a comprehensive plan to establish, equip and optimize functions of mosque, objectivity of

association between religion and politics in *Nabavi* government. Thus, a relationship with God, community and nation was on the agenda and created a permalink between the mosque and community and its related affairs. *Prophet* named the mosque in the name of *Nabi Mosque* and corresponded with the heads of Rome and Iran Empire from this location with a comprehensive and powerful base support and robust international affairs. In the beginning of the letters he wrote: "I *Prophet Mohammed* to....

Table 1. The Comparison of Prophet's Sira with principles extracted from verses and hadiths

Prophet's purposes in locating Nabi Mosque		Extracted principles of verses and hadiths	Attracting Majority and unity	Ignoring Power and Wealth Factors	Noticing legislation Criterion	Dominance of religious centers over the city	Strengthening Development and	Neighboring with worshipping places	Attention to religion regarding time and place	Cleanness criterion	Comprehensiveness of religion in all aspects
Hadiths	All lands and houses of believers as mosque	Possibility of praying in everywhere	*	*	*	*	*	*	*	*	*
		Transferring holiness to all land	*	*	*	*	*	*	*	*	*
	Noting locating face and physical space	Avoiding building mosque on the passage ways	*			*	*	*	*	*	*
		Locating mosque regarding physical and spiritual dangers	*			*	*	*	*		*
		Accessibility of mosque and its centrality in city	*			*		*	*		*
		Locating based on virtue	*	*	*	*		*	*		*
Verses	Baqareh, 125; Jen, 18	Noting cleanness of place			*					*	
	Asra, 80	Generating courtesy in place	*	*							*
	Kahf, 21	Mosque's historical value	*	*	*	*		*	*		*
	Tobeh, 107,108	Respecting others' rights	*	*	*	*					*
	Zareat 56; Baqareh 114; Haj 4	Worshipping aspect as the most important aspect	*	*	*	*		*	*	*	*
Total			10*	7*	7*	9*	4*	8*	8*	4*	10*

7. Conclusion

In determining the location of *Nabi Mosque*, it can be concluded that all of the aspects of location process were important starting with the aim of virtue and continuing to planning, design and mosque construction. This process leads to pure results in order to serve the

people and then completes with a balanced mix of principles and values of Islam. *Prophet Mohammed's* era represents the first and most decisive phase of promoting the identity of Islamic architecture ever known. What the *Prophet* taught as the foundation of Islamic architecture was the introduction of the conceptual and ideological hidden aspects that was uncovered in different fields such as architecture and urban planning aspects of Islamic civilization, later. Ethereal aspect of Islamic architecture, due to the requirements of that era, had physical, rigid and simple form at the time of *Prophet*, but *Prophet's* role in promoting the phenomenon of Islamic architecture became more obvious with the evolution of *Nabi Mosque*. In accordance with the orders of the verses and *hadithes* with *Prophet's Sira* in *Nabi Mosque's* location as the pattern of Islamic mosques, it should be said that almost all of God's orders for building mosques were followed by *Prophet Mohammed* including pure faith, prosperity and development, relaxation, dominance over city, establishment in a clean environment, development possibility, availability (centrality) and etc. On the other hand, there were some criteria that had affected *Nabi Mosque* location the same as geographical, political, social, and cultural conditions that were in accordance with *Prophet Mohammed's Sira* including tribal system, dry weather, primitive architecture, comprehensiveness of *Nabi Mosque*, and etc.

The most important aspects of his teachings in locating today's mosques can be classified into the following points:

1-Classification of mosques to neighborhood, community, district and regional ones for:

A: Reconciling with the rate of population and function with the land of mosque.

B: Coordination of land allocated to classified mosques for development possibility in the future.

C: Creating hierarchy of access appropriate with the city context.

D: Choosing location with regard to dependent functions of classified mosques (for local mosques and commercial, sport – cultural functions and for regional mosques, multi-purpose halls).

E: Coordination with the city context that can meet its requirement and promote its local style and history.

2-Designers selection by professional consulting engineers and religious authorities.

3-Choosing location in order to promote the prosperity of mosques with factors such as:

A: Placement in populated centers, nodes, urban paths and crowded environments.

B: Choosing location in secure lands, in addition to checking their risk degree (away from watercourse, faults and thrust).

C: Surveying compatible proximities (promoting worship role of mosque) and incompatible ones (eliminating them such as hazardous industries and petrol stations).

D: Location in nice environment.

4 – Locating with regard to its dominant worship function

A: Locating with the aim of proximity to nature.

B: Attention to devotion in site selection of mosque and assigning it only for worship and considering adjacent lands for mosque dependent functions.

C: Attention to unity of additional, main and auxiliary spaces in mosque location.

D: Attention to correct mapping and careful selection of *Qiblah*, and giving centrality to worship spaces and putting them on the axis that are perpendicular to the *Qiblah* wall in location and considering entrance of mosque on that axis to avoid being behind *Qiblah*.

E: Considering a space for religious-cultural ceremonies in a location not interfering with worship function.

5- Maintaining the cleanliness of the mosque:

A: Locating mosque higher than its service functions, particularly than engine room and ablution places. It is better to locate WC with a certain distance of Seven Steps from worship place for shoes to get cleaned.

B: Locating mosque in a clean environment with clean air.

C: Locating mosque away from noise pollution.

D: Locating WC with a reverse slope of the land, to flow its water away from worship place.

E: Locating mosque with the possibility of radiation of natural light and ventilation.

F: Noting the distance between neighboring walls and mosque wall specially *Qiblah* wall in worship place.

6- Neighbor's rights observance.

A: Avoiding usurpation of land for mosque.

B: Preventing the possibility of seeing inside private spaces from any place of mosque.

A: Locating of public spaces of mosque in its heart to reduce noise pollution and neighbor teasing.

7- Locating of mosque for crisis management.

A: Predicted rapid access to all areas of the city from the main way in risk situations.

B: Suitability of location structurally.

C: Locating of mosque with possibility of using it as a shelter

D: Choosing correct location of engine room and avoiding locating it in the basement.

E: Checking the quality of surrounding buildings and their risks.

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Notes

Note 1. Before the advent of Islam, city of *Medina* was known as *Yathrib* but was personally renamed by Mohammed.

Note 2. *Nabi Mosque* or *Al-Masjid an-Nabavi* (Arabic: المسجد النبوي) or the *Prophet's Mosque* is a great mosque in *Medina, Saudi Arabia*. It stands on the site of a mosque built by the *Prophet Mohammed* himself next to his house and contains his tomb. The *Prophet's Mosque* is the second holiest mosque in the world after *al-Haram Mosque* in *Mecca*.

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