



The motivation of mosque building in the prophetic and contemporary era (sarah hadith of dirar mosque and takwa)

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ABSTRACT

The main problem in this research is how the motivation form of *ḍirar* and *takwa* in the building of mosques in the prophetic and the contemporary era based on *mauḍui* hadiths perspective. The purpose of the research is to determine the validity of the hadiths about the motivations of mosque building based on *ḍirar* and *takwa*, to formulate criteria for mosques that are built on *ḍirar* and *takwa* motivations based on hadiths, to reveal the differences and similarities between *dirar* and *takwa* motivations for mosque building in the prophetic era and the contemporary era. This research uses the qualitative method by emphasizing the principles of the hadith *mauḍui* method. The type of this research is a library research method. The data of research is processed using deductive, inductive and comparative analysis techniques along with data testing by triangulation, member checks, and referential adequacy checks. This study concludes that the validity of the hadiths about the motivation of *ḍirar* and *takwa* in mosque buildings is valid. The criterion for the construction of the *ḍirar* mosque is due to the intentions of hypocrisy, tyranny, and egoism, which can break the unity of the people. Meanwhile, the criteria for a mosque are built on the motivation of *takwa* based on sincere intentions of Allah accompanied by faith, sincerity, reaping rewards, and *ukhuwah*. In the prophetic era, a *ḍirar* mosque appeared which was built by people hypocrites. Even though the *ḍirar* mosque is indeed still being found today, but in the contemporary era, mosques that were built with *takwa* motivation were still dominant.

Keywords: The mosque of Dirar and takwa, prophetic and contemporary era

1. INTRODUCTION

When the Prophet Muhammad saw. migrated to Madinah, the main and first program immediately following the migration was to build a mosque, namely the Quba mosque which was built with the motivation of piety. However, the Bani Ghanam also built the *ḍīrar* mosque with bad intentions and disadvantageous motivations to rival the construction of the Quba mosque with the principle of piety.

The motivation background of building the *ḍīrar* mosque and piety were decline of QS. al-Tawbah/9: 107-108 which explains that the construction of the *ḍīrar* mosque which was built caused harm to believers, whereas the mosque was built with the principle of piety for the benefit of the people.

Actually, there are two types of motivation for building mosques, namely mosques based on the principle of *ḍīrar* and the principle of piety. Mosques were built on the principle of *ḍīrar* are synonymous with the motivation of hypocrisy and disbelief, while mosques with the principle of piety are accompanied by the motivation of faith which for Muslims is an absolute necessity that must exist in a Muslim society.

The motivation for building mosques is also as a means of social and community activities as part of *muamalah*. The mosque has become a center for the development of the people, which in the current context is increasingly complex, so the motif of the mosque building must be complemented by other spaces. So it is not just a prayer room, but also something other than that which represents a center for community development. For example, the prayer room is the main room, the ablution room is an important facility, the secretariat room is the mosque administration room, and this room is usually occupied by the mosque manager or anyone appointed to manage the administration of the mosque.

The importance of building a mosque for Muslims, M. Quraish Shihab explained that making a mosque prosperous is not only motivated by piety and organizing its construction and maintaining the building but also making it a place for congregational prayer, da'wah and education. Mosques are also used as places for deliberation and discussion to resolve people's problems. (Shihab, 2016: 164)

In essence, the mosque is a religious and social center must be built on the motivation of piety and henceforth must be prosperous, so that management must also be carried out professionally. That was the reason for planning the construction of a mosque that was originally envisioned by the Prophet Muhammad before *hijrah*.

In terms of Indonesian context, mosques during the Dutch colonial period became the command center for setting the right strategy to attack the Dutch in order to maintain the integrity of the Indonesian archipelago and at the same time a place for setting effective strategies on how to break free from the shackles of colonialism to become an independent, sovereign and governing country own household (Taufik, 2011).

In the modern era as a contemporary era it can be seen the building of mosques are everywhere. It is usual that every time a pavilion and office is built, it is guaranteed to coincide with the construction of the mosque. Almost every housing complex in cities and every village in villages has built a mosque. This is a symbol that building a mosque is very important and needed by the Muslim community. It could be said that the construction of mosques is a primary need and has an important role in society.

Based on this context, it is important to study the motivation for building mosques on the basis of *ḍīrar* and piety as previously explained, specifically regarding the *ḍīrar* mosque, it is a place of worship that was built with the aim of harming and dividing the unity of the Muslim community. In the hadith it is stated that the Prophet SAW ordered his companions to burn the mosque (Tirmizi, 1980: 543).

Apart from that, the construction of mosques was based on the motivation of piety, as the Prophet said that people from the Bani 'Amru bin Auf built the Quba mosque with the principle of piety. (Tirmuzi, 1980: 562). The hadith explains that the mosque was built with the motivation of piety is the Quba mosque which has many virtues.

The hadiths regarding the motivation for building mosques as mentioned need to be explored in terms of their quality to be narrated, explained in comprehensively so that these hadiths can be understood textually and contextually to be implemented in society. For this reason, these hadiths need to be studied *maudhui* based on the hadith research framework.

The main problem to be researched is how the *ḍīrar*'s motivation and piety manifest in building mosques in the prophetic era and contemporary based on *Mauḍui* hadith perspective.

Based on these main problems and for further analysis, this research aims to:

1. Determine the validity of the hadiths regarding *ḍīrar* motivation and piety for building mosques.
2. Formulate criteria for a mosque that is built on the motivation of *ḍīrar* and piety based on hadith.
3. Reveal clearly and accurately the differences and similarities in the motivation of *ḍīrar* and piety for building mosques in the prophetic era and the contemporary era.

In line with the aim of research that have been stated, it is hoped that this research will have scientific utility, theoretical utility and practical utility so that this research can be used as study material for further scrutiny and discussion in answering the question of motivation for building mosques in terms of *ḍīrar* which is often a problem and is needed to prioritize the motivation of piety for the development of the treasures of Islamic science in general and in the field of hadith science in particular.

2. METHODS

Type of Research

The type of this research uses library research methods, or what is called a literature review which reveals reference data from various sources. The type of data is qualitative which the author found based on a literature review, sourced from various literature, especially hadith books and books on hadith knowledge or *muṣṭalah al-ḥadīṣ* which discuss the motivation for building a mosque in terms of ḍīrar motivation that contains of damage and motivation for piety that contains the benefit of the people.

Another important source is books about the motivation for building mosques in general, plus other relevant references, for example, hadith books and mosque management books and efforts to prosper mosques. For additional data, other references were also examined regarding the issue of motivation for building mosques, both ḍīrar motivation and piety motivation, such as papers in journals, magazines, notes, and encyclopedias regarding the history of mosque construction in the prophetic and contemporary eras. For this purpose, this research cannot be separated from the hadith research methodology which is in accordance with the rules of hadith knowledge.

Research Approach

The research approach is to collect paradigm patterns used to discuss the research object. This research discusses the hadiths on the motivation for building mosques by examining the hadiths and matan (contents) of the motivation of ḍīrar and piety. Then these hadiths are narrated in a *maudhui* based on a thematic hadith research approach with an emphasis on interdisciplinary or multidisciplinary approaches according to the rules of hadith science (ulūm al-ḥadīṣ).

Apart from that, a normative theological approach is also used. The highlighting of the approach methods as mentioned above is very relevant in the discussion of this dissertation to examine the hadiths on the motivation for building mosques in the prophetic era and the contemporary era. Besides that, the most important thing is to use the thematic hadith research approach as mentioned.

Data Collection

Data collection methods include the techniques used to collect the types of data to be studied. It has been previously emphasized that the research in this dissertation is library research. Therefore, the data collection method used was by reading various primary literature, namely the hadith books and their *sharah* books.

Other literature that is related to the problem being researched and is considered relevant and has scientific standard qualifications as a weighty reference became as secondary literature to enrich the data. The references are both in the foreign language

category and Indonesian language references. The literature is read and reviewed repeatedly to avoid data errors.

Data was collected using note cards. To make these note cards, including summary, quote cards, and review cards. After the data was collected, the author adapted it in the form of a direct quotation, namely quoting opinions directly from reference literature sentence by sentence from an original text contained in the source.

Besides direct quotations, the author adapts data in the form of indirect quotations, namely quoting ideas from reference literature and then putting them into the author's editorial without being tied to the editorial in the source. In the indirect quotation, it consists of two types. First, in the form of a review responding to opinions taken from the reference, then the author develops it. Second, in the form of an overview, namely summarizing the opinions taken from references and concluding them.

Data Processing and Analysis

The data processing method used is based on qualitative methods by describing and interpreting existing data. After the data has been described, the next step is to re-analyze it by looking for the factors that cause the occurrence or emergence of a particular phenomenon, which in this research focuses more on the issue of hadith regarding the motives for building mosques.

Data that has been further processed will be analyzed carefully and in depth while still using qualitative research methods in accordance with the provisions which refer to three data interpretation analysis techniques, namely deductive, inductive and comparative analysis.

Deductive means analyzing general data to arrive at specific conclusions. With a method like this, the author emphasizes reasoning based on analogy. Inductive means analyzing specific data to obtain general formulations. With a method like this, the author emphasizes reasoning based on description. Comparative means comparing one data with other data, to obtain more accurate data and stronger arguments. With a method like this, the author emphasizes analytical reasoning and causality.

Data Validity Testing

The data that was collected, was then processed and analyzed, and tested the level of validity using several methods that are very relevant for testing the validity of the hadith *sanads* studied using three methods, namely triangulation, member checks, and referential adequacy checks.

3. RESULTS AND DISCUSSION

The construction of the mosque based on the motivation of *ḍīrar* contains the meaning of harm (*mudarat*) and the motivation of piety which contains benefits. The term

of *ḍīrar* means the harm of a mosque because it is considered detrimental. Mosques do not have usefulness and usefulness are considered to be a disadvantage because according to history the *ḍīrar* mosque was built with the motivation of wanting to compete with the Quba mosque (al-Damīni, 2004: 65).

It is also called the *ḍīrar* mosque because it endangers for Muslims which the mosque was built on the motivation of disbelief and hypocrisy, and also the motivation of *riya*' by showing off excessive pomp as mentioned in the hadith, namely:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ وَقَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَفُومُ السَّاعَةُ حَتَّى يَتَّبَاهَى النَّاسُ فِي الْمَسَاجِدِ. (رواه وأبو داود)

Meaning:

"Muḥammad bin 'Abdullāh al-Khuzā'i has told us, Ḥammād bin Salah has told us, from Ayyūb from Abū Qilābah from Anas and Qatādah from Anas that the Prophet said, the Day of Resurrection will not come until humans boast in building mosques."
(HR. Abu Dāwud: 543)

Al-Abadi stated that boasting in building a mosque could be detrimental, especially if building a mosque is not in accordance with its function as we see from *ḍīrar* mosque (al-Abadi, VI: 386). Thus, mosques that were built with the motivation to boast and compete with other mosques, such as the *ḍīrar* mosque as a rival to the Quba mosque during the time of the Prophet SAW were considered detrimental.

On the other hand, the *ḍīrar* mosque during the time of the Prophet has be a rival to the Quba mosque because it is close to each other is also considered a disadvantage. So in contemporary times such as the *ḍīrar* mosques are still found at a distance. The presence of a mosque and another mosque very close together can be considered a *ḍīrar*. That is why the Minister of Religion, Yaqut Cholil Qaumas, once instructed the need to arrange of loudspeakers in mosques so that they do not cause harm and do not appear as *ḍīrar* mosques that can break unity of muslim.

There are arrangements for loudspeakers to eliminate disturbance each other. It is considered as *ḍīrar* because they eliminate solemnity and could be a trigger for dividing the unity of the people, especially for congregations from mosques that are located close to each other.so that adjacent mosques do not, causing sound collisions.

In contrast to mosques that are built based on the motivation of piety, sincerity, faith only in Allah alone so that for him the reward of heaven will be as mention in many hadiths, such as,

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَا حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ حَدَّثَنِي أَبِي عَنْ مَحْمُودِ بْنِ أَبِيهِ أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ فَكَرَهُ النَّاسُ ذَلِكَ فَأَحْبَبُوا أَنْ يَدْعَهُ عَلَى هَيْبَتِهِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ (رواه البخاري، مسلم، النسائي و الترمذي)

Meaning:

"Zuhair bin Ḥarb and Muḥammad bin al-Muṣanna told us and the lafaz belongs to Ibn al-Muṣanna, both of them said, have told us al-Ḍaḥḥaq bin Makhlad has told us Abdul Ḥamid bin Ja'far has told my father from Maḥmūd bin Labid that Uṣmān bin 'Affān intended to renovate the mosque, but was prevented by the crowd. They prefer to leave the mosque as it is. So he said, I heard the Messenger of Allah. said, whoever builds a mosque for the sake of Allah, Allah will make a mosque for him in heaven." (Bukhari, 2012: 213)

The hadith explains that mosques that are built with the motivation of piety are solely because of Allah SWT, namely based on sincerity with the intention of a reward from heaven. This is the argument that is often used as the basis for motivation for piety in building mosques. Based on this hadith, many Muslims built mosques, either individually, in groups or working together in preparing construction funds and taking part in the construction.

It is also understood from this hadith that building a mosque with the motivation of piety and participating in its prosperity is the most noble thing for Muslims in the front of Allah SWT. The reward promised to them if building a mosque with sincere motivation and based on sincere intentions will be rewarded in the form of a building in heaven in the future. A person who has a beautiful, magnificent and large house in the world when part of his wealth is used to build a mosque, in the afterlife, Allah SWT will build another palace based on what is understood from the hadith.

Building a house in this world requires sacrifice of wealth and quite a long time, which means that to build a house in the afterlife of course it also requires such efforts, with a long time in the sense of continuously donating some of one's wealth for construction of mosques.

A house built in this world is of course temporary and does not last long, but a house built in the afterlife is eternal and lasts forever and it cannot be described how beautiful that house will be and how happy the occupants of that house will be in heaven. In this regard, al-Asqalānī explained that the Prophet's command in the hadith to build a mosque and prosper it was part of the motivation for piety and because of this motivation, the mosque was used properly and was seen as having the attraction of piety so that Muslims could do ittikaf, stay for a long time in the mosque. (al-Asqalani, XII: 132).

From the explanation above, it can be understood that the motivation for piety in building mosques is aimed attracting worshipers to the mosque and doing *ittikaf*. The *ittikaf* referred to is staying in the mosque to clear the heart by means of approaching to Allah SWT. (al-Zuhaili, 1989: 236). In general, it is understood that *itikaf* means concentrating oneself on worship in one's free and specific time by concentrating on worship.

The motivation for building a mosque basically has implications for efforts to fulfill spiritual needs. A Muslim's interest in going to the mosque, especially if they do *ittikaf*, as did *ahlu suffah* during the time of the Prophet was recognized as a motivation for piety. This *ahlu suffah* known as the originator of the Sufi movement. Although in fact, mosques not only function as places of *Itikaf*, but are also centers of social activities, as is more visible in the current era, some mosque buildings are even used as centers for religious education institutions. Therefore, mosques have multi-functions for Muslims if they are truly built with the motivation of piety.

Hadith regarding the motivation of *ḍīrar* and piety for building mosques, is not only seen from the quantity based on the results of the *takhrij*, but the most important thing is the quality, both in terms of *sanad* and *matan*. Likewise, the construction of mosques can not only be studied in terms of quantity but also the quality of mosques by looking at what dominant motivations are found, whether *ḍīrar* motivation or piety motivation.

A number of mosques have been magnificently restored in quantity and mosque buildings have been renovated to be bigger and more magnificent, but the quality of the congregation has decreased, perhaps due to the motivation of *ḍīrar*. This is a challenge so that the theory produced by this dissertation research can change the mosque congregation towards the motivation of piety.

It is hoped that the growth in the number of mosques built with the motivation of piety has proportional to the phenomenon of increasing spiritual quality in society. Mosques are a separate factor in physical development, such as the construction of housing, offices, campuses, hospitals, hotels, restaurants, rest areas, airports, markets and even sea transportation facilities. There is no longer any reason to leave prayer because of limited prayer space. However, we still need to pay close attention to the strong phenomena in society, mosques are still mostly used as places to carry out ritual worship, such as congregational prayers, once the prayer is finished each congregation disperses without having much of a horizontal social effect among the congregation.

Theoretically even in reality, the effectiveness of using mosques is still concentrated only on certain days with a limited time frequency, for example during Friday prayers which last about an hour. Likewise with the Eid al-Fitr and Eid al-Adha prayers, *Tarawih* prayers at the beginning of Ramadan, or on the anniversary of major Islamic holidays. A mosque with such an atmosphere is still no different from a regular public bus, taking

various passengers to their destination without paying attention to each other, even though they are sitting close to each other.

Unfortunately, if such a mosque was only used for temporary ceremonial purposes. Obsession is needed, of course, so that the existence of mosques, which generally occupy strategic areas, can be used for wider purposes. For this reason, it is time to think about the motives for building mosques and utilizing mosques (*ta'mir al-masajid*) in a more productive, efficient and effective manner.

Basically, the function of a mosque is not effective especially when the mosque is clearly a source of unrest for the people and becomes an arena for blaspheming and blaming each other among the community. This is actually not in line with the function and mission of building mosques in both the prophetic and contemporary eras.

Based on this fact, the motivation for building a mosque earlier must be based on sincerity in giving charity which will later give rise to the quality of reward as an important part of the motivation for piety. Those who build mosques with such motivation based on the hadith quoted previously will have a house built in heaven in the future.

On the other hand, it is understood that mosques in the historical trajectory of the Islamic world, especially in the prophetic era, turned out that mosque activities were not only used for ritual worship but also for various public purposes. Mosques in the prophetic era were more centers for empowering the people. It is not surprising that the Prophet's mosque in Medina is described as the center of civilization and empowerment of Muslims. The function of other places of worship at that time was very different, such as churches, temples and synagogues, which had a more impressive sacred aspect.

Likewise, the aspect of piety motivation for mosque human resources of members of mosque must be a concern. This is one of the Prophet's proactive actions in empowering *ahlu suffah* in the prophetic era. Everything related to mosque maintenance, especially cleanliness in the sense of the sanctity of the mosque, is completely handed over to the *ahlu suffah* so that their worship is more solemn. The solemnity of worship is not only due to a person's physical factors and spiritual purity factors, but the media and facilities of worship such as mosques must also be kept clean so that they are not contaminated. That is why in the contemporary era, it is not only the cleanliness of the mosque that is prioritized, but all modern mosque equipment and furniture such as amplifiers, towers, air conditioners or mosque fans and other things must be kept clean.

The splendor, holiness and beautiful atmosphere in the mosque must also be a reflection for the congregation because this is part of piety, not just as a source of *ḍīrar* which makes the congregation uneasy, especially if the mosque is in fact a *ḍīrar* which becomes a source of division among the people, becomes an arena for mutual blasphemy and blaming one another among the ummah. Actually this model is very deviant from tolerant values.

In history, the Prophet SAW even ordered to burn down a mosque, namely the *dirar* Mosque in Zu Awan, approximately an hour's journey from the city of Medina. This mosque was built by hypocrites under the leadership of Abdullah ibn Ubay ibn Abi Salul to teach heretical teachings to divide Muslims. This event caused the revelation of the word of Allah SWT, QS. al-Taubah/9: 18, and as also in the following hadith,

أخرج ابن مردويه عن طريق ابن أسحق قال ذكر ابن شهاب الزهري عن ابن أكيمة الليثي عن ابن أخي أبي رهم الغفاري أنه سمع أبا رهم وكان ممن بايع تحت الشجرة يقول أتى من بنى مسجد الضرار رسول الله صلى الله عليه وسلم وهو متجهز إلى تبوك فقالوا يا رسول الله أنا بنينا مسجدا لذي العلة والحاجة والليله الشاتية والليله المطيرة وأنا نحب أن تأتينا فتصلي لنا فيه قال إني على جناح سفر ولو قدمنا إن شاء الله أتيناكم فصلينا لكم فيه فلما رجع نزل بذي أوان على ساعة من المدينة فأنزل الله في المسجد والذين اتخذوا مسجدا ضررا وكفرا. (رواه النسائي والترمذي)

فدعا النبي صلى الله عليه وسلم مالك بن الدخشم ومعن بن عدي وعامر بن السكن ووحشيا ... قاتل حمزة، فقال: (انطلقوا إلى هذا المسجد الظالم أهله فاهدموه وأحرقوه) فخرجوا مسرعين، (رواه وأخرج مالك بن الدخشم من منزله شعله نار، ونهضوا فأحرقوا المسجد وهدموه. الترمذي)

Meaning:

"Ibn Mardawaih narrated from Ibn Ishaq who said, Ibn Shihab al-Zuhri mentioned it from Ibn Akimah al-Laysi from Abi Rahmi al-Ghifari's nephew. He heard Abi Rahmi al-Ghifari, who was one of those who took allegiance to Rasulullah SAW on the day of Hudaibiyah, saying that people had come to build the dirar mosque for Rasulullah SAW when he was preparing to leave for Tabuk. They said, O Messenger of Allah, we have built a mosque for people who are sick and who have needs on very cold and rainy nights. We are happy if you come to us and pray at the mosque. Then the Messenger of Allah answered, I am now going on a journey, God willing, after returning I will visit you and pray in your mosque. Then on his way home from Tabuk, he rested at Dzu Awan. It was at that time that Allah SWT gave news to the Prophet SAW about the mosque which they intended to endanger the Muslims and as a form of disbelief" (al-Nasā'iy, 1980, juz IV: 158).

"...Then Rasulullah saw. sent Malik bin Dukhsyum, Ma'an bin Adi, 'Amir bin As-Sakan and Wahsyi and said, go to the mosque built by the wrongdoers (Dhirar mosque), then destroy it and burn it. So, the two of them left immediately. Malik bin Dukhsyum

took fire (date palm fronds) from his house. They left and burned and destroyed it.” (al-Tirmizī, 1980, volume III: 543).

This hadith explains that the construction of mosques was based on the motivation of harm and not based on the motivation of piety. Mosques that are not built based on the motivation of piety are called *dirar* mosques, namely mosques that are built with splendor but are accompanied by problems and disadvantages that disturb the people, and even divide the unity of the people.

For this reason, mosques must be built with the motivation of piety which is very urgent for worship, social and community facilities as part of *muamalah* (social relationship). The mosque has become a center for the development of the people, which in the current context is increasingly complex, so the mosque building motif must be completed with other rooms. Mosques are not just a prayer room, but also something other than that which represents a center for community development. For example, the prayer room is the main room, the ablution room is an important facility, the secretariat room is the mosque administration room, and this room is usually occupied by the mosque manager or anyone appointed to manage the administration of the mosque.

Such is the importance of building a mosque for Muslims, Allah SWT. confirmed in QS. al-Taubah/9: 18.

إِنَّمَا يَعْزُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ
يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

Translation:

“Indeed, those who prosper in Allah's mosque are only those who believe in Allah and the Last Day, and (still) perform prayers, pay zakat and fear nothing but Allah alone. So hopefully they will be among those who receive guidance.”

Ibn Asyūr explains that prospering a mosque in this verse starts from the intention and motivation of piety which continues with efforts to organize the construction process until the completion of the mosque by maintaining, cleaning and arranging well. The implementation of worship in it becomes more solemn, making the people more reverent, interested in staying in the mosque to carry out worship activities, especially the five daily prayers in congregation. (Ibn Asyur, 2012: 164).

Basically, the mosque as a religious and social center must be built based on the motivation of piety and henceforth must be prosperous. As a result, the management must also be carried out professionally. That was the reason for planning the construction of a mosque that was originally envisioned by the Prophet was designed long before the *hijrah*.

After the Quba mosque was built, the Nabawi Mosque was built and its management was handled directly by the Prophet. He acted as the main person responsible for the construction of the Nabawi mosque and was also the leader of its management. Apart from being the imam and preacher of the mosque, he is also directly responsible for regularity and cleanliness.

It can be understood that the motivation for piety in building mosques and efforts to prosper them with professional management have been realized since the time of the Prophet. This is proven by the division of *takmir* duties regulated by the Prophet SAW. by placing friends as mosque administrators along with their respective duties based on the management pattern at that time in order to prosper the mosque. In this case, the Prophet is acting as a chairman and imam (prayer leader) of the congregation. He also acted as a permanent *khātib*, then appointed Bilal bin Rabah as *muazzin*. Furthermore, the administrative management of the Nabawi Mosque in terms of service is handled by *Ahlu al-Ṣuffah*, and supervision involves all friends.

Like the Quba mosque, the Nabawi mosque building was also very simple. An open room surrounded by raw brick walls on a stone foundation with three entrances. In the northern part that was once used by the Prophet SAW as a place to lead prayers facing Bayt al-Maqdīs (al-Aqṣā), a simple mihrab was built with palm tree pillars and a palm leaf roof. To the east, several small houses were built for the Prophet's wives, which had a direct entrance to the central hall of the mosque.

The Nabawi Mosque and other mosques that have been built has progress both in terms of construction and operational management, especially during the Umayyad and Abbasid periods. The mosque building functioned as a center for total Islamic studies and also as a place for decision making for the caliphs. The role of mosques at that time was very strategic, because all the needs of the Muslim community were accommodated and distributed proportionally, so that in a broader context the mosque became the center of Islamic civilization and culture, as well as serving as a symbol for universal development and empowerment of society.

Mosques were built in areas outside the Arabian Peninsula, as well as with the spread of Muslims who settled outside the Arabian Peninsula. Egypt became the first region controlled by Arab Muslims in 640 AD since the capital of Egypt, Cairo, was filled with mosques. Cairo is nicknamed the city of a thousand towers. Because the main identity of mosques at that time and even now is the majority marked by the symbol of a minaret, as well as a large mosque dome and several mosques have function as Islamic education centers or madrassas and even as hospitals.

Likewise, during the Ottoman era and the era of Islamic glory in Spain, the construction of mosques as a symbol of the greatness of Islam in the world. It could be proven by the establishment of the al-Hamrah Mosque in Andalusia, the grandest mosque showing a spectacular work of Islamic civilization. As well as, the Taj Mahal building is

proof of the greatest work of the Indian Islam that is still firmly established. Then, mosques were built in several parts of Europe gradually.

The rapid growth in the number of mosques began to be seen a century ago, when many Muslim immigrants entered Europe. Large cities in Europe, such as London and Paris, have large mosques with domes and minarets (Lawton, 2012: 14). These mosques are usually located in urban areas as community centers and social activities for Muslims in the area. However, it can be find mosque buildings in Europe if the area has Muslims habitat in large numbers.

Therefore, if the construction of a mosque is linked to Islamic civilization, it is very fundamental, as well as an important part of the historical witness which shows that the mosque is not only a place of worship, but also a symbol of the greatness of Islamic civilization.

In terms Indonesian context, mosques during the Dutch colonial period became the command center for setting the right strategy to attack the Dutch in order to maintain the integrity of the Indonesian archipelago and at the same time a place for setting effective strategies on how to break free from the shackles of colonialism to become an independent, sovereign and governing country. own household.

The modern era as a contemporary era has witnessed the construction of mosques everywhere. It is not unusual that every time a pavilion and office is built, it is guaranteed to coincide with the construction of the mosque. Almost every housing complex in cities and every village in villages has built a mosque. This is a symbol of development Mosques are very important and needed by the Muslim community. It could be said that the construction of mosques is a primary need and has an important role in society.

Mosques that have been built where Muslims live have also been found to have different motifs from one another. The motif for building the mosque is based on the architectural style of local wisdom with it has own uniqueness which is very majestic and beautiful. The point is that the motive for building a mosque, which is of course highly desired in general, is splendor so that the atmosphere is comfortable for worship and congregation.

Such is the importance of building a mosque with all its motifs, many hadiths related to it are found. However, what is important to study is the motivation for building a mosque based on *qirar* and piety as explained previously. Specifically, the *qirar* mosque is a place of worship that was built with the aim of harming and dividing the unity of the Muslim community as mentioned in the hadith.

Therefore, the government has regulated procedures for establishing places of worship. This is stated in the Joint Regulation of the Minister of Religion and the Minister of Home Affairs Number 9 and 8 of 2006. This regulation basically also regulates the maintenance of harmony among religious communities. To implement every plan to build

a mosque as a house of worship for Muslims, it must first receive approval or recommendation from the Ministry of Religion and the Forum of Religious Harmony (FKUB). This recommendation will be given after the management or development committee has completed the administrative requirements and several other technical requirements.

Based in this occasion, it is important in the contemporary era to build mosques with the motivation of piety, namely sincerity solely for the sake of Allah SWT alone and also based on sincerity with the intention of a reward from heaven. This is the argument that is often used as the basis for motivation for piety in building mosques. With the arguments above as stated above, many Muslims build mosques either individually, in groups or through mutual cooperation in preparing construction funds and taking part in the construction.

It is also understood that building a mosque with the motivation of piety and participating in its prosperity is the most noble thing for Muslims in the front of Allah SWT. The reward promised if they build a mosque with sincere motivation and based on sincere intentions will be rewarded in the form of a building in heaven in the future. A person who has a beautiful, magnificent and large house in the world when part of his wealth is used to build a mosque, then in the afterlife Allah SWT will build another palace, according the interpretation from the hadith that has been stated.

Building a house in this world requires sacrifice of wealth and quite a long time, which means that to build a house in the afterlife of course it also requires such efforts, with a long time in the sense of continuously donating some of one's wealth for construction of mosque.

A house built in this world is of course temporary and does not last long, but a house built in the afterlife is eternal and lasts forever and it cannot be described how beautiful that house will be and how happy the occupants of that house will be in heaven. In this context, al-Asqalānī explained that the Prophet's command in the hadith to build a mosque and make it prosperous was part of the motivation for piety and because of this motivation, the mosque was used properly and was seen as having the attraction of piety so that Muslims could do *ittikaf*, stay for a long time in the mosque.

It can be concluded from the explanation above that the motivation for piety in building mosques is aimed, among other things, at attracting worshipers to the mosque and doing *ittikaf*. The *ittikaf* referred to is staying in the mosque to clear the heart by means of *taqarrub* to Allah SWT. In general, it is understood that *itikaf* means concentrating oneself on worship in one's free and specific time by concentrating on worship.

In line with that, the motivation for piety is truly realized, of course it can be measured by the cleanliness of the mosque because cleanliness is part of faith. This is based on a hadith whose words are as follows:

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْخَزَّازُ أَخْبَرَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ عَنْ
ابْنِ جُرَيْجٍ عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عُرِضَتْ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْفَدَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ (رواه
البخاري، مسلم، النسائي و الترمذي)

Meaning:

"Abd. Al-Wahhāb bin Abd. Al-Ḥakam al-Khazzāz told us, Abd. Al-Majid bin Abd al-Aziz bin Abi Rawwād reported to us, from Ibn Jurajj, from al-Muṭṭalib bin Abdullah bin Ḥuṭaib from Anas bin Malik said, Rasulullah saw. said that I have been shown the rewards of my people, including the actions of someone who removes dirt from the mosque."

This hadith is related to the motivation for piety because it explains the reward for those who keep the mosque clean, namely the sanctity of the mosque, maintaining So that the mosque is not dirty is to maintain its purity. Removing dirt or rubbish from inside the mosque is a noble job and gets more rewards as a sign of piety.

Physically, the shape of the mosque building may be beautiful and magnificent, but if it is not kept clean, meaning that the sanctity of the mosque is inadequate, then it is not suitable to be used as a place of worship. Cleanliness itself, according to the hadith, is part of faith. So it can also be used as a measure of a person's level of piety, seen from the cleanliness of his mosque. Moreover, it is understood that the mosque is a medium of faith in its vertical relationship with Allah SWT. and as a social person in his relationships with fellow people.

Based on the description that has been put forward, it can be formulated that the motivation for building the *ḍīrar* mosque from a hadith perspective is that the mosque is based on disadvantages that can disrupt the existence of other mosques and this can trigger divisions between the congregation and appear intolerant. Apart from the *ḍīrar* motivation, there are also mosques built with the motivation of piety whose benefits for the people are very beneficial. Those who build a mosque based on the motivation of piety will be rewarded with a home in Heaven on condition that the mosque must remain prosperous, maintain its cleanliness and holiness and create an attitude of tolerance between people.

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