



FLASHBACK OF THE MOSQUE IN HISTORY: FROM THE PROPHET'S PERIOD TO THE ABASIYYAH DYNASTY

Abid Nurhuda^{1*}, Dewi Sinta², Inamul Hasan Ansori³, Nur Aini Setyaningtyas⁴

¹Universitas Nahdlatul Ulama Surakarta, Jawa Tengah 57141, Indonesia

²Universitas Pendidikan Indonesia Bandung, Jawa Barat 40154, Indonesia

³Universitas Al Azhar Kairo, Kairo Mesir 11651, Egypt

⁴Universitas Islam Negeri Raden Mas Said Surakarta, Jawa Tengah 57168, Indonesia

^{1*}abidnurhuda123@gmail.com, ²dewisintapai@upi.edu, ³anshorialhafizh92@gmail.com,

⁴nurainityas97@gmail.com

Abstract:

Education and teaching in Islamic history have started since the Prophet received the first revelation in Mecca. When the Prophet migrated to Medina, he founded a mosque as the center of Muslim activity. Thus, this study aims to describe the Flashback of the Mosque in the Trajectory of History. The method used is a literature study with a historical-theological approach, which was then analyzed descriptively and concluded. The results of the study show that the Flashback of the Mosque in the Trajectory of History at the time of the Prophet was very simple but meaningful because it was used as a center for the spiritual development of faith, economy, education, politics, cultural arrangement and all forms of human social order. Then, during the time of the companions, the Mosque underwent physical development, starting from the expansion of buildings to the construction of new mosques in areas successfully conquered by the Muslims, even though the roles and functions were still the same as those of the Prophet Muhammad. Then, during the Umayyad and Abasiyyah periods, mosques experienced rapid progress in infrastructure and art, where towering towers and large mosque domes appeared. Still, their role and function decreased because they were only used as religious centers.

Keywords: Abasiyyah; History; Mosque; Prophet.

* Corresponding author :

Email Address : abidnurhuda123@gmail.com (Surakarta, Universitas Nahdlatul Ulama Surakarta)

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INTRODUCTION

Education and teaching in Islamic history began when the Prophet received the first revelation from Allah SWT, namely QS Al-Alaq verses 1-5, through the angel Gabriel. Thus, at that time, when the Prophet was still in Mecca, he set up a vessel and a place to teach God's revelations to his friends and followers in a house commonly called Daar al-Arqam. The house belonged to one of the Prophet's companions, Arqom bin Abil Arqom. Still, he dedicated the place to becoming a da'wah for the Prophet Muhammad in spreading



Islamic teachings¹. It went on for some time until, in the end, the Quroisy Meccans felt rivaled by the existence of the Prophet, whose followers were increasing daily. This event caused the revelation of Allah to the Prophet, and he was ordered to emigrate from Mecca to Medina with his followers². Arriving in Medina, he immediately established a mosque as a center for Muslim activities, starting from worship, coaching, and potential development to education and teaching for Muslims to be carried out there to create strong and quality human resources³. In addition, the Mosque is also a sign of brotherhood and unity between the Muhajirin and the Anshor, echoing Istighfar, Tahmid, Tasbih, Azan, Tahlil, Iqomat, and all the lafadz, which are intended to glorify the names and noble attributes of Allah SWT⁴.

The above phenomenon shows how the place of education and teaching in Islam has transformed from time to time, which shows that Islamic educational institutions are growing, developing, varied, and open to all, from materials, methods, educators, students, and curriculum to educational institutions/places⁵. Thus, it is necessary to study in detail this transformation, especially in educational institutions which were still held in mosques during the time of the Prophet but were able to carry the progress of Muslims to the golden age, namely the Abbasid era as the pinnacle of civilization at that time because it became concrete infrastructure in making norms, rules, and values in the educational process⁶.

From the description above, the author wants to analyze the development of the Mosque from the beginning of its appearance in the time of the Prophet to the heyday of Islam when science developed rapidly, namely during the Abbasid period. So it cannot be denied that one of the things that makes a major contribution to this is the education sector, in which there are institutions/places for teaching and learning, and one of them is a mosque, which gave birth to leading scholars and scientists. But more than that, this theme is discussed to re-invigorate the systems, functions, and the role of mosques in the past to be adopted so that they remain adaptive according to the current developments.

RESEARCH METHOD

The method used in this research is literature study, which means collecting information through literature, be it books, journals, websites, or other supporting data related to the development of mosques from the time of the Prophet to the Abbasiyyah dynasty⁷. The approach used in studying the data is historical-theological, which means

¹ Abid Nurhuda, "Prophetic Mission And Islamic Education In Surah Saba': 28 And Al-Anbiya': 107", *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan dan Penelitian* 4, no 1 (2023): 108–116.

² Mahfud Ifendi, "Masa Pembinaan Pendidikan Islam: Telaah Kritis Pendidikan Rasulullah SAW Pada Periode Makkah", *Al-Rabwah* 14, no 01 (2020): 58–74.

³ Nana Rukmana, *Masjid dan Dakwah* (Jakarta: Almajidi Prima, 2002).

⁴ Mohammad Ayub, Muhsin MK, en Ramlan Marjoned, *Manajemen Masjid* (Jakarta: Gema Insani Press, 1996).

⁵ Abid Nurhuda en Yulita Putri, "The Urgence of Teacher's Example for Student Education in School", *Journal Corner of Education, Linguistics, and Literature* 2, no 3 (2023): 250–257.

⁶ Nyayu Soraya, "Lembaga Pendidikan Islam Periode Awal Dalam Perspektif Sejarah", *Tadrib* 2, no 2 (2016): 251–261.

⁷ Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010).

combining historical and religious aspects, then analyzing it descriptively, and finally summarizing it interactively so that it can be accounted⁸.

RESULT AND DISCUSSION

Meaning of Mosque

The Mosque comes from the Arabic word Sajada-Yasjudu, which means respect, submission, prostration, prayer, and obedience. Then, it is construed as Lughowi so that it turns into the word mosque, a form of the Isim eat that can be interpreted as a place to prostrate, submit, and obey. Thus, it can be said that a mosque is a holy place that is used to carry out prayers as a form of submission, obedience, and respect to Allah SWT⁹. The term mosque is a place of prayer for Muslims who meet certain pillars and conditions. Meanwhile, the hadith, the second source after the Qur'an, explains that a mosque is a piece of holy land on earth that can be used for Muslim prayers according to the provisions of the Shari'a without being bound by time and place.

Meanwhile, Syafii said that the place to prostrate on this earth can be done anytime and anywhere. Includes mountains, air, vehicles, houses, offices, and everything else except bathrooms and cemeteries¹⁰. In addition, the Prophet motivated people to build a mosque/prayer place, even though small, to fulfill their obligations to Allah SWT. Meanwhile, Imam Abud Dawud argues that a mosque is a place of worship established for prayer and must be maintained for its cleanliness, beauty, and fragrance¹¹. And in its development, especially in Indonesia, the word mosque is not a single term. Still, there are special terms in certain areas, such as Mesigi (South Sulawesi), Masigit (West Java), and Meuseugit (Aceh). Then there are also designations for places of prostration that are not used for Friday prayers, such as Langgar (Central Java), Meunasah (Aceh), surau (Minangkabau), Langgara (South Sulawesi) and Tajug (West Java)¹².

The Mosque is a building wall in the form of a room resulting from the physical embodiment of Islamic culture so that the environment can be used for prayer, including the five daily prayers, Friday prayers, and Eid prayers. Apart from that, it has also become an Islamic social institution because it always reminds one of Allah SWT blessing in every activity of life, both when making policies, carrying out obligations, obtaining rights, and so on. The Meunasah, Langgar, and Surau, icons for places of worship in the village, exemplify it. The community uses the place for deliberations, meetings, reading the Koran, resting, meetings, or gathering for the residents¹³. The Mosque is also said to be a sacred building that was founded and developed to spread Islamic teachings so that they are spread throughout the world.

From some of the explanations above, it can be said that the Mosque is a place to prostrate, submit, and obey Allah SWT with certain pillars and conditions, as well as the physical manifestation of sacred Islamic culture so that the community can use it for

⁸ Abid Nurhuda, "Obligation to Learn and Search Science from the Perspective of the Prophet's Hadits", *Edunity: Social and Educational Studies* 2, no 3 (2023): 405–415.

⁹ Ahmad Warson Munawir, *Kamus Arab Indonesia* (Yogyakarta: Pustaka Progresif, 1984).

¹⁰ Muhammad Fais Almath, *1100 Hadits Terpilih Sinar Ajaran Muhammad* (Jakarta: Gema Insani Press, 1991).

¹¹ Juliadi, *Masjid Agung Banten, Nafas Sejarah dan Budaya* (Yogyakarta: Ombak, 2007).

¹² R Soemono, *Pengantar Sejarah Kebudayaan Indonesia*, Cet Ke-3. (Yogyakarta: Kanisius, 1973).

¹³ Yulianto Sumalyo, *Arsitektur Masjid dan Monument Sejarah Muslim* (Jakarta: UI Press, 2006).

various positive activities that function to spread Islamic teachings so that they are spread throughout the world.

Mosque in the Prophet's Age

The Mosque began to exist when the Prophet migrated to Medina; he was known to have a gentle character and was open and easy to accept the teachings and teachings brought by the Prophet Muhammad. It is evidenced by the enthusiasm they sent envoys during the pilgrimage season to carry out Bai'at Aqabah I and II. When he rode the camel and arrived in front of the date grove belonging to Sahl and Suhail bin Amr, the camel stopped, then kneeled as if it were the most comfortable place for him so that with permission and instructions from Allah SWT, the Prophet bought the land to use as a place to build a mosque¹⁴.

During the construction process, the Prophet lived with the family of Abu Ayyub Khalid bin Zaid Al-Anshari so that he would be closer when he wanted to monitor the progress of the Mosque's construction. The Prophet built the Mosque with his hands and the Muslims from among the emigrants and Ansar. Then, around the Mosque, the Apostle's residence was also built, as well as a place to rest for people who traveled far¹⁵. In the month of Rabiul Awal, the Mosque was completed with a length of about 35 meters / 70 cubits and a width of 30 meters / 60 cubits. The roof is made of date leaves, and some others are left open for places for people who do not have a place to live or are commonly called Ahlu Suffah. The room is wide open, while dirt and bricks make up the four walls. When the evening prayer was held, it was dark because there was no lighting in the Mosque then, and burning straw as light could only be done outside the Mosque so as not to endanger the congregation. It went on for nine years, after which lamps were mounted on roof supports close to the date palms.

The Mosque was built on the foundation of piety that made the Prophet want to move from Abu Ayyub's house to this place; even though they are both simple when you live in the mosque/house of Allah, you will feel more. At first, the Prophet preached on a piece of date palm tree, but his companions offered him a pulpit, and he said yes. Since then, he has been thinking about a new life where he can spread his missionary wings throughout the world. Nations and tribes are not contradictory, divided, or in hatred of one another; however, his tribes live in peace and tranquility and believe that the leader God has bestowed on him is the best man of his choice¹⁶.

That thought also convinced the Prophet Muhammad to take political steps in Yathrib by pressing the policy of giving a sense of security to those who adhere to his teachings. And provide guarantees of freedom to people who adhere to their respective beliefs. This policy makes people's hearts connected and intertwined like a light that illuminates the universe because a relationship of love and unity is established in it from start to finish without any hatred or even destruction. In this phase, the Prophet brought brotherhood between people who emigrated as immigrants and people who settled, strengthening the unity and ties of humanity between the religious communities of Yathrib. He hoped that with this policy, there would be no war. Another way can be taken to solve the problem, namely discussion and deliberation, as long as it is not because of a

¹⁴ Muhammad Husein Haikal, *Sejarah Hidup Muhammad* (Jakarta: PT.Mitra Kerjaya Indonesia, 2001).

¹⁵ Arifatul Khiyaroh et al., "The Influence of Jamaluddin Al-Afghani's Pan-Islamic Movement on the Fighting Spirit of Muslims in Various Countries", *Fahima* 2, no 1 (2023): 1-12.

¹⁶ Sidi Gazalba, *Mesjid Pusat Ibadat dan Kebudayaan Islam* (Jakarta: Pustaka Al-Husna, 1994).

problem of belief, defending religion, belief, and freedom. All of these things made people respect, admire, and be amazed by his leadership ability and prowess. So it can be said that some of the functions of the Mosque during the time of the Prophet were, among others, a place for worship, a meeting place, a place for consultations, a place for social activities, a place for treating sick people, a place for fostering the Ummah and Islamic da'wah activities, an education center and a place for giving fatwas¹⁷. The Mosque at the time of the Prophet was very simple but so meaningful because it was tied to the community so that it was used as a center for the spiritual development of faith, economy, education, politics, cultural arrangement, and all forms of the social order of its people which proved the success of the Prophet in the existence and functionalization of mosques at that time.

The Mosque in the Age of Friends

The Mosque at the time of the Companions was developed, according to historical records, because it was closely related to the expansion of Islamic territory and the construction of new cities. Every time Muslims conquer and control an area, one of the public facilities built for the first time is a mosque, either through peace or war¹⁸. The Mosque is also a symbol, characteristic, and mirror of the love of Muslims in a country for their God; it is also evidence of the increasing culture of the people. The shape of the mosque building has changed from time to time, both in terms of infrastructure, style, and form, which proceeds from very simple conditions to a form that can be said to be perfect. Even so, the role and function of the Mosque in each period differed from one another, especially in the friendly era where changes and developments to the Mosque were carried out because the number of adherents of Islam continued to grow and expand beyond the Arabian peninsula, so an expansion of the physical form was needed. Some examples include: First, in the 17th year, Umar bin Khattab expanded the Al-Haram Mosque after the death of the Prophet and added a few low fortress walls that did not reach body height so that the mosque building was more perfect¹⁹.

Then, in 29 H, Umar bin Khattab expanded the Nabawi mosque about 5 meters to the west and south, then expanded it again about 15 meters to the north. During Uthman bin Affan's time, the Mosque was also expanded, the roof was renovated and replaced with wood, and the pillars were replaced with tin-plated iron stones. Apart from that, Kholifah Usman also expanded and fenced off the Quba mosque. Second, new mosques were constructed in areas conquered by Muslims. Like Palestine, where Caliph Umar built an octagonal mosque without a roof close to Bait al-Maqdis, the walls were made of clay, precisely on the Muriah hill. Now, the Mosque is known as the Umar mosque.

Then, in 17 H, Sa'ad bin Abi Waqas built a mosque in Kufah with old Persian building materials from Hirah accompanied by a minaret and mihrab. Meanwhile, Amr bin al-Ash built the al-Atiq mosque in Fustat, Egypt, after he conquered the area as commander in 21 H. So, the Mosque at the time of the Companions was relatively advanced physically compared to the mosques that existed before. As for its function and role, the Mosque at this time did not experience significant changes; namely, it was still the same as during the time of Rasulullah SAW, except that during the time of the Caliph Umar, a holiday was

¹⁷ Asep Usman Ismail dan Cecep Castrawijaya, *Manajemen Masjid* (Bandung: Angkasa, 2010).

¹⁸ Mohammad Roqib, *Menggugat Fungsi Edukasi Masjid* (Yogyakarta: Grafindo Litera Media, 2005).

¹⁹ Enung K Rukiati, *Sejarah Pendidikan Islam di Indonesia* (Bandung: Pustaka Setia, 2006).

imposed on Friday as a form of respect for Islamic holidays and as a form of preparation for Muslims in welcome this great day²⁰.

Mosques in the Umayyad and Abasiyyah Periods

History reveals that in these two periods, Islam experienced glory and progress even though the system of government used was very different from that of the Prophet and his companions because what was used was a monarchy system. The caliphs who led the two dynasties were highly knowledgeable, had noble characters, and adhered to the teachings of the Qur'an and Sunnah. Even though some of them have slightly deviated, the institution that the caliphs of the two dynasties also paid great attention to was related to the Mosque, which was the form of realization and the main focus of the religious life of the Islamic community at that time. It is evidenced by the development of infrastructure and art in mosque buildings during the two dynasties, such as towering towers made of antique and expensive materials and the domes of large mosques that were so luxurious that they decorated every roof of the Mosque that was standing at that time ²¹. Despite progress in the infrastructure and style of the mosque building, at this time, the Mosque experienced a decline in its role and function; it was no longer used as the main, central and central place for Muslim activities because the center of government had moved to their palace building so that the Mosque only used as a religious center.

The shift in the roles and functions of mosques began to occur from this period to the present when many mosques were built to be magnificent. Still, their functions and roles did not run optimally, as happened at the time of the Prophet and his companions. Many factors can cause this, but what is certain is that the inclusion of technological and cultural sophistication elements often results in culture shock, which has a less significant impact on the community's social life²². The situation and conditions above resulted in a very steep and deep gap in the difference between Muamalah and worship, which should go together harmoniously and go hand in hand. These two things are likened to one link in a chain, related and inseparable because every activity of the Muslim community must be centered in the Mosque so that things that seem worldly can be subdued and melted down for the sake of the Ukhrawi²³.

Relevance of Flashbacks of Mosques in the Past and the Present

The gap between Muamalah and worship that occurred during the Umayyad and Abasiyyah eras is also still felt in the current era, where most Muslims forget about the Mosque, which has been an important part of the human system ²⁴. More time is spent on worldly matters such as work, trading, and other things that generate material benefits, so the Mosque is often empty of the congregation during the five daily prayers, especially

²⁰ Abu Bakar, *Sejarah Masjid dan Amalan Ibadah Dalamnya* (Jakarta: Pustaka Amzah, 1955).

²¹ Umar Amin, *Kultur Islam* (Jakarta: Bulan Bintang, 1964).

²² Supardi en Teuku Amiruddin, *Konsep Manajemen Masjid: Optimalisasi Peran Masjid* (Yogyakarta: UII Press, 2001).

²³ Murjazin Murjazin, Abid Nurhuda, en Thariq Aziz, "Community Social Education in the Perspective of the Hadith of the Prophet Muhammad SAW", *IJECA (International Journal of Education and Curriculum Application)* 6, no 2 (2023): 161–170.

²⁴ Linna Susanti et al., "The Reality of Tarbiyah, Ta'lim, and Ta'dib in Islamic Education", *SUHUF* 35, no 2 (2023): 11–19.

asar, dawn, and midday. Work productivity will be reduced if they carry out congregations at the Mosque, so they prefer to pray alone.

Meanwhile, Muslims themselves understand the hadith narrated by Muslims which reads:

الْأَرْضُ كُلُّهَا مَسْجِدٌ

It means: "Every corner of this earth, all of them are mosques." It is not comprehensive, causing a contradiction regarding the proportion of congregational prayers. Thus, they understand that prayer can be done anywhere and that the congregation is unimportant. Asababul wurud from the hadith essentially provides an exception for Muslims who find it difficult to find a mosque when traveling or when in a country where the majority of the population is infidels.

The community itself understands this hadith in a socialist way where it forces religion to be able to answer every problem and problem of life with something that makes sense/rational and instant²⁵. This concept succeeded in undermining religious values because the five senses will never be able to prove matters related to the human mind and spirit. Besides that, Allah SWT has also said in his book Surah at-Taghâbun verse 15 that matter can make humans neglect the sound of the verse as follows.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

It means: "Indeed your wealth and your children are a slander (trial for you) and with Allah (you will get) the greatest reward."

Meanwhile, in another verse, Allah also reminds people to carry out their prayers in the hope of Allah's pleasure and reward, not to pray because of material things, wealth, or position because Allah's favors given to his servants are too many and abundant. And it is found in the letter al-Kauthar verses 1-2, which reads:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ
فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

It means: "Indeed, We have given you many favors. To you, then establish prayer for your Lord and make sacrifices."

From these verses, God understands the character of humans who are often negligent in their lives, so they are more concerned with material things and must be reminded of His words. As for the representation of the verses above, it can be seen that there are fewer and fewer people who are experts in sincerely practicing religious teachings, so young people appear who like clubbing, hanging out, hanging out in clubs,

²⁵ Jurgen Habermas, *Teori Tindakan Komunikatif I: Rasio dan Rasionalisasi Masyarakat (Theorie des Kommunikativen Handelns, Band I: Handlung-srationalität und geselichaftliche Rationalisierung)* (Yogyakarta: Kreasi Wacana, 2007).

going to malls, and even worse, going to discotheques. The impact of people's shallow understanding of Islam and living in a material age makes parents neglect to take their children to the Mosque and fail to pay special attention to their children in their free time²⁶. In addition, most people tend to come to the Mosque just because they join in or just because they inherited from belonging to a religion and are not based on understanding the correct Al-Qur'an and Hadith. So, the Mosque is only busy during major Islamic holidays such as Eid prayers, Friday prayers, etc. Even though the Mosque should be able to be used for all the activities of the people, both humanitarian and religious, at this time, the condition of the Mosque, which is so magnificent and large, feels empty because a sad emptiness surrounds it.

Muhammad Rusli Karim argues that social change overshadows every cross of space and time, causing a large migration from traditional to modern values. Apart from that, technological developments and the process of birth and death have also contributed to the erosion of the roots of tradition and culture without realizing it, especially in matters of worship²⁷. It is evidenced by the establishment of TPQ, where there was previously a tradition of reciting the Koran after the Maghrib or Asr prayer. Still, because of this, the children prefer to go directly to TPQ rather than going to the Mosque first. Then, the current condition of parents who ignore their children if they don't go to the Mosque and instead let their children play games, watch television, surf the internet, and other things creates falsehood and eliminates sensitivity and principles to view true life.

In response to the problems above, the author provides two core solutions: reawaken Muslims to the importance of prospering Allah's Mosque, starting from the scope of the family, school, and then the community²⁸. And there is a cadre of marbots and mosque administrators so that they can make the place a center for religious activities and humanity. The hope is that implementing these two things can minimize the emptiness of the current mosques. The mosques can be busy again with congregations carrying out various activities that contain goodness, blessings, and benefits for many people.

CONCLUSION

From the description above, it can be said that the Flashback of the Mosque in the Trajectory of History at the time of the Prophet was very simple but meaningful because it was used as a center for the spiritual development of faith, economy, education, politics, cultural arrangement and all forms of human social order. Then, during the time of the companions, the Mosque underwent physical development, starting from the expansion of buildings to the construction of new mosques in areas successfully conquered by the Muslims, even though the roles and functions were still the same as those of the Prophet Muhammad. Then, during the Umayyad and Abasiyyah periods, the Mosque experienced rapid progress in terms of infrastructure and art where towering towers and large mosque domes appeared but has experienced a decline in role and function where it is no longer used as a center for Muslim activities because the center of government has moved

²⁶ Murjazin Murjazin et al., "Psychological and Physiological Motives in Humans (Study on Verses of The Qur'an)", *Suhuf* 35, no 1 (2023): 30-44.

²⁷ Muhammad Rusli Karim, *Seluk Beluk Perubahan Sosial* (Surabaya: Usaha Nasional, n.d.).

²⁸ Abid Nurhuda, "Islamic Education in the Family: Concept, Role, Relationship, and Parenting Style", *International Journal Corner of Educational Research (IJCER)* 2, no 4 (2023): 359-368.

to the palace building so that the Mosque is only used as a religious center. It has continued to happen to this day, so it is necessary to make Muslims aware of the importance of prospering Allah's Mosque and conducting regeneration of mosque administrators.

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