

**A Comparative Study on the Architectural and Symbolic Values of
Masjid al-Haram and Masjid an-Nabawi**
Mescid-i Haram ile Mescid-i Nebevî'nin Mimari ve Sembolik
Değerleri Üzerine Karşılaştırmalı Bir Çalışma

Nilgün ÇEVİK

Dr. / PhD.

DİB/ Presidency of Religious Affairs

İzmir Karşıyaka Müftülüğü/ İzmir Karşıyaka Muftiate

nilguncevik@hotmail.com

ORCID: 0000-0003-4736-1471

DOI: 10.47424/tasavvur.1652204

Makale Bilgisi | Article Information

Makale Türü / Article Type: Araştırma Makalesi / Research Article

Geliş Tarihi / Date Received: 5 Mart / March 2025

Kabul Tarihi / Date Accepted: 28 Mayıs / May 2025

Yayın Tarihi / Date Published: 30 Haziran / June 2025

Yayın Sezonu / Pub Date Season: Haziran / June

Atf / Citation: Çevik, Nilgün. "A Comparative Study on Masjid al-Haram and Masjid an-Nabawi". *Tasavvur - Tekirdağ İlahiyat Dergisi* 11/1 (Haziran 2025): 333-369.

<https://doi.org/10.47424/tasavvur.1652204>

İntihal: Bu makale, ithenticate yazılımınca taranmıştır. İntihal tespit edilmemiştir.

Plagiarism: This article has been scanned by ithenticate. No plagiarism detected.

web: <http://dergipark.gov.tr/tasavvur> | <mailto:ilahiyatdergi@nku.edu.tr>

Copyright © Published by Tekirdağ Namık Kemal Üniversitesi,
İlahiyat Fakültesi / Tekirdağ Namık Kemal University, Faculty of
Theology, Tekirdağ, 59100 Turkey.

CC BY-NC 4.0



Öz

İnsanlık tarihinde manastır, kilise, havra ve mescid ismiyle tanımlanan mâbedler kutsal mekânlar olarak bilinir. Mâbed anlayışının temelinde uluhiyetin tecelli ettiği yer olarak kutsal mekân telakkisi yer almaktadır. Kutsal mekân; oranın kutsiyetine inanan müntesiplerine Allah'ın büyüklüğünü ve kendi aidiyetleri ile acizyetlerini hatırlatır. Bu, kişinin kendini Allah'a adanması ve O'nun emirlerine boyun eğmesi duygusunu geliştirerek minnet, şükran ve saygı hissiyatları ile arınma ve yenilenme duygularını pekiştirir. İslam inancına göre Mescid-i Harâm ve Mescid-i Nebevî iki önemli mescittir. İkisi, "iki mescid" manasında "Mescideyn" ismiyle bilinmektedir. Bu iki mescid, Müslümanlar için manevi bir merkez olmakla birlikte İslam'ın yayılışında ve Müslüman toplumunun şekillenmesinde önemli roller üstlenmiştir. Mescid-i Harâm, Hz. Peygamber'in doğup büyüdüğü, gençliğini geçirdiği ve risalet görevini üstlendiği Mekke'yi; Mescidi Nebevî de nübüvvetinin yaklaşık ikinci yarısını geçirdiği, devlet başkanı olarak hayatını sürdürdüğü ve vefat ettiği Medine'yi ayrıcalıklı kılmıştır. Bu araştırmanın amacı, Mescid-i Harâm ile Mescid-i Nebevî'nin dini, tarihi, içtimai işlevlerinin yanı sıra mimari ve sembolik derinliklerini karşılaştırmalı bir yaklaşımla inceleyerek, iki mescid arasındaki benzerlik ve farklılıkları ortaya koymaktır. Bu doğrultuda çalışmada nitel bir yöntem benimsenmiş; İslâm tarihi kaynakları özellikle Mekke ve Medine şehir tarihi eserleri üzerinden tematik analiz yoluyla her iki mescidin yapısal ve fonksiyonel özellikleri karşılaştırmalı olarak ele alınmıştır. Zira Kâbe ve Mescid-i Nebevî; inşalarının başlangıcında basit bir yapıdır. Her iki mabedin bir insan boyunda tavansız inşa edildiği ve çatıları olmadığı zamanla eksiklikleri hissedilen ihtiyaçlara istinaden çatı, gölgelik, sütun gibi unsurlarla muhteviyatının tamamlandığı, giderek mütemmim bir mabed haline geldiği anlaşılmaktadır. Kâbe'nin dahilinde bulunan sütunlar ahşap malzemenin ve çatının ağırlığını taşımak üzere yapılmıştır, özel bir fonksiyona sahip değillerdir. Yine Hz. Peygamber'in bu sütunların yanında namaz kıldığı bilinmektedir. Rasûlullah Mekke'nin fethinde Kâbe'nin içinde, kapıdan içeri girince ön taraftaki iki direğin arasında ve ikinci sütunun sağında ve biraz ilerisinde namaz kılmıştır. Ancak, Kâbe'nin içinde namaz kılmayı teşvik etmiş değildir. Mescid-i Nebevî'de ise daha farklı bir hususiyet söz konusudur: Hz. Peygamber buraya girmeyi özendirmiştir. Son olarak, Hz. Peygamber'in hayatında süreç olarak ayrı ayrı zaman diliminde

yaşadığı Mescid-i Harâm ve Mescid-i Nebevî nezdindeki unsurların mü'minlerin hayatında bir bütünlük oluşturuca etkiye sahip olduđu anlatılmıştır. Mimari ve fonksiyonları farklı olan Mescid-i Harâm ve Mescid-i Nebevî'nin bir bütünüün parçası olarak birbirlerini tamamladığı ve bu mescitleri ziyaret eden bir Müslüman'a Rabbi ve peygamberiyle güçlü bir bağ kurmasını sağladığı vurgulanmaktadır. Bu makale, Mescid-i Harâm ve Mescid-i Nebevî'nin mimari ve sembolik boyutlarını karşılaştırmalı bir yaklaşımla ele alarak, bu iki mescidin İslam medeniyetindeki yeri, anlamı ve değeri üzerine ilgili literatüre özgün bir akademik katkı sunmayı amaçlamaktadır.

Anahtar Kelimeler: İslâm tarihi, Mescid-i Harâm, Mescid-i Nebevî, Mekân, Makam, Mimari, Sembol.

Abstract

Throughout human history, places of worship, such as monasteries, churches, synagogues, and mosques, have been regarded as sacred spaces. Central to this concept lies the idea of sacred space as a site where divinity manifests. For believers, such spaces serve as reminders of God's greatness and their own sense of belonging and humility. They foster devotion, submission, gratitude, and reverence while also symbolizing purification and renewal. In Islamic belief, al-Masjid al-Haram and al-Masjid an-Nabawi are the two most significant mosques, collectively referred to as al-Masjidayn (the Two Mosques). Together, these two mosques served as spiritual centers shaping Muslim society and supporting the spread of Islam. Al-Masjid al-Haram distinguished Makkah, he Prophet Muhammad's birthplace and the city where he began his prophetic mission; the Masjid an-Nabawi distinguished Medina, where he spent the second half of his mission, led the Muslim community as a head of state, and passed away. The aim of this study is to examine the religious, historical, and social functions, as well as the architectural and symbolic depth of al-Masjid al-Haram and al-Masjid an-Nabawi through a comparative approach, thereby identifying the similarities and differences between the two mosques. In line with this objective, a qualitative method has been adopted; through thematic analysis of Islamic historical sources – particularly works on the urban histories of Makkah and Medina – the structural and functional characteristics of both mosques are addressed comparatively. Both the Kaaba and al-Masjid an-

Nabawi were initially built as simple, roofless structures with only modest enclosures. Over time, various architectural elements such as roofs, columns, and canopies were added to meet the growing needs of the Muslim community. The columns within the Kaaba were originally made of wood and served only to support the roof. It is recorded that the Prophet Muḥammad prayed inside the Kaaba, standing between the two front pillars. However, he did not encourage praying within the Kaaba itself. In contrast, al-Masjid an-Nabawi holds a distinct feature: the Prophet encouraged believers to enter this area. Ultimately, this study argues that even though al-Masjid al-Haram and al-Masjid an-Nabawi differ in terms of architecture and function, they form a complementary whole in the spiritual lives of Muslims. The historical and religious elements of these two mosques provide a sense of unity for believers, fostering a profound connection between them, their Lord, and their Prophet. This article aims to make an original academic contribution to the current literature by examining the architectural and symbolic dimensions of al-Masjid al-Haram and al-Masjid al-Nabawi through a comparative approach, focusing on their place, meaning, and value within Islamic civilization.

Keywords: Islamic History, Masjid al-Haram, Masjid an-Nabawi, Place, Sacred Site, Architectur, Symbol.

Introduction

The word “ma‘bad”, which means “house of worship”, “worship site” or “temple”, refers to a place built for the followers of a religion to worship individually or collectively at certain times. In this sense, ma‘bad is known as a place where sacred rituals and religious worship are performed and dedicated to god or gods.¹ Ma‘bads provide a common space for worship and religious rituals, allowing people of the same faith to interact with each other and strengthen community awareness. Also, places of worship reflect the history, cultural identity and values of a community.

¹ Abū al-Faḍl Muḥammad b. Mukarram b. ‘Alī Jamāl al-Dīn b. Manzūr al-Ruwaifi‘ī, *Lisān al-‘Arab* (Beirut: Dār Ṣādir, 1414), 3/271; James William Redhouse, *Müntehabât-ı Lugât-i Osmâniyye*, ed. Recep Toparlı et al., (Ankara: Türk Dil Kurumu Publications, 2016), “mabet”, 238; Ahmet Güç, “Mâbed”, *TDV İslâm Ansiklopedisi* (Ankara: TDV Publications, 2003), 27/276-280.

In Islamic belief, the concept of temple exists with masjid and jāmi'.² For this reason, the two holiest centers of worship in Islamic history, the Masjid al-Haram and the Masjid an-Nabawi, have great religious and historical importance.³ The Masjid al-Haram is in Makkah. The first temple of Islam, the Kaaba⁴, constitutes an integral part of the Masjid al-Haram. The Masjid an-Nabawi is the mosque built by the Messenger of Allah in Medina. When the Prophet passed away, he was buried in the room of Aisha, located right next to this mosque.⁵ These two mosques, a spiritual centers for Muslims, played important roles in the spread of Islam and the formation of Muslim society. The Masjid al-Haram distinguished Makkah, where the Prophet was born and raised, spent his youth and received his mission of prophethood; and the Masjid an-Nabawi distinguished Medina, where he spent approximately the second half of his prophethood, continued his life as the head of state and passed away. In this respect, Makkah, where the foundations of Islam were laid, and Medina, where the Islamic state was established, complement each other. Indeed, the complementarity of the two cities can be seen in the tafsirs (commentaries of the Qur'an). It is recorded that the expressions "Mukhraja Şidqin" and "Mudkhala Şidqin" in verse "And say (in thy prayer): 'O my Sustainer! Cause me to enter (upon whatever I may do) in a manner true and sincere, and cause me to leave (it) in a manner true and sincere, and grant me, out of Thy grace, sustaining strength!'"⁶ refer to Makkah and Medina. Some of the mufassirs have explained this verse based on the Hijra (622). They noted

² Muhammed Hamidullah, *İslam Müesseselerine Giriş* (İstanbul: Beyan Publications, 1992), 47; Mustafa Ağırman, *Hz. Muhammed Devrinde Mescid ve Fonksiyonları* (İstanbul: Ravza Publications, 2018), 25-27.

³ In Islam, the three most important mosques are Al-Masjid al-Haram, Al-Masjid an-Nabawi, and Al-Masjid al-Aqsa. The Prophet Muḥammad stated that one should undertake a journey for worship and visitation only to these three mosques. bk. Abū 'Abd Allāh Muḥammad b. Ismā'il al-Bukhārī, *al-Jami' al-Musnad al-Sahih al-Mukhtasar*, ed. Muḥammed Zuhayr an-Nāşır (Beirut: Dār Ṭawq al-Najāh, 1422H.), Faḍl al-Şalāh, 1 (No. 1189).

⁴ *al-Qur'an al-Karim, The Message of The Qur'an: The Full Account of The Revealed Arabic Text Accompanied by Parallel Transliteration*, tr. ed. Muhammad Asad (Bristol: The Book Foundation, 2008), Al 'Imrān 3/96.

⁵ Nebi Bozkurt - Mustafa S. Küçükaşçı, "Medine", *TDV İslâm Ansiklopedisi* (Ankara: TDV Publications, 2003).

⁶ al-İsrā', 17/80

that the “*Mukhrajā Sidqin*”, which refers to the “*honorable exit*” in the verse, refers to Makkah, whereas the “*Mudkhala Sidqin*”, which refers to the “*honorable entrance*”, refers to Medina.⁷ Some mufassirs have explained the Prophet's departure from Medina on the occasion of the Conquest of Makkah (8/630) as “*Mukhrajā Sidqin*” and his entry into Makkah as “*Mudkhala Sidqin*”.⁸ This situation shows how these two cities are intertwined with each other. Because the mentioned feature is also reflected in the names of the two cities. “*Mukhrajā Sidqin*” became the name for Makkah⁹ and “*Mudkhala Sidqin*” became the name for Medina.¹⁰ Although Makkah and Medina are often regarded as an inseparable whole, this unity is not sufficiently reflected in the existing studies on al-Masjid al-Haram and al-Masjid an-Nabawi. Research in the literature generally addresses these two mosques separately, with limited attention given to comparative approaches. This article aims to reveal the similarities and differences between al-Masjid al-Haram and al-Masjid an-Nabawi in terms of their physical structures and symbolic dimensions. By examining the historical, architectural, and symbolic aspects of both mosques from a comparative perspective, the study analyzes their shared and different characteristics. In this respect, the article seeks to fill a gap in the literature concerning the position of these mosques within Islamic thought and their social impact. To enhance the reader's understanding, the study also includes relevant visual materials.

The elements that make a city stand out are usually related to its uniqueness and attractiveness. Al-Masjid al-Haram and al-Masjid an-Nabawi have also made Makkah and Medina special. Therefore, many articles discuss

⁷ Abū Zakariyā Yahya b. Sallām al-Qayrawānī Yahya b. Sallām, *Tafsīr Yahyā ibn Sallām*, ed. Hind Shalabi (Beirut: Dār al-Kutub al-‘Ilmiyah, 1425), 1/157; Abū Bakr Abd al-Razzāq b. Hammām al-Ṣan‘ānī Abd al-Razzāq, *Tafsīr Abd al-Razzāq*, ed. Maḥmūd Muḥammad ‘Abduh (Beirut: Dār al-Kutub al-‘Ilmiyah, 1419), 2/315; Muḥammad b. Ishāq al-Khavārizmī, *Īthārat al-Tarḡhib wa'l-Tashwīq ilā al-Masājīd al-Thalātha wa'l-Bayt al-‘Atīq*, ed. Muṣṭafā Muḥammad al-Dhababī (Maktabat Nizār Muṣṭafā al-Bāz, 1418H.), 307.

⁸ Abū al-Ḥasan Muqātil b. Sulaymān al-Balkhī Muqātil b. Sulaymān, *Tafsīr Muqātil b. Sulaymān*, ed. ‘Abd Allāh Maḥmūd Shihāta (Beirut, 1423/546).

⁹ ‘Abd Allāh Muḥammad Kinānī al-Zahrānī, *Mu‘jam Asmā’ Makkah* (Makkah: Fihrasat Maktabat al-Malik Fahd al-Wataniyyah, 1434), 169.

¹⁰ Abū al-Ḥasan Nūr al-Dīn ‘Alī b. ‘Abd Allāh b. Aḥmad Samhūdī, *Wafā’ al-Wafā’ bi-Akḥbār Dār al-Muṣṭafā* (Beirut: Dār al-Kutub al-‘Ilmiyah, 1419H.), 1/54.

the role and function of mosques and their cities. These studies generally mention the virtues, physical aspects, and functions of these mosques as centers of worship, education, and society.¹¹ In our study, religious functions, historical developments and architectural features of al-Masjid al-Haram and al-Masjid an-Nabawi will be evaluated and compared. In this article, unlike other studies on the subject, al-Masjid al-Haram and the Masjid an-Nabawi will be evaluated together and some physical and spiritual aspects of these two important mosques will be examined. Because, according to the Qur'ân, mosques need to be "constructed".¹² The material aspect of the issue of "construction" can be the construction, renovation and decoration of mosques; whereas the spiritual aspect can be developing the ability of contemplation in order to strengthen people's faith. In this context, we believe that a small step of "construction" can be taken by making an effort to keep alive the peaceful, calm and consoling aspect that a mosque provides. The main purpose of our article is to explain the harmonious unity of the similar and different features of al-Masjid al-Haram and the Masjid an-Nabawi.

1. Makkah and Masjid el-Haram

According to Islamic belief, Makkah, also known as "Umm al-Qurâ (The Mother of Cities),"¹³ is a holy city that hosts the Kaaba.¹⁴ Also, the Zamzam Well and its water in Makkah are of great importance. It is believed that this water was created by Allah to quench the thirst of Prophet Ibrâhîm's wife Hajar

¹¹ Mustafa S. Küçükaşçı, *Haremeyn: Cahiliye'den Emevîlerin Sonuna Kadar* (İstanbul: İSAR Foundation, 2003); Ağırman, *Mescid ve Fonksiyonları*, 111-180; Yılmaz Can, *İslamın Kutsal Mabetleri* (Samsun: Sidre Publications, 1999); Abdurrahman Acar, "Örnek İnsan Hz. Muhammed", *Mescid-i Nebi'nin İnşası ve Fonksiyonları*. ed. Mehmet Mahfuz Söylemez (Çorum: Çorum Çağrı Educational Foundation, 2006); Abdülkadir Dünder, "İslam Kültür ve Medeniyetinin Anlayışında Mescid-i Nebevi", *Tevhidi Düşünce Temelli Konuşmalar (Konferanslar)-1* ed. Osman Şimşek (s.l.: İlmar, 2020), 270-279; İrfan Küçükköy, *Peygamber Şehri Medine-i Münevvere* (Ankara, 2013).

¹² al-Tawba 9/17.

¹³ al-An'âm 6/92; al-Shūrâ 42/7.

¹⁴ Abū Ja'far Muhammad b. Jarir b. Yazid al-Âmulî al-Tabarî, *Jâmi' al-bayân 'an ta'wîl ây al-Qur'ân*, ed. 'Abd Allâh b. Abd Muhsin al-Turkî (Dâr Hijr, 1422), 1/105, 5/201.

and his son Prophet Ismā‘īl.¹⁵ The Kaaba, the qibla of Muslims located in the center of Makkah, is also the center of the pilgrimage. The pilgrimage declared by Prophet Ibrāhīm upon the command of Allah is one of the five pillars of Islam and is a form of worship that every Muslim must perform at least once in their lifetime.¹⁶ The people who gather in Makkah for the Hajj and Umrah have made the city a pilgrimage and trade center as a stopover point for trade caravans, thus ensuring its economic vitality.

Another characteristic of the city is that the Prophet of Islam, Prophet Muḥammad, was born in Makkah and spent his childhood and youth in this city, right next to the Kaaba. When the Messenger of Allah was 35 years old, 5 years before his prophethood (605 AD), he worked in the construction of the Kaaba, which was built by the joint efforts of the tribes, and he was an arbitrator in the placement of the Hajar al-Aswad (Black Stone).¹⁷

Another notable feature of Makkah is that the Messenger of Allah received the first revelation on Mount Nour near the city.¹⁸ The Prophet Muḥammad conveyed the first messages of Islam in Makkah. As a result of intense pressure and persecution against those who converted to Islam following his preaching there, Muslims were unable to practise their faith publicly, were subjected to various tortures, and their lives were seriously endangered. Also, the notables of imposed a boycott to strain Muslims economically and prevented Muslims from continuing their social relations such as trade and shopping.¹⁹ When the order to migrate (Hijra) was given to him, the Prophet Muḥammad migrated from Makkah to Medina. Because Medina was a safer environment for Muslims and might provide a ground where Islam could spread more easily. The Hijra in 622 was an important turning point in Islamic history and constituted the

¹⁵ Abū ‘Abd Allāh Muḥammad b. Ishāq b. Yasār al-Muṭṭalibī, *al-Sīrah (Kitāb al- Siyar wa al- Maḡhāzī)*, ed. Suhayl Zakkar (Beirut: Dār al-Fikr, 1398), 26.

¹⁶ Muslim, (*Kitāb al-Īmān*), 22; Abū ‘Īsā Muḥammad b. ‘Īsā al-Tirmidhī, *al-Sunan*, ed. Committee (Cairo: Dār al-Ta’šīl, 1435), “Īmān”, 3 (No. 3).

¹⁷ Ibn Ishāq, *al-Sīrah*, 88; Nilgün Çevik, *İslâm’ın İlk Üç Asrında Kabe-i Müşerrefe’nin Tarihi*, (Ankara: İlahiyat Kitap, 2024), 130, 136.

¹⁸ Ibn Ishāq, *al-Sīrah*, 21.

¹⁹ Ibn Ishāq, *al-Sīrah*, 140.

beginning of the Hijri calendar.²⁰ The conquest of Makkah in 8/630 by Prophet Muḥammad and the Muslims who settled in Medina paved the way for the rapid spread of Islam in the Arabian Peninsula.²¹

2. Medina and Masjid an-Nabawi

Following the Hijra, which was considered a new beginning for the Islamic community, Muslims established the first Islamic state in Medina.²² The Muslims of Medina showed great hospitality to the Muslims who migrated from Makkah. This example of brotherhood reflects the understanding of solidarity of the Islamic community.²³ Muslims from Makkah and Medina built the Masjid an-Nabawi together. This mosque is considered the second holiest mosque in Islam and became the political, social and religious center of the Islamic state. Here, Muslims made the Constitution of Medina, which is considered the first constitution of Islam.²⁴

Another feature of the city is that the Prophet Muḥammad passed away here and his grave is in Medina. The Prophet's grave is right next to the Masjid an-Nabawi. This place is a great place of worship and visit for Muslims.²⁵

Medina and the Masjid an-Nabawi played an important role as a shelter for the Prophet Muḥammad and Muslims and as the center of the Islamic state. The Prophet Muḥammad also declared the importance of his mosque by saying, "A prayer performed in my mosque, other than al-Masjid al-Haram, is more virtuous than a thousand prayers performed outside it."²⁶ At this point,

²⁰ Abū al-Ḥasan Nūr al-Dīn 'Alī b. 'Abd Allāh b. Aḥmad al-Samhūdī, *Wafā' al-Wafā' bi-Akḥbār Dār al-Muṣṭafā*. (Beirut: Dār al-Kutub al-'Ilmiyah, 1419H.), 1/184.

²¹ Abū Muḥammad 'Abd al-Malik b. Hishām al-Ḥimyarī, *al-Sīrah al-Nabawīyah*, ed. Muṣṭafā al-Saqqā (Egypt: Maktabat Muṣṭafā al-Bābī al-Ḥalabī, 1375), 2/403.

²² İbrahim Sarıçam, *Hız. Muhammed ve Evrensel Mesajı* (Ankara: DİB Yayınları, 2012), 139-157.

²³ Sarıçam, *Hız. Muhammed ve Evrensel Mesajı*, 164.

²⁴ Muhammed Hamidullah, *İslâm Peygamberi: Hayatı ve Faaliyeti*, tr. Salih Tuğ (İstanbul: İrfan Publications, 1991), 1/181; Hamidullah, *İslam Müesseseleri*, 65-68.

²⁵ Ibn Hishām, *al-Sīrah al-Nabawīyah*, 2/655; Sarıçam, *Hız. Muhammed ve Evrensel Mesajı*, 480.

²⁶ Abū Sa'īd al-Ḥasan b. Yasār al-Başrī, *Faḍā'il Makka wa'l-Sakan fiḥā* (Quwait: Maktabat al-Falāḥ, n.d.), 22; Bukhārī, *al-Sahīh*, 2/60; Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Nisābūrī, *al-Musnad al-Şahīḥ al-Mukhtaşar bi-Naql al-'Adl 'ani'l-'Adl ilā Rasūl Allāh şallā Allāh 'alayh wa sallam*, ed. Committee (Cairo: Dār al-Ta'şīl, 1435), 3/630; Samhūdī, *Wafā' al-Wafā'*, 2/22.

different views on the superiority of the two mosques have emerged. In the sources, opinions about which of the cities of Makkah and Medina is more virtuous have been discussed under the title of “Comparison of superiority between Makkah and Medina”.²⁷ The people of Makkah and Kufa state that Makkah, where al-Masjid al-Haram is located, is superior to Medina, where the Masjid an-Nabawi is located. Imam Malik and the people of Medina also defend the view that Medina, where the Masjid an-Nabawi is located, is more virtuous than Makkah, where al-Masjid al-Haram is located, because of the grave of the Prophet is in Medina.²⁸ Masjid al-Haram and Masjid an-Nabawi share similarities and differences in their religious and historical development, making their cities unique. Below, the similarities and differences between the two mosques with distinct functions are clarified through comparisons.

3. Similarities Between Masjid al-Haram and Masjid an-Nabawi

The word “masjid” is of Arabic origin and is used in the sense of “place of prostration (sujūd)”. The term “Masjidāyn” is used for the mosques of Makkah and Medina, meaning “two mosques”.²⁹ The dynamic centers of Islam, which began in Makkah and reached perfection in Medina³⁰, al-Masjid al-Haram and al-Masjid an-Nabawi are important with their similar functions.

Picture 1a: Masjid al-Haram

Picture 1b: Masjid an-Nabawi

²⁷ Abū al-‘Abbās Aḥmad b. ‘Alī al-Ḥusaynī al-Maqrīzī, *Imtā’ al-Asmā*, ed. Muḥammad ‘Abd al-Ḥamīd al-Namīsī (Beirut: Dār al-Kutub al-‘Ilmiyah, 1420), 10/342; Aḥmad b. Muḥammad al-Makkī al-Asadī, *Ikhbāru’l-Kirām bi-Akhbāri’l-Masjid al-Harām*. (İzmir: İzmir National Library, 357/8, n.d.), 25a.

²⁸ Abū al-Faḍl ‘Iyāḍ b. Mūsā al-Yaḥṣubī, *Ikmāl al-Mu’lim bi-Fawā’id Muslim*, ed. Yaḥyā Ismā‘īl (Egypt: Dār al-Wafā’, 1419), 4/511; Abū Zakarīyā Muḥyī al-Dīn Yaḥyā b. Sharaf al-Nawawī, *al-Minhāj fī Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj* (Beirut: Mu’assasat al-Risāla Nāshirūn, 1348), 9/164; Nebi Bozkurt, “Ravza-i mutahhara”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Publications, 2007), 34/475.

²⁹ Ibn Manẓūr, *Lisān al-‘Arab*, 3/225.

³⁰ al-Mā’ida 5/3.



Source: <https://alharamain.gov.sa>

3.1 “Masjidāyn”: Two respectable masjids

The word “ḥaram (حرم)” means “forbidden, untouchable” and is used as the opposite of the word “ḥill (حلال)”.³¹ In Hajj and Umrah, some halal (حلال) practices are considered ḥarām (حرام) and special rules are imposed regarding the place. The term “ḥaram” is also used for the borders of Makkah and Medina. Killing animals and picking plants are forbidden within the borders of Ḥaram, with the exception of harmful creatures. For this reason, Makkah was named “al-Balad al-Ḥarām”, the Kaaba was named “al-Bayt al-Ḥarām” and the mosque around it was named “al-Masjid al-Ḥarām”.³² The Prophet confirmed that he loved the lands of Makkah very much³³ and he confirmed that this land is a sacred area by Allah's command, stating, in meaning, “After me, this land will not be halal (حلال) for anyone until the Day of Judgment.”³⁴ He declared that no one who believes in Allah and the Day of Judgment can shed blood in this region and cut down any tree here, except for the Izkhir (إذخر) herb.³⁵ In order to make the forbidden borders clear, the surroundings of the Ḥaram of Makkah were

³¹ Abū ‘Abd al-Raḥmān al-Khalīl b. Aḥmed al-Farāhīdī, *Kitāb al-‘Ayn*, ed. Mahdī al-Makhzūmī, Ibrahim al-Samarrai (Beirut: Dār wa-Maktabat al-Hilāl, 1988), 3/28; Abū Maṣṣūr Muḥammad b. Aḥmad b. al-Harawī al-Azharī, *Tahdhīb al-lughā*, ed. Muḥammad ‘Awḍ Mir‘ab (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 2001), 5/29.

³² Salim Ögüt, “Harem”, *TDV İslâm Ansiklopedisi* (İstanbul: TDV Publications, 1997), 16/127; Nilgün Çevik - Şenay Özgür Yıldız, “Kâbe’nin İsimleri Üzerine Bir İnceleme”, *Diyanet İlmî Dergi* 60/1 (2024), 322.

³³ Tirmidhī, “Manāqib”, 68 (No. 3925).

³⁴ Bukhārī, “Diyāt”, 8 (No. 6880).

³⁵ Ibn Hishām, *al-Sīrah al-Nabawīyah*, 2/415; Bukhārī, “Jazā’ al-Şayd”, 10 (No. 1865).

marked in the shape of a circle with signs called “‘alam”. It is recorded that the region was declared a ḥaram (حرم) by Allah³⁶ and that the first person to determine the borders of the harem was either Prophet Adam³⁷ or Prophet Ibrāhīm.³⁸

A similar practice was also established for Medina. Medina ḥaram borders are determined by the Prophet himself with the statement “Medina is ḥaram.”³⁹ Ḥaram of Makkah and Medina is named as “Ḥaramayn”. The point that draws attention in determining the Ḥaramayn is that al-Masjid al-Haram was declared ḥarām (حرام) by Allah and the Masjid an-Nabawi was declared ḥarām (حرام) by the Messenger of Allah. Makkah is specifically prohibited by a divine command. Some prophets experienced “human experience full of awe”⁴⁰ in these lands.

3.2 Masjid al-Haram and Masjid an-Nabawi: Symbolic values of the first and last religion

According to the Qur’ān, the Kaaba is within al-Masjid al-Haram in Makkah, described as “the first house of worship for humanity⁴¹”. As stated in Quranic verses and sahih hadith narration, the Masjid an-Nabawi is a place of worship that was “established on piety”⁴² in Medina. The verses do not mention the founders of these places or those who constructed them. These masjids serve as symbols of the “first and last religion,” reminds of the verse, “Behold, the only [true] religion in the sight of God is (man's) self-surrender unto Him. (Inna al-Dīn ‘inda Allāh al-Islām.)”⁴³ Masjid al-Haram represents the first

³⁶ Ögüt, “Harem”, 16/127.

³⁷ Muḥammad Ṭāhir b. ‘Abd al-Qādir b. Maḥmūd al-Makkī al-Kurdī, *Tarīkh al-Qawm li-Makkah wa Bayt Allāh al-Karīm* (Makkah: Dār al-Nahḍa al-Ḥadītha, 2000), 2/95.

³⁸ Abū al-Walīd Muḥammad b. ‘Abd Allāh al-Ghassānī al-Azraqī, *Akhbār Makkah ve mâ câe filhâ mine’l-âsâr*, ed. Rushdī al-Şāliḥ Mulakhkhaş (Beirut: Dār al-Andalus, 1403), 2/127.

³⁹ Bukhārī, “Faḍā’il al-Madīnah”, 1 (No. 1867); Muslim, “Ḥajj”, (No. 3786).

⁴⁰ Mustafa Alıcı, *Dinler Tarihinin Batılı Öncüleri* (İstanbul: İz Yayıncılık, 2018), 367.

⁴¹ Āl ‘Imrān 3/96.

⁴² al-Tawba 9/108; Abū ‘Abd al-Raḥmān Aḥmad ibn Shu‘ayb al-Khurasānī al-Nasā’ī, *al-Mujtabā, al-Sunan al-Şuḡhrā*, ed. Committee (Cairo: Dār al-Ta’şil, 1433), 2/176; Abū Manşūr Muḥammad b. Muḥammad al-Māturīdī, *Ta’wīlāt ahl al-Sunnah*, ed. Majdī Bāslūm (Beirut: Dār al-Kutub al-‘Ilmiyah, 1426), 5/479-480.

⁴³ Āl ‘Imrān 3/19.

ancestor of mankind, Prophet Ādam; Masjid an-Nabawi represents the Prophet Muḥammad as the Khātām an-Nabiyyīn (the Seal of the Prophets, the Last Prophet). The last prophet of the true religion of Islam reminds us of this process with his words, “I am the last of the prophets. My mosque is the last of the mosques.”⁴⁴ The Qur’ān highlights the process from earlier to later times, including the era of Prophet Ibrāhīm and his son Prophet Ismā‘īl, with the verse, “And when Abraham and Ishmael were raising the foundations of the Temple...”⁴⁵ emphasizing its role in connecting different eras and serving as a key point of continuity. At the same time, prayers of Ibrāhīm, who built the Kaaba between two distinct eras, are mentioned as a complement to the rites of Hajj⁴⁶, serving as the original source for the prayers recited by pilgrims. Thus, over a long process, with the first being al-Masjid al-Haram⁴⁷ and the last the Masjid an-Nabawi, these structures not only point to the history of humanity and divine revelations but also draw our attention as sacred symbols that reconcile divine religions, resolve historical tensions.

3.3 al-Hajar al-Aswad (the Black Stone) and Rawda: Symbols of Heaven

According to Islamic belief, heaven is the place where those who have earned Allah's approval will stay in the afterlife, and it is a place that contains the opportunities for eternal happiness, peace, and beauty.⁴⁸ In reference to this belief, one element in al-Masjid al-Haram and one element in the Masjid an-Nabawi is related to “paradise.” In the Kaaba, “al-Hajar al-Aswad”⁴⁹ and in the Masjid an-Nabawi, “Rawda”⁵⁰ is considered to be heavenly.

Picture 2: al-Hajar al-Aswad

⁴⁴ Muslim, “Hac”, 507 (No. 1394).

⁴⁵ al-Baqara 2/127.

⁴⁶ al-Baqara 2/128.

⁴⁷ Azraqī, *Akḥbār Makkah*, 1/36.

⁴⁸ al-An‘ām 6/127; Yūnus 10/25-26; al-Rūm 30/15; al-Shūrā 42/22; al-Dukhān 44/51; al-Infīṭār 82/13; al-Muṭaffifīn 83/22.

⁴⁹ Abū ‘Abd Allāh Muḥammad b. Ishaq al-Makkī al-Fākihī, *Akḥbār Makkah fī qadīm al-dahr wa-ḥadīthih*, ed. ‘Abd al-Malik ‘Abd Allāh Dahīsh (Beirut: Dār al-Ḥadārah, Beirut 1414H.), 1/88.

⁵⁰ Bukhārī, “Faḍā’il al-Madīnah”, 12 (No. 1195); Muslim, “Hajj”, 500 (No. 3347).



Source: <https://www.alarabiya.net/>

According to the Qur'ān, people will be gathered face their reckoning on the Day of Judgement, in accordance with the verse, "'O our Sustained Verily, Thou wilt gather mankind together to witness the Day about (the coming of) which there is no doubt: verily, God never fails to fulfil His promise."⁵¹ People who gather in al-Masjid al-Haram, especially in the Kaaba for the tawaf prayer, symbolize gathering together in the presence of Allah, regardless of their culture, nation or race. Al-Hajar al-Aswad, which is located in the eastern corner of the Kaaba, is called "Allah's right hand on earth"⁵² due to its symbolic value. Therefore, the Hajar al-Aswad that located on the Kaaba, which resembles the place of resurrection, is a symbol that reminds us of the ultimate goal, heaven. Rawda, that is similar to this sacred site, is in Masjid an-Nabawi. Rawda is the name of the place between the house of the Prophet and his minbar (pulpit), and it is described by the Prophet as "one of the gardens of heaven".⁵³ The word "rawda", which means "a garden with lots of green areas",⁵⁴ is used as the name of the place in the Masjid an-Nabawi, and it has a metaphorical meaning.⁵⁵ Allah wants eternal happiness for people. For this reason, as stated in the verse, "And (know that) Qod invites (man) unto the abode of peace, and guides him that wills (to be guided) onto a straight

⁵¹ Āl 'Imrān 3/9.

⁵² Fākihī, *Akhhār Makkah*, 2/271.

⁵³ Bukhārī, "Faḍl al-Ṣalāh", 5 (No. 1196); Muslim, "Ḥajj", 502 (No.3349).

⁵⁴ Azharī, *Tahdhīb al-lughā*, 2/130, 4/23.

⁵⁵ Nebi Bozkurt, "Ravza-i Mutahhara", *TDV İslām Ansiklopedisi* (İstanbul: TDV Publications, 2007), 34/475.

way..."⁵⁶ people are invited to the "Dār as-Salām", which means the land of peace, peace and "heaven."⁵⁷ Medina is an example of the land of peace and well-being in the world. Another name for Medina, the city where the center of peace and happiness, the Masjid an-Nabawi, is located, is "Dār as-Salām".⁵⁸ Just as one of the names of heaven was given to Medina, the city of bliss, it is significant that the name of one of the gardens of heaven, named Rawda, was given between between the house of the Prophet and his minbar (pulpit). In our opinion, the description of al-Hajar al-Aswad and al-Rawda in relation to "heaven" may be an appeal to the senses. Because the word "jannah" (heaven)⁵⁹ means garden, like the word "rawda" and it means "abode of God and of the righteous after death, heaven; region or state of supreme bliss."⁶⁰ The basis of Islam's belief in tawhid (monotheism) and risalah (prophethood) is the consciousness of "La ilaha illa Allah, Muhammedun Rasulallah (There is no god but Allah, Muḥammad is the messenger of Allah)." It seems that belief in monotheism becomes more evident in al-Masjid al-Haram, and belief in prophethood becomes more evident in the Masjid an-Nabawi. The symbols of the "home of eternal bliss" in both mosques remind us of the ultimate goal of "heaven" and therefore the "hereafter."

3.4 Maqam Ibrāhīm and Rawda: Examples of Place and Sacred Site

We mentioned above that first of the sacred sanctuaries is the Kaaba, and the second one is the Masjid an-Nabawi. Although both al-Masjid al-Haram and Masjid an-Nabawi function as places of worship, they have some unique characteristics. Accordingly, Maqam Ibrāhīm in al-Masjid al-Haram and Rawda in the Masjid an-Nabawi are noteworthy. Maqam Ibrāhīm⁶¹ which is mentioned twice in the Qur'ān and on which Prophet Ibrāhīm climbed and built the walls of the temple while building the Kaaba and on which he invited

⁵⁶ Yūnus 10/25.

⁵⁷ Azharī, *Tahdhīb al-luġha*, 3/77; Abū al-Ḥasan Muqātil b. Sulaymān al-Balkhī, *Tafsīr Muqātil ibn Sulaymān*. ed. 'Abd Allāh Maḥmūd Shihāta (Beirut, 1423), 2/36.

⁵⁸ Samhūdī, *Wafā' al-Wafā'*, 1/18.

⁵⁹ Khalil b. Aḥmad, *Kitāb al-'Ayn*, 6/22.

⁶⁰ Oxford University Press, "paradise", *The Concise Oxford Dictionary* (New York: Oxford University Press, 1982), 741.

⁶¹ al-Baqara 2/125; Āl 'Imrān 3/97.

people to the pilgrimage, is located opposite the door of the Kaaba. The stone on which it is believed that the footprints of Prophet Ibrahim are located is called Maqam Ibrāhīm.⁶² This place of Ibrāhīm, the first known architect of the Kaaba, represents a sacred site as a sign and symbol.

Picture 3a: Maqam Ibrāhīm



Picture 3b: Footprints attributed to Prophet Abraham



Source: <https://alharamain.gov.sa/>

The Masjid an-Nabawi is the "Mosque of the Prophet" that the Prophet Muḥammad built and which he referred to as "my mosque".⁶³ The Messenger of Allah drew attention to the Rawda by saying, "The place between my house and my minbar (pulpit) is one of the gardens of heaven." Because the Masjid an-Nabawi, which has an important place in the formation of the Islamic society and in ensuring solidarity among Muslims, is not only a place of worship but

⁶² Fākihī, *Akhbār Makkah*, 1/442.

⁶³ Bukhārī, "Faḍl al-Ṣalāh", 1 (1190); Sariçam, *Hz. Muhammed ve Evrensel Mesajı*, 158.

also a place where religious, military and social life is organized.⁶⁴ The most special place in this place is Rawda. Because the worldly and otherworldly works for the ultimate goal of “heaven” are centered in the mosque. Unity, solidarity, worship, education and training in society were established in the Prophet's Mosque. In our opinion, Rawda, which is one of the integral parts of this mosque, is not only a place of worship but also the “maqam (site) of Muḥammad”. Because the Prophet continued his life between his house and the pulpit and continued his individual and social life. In other words, Rawda is the “symbolic representative” of the mosque where the Prophet carried out both his religious and worldly life. Sources show that scholars hold varying opinions on this matter. In addition to the fact that Rawda is literally called "paradise" in the sense of the place gained in the afterlife, it has also been understood in a metaphorical and figurative sense.⁶⁵ If we pay attention, the expression “The place between my house and my pulpit is one of the gardens of heaven” contains a concrete aspect (“house-pulpit”) and an abstract aspect (“gardens of heaven”). Thus, in the narration, the mentioned place transitions from the concrete to the abstract— from a physical space to a sacred site— highlighting its significance.

When both mosques are considered together, it is natural that there is a sacred site that belongs to Muwahḥid (Monotheist) Prophet Ibrāhīm and his son Ismā‘īl, in a place that they found and built from its foundations. On the other hand, it is natural that the mosque where the Prophet lived is described as a garden of paradise (Rawda) and directly attributed to him. According to us, Rawda is similar to the Maqam of Ibrāhīm that we exemplified above, and together with the place, it is the Maqam of Muḥammad and is symbolic. This symbolic value is the place of worship of the last prophet of the religion, Khātām an-Nabiyyīn⁶⁶ and is the physical legacy of his message.

When considered in terms of Maqam Ibrāhīm and Rawda, the two who built them, Prophet Ibrāhīm and Prophet Muḥammad, are the architects of their own mosques, and their common or similar aspects and examples are

⁶⁴ Sariçam, *Hız. Muhammed ve Eorensel Mesajı*, 161.

⁶⁵ Samhūdī, *Wafā' al-Wafā'*, 2/31.

⁶⁶ al-Aḥzāb 33/40.

remarkable. The expression “*uswah ḥasanah*”, which is used three times in the Qur’ān as a beautiful example, clearly refers to these two prophets. Prophet Ibrāhīm, the architect of the Kaaba in Makkah, and Prophet Muḥammad, the architect of the Masjid an-Nabawi in Medina, not only ensured the physical construction of the two main temples of Islam, but also the construction of society.

3.5 Duyūf ar-Raḥmān - Aḍyāf al-Islām: Divine Guests

Hospitality is an important virtues which has an important place in many religions and cultures. The Islamic faith also encourages treating guests well. According to the verse in the Qur’ān, “O our Sustainer! Behold, I have settled some of my offspring in a valley in which there is no arable land, close to Thy sanctified Temple, so that, O our Sustainer, they might devote themselves to prayer: cause Thou, therefore, people's hearts to incline towards them, and grant them fruitful sustenance, so that they might have cause to be grateful.”⁶⁷ those who reach the holy lands with inclination of their hearts are like “special guests.” Due to its holiness, the Kaaba is described as the “*Bayt Allāh*”, meaning the house of Allah,⁶⁸ and the pilgrims who are the visitors of the *Bayt Allāh* are called “*Duyūf ar-Raḥmān*”⁶⁹ (guests of the Raḥmān, Most Merciful). A similar expression is used for the poor and needy *Ahl as-Suffa*, whose needs were met by the Prophet and his wealthy companions in the Prophet's Mosque. They were given the name “*Aḍyāf al-Islām*” (guests of Islam).⁷⁰ The words “*aḍyāf*” and “*duyūf*” in both expressions are the plural form of the word “*ḍayf*”, which means guest, so these expressions mean guests.⁷¹

In addition, a similar usage of the expression of *Abū ad-Ḍayfān* is mentioned for Prophet Ibrāhīm, who first started the tradition of hosting guests by offering hospitality to angels and showed generosity by hosting them in the

⁶⁷ Ibrāhīm 14/37.

⁶⁸ Abū al-Qāsim Ismā‘īl b. ‘Abbād al-Ṭāliqānī al-Şāhib, *al-Muḥīt fī al-Lughā*, ed. Muḥammad Ḥasan Āl Yāsīn (Beirut: ‘Ālam al-Kutub, 1414), 9/473.

⁶⁹ Evliya Çelebi, *Rihletü'l-Hicaziyye*, tr. Şafşāfi Aḥmad al-Mursī (s.l.: Dār al-Afaq al-Arabiyyah, 1999), 201.

⁷⁰ Bukhārī, “*Riqāq*”, 17 (6452).

⁷¹ Khalīl b. Aḥmad, *Kitāb al-‘Ayn*, 7/67; Ibn Manẓūr, *Lisān al-‘Arab*, 9/209.

best way.⁷² Thus, the word “ḍayf” in the phrases “guests of the Raḥmān” or “guests of Islam” evokes the concept of a “divine guest”.⁷³ In the Qur’ānic narrative, this is exemplified by the angels who, appearing in human form, visited Prophet Abraham to announce the birth of Isaac and to carry out the destruction of the people of Lūṭ, being referred to as “ḍayf.” The angelic guests mentioned above are the bearers of good news in the story of Prophet Ibrāhīm, while they are the bringers of torment in the story of Prophet Lūṭ. It is understood from the messages in the verses regarding the angels’ visit to Prophet Lut that it is the duty of the host to host his guests and ensure their safety.⁷⁴ Therefore, it can be said that the culture and manners of “hosting” are based on faith. It is clear that different examples of this belief are also evident in al-Masjid al-Haram and the Masjid an-Nabawi. The hosting of pilgrims in al-Masjid al-Haram was encouraged by the Prophet Muḥammad’s fourth paternal ancestor, Quṣayy ibn Kilāb (d. around 480), with the following words: “O Quraysh, you are the neighbors of Allah and the people of ḥaram (حرام). The pilgrims who come are the guests of Allah and visitors to His House (Bayt). They are the most deserving of hospitality. Prepare food and grandfather Hāshim⁷⁵ and Hāshim’s younger brother Muṭṭalib, and then from the Prophet Muḥammad’s grandfather ‘Abd al-Muṭṭalib to Abū Ṭālib.⁷⁶ Thereafter, the tradition of providing food to pilgrims (rifāda) was carried out by the state under the instructions of the Prophet Muḥammad. The sensitivity of hosting and hospitality; although different in nature, was also displayed within the Masjid an-Nabawi and the Aḍyāf al-Islām (guests of Islam) were hosted. Here, the people known as Ahl al-Suffa, living in poverty, were sheltered in the mosque by the Companions under the instructions of the Prophet Muḥammad, and they were provided with support and care.⁷⁷ We can say that the hospitality shown to the Ahl al-Suffa during the time of the Prophet Muḥammad was later

⁷² Abū al-Qāsim Mahmūd b. ‘Amr al-Zamakhsharī, *Rabī’ al-Abrār wa-Nuṣūṣ al-Akhyār* (Beirut: Mu’assasat al-‘Alamī, 1412H.). 3/222; Mustafa Çağrı, “Misafir”, *TDV İslām Ansiklopedisi* (Ankara: TDV Publications, 2020), 30/171.

⁷³ Hūd, 11/77-78; al-Ḥijr 15/51, 52, 53; al-Dhāriyāt 51/24-25; al-Qamar 54/37.

⁷⁴ Hūd 11/77-80; al-Ḥijr 15/67-71.

⁷⁵ Ibn Sa’d, *Tabaqāt*, 1/66.

⁷⁶ Azraqī, *Akhbār Makkah*, 1/109.

⁷⁷ Bukhārī, “Mawāqit al-Ṣalāh”, 25 (No. 602); Muslim, “Ashriba”, 176 (No.5415).

offered to the pilgrims who came to the holy lands for Hajj and so, a culture was created. In this respect, it is seen that it is not possible to remain hungry or homeless in a mosque-centered lifestyle in Medina. In Küçükaşçı's words: provide drinks for them during the days of Hajj until they return home."⁷⁸

With its construction, the Masjid an-Nabawi became the center of city life, like al-Masjid al-Haram, and in addition to serving as a place of worship, it also formed the core of the tradition called the "kulliya", which included many institutions of social life that would emerge in later periods.⁷⁹

The sensitivity to hospitality established in Makkah and Medina has achieved continuity and this service has been institutionalized. It is considered an honor to serve the holy lands and those who come to perform Hajj or Umrah, and those who provide this service are given the title of "Khādim al-Ḥaramayn", meaning servant of Makkah and Medina.⁸⁰ In this sense, the title holders undertake the responsibility of maintaining and protecting the two cities of Makkah and Medina, with the title of "Ḥāmī al-Ḥaramayn ash-Sharīfayn".⁸¹ The title "Hadimu'l-Haremeyn" was first used by Saladin Ayyubi, the founder of the Ayyubid dynasty. It is stated that the Mamluk sultans also used this title from time to time, but it was given to the Ottoman sultans after Selim I conquered Syria and Egypt.⁸² The title of "Khādim al-Ḥaramayn" went beyond being just a religious title, and became a very important symbol that reinforced the authority of the Ottoman Empire in the Islamic world and increased the spiritual leadership of the sultan and his prestige in the eyes of the people.⁸³

⁷⁸ Ibn Hishām, *al-Sīrah al-Nabawīyah*, 1/130; Abū 'Abd Allāh Muḥammad b. Sa'd b. Manī', *al-Tabaqāt*, ed. 'Alī Muḥammad 'Umar (Cairo: Maktabat al-Khānājī, 1421), 1/54; Azraqī, *Akhbār Makkah*, 1/94.

⁷⁹ Mustafa Sabri Küçükaşçı, *Mekke - Medine Tarihi / Abbasilerden Osmanlılara* (Yeditepe Yayınevi, 2007), 205.

⁸⁰ Hulusi Yavuz, "Hādīmü'l-Haremeyn", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Publications, 1997), 15/26.

⁸¹ Kurdī, *Tārīkh al-Qawm li-Makkah wa Bayt Allāh al-Karīm*, 1/520.

⁸² Yavuz, "Hādīmü'l-Haremeyn", 15/15/26.

⁸³ Kurdī, *Tārīkh al-Qawm li-Makkah wa Bayt Allāh al-Karīm*, 1/520, 521.

3.6 Sacrilege against the Sacred: the Theft of al-Hajar al-Aswad; the Attempt to Steal the Prophet's Remains

Religious or spiritual values that a society or individual accepts as sacred are called “sacred values”. Disrespect toward these values is called “sacrilege”. There have been examples of sacrilege, in the form of theft, in al-Masjid al-Haram and the Masjid an-Nabawi. The first of these was done by the Qarmatians, removing the Black Stone and taking it to al-Ahsa (or al-Hasa) in 317/930. The Qarmatians were influential in the Zanj Revolt against the Abbasids in 255/869. When Abu Tāhir al-Jannābī took over the Qarmatian leadership in 311/923, he launched a series of attacks on Southern Iraq and during the Hajj season in 317/930, he raided the Kaaba and killed thousands of people. With this raid, he removed the Black Stone and took it to Hajar (al-Ahsa) in Bahrain, where it remained for about twenty years.⁸⁴ The return of al-Hajar al-Aswad to its original place was only possible by the Abbasid Caliph al-Mutī‘li-‘llāh in 339/950, by purchasing it for 30,000 dinars.⁸⁵

Another example of sacrilege took place in the Masjid an-Nabawi, when two attempts were made to steal the body of the Prophet from the room of Aisha where he was buried.⁸⁶ According to the information provided by Samhūdī⁸⁷ it is recorded that the Pope sent his officials to Medina in the middle of the 12th century to steal the body of the Prophet Muḥammad and bring it to Rome; and but Nur ad-Din Mahmud Zangi, the atabeg of Damascus and Aleppo, prevented this.⁸⁸ The accuracy of this incident is disputed. As can be

⁸⁴ Abū Mu‘īn Nāṣir b. Khusraw b. Ḥārith al-Kubādīnī al-Marwazī, *Sefernâme*, tr. Abdülvehhab Tarzī (Ankara: Millî Eğitim Bakanlığı, 1994), 127; Sabri Hizmetli, “Karmatiler”, *TDV İslâm Ansiklopedisi* (İstanbul: TDV Publications, 2001), 24/510-511.

⁸⁵ Asadī, *Ikhbāru’l-Kirām*, . 6a. Narrations state that the Hajar al-Aswa) was repeatedly removed from its position in the Kaaba by the Jurhum, Iyād, Amāliqah, Khuḏā‘a, and Qarmatians. Evaluations emphasize that despite the sacred and precious stone being displaced multiple times, its restoration to its original place was ultimately carried out by Allah.”

⁸⁶ Küçükköy, 245.

⁸⁷ Samhūdī, *Wafā’ al-Wafā’*, 2/185.

⁸⁸ Evliya Çelebi, *Evliya Çelebi Seyahatnamesi*, ed. Zekeriya Kurşun et al., (İstanbul: Yapı Kredi Publications, 2007), 9/315.

understood from Gemici's explanations,⁸⁹ who presented his studies on Evliya Çelebi's narratives regarding the subject, "kidnapping attempt of Na'ash Sharif (the body of the Prophet) really took place, but the form of this act is debatable."⁹⁰ Approximately three and a half centuries after the aforementioned incident, during the Mamluk State, the Crusaders wanted to repeat this incident and took the body of Prophet Muḥammad from his tomb in Medina and took it to a Christian land.⁹¹ Their aims could not be achieved because Selim I⁹² defeated the Mamluks in 1516 and took control of all of Egypt and Syria. As a result, both the attempted theft or abduction of al-Hajar al-Aswad and the Na'ash Sharif in the vicinity of al-Masjid al-Haram and Masjid an-Nabawi are clear acts of sacrilege.

4. Differences Between Masjid al-Haram And Masjid an-Nabawi

Mosques are places where Muslims come together to pray, worship Allah and establish social unity. Al-Masjid an-Nabawi, built by the Prophet in Medina, is the first large mosque in Islam and reflects the religious, architectural and social understandings of the early period of Islam. Some of the differences between al-Masjid an-Nabawi and al-Masjid al-Haram are mentioned below.

4.1 Qibla

The word "qibla" refers to the direction of the mihrāb in the mosque, meaning the place to turn or face.⁹³ Although the holy Kaaba was right next to him during the Makkah years of Islam, the Prophet Muḥammad prayed with his face turned towards the Kaaba, with the Kaaba in between, and towards

⁸⁹ Nurettin Gemici, "Evliya Çelebi Seyahatnamesi'nin IX. Cildinde Geçen Hz. Peygamber'in Na'sının Kaçırılması Teşebbüsü Anlatısı", *Evliya Çelebi Konuşmaları/Yazılar* (İstanbul: Yapı Kredi Publications, 2011), 202, 221, 204.

⁹⁰ Gemici, "Na'sın Kaçırılması Teşebbüsü", 202-219-221.

⁹¹ Muhammed Yakub Mughul, *Kanuni Devri : Osmanlıların Hint Okyanusu Politikası ve Osmanlı Hint Müslümanları Münasebetleri : 1517-1538* (İstanbul: Fetih Publications, 1974), 35, 50.

⁹² Feridun Emecen, "Selim-I", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Publications, 2009), 36/412.

⁹³ Khalil b. Aḥmad, *Kitāb al-'Ayn*, 4/66; Ibn Manẓūr, *Lisān al-'Arab*, 1/305.

Jerusalem, since the qibla was the Bayt al-Maqdis.⁹⁴ This process continued after the Hijra to Medina, and the Messenger of Allah turned to the Bayt al-Maqdis as the qibla. It is recorded in the narrations that the qibla was turned towards the Kaaba after 16 or 17 months.⁹⁵ With the change of the qiblah from Jerusalem to the Kaaba⁹⁶ the Prophet turned his face towards the Kaaba, between the al-Rukn al-Shami (Syrian Corner) and the Mīzāb (gutter of the Kaaba).⁹⁷ Fākihī (d. 278/891-92 [?]) reports that during the Conquest of Makkah, the Messenger of Allah entered the Kaaba after removing his shoes, prayed, and after exiting, struck the Kaaba three times with his hands, saying, "This is the qiblah."⁹⁸ In another narration, it is mentioned that the Prophet pointed to the door of the Kaaba and the Maqam Ibrāhīm, indicating that this side was the Qibla,⁹⁹ thus confirming that the Kaaba is the qibla. Therefore, after the change of the qibla, al-Masjid al-Haram also became the qibla for both the Masjid an-Nabawi and al-Masjid al-Aqsa.

4.2 Interior Design of Masjid al-Haram and Masjid an-Nabawi

According to the city history sources of Makkah and Medina, the Kaaba and the Masjid an-Nabawi were simple structures at the beginning of their construction using tree trunks as poles and leaving soil as the ground. It is understood that both temples were built without a ceiling as tall as a human being, and their contents were completed with elements such as roofs, canopies, and columns in line with the needs over time, and gradually became a complete temple.¹⁰⁰

There are three columns inside the Kaaba. They are made of wood and to carry the weight of the roof, they do not have a special function.¹⁰¹ It is known that the Prophet prayed next to the pillars. During the conquest of Makkah, the

⁹⁴ Abū 'Abd Allāh Aḥmad b. Muḥammad b. Ḥanbal al-Shaybānī, *al-Musnad*, ed. Committee (s.l.: Jam'iyat al-Maknaz, 1431), 4/117.

⁹⁵ Ibn Ishāq, *Sīre*, 299; İbn Hişâm, *Sīretu'n-nebeviyye*, 1/550; Azraqī, *Akhbār Makkah*, 2/19.

⁹⁶ al-Baqara 2/144; Ibn Ishāq, *Sīre*, 279; İbn Hişâm, *Sīretu'n-nebeviyye*, 1/606.

⁹⁷ Azraqī, *Akhbār Makkah*, 2/19.

⁹⁸ Fākihī, *Akhbār Makkah*, 1/179.

⁹⁹ Fākihī, *Akhbār Makkah*, 1/184.

¹⁰⁰ Azraqī, *Akhbār Makkah*, 66, 157; Samhūdī, *Wafā' al-Wafā'*, 1/258.

¹⁰¹ Azraqī, *Akhbār Makkah*, 1/292.

Messenger of Allah prayed inside the Kaaba, between the two front pillars upon entering through the door, and to the right of the second pillar, slightly ahead.¹⁰²

Picture 4: Interior columns of the Kaaba



Source: <https://www.alarabiya.net/>

However, he did not encourage praying inside the Kaaba. In a narration from Aisha, she said, "The Messenger of Allah left me happy, then he returned sad and said, 'I entered the Kaaba. However, I regretted it. If I could take back what I did, I would not have entered. I am afraid of causing trouble to my ummah In another narration found in Tirmidhī, the following statement is included: "I wish I had not done it. Because I am afraid that I might have tired my ummah after me."¹⁰³ From the expressions in the saḥīḥ hadith narrations, it is understood that the Prophet did not encourage entering the Kaaba in order to avoid causing hardship to his ummah. For it is evident from the words of the Prophet, "Perhaps someone from my ummah may come and leave saddened because they were unable to enter the Kaaba; we have been commanded to perform tawaf, not to enter the Kaaba."¹⁰⁴ that although he entered the Kaaba, he felt sorrow over this situation.

There is a different feature in the Masjid an-Nabawi. The Prophet draws attention to the space between his house and his pulpit, which can be considered the center of the mosque, with the words, "The place between my house and my minbar (pulpit) is one of the gardens of heaven, and my pulpit

¹⁰² Bukhārī, "Megâzī", 77 (504); Azraqī, *Akḥbār Makkah*, 1/ 268.

¹⁰³ Tirmidhī, "Ḥajj", 45 (No. 873).

¹⁰⁴ Ibn Sa'd, *Ṭabaqāt*, 2/162.

is on my pool.”¹⁰⁵ Entering here is encouraged. As mentioned above, it is called “Rawda al-Muṭāhara” which means “pure garden” and this place is the area of Masjid an-Nabawi which is likened to heaven.

Picture 5: Rawda al-Muṭāhara



Source: <https://alharamain.gov.sa>

One of the most distinctive physical features of this area is the large number of columns, each resembling a snapshot of a different historical event, with their memories vividly preserved. These columns are not merely structural elements supporting the ceiling but also hold special names, each reflecting a unique functional significance. Especially in the area of Rawda al-Muṭāhara, each of the columns has a function akin to that of an institution, which gives this place its meaningful significance. According to Samhudi's narration, the first of these is the column named “Muhallaqah (المخلقة)” and it is the closest to the prayer area (musalla). It is the place where the Prophet Muḥammad delivered sermons while leaning on a date palm trunk.¹⁰⁶ The second column is the column known as the “Column of Qur'a (القرعة)” or “Aisha (عائشة)” and is famous for its virtue.¹⁰⁷ It is also known as the “Column of Muhājirūn (المهاجرون)” because the leading companions gathered here and prayed.¹⁰⁸ Third column reminds us a Companion of the Prophet, who had been

¹⁰⁵ Bukhārī, “Faḍl al-Ṣalāh”, 5 (1195).

¹⁰⁶ Samhūdī, *Wafā' al-Wafā'*, 2/39.

¹⁰⁷ Samhūdī, *Wafā' al-Wafā'*, 2/37.

¹⁰⁸ Muḥammad b. Ishāq el-Ḥavārizmī, *Īthārat al-Targhīb wa'l-Tashwīq ilā al-Masājid al-Thalātha wa'l-Bayt al-'Atīq*, ed. Muṣṭafā Muḥammad al-Dhahabī (s.l.: Maktabat Nizār Muṣṭafā al-Bāz, 1418H.), 331.

the representative of Muslims and then tied himself to a pillar in the masjid until his repentance was accepted after making some mistakes in fulfilling some of his duties,¹⁰⁹ his name was Abū Lubāba and the column is known as “Column of Tawbah (التوبة; Repentance)”.¹¹⁰ This column has witnessed Abū Lubāba, whom the Messenger of Allah initially resented, but later pardoned, releasing him from the pillar.¹¹¹ The fourth column is located behind the Tawbah column,¹¹² as stated in saḥīḥ hadith narration, it is known as “Column of Sarīr (السريير)” where the Prophet performed i'tikāf (staying in the mosque for the purpose of worship and spiritual retreat) and where his bed and pillow were located.¹¹³ The fifth columns is “Column of Muḥarras (المحرّس).” It is also known as the “Column of Ali (عليّ)” because Ali protected the Prophet here.¹¹⁴ The other famous column is the sixth column called the “Column Wufūd (الوفود)” where ambassadors were received. This column, where the Prophet accepted delegations, is adjacent to the wall of the Ḥujrat as-Sa'ādah (rooms of the wives of the Prophet).¹¹⁵ The seventh column is known as the “Column of Murabba'atul-Qabr (مربعة القبر)” or “Jibrīl (جبريل)” This area was used by Ali.¹¹⁶ The eighth column is the place where Prophet Muḥammad performed Tahajjud (night prayer). It is mentioned that the Messenger of Allah performed the prayer here on a mat when the people dispersed at night.¹¹⁷

Picture 6: Columns of al-Masjid an-Nabawi

¹⁰⁹ Abū al-Ḥasan Muqātil b. Sulaymān al-Balkhī, *Tafsīr Muqātil ibn Sulaymān*, ed. ‘Abd Allāh Maḥmūd Shihāta (Beirut: Dār Iḥyā’ al-Turāth, 1423), 2/109; Ibn Hishām, *al-Sīrah al-Nabawiyah*, 2/236.

¹¹⁰ Samhūdī, *Wafā’ al-Wafā’*, 2/42; al-Khavārizmī, *Īthārat al-Targhīb wa'l-Tashwīq*, 332.

¹¹¹ al-Tawba 9/102; al-Ṭabarī, *Jāmi’ al-bayān*, 11/651.

¹¹² Abū ‘Abd Allāh Muḥammad ibn Yazīd al-Qazwīnī, “Ṣiyām”, 61 (1774).

¹¹³ Samhūdī, *Wafā’ al-Wafā’*, 2/44.

¹¹⁴ Samhūdī, *Wafā’ al-Wafā’*, 2/45.

¹¹⁵ Khavārizmī, *Īthārat al-Targhīb wa'l-Tashwīq*, 333; Samhūdī, *Wafā’ al-Wafā’*, 2/46.

¹¹⁶ Samhūdī, *Wafā’ al-Wafā’*, 2/46.

¹¹⁷ Samhūdī, *Wafā’ al-Wafā’*, 2/47.



Source: <https://www.spa.gov.sa/>

The columns mentioned above are the locations of events described in some verses and hadiths. When considered in terms of their functions, they seem to have taken on roles similar to those of civil or official institutions. On one hand, while being a place of worship, the columns of the Masjid an-Nabawi, which also serve as a space where human needs such as education, housing, and refuge are met, function as a public area with the characteristics of judicial, administrative, military, and social activity zones. As Grabar (d. 2011) puts it: “This courtyard became, for practical purposes, the place in which almost all the official activities of early Islam took place.”¹¹⁸ The arrangement of the mosque is based on “practicality”¹¹⁹ rather than aesthetic considerations. Therefore, the differences of the columns inside the Masjid an-Nabawi and the Kaaba are obvious. The columns inside the Kaaba are of a structural nature that ensures the overall durability of the temple. The columns of the Masjid an-Nabawi stand out with their structural and functional features. The columns and their surroundings have been the locus of religious, legal and social life. In particular, by dividing the space within itself, it has provided a regional order and functionality.

One of the main elements of a mosque is miḥrāb, which indicates the qibla and the place where the imam will stand while leading the prayer. It is located at the front of the masjid and is the holiest place in the masjid.¹²⁰ “Miḥrāb” was not included in the masjids during the time of Prophet Muḥammad (d. 11/632)

¹¹⁸ Oleg Grabar. *The Formation of Islamic Art*. 3rd ed. (New Haven: Yale University Press, 1973), 107-8.

¹¹⁹ Grabar, 108.

¹²⁰ Azharī, *Tahdhīb al-lughā*, 5/17; Ibn Manzūr, *Lisān al-‘Arab*, 1: 306.

and the Rashidun Caliphs (Al-Khulafā' al-Rāshidīn) (632-661), it was built during the time of Umayyad Caliph Walid I (d. 96/715) and during the time of Umar b. Abd al-Aziz (d. 101/720).¹²¹ The function of the mihrāb is to ensure that the congregation turns to the right direction. Since every direction in the Kaaba is a qibla, it is not needed. It is understood that the mihrāb in the Masjid an-Nabawi was built later.

Picture 7: Mihrāb



Source: <https://www.spa.gov.sa/>

Another component of a masjid is minbar. In masjids, the stepped platform used for delivering sermons is called the “minbar.”¹²² It is stated that during the time of the Prophet, there was no minbar in al-Masjid al-Haram. The first minbar, which had three steps, was brought from Syria by Mu'awiya ibn Abi Sufyan (d. 60/680), and he was the first person to deliver a sermon from the minbar. Before Muawiyah, caliphs and governors would stand on the Hatim and deliver the sermon on Fridays.¹²³ In the early days at the Masjid an-Nabawi, a minbar consisting of two steps and a seat (maq'ad) was made for the Prophet, who initially delivered sermons leaning on a palm trunk.¹²⁴

Picture 8: Minbar

¹²¹ Samhūdī, *Wafā' al-Wafā'*, 1/282.

¹²² Khalil b. Aḥmad, *Kitāb al-'Ayn*, 8/269; Ibn Manzūr, *Lisān al-'Arab*, 5/189.

¹²³ Azraqī, *Akhbār Makkah*, 2/100; Ebū Zekeriyā Muḥyiddīn Yaḥyā b. Şeref en-Nevevī, *Tehẓību'l-esmā' ve'l-luġāt* (Beirut: Dāru'l-Fikr, 1996), 3/334.

¹²⁴ Bukhārī, “Manāqib”, 25 (No. 3583); İbn Mâce, “İqāmat al-Şalāh”, 199 (No. 1415); Samhūdī, *Wafā' al-Wafā'*, 2/5.



Source: <https://www.spa.gov.sa/>

In short, the two main temples of Muslims, Masjid al-Haram and Masjid an-Nabawi, Their architecture evolved from simple to complex. Structures such as columns, mihrābs and minbars in the interior design of both temples were shaped over time and according to need.

Conclusion

This article compares al-Masjid al-Haram and al-Masjid an-Nabawi in terms of their architectural and symbolic significance, evaluating their roles, similarities, and differences within the Muslim world. Both sanctuaries began as simple, functional structures and were later expanded to meet emerging needs. The study concludes that the two mosques possess complementary and meaningful symbolic values. Accordingly, the two mosques known as “Masjidāyn,” namely al-Masjid al-Haram and Masjid an-Nabawi, are located in Makkah and Medina, which are referred to as “Ḥaramayn.” These two masjids are places where Muslims feel a sense of closeness to Allah and His Messenger and deepen their spiritual connection. In al-Masjid al-Haram, the powerful sense of tawḥīd (monotheism), hereafter, and connection to the sacred deeply moves the soul, and the Masjid an-Nabawi inspires peace, comfort, and spiritual serenity through its association with risalah (prophethood). In al-Masjid al-Haram, the profound connection to humanity's shared history and the grandeur of the Kaaba, derived from its simplicity, leave a powerful impression on believers. The quieter atmosphere of Masjid an-Nabawi,

following the dynamic and crowded atmosphere of the Kaaba, brings inner peace while deepening love and devotion through visiting the Prophet's tomb.

On the other hand, the Kaaba represents the first prophet of mankind, Prophet Adem, and the Masjid an-Nabawi represents Prophet Muḥammad, Khātam al-Nabiyyīn. Additionally, by mentioning the process in which Prophet Ibrāhīm and his son Ismā'īl raised the foundations of the Kaaba, it bridges the gaps between different eras. In this sense, al-Masjid al-Haram represents the first of the prophetic sites, while the Masjid an-Nabawi represents the last. Therefore, the symbolic values of Makkah and Medina are components of the same meaning, even though the masjids are in different places. The mentioned mosques also have spaces with symbolic value. These are "Maqam Ibrāhīm" in al-Masjid al-Haram and "Rawda" in the Masjid an-Nabawi. Prophet Ibrāhīm, the architect of the Kaaba in Makkah, and the Prophet Muḥammad, the architect of al-Masjid an-Nabawi in Medina, not only built the physical structure of Islam but also the society. For a Muslim, Makkah and Medina are symbolic places of obedience and submission. The visitors of these places are divine guests, as "guests of Raḥmān" and "guests of the Muslims". Both hosting and being a guest in these places are considered special virtues and a source of honor, Muslims who follows the Prophet Muḥammad's words, "Whoever believes in Allah and the Judgment Day should honor their guest." are reminded that they are a temporary guest in this world. Furthermore, serving these sacred places is considered an honor and has led to the title "Khādim al-Ḥaramayn" (Servant of the Two Sacred Sanctuaries in Makkah and Medina). The holder of this title assumes the responsibility of serving the two holy cities of Islam, Makkah and Medina, and ensuring the protection of these cities. The holder of the title not only gains honor but also assumes a great responsibility and spiritual leadership in the Islamic world. Although throughout history, attempts have been made to harm the two holy places through theft, disrespect, and aggression, these actions, though unfortunate, have not left a lasting impact.

As a result, the sanctity, value, and virtue of Makkah, the home of al-Masjid al-Haram, and Medina, which hosts the Masjid an-Nabawi, are indisputable. A believer who has completed Hajj or Umrah feels the sorrow expressed by the Prophet Muḥammad when he left Makkah after its conquest,

at Hazwāra, saying, “You are the most beloved place to me in the land of Allah. If I had not been driven out of here, I would not have left on my own!” as they depart from Makkah, the birthplace of faith, experiencing the deep affection the Prophet felt towards the city. On the other hand, they experience the joy of meeting the Prophet when they enter Medina. Therefore, when leaving Makkah and entering Medina, the contrasting names of Makkah, “Mukhrajā Şidqin” and of Medina, “Mudkhala Şidqin” symbolically represent the harmonious unity of opposites. This journey leads from “Bayt Allah” (the House of Allah) to “Bayt ar-Rasūl” (the House of the Messenger). A similar situation can be seen in geographical features. In contrast to the harsh nature of Makkah, the milder nature of Medina is also reflected in the life of worship. Moving from the dynamic and bustling environment of al-Masjid al-Haram to the peaceful environment of the Masjid an-Nabawi, makes one feel the presence of balance and harmony in many aspects of nature and human life. The harmony between contrasts ensures balance and integrity in nature and human life, with diversities complementing each other and maintaining equilibrium, enabling the ongoing existence of life. The two special and significant mosques of Islam, al-Masjid al-Haram and the Masjid an-Nabawi, stand out with their similarities and distinctions.

Based on the conclusion that Al-Masjid al-Haram and Al-Masjid al-Nabawi complement each other in many respects, the examination of additional architectural and symbolic features that are not addressed in this article, as well as an interdisciplinary evaluation of the relationship between these mosques and the rituals of Hajj and Umrah in future studies, may contribute to the literature from diverse perspectives.

Bibliography

al-Qur’ān al-Karīm, The Message of The Qur'an: The Full Account of The Revealed Arabic Text Accompanied by Parallel Transliteration. (tr. ed. Muhammad Asad) Bristol: The Book Foundation, 2008.

Aḥmad Muḥammad Ilyās Abd al-Ghanī - Mu‘āwiyah Muḥammad Ilyās Abd al-Ghanī, *Tārīkh al-Makkah al-Mukarramah al-Muṣawwirah.* Madīnah: Fihrasat Maktabat al-Malik Fahd al-Wataniyyah, 1438H.

- Abd al-Razzāq, Abū Bakr Abd al-Razzāq b. Hammām al-Şan‘ānī. *Tafsīr Abd al-Razzāq*. (ed. Maḥmūd Muḥammad ‘Abduh) 3rd edition. Beirut: Dār al-Kutub al-‘Ilmīyah, 1419.
- Acar, Abdurrahman. “Örnek İnsan Hz. Muhammed”. *Mescid-i Nebi’nin İnşası ve Fonksiyonları*. Çorum: Çorum Çağrı Educational Foundation, 2006.
- Ağırman, Mustafa. *Hz. Muhammed Devrinde Mescid ve Fonksiyonları*. İstanbul: Ravza Publications, 2018.
- Ahmad b. Hanbal, Abū ‘Abd Allāh Aḥmad b. Muḥammad b. Ḥanbal al-Shaybānī. *al-Musnad*. (ed. Committee) Jami‘ at al-Maknaz, 1431.
- Al Arabiya. “el-Ka’betu mine’ d-dâhil”. Accessed 10.04.2025. <https://www.alarabiya.net/saudi-to-day/2016/12/04/%D8%A8%D8%A7%D9%84%D8%B5%D9%88%D8%B1-%D9%87%D8%B0%D8%A7-%D9%85%D8%A7-%D8%AA%D8%AE%D9%81%D9%8A%D9%87-%D8%A7%D9%84%D9%83%D8%B9%D8%A8%D8%A9-%D9%85%D9%86-%D8%A7%D9%84%D8%AF%D8%A7%D8%AE%D9%84>
- Al Arabiya English. "the Hajar Al Aswad". Accessed 19.04.2025. <https://english.alarabiya.net/News/gulf/2021/05/04/Saudi-Arabian-authorities-release-never-before-seen-images-of-Kaaba-s-Black-Stone>
- Al Haramain. “Maqam Ibrāhīm”. Accessed 19.04.2025. https://www.alharamain.gov.sa/public/?page=page_47257
- Al Haramain. “Masjid Al-Haram”. Accessed 19.04.2025. <https://www.alharamain.gov.sa/public/?page=Home>
- Al Haramain. “Masjid an-Nabawi”. Accessed 19.04.2025. <https://www.alharamain.gov.sa/public/?page=Home>
- Alıcı, Mustafa. *Dinler Tarihinin Batılı Öncüleri*. İstanbul: İz Publications, 2018.
- Asadī, Aḥmad b. Muḥammad al-Makkī. *Ikhbāru’l-Kirām bi-Akhbāri’l-Masjid al-Harām*. İzmir: İzmir National Library, 357/8, n.d.

- Azhārī, Abū Mansūr Muḥammad b. Aḥmad b. al-Harawī. *Tahdhīb al-lughā*. (ed. Muḥammad ‘Awḍ Mir‘ab) 8 Vol. Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 2001.
- Azraqī, Abū al-Walīd. *Akhbār Makkah wa-mā jā’a fihā min al-Āthār*. (ed. Rushdī al-Şāliḥ Mulakhkhaş) 2 Vol. Beirut: Dār al-Andalus, 1403.
- Bozkurt, Nebi. “Ravza-i mutahhara”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 34/475. İstanbul: TDV Publications, 2007.
- Bozkurt, Nebi - Küçükkaşçı, Mustafa S. “Medine”. 28/305-311. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. Ankara: TDV Publications, 2003.
- Bozkurt, Nebi - Küçükkaşçı, Mustafa S. “Mekke”. 28/555-563. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. Ankara: TDV Publications, 2003.
- Can, Yılmaz. *İslamın Kutsal Mabetleri*. Samsun: Sidre Publications, 1999.
- Çağrı, Mustafa. “Misafir”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 30/171. Ankara: TDV Publications, 2020.
- Çevik, Nilgün - Yıldız, Şenay Özgür. “Kâbe’nin İsimleri Üzerine Bir İnceleme”. *Diyanet İlmi Dergi* 60/1 (2024), 305-344. <https://doi.org/10.61304/did.1346099>
- Dündar, Abdülkadir. “İslam Kültür ve Medeniyetinin Anlayışında Mescid-i Nebevi”. *Tevhidi Düşünce Temelli Konuşmalar (Konferanslar) -1*, 270-279.
- Bukhārī, Abū ‘Abd Allāh Muḥammad b. Ismā‘īl. *al-Jami‘ al-Musnad al-Sahih al-Mukhtasar*. (ed. Muḥammed Zuhayr an-Nâşır) Beirut: Dār Ṭawq al-Najāh, 1422H.
- Emecen, Feridun. “Selim-I”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 36/407-414. İstanbul: TDV Publications, 2009.
- Evliya Çelebi. *Evliya Çelebi Seyahatnamesi*. ed. M. Sabri Koz. İstanbul: Yapı Kredi Publications, 2007.
- Evliya Çelebi. *Rihlat al-Hijaziyya*. tr. Şafşâfi Aḥmad al-Mursī. Dār al-Afaq al-Arabiyyah, 1999.

- Fākīhī, Abū ‘Abd Allāh Muḥammad b. Ishaq al-Makkī. *Akhbār Makkah fi qadīm al-dahr wa-ḥadīthih*. (ed. ‘Abd al-Malik ‘Abdullāh Dahīsh) 7 Vol. Beirut: Dār al-Ḥaḍārah, 1414H.
- Gemici, Nurettin. “Evliya Çelebi Seyahatnamesi’nin IX. Cildinde Geçen Hz. Peygamber’in Na’sının Kaçırılması Teşebbüsü Anlatısı”. *Evliya Çelebi Konuşmaları/Yazılar*. 202-221. İstanbul: Yapı Kredi Publications, 2011.
- Grabar, Oleg. *The Formation of Islamic Art*. 3rd ed. New Haven: Yale University Press, 1973.
- Güç, Ahmet. “Mâbed”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 27/276-280. Ankara: TDV Publications, 2003.
- Hamidullah, Muhammed. *İslam Müesseselerine Giriş*. İstanbul: Beyan Publications, 1992.
- Hamidullah, Muhammed. *İslâm Peygamberi: Hayatı ve Faaliyeti*, trans. Salih Tuğ. İstanbul: İrfan Publications, 1991.
- Ḥasan al-Başrī, Abū Sa‘id Ḥasan b. Yasār. *Faḍā’il Makka wa'l-Sakan fihā*. Kuwait: Maktabat al-Falāh, n.d.
- Hizmetli, Sabri. “Karmatiler”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 24/510-514. İstanbul: TDV Publications, 2001.
- Ibn Hishām, Abū Muḥammad ‘Abd al-Malik b. Hishām al-Ḥimyarī. *al-Sīrah al-Nabawīyah*. (ed. Muşţafā al-Saqqā et al) 2 Vol. Egypt: Maktabat Muşţafā al-Bābī al-Ḥalabī, 1375.
- Ibn Işhāq, Abū ‘Abd Allāh Muḥammad b. Işhāq b. Yasār al-Muṭṭalibī. *al-Sīrah (Kitāb al-Siyar wa al-Maghāzī)*. (ed. Suhayl Zakkar) Beirut: Dār al-Fikr, 1398.
- Ibn Māja, Abū ‘Abd Allāh Muḥammad ibn Yazīd al-Qazwīnī. *al-Sunan*. (ed. Committee) Cairo: Dār al-Taşīl, 1435/2014.
- Ibn Manzūr, Abū al-Faḍl Muḥammad b. Mukarram b. ‘Alī Jamāl al-Dīn b. Manzūr al-Ruwaifī ‘i. *Lisān al-‘Arab*. 15 Vol. Beirut: Dār Şādīr, 1414.
- Ibn Sa‘d, Abū ‘Abd Allāh Muḥammad b. Sa‘d b. Manī‘. *al-Tabaqāt*. (ed. ‘Alī Muḥammad ‘Umar) 11 Vol. Cairo: Maktabat al-Khānājī, 1421.

- Işakhri, Abū Ishāq Ibrāhīm b. Muḥammad al-Fārisī. *al-Masālik wa al-Mamālik*. Beirut: Dāru'ş-Şādır, 2004.
- Khalīl b. Aḥmad, Abū 'Abd al-Raḥmān al-Khalīl b. Aḥmed al-Farāhīdī. *Kitāb al-'Ayn*. (ed. Mahdī al-Makhzūmī, Ibrahim al-Samarrai) 8 Vol. Beirut: Dār wa-Maktabat al-Hilāl, 1988.
- Khavārizmī, Muḥammad b. Ishāq. *Īthārat al-Targhīb wa'l-Tashwīq ilā al-Masājid al-Thalātha wa'l-Bayt al-'Atīq*. (ed. Muşţafā Muḥammad al-Dhahabī) Maktabat Nizār Muşţafā al-Bāz, 1418H.
- Kurdī, Muḥammad Ṭāhir b. 'Abd al-Qādir b. Maḥmūd al-Makkī. *Tarīkh al-Qawm li-Makkah wa Bayt Allāh al-Karīm*. 6 Vol. Makkah: Dār al-Nahḍa al-Ḥadītha, 2000.
- Küçükaşçı, Mustafa Sabri. *Haremeyn: Cahiliye'den Emevîlerin Sonuna Kadar*. İstanbul: İSAR Foundation, 2003.
- Küçükaşçı, Mustafa Sabri. *Mekke - Medine Tarihi / Abbasilerden Osmanlılara*. İstanbul: Yeditepe Publications, 2007.
- Küçükköy, İrfan. *Peygamber Şehri Medine-i Münevvere*. Ankara: TDV Publications, 2th edition, 2013.
- Maqrizī, Abū al-'Abbās Aḥmad b. 'Alī al-Ḥusaynī. *Imtā' al-Asmā'*. ed. Muḥammad 'Abd al-Ḥamīd al-Namīsī. 15 Vol. Beirut: Dār al-Kutub al-'İlmīyah, 1420.
- Māturidī, Abū Maṣṣūr Muḥammad b. Muḥammad. *Ta'wīlāt ahl al-Sunnah*. ed. Majdī Bāslūm. 10 Vol. Beirut: Dār al-Kutub al-'İlmīyah, 1426.
- Mughul, Muhammed Yakub. *Kanuni Devri: Osmanlıların Hint Okyanusu Politikası ve Osmanlı Hint Müslümanları Münasebetleri: 1517-1538*. İstanbul: Fetih Publications, 1974.
- Muqātil ibn Sulaymān, Abū al-Ḥasan Muqātil b. Sulaymān al-Balkhī. *Tafsīr Muqātil ibn Sulaymān*. (ed. 'Abd Allāh Maḥmūd Shihāta) 5 Vol. Beirut: Dār İhyā' al-Turāth, 1423.

- Muslim, Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Nisābūrī. *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi-Naql al-‘Adl ‘ani’l-‘Adl ilā Rasūl Allāh ṣallā Allāh ‘alayh wa sallam*. (ed. Committee) 7 Vol. Cairo: Dār al-Ta’ṣīl, 1435.
- Nasā’ī, Abū ‘Abd al-Raḥmān Aḥmad ibn Shu‘ayb al-Khurasānī. *al-Mujtabā, Sunan al-Ṣuḡhrā*. (ed. Committee) 9 Vol. Cairo: Dār al-Ta’ṣīl, 1433.
- Nāṣir Khusraw, Abū Mu‘īn Nāṣir b. Khusraw b. Ḥārith al-Kubādīānī al-Marwazī. *Sefernāme*, trans. Abdülvehhab Tarzī. Ankara: Millî Eđitim Bakanlıđı, 1994.
- Nawawī, Abū Zakarīyā Muḥyī al-Dīn Yahyā b. Sharaf. *al-Minhāj fī Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. 8 Vol. Beirut: Mu’assasat al-Risāla Nāshirūn, 1348.
- Nawawī, Abū Zakarīyā Muḥyī al-Dīn Yahyā b. Sharaf. *Tehzīb al-Asmā’ wa’l-Lughāt*. 3 Vol. Beirut: Dār al-Fikr, 1996.
- Oxford University Press. *The Concise Oxford Dictionary*. (ed. H. W. Fowler and F. G. Fowler) 7th edition (ed. J. B. Sykes) New York: Oxford University Press, 1982.
- Öđüt, Salim. “Harem”. *Türkiye Diyanet Vakfı İslām Ansiklopedisi*. 16/127-132. İstanbul: TDV Publications, 1997.
- Qāḍī ‘Iyāḍ, Abū al-Faḍl ‘Iyāḍ b. Mūsā al-Yaḥṣubī. *Ikmāl al-Mu‘lim bi-Fawā’id Muslim*. (ed. Yahyā Ismā‘īl) 8 Vol. Egypt: Dār al-Wafā’, 1419.
- Redhouse, James William. *Müntehabât-ı Lugât-i Osmâniyye*. (ed. Recep Toparlı et al) Ankara: Türk Dil Kurumu Publications, 2016.
- Şaḥīb, Abū al-Qāsim Ismā‘īl b. ‘Abbād al-Ṭāliqānī. *al-Muḥiṭ fī al-Lughā*. (ed. Muḥammad Ḥasan Āl Yāsīn) Beirut: ‘Ālam al-Kutub, 1414.
- Samḥūdī, Abū al-Ḥasan Nūr al-Dīn ‘Alī b. ‘Abd Allāh b Aḥmad. *Wafā’ al-Wafā’ bi-Akḥbār Dār al-Muṣṭafā*. 4 Vol. Beirut: Dār al-Kutub al-‘Ilmiyah, 1419H.
- Sarıçam, İbrahim. *Hız Muhammed ve Evrensel Mesajı*. Ankara: DİB Publications, 11. edition, 2012.
- SPA, Saudi Press Agency. "Mihrabs of the Prophet’s Mosque" Accessed 19.04.2025. <https://www.spa.gov.sa/en/N2281413>

SPA, Saudi Press Agency. "Prophet's Minbar (Pulpit)" Accessed 19.04.2025.
<https://www.spa.gov.sa/2345900>

SPA, Saudi Press Agency. "Prophet's Mosque Pillars". Accessed 19.04.2025.
<https://www.spa.gov.sa/en/N2079969>

Ṭabarī, Abū Ja'far Muḥammad b. Jarīr b. Yazīd al-Āmulī. *Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān*. (ed. 'Abd Allāh b. Abd Muḥsin al-Turkī) 24 Vol. Dār Hijr, 1422.

Tirmidhī, Abū 'Īsā Muḥammad b. 'Īsā. *Sunan*. ed. Committee. 5 Vol 5. Cairo: Dār al-Ta'sīl, 1435.

Yahyā ibn Sallām, Abū Zakarīyā Yahya b. Sallām al-Qayrawānī. *Tafsīr Yahyā ibn Sallām*. (ed. Hind Shalabi) 2 Vol. Beirut: Dār al-Kutub al-'Ilmiyah, 1425.

Yāqūt al-Ḥamawī, Abū 'Abd Allāh Yāqūt Ibn 'Abd Allāh al-Rūmī, *Mu'jam al-Buldan*. 7 Vol. Beirut: Dār Şādir, 1995.

Yavuz, Hulusi. "Hâdimü'l-Haremeyn". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 15/26-27. İstanbul: TDV Publications, 1997.

Zahrānī, 'Abd Allāh Muḥammad Kinānī. *Mu'jam Asmā' Makkah*. Makkah: Fih-rasat Maktabat al-Malik Fahd al-Wataniyyah, 1434.

Zamakhsharī, Abū al-Qāsim Mahmūd b. 'Amr. *Rabī' al-Abrār wa-Nuṣūṣ al-Akhyār*. 5 Vol. Beirut: Mu'assasat al-'Alamī, 1412H.