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CONTEXTUALIZATION OF HADITH REGARDING THE PROHIBITION OF ANNOUNCING LOSS IN THE MOSQUE (A Study of the Meaning of Hadith)

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Abstract

As an identity of the Islamic community, the mosque holds a very important role and function. The mosque does not only focus on activities related to the afterlife but integrates both spiritual (*ukhrawi*) and worldly (*duniawi*) activities. Regarding the function of the mosque, the Prophet Muhammad (peace be upon him) prohibited the announcement of lost items in the mosque because it was not built for such a purpose. However, this prohibition contrasts with the mosque's function not only as a place of worship but also as a medium to address

social issues within the community. Therefore, this study aims to understand the hadith related to this prohibition by examining its contextualization in the study of Ma'anil Hadith. This research is a library study using qualitative methods, conducted by collecting and analyzing data relevant to the issue being investigated. The results of this study are: First, the hadith prohibiting the announcement of lost items in the mosque signifies that the mosque is a sacred place, with a peaceful and calm atmosphere, where worship activities such as prayer are performed. Second, when contextualized in the present day, there are many ways to search for lost items in the mosque, such as reporting the loss to the mosque administrators, asking the congregation at the mosque doors, looking in the lost and found area outside the mosque, and posting announcements about lost items on the information board outside the mosque

Keywords: Contextualisation of the Hadits, Announcing Loss, Mosque, *Ma'anil Hadits*

Abstrak

Sebagai identitas komunitas Islam, masjid memegang peran dan fungsi yang sangat penting. Masjid tidak hanya fokus pada kegiatan yang berkaitan dengan kehidupan akhirat tetapi juga mengintegrasikan kegiatan spiritual (*ukhrawi*) dan duniawi (*duniawi*). Mengenai fungsi masjid, Nabi Muhammad melarang pengumuman barang yang hilang di masjid karena masjid tidak dibangun untuk tujuan tersebut. Namun, larangan ini bertentangan dengan fungsi masjid yang tidak hanya sebagai tempat ibadah tetapi juga sebagai media untuk menangani masalah sosial dalam komunitas. Oleh karena itu, penelitian ini bertujuan untuk memahami hadis yang terkait dengan larangan ini dengan menelaah kontekstualisasinya dalam studi Ma'anil Hadith. Penelitian ini adalah studi pustaka yang menggunakan metode kualitatif, dilakukan dengan mengumpulkan dan menganalisis data yang relevan dengan isu yang sedang diselidiki. Hasil dari penelitian ini adalah: Pertama, hadis yang melarang pengumuman barang hilang di masjid menandakan bahwa masjid adalah tempat yang suci, dengan suasana yang damai dan tenang, tempat di mana kegiatan ibadah seperti

salat dilakukan. Kedua, ketika dikontekstualisasikan pada masa sekarang, ada banyak cara untuk mencari barang yang hilang di masjid, seperti melaporkan kehilangan kepada pengelola masjid, bertanya kepada jamaah di pintu masjid, mencari di area barang hilang di luar masjid, dan memposting pengumuman tentang barang hilang di papan informasi di luar masjid.

Kata kunci: Kontekstualisasi Hadits, Pengumuman Kehilangan, Masjid, *Ma'anil Hadits*

Introduction

The mosque plays a crucial role in representing the identity of the Islamic community, reflecting various dimensions such as social, political, personal, and cultural aspects (Isgandarova, 2016, p. 67). The architecture of mosques serves as a means to express specific identities within the Muslim community, influenced by socio-political dynamics and group affiliations (Putrie, Martokusumo, & Budi, 2018, p. 45). Additionally, the resilience and sustainability inherent in Muslim culture are evident in the adaptation and evolution of mosque design and architecture over time, reflecting the cultural heritage and values of the Muslim community (Fekry, Mohamed, Ibrahim, Visvizi, & Ghamri, 2023, p. 1-6). The representation of identity in mosque architecture can also be a response to socio-political issues, aiming to prevent conflicts and promote a peaceful religious environment within society (Putrie & Martokusumo, 2020, p. 45).

The general functions of mosques, as established during the time of the Prophet Muhammad (peace be upon him), are explained by Muslim (2013) regarding the prohibition of announcing lost items in the mosque, in his book (Sahih Muslim) number 880 as follows:

حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيْوَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ
اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ رَجُلًا

يُنْشَدُ صَلَاةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا

The hadith above can be understood textually that the Prophet Muhammad prohibited the announcement of lost items in the mosque because it does not align with the function of the mosque. However, according to the author, this prohibition contrasts with the mosque's function, which not only serves as a place of worship but also functions as a medium to address social issues within the community.

Based on the explanation above, the author is interested in finding a proper understanding of why the Prophet Muhammad prohibited the announcement of lost items in the mosque. If someone says that the mosque is exclusively for afterlife matters and should not be mixed with worldly matters, then the question arises as to why marriage ceremonies, sleeping, eating, and drinking in the mosque are not prohibited. Furthermore, are there specific times related to the prohibition of announcing lost items in the mosque?

Through this hypothesis, the author specifically attempts to resolve the problem formulation regarding the hadith by examining its contextualization in the study of Ma'anil Hadith, hoping that people will understand why there is a text prohibiting the announcement of lost items in the mosque.

Method

A Good research, according to Widi (2010, p. 67), should produce accountable data; therefore, a research method is needed to ensure that the research remains within the established procedures and norms. Regarding research methodology, several aspects need to be considered, including the type of research, which refers to literature research (Sukmadinata, 2015, p. 53). For the data collection technique in this study, the author used a literature review technique. A literature

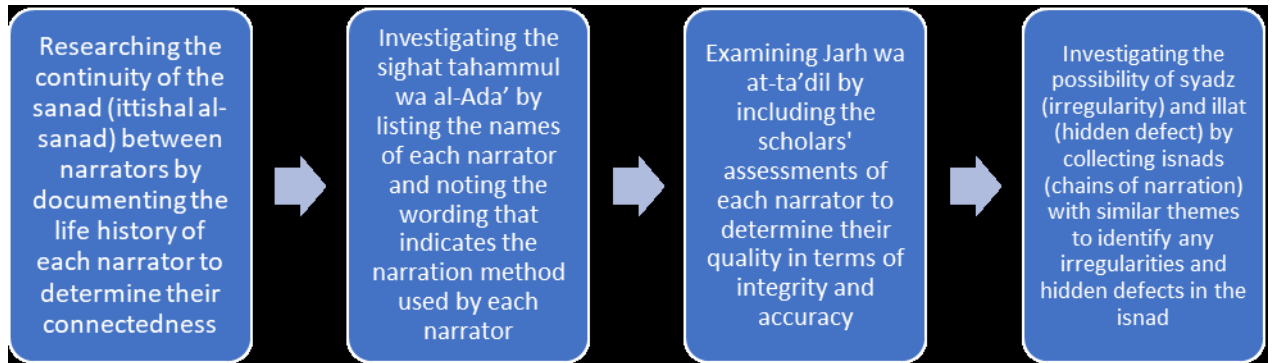
review, according to Goertel (2023, p. 65), is a methodological approach involving the review and analysis of existing written sources such as articles, books, and documents to collect data and insights for a research project. The process undertaken by the author includes searching for relevant literature, summarizing previous research, identifying gaps in the review, presenting research questions or hypotheses, and ensuring that the selected literature establishes a clear argument leading to the current research.

Specifically concerning the research context, the author examined the hadith using the *takhrij al-hadith* method. Definitively, *Takhrij al-Hadits* is a critical methodology in Islamic scholarship that involves tracing the authenticity and sources of hadiths (Khan, 2020, p. 230). The search was conducted *bi al-lafzh* (by phrase) using the book *al-Mu'jam al-Mufahraz li Alfazh Al-Hadits al-Nabawiy* compiled by A.J. Wensinck, which refers to nine major hadith books (Ismail, 1992, p. 46). After identifying the location of hadiths related to the main hadith, namely the prohibition of announcing lost items in the mosque, the next step is searching for the hadith in *Kutub al-Tis'ah*. To strengthen the research, the author used the assistance of CD Rom Software *Jawami' al-Kalim* and *Hadits Soft* as tools.

After performing *takhrij al-hadith* by searching based on phrases and gathering hadiths related to the prohibition of announcing lost items in the mosque, the next step is performing *i'tibar* to understand the condition of the entire hadith chain, viewed from the presence or absence of supporting narrators with the status of *mutabi'* or *syahid*. As mentioned, *i'tibar* is a term used by hadith experts in an effort to assess the reliability of the hadith through tracing related to the narrators involved (Irfan, 2022, p. 594). According to Alawi, Amalia, Anwar, & Halim (2022, p. 72), a *syahid* is another hadith *matan*, while *mutabi'* is another hadith *sanad*.

To clarify and facilitate the i'tibar process, the author created a combined chain of narrators' schema for each narrator and included the narration methods used by each narrator (Zein, 2013, p. 195).

After performing i'tibar, the next step is analyzing the authenticity of the hadith chain using the following steps:



After analyzing the authenticity of the sanad, the next step is to analyze the authenticity of the matn (text) using the principles of matn authenticity as offered by Salah al-Din al-Adhabi in *Manhaj Naqd al-Matn* (Najwah, 2008), and it should not contradict the guidance of the Qur'an. Second, it must not contradict the narration of other hadiths. Third, it does not contradict common sense, sensory experience, and historical facts. Finally, the composition of the statement shows prophetic speech.

Theoretical Study

A mosque can be understood as a place or building designated for Muslims to perform prayers, including obligatory and voluntary prayers. Based on its root word, "mosque" means submission or obedience; therefore, the essence of a mosque is a place for performing activities that involve obedience and submission to Allah (Handryant, 2010, p. 52). This means that a mosque is not only used for performing prayers and ablution but also for all activities related to obedience to Allah.

In fact, a place for prostration or prayers is not confined to a

specific building but can be done anywhere, as long as the place meets the required conditions. In this regard, the Prophet Muhammad (peace be upon him) said (Muslim, 2013, p. 302):

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَحْبَرَنَا هُشَيْنٌ عَنْ سَيَّارٍ عَنْ يَزِيدَ الْفَقِيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ وَأُحِلَّتْ لِي الْعَنَائِمُ وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي وَجُعِلَتْ لِي الْأَرْضُ طَيِّبَةً طَهُورًا وَمَسْجِدًا فَأَيُّمَا رَجُلٍ أَذْرَكْتُهُ الصَّلَاةَ صَلَّى حَيْثُ كَانَ وَنُصِرْتُ بِالرُّعْبِ بَيْنَ يَدَيَّ مَسِيرَةَ شَهْرٍ وَأُعْطِيتُ الشَّفَاعَةَ

“It was narrated to us by Yahya bin Yahya, who reported to us from Husyaim from Sayyar from Yazid al-Faqir from Jabir bin Abdullah al-Ansari, who said, “The Messenger of Allah ﷺ said, “I have been given five things which were not given to anyone before me. First, every prophet was sent specifically to his people, while I have been sent to all red and black people. Second, spoils of war were made lawful for me, which were not made lawful for anyone before me. Third, the earth has been made pure and a place of prayer for me, so whenever the time of prayer comes for anyone of my followers, he should pray wherever he is. Fourth, I have been helped by instilling fear in the enemy at one month’s journey. Fifth, I have been given intercession”.

From the hadith above, it can be understood that prayer can be performed anywhere, provided the place meets the requirements of being clean from impurities. The Prophet Muhammad only prohibited praying near graves to prevent the worship of the dead and the potential for shirk (associating partners with Allah) (Handryant, 2010). From the above explanation, it can be concluded that a place for prostration or prayer does not require a specific building. Therefore, the mosque not only functions as a place for performing prayers but also has a broader role and function beyond being a venue for congregational prayers.

The mosque plays various roles and functions within society, serving as more than just a place of worship. Throughout history, mosques have evolved into centers of education, social activities, dissemination of knowledge, and even economic and political development (Danis, Rozza, & Romlah, 2022, p. 160). Initially established by the Prophet Muhammad as a center for various activities beyond worship, mosques have historically been significant in nurturing human resources, developing civilization, and addressing social issues (Ahlan, 2022, p. 154). However, in contemporary times, there has been a shift towards emphasizing the spiritual aspect of mosques, neglecting their potential for networking opportunities and integration across various fields of human affairs (Badi & Surajudeen, 2022, p. 73).

Regarding the ethics inherent in mosques, several points can be outlined:

1. Maintaining the Cleanliness of the Mosque

Maintaining the cleanliness of the mosque is the responsibility of all congregants, just as they are responsible for cleaning their own homes. Therefore, the issue of cleanliness in the mosque is not solely the responsibility of the mosque's management but of all the mosque's congregants (Saputra & Rahmawati, 2020, p. 75).

2. Performing *Tahiyatul Masjid* Prayer

In Islamic teachings, the mosque is a respected place. Therefore, upon entering the mosque, Muslims are recommended to honor it by performing the *tahiyatul masjid* prayer. This prayer is a form of respect for the mosque, which is a sacred place used for worship by Muslims (A. Abdullah, 2014, p. 64).

3. Not Engaging in Commerce in the Mosque

The mosque, as a place of worship, must provide tranquility

and concentration to congregants who are performing their prayers. Therefore, the Prophet Muhammad (peace be upon him) prohibited any commercial activities inside the mosque, as the mosque serves as a special place for worship and getting closer to Allah (Shihab, 1996, p. 613).

4. Not Raising One's Voice in the Mosque

The mosque, as a place of worship, should provide an atmosphere that supports the tranquility and concentration of the congregants' performing prayers. Therefore, it is important not to raise one's voice inside the mosque, especially with jokes or loud laughter, as it can disturb those praying and does not maintain the mosque's sanctity (Fokkus Babinrohis Pusat ICMI Orsat Cempaka Putih Yayasan Kado Anak Muslim, 2004, p. 121).

5. Not Raising the Voice While Reciting the Qur'an in the Mosque

To create a conducive environment inside the mosque, the mosque's management should advise congregants not to raise their voices while reciting the Qur'an, dhikr, praying, or sending blessings, as it can disturb the concentration of those worshipping inside (Ayub, 1996, p. 197).

6. Not Spitting in the Mosque

In Islamic ethics, spitting in the mosque is considered inappropriate because of the emphasis on cleanliness and respect for the sacred space. The mosque holds significant spiritual importance for Muslims, serving as a place of worship and community gathering (Ferdiyansyah, Qisti, & Sihombing, 2022, p. 320). Maintaining cleanliness in the mosque is crucial, including the cleanliness of the ablution area, which is an integral part of mosque design and plays a vital role in the purification process before prayers (Mokhtar, 2003, p. 56). Therefore,

refraining from spitting in the mosque aligns with Islamic teachings on cleanliness, respect, and maintaining a sacred environment for prayer and worship.

7. Wearing Fragrance When Entering the Mosque

The Prophet Muhammad (peace be upon him) prohibited those who have just eaten garlic, onions, or the like from entering the mosque and recommended wearing fragrance when entering. This is because unpleasant odors can disturb and even harm others and angels. This also applies to people with unpleasant smells, such as garbage collectors, butchers, and street sweepers (Ayyub, 2007, p. 122).

8. Dressing Neatly and Modestly

Dressing modestly in the mosque is not just a matter of personal choice but also reflects ethical considerations deeply rooted in Islamic teachings (Akot, 2015, p. 129). The act of dressing modestly in the mosque is connected to broader discussions about piety, morality, and aesthetics, where clothing plays a significant role in shaping individual character and societal values (Bullock, 2018, p. 89). Observing modesty in dress not only shows respect for the sacred space but also reflects a commitment to Islamic values and traditions, highlighting the interconnection between personal attire, moral behavior, and religious observance in the mosque setting (Wagner, 2017, p. 97).

9. Avoiding Walking in Front of Someone Praying

The reason for this prohibition is that it can disturb or break the concentration and focus of the congregants who are praying, potentially leading to imperfection in their prayer (Saputra & Rahmawati, 2020, p. 51).

10. Avoiding Idle Activities in the Mosque

When inside the mosque, one should avoid idle activities such as pointless conversations and discussions about worldly matters that can detract from the mosque's dignity. The mosque is a place for worshipping Allah and remembering Him (S. Abdullah, 2003, p. 51).

Hadith Narration

The hadith narrated by Imam Muslim is acknowledged for its authenticity. As is well known, Sahih Muslim is one of the most authentic hadith collections after Sahih Bukhari, and many refer to it for determining Islamic law. However, the author will investigate both the sanad (chain of transmission) and the matn (content) to understand the authenticity conditions of the hadiths found in Sahih Muslim, with the following wording (Muslim, 2013, p. 322).

حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيَّوَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ رَجُلًا يَنْشُدُ صَلَاةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا الْمُقْرِيُّ حَدَّثَنَا حَيَّوَةُ قَالَ سَمِعْتُ أَبَا الْأَسْوَدِ يَقُولُ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَّادٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مِثْلَهُ

“It was narrated to us by Abu ath-Thahir Ahmad bin Amru, who narrated to us from Ibn Wahb, from Haiwah, from Muhammad bin Abdurrahman, from Abu Abdullah, the freed slave of Shaddad bin al-Had, that he heard Abu Hurairah (may Allah be pleased with him) say: ‘The Messenger of Allah (peace be upon him) said, ‘Whoever hears someone announcing lost property in the mosque, let him pray, ‘May Allah not return it to you,’ for the mosque was not built for this purpose.’” And it was narrated to me by Zuhair bin Harb, who narrated to us from al-Muqri, who narrated to us from Haiwah, he said: ‘I heard Abu al-Aswad say:

Abu Abdullah, the freed slave of Shaddad, narrated to me that he heard Abu Hurairah (may Allah be pleased with him) say: I heard the Messenger of Allah (peace be upon him) say the same hadith.

Takhrij Hadith.

In searching for hadiths, the author used the book “Al-Mu’jam Al-Mufahraz li Alfazh Al-Hadits Al-Nabawiy” compiled by A.J. Wensinck, based on nine principal hadith books. The search was conducted using the phrase *dhallatan*. After identifying hadiths with the same theme, the next step was to search for them in the core books, namely *Kutub al-Tis’ah*. To facilitate the search, the author used hadith reference tools such as the CD software *Jawami’ al-Kalim* and *HadithSoft*.

After conducting a manual search in the *Mausu’ah* book using the relevant hadith phrase, the next step was to re-examine the hadiths from the *Kutub al-Tis’ah*. Additionally, the author used the CD-ROM software *Jawami’ al-Kalim* and *HadithSoft* for further validation.

In the search, the author used the phrase for announcing lost property in the mosque *yansyudu dhallatan fi al-masjid* in “Al-Mu’jam Al-Mufahraz li Alfazh Al-Hadits Al-Nabawiy” by A.J. Wensinck. The key term used was *dhallatan*, leading to the identification of 5 hadiths in the following books: Sahih Muslim: Book of Mosques and Places of Prayer, Chapter on the Prohibition of Announcing Lost Camels in Mosques, number 880; then also in the book of Abu Dawud: Book of Prayer, Chapter on the Prohibition of Announcing Lost Goods in Mosques, number 400; then the book of Sunan An-Nasa’i: Volume 1, Book of the Mosque, Chapter on the Prohibition of Announcing Lost Items in the Mosque, number 710; Sunan Ibn Majah: Book of the Mosque and the Congregation, Chapter on the Prohibition of Announcing Lost Items in the Mosque, number 759; and finally Musnad

Ahmad: Book of the Extant Musnad of the Companions along with Many of Its Hadiths, Chapter Musnad of Abu Hurairah number 8233 (Wensinck, 1987, p. 517).

The wording of the hadiths is as follows:

1. Hadith narrated by Muslim, number 880 (Muslim, 2013, p. 322).

حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيْوَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ رَجُلًا يَنْشُدُ صَلَاةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا الْمُقْرِيُّ حَدَّثَنَا حَيْوَةُ قَالَ سَمِعْتُ أَبَا الْأَسْوَدِ يَقُولُ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَّادٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِمِثْلِهِ

“It was narrated to us by Abu ath-Thahir Ahmad bin Amru who narrated to us from Ibn Wahb from Haiwah from Muhammad bin Abdurrahman from Abu Abdullah, the freed slave of Shaddad bin al-Had, that he heard Abu Hurairah (may Allah be pleased with him) say: “The Messenger of Allah (peace be upon him) said, ‘Whoever hears someone announcing lost property in the mosque, let him pray, ‘May Allah not return it to you,’ for the mosque was not built for this purpose.’” And it was narrated to me by Zuhair bin Harb who narrated to us from al-Muqri who narrated to us from Haiwah, he said: “I heard Abu al-Aswad say: Abu Abdullah, the freed slave of Shaddad, narrated to me that he heard Abu Hurairah (may Allah be pleased with him) say: I heard the Messenger of Allah (peace be upon him) say the same hadith.

2. Hadith narrated by Sunan Abu Dawud, number 400 (Sijistani, 2011, p. 168).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْجُشَمِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ حَدَّثَنَا حَيْوَةُ يَعْنِي ابْنَ شُرَيْحٍ قَالَ سَمِعْتُ أَبَا

الْأَسْوَدِ يَعْنِي مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ يَقُولُ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَّادٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا آدَاهَا اللَّهُ إِلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا

“It was narrated to us by Ubaidullah bin Umar Al-Jusyami who narrated to us from Abdullah bin Yazid who narrated to us from Haiwah bin Syuraih, he said: I heard Abu al-Aswad, that is, Muhammad bin Abdurrahman bin Naufal, say: it was told to me by Abu Abdullah, the former slave of Shaddad, that he heard Abu Hurairah say: I heard the Messenger of Allah (peace be upon him) say: “Whoever hears someone announcing lost property in the mosque, say: ‘May Allah not return that item to you,’ for the mosque was not built for this purpose.”

3. Hadith narrated by Sunan Al-Nasa’i, number 710 (Nasa’i, 2012, p. 36).

أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَيْسَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ جَاءَ رَجُلٌ يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا وَجَدْتُ

“It was narrated to us by Ubaidullah bin Umar Al-Jusyami who narrated to us from Abdullah bin Yazid who narrated to us from Haiwah bin Syuraih, he said: I heard Abu al-Aswad, that is, Muhammad bin Abdurrahman bin Naufal, say: it was told to me by Abu Abdullah, the former slave of Shaddad, that he heard Abu Hurairah say: I heard the Messenger of Allah (peace be upon him) say: “Whoever hears someone announcing lost property in the mosque, say: ‘May Allah not return that item to you,’ for the mosque was not built for this purpose

4. Hadith narrated by Ibn Majah number 759 (Ibn Majah, 2009, p. 417).

حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ أَخْبَرَنِي حَيْوَةُ بْنُ شَرِيحٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْأَسَدِيِّ أَبِي الْأَسْوَدِ عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّ اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا

“It was narrated to us by Ya’qub bin Humaid bin Kasib who said: it was narrated to us by Abdullah bin Wahb who said: it was informed to me by Haiwah bin Syuraih from Muhammad bin Abdurrahman Al-Asadi Abu al-Aswad from Abu Abdullah, the former slave of Shaddad Ibnul Had, that he heard Abu Hurairah say: I heard the Messenger of Allah (peace be upon him) say: “Whoever hears someone announcing lost property in the mosque, let him say: ‘May Allah not return it to you,’ for the mosque was not built for this.”

5. Hadith narrated by Ahmad bin Hanbal, number 8233 (Ibn Hanbal, 1993, p. 25).

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِيُّ حَدَّثَنَا حَيْوَةُ قَالَ سَمِعْتُ أَبَا الْأَسْوَدِ يَقُولُ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَّادٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَمِعَ رَجُلًا يَنْشُدُ فِي الْمَسْجِدِ ضَالَّةً فَلْيَقُلْ لَهُ لَا آدَاهَا اللَّهُ إِلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا

“It was narrated to us by Abu Abdurrahman Al-Muqri’ who said: it was narrated to us by Haiwah, I heard Abu al-Aswad say: it was informed to me by Abu Abdullah, the servant of Shaddad, that he heard Abu Hurairah say: I heard the Messenger of Allah (peace be upon him) say: “Whoever searches for lost property in the mosque, say to him: ‘Allah will not return it to you,’ for the mosque was not built for that purpose.”

The hadith reviewed using the study of *i’tibar* is Shahih Muslim number 880, as quoted above.

The main hadith quotation above begins with haddatsana,

indicating that the hadith was narrated by Imam Muslim in his book, Sahih Muslim. In this context, Imam Muslim is referred to as Mukharrij al-hadis, as he is the final narrator in the main hadith quoted above.

In presenting the narration, Imam Muslim relies on two previous narrators, Abu Ath-Thahir and Zuhair bin Harb bin Shaddad. These two narrators to whom Imam Muslim refers are considered the first sanad in hadith terminology. Therefore, the last sanad for the above narration is Abu Hurairah. Abu Hurairah is also the first narrator, as he was a companion of the Prophet Muhammad and the first person to hear or convey the hadith.

After presenting the various hadith narrations with the same theme as the prohibition of announcing lost property in the mosque, the next step is to create a table of the main hadith to see the order of narrators in the main hadith found in Sahih Muslim number 880, as follows:

Table of Hadith narrated by Muslim, number 880

| No | Narator's Name | Sequence of Narators |
|----|--|----------------------|
| 1 | Abdur Rahman bin Shakhr | Narator I |
| 2 | Salim bin Abdullah | Narator II |
| 3 | Muhammad bin Abdur Rahman bin Naufal | Narator III |
| 4 | Haywah bin Suraih bin Shafwan | Narator IV |
| 5 | Abdullah bin Wahab bin Muslim | Narator V |
| 6 | Abdullah bin Yazid | Narator V |
| 7 | Ahmad bin Amru bin Abdullah bin Amru As Sarh | Narator VI |
| 8 | Zuhair bin Harb bin Syaddad | Narator VI |
| 9 | Imam Muslim | Narator VII |

From the list of narrators above, from the fifth to the sixth narrator, there are two narrators each, while from the first to the fourth narrator, there is only one narrator each. The chain of transmission begins to branch after passing through Haywah bin Suraih bin Shafwan. As for the *Tahammul wa Ada'* (methods of receiving and conveying hadith) that can be noted from the main hadith, they are haddasana, an, as-sama, sami'tu, qala, and yaqulu, which indicate different methods of transmission used by the narrators in the sanad of Sahih Muslim.

Scheme of the Sanad of Muslim's narration number 880



From the combined sanad scheme above, it can be seen that there are six chains or paths of transmission from five *mukharrij al-hadits* (collectors of hadith) who claim to have received the hadith through their respective chains. Of these six chains, five are marfu' (reaching the Prophet Muhammad) and one is *mauquf* (stopping at a companion), which is the transmission path of Sunan An-Nasa'i. The combined sanad scheme also shows the presence of narrators who are classified as syahid and mutabi. The narrator classified as syahid is Jabir bin 'Abdullah. The narrators classified as mutabi are Abu Abdullah, Abdur Rahman bin Tsauban, Haywah, Ibn Wahb, Abu Ath Thahir Ahmad bin 'Amru, and so on. The hadith is also narrated by mukharrij al-hadith like Imam Muslim, Sunan Abu Dawud, Sunan An-Nasa'i, Sunan Ibn Majah, and Ahmad bin Hanbal. Thus, the above hadith is categorized as a famous ahad hadith because it is narrated by at least four narrators at each level (*thabaqah*) of the sanad.

Considering Background, Situations, Conditions, and Objectives

Understanding hadith requires the knowledge of asbab wurud al-hadith. Asbab wurud al-hadith is the science that explains the reasons the Prophet Muhammad stated his sayings or the science that studies the circumstances when the hadith was conveyed, such as events or questions, which help determine the general or specific meaning of a hadith, whether it is absolute or conditional, or to determine if there is any abrogation in a hadith, or similar issues (Mustaqim, 2016). The function of the science of asbab wurud al-hadith is to specify the general meaning, limit the absolute meaning, provide details to the concise, clarify the obscure, and show the reason for a ruling. Therefore, asbab wurud al-hadith helps in understanding the intended meaning and content of the hadith (Suparta, 2011, p. 40).

According to Al-Suyuthi, asbab wurud can be categorized into

three: the reason for a Qur'anic verse, the reason for another hadith, and the reason related to the companions' circumstances (Majid Khon, 2014). The primary hadith in this study is the hadith narrated by Sahih Muslim number 880, which discusses the prohibition of announcing lost property in the mosque. The asbab wurud of this hadith is found in Sahih Muslim number 882, which reads as follows (Muslim, 2013, p. 323):

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ عَنْ أَبِي سِنَانٍ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا صَلَّى قَامَ رَجُلٌ فَقَالَ مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا وَجَدتَ إِمَامًا بِنَيْتِ الْمَسَاجِدِ لِمَا بِنَيْتَ لَهُ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ شَيْبَةَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ جَاءَ أَعْرَابِيٌّ بَعْدَ مَا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْفَجْرِ فَأَدْخَلَ رَأْسَهُ مِنْ بَابِ الْمَسْجِدِ فَذَكَرَ مِثْلَ حَدِيثِهِمَا قَالَ مُسْلِمٌ هُوَ شَيْبَةُ بْنُ نَعَامَةَ أَبُو نَعَامَةَ رَوَى عَنْهُ مِسْعَرٌ وَهَشِيمٌ وَجَرِيرٌ وَغَيْرُهُمْ مِنَ الْكُوفِيِّينَ

“It was narrated to us by Abu Bakar bin Abi Syaibah who narrated to us from Waki’ from Abu Sinan from Alqamah bin Martsad from Sulaiman bin Buraidah from his father that the Prophet (peace be upon him) was praying when a man stood up and said: ‘Who can guide me to the lost red camel?’ The Prophet (peace be upon him) said, ‘May you not find it, for the mosque was built for specific benefits.’ It was narrated to us by Qutaibah bin Sa’id who narrated to us from Jarir from Muhammad bin Syaibah from Alqamah bin Martsad from Ibn Buraidah from his father who said: ‘A Bedouin came after the Prophet (peace be upon him) had prayed Fajr, then he put his head through the mosque door.’ Then he narrated the hadith like the previous two.”

The historical context behind the hadith prohibiting the announcement of lost property in the mosque, found in Sahih Muslim number 880, is as follows: When the Prophet was praying, a man stood up and said: ‘Who can guide me to the lost red camel?’ The Prophet said, ‘May you not find it, for the mosque was built for specific benefits.’ Then,

one day, a Bedouin came after the Prophet Muhammad had prayed Fajr, and he put his head through the mosque door.” Then he narrated the hadith like the previous two.

From this story, the Prophet Muhammad prohibited announcing lost property in the mosque. the Prophet Muhammad was in a healthy state and not in a state of war but in a state of prayer. The hadith prohibiting the announcement of lost property in the mosque indicates that the mosque is a sacred place, peaceful and calm, where special acts of worship, particularly prayer, are performed. Therefore, any words or actions conducted within it should be sacred and based on piety. Consequently, any words and actions not based on piety are prohibited in the mosque, such as raising one’s voice and causing disturbance, as this can disrupt the peace and concentration of the congregation performing worship. Moreover, such actions can lower the mosque’s status.

Distinguishing Between Changeable and Fixed Means

According to Yusuf al-Qardhawi, understanding hadith should focus on the substantial meaning or the actual objective of the hadith text. This is because the apparent means and facilities mentioned in the hadith can change over time, from one era to another, from one environment to another, and all of these can change with the progress of time. Therefore, if a hadith mentions a specific means to achieve a goal, that means is not binding, as it can change with the changing environment, era, customs, and so on (Suryadi, 2008, p. 13).

According to Yusuf al-Qardhawi, one of the reasons for misunderstanding a hadith text is when people often confuse permanent principles with changeable means. However, there is something more important than that, which is the actual objective, because the means can change with the changing times, environment, customs, and so on

(Qardhawi, 2005, p. 159).

The primary hadith about the prohibition of announcing lost property in the mosque serves as a means with the objective of preventing the mosque from being used as a place for personal transactions. However, announcing the death of someone in the mosque through a loudspeaker serves as a means for the benefit of the community. Thus, this hadith serves as a means for the Muslim community to keep the mosque free from activities that can lower its status, such as raising voices and causing disturbances, with the aim of maintaining the peace and sanctity of the mosque.

Ensuring the Meaning and Connotation of Words in Hadith

To ensure the meaning of words in the primary hadith, the author will trace the meanings of the words from the hadith text with the following phrases:

يَنْشُدُ صَالَةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا

Researching in the al-Munawwir dictionary, the word *yansyudu* comes from the root *nasyada yansyudu*, which means to search (Munawwir, 1984, p. 1418). The word *dhaallatan* means lost property (Munawwir, 1984, p. 1417). Imam Nawawi, in his book *Al-Minhaj Syarh Sahih Muslim*, explains that the phrase *dhaallatan* is derived from the word *nasyadta*, which means if you search for it (Nawawi, 2013, p. 597).

The prohibition encompasses all lost property, whether valuable or not, because the word *dhaallatan* in the hadith is in the form of an indefinite noun (*nakirah*), indicating a general meaning, usually ending with tanwin and not prefixed by alif lam (Ni'matus Sholikhah & Wulan Agustina, 2022, p. 19). Furthermore, in another hadith, the word *da'a* is derived from the root *da'a yad'u da'wah*, which means to call or summon

(Munawwir, 1984, p. 406). According to the Indonesian dictionary (KBBI), to summon means to call or attract attention with a loud voice (2018, p. 1537).

The phrase *laa raddaha Allahu 'alaika* means may Allah not return it to you (as a punishment for doing something inappropriate in the mosque). The phrase indicates that the statement is obligatory and should be uttered openly, as mosques are built for the remembrance of Allah, prayer, spreading knowledge, and mutual reminders in goodness (Shan'ani, 2017, 412).

Imam Nawawi said, "Indeed, the mosque is only built for its original purpose," which is to remember Allah, perform prayers, teach knowledge, remind each other of good deeds, and other similar activities. The phrase "*Laa wajadta* (may you not find it)" is a punishment for the violation and sin committed. It is appropriate for someone who hears it to say, "*Laa wajadta fa-inna al-masaajid lam tubna lihaadza* (May you not find it, for indeed the mosques were not built for that purpose)" or "*Laa wajadta innamaa buniyat lahu* (May you not find it, for indeed the mosques were only built for their original purpose)" (Nawawi, 2013, p. 598).

The hadith prohibiting the announcement of lost property in the mosque is also analogized with other actions that share the same meaning, such as buying and selling, leasing, and other similar transactions, which are intended for individual benefit. This aims to prevent the mosque from being used as a marketplace, which would degrade its status (Nawawi, 2013, p. 599).

Specifically, the prohibition of announcing lost property in the mosque, buying, selling, leasing, and other similar transactions in the mosque has several important wisdoms that can be drawn. This

prohibition is not without reason, as stated in the hadith narrated by Imam Muslim Number 429:

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنْفِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنَا إِسْحَقُ بْنُ أَبِي طَلْحَةَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ وَهُوَ عَمُّ إِسْحَقَ قَالَ بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَهْ مَهْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُزْرِمُوهُ دَعُوهُ فَتَزْكُوهُ حَتَّى بَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَقَالَ لَهُ إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدَرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَسَنَّهُ عَلَيْهِ

“It has been narrated to us by Zuhair bin Harb, who said that Umar bin Yunus Al Hanafi narrated to us, who said that Ikrimah bin Ammar narrated to us, who said that Ishaq bin Abu Thalhah narrated to us, who said that Anas bin Malik – the uncle of Ishaq – said: “When we were in the mosque with the Messenger of Allah (peace be upon him), suddenly a Bedouin came and stood up to urinate in the mosque. The companions of the Messenger of Allah (peace be upon him) said, ‘Stop, stop!’ Anas said, ‘The Messenger of Allah (peace be upon him) then said: “Do not stop his urination, let him finish.” Then the Messenger of Allah (peace be upon him) called him and said to him: “Indeed, this mosque is not fit for urine or filth. It is only for the remembrance of Allah, prayer, and the recitation of the Qur’an,” or as the Messenger of Allah (peace be upon him) said. Anas continued, “Then he instructed one of the companions to take water, and he brought a bucket of water and poured it over the area.” [Sahih Hadith] - [Narrated by Muslim].

This hadith has a famous story, as narrated by Anas, who said, “While we were in the mosque with the Prophet, suddenly an Arab Bedouin came and urinated in the mosque. Immediately the companions

said, 'Stop! Stop!' In one narration, 'Then people rebuked him.' The Prophet said, 'Do not stop him. Let him finish!' They allowed him until he finished urinating. Then the Prophet called the man and said to him, 'Indeed, mosques are not suitable for any kind of urine...' The Prophet explained that mosques are not suitable for any disturbances or filth. Mosques are only for prayer, reading the Qur'an, and dhikr. A believer must respect the houses of Allah, and thus should not bring any foul odors or filth into them. One should not raise their voice in the mosque. One should behave with respect because mosques are the houses of Allah.

Next, to prevent buying and selling transactions in the mosque, as prohibited by Rasulullah in the following hadith,

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، حَدَّثَنَا عَارِمٌ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِذَا رَأَيْتُمْ مَنْ يَبِيعُ، أَوْ يَبْتَاعُ فِي الْمَسْجِدِ، فَقُولُوا: لَا أَرْبِحَ اللَّهُ تِجَارَتَكَ، وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ فِيهِ ضَالَّةً، فَقُولُوا: لَا رَدَّ اللَّهُ عَلَيْكَ

"If you see someone buying or selling in the mosque, then say to them: 'May Allah not grant success to your trade.' And if you see someone in the mosque announcing a lost item, then say: 'May Allah not return your lost item.'" (HR. At Tirmidhi no. 1321, authenticated by Al-Albani in Sahih Al-Jami no. 573.

The prohibition of buying and selling in the mosque is intended to prevent people from being busy with worldly matters in the mosque. This would cause them to become heedless of the hereafter and distracted from the dhikr of Allah in His house. See how Ata' bin Yasar (a scholar from the Tabi'in), responded.

كَانَ إِذَا مَرَّ عَلَيْهِ بَعْضُ مَنْ يَبِيعُ فِي الْمَسْجِدِ، دَعَاهُ فَسَأَلَهُ مَا مَعَكَ (١) وَمَا تُرِيدُ؟ فَإِنْ أَخْبَرَهُ أَنَّهُ يُرِيدُ أَنْ يَبِيعَهُ، قَالَ: عَلَيْكَ بِسُوقِ الدُّنْيَا. فَإِنَّمَا هَذَا سُوقُ الْآخِرَةِ

“If Ata’ bin Yasar passed by someone selling in the mosque, he would call them and ask what they were carrying and what they wanted. If they replied that they intended to buy and sell, Ata’ would say: ‘Go to the worldly market, for this is the market of the hereafter.’” (Al-Muwatta Imam Malik, no. 601).

As explained by Sheikh Muhammad bin Salih Al-Uthaymeen, selling and buying in the mosque is prohibited because it contradicts the purpose for which mosques were built. Rasulullah (PBUH) said:

إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ

“Indeed, mosques are built only for the remembrance of Allah, for prayer, and for reading the Qur’an.” (HR. Muslim, no. 429).

According to Yusuf al-Qardhawi, one method of understanding hadith is to know the background, situation, condition, and purpose of the hadith. Some hadiths are based on specific situations and conditions, and if understood in the contemporary context, they might lose their relevance. However, such hadiths have certain reasons (*illat*), so the ruling does not apply if the reason is not present. Conversely, the ruling applies if the reason appears or exists. (Handika, 2019, p. 173).

The hadith prohibiting the announcement of lost property in the mosque aims to maintain the honor of the mosque by not engaging in activities that can disturb the peace and tranquility of the mosque, such as raising voices and creating disturbances. This is because the mosque is a sacred place for Muslims, used for worship in obedience to Allah. Therefore, if someone defiles the mosque, it is natural for Muslims to feel offended and angry, as the mosque is a place that must be defended and its sanctity preserved (E. Ayub, 1996, p. 25).

Historically, this hadith was prompted by an incident where a man loudly announced his lost red camel inside the mosque, disturbing

the worshippers. Thus, the *illat* (reason) for this hadith is to maintain the honor of the mosque by not performing actions that disturb its peace and tranquility.

In the contemporary context, hadith is often used as a source of Islamic law. The hadith prohibiting the announcement of lost property in the mosque is *sahih* (authentic) and can be used as a *hujjah* (proof) in legal rulings. It is important to understand the hadith contextually to avoid misapplying the Prophet's traditions. This demonstrates that Islamic teachings are relevant for all times and places (*shalihun li kuli zaman wa makan*).

The hadith prohibiting the announcement of lost property in the mosque to keep the mosque free from activities that degrade its status, like raising voices and causing disturbances. With the advancement of time, there are many ways to search for lost property in the mosque. Contextualized to the present, the methods include:

1. Reporting the loss to the mosque management (Takmir)

One way to search for lost property in the mosque is by reporting it to the mosque management. The hadith prohibits announcing lost property in the mosque by raising one's voice, which would degrade the mosque's status.

2. Asking worshippers at the mosque doors

According to Muhammad bin Ismail Al-Amir Ash-Shan'ani in his book "Subulus Salam", if someone loses something in the mosque or anywhere else, they should sit at the mosque door and ask people coming in and out about the lost item (Shan'ani, 2017, p. 413).

3. Searching in the lost and found area outside the mosque.

Some mosques have a designated area for storing items left behind

by worshippers. This helps people look for their lost items around the mosque.

4. Announcing lost items on the mosque's notice board.

In some mosques, there is a space on the notice board for worshippers to post announcements about lost items around the mosque.

Conclusion

The mosque is a revered place of worship, primarily functioning as a venue for prayer. Therefore, it is incumbent upon Muslims to ensure a conducive environment so that the mosque can fulfill its primary function effectively. Consequently, the hadith prohibiting the announcement of lost property in the mosque serves the purpose of safeguarding the mosque from actions that could undermine its sanctity, such as raising voices and causing disturbances.

This hadith was prompted by an incident where a man loudly announced his lost red camel inside the mosque while the Prophet was performing prayer. This act disturbed the worshippers, prompting the prohibition. In the contemporary context, there are various ways to search for lost items in the mosque without causing disruption, such as reporting the loss to the mosque management, asking worshippers at the mosque doors, searching in the lost and found area outside the mosque, and posting announcements on the mosque's notice board

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