

## The Concept Of Mosque Management Based On Hadith Perspective

Nafilah<sup>1\*</sup>, Junengsih<sup>2</sup>

Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

[232631112.nafilah@uinbanten.ac.id](mailto:232631112.nafilah@uinbanten.ac.id)<sup>1</sup>

[232631107.junengsihjunengsih@uinbanten.ac.id](mailto:232631107.junengsihjunengsih@uinbanten.ac.id)<sup>2</sup>

\*corresponding Author

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### Abstract

*The concept of mosque management is an important aspect in managing and maintaining the function and role of the mosque as a center of worship and religious activities. This study explores a number of hadiths relevant to mosque management that can be found in various hadith books. This research uses a qualitative approach and applies a thematic method, namely by collecting hadith from various books according to certain themes. In addition, this study aims to provide a more specific explanation of how these hadiths can be applied in the context of mosque management in the modern era. Analysis of these hadiths can help mosque administrators, imams, and Muslim communities in developing more effective strategies to run and manage mosques well. In the results of this study, the author revealed that there are several hadiths that can provide guidance on various aspects, such as mosque financial management, religious program planning, community empowerment, relations with worshippers and can be interpreted in a social, technological context that continues to develop in the modern era. Through this approach, this research seeks to provide deep and contextual insights into mosque management based on hadith teachings, so that mosques can continue to be relevant and effective centers of religious and spiritual activity in meeting the needs of modern Muslim communities.*

**Keywords:** Mosque Management, Contemporary Thematic Hadith.



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## **Abstrak**

*Konsep management masjid merupakan aspek penting dalam mengelola dan menjaga fungsi serta peran masjid sebagai pusat ibadah dan kegiatan keagamaan. Penelitian ini mengeksplorasi sejumlah hadis yang relevan dengan manajemen masjid yang dapat ditemukan dalam berbagai kitab hadis. Penelitian ini menggunakan pendekatan kualitatif dan menerapkan metode tematik yaitu dengan mengumpulkan hadis dari berbagai kitab sesuai dengan tema tertentu. Selain itu, penelitian ini bertujuan untuk memberikan penjelasan yang lebih spesifik tentang bagaimana hadis-hadis ini dapat diaplikasikan dalam konteks manajemen masjid di era modern. Analisis hadis-hadis ini dapat membantu pengurus masjid, imam, dan komunitas muslim dalam mengembangkan strategi yang lebih efektif untuk menjalankan dan mengelola masjid dengan baik. Dalam hasil penelitian ini, penulis mengungkapkan bahwa terdapat beberapa hadis-hadis yang dapat memberikan panduan tentang berbagai aspek, seperti pengelolaan keuangan masjid, perencanaan program keagamaan, pemberdayaan komunitas, hubungan dengan jama'ah serta dapat diinterpretasikan dalam konteks sosial, teknologis yang terus berkembang di era modern. Melalui pendekatan tersebut, penelitian ini berusaha untuk menyediakan wawasan yang mendalam dan kontekstual tentang pengelolaan masjid yang berlandaskan ajaran-ajaran hadis, sehingga masjid dapat terus menjadi pusat kegiatan keagamaan dan spiritualitas yang relevan dan efektif dalam memenuhi kebutuhan komunitas Muslim modern.*

**Kata kunci:** *Manajemen Masjid, Hadis Tematik Kontemporer.*

## **Introduction**

The mosque's management is crucial for Muslims as it serves not only as a place of worship to Allah SWT but also as the center for all Muslim activities. The term 'worship' here encompasses a broader sense, including all activities that have a positive impact, both in this world and the hereafter, rather than just being a physical place of worship.<sup>1</sup> In

addition to being a place for prayers and other forms of worship, mosques can also serve as venues for lectures, recitations, social service activities, and various other activities that benefit both Muslims and the general public..<sup>2</sup>

The main issue addressed in this study revolves around the analysis and contextualization of hadiths concerning mosque

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<sup>1</sup>Hasibuan Malayu, *Manajemen Sumber Daya Manusia* (Jakarta: Bumi Askara, 2008). p. 13.

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<sup>2</sup>Muhsin dan Ramlan Mohammad E. Ayub and Mardjoened, *Manajemen Masjid Petunjuk Praktis Bagi Pengurus* (Jakarta: Gema Insani, 1997). p. 12.

management in contemporary times. As is widely acknowledged, Islamic law draws from two primary sources: the Quran and hadiths. Consequently, researchers confine their focus to the latter as a legal source. The discourse on hadiths pertaining to mosque management is examined using a thematic method of hadith analysis. Subsequently, during the data interpretation phase, the findings derived from this thematic method are applied through content analysis of hadiths concerning mosque management. This process aims to yield conclusions capable of offering solutions to the issues under investigation.<sup>3</sup> After conducting previous research, the author produced scientific papers discussing mosque management issues, which include.

The first journal compiled by Mochamad Rifqi Taufiq H is entitled 'Optimization of Management Functions in Improving the Role and Function of Mosques' at Sunan Gunung Djati State Islamic

University, Bandung.<sup>4</sup> This journal discusses the optimization of management functions to enhance the role and functionality of mosques. The author employs a qualitative method, specifically descriptive analysis. The study's outcomes concentrate on planning application within various activities and programs, encompassing forecasting, target setting, budgeting, and work procedure determination. What sets this researcher apart is the emphasis on the concept of mosque management from a Hadith perspective.

The two journals compiled by Bahrudin Hussin are entitled 'The Function of the Mosque According to the Perspective of the Qur'an' and 'As-Sunnah'.<sup>5</sup> This journal discusses the role of mosques based on the perspectives of the Qur'an and the Sunnah, utilizing qualitative methods. The study's findings reveal

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<sup>3</sup> Maulana Ira, "Studi Hadis Tematik," *Al-Bukhari: Jurnal Ilmu Hadis* No. 1, Vol. 2 (2019): p. 200.

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<sup>4</sup>Mochamad Rifqi Taufiq H, 'Optimalisasi Fungsi Manajemen Dalam Meningkatkan Peran dan Fungsi Masjid', *Tadbir Manajemen Dakwah*, Vol. 5 No. 3 (2020).

<sup>5</sup>Bahrudin Husin, 'Fungsi Masjid Menurut Al-Qur'an Dan As-Sunnah', *Spektra Jurnal Ilmu-Ilmu Sosial*, Vol. II.No. I (2011).

that the significance of mosques is extensive in enabling individuals to become devout worshipers, dedicated solely to serving Allah Almighty in line with their creator's purpose. Consequently, subsequent research will delve into the focused concept of mosque management from the Hadith perspective. The third thesis compiled by Azka Lailatu Sa'adah is entitled 'Study of Hadith Criticism on the Ban on Decorating Mosques'.<sup>6</sup>

The aim of this study is to critically analyze Hadiths concerning the prohibition of decorating mosques. The qualitative method employed involves library research. The study's findings conclude that the prohibition of excessively adorning mosque structures is of hasan quality, whereas constructing mosques for the sake of ostentation is documented as history of sahih. What sets this research apart from subsequent studies is its focused exploration of mosque management from the perspective of Hadith.

The previous presentation shares similarities and differences with this study. The similarity lies in both discussing the role of a mosque, while the difference in this study is the researchers' focused emphasis on the concept of mosque management from the perspective of Hadith. Specifically, researchers analyze Hadiths related to contemporary mosque management concepts.

This research utilizes a qualitative approach and employs a thematic method by collecting Hadith from various books based on specific themes.<sup>7</sup> The data type utilized in this study is qualitative, specifically non-numerical data. This data is sourced from primary and secondary sources. The primary source involves Maktabah Shamilah and the Encyclopedia of Hadith by the 9 Imams. Secondary sources encompass articles or journals related to mosque management. Data collection techniques involve library research, while data analysis techniques encompass stages such as

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<sup>6</sup>Azka Lailatu Sa'adah, 'Studi Kritik Hadis Tentang Larangan Menghias Masjid' (Universitas Islam Negeri Walisongo Semarang, 2019).

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<sup>7</sup>Dea dan Mohammad Alif, 'Kuriositas Dalam Perspektif Hadis' (Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, 2023). p. 1-20.

data coding, processing, classification, outlining, and interpretation. During the interpretation phase, the study's

### Research Results and Discussion

The research results were obtained by employing a method that involved searching for mosque-related keywords in Maktabah Syamilah and Encyclopedia Hadith 9 Imam. Through this method, the study identified 10 hadith samples depicting the unity of purpose with the theme of mosque management. These hadiths were grouped into three main themes, each comprising 3 to 5 sub-themes. Detailed information is presented in Table 1: Themes of Mosque Management in Hadith Perspective.

No	Hadith Theme/Sub Theme	IDE code
A. Understanding the Mosque		
1.	The Construction of Mosques	Sunan At-Tirmizi No. 317
2.	Prohibition against Building Mosques on Graveyards	Shahih Bukhari No. 427
3.	Mosque Where All Activities Are Blessed	Shahih Muslim No. 671
B. Activities at the Mosque		

findings are based on the analysis of hadiths related to mosque management, leading to conclusive results.

1.	A Place for Dhikr, Prayer, and Tilawatil Qur'an	Shahih Muslim No. 285
2.	A place for i'tikaf	Shahih Bukhari No. 985
3.	A place to rest	Shahih Bukhari No. 463
4.	Prohibition on Buying and Selling in Mosques	Sunan At-Tirmizi No. 1321
5.	Ban on Declaring Lost Items at Mosques	Shahih Muslim No. 568
C. Mosque Management		
1.	Donations for the construction of mosques	Shahih Muslim No. 533
2.	Keeping the Mosque Clean	Sunan Ibnu Majah No. 758

### 1. Understanding Mosques in Hadith's Perspective

Related to the understanding of mosques, the Hadiths include:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَأَبُو عَمَّارٍ الْحُسَيْنِيُّ  
بْنُ حُرَيْثٍ الْمَرْوَزِيُّ قَالَا حَدَّثَنَا عَبْدُ  
الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ  
أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَرْضُ  
كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ

(Both [Ibn Abu Umar] and [Abu 'Ammar Al Husayn bin Hurayth Al Marwazi] narrated to us. [Abdul Aziz bin Muhammad] has informed us from [Amru bin Yahya], who received it from [His Father], who received it from [Abu Sa'id Al Khudri]. He said, 'The Prophet sallallahu 'alaihi wasallam said: "Everything on earth is a mosque except for graves and bathrooms")<sup>8</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا يَحْيَى  
عَنْ هِشَامٍ قَالَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أُمِّ  
الْمُؤْمِنِينَ أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا  
كَنِيسَةً رَأَيْنَهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ  
فَذَكَرَتَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ  
إِنَّ أَوْلَيْكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ  
فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا  
فِيهِ تِلْكَ الصُّوَرِ فَأُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ  
اللَّهِ يَوْمَ الْقِيَامَةِ

([Muhammad bin Al Mutsanna] narrated to us, saying that [Yahya] informed us from [Hisham], who said that [My Father] relayed from [Aisha], the Mother of the Believers, that Um Habibah and Um Salamah told the Prophet sallallahu 'alaihi wasallam, 'They built a mosque on

<sup>8</sup>Abū 'Īsā Muḥammad ibn 'Īsā ibn Saurah ibn Mūsā al-Ḍaḥḥak al-Tirmiziy, *Al-Jāmi' Al-Kabir Wahuwa Sunan Al-Tirmiziy. kitab As-shala, Bab Seluruh bumi masjid.* Jilid 1 p. 350.

his grave and erected a statue there.' Then, those creations will be among the most evil in the sight of Allah on the Day of Judgment.)<sup>9</sup>.

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَإِسْحَقُ بْنُ  
مُوسَى الْأَنْصَارِيُّ قَالَا حَدَّثَنَا أَنَسُ بْنُ  
عِيَّاضٍ حَدَّثَنِي ابْنُ أَبِي ذُبَابٍ فِي رِوَايَةٍ  
هَارُونُ وَفِي حَدِيثِ الْأَنْصَارِيِّ حَدَّثَنِي  
الْحَارِثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ مَوْلَى  
أَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحَبُّ الْبِلَادِ  
إِلَى اللَّهِ مَسَاجِدُهَا

(Harun bin Ma'ruf and Ishaq bin Musa Al Anshari both said that Anas bin lyadl had informed them, and Ibn Abu Dzubab informed me in the narration of Harun and in the hadith of Al Anshari. Al Harith, from Abdurrahman bin Mihran, the former slave of Abu Hurairah, conveyed to me that the Prophet said, 'The location that Allah loves most is the mosque')<sup>10</sup>.

The mosque is a place of prostration and holiness (Juilat liyal ardhu

<sup>9</sup>Abū 'Abdillāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mugīrah al-Ju'fīy al-Bukhāriy, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūlillah Ṣallā Allāh 'alaihi Wasallam Wa Sunanih Wa Ayyāmi.* kitab Al-masajid wal jamaat, Bab kebersihan masjid. p. Jilid 1 p. 244.

<sup>10</sup>Muslim ibn al-Hajjāj Abū al-Hasan al-Qusyairiy al-Naisābūri, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Binaql Al-'Adl 'an Al-'Adl Ilā Rasūlillah Ṣallā Allāh 'alaihi Wasallam.* kitab Al-masajid wa mawadhi ash-shalaa, Bab Keutamaan masjid. Jilid 1 p. 464.

*masjidan wa thahuron*<sup>11</sup>). Everything on earth is a mosque, except cemeteries and filthy places (*Al-Ardu kulluha masjidun illa makbarah walhammam*). Every Muslim may pray anywhere except over graves, unclean places, and in places that, according to Islamic law, are not suitable for prayer<sup>12</sup>. The mosque is a place where all activities are blessed. (*Ahabbu al-biladi ilaAllahi masjidaha*). Such as praying in congregation with the aim of increasing solidarity and friendship among Muslims.<sup>13</sup> Mosques are built very nobelyley, therefore it is forbidden to build mosques on grave ground (*Banau ala qobrihi masjidan faulaika syirorul kholqi ingdaAllahi yawmal qiyamati*). It is best to build a cemetery behind the mosque so that the burial ground and the mosque are

separate, considering their very different functions.

As with other hadith content (*La'natullahi alal yahudi wannashara ittikhodu kuburo ambiyaihim masajida*). The location of the mosque should not be far from the village, ensuring easy accessibility for the community. This proximity helps in maintaining the cleanliness of the mosque, allowing it to stay fragrant and creating a comfortable environment for worship (*Amara bil masjidi an tubna fi adduri wa an tutohhira wa tutoyyiba*). As found in the hadith narrated by Muslims, holiness comprises half of faith (*At-thuru satrul iman*).<sup>14</sup> The meaning contained in this hadith is that Allah Almighty loves cleanliness, beauty, and purity. When we do things that Allah SWT likes, of course, we will gain value in His eyes, in the form of merit. In this case, it relates to one's faith, which

<sup>11</sup>Abū 'Īsā Muḥammad ibn 'Īsā ibn Saurah ibn Mūsā al-Ḍaḥḥak al-Tirmizīy, *Al-Jāmi' Al-Kabīr Wahuwa Sunan Al-Tirmizīy*.ed. by Basysyār 'Awad Ma'rūf, Cetakan Pertama (Beirut: Dār al-Garb al-Islāmiy, 1998).Kitab Ath-Thaharah, Bab Kebersihan.Jilid 1 p. 350.

<sup>12</sup>Barit Fatkur Rosadi, 'Masjid Sebagai Pusat Kebudayaan Islam', *Jurnal An Nūr*, VI.1 (2014), p. 129.

<sup>13</sup>Barit Fatkur Rosadi. 'Masjid Sebagai Pusat Kebudayaan Islam'. p.130 .

<sup>14</sup>Muslim ibn al-Hajjāj Abū al-Ḥasan al-Qusyairiy al-Naisābūri, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Binaql Al- 'Adl 'an Al- 'Adl Ilā Rasūlillah Ṣallā Allāh 'alaiḥ Wasallam*, ed. by Editor Muḥammad Fu'ād 'Abd Al-Bāqī (Cetakan Pertama, (Beirut: Dār Iḥyā' al-Turās al-'Arabiy, 1424 H.). Jilid 1 p. 203.

becomes complete if one can maintain cleanliness.<sup>15</sup>

## 2. Activities at the Mosque

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عُمَرُ بْنُ  
يُونُسَ الْحَنْفِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَارٍ  
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 أَغْرَابِيُّ  
فَقَامَ يَبُولُ فِي الْمَسْجِدِ فَقَالَ أَصْحَابُ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَهْ مَهْ  
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ لَا تُزْرِمُوهُ دَعْوُهُ فَتَرْكُوهُ حَتَّى بَالَ ثُمَّ  
إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
دَعَاهُ فَقَالَ لَهُ إِنَّ هَذِهِ الْمَسَاجِدَ لَا  
تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَذَرِ  
إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ  
الْقُرْآنِ

(Having been told by Zuhair bin Harb, who was informed by Umar bin Yunus Al Hanafi, who was informed by Ikrimah bin Ammar, who was informed by Ishaq bin Abu Talhah, who was informed by Anas bin Malik (that is, his uncle Ishaq), he said, 'When we were in the

<sup>15</sup>Anita Agustina, 'Perspektif Hadis Nabi Saw Mengenai Kebersihan Lingkungan', *Jurnal Penelitian Ilmu Ushuluddin*, Vol. 1 No.2, p. 100.

mosque with the Prophet sallallahu 'alaihi wasallam, "Verily, the mosque is only for dhikr to Allah, prayer, and recitation of the Qur'an).<sup>16</sup>

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ حَدَّثَنَا اللَّيْثُ  
عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ  
الرُّزَيْنِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَكَبَّفُ  
الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ  
اللَّهُ

([Abdullah bin Yusuf] said that [Al Laits] had told us, who had heard from [Uqail], who had heard from [Ibn Shihab], who had heard from [Urwah bin Az Zubayr], who had heard from [Aisha radliallahu 'anha], the wife of the Prophet sallallahu 'alaihi wasallam, that the Prophet sallallahu 'alaihi wasallam observed i'tikaf in the last ten days of Ramadan until his death. After His departure, His wives also observed i'tikaf).<sup>17</sup>

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ  
عَنْ ابْنِ شِهَابٍ عَنْ عَبَادِ بْنِ تَمِيمٍ عَنْ

<sup>16</sup>Muslim ibn al-Hajjāj Abū al-Hasan al-Qusyairiy al-Naisābūri, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Binaql Al-'Adl 'an Al-'Adl Ilā Rasūlillah Ṣallā Allāh 'alaihi Wasallam. kitab Ath-Thaharah, Bab kebersihan. Jilid 1 p. 163.*

<sup>17</sup>Abū 'Abdillāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mugīrah al-Ju'fīy al-Bukhāriy, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūlillah Ṣallā Allāh 'alaihi Wasallam Wa Sunanihi Wa Ayyāmih. p. 275.*

عَمَّهُ أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا  
إِخْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَعَنْ ابْنِ  
شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ  
عُمَرُ وَعُثْمَانُ يَفْعَلَانِ ذَلِكَ

(It has been told to us that Abdullah bin Maslamah heard from Malik, who heard from Ibn Shihab, who heard from 'Abbad bin Tamim's Uncle, that he saw the Prophet sallallahu 'alaihi wasallam lying inside the mosque by placing one foot on the other." And Ibn Shihab, through Sa'id bin Al Musayyab, said, "'Umar and 'Uthman also did the same thing while lying inside the mosque).<sup>18</sup>

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 لَا أَرْجِعُ اللَّهُ  
بِحَاجَتِكَ

(Al-Hasan bin Ali Al-Khallal narrated to us, [Arim narrated to us, Abdul Aziz bin Muhammad narrated to us, Yazid bin Khushaifah told us from Muhammad bin Abdurrahman

<sup>18</sup>Abū 'Abdillāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mugīrah al-Ju'fī al-Bukhārīy, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūlillah Ṣallā Allāh 'alaih Wasallam Wa Sunanih Wa Ayyāmih*, kitab al masajid, Bab Istirahat di masjid. Jilid 1 p. 180.

bin Tsauban from Abu Hurairah that the Prophet sallallahu 'alaihi wasallam said: 'If you see people selling or buying inside the mosque, then say, "May Allah not benefit your merchandise).<sup>19</sup>

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 يَنْشُدُ ضَالَّةً فِي  
الْمَسْجِدِ

(Abu ath-Thahir Ahmad bin Amru has informed us, citing Ibn Wahb who heard from Haiwah, who heard from Muhammad bin Abdurrahman, who heard from Abu Abdullah, the freedman of Syaddad bin al-Had, that he heard Abu Hurayrah (may Allah be pleased with him) saying, 'The Prophet (peace and blessings of Allah be upon him) said, "Whoever hears someone announcing lost items in the mosque should pray, 'May Allah not return it to you,' because the mosque was not built for this).<sup>20</sup>

The most important activity in the mosque is a place for Shar'i worship, such as praying, dhikr, and

<sup>19</sup>Abū 'Isā Muḥammad ibn 'Isā ibn Saurah ibn Mūsā al-Ḍaḥḥak al-Tirmiziyy, *Al-Jāmi' Al-Kabīr Wahuwa Sunan Al-Tirmiziyy*, kitab Al-Buyu, Bab larangan jual beli di masjid. Jilid 2 p. 586.

<sup>20</sup>Muslim ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairiy al-Naisābūri, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Binaql Al-'Adl 'an Al-'Adl Ilā Rasūlillah Ṣallā Allāh 'alaih Wasallam*. Jilid 2 p. 82.

reading the Qur'an (*Lidikrillah azza wajalla wassalati wa qira'atil qur'an*). The mosque is a place to rest (*Mustalqiyān fil masjid*) And the mosque is also a place for performing 'i'tikaf (*Ya'takiful asyrah al awakhirī min ramadhana hatta tawafahullah*). Even during the time of the Prophet and his companions, the mosque became the center of Muslim activity, serving as a hub for the development of Islamic culture, a platform for discussions, recitations, and the deepening of religious sciences, as well as for the acquisition of general knowledge.<sup>21</sup> There are several restrictions on activities in mosques, such as the prohibition of buying and selling within them (*La arbaha Allah tijarataka*) and a ban on the announcement of lost items in mosques (*Yansyudu dollatan fil masjidi la raddahaAllahu alaika*). Both activities that are prohibited in this mosque will disturb worshippers

who are worshipping in the mosque because the mosque is a holy place of worship and should be free from worldly activities.<sup>22</sup>

### 3. Mosque Management

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَ مُحَمَّدُ بْنُ الْمُثَنَّى  
وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَا حَدَّثَنَا الضَّحَّاكُ  
بْنُ مَخْلَدٍ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ  
حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ لَيْدٍ أَنَّ عُثْمَانَ  
بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ فَكَرِهَ النَّاسُ  
ذَلِكَ فَأَجَبُوا أَنْ يَدْعُهُ عَلَى هَيْئَتِهِ فَقَالَ  
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَقُولُ مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ فِي  
الْجَنَّةِ

(Zuhair bin Harb and Muhammad bin al-Mutsanna, to whom the lafazh belonged, both said that adh-Dhahhak bin Makhlad had told Abdul Hamid bin Ja'far, who in turn informed me through my Father from Mahmud bin Labid, that Uthman bin Affan, the Messenger of Allah (peace be upon him), said, 'Whoever builds a mosque for the sake of Allah, Allah will build for him a similar house in heaven').<sup>23</sup>

<sup>21</sup>Ari Saputra dan Bayu Mitra Adhyatma Kusuma, 'Revitalisasi Umat dalam Dialektika Pelayanan Rakyat dan Kawasan Perekonomian', *Jurnal Manajemen dan Administrasi Islam*, kitab al-masajid wamawadhi ash-shalat, Bab larangan menyiarakan berita kehilangan dalam masjid. 1.1 (2017), p.3.

<sup>22</sup>Ofri Mezan Noviser, 'Hadis Larangan Jual Beli Di Masjid (Studi Kritis Dan Pemahaman Hadis)' (Institut Agama Islam Negeri Bengkulu, 2022). p. 68.

<sup>23</sup>'Muslim Ibn Al-Ḥajjāj Abū Al-Ḥasan Al-Qusyairiy Al-Naisābūri, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Binaql Al-'Adl 'an Al-'Adl Ilā Rasūlillah Ṣallā Allāh*

وَأَنْ تُطَهَّرَ وَتُطَيَّبَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ  
بِشْرِ بْنِ الْحَكَمِ وَأَحْمَدُ بْنُ الْأَزْهَرِ قَالَا  
حَدَّثَنَا مَالِكُ بْنُ سَعِيدٍ أَنَّ أَبَانَا هِشَامُ بْنُ  
عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِالْمَسَاجِدِ أَنْ  
تُبْنَى فِي الدُّورِ

(Abdurrahman bin Bisyr bin Al Hakam and Ahmad bin Al Azhar both said, 'Malik bin Su'air has told us, from Hisham bin 'Urwah, who narrated from his father, from Aisha, that "The Prophet sallallahu 'alaihi wasallam was cleansed and perfumed).<sup>24</sup>

As the content of the hadith (Man bana masjidan lillahi bana Allahu lahu fil jannah mislahu). It is explained that the reward for those who build mosques is heaven, and it also encourages Muslims to pray, especially during mosque construction. In managing the mosque, cleanliness must be maintained and fragrances should be provided (wa an tutohhira wa

tutoyyiba). Because the mosque is a place of prostration and holiness (Juilat liyal ardhu masjidan wa thahuron). Hence, it is important to maintain physical and spiritual cleanliness inside the mosque and to respect holy places, as Allah SWT always pays attention to all the good and bad practices of His people.

### Concept of Mosque Management

Etymologically, management originates from the English verb 'to manage.' If we consider management solely from its etymological roots, it implies the act of managing, controlling, leading, or directing. Synonyms for the verb 'manage' include 'supervise,' 'control,' 'check,' and 'lead.' Management serves as a framework or process involving the guidance of a group of individuals toward specific or organizational goals. At its core, management involves collaborating with others to achieve these defined objectives.<sup>25</sup>

'alaihi Wasallam, ed. Muḥammad Fu'ād 'Abd al-Bāqī, pertama. (Beirut: Dār Iḥyā' al-Turāṡ al-'Arabiyy., 1424 H) Jilid 1 p. 378.

<sup>24</sup>Ibn Mājah Abū 'Abdillāh Muḥammad ibn Yazīd al-Qazwīniy, *Sunan Ibn Mājah*. Jilid 1 p. 250.

<sup>25</sup>Iskandar Usman, 'Revitalizing the Role and Function of the Mosque as a Center for Da'wah Activities and Community Development', *Hukum Keluarga Dan Hukum Islam*, Vol. 4 No. 1 (2020), p. 17.

The use of the Arabic term 'blood' for management refers to a leader's efforts in managing administrative activities to achieve common goals. According to Ahmad Yani, mosque management is a science and effort that involves all actions and activities of Muslims to establish the mosque as a place of worship. Moh. E. Ayub defines mosque management as an effort to realize the functions of the mosque as they should be, while Sofyan Syafri Harahap defines it as the optimization of all potentials possessed by mosques to enhance the quality of life for Muslims and the welfare of the nation in general.<sup>26</sup> From the definitions provided earlier, it can be concluded that mosque management is a process or effort aimed at fostering the prosperity of the mosque and fulfilling its role as an ideal institution. This process involves the mosque leader or administrator, along with all ranks, staff, and worshippers, engaging in various positive activities. Effective

leadership or management of the mosque necessitates leveraging all available strengths and potentials to realize its prosperity. Throughout Islamic history, mosque construction has played a pivotal role. It serves as the primary place of worship for Muslims, facilitating prayers, religious study, and social interaction. Furthermore, the mosque acts as a central hub for community activities and religious education

When Muslims began spreading their religion to other countries, both through conflict and peace, the construction of mosques became a prominent sign of Islam's presence in those areas. Erecting a mosque in a new region serves as a physical symbol, signifying the growth of Islam and its acceptance within the local community. Furthermore, mosques act as gathering places for Muslims, fostering religious identity, and facilitating the spread of Islamic teachings to the surrounding community.

Many mosques worldwide may appear to lack certain buildings, facilities, or supplies. However, by

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<sup>26</sup>Sofyan Syafri Harahap, *Pedoman Manajemen Masjid Untuk Meningkatkan Kesejahteraan Ummat* (Jakarta: Pustaka Quantum Prima, 2000). p. 17

following a relatively straightforward process, these mosques eventually become fully equipped in terms of their conditions, facilities, and other necessary equipment. Moreover, the design, shape, and style of mosque buildings often undergo changes and variations, reflecting the evolving contact of Islam and its adherents with diverse arts and cultures over time.<sup>27</sup>

### **Contextualizing Hadiths in Mosque Management**

In today's context, hadiths regarding mosque management remain relevant and can be well contextualized. Here, we present some contextualizations of hadiths within the current context of mosque management:

#### **1. Maintaining cleanliness**

In today's times, it is important for mosque management to enforce stricter cleanliness practices in mosques, as narrated in the hadith by Muslims:

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا حَبَّانُ  
بْنُ هِلَالٍ حَدَّثَنَا أَبَانُ حَدَّثَنَا يَحْيَى أَنَّ  
زَيْدًا حَدَّثَهُ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي  
مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطُّهُورُ شَطْرُ  
الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ  
اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ أَوْ تَمْلَأُ مَا بَيْنَ  
السَّمَاوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ  
وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ  
حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو  
فَبَايِعَ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا

*Narrated to us by [Ishaq bin Manshur], who narrated from [Habban bin Hilal], who narrated from [Aban], who reported from [Yahya], who heard from [Zaid], that [Abu Sallam] narrated to him, from [Abu Malik al-Ash'ari], who said, 'The Prophet sallallahu 'alaihi wasallam said: "Holiness is half of faith, alhamdulillah fills the scales, subhanallah and alhamdulillah both fulfill, or one of them fulfills what is between heaven and earth. Prayer is light, alms are guidance, patience is light, and the Qur'an serves as evidence for your good and bad deeds. Every human being strives; there are those who sell themselves*

<sup>27</sup>Syafe'I Makhmud. 'Masjid Dalam Prespektif Sejarah dan Hukum Islam'. p. 5.

to free or ruin themselves.." (HR. Muslim)<sup>28</sup>

The above hadith highlights Allah Almighty's inclination towards cleanliness, beauty, and purity. Engaging in actions that please Allah SWT grants us merit and value in His eyes. The hadith emphasizes that cleanliness constitutes half of faith, indicating the completion of one's faith through the maintenance of cleanliness. Allah SWT continuously reminds humanity to uphold cleanliness due to its paramount importance. Clean living encompasses both physical and spiritual aspects, encompassing physical and mental well-being, unwavering faith and devotion, commendable behavior, and fostering a comfortable and pleasant environment. This series of hadiths underscores that the significance of maintaining cleanliness is as

fundamental as the virtues of dhikr, prayer, alms, and patience.<sup>29</sup>

In addition to routine cleaning, the implementation of hygiene protocols recommended by authorities, such as providing handwashing facilities, sanitizing infected areas, and regulating the capacity of worshippers in mosques, is essential. This practice will help maintain the health and safety of worshippers.

## 2. Distribution of Zakat and Alms

Mosque management can utilize digital technology to facilitate worshippers in giving infak, zakat, and donating alms electronically. By providing an online payment platform or QR code, pilgrims can easily and transparently make financial contributions. Additionally, mosque management must responsibly ensure that the collected funds are properly distributed in accordance with Sharia law and the community's needs.<sup>30</sup>

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<sup>28</sup> Muslim ibn al-Hajjāj Abū al-Hasan al-Qusyairiy al-Naisābūri, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Binaql Al-‘Adl ‘an Al-‘Adl Ilā Rasūlillah Ṣallā Allāh ‘alaih Wasallam*, ed. Muḥammad Fu’ād ‘Abd al-Bāqī (Cetakan Pertama, (Beirut: Dār Iḥyā’ al-Turāṣ al-‘Arabiyy, 1424 H.), n.d.) jilid 1. p. 203.

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<sup>29</sup> Imam An-Nawawi, *Syarah Shahih Muslim* (Jakarta: Cetakan Pertama, Jakarta : Pustaka Azzam, 2011).

<sup>30</sup>B. Kusuma A. Fauzi, ‘Implementasi Teknologi Digital Dalam Penyaluran Zakat Dan Sedekah Di Masjid’,

As the hadith narrated by Bukhari:

حَدَّثَنَا أَبُو عَاصِمٍ الصَّحَّاحُ بْنُ مُحَمَّدٍ عَنْ  
زَكَرِيَّاءَ بْنِ إِسْحَاقَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ  
بْنِ صَيْفِيٍّ عَنْ أَبِي مَعْبُدٍ عَنْ ابْنِ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ  
إِلَى الْيَمَنِ فَقَالَ ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا  
إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ فَإِنْ هُمْ  
أَطَاعُوا لِدَلِيلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ  
افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ  
وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِدَلِيلِكَ فَأَعْلِمُهُمْ أَنَّ  
اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ  
تُؤْخَذُ مِنْ أَعْيَانِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ

*Abu 'Ashim Adh-Dlohak bin Makhlad informed us, citing [Zakariya' bin Ishaq] who heard from [Yahya bin 'Abdullah bin Shayfiy] who heard from [Abu Ma'bad], narrating from [Ibn 'Abbas radliallahu 'anhuma], that when the Prophet Sallallahu'alaihiwasallam sent Mu'adz radliallahu 'anhu to the land of Yemen, he said, 'Invite them to bear witness that there is no god but Allah and I am the messenger of Allah. If they obey, inform them that Allah has enjoined upon them the five daily prayers. And if they obey, inform them that Allah has made it obligatory to take zakat from their*

*wealthy and give it to their needy.".*  
(Bukhari).<sup>31</sup>

The hadith states that following the shahadah testimony to Allah (SWT) by professing the shahada and believing in Allah and His Messenger if one adheres to it, Allah (SWT) obliges them to perform the five daily prayers (fardhu) as soon as they are capable. Subsequently, Allah obligates them to allocate a portion of their sustenance for charity (zakat) to aid the poor. Hence, the obligation of zakat and sadaqah, listed among the pillars of Islam, follows the capacity to fulfill the second commandment, which is prayer. After prayer, the obligation for zakat and sadaqah arises.

### 3. The Importance of Disseminating Knowledge

The mosque management also holds the responsibility of facilitating the dissemination of religious knowledge among

<sup>31</sup> Abū 'Abdillāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Muḡīrah al-Ju'fīy al-Bukhārīy, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūlillah Ṣallā Allāh 'alaiḥ Wasallam Wa Sunaniḥ Wa Ayyāmih*, ed. Muḥammad Zuhair ibn Nāṣir al-Nāṣir, pertama. (Beirut: Dār Ṭauq al-Najāt, 1422 H.) jilid 339 p. 125.

worshippers. In this context, this hadith encourages mosque management to organize recitation programs, lectures, classes, and other Islamic educational activities aimed at providing understanding and increasing knowledge among worshippers.<sup>32</sup> Abu Hurairah (R.A) narrated that the Holy Prophet Muhammad (SAW) said:

«إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ وَوَلَدًا صَالِحًا تَرَكَ وَمَصْحَفًا وَرَثَةً أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ أَوْ نَهْرًا أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ». رَوَاهُ بْنُ مَاجَةَ وَالتِّرْمِذِيُّ فِي شُعَبِ الْإِيمَانِ

*“Indeed, what reaches a believer after death from his deeds and goodness includes the knowledge he taught and disseminated, the righteous son he leaves behind, the copy of the Qur'an he bequeaths, the mosque he builds, the shelter for travelers (Ibn Sabil) he constructs, the river he causes to flow, and the charity he gives from his wealth in*

*good health and throughout his life.” (HR Ibnu Majah, Al-Baihaqi dan Khuzaimah).<sup>33</sup>*

In the hadith narrated by Ibn Majah, Al-Baihaqi, and Khuzaimah, the virtue of spreading knowledge, even as charity that continues beyond death, is explained. Ibn Majah's hadith emphasizes that the best legacy one can leave behind is beneficial knowledge, which can be practiced, taught, and perpetuated as an uninterrupted form of goodness even after death.

By contextualizing these hadiths, mosque management can use them as guidelines. By focusing on the values within these hadiths, mosque management can create a better mosque environment, motivate worshippers to participate actively, and carry out management tasks with a deep awareness of the goodness and blessings inherent in every action

Mosque management today can optimize the use of information technology and social media to

<sup>32</sup>D. Rahardjo R. Wibowo, 'Pengelolaan Program Pengajian Dan Kegiatan Pendidikan Islam Di Masjid Sebagai Upaya Penyebaran Ilmu', *Jurnal Pendidikan Islam*, Vol.9 No. 1 (2022), p. 26.

<sup>33</sup> Ibn Mājah Abū ‘Abdillāh Muḥammad ibn Yazīd al-Qazwīniy, *Sunan Ibn Mājah*, ed. Syu‘aib al-Arna’ūt, pertama. (Ḥalab: Dār al-Risālah al-‘Ālamiyyah, 2009, n.d.) jilid 1 p. 84.

disseminate religious knowledge to worshippers. They can provide online platforms or special applications that contain recordings of studies, lectures, and recitations that can be accessed by worshippers anytime and anywhere. In addition, mosque management can also invite scholars or competent teaching staff / experts to give lectures and recitations online via video conference or live streaming.

It is also important for mosque administrators to establish partnerships with community institutions, such as social organizations, educational institutions, and local governments. Through this collaboration, mosque management can optimize resource utilization and increase positive impact on the surrounding community.

In addition, mosque management also needs to pay attention to sustainability aspects, such as transparent and responsible financial management, effective use of energy and resources, and

environmentally friendly waste management.<sup>34</sup>

In this overall context, the hadiths on mosque management provide relevant guidelines in managing and developing mosques today. By applying the values contained in these hadiths, mosque management can create a good environment, increase congregational participation, spread religious knowledge, and provide tangible benefits to the surrounding community.

## Conclusion

Based on the research that has been described, it can be concluded that contemporary hadith is found in the concept of mosque management, namely about cleanliness, which is included in the history of Muslim imams. Additionally, it involves the distribution of zakat and alms as narrated by Imam Bukhari in Number 1208, and a hadith about the spread of knowledge narrated by Ibn Majah in Hadith Number 223. In this

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<sup>34</sup>Maryono dan Ruspita, *Problem Kontemporer Manajemen Masjid: Analisis Dan Opsi Solusi*, ed. by Dandung Budi Yuwono Waryono (Yogyakarta: SUKA-Press). Desember 2014. p. 9-11.

case, mosque management can view the mosque as a place for improve the environment in the knowledge dissemination and the mosque, motivating worshippers to propagation of religion.

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