

CHILD-FRIENDLY MOSQUES: UNDERSTANDING HADITHS ON TREATING CHILDREN IN THE MOSQUE

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Abstract

This research examines the hadiths regarding the participation of children who have not yet reached the age of discernment (tamyiz) in mosques and how the Prophet Muhammad (PBUH) addressed situations where they passed in front of people praying. The study stems from the societal debates surrounding the presence of young children in mosques, which can sometimes lead to disturbances or children passing in front of those praying. This research is a qualitative study using the thematic hadith study method by collecting, analyzing, and interpreting hadiths related to the discussed theme. The findings reveal that there are numerous authentic (sahih) hadiths explaining the participation of children below the age of discernment in mosques. These hadiths indicate that the presence of such children in mosques did not disrupt the Prophet (PBUH) in leading prayers, particularly when he served as the imam. Moreover, the practice of bringing small children, including those under the age of tamyiz, to mosques was common during the time of the Prophet (PBUH) and his companions. Authentic hadiths also show that young children passing in front of those praying were tolerated by the Prophet (PBUH), as there are the mosque has been a child-friendly place ever since the time of the Prophet.

Keywords: Mosque, Friendly, Children, Hadiths.

MASJID RAMAH ANAK: MEMAHAMI HADIS TENTANG MENYIKAPI ANAK-ANAK DI MASJID

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Abstrak

Penelitian ini mengkaji hadis-hadis tentang keikutsertaan anak yang belum tamyiz ke masjid dan bagaimana hadis menyikapi mereka ketika bermain di dalam masjid. Penelitian ini berangkat dari adanya pro dan kontra di tengah masyarakat mengenai keikutsertaan anak-anak yang belum tamyiz ke masjid. Kehadiran mereka kerap dianggap berpotensi menimbulkan kegaduhan serta mengganggu kekhusyukan jamaah, misalnya dengan berjalan di depan orang yang sedang salat. Penelitian ini merupakan penelitian kualitatif dengan metode studi hadis tematik yang dijalankan dengan mengumpulkan, menganalisis, dan menginterpretasikan hadis-hadis yang berkaitan dengan tema yang dibahas. Hasilnya, terdapat banyak hadis sahih yang menjelaskan tentang keikutsertaan anak-anak yang belum tamyiz ke masjid. Hadis-hadis ini menunjukkan bahwa keberadaan anak-anak yang belum tamyiz di masjid tidak mengganggu Nabi SAW dalam melaksanakan salat, terutama ketika beliau menjadi imam. Hadis-hadis ini juga menunjukkan bahwa kebiasaan membawa anak-anak kecil ke masjid, termasuk anak-anak yang belum tamyiz, sudah terjadi di masa Nabi Muhammad SAW dan para sahabat. Hadis-hadis sahih yang menyebutkan keikutsertaan anak-anak yang belum tamyiz ke masjid itu menunjukkan bahwa masjid merupakan tempat ramah bagi anak bahkan sejak zaman Rasulullah.

Kata Kunci: Masjid, Ramah, Anak-Anak, Hadis.

INTRODUCTION

Bringing young children to the mosque is an issue that raises many pros and cons in our society. The debate about the presence of children in the mosque often leads to conflicts between mosque administrators and worshipers, mosque administrators and children, and mosque worshipers and children themselves. Some people think that small children do not need to be brought to the mosque because it will disturb the solemnity of the congregation who are performing congregational prayers. In addition, the mosque is not a playground for children. Others argue that children who can be brought to the mosque are children who are tamyiz or seven years old, because the prayer command for them is addressed to children who are seven years old. Others bring children to the mosque for the reason of introducing them to the mosque environment and instilling a love for the mosque from an early age. Moreover, in the historical record, the mosque is the center of civilization for Muslims.¹

The author himself once witnessed a small child who was about three years old while in the mosque running in front of the congregation who was performing the sunnah prayer. The congregation then prevented the child from passing in front of him by stretching his hand forward. As a result, the child fell because the worshipper's hand hit his face. The child then cried and complained to his father that the person had done evil to him. The intention of the congregation who were praying was good, wanting to carry out the sunnah of the Prophet Muhammad SAW, when people were walking in front of people who were praying. However, because the way to do it is not beautiful enough to cause the child to fall and cry, the sunnah action is then considered bad by the child and causes trauma to him.

Rustam Pakpahan, in his research, mentioned that physical and verbal violence still often occurs in mosques. Some mosques seem to be made uncomfortable and unfriendly for young children. Pakpahan mentioned that basically, mosque managers have understood the teachings of Islam, which instruct them to be gentle with children, but in reality, violence against children in mosques still occurs. Violence

¹ Sofian Al-hakim, Adang Sonjaya, Septian Adityawati, Atika Zahra, Rahmayanti, Opik Rozikin, "Mosque-Based Economic Transformation: Ecosystem Model Analysis Using ANP," *International Journal of Sustainable Development and Planning*, Vol. 20, No. 2 (February, 2025), 623. <https://doi.org/10.18280/ijstdp.2002134>.

against children in the mosque is not only committed by worshipers who are disturbed by children's activities in the mosque, but also by the mosque administrators themselves.²

Research related to the theme of child-friendly mosques has been conducted by several researchers, such as Rustam Pakpahan's article entitled "The Concept of a Child-Friendly Mosque in the View of the Mosque Prosperity Board (BKM)"³ Renny Anggarani Nur Prasasti's article entitled "Implementation of Child-Friendly Mosque Management at the Asy Syuhada Mosque in Bontang City, East Kalimantan"⁴, article by Din Muhammad Zakariya and M Arif Rohman Mauzen entitled "Implementation of Child Friendly Mosque Management at Gunung Sari Mosque Surabaya",⁵ And Ahmad Muchlishon Rochmat's article entitled "Child Friendly Mosque Bringing Children Closer to the Mosque" was published by the Ministry of Religion in the book *Innovation Realizing Friendly Mosques for the Benefit of All*.⁶ However, these research articles do not focus on examining the hadiths related to the attitude of the Prophet Muhammad towards children who participate in activities in the mosque. The articles above focus more on how to create and implement the concept of child-friendly mosques.

While the research that specifically discusses the participation of children in the mosque is an article entitled "*Ḥukm Iṣṭihāb al-Atfāl li al-Masjid*", written by Ghisān Salmān al-Khasyalī. This article focuses on the fiqh ruling regarding the participation of children in the

² Rustam Pakpahan, "The Concept of a Child-Friendly Mosque in the View of the Mosque Prosperity Board (BKM)." *Journal of Research in Religious Fields*, Vol. 9, No. 2 (2018), 343-346.

³ Rustam Pakpahan, "The Concept of a Child-Friendly Mosque in the View of the Mosque Prosperity Board (BKM)." *Medan Research Journal of Religion*, Vol. 9, No. 2 (2018).

⁴ Renny Anggarani Nur Prasasti, "Implementation of Child Friendly Mosque Management at Asy Syuhada Mosque in Bontang City, East Kalimantan," *SWATANTRA*, Vol. XXI, No. 2, July 2023.

⁵ Din Muhammad Zakariya and M Arif Rohman Mauzen, "Implementation of Child-Friendly Mosque Management at Gunung Sari Indah Mosque Surabaya," *Journal of Education Management and Social Sciences (JMPIS)*, Vol. 5, No. 4, June-July 2024.

⁶ Muchlishon Rochmat, "Child Friendly Mosque Bringing Children Closer to the Mosque" in *Innovation in Realizing Friendly Mosques for the Benefit of All* (Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, 2024), 3-13.

mosque. According to this article, children who are three years old and below should not be taken to the mosque, as they cannot be conditioned. Children who can be brought to the mosque are those who are five years old and above. This article emphasizes that it is permissible to bring young children to the mosque on the condition that they do not cause noise or disturb the congregation.⁷ Furthermore, Yāsir ibn 'Abdillāh Ṣāliḥ al-Ḥammād wrote an article entitled "*Aḥkām al-Atfāl fī al-Masājid Dirāsah Muqāranah*". There are three main issues discussed in this article: the ruling on bringing children to the mosque, the ruling on bringing small children during prayer, and the ruling on children carrying gadgets in the mosque. The article states that scholars differ on the ruling of bringing young children to the mosque, but the strongest opinion is that it is permissible for children who are tamyiz. As for children who are not yet tamyiz, the ruling is makruh.⁸ Another study that addresses this issue is *al-Misykah fī Bayān Ādāb Wa Aḥkām Iṣṭihāb al-Atfāl Ilā al-Ṣalāh*, written by al-Sayyid Murād Salāmah. The author of this treatise concluded that it is permissible to bring children to the mosque provided that they have attained the age of puberty and do not cause any disturbance. However, children who have not attained the age of puberty and are likely to cause noise in the mosque should not be brought to the mosque in any subtle way.⁹

A study of child-friendly mosques that focuses on hadith studies was conducted by Wakhid Hasyim in his article entitled "Hadith Studies on Child Development Friendly Mosques". This article discusses two traditions related to the participation of young children in the mosque, namely the Hadith of Abu Qatādah which tells the story of the Prophet Muhammad carrying Umāmah when he was the prayer leader and the Hadith of Anas bin Mālik which tells the story of a woman who brought her child to the mosque then the Prophet Muhammad accelerated his prayer because the woman's child was

⁷ Ghisān Salmān 'Alī al-Khasyalī, "The Law of Iṣṭihāb al-Atfāl Li al-Masjid," *Majallah Diyālī*, Vol. 87 (2021).

⁸ Yāsir ibn 'Abdillāh Ṣāliḥ al-Ḥammād, "Aḥkām al-Atfāl Fī al-Masājid Dirāsah Muqāranah" *Majallah Abḥāth*, Vol. 11, No. 2 (June 2024). [المجلد الحادي عشر - العدد الثاني - ملة](#)

⁹ al-Sayyid Murād Salāmah, *al-Misykah Fī Bayān Ādāb wa Aḥkām Iṣṭihāb al-Atfāl Ilā al-Ṣalāh*, in <https://bit.ly/4nD9IHl>

crying.¹⁰ The next article is entitled "*Dukhūl al-Ṣibyān al-Masājīd fī Ḍaw' al-Sunnah al-Nabawīyyah Dirāsah Mawḍū'īyyah*" by Aḥmad Maḥmūd Bakrī Khalīl. This article examines the traditions about the participation of young children in the mosque. It concludes that the traditions that prohibit children from entering the mosque are weak traditions that cannot be used as legal guidelines. Many sahih traditions explain the permissibility of young children in the mosque, both those who have attained the age of puberty and those who have not.¹¹

From the various studies that have been mentioned, it can be seen that the study of children's involvement in the mosque is generally limited to two things: first, the discussion of the management and implementation of the concept of "child-friendly mosque"; second, fiqh studies that highlight the law of bringing children to the mosque. As for research that examines the meaning of the hadiths about the activities of young children in the mosque, along with the context and the attitude of the Prophet (PBUH) towards them, it is rarely done systematically. This study occupies that position. The main focus is not on the determination of fiqh law alone, but on the meaning of the traditions that record the Prophet's interaction with children in the mosque as a conceptual basis for building a mosque paradigm that is friendly to child development. In particular, this research will highlight a thematic issues: How do the traditions address the participation of young children who are not yet tamyiz in the mosque?

This research is a qualitative study using the thematic hadith study method by collecting, analyzing, and interpreting the traditions related to the theme discussed. The first step taken by the researcher is to collect the traditions that are relevant to the theme of child-friendly mosques. After that, the collected traditions will be studied simply by utilizing the *Maktabah Syamilah* and *Gawami' al-Kalim* applications to trace the source in the hadith book and find out the ruling of the hadith, whether sahih, hasan, daif, or other. Furthermore,

¹⁰ Wakhid Hashim, "A Hadith Study on Child Development-Friendly Mosques," *Living Hadith*, Vol. III, No. 2, October 2018. DOI: 10.14421/livinghadis.2018.1697

¹¹ Aḥmad Maḥmūd Bakrī Khalīl, "Dukhūl al-Ṣibyān al-Masājīd fī Ḍaw' al-Sunnah al-Nabawīyyah Dirāsah Mawḍū'īyyah," *Majallah Kuliyyah Uṣūl al-Dīn wa al-Da'wah Bi Asyūṭ*, Vol. 41, No. 1 (2023). https://journals.ekb.eg/article_325356.html

the researcher will include a brief description of the *asbāb al-wurūd* of the hadith if found. Finally, the researcher will refer to the books of *sharḥ* to present the scholars' interpretations and explanations of the meaning of the hadith text under study.

The data analysis method used in this research is *content analysis* and descriptive-analytical. *Content analysis* is done by examining the traditions related to the participation of children in the mosque. While descriptive-analytical is done by describing, analyzing, and interpreting the traditions that talk about the participation of children in the mosque by referring to historical facts at the time of the Prophet Muhammad and the scholars' explanations of the traditions. After the description, analysis, and interpretation of the traditions related to the participation of children in the mosque, a critical review of the traditions is conducted.

DISCUSSION

Hadiths on Children's Participation in the Mosque

In the theme of hadith about child-friendly mosques, the author found six traditions that discuss the participation of children in the mosque and the attitude of the Prophet Muhammad towards these children. These traditions were narrated by six companions as follows:

First, the Hadith of Rubayyi' bint Mu'awwiz:

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ بْنِ لَاحِقٍ، حَدَّثَنَا خَالِدُ بْنُ دَكْوَانَ، عَنِ الرَّبِيعِ بْنِتِ مُعَوِّذِ ابْنِ عَفْرَاءَ، قَالَتْ: أَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ، الَّتِي حَوْلَ الْمَدِينَةِ: «مَنْ كَانَ أَصْبَحَ صَائِمًا، فَلْيَتِمَّ صَوْمَهُ، وَمَنْ كَانَ أَصْبَحَ مُفْطِرًا، فَلْيَتِمَّ بَقِيَّةَ يَوْمِهِ» فَكُنَّا، بَعْدَ ذَلِكَ نَصُومُهُ، وَنُصَوِّمُ صِبْيَانَنَا الصِّغَارَ مِنْهُمْ إِنْ شَاءَ اللَّهُ، وَنَذْهَبُ إِلَى الْمَسْجِدِ، فَتَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهَا إِيَّاهُ عِنْدَ الْإِفْطَارِ.¹²

¹² Muslim bin al-Hajjaj al-Naysaburi, *Sahih Muslim*, Vol. 3 (Beirut: Dar al-Jayl, t.th.), 152. Muḥammad bin Ismā'īl al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, Vol. 3 (Kairo: Dār al-Sya'b, 1987), 48. Ibn Khuzaymah al-Naysābūrī, *Ṣaḥīḥ Ibn Khuzaymah*, Vol. 3 (Beirut: al-Maktab al-Islāmī, 1970), 288.

"On the morning of 'Ashoora', the Messenger of Allah (peace and blessings of Allah be upon him) sent a man to the Ansar villages around Madinah and said: 'Whoever has fasted this morning, continue fasting. And whoever has not fasted this morning, fast the rest of the day.' From then on, we fasted on that day and also accustomed our young children to fasting, in sha Allah. We take them to the mosque and give them woolen toys so that they can play. If one of them cries because he is hungry, we give him the toy until the time of breaking the fast."

The chain of transmission of this Hadīth is from the companion of Rubayyi' Bint Mu'awwiz in Sahih Muslim from reliable narrators. It is valid and can be accepted and practiced.¹³ This Hadīth shows how much the Companions paid attention to the education and habituation of their children to worship from an early age. They trained their children to fast and pray before they reached puberty so that they would not find it difficult when they grew up, as the Prophet Muhammad said, *"Command your children to pray when they are seven years old, and beat them if they fail to do so when they are ten years old."*

This habit is not just a physical exercise, but also the cultivation of spiritual values, discipline, and love for worship that will shape the child's religious character in the future. ¹⁴Even the Companions educated their children from an early age by familiarizing them with the mosque, even though they mostly played there.

Second, the hadith narrated by Abū Buraydah:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، أَنَّ زَيْدَ بْنَ حُبَابٍ، حَدَّثَهُمْ، حَدَّثَنَا حُسَيْنُ بْنُ وَقِيدٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَقْبَلَ الْحَسَنُ، وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا، عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَعْثُرَانِ وَيَقُومَانِ، فَتَزَلَّ فَأَخَذَهُمَا، فَصَعِدَ بِهِمَا الْمِنْبَرَ، ثُمَّ قَالَ: "إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ {التغابن: ١٥}، رَأَيْتُ هَذَيْنِ فَلَمْ أَصْبِرْ"، ثُمَّ أَخَذَ فِي الْخُطْبَةِ.

¹³ Yusuf Al-Mizzi, *Tahzīb al-Kamāl fī Asmā' al-Rijāl*, (Beirut: Muassasah al-Risalah, 1983).

¹⁴ 'Abd al-'Azīz ibn 'Abd Allāh al-Rājihī, *Tawfīq al-Rabb al-Mun'im bi-Sharḥ Ṣaḥīḥ al-Imām Muslim* (Riyāḍ: Markaz 'Abd al-'Azīz ibn 'Abd Allāh al-Rājihī, 1st ed., 1439 AH/2018 CE), jil. 1.

"Muhammad ibn Al-'Ala narrated to us that Zayd ibn Hubab narrated to them that Husayn ibn Waqid narrated to me that Abdullah ibn Burayd, from his father, said: The Messenger of Allah (peace and blessings be upon him) gave a sermon to us. Then came Hasan and Husayn (may Allah be pleased with them) wearing two red shirts. They stumbled and then got up again. The Messenger of Allah (peace and blessings be upon him) came down from the pulpit, took them in his arms, and climbed back up to the pulpit with them. Then he said, 'True is the word of Allah: {Your wealth and your children are but a temptation for you} [QS. At-Taghabun: 15].' Then he continued, 'I saw these two children, and I could not help myself (from approaching them).' After that, he continued his sermon."

This hadith was reported by Abū Dāwud, al-Tirmizī, al-Nasā'ī, Ibn Mājah, Aḥmad ibn Hanbal, Ibn Khuzaymah, Ibn Hibbān, and al-Ḥākim.¹⁵ Al-Tirmizī states that this tradition is a *ḥasan gharīb* tradition.¹⁶ Ḥākim, who was corroborated by al-Ḍahabī, also rated this tradition as *sahih*.¹⁷ Al-Albānī and al-A'ẓamī, in their commentary on this tradition, state that it is *sahih*.¹⁸ Shu'ayb al-Arna'ūṭ, while commenting on this tradition in *Musnad Ahmad*, stated that its *sanad* is strong.¹⁹ In his commentary in *Ṣaḥīḥ Ibn Hibbān*, he mentions it as *aḥasan*.²⁰

¹⁵ Abū Dāwud al-Sijistānī, *Sunan Abī Dāwud*, Vol. 1 (Beirut: Dār Kitāb al-'Arabī, t.th.), 432. Muḥammad ibn 'Isā al-Tirmidhī, *Sunan al-Tirmidhī*, Vol. 6 (Beirut: Dār al-Gharb al-Islāmī, 1998), 122. Aḥmad ibn Ḥanbal, *Musnad of Aḥmad ibn Ḥanbal*, Vol. 5 (Beirut: 'Ālam al-Kutub, 1998), 354. Aḥmad b. Shu'ayb al-Nasā'ī, *Sunan al-Kubrā*, Vol. 2 (Beirut: Mu'assasah al-Risālah, t.th.), 286. Ibn Mājah al-Qazwaynī, *Sunan Ibn Mājah*, Vol. 4 (t.t.: Maktabah Abī al-Ma'āṭī, t.th.), 597.

¹⁶ Muhammad bin 'Isa Al-Tirmidzi, *Sunan Al-Tirmidzi*, Vol. 5 (Beirut: Dar Ihya' al-Turats al-' Arabi, n.d.), 658.

¹⁷ Ḥākim Al-Naysābūrī, *Al-Mustadrak 'alā Al-Ṣaḥīḥayn*, Vol. 4, ed. Muṣṭafā 'Abd al-Qādir 'Aṭā (Beirut: Dār al-Kutub al-' Ilmiyyah, 1990), 210.

¹⁸ Al-Tirmidzi, *Sunan Al-Tirmidzi*: 5, 658; Aḥmad ibn Shu'ayb Al-Nasā'ī, *Sunan Al-Nasā'ī*, Vol. 3 (Ḥalab: al-Maṭbū'āt al-Islāmiyyah), 1986), 192.

¹⁹ Aḥmad ibn Ḥanbal Al-Shaybānī, *Musnad Aḥmad*, ed. Shu'ayb Al-Arna'ūṭ (Beirut: Mu'assasah al-Risālah, 2001).

²⁰ Ibn Ḥibbān Al-Bustī, *Ṣaḥīḥ Ibn Hibbān Bi Tartīb Balbān*, Vol. 13 (Beirut: Mu'assasah al-Risālah, n.d.), 403.

This Hadīth shows that the Friday sermon may be temporarily stopped if there is an urgent need, as the Prophet Muhammad did when he saw Hasan and Husayn (his grandchildren) coming in red clothes and fell while walking. He came down from the pulpit, carried them, and then went back up while reciting the words of Allah: *"Indeed, your wealth and children are a trial"* (Sūrat at-Taghābun: 15). The Hadīth also explains that the Prophet could not contain his affection for his grandchildren. This reflects his tenderness, affection, and care for children.²¹ It also shows that children in those days often went to the mosque.

There is a correlation between the first and second hadith. In the first Hadith, it is mentioned that the Companions trained their children in worship from an early age. They invited them to fast and play in the mosque. This is in accordance with what the Prophet Muhammad did in the second Hadith, who carried his grandson while preaching. These two traditions show that since the time of the Prophet Muhammad SAW, the mosque has been a friendly place for children.

Third, the hadith narrated by Anas ibn Mālik:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَתَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَاتَّجَوَّزُ فِي صَلَاتِي مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ»^{٢٢}

"Verily, I (Prophet Muhammad SAW) entered the prayer with the intention of prolonging it. But when I heard the cry of an infant, I hastened my prayer, knowing how much his mother was distressed by his cry."

²¹ Sharḥ Sunan Abī Dāwūd, by 'Abd al-Muḥsin bin Ḥamd bin 'Abd al-Muḥsin bin 'Abd Allāh bin Ḥamd al-'Abbād al-Badr

²² Muhammad bin Isma'īl al-Bukhari, *Shahih al-Bukhari*, Vol. 1 (Kairo: Dar al-Sya'b), 1987), 181.

This Hadīth was narrated by Anas ibn Mālīk from reliable narrators in Sahih Bukhari. It is valid and can be accepted and practiced.²³ The content of this Hadīth shows how much the Prophet Muhammad cared for his worshippers, especially their mothers. He did not prolong his prayer when he heard the cry of a baby, knowing the feelings of the mother who was disturbed by the cry of her child. The scholars explained that this leniency can be done for the entire prayer or for some of its rak'ahs, depending on the situation. In another narration, it is mentioned that he recited short surahs in the Fajr prayer so that the mother could breastfeed her child immediately.²⁴

The above Hadith shows that the women of that era used to attend prayers behind the Prophet Muhammad in the mosque with their small children, and this was known to the Prophet Muhammad. Small children who cry in the mosque during congregational prayers may disturb the solemnity of people who are praying in congregation. But the attitude of the Prophet SAW when he became the prayer leader and heard a small child crying was not to reprimand the child's parents during the congregational prayer.

The Prophet also did not order the parents of the child not to bring their child to the mosque because it could disturb the solemnity of the congregational prayer. The Prophet Muhammad SAW actually accelerated his prayer by reading short surahs so that the prayer would finish quickly and the child's parents could immediately calm their crying child in the mosque.

There is a correlation between the first, second, and third traditions. The third Hadith provides an explicit example that during the Prophet's time, mothers sometimes brought their children to the mosque during the congregation. Instead of being forbidden for fear of disturbing people who were praying, this was supported by the Prophet Muhammad.

²³ Yusuf Al-Mizzi, *Tahzīb al-Kamāl fī Asmā' al-Rijāl*, (Beirut: Muassasah al-Risalah, 1983).

²⁴ Zayn al-Dīn 'Abd al-Rahmān ibn Aḥmad ibn Rajab al-Ḥanbalī, *Fath al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī* (al-Madīnah al-Nabawiyyah: Maktabat al-Ghurabā' al-Aṭariyyah, 1417 AH/1996 CE).

Fourth, the hadith narrated by Abū Bakrah:

عَنْ أَبِي بَكْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي، فَإِذَا سَجَدَ وَثَبَ الْحَسَنُ عَلَى ظَهْرِهِ، وَعَلَى عُنُقِهِ، فَيَرْفَعُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفْعًا رَفِيقًا لِنَلَأَ يُصْرَعَ، قَالَ: فَعَلَ ذَلِكَ غَيْرَ مَرَّةٍ، فَلَمَّا قَضَى صَلَاتَهُ، قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ صَنَعْتَ بِالْحَسَنِ شَيْئًا مَا رَأَيْنَاكَ صَنَعْتَهُ، قَالَ: إِنَّهُ رِيحَانَتِي مِنَ الدُّنْيَا، وَإِنَّ ابْنِي هَذَا سَيِّدٌ، وَعَسَى اللَّهُ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ.

"The Prophet once prayed. When he prostrated, Hasan climbed onto his back and neck. So the Prophet raised him gently so that he would not fall. This happened more than once. After he finished praying, the Companions said, 'O Messenger of Allah, we saw you treat Hasan with something we have never seen before.' He replied, 'Verily, he is my flower (my fragrance) from the world. This boy is a leader, and may Allah reconcile through him two great groups of Muslims.'"

This hadith was narrated by Ahmad ibn Hanbal. According to Shu'ayb al-Arna'ut, the quality of this tradition is sahih.²⁵ In the narration of al-Ḥasan from Abū Bakrah, it is mentioned that the Prophet Muhammad took Hasan and Husayn while on the pulpit and kissed them.²⁶ This narration confirms that this act committed by Hasan occurred not only once, but repeatedly. After the Prophet Muhammad SAW put Hasan and Husayn on the ground, they both climbed back on the back of the Prophet Muhammad SAW. What Hasan and Husayn did was not considered a nuisance by the Prophet Muhammad.

There is a correlation between the first, second, third, and fourth traditions. This fourth Hadith shows that Hasan's repeated actions show that he often went to the mosque with the Prophet Muhammad, even when he was still unable to pray because he was very young.

²⁵ Ahmad ibn Hanbal, *Musnad Ahmad ibn Hanbal*, Vol. 5 (Beirut: 'Alam al-Kutub, 1998), 51.

²⁶ Muḥammad ibn Ismā'il al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, Vol. 3 (Cairo: Dāral-Sya'b, 1987), 244.

Fifth, the Hadith narrated by Abū Qatādah al-Anṣārī:

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَثْمَانَ بْنِ أَبِي سُلَيْمَانَ، وَابْنِ عَجَلَانَ سَمِعَا غَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، يُحَدِّثُ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ، قَالَ: «رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّاسِ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ وَهِيَ ابْنَتُهُ زَيْنَبُ بِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا، وَإِذَا رَفَعَ مِنَ السُّجُودِ أَعَادَهَا».²⁷

"I saw the Prophet Muhammad ﷺ leading the prayer, while Umamah bint Abu Al-'Ash, his granddaughter by Zainab bint the Prophet ﷺ, was on his shoulders. When he bowed, he put her down, and when he rose from prostration, he carried her back."

This Hadīth was narrated by a Companion named Abū Qatādah al-Anṣārī in *Sahih Muslim* with reliable narrators.²⁸ al-Nawawī commented on this *Hadīth* in his book *al-Minhāj Syarḥ Ṣaḥīḥ Muslim ibn al-Hajjāj* that, for the Shafi'i school of thought and others like it, this Hadīth indicates that it is permissible to bring a small child, male or female, when praying an obligatory or voluntary prayer. It is permissible for the imam, the congregation, and the person praying alone.

The scholars of the Maliki school of thought direct the prayer that the Prophet Muhammad (peace be upon him) performed in the above hadith to voluntary prayers. They forbid doing so in the obligatory prayer. This interpretation is criticized by al-Nawawī and considered a *fāsid* interpretation, because Abū Qatādah's statement "*ya'ummu al-nās*" clearly indicates that the prayer performed by the Prophet Muhammad was obligatory.

The content of this Hadīth shows that what the Prophet did was basically to show his people the permissibility of praying while holding a small child. This does not contradict the rules of shari'ah, because humans are originally pure. The impurity found in the human body is forgiven because it is found in the body. On the other hand, the

²⁷ Muslim bin al-Hajjaj al-Naysaburi, *Sahih Muslim*, Vol. 2 (Beirut: Dar al-Jayl, t.th.), 73.

²⁸ Yusuf Al-Mizzi, *Tahzīb al-Kamāl fī Asmā' al-Rijāl*, (Beirut: Muassasah al-Risalah, 1983).

clothes of young children are basically pure, unless it is obvious that there is impurity.²⁹

There is a correlation between the first, second, third, fourth, and fifth traditions. In the fifth Hadīth, the Prophet even gives the practice of holding a child during prayer so that the prayer remains valid.

Sixth, the Hadīth reported by Shaddād ibn al-Hād al-Laysī:

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنْبَأَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْفُوبَ الْبَصْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ أَبِيهِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِحْدَى صَلَاتَيِ الْعِشَاءِ وَهُوَ حَامِلٌ حَسَنًا أَوْ حُسَيْنًا، فَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَهُ، ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى فَسَجَدَ بَيْنَ ظَهْرَانِي صَلَاتِهِ سَجْدَةً أَطَالَهَا، قَالَ أَبِي: فَرَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ سَاجِدٌ فَرَجَعْتُ إِلَى سُجُودِي، فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ، إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانِي صَلَاتِكَ سَجْدَةً أَطَالَهَا حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّهُ يُوحَى إِلَيْكَ، قَالَ: «كُلُّ ذَلِكَ لَمْ يَكُنْ وَلَكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أَعْجِلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ.

"The Messenger of Allah (SAW) came out to meet us during one of the Isha prayers, he was holding Hasan or Husain. Then he came forward, put the child down, said Takbir, and started the prayer. While he was praying, he prostrated for a long time. My father (the narrator of the hadith) raised his head and saw the child on the Prophet's back while he was prostrating. Then I returned to prostration. After the Messenger of Allah finished the prayer, people said, 'O Messenger of Allah, you have prolonged your prostration in the middle of the prayer to the extent that we thought something had happened or that you were receiving a revelation'. He replied, 'Not because of that. Rather, my grandson was riding on my back, and I did not want to rush up before he was satisfied and finished his need.'"

²⁹ Yahyā ibn Sharaf al-Nawawī, *al-Minjāh Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, Vol. 2 (Beirut: Dar Iḥyā' al-Turāth al-'Arabī, 1392 AH), 307.

This Hadīth was narrated by al-Nasā'ī and Ahmad ibn Hanbal.³⁰ It is considered authentic by Shu'ayb al-Arnaūṭ in his commentary on the traditions of Musnad Aḥmad ibn Hanbal,³¹ As well as by al-Albānī in his commentary on the traditions of *Sunan al-Nasā'ī*.³²

The content of this Hadīth is that the Prophet Muhammad accommodated one of the rights of children, namely the right to play. The right to play for children has been recognized internationally and regulated in various regulations.³³ In this Hadīth, Prophet Muhammad allowed a child to sit on his back and use him as a toy while he was praying. He did not force the child to come down until the child was satisfied with playing. The Prophet Muhammad did not even move from his prostration position, even though he was leading the Companions in the mosque, until the Companions asked him after the prayer was over.

In this case, it is as if the Prophet Muhammad was explaining to his people about the rights of children by saying that he did not want to be rushed and let the child finish enjoying his time playing. The Prophet did not show any anger at the child's actions, and he did not forbid his companions from bringing children to the mosque. There is also no record of scholars saying that this is a specialty that only applies to the Prophet Muhammad.³⁴

³⁰ Ahmad ibn Shu'aib al-Nasa'i, *Sunan al-Nasa'i*, Vol. 2 (Aleppo: Maktab al-Mathbu'at al-Islamiyyah, 1986), 229. In Aḥmad's narration, the wording used is *ṣalāta al-'ashiyyi al-ṣuhri aw al-'aṣri* (one of the Zuhr or Asr prayers). See Aḥmad ibn Ḥanbal, *Musnad Aḥmad ibn Ḥanbal*, Vol. 6 (Beirut: 'Ālam al-Kutub, 1998), 467.

³¹ Aḥmad b. Ḥanbal, *Musnad Aḥmad Bin Ḥanbal*, Vol. 3 ed. Shu'ayb Al-Arnaūṭ (Cairo: Mu'assasah Qurṭubah, n.d.), 493.

³² Aḥmad bin Shu'ayb Al-Nasā' ī, *Sunan Al-Nasā' ī*, Vol. 2 (Ḥalb: al-Maṭbū' āt al-Islāmiyyah, 1986), 299.

³³ Andrés Payà Rico and Jaume Bantulà Janot, "Children's Right to Play and Its Implementation: A Comparative, International Perspective," *JOURNAL OF NEW APPROACHES IN EDUCATIONAL RESEARCH*, Vol. 10, No. 2 (2021), 279-292. <https://doi.org/10.7821/naer.2021.7.665>

³⁴ Aḥmad Maḥmūd Bakrī Khalīl, "Dukhūl al-Ṣibyān al-Masājid fī Ḍauw' al-Sunnah al-Nabawiyyah Dirāsah Mawḍū'iyyah" *Majallah Kulliyat Uṣūl al-Dīn wa al-Da'wah bi Asyūṭ*, Vol. 41, No. 1, 301.

From the explanation of the hadith study with the theme of child-friendly mosques above, it can be understood that the mosque has been a friendly place for children since the time of the Prophet. This is known from the habit of the companions who educate their children to worship by inviting them to the mosque, even though they will play there.

Some traditions describe the activity of the Prophet Muhammad when he became the prayer leader and Hasan or Husayn climbed on his back and rode him as a mount, as reported by Abū Bakrah and 'Abdullāh ibn Mas'ud. There is also a tradition that tells the story of a small child crying in the middle of the congregational prayer in the mosque, then the Prophet Muhammad accelerated his prayer reported by Anas ibn Malik, with the wording "*kāna*". According to Ibn Daqīq al-'Id, the wording of the Hadīth using "*kāna*" indicates that the activity occurred frequently or continuously by the Prophet Muhammad. However, the wording "*kāna*" in a hadith can also indicate that the event was done by the Prophet Muhammad without repetition.³⁵ Then what about the activity of the Prophet Muhammad, who brought his grandchildren to the mosque and held them during prayer, and also the story of a child crying in the mosque during congregational prayer? Did these events only happen once? Based on the existing narrations and the number of companions who narrated the incident and the different incidents, it shows that these activities did not happen only once, but repeatedly, although not every day.

What was done by the Prophet Muhammad SAW is certainly a guide for his people in addressing or treating small children who come to the mosque. The snapping or harsh reprimands carried out by the congregation against young children because of their polahah that sometimes makes noise in the mosque may traumatize them and eventually make them lazy to come to the mosque again in the future.

Yelling at young children has a significant relationship with *conduct problems* and *emotional problems* in children in the future.³⁶

³⁵ Ibn Daqīq al-'Id, *Ihkam al-Ahkam Syarh 'Umdat al-Ahkam*, Vol. 1 (Beirut: Mu'assasah al-Risalah, 2005), 66.

³⁶ Andreas Bauer, Graeme Fairchild, Sarah L. Halligan, Gemma Hammerton, Murray, Ina S. Santos, Tiago N. Munhoz, Aluísio J. D. Barros, Fernando C. Barros & Alicia Matijasevich, "Harsh parenting and child conduct and emotional problems: parent- and child-effects in the 2004 Pelotas Birth Cohort," *European Child & Adolescent Psychiatry*, Vol. 31, pages 1-11 (2022). <https://doi.org/10.1007/s00787-021-01759-w>

This kind of thing is certainly not in accordance with the attitude of the Prophet SAW, who loved young children very much. The worshipers and parents should be able to understand that the world of small children is indeed a world of play. Playing in the mosque, done by young children, as long as it does not become a habit and does not make the mosque a place to play, according to the scholars, is not considered evil that must be eliminated.³⁷

Therefore, in guiding and directing young children when making noise in the mosque, it must be with a smile and an open heart; the aim is solely out of love for them, to foster love for the mosque, and so that their hearts always have an attachment and interest in the mosque. The wisdom of this is to get them used to loving the mosque and praying in congregation from an early age. The sights they see in the mosque and what they hear of the recitation of the Qur'an, takbir, tahmid, and tasbih will have a strong influence on their souls that will not disappear when they grow up and face the burdens of life.³⁸

³⁷ Muḥammad b. Muḥammad al-Ghazālī, *Ihyā' 'Ulūm al-Dīn* Vol. 2 (Beirut: Dār al-Ma'rifah, t.th.), 338.

³⁸ Muḥammad Nāṣir al-Dīn al-Albānī, *al-Thamar al-Mustaṭāb fī Fiqh al-Sunnah wa al-Kitāb* (t.t.: Gharās Li al-Nasyr wa al-Tawzī', t.th.), 761.

CONCLUSION

This study examines the traditions about the presence of children who are not yet tamyiz in the mosque and how the Prophet Muhammad responded to them while playing in it. The results of the study show that the six related traditions have valid, muttaşil sanads and are accepted by scholars, so the presence of children in the mosque is not just a social phenomenon, but an authentic historical event. Scholars' explanations in the commentaries of the hadith indicate that the presence of young children in the mosque is not prohibited, as long as it does not cause uncleanness or damage, and is even seen as part of early education to familiarize children with worship. An analysis of the meaning of the hadith also illustrates the Prophet Muhammad's attitude of gentleness, compassion, and exemplarity by providing a safe space for children, even accommodating their movements while he prayed. These findings lead to recommendations for today's mosques to emulate the Prophet Muhammad by creating a child-friendly environment, educating worshipers about the etiquette of bringing children to the mosque, and preparing safe and educational facilities. In addition, further research can explore more aspects of mosque-based child education from the perspective of hadith and tarbawi fiqh.

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