

The Corpse Prayer: The practices of prayer performed

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Abstract

Muslims do not know our obligations as the most perfect creatures, namely prayer, or sometimes know about obligations but do not understand what is done. In other terms, prayer is a kind or form of worship which is realized by carrying out certain actions accompanied by certain sayings with certain conditions as well. The term salat is not much different from the meaning used by the language above, because it contains prayers, both in the form of supplications, mercy, forgiveness and so forth.

One of the most frequently practiced fiqh studies in the midst of society is the study of corpse prayer, we view from the aspect of the theory of corpse prayer is one of the problems of worship that is very easy to imagine and even we underestimate the problem. However, if we look at it from the aspect of practice there are still many mistakes made in the community in the matter of the management of a corpse. For this reason, this paper raises a theme relating to the solemn corpse with the aim of seeing how to properly corpse the corpse. Then in this article also discusses how the meaning of the corpse prayer itself, terms and conditions including the kaifiat in the corpse prayer.

Keywords: prayer; fiqh; management

INTRODUCTION

Corpse is one of the practices of prayer performed by Muslims if there are other Muslims who die. The law for praying this corpse is fardhu kifayah. This means that if some Muslims have carried out the management of the bodies of the Muslims who died, then there is no longer any obligation for other

Muslims to carry out the management of the remains. But if no one carries it out, then all Muslims sin for it.

This is based on the following hadith

أَنَّ ، عَنْهُ اللَّهُ رَضِيَ ، الْأَكْوَعُ بْنُ سَلَمَةَ عَنْ
بِجَنَازَةِ أُتِيَّ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ
دَيْنٍ مِنْ عَلَيْهِ هَلْ : فَقَالَ ، عَلَيْهَا لِيُصَلِّيَ
بِجَنَازَةِ أُتِيَّ ثُمَّ عَلَيْهِ فَصَلَّى لَا : قَالُوا ؟
قَالُوا دَيْنٍ مَنْ عَلَيْهِ هَلْ : فَقَالَ ، أُخْرَى
أَبُو قَالَ صَاحِبِكُمْ عَلَى صَلَّوْا قَالَ نَعَمْ
- عَلَيْهِ فَصَلَّى اللَّهُ رَسُولَ يَا دِينَهُ عَلَيَّ قَتَادَةَ
البخاري رواه

From Salamah ibn al-Akwa 'r.a., he said, "The Prophet sallallaahu' alaihi wa sallam had been brought in a corpse, so he prayed. Then he asked, 'Does this person have debts. They answered: "No", then the Prophet sallallaahu 'alayhi wa sallam solicited the body. Then another body was brought in. He asked: "Does he have a debt? They answered: "Yes". He said, "Pray your friends." Abu Qatadah said: "I bear the debt, O Messenger of Allah." Then he solicited the body. (Narrated by Bukhari).

This hadith becomes the legal basis for carrying out the funeral prayer, and that the prayer is obligatory kifayah. Because at that time the Prophet saw only to do for a body, while the other bodies only accept the friends to carry it out, but finally he made him a friend who became his debt.

DISCUSSION

Corpse Prayer has several conditions which if one of them is not fulfilled, then the prayer is invalid according to the Shariah '. These conditions are as follows. Corpse prayer included in the prayer, then the conditions were the same as those required in other fard prayers, such as:

1. Muslim
2. Already baligh and understanding
3. Sacred from hadith or unclean
4. Sacred all limbs, clothing and place
5. Closing the genitalia, male genitalia between the center to the knee, while the female genitalia to all limbs, except face and palms
6. Facing the Qibla (Samsuri, 1998: 29).
7. The corpse prayer is only carried out when the body is finished being bathed and examined.
8. The body is placed next to the qibla of the person who is praying, except when performing the magical prayer.

The difference with other fard prayers is about time, because this body prayer can be done at any time when there is a body. Even according to the Hanafi and Shafi'i groups

these prayers may be carried out at prohibited times. However, Ahmad and Ibn Mubarak, and Ishak looked at Makruh to pray the corpse at the time of sunrise, the time of life and at sunset, unless it was feared that the body would rot.

Pillars of corpse prayer

1. The intention to carry out the body prayer

أُصَلِّي عَلَى هَذَا الْمَيِّتِ (هَذِهِ الْمَيِّتِ) أَرْبَعَ تَكْبِيرَاتٍ
فَرَضَ الْكِفَايَةَ مَأْمُومًا لِلَّهِ تَعَالَى

Meaning:

"I intend to offer prayers to these corpses four takbir fardlu kifayah, because of Allah. Allah is the Greatest."

2. Stand for those who are able. This is the opinion of the ulema's jumhur, so it is not valid to misjudge the body while sitting or driving if there is no aging. In the book of Mugni it is said, "It is not permissible to cover the corpse while driving, because it prevents the required standing". Imam Shafi'i also believes that, including Abu Hanifah and Abu Saur

without anyone opposing it. Circumcised holding the left hand with the right hand when standing as is the usual fard prayer.

3. Reading takbir four times, as mentioned in the hadith of the Prophet SAW.

عَنْ جَابِرٍ أَنَّ أَنْبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى أَنْجَاشِيِّ فَكَبَّرَ أَرْبَعًا
(رواه البخاري ومسلم)

Meaning:

"From jabir r.a that the Prophet SAW. misjudged Najasi (Habasha's king), so he recited takbir four times. "
(Narrated by Bukhari and Muslim)

Imam Turmudzi said that it was practiced by most scholars of the Companions of the Prophet (PBUH). and others. They argue that takbir in the corpse prayer is four times. Likewise the opinions of Shafi'i, Sufyan, Ahmad, Ibnul Mubarak, and Ishak.

4. Reading Surah Al Fatihah, followed by the second takbir.

5. Reading salawat on the Prophet Muhammad. followed by the third takbir. Recite Surah al Fatihah and the salawat of the Prophet in the body, preferably by Sirri (whispers). Jumhur Ulama is of the opinion that, either reading al Fatihah or reciting the salawat of the Prophet, praying and greeting are circumcised in Sirri except for the Imam, for him circumcise jahar on takbir and taslim for notification to the public. Reading salawat at least by saying Allahumma shalli 'ala Muhammad is enough. Whereas more important is to follow what is taught by the prophet as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ
حَمِيدٌ مُجِيدٌ

Meaning:

"O Allah bestow upon the Prophet Muhammad and the family of Muhammad as you have bestowed on the Prophet

Ibrahim and bless Muhammad and the family of Muhammad as you have given to Ibrahim among all the inhabitants of nature, truly you O Allah, Praise the Mahamulia."

6. Pray for the body, followed by the fourth takbir

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا صَلَّيْتُمْ
عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ (رواه

ابوداود والبيهقي وابن حبان وصححه)

Meaning:

Rasulullah SAW. said, "If you misalign the body, then pray for him sincerely." (Narrated by Abu Dawud and Baihaqi, as well as Ibn Hibban who stated their validity)

Prayer is considered valid even if only briefly. But more important is to read the following prayer:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ
نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَأَغْسِلْهُ بِمَاءٍ وَتَلَجٍ
وَبَرْدٍ وَيَنْقِهِ مِنَ الْخَطَا يَا كَمَا يَنْقَى التُّوْبَا الْأَبْيَضُ
مِنَ الدَّنَسِ وَأَبْدَلْهُ دَارًا آخِرًا مِنْ دَارِهِ
وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ
وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ (رواه مسلم)

Meaning:

"Ya Allah forgive him, have mercy on him, forgive him,

glorify him, broaden his place and cleanse him with water, snow water, and dew water. Cleanse him from sin as a white cloth when purified from stains. And replace his house with a better residence, so will his family and wife with more devoted ones, and protect him from the grave disaster and the torments of hell. " (HR. Muslim)

7. Read the prayer after the fourth takbir

Circumcised reciting prayers after the fourth takbir, as explained in the hadith of the Prophet SAW. narration of Ahmad from Abdullah bin Abi Aufa:

أَنَّهُ مَاتَتْ لَهُ ابْنَةٌ فَكَبَّرَ عَلَيْهَا رَبْعَاتِمَ فَأَمَّ بَعْدَ الرَّابِعَةِ قَدْرَ مَا بَيْنَ التَّكْبِيرَيْنِ يَدْعُوْنَهُمْ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي الْجَنَازَةِ هَاكَذَا

Meaning:

"When his daughter died, Abdulah ibn Aufa said by reading four times the takbir, then after the fourth takbir he still stood for about two takbir

reciting the prayer. Then he said, "Rasulullah SAW. always do this to the body. "

Imam Shafi'i said, "After the fourth takbir, read the prayer as follows:

اللَّهُمَّ لَا تَحْرِمْنَا جَزَاءَهُ وَلَا تَفْتِنَّا بَعْدَهُ وَاعْفُ رَنَا وَلَهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Meaning:

"Ya Allah, do not give merit to him, and do not slander us afterwards, forgive us and him with your mercy, O O Lord Who gives mercy."

While Abu Hurairah said, "People used to read after the fourth takbir, and as follows:

رَبَّنَا اتِّفَافِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Meaning:

"O God our Lord, grant us in the world of goodness and also in the hereafter and protect us from the torments of hell."

8. Saying greetings

Greetings on the body prayer according to the jurists included

fardu, except for Abu Hanifah who said that greetings to the right and left of the law are obligatory, but not included in harmony with the reason that corpse prayer is one type of prayer and to end the prayer is to read greetings. Ibn Mas'ud said, "Saying greetings when praying corpses like greetings during regular prayers, at least Assalamu'alikum, but Ahmad believes reading one greeting is a sunna by facing his face to the right, may also go forward based on the actions of the Prophet and friends. They only saluted once, no one argued at that time. Imam Shafi'i said that the law of greeting twice is sunna, which starts with facing the face to the right, then the second greeting to the left, while Ibn Hazmin considers that the second salutation includes remembrance and good practice (Abidin and Suyono, 1998: 168).

Things that are blessed in the funeral prayer

In the corpse prayer in addition to the conditions and pillars that must be met, there are also

things that are recommended that are highly recommended to do. The things that are used will improve the implementation of the corpse prayer so that it needs to be known and then done when performing the corpse prayer. In general, here are the things that were given during the body prayer.

1. First, raise both hands each time doing takbir. In the corpse prayer there are four times takbir and each time takbir is used raising both hands as in general prayer.
2. Second, read ta'awudz before reading the Surah Alfatihah. Reciting surah Alfatihah is part of the pillars of the corpse prayer and before reading it is offered to read ta'awudz first.
3. Third, reading salawat to the family of the Prophet. after saluting him. Reading salawat to the Prophet. is part of the body of salat corpse, but it is recommended to read salawat to his family after reading salawat to him. The most perfect form of salawat that is used is read when the body is Salawat Ibrahimiyah.

4. Fourth, pray for the safety of yourself and all Muslims. In addition to being obliged to pray for the salvation of the dead, it is also advisable to add prayers for the safety of yourself and all Muslims.
5. Fifth, stay for a while between the fourth takbir and before greetings. It is recommended to not greet immediately after the fourth takbir, but stop for a moment first then greetings. The minimum size is approximately finished reading the prayer 'Subhanallah.'
6. Sixth, put your right hand on your left hand. After completing takbir, it is recommended to place both hands between the chest and abdomen with the position of the right hand above the left hand.
7. Seventh, second greeting to the left. The first salutation is part of harmony, while the second salutation is sunna. The form and lafadz of the second greeting are the same as the first greeting.

CONCLUSION

1. One of the fiqh studies that is always implemented in the community is the problem of the study of corpse prayer, corpse prayer is one of the practices of prayer performed by Muslims if there are other Muslims who die. The law for praying this corpse is fardhu kifayah. This means that if some Muslims have carried out the management of the bodies of the Muslims who died, then there is no obligation anymore for other Muslims to carry out the management of the remains.
2. Corpse prayer has several conditions which if one of them is not fulfilled, then the prayer is invalid according to the syariah '. These conditions are as follows. Corpse is included in the prayer, then the conditions are the same as those required in other fard prayers. The conditions are: Muslim, Baligh and understanding, holy from hadith or unclean all members of the body, clothing and place, covering the genitalia, male genitalia between the center to the knee, while the female genitalia until all members of the

- body, except the face and palms, facing the Qibla.
3. Pillars of corpse prayer, namely: Intention, Stand for those who are able, recite takbir four times, recite Surah al-Fatihah, recite salawat on the prophet Muhammad SAW, Pray for bodies, read recite prayers after the fourth takbir,
 4. The sunnah of Israr's corpse, namely lowering the prayer reading.
 5. Reading ta'awudz, raising hands when takbir four times.

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