

THE RESPONSIBILITY TO TAKE CARE A CORPSE AS MUSLIM'S OBLIGATIONS

Aryani Witasari

Universitas Islam Sultan Agung Semarang, email: aryani@unissula.ac.id

Siti Rodhiyah

Universitas Islam Sultan Agung Semarang, email: sitirodhiyah@unissula.ac.id

Masrur Ridwan

Universitas Islam Sultan Agung Semarang, email: masrurridwan@unissula.ac.id

ARTICLE INFO

Keywords:

Gathering; Corpse; Moslem; Obligation.

ABSTRACT

This research aims to correct understanding of the nature of death will make us Muslims strive to prepare ourselves for death. The research method of implementing legal counseling was carried out by using lectures, discussions and training in retrieving the bodies of women by simulating how to bath and shroud. If death has approached us, what then is the duty of the living human, one of those obligations is to collect the corpse. The obligation to collect the corpse is 4 things, namely bathing, shrouding, praying and burying. This grooming obligation is based on Bukhari in HR Bukhari no. 1315 and Muslim no. 944. The procedure for gathering the bodies of women and men is essentially the same and Prophet Muhammad has taught us about the procedures for gathering corpses. There are pillars and sunnah that can be done. For hawa/women to carry out cleaning related to three things, it is sufficient, namely bathing, shrouding and praying for the corpse. As for the adam/man, if they can carry out the four of them, the reward is very large.

A. INTRODUCTION

The Qur'an as stated in *Surah Al Imron* 185: which means "Every soul will taste death. And only on the Day of Resurrection shall you be paid your wages. Whoever is kept away from hell and admitted to heaven, then he has indeed succeeded. The life of this world is nothing but deceptive pleasure."

The stipulation in the verse above means that all living creatures will surely meet death. So death is mandatory and certain, the difference is when the time to die is not the same between one human and another.

For some people, death is something that is hated and feared, because it is human nature to be afraid will die and love the world.¹

Western philosophers some argue that death is neither the end of life nor the end of the journey, actually after death.² This thought is certainly not based on the Islamic faith. In Islam, the event of death is precisely the

1 Hayyi Al Farmawy Abdul, *Hakikat Mati*, Darul Nu'man, Kuala Lumpur, 2008, page. 16

2 Ibid, page. 3

beginning of real life. The journey of the soul to the Creator is a long journey. Heaven and Hell is the goal. Will Allah SWT send us to Heaven or send us to Hell?

Correct understanding of the nature of death, will make us Muslims strive to prepare ourselves for death.

If Death has approached us, what then is the duty of a living human being, one of the obligations is to collect the corpse. Dressing the bodies of women and men is essentially the same, and the Prophet Muhammad has taught us about the procedures for dressing the corpses.

Based on the 1945 Constitution Article 28E paragraphs (1) and (2). Paragraph (1) of the 1945 Constitution states that everyone is free to embrace religion and worship according to his religion, choose education and teaching, choose work, choose citizenship, choose a place to live in the territory of the State and leave it, and has the right to return. Article 28 E of the 1945 Constitution paragraph (2) states that everyone has the right to freedom to believe in beliefs, to express thoughts and attitudes, according to their conscience, so that as Muslims when we meet our brothers and sisters, they have preceded us to return to rahmatulloh, then in this country we are given the freedom to believe in the right ways to take our dead relatives according to the teachings of our religion and beliefs.

Islam is the perfect religion, starting from before we go to sleep until we fall asleep until we wake up and all activities have been arranged by Allah and exemplified by the Prophet Muhammad SAW. Filling life and preparing for death are also arranged. Including caring for and nurturing if any of our relatives dies.

Sometimes we hear bad news related to the existence of corpses that are not properly wrapped, then it will be a sin for us who are still given this long life. What and how a corpse is during his life is not important to discuss, what becomes mandatory for us is to take care of the corpse and to bury it.

B. RESEARCH METHODS

This study was the normative empirical study which used data collection with literature study. The activity was a community service carried out in the form of socialization, lectures, simulations, questions and answers, and discussions by the Community Service Team from the Unissula Law Faculty in collaboration with experts from the Batusari Village, Mranggen District.

C. RESULT AND DISCUSSION

1. Obligations of a Muslim if our brother dies

Islam teaches that Muslims in addition to respecting humans who are still alive also teaches about respecting humans who have died. There are things that we must do immediately when someone dies, namely: 1) saying the sentence "*Inna lillahi wa inna ilaihi roojiuun*", 2) changing the corpse's clothes with clean clothes, 3) closing the eyes , 4) qiyamkan both hands as when praying, 5) close the mouth, 6) tie his

chin and knot it over the crown, 7) straighten his legs, 8) tie his thumbs, 9) put them facing the *Qiblat*.³

The instructions of the Prophet Muhammad in the matter of handling corpses are the best instructions and guidance.⁴ We are living beings who have been given an obligation by Allah to worship Him. All who live must meet death, so to fill the time waiting for each of us to die, we are obliged by Allah SWT to worship according to the provisions of Allah Rasul, in the example of the Prophet Muhammad to always do good, not cheat, not evil, must always spread goodness to anyone even if it is our enemy. It is not in the right place if we are arrogant and even strictly forbidden by Allah SWT. Believing in death will always encourage us to behave with quality every day and improve self-quality can be upheld on 10 strong pillars⁵ as follows:

- a. Understanding Islam as a whole, namely an understanding that concerns all areas of life.
- b. Sincere because of Allah in saying, doing and fighting.
- c. Charity that leads to self-improvement, the formation of an Islamic household, giving instructions to the general public, liberating the Islamic State and improving the prevailing ahkam law so that it becomes Islamic law.
- d. Jihad is an obligation that must be carried out until the Day of Judgment, perhaps with the tongue, writing or also with the power that exists to uphold the word of Allah.
- e. Sacrifice, meaning to sacrifice with all your soul, time, even sacrifice your life to leave the teachings of Allah.
- f. Obedience, which means obeying all the teachings of Islam without waiting for more time, whether in difficult or happy circumstances
- g. Staying firm, meaning not changing along the way in realizing the goal, staying in the path of Allah even for a long time so that he died by getting one of the two victories; martyrdom or Islamic State.
- h. Tajarud, which means to unite yourself completely for Islam and to be free from any form of life principle and whoever is behind it.
- i. Al Ukhuwah, meaning a sense of brotherhood that binds the day and soul with aqidah bonds based on mutual trust.
- j. Ats-tsiqah, which means mutual trust which produces peace of mind among fellow Muslims.
- k. The ten things mentioned above really need to be carried out by every Muslim if we want to survive the world in the hereafter. The ties of brotherhood with fellow Muslims must also be maintained so that there are no significant clashes, including mutual trust and maintaining each other's mandate. Everything must be wrapped with a sense of sincerity to run it.

3 Abdul Gafur, Nurhasan, Endang Switri, Nurbuana, *Praktek Pengurusan Jenazah di Masjid An-Nuur Kebun Raya, Indralaya, ALTIFANI, International Journal of Community Engagement, 2020*

4 Ibid.

5 Hayyi Abdul, *Op.cit.* page. 27

Allah confirms in many of His verses, that all souls will surely experience death, not only humans, but also plants and animals⁶, as QS *Al Anbiyaa* (21) verse 35: "Every soul will taste death. We will test you with evil and good as a (true) trial. And to Us you will be returned."

QS *Al Ankaboot* (29) verse 57: "Every soul will *taste* death, then only to Us you will be returned."

Everything on this earth will be very meaningless when we are facing death. As stated in *Surah Al Imron* 185 which states that "Every soul will taste death", so we need to prepare death from now on, not only for those who are old, but also need to be prepared for those who are young, because death comes at any time and knows no age. A person who is about to die usually experiences what is called the sacratul of death⁷ namely the process of taking the life of a person and takes about 10 minutes.

A person will be declared dead if he has the following signs:

- a. The body becomes cold
- b. Losing weight, due to lack of water in the body
- c. The eyes widened slightly, so that there was no longer any effect of light on them.
- d. The skin becomes soft and doesn't feel anymore
- e. The heart stops or doesn't work anymore
- f. Breathing stops
- g. According to Ibn Qudamah, among the signs of death are as follows: the feet and palms of his hands become weak, his nose is tilted downwards, the skin on his face widens and his temples sink.⁸

And only on the Day of Resurrection shall you be paid your wages. Whoever is kept away from hell and admitted to heaven, then he has indeed succeeded. The life of this world is nothing but deceptive pleasure." Islam teaches that Muslims in addition to respecting humans who are still alive also teaches about respecting humans who have died. The instructions of the Prophet Muhammad in the matter of handling corpses are the best instructions and guidance.⁹

"Immediately take care of the corpse. Because if the corpse is a pious person, it means that you have accelerated goodness for him. And if the corpse is other than a pious person, it means that you have put ugliness on your shoulders." As narrated by Bukhari in HR Bukhari no 1315 and Muslim number 944.

The provisions in the Qur'an and Al Hadith above mean that all living creatures will surely meet death. So death is obligatory and definite, the difference is when the time to die is not the same between one human and another and it is an obligation for those who are still alive (at least their families) to collect the corpse. Prepare a place and

6 Mustofa Agus, *Menyelam ke Samudera Jiwa dan Ruh*, Padma Press, Jakarta, 2005, page.214

7 OS. Qaf: 16-19

8 Ibid page. 40

9 Abdul Gafur, Nurhasan, Op.Cit.

everything related to bathing the body. Such an obligation in religious terms is called *fardu kifayah*¹⁰ but the law for studying the Organizing of the Body is Fardhu 'Ain which must be learned¹¹

If a person is truly believed to have died, then it is better for the corpse to be hastened in refining it, because the corpse will undergo changes. If that happens, then maintenance will be more difficult.

Grabbing the corpse includes bathing, shrouding, praying and burying it. These four things must be done by us who are still given the opportunity by Allah SWT to be able to breathe longer air in this world. Funeral activities must be carried out as soon as possible. For women, there are only three things that we must do in the funeral procession, namely bathing, shrouding and praying.

How to bury the corpse has been indicated by Allah when the incident of the son of the prophet Adam (Qobil) killed another son of Adam (Abel), Allah sent two birds that were fighting with each other and one of the birds was killed, the bird that had killed the other bird dug the ground with His peck then plunged the slain bird into the ground and covered it with earth. The act of this bird burying its enemy is an example of burying the body until now.

Surah Al Maidah verse (31): "So Allah sent a crow to make a hole in the ground to show him how he (Qobil) buried the body of his brother (Habil). He said: Am I weaker to do this as this crow did so that I may bury my brother's body?"

As for the procedure according to Islamic law in gathering corpses there are three parts, namely as follows:

a. First, bathing

Ijma 'ulama states that the law of washing the body is *fardu kifayah*¹², but some scholars are of the opinion *sunnah kifayah*.¹³ Bathing the corpse is enough to fulfill the meaning of bathing and obligations to the corpse.¹⁴

People who bathe must be of the same sex, if husband and wife, then the husband may bathe his wife and vice versa, people who are still muhrim.

Prepare a place to bathe a closed corpse and only those who have the right to bathe see the corpse. When bathing, the surroundings should be given a burnt fragrance, such as Arabic

10 Sahmiar Pulungan, Sahliah, Sarudin, Dharmawati, Peningkatan Keterampilan Pengurusan Jenazah di MTs Ulumul Quran Medan, *Qalamuna - Jurnal Pendidikan, Sosial, & Agama*, Vol. 12 No. 1, 2020, pages. 25-35

11 Mifyah Syarif, Ary Antony Putra, Mawardi Ahmad, Analisis, Tingkat Pengetahuan Masyarakat Desa Sei-Petai Terhadap Penyelenggaraan Jenazah Kec.Kampar Kiri Hilir Kabupaten Kampar, *Jurnal Al-Hikmah*, Vol. 15 No. 1 April 2018

12 *Fardhu kifayah* means if someone does it, then the obligation falls, but if no one washes it, then it is all a sin.

13 Sholikhin Muhammad, *Panduan Lengkap Perawatan jenazah*, Mutiara Media, Yogyakarta, 2009, page. 47

14 <https://tirto.id/gbhp>, downloaded on October 30, 2021

hundred/incense, to avoid the smell.¹⁵ A tub or drum filled with holy fresh water, as well as a small water container such as a bucket as a place for soapy water (sliced), widara water (already pounded and filtered) and camphor water (already pounded and filtered). Clean it first, slightly pressed on the stomach to remove dirt, reach into the rectum and if the nails are long, the nails can be cut. After the body is clean and pure, it is started to be washed with fresh holy water, then soapy water, widara leaves and finally camphor water, especially in places of ablution (mouth, face, hands, head, feet) while still not showing the nakedness. Starting with the right side of the body then the left side of the body.

Try to wash the corpse gently, because the corpse can still feel pain. After cleaning, dry the body with a towel or other drying cloth, also gently. If the corpse is a woman, then her hair is combed and tied with three knots, and then the body is brought to a dry place to be shrouded.

b. Second, shroud

After bathing the corpse, it is necessary to prepare the objects for shrouding the corpse, namely:

- 1) If the corpse of an adult should be provided with a white 11-15 m shroud
- 2) Cotton approximately kg or as needed.
- 3) 2 (two) ounces of ground camphor or to taste.
- 4) Perfume.
- 5) Scissors for cutting.

The requirements for the shroud are almost the same as the covering for prayer:

- 1) The cloth must be clean from najis, except for najis that is forgiven, namely blood that comes out of wounds, ulcers or other diseases whose discharge cannot be avoided or prevented.
- 2) Not blood that comes from other than the corpse's body
- 3) His uncleanness is mukhaffah najis
- 4) Derived from halal goods and businesses.
- 5) It is endeavored that the material of the shroud should not be made of animals. The things that have been prepared above for the mori cloth/shroud will be cut into three parts, for the female corpse it is permissible to make skirts and clothes and a veil from the mori cloth. The procedure for shrouding is simulated by wrapping the corpse in a prepared shroud, finished in the shroud and then given perfume.¹⁶

For female corpses, then they are shrouded with five pieces of shroud, the first sheet being the longest and widest sheet, the

15 Desminar, Pemahaman Kaum Ibu Dalam Penyelenggaraan Jenazah, Jurnal Kajian Dan Pengembangan Umat, Vol. 3 No.1, 2020

16 Sholikhin Muhammad, Op.Cit.

second sheet for the veil, the third sheet for the brackets shirt, the fourth sheet for the sarong, used to cover the body and abdomen to the ankles and sheet. The fifth is to cover the body from the navel to the thighs.

How to shroud the corpse: First place a short rope on the head and toes, 60 cm on the knees and a long rope on the stomach and chest. Then place 2 shrouds the size of the corpse's body on the pocong rope, also place the triangular head covering on the head pocong rope, then place the long rope across the abdomen, place the cloth sash for the body with the head hole position just below the triangular cloth and the head pocong rope and a sarong from the belly to the ankles. Finally, place the loincloth at the connection of the cloth and sarong to cover the body's genitals and then place the folded cotton on top of the loincloth.

After all the shrouds are placed in their place, sprinkle the entire body covering of the corpse with perfume, the corpse is in the shroud, the hands of the corpse are folded with the right hand over the left hand. Cover the nostrils and ears with cotton, cover the eyes and mouth with cotton. Fold into the right cloth first then the left. When finished, tie the ends of the legs, knees, stomach, chest with a knot once. Position the corpse facing the *Qiblat* with the head stretched to the north.

c. Third, pray

Finished in the shroud, then the body is faced in the direction of the *Qiblat*. For those who want to pray, then must perform ablution first. The way to pray begins with the takbir then reads the letter al Fatehah, continues the second takbir and reads the prophet's prayer, the third takbir reads the prayer for the corpse and the fourth takbir greetings. The funeral prayer does not include bowing and prostration. If the body is a woman, the priest is in line with the head of the corpse, if the body is a man, the priest is straight with the belly of the corpse.

d. Fourth, bury

Going to the grave to bury the corpse that has been in the shroud is an act that brings rewards.¹⁷In an HR history. Muslim said, "Whoever prays the corpse and does not accompany him to the cemetery, he will get a reward of one qirath. If he also accompany him to the cemetery, he will get two qirath." Drawn the size of one qirath is as big as Mount Uhud.

The four obligations of living humans to our deceased relatives, namely bathing, shrouding, praying and burying are the obligations of us who are still given the opportunity to be able to do

17 Regarding whether or not women are allowed to visit the grave, the scholars differ on this issue. Some of them forbid, some forbid, and some allow. As for the stronger opinion, it is the opinion that it is permissible for women to visit the grave, but not too often, only occasionally (not exaggerating). Source: <https://muslim.or.id/26982-bisakah-Wanita-berziarah-kubur.html>

it, especially for the adam, except for women there is no obligation for a woman to go to the cemetery. to follow the funeral process, but not all scholars forbid this practice, so it can be seen from the harm of benefits if you go to the grave. The Prophet forbade women to come to the grave¹⁸, but this is the kilafiah of the scholars, for some scholars there are those who allow women to come to the grave as long as they do not cry and mourn the corpse.

The simulation for bathing and shrouding and praying for the corpse has been demonstrated and hopefully it can be understood and able to raise our courage to gather our own corpse at least if a member of our family dies without relying on service personnel to wash the corpse.

D. CONCLUSION

Death is a life phenomenon that must be experienced by every living being, as stated in *Surah Al Imron* 185. When will it come and who will come first, no one can predict and we must believe in its arrival. If death has come to us, then there are obligations that must be carried out by those who are still alive, who else will take care of our dead brothers if we are not fellow human beings. Caring for the corpse includes bathing the corpse, shrouding, praying and burying the body. Grabbing the corpse includes bathing, shrouding, praying and burying it. These four things must be done by us who are still given the opportunity by Allah SWT to be able to breathe longer air in this world. Funeral activities must be carried out as soon as possible. For women, there are only three things that we must do in refining the corpse, namely bathing, shrouding and praying and the procedure for taking care of the corpse has been taught by our prophet Muhammad SAW and the burial of the corpse is carried out by the adam. Knowledge is very important, and knowledge must be sought, including knowledge about gathering corpses and after knowledge is obtained, try to practice it, so that knowledge is not lost. It will be more useful as our jariyah if the knowledge we have does not stop at ourselves, transmit knowledge to the general public.

BIBLIOGRAPHY

Books:

Ahmad Imtiaz, 2000, *Peringatan Kepada Ulul Albab*, terjemahan oleh Ismail Umar dan Titi Wibipriatno, Madinah, London;

Hamka, 1982, *Tafsir Al Azhar*, Pustaka Panjimas, Jakarta;

Hayyi Al Farmawy Abdul, 2008, *Hakikat Mati*, Darul Nu'man, Kuala Lumpur;

Moh. Juriyanto, 2018, *Fiqih Jenazah*, Rumah Fiqih Publishing, Jakarta;

18 HR Bukhari-Muslim no 543

Mustofa Agus, 2005, *Menyelam ke Samudera Jiwa dan Ruh*, Padma Press, Jakarta;

Sholikhin Muhammad, 2009, *Panduan Lengkap Perawatan jenazah*, Mutiara Media, Yogyakarta;

Sutomo Abu Nash, 2018, *Pengantar Fiqih Jenazah*, Rumah Fiqih Publishing, Jakarta;

Journals:

Abdul Gafur, Nurhasan, Endang Switri, Nurbuana, Praktek Pengurusan Jenazah di Masjid An-Nuur Kebun Raya, Indralaya, ALTIFANI, *International Journal of Community Engagement*, 2020;

Desminar. Pemahaman Kaum Ibu Dalam Penyelenggaraan Jenazah, *Jurnal Kajian Dan Pengembangan Umat*, Vol. 3 No. 1, 2020;

Mifyah Syarif, Ary Antony Putra, Mawardi Ahmad, Analisis, Tingkat Pengetahuan Masyarakat Desa Sei-Petai Terhadap Penyelenggaraan Jenazah Kec.Kampar Kiri Hilir Kabupaten Kampar, *Jurnal Al-Hikmah* Vol. 15 No. 1 April 2018;

Sahmiar Pulungan, Sahliah, Sarudin, Dharmawati, Peningkatan Keterampilan Pengurusan Jenazah di MTs Ulumul Quran Medan, Qalamuna - *Jurnal Pendidikan, Sosial, & Agama*, Vol. 12 No. 1, 2020;

Al-Qur'an:

Al Hadith

Internet:

<http://koranprogresif.co.id/dalam-sehari-3-warga-batursari-mranggen-meninggal-dunia-karena-corona/> accessed on April 8, 2021

<https://bincangsyariah.com/ubudiyah/syarat-kebolehan-memandikan-jenazah/> accessed on Agustus 23, 2021

<https://www.google.com/search?q=jumlah+penduduk+desa+batursari+demak&oq=jumlah+penduduk+desa+batursari+demak&aqs=chrome.69i57j13043j1j4&sourceid=chrome&ie=UTF-8> accessed on January 31, 2021