



CONTEMPORARY PROBLEMS CONCERNING GRAVES IN THE VIEW OF THE QUR'AN AND SUNNAH

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Abstract

Islam and its teachings are sourced from the Qur'an and Sunnah, all problems can be answered correctly according to the development of the times. One example of today's case is the issue of the demolition of graves because they did not pay levies to the local government. Also the problem of the Review of the Qur'an and Sunnah regarding graves because of the limited cemetery land in big cities, the graves of someone who has died, both pious and unpious people, the prophets, aulia, Kiyai such as raising graves, making grave markers with wooden tombstones or permanent tombstones made of stone, so that legal certainty is needed to answer these problems based on the guidance of the Qur'an and Sunnah. The method used is library research by collecting all information relevant to this discussion, so that a conclusion can be drawn on the problems faced by Muslims. The results of the review of the Qur'an and Sunnah in this article can be concluded as follows: 1. Review of the Qur'an and Sunnah: making grave markers with wooden headstones or permanent headstones from stones, laying just stones or tombstones (permissible) because they have a basis in Islam. This is due to efforts to mark the grave so that it is easy to recognize and easy to visit in the future. 2. Review of the Qur'an and Sunnah: installing a tombstone on top of the grave or providing a roof or house over it, namely: The grave may be raised just one inch so that it is recognized as a grave and is easier to visit, and also so that it is more respected by pilgrims. It is forbidden to put cement on graves and write on them and it is also forbidden to build buildings on graves.

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INTRODUCTION

Recently, a problem has emerged in society, namely the issue of the graves of people who have died, both pious and unpious people, officials, community leaders, prophets, aulia, Kiyai such as raising graves, making grave markers with wooden gravestones or permanent grave markers made of stone. Grave markers or grave markers made of stone or wood as markers are usually written with the name of the grave expert complete with lineage, place and date of birth, and place and date of death.

However, it is clear that the tradition in the midst of society (especially Indonesians) is to provide a grave marker on the 1000th day of the death of the deceased, build a building on it, provide a roof and even make it like a house. Even the things mentioned earlier are actually not beneficial for the deceased. We do not know whether the deceased needs shelter or light because that is a matter of the supernatural.

Then in early January 2019, the issue that developed especially in Padang City, West Sumatra, which was conveyed through print media, there would be a demolition of graves because many had not paid their levies (in arrears) such as the Tunggul Hitam Public Cemetery (TPU), Air Dingin and Bungus Teluk Kabung, Padang City, West Sumatra. According to Islamic teachings, the bodies of the deceased should be buried as soon as possible. Islamic law explains that the bodies of Muslims must be bathed, shrouded, prayed for and buried. However, what happened, especially during the Covid-19 outbreak, there were incidents that were not in accordance with the guidance of the Qur'an and Sunnah, it seemed that the order of life in practicing Islam itself was damaged. Such as the incident of a woman being bathed by four men, two Muslims and two non-Muslims, the funeral prayer was carried out with bowing by the imam who prayed in the cemetery, and also throwing the bodies into the grave. Allah said in the letter 'Abasa verses 21-22.

"Then He causes him to die and puts him in the grave, 22. Then when He wills, He brings him back to life."

The corpse must be respected and must not be damaged, because damaging a corpse is the same as damaging a living person. As an incident that occurred during the time of the Prophet when a friend was digging a grave for someone who had just died. Then he found some dry bones, then the friend broke them. This incident reached the Prophet, then the Prophet said:

عن عائشة قالت قال رسول الله صلى الله عليه وسلم: كسر عظم الميت ككسره حيا (رواه ابو

داود ابن ماجه)

"From Aisyah said: Rasulullah SAW said: Damaging the bones of a corpse is the same as destroying the bones of a living person." (HR Abu Daud and Ibn Majah).

The hadith clearly does not mean to equate living people with people who have died in terms of physical illness, but in terms of violating dignity which does not end with the end of blood flow from a person's body. In Islam, humans as noble creatures are obliged to do good to others, even acts of kindness and benefits that a person donates to others can elevate their status to be the most noble among their fellow human beings.

Furthermore, this hadith discusses the problem of breaking the bones of corpses, and included in this prohibition is cutting up corpses, destroying them, and ignoring them as the Jahiliyah people did in wars - some of them even continue to do it until now. In accordance with the issue that developed earlier, graves will be demolished for those who do not pay grave fees or because of the dense population of Padang City,

West Sumatra, the land for graves is getting narrower, the idea arose to carry out intercropping of graves. Furthermore, with many raising graves by cementing them or building buildings on top of them, giving them roofs and even making them like houses. So that it narrows the land/field for public cemeteries in Padang City.

Related to contemporary problems regarding graves such as raising graves, intercropping graves, making marble/cementing, marking graves by placing stones, installing boards, tombstones, or grave markers on graves and collecting these fees. There is even another problem related to the law on selling boards/tombstones for a trader.

This problem is an interesting study according to the author because there are legal provisions based on the Qur'an and Sunnah for the demolition of graves, even the problems of intercropping graves. The problem arises how the Qur'an and Sunnah review the marking of graves by placing stones, installing boards, tombstones, or grave markers on graves? Is the human body included in the category of property that can be willed, so that the corpse is not buried properly. There is also related to the law of slaughtering animals on graves, praying for the body in graves, moving graves. There are still many more problems that arise that require answers for Muslims. To answer these problems, further research is needed, and it is written in the form of a journal entitled "Contemporary Problems Concerning Graves in the Review of the Qur'an and Sunnah".

RESULT AND DISCUSSION

A. Verses about Graves

When a person has met his death, then at that time he is called (given the title) as a corpse (corpse). According to Islamic teachings, the corpse must be buried immediately (barzakh). Barzakh is something that is located between two objects, or barriers. The realm of barzakh/grave is a realm that humans live in after death until the coming of the Day of Judgment.

The nature and condition of the realm of barzakh is broader than the current state of the world, and its nature is only temporary, namely until the coming of the Day of Judgment, because after the coming of the Day of Judgment there is still one last life, namely the afterlife.

Next, several arguments will be presented regarding the Realm of the Grave, namely:

"(Such is the state of the disbelievers), until when death comes to one of them, he says: 'My Lord, send me back (to the world)', That I may do righteousness for that which I have left behind. No, it is only a word he utters. And before them is a wall on the Day they are resurrected." "Boastful Has neglected you. Until you enter the grave." "And do not pray over any of them who dies, nor stand at their graves. Indeed, they disbelieved in Allah and His Messenger, and died while they were sinners." "And the living and the dead are not equal. Indeed, Allah makes whom He wills hear, and you will never be able to make those in the graves hear."

B. Review of the Qur'an and Sunnah on Contemporary Problems of Graves

1. The law on making grave markers with wooden headstones or permanent headstones made of stone.

Headstones or grave markers as grave markers are very common or even "semi-obligatory" in our society. Every time someone is reported to have died, there are extended family members whose job it is to prepare a tomb board. Headstones or grave markers made of stone or wood as markers are usually written with the name of the grave expert complete with lineage, place and date of birth, as well as place and date of death.

Placing a board or tombstone on a grave does not conflict with Islamic law. Rasulullah SAW himself marked the grave of his younger brother, Uthman bin Mazh'un, by placing a large stone on top of his grave. From this, the scholars draw

the conclusion that the practice of marking graves through laying stones, installing boards, tombstones, or grave stakes on graves is recommended, as explained by As-Syarbini below. وَأَنْ يَضَعَ عِنْدَ رَأْسِهِ حَجْرًا أَوْ خَشَبَةً أَوْ نَحْوَ ذَلِكَ لِأَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَ. God willing بِهَا قَبْرَ أَخِي لِأَذْفِنَ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي Meaning, "Placement of stones, wood, or similar objects (recommended) on the grave at the head of the corpse because the Messenger of Allah SAW placed a large stone on the head of the grave of Uthman bin Mazh'un. The Messenger of Allah SAW said at that time, 'With this stone, I mark the grave of my brother so that in the future I can bury my other family near this grave.

Some people put a tombstone or just a stone on the head of the corpse above the grave. But some people also put a tombstone or just a stone on the head and feet of the corpse above the grave. What about placing a tombstone on the grave at the feet of the corpse? Al-Bujairimi quoted the view of Al-Mawardi who recommended placing a stone on the feet of the corpse above the grave. لِأَذْفِنَ إِلَيْهِ. God willing, God willing, God willing, God willing. Allah's blessings Meaning, "The issue in the wording of the hadith 'so that in the future I can bury my other family near this grave,' recommends placing a large stone or something similar.

This problem is clear. The purpose of laying the stone is to permanently mark the grave, which cannot be achieved except with a large stone. Imam Al-Mawardi mentioned the recommendation to place stones on top of the grave at both feet of the body. From these various statements, we note that the laying of just stones or tombstones has a basis in Islam. Second, this practice is nothing more than an effort to mark the grave so that it is easy to recognize and easy to visit in the future.

1. Review of the Qur'an and Sunnah regarding placing a kijing on a grave or providing a roof or house over it.

Among the excessive attitudes towards graves, whether they are the graves of pious people or others, is to put a gravestone on top of the grave or to put a roof or house on top of it. This has been warned by scholars since long ago, even by scholars of the Syafi'i school of thought. However, what happened to the graves of kyai, ustadz, sunan, wali or religious figures in our country who were responded to excessively by building special buildings on top of them. Whereas the Prophet sallallaahu 'alaihi wa sallam had warned of the prohibition of this since long ago. The supporting evidence is: The following evidence supports the prohibition of raising graves and making buildings or houses or gravestones (marble) on graves. First, the words of 'Ali bin Abi Tholib:

عَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ أَلَّا أُبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ -صلى الله عليه وسلم- أَنْ لَا تَدْعَ تَمَثَلًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ

From Abul Hayyaj Al Asadi, he said, "Ali bin Abi Talib said to me, "I have sent you with something that the Messenger of Allah (peace and blessings of Allah be upon him) had sent me with. That is, do not leave any statue (picture) except that you destroy it and do not leave any grave raised above the ground except that you level it." (Narrated by Muslim no. 969).

Shaykh Musthofa Al Bugho - a current Shafi'i expert - said, "The grave can be raised a little one span to distinguish it from the ground, so that it is more respected and easier to visit. Secondly, from Jabir, he said:

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ

From Jabir, he said, "The Messenger of Allah (peace and blessings of Allah be upon him) forbade putting cement on graves, sitting on graves and building on graves." (HR. Muslim no. 970).

Next, consider the words of the Shafi'i School of thought, which is quite famous among the Shafi'is, namely the Abi Shuja's School (the Taqrib School) mentioned in it,

ويسطح القبر ولا يبنى عليه ولا يخصص

"The grave must be level, the grave must not be built on it and the grave must not be given lime (cement)."

Similarly, Imam Nawawi (may Allah have mercy on him) said, "In accordance with the teachings of the Messenger -sallallahu 'alaihi wa sallam- the grave is not raised above the ground, what is permitted is only to raise it one span and almost be seen to be level with the ground. This is the opinion of the Shafi'i School and those who agree with it. Imam Nawawi in another place said, "It is forbidden to give cement to the grave, it is forbidden to build a building on it and it is forbidden to sit on the grave. This is the opinion of the Shafi'i school of thought and the majority of scholars.

CONCLUSION

Review of the Qur'an and Sunnah making a grave marker with a wooden tombstone or a permanent tombstone from a stone or a tombstone (permissible) because it has a foothold in Islam. Secondly, this is done as an effort to mark the grave so that it is easy to recognize and visit in the future. Review of the Qur'an and Sunnah putting a kijing on the grave or giving a roof or house on it, namely: The grave may be raised by just one span so that it is recognized as a grave and easy to visit, also so that it is more respected by pilgrims. It is forbidden to put cement on the grave and write on it and it is also forbidden to build a building on the grave. The benchmark of a Muslim in doing good deeds is not on tradition or what is seen on the grave of a saint or sunan, but a Muslim's reference in matters of religion is always returned to the evidence from the Qur'an and Hadith.

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