

Islamic Legal Perspectives on Rewarding Worship (*Īṣāl Al-Thawāb*) to the Deceased: A Comparative Study of Muhammadiyah And Nahdlatul Ulama

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Article history:

Submission date: 06 February 2025

Received in revised form: 03 May 2025

Acceptance date: 21 June 2025

Available online: 27 June 2025

Keywords:

Īṣāl al-Thawāb; Muhammadiyah; Nahdlatul Ulama; Islamic Legal Thought; Bid'ah and Tradition

How to Cite:

Hamdi. R, K., Day, G. S. S., Fadhlullah, F., & Ashufah, A. H. (2025). Islamic Legal Perspectives on Rewarding Worship (*Īṣāl al-Thawāb*) to the Deceased: A Comparative Study of Muhammadiyah and Nahdlatul Ulama. *Al-Risalah Jurnal Ilmu Syariah Dan Hukum*.

<https://doi.org/10.24252/al-risalah.vi.55225>

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Abstract

This study examines the contrasting legal perspectives of Muhammadiyah and Nahdlatul Ulama (NU) on the practice of bestowing the rewards of worship (*īṣāl al-thawāb*) to the deceased – an enduring and widespread tradition among many Indonesian Muslims. The purpose of this research is to explore the theological and methodological foundations underlying each organization's stance and to identify the broader implications of these differing views for Islamic legal discourse in Indonesia. Employing a qualitative, comparative approach, the study utilizes literature-based analysis and in-depth interviews to investigate fatwas issued by Muhammadiyah's Tarjih Council and NU's Bahtsul Masail. The findings reveal a sharp divergence: Muhammadiyah rejects the practice, considering it unsupported by scriptural evidence and classifying it as *bid'ah* (religious innovation), while NU legitimizes the practice based on *ijma'* (consensus), *qiyās* (analogy), and long-standing tradition, especially in communal rituals like *tahlilan*. The originality of this research lies in its focused comparison of the legal reasoning (*istinbāt al-ḥukm*) used by Indonesia's two largest Islamic organizations, which reflects deeper epistemological tensions between scripturalist and traditionalist orientations in contemporary Islamic jurisprudence. The study has broader implications for understanding how Islamic authority is negotiated in pluralistic societies and how divergent methodologies shape religious practices at the grassroots level. These findings contribute to ongoing discussions on the role of legal pluralism, tradition, and reform in shaping Indonesian Islamic identity.

INTRODUCTION

The narrative on the *khilafīyyah-furu'īyyah* issue of giving the reward of worship to the dead remains a concern among Muslims. Various views from madhhabs and mass organizations such as Muhammadiyah and Nahdlatul Ulama give their own color to this discussion. Alawiyah and Ghiyats note that the tradition of reciting Surat Al-Fatihah and sending its reward to the dead is a practice that is often found in the community, although there are various differences of opinion among scholars regarding this matter.¹ This suggests that while the issue may seem simple, it touches on deep aspects of religious understanding that can be triggering.

The importance of dialogue between sects and mass organizations is highly emphasized to defuse differences in views and avoid disturbances that have the potential to disrupt harmony.² Samaun and Muin added that the recitation of the Qur'an at the grave is not just a ritual, but aims to provide merit to the grave as part of the goodness that can be inherited by the living.³ Similarly, Grover argued that this incident should be handled with care so as not to disrupt solidarity between Muslim communities. Therefore, an inclusive and dialogical approach in understanding religious traditions and practices such as this is necessary to promote harmony and mutual respect in a plural society.

In general, there are three views of Islamic organizations regarding gifts of merit to the dead. First, groups that reject this practice, such as PERSIS (Ahmad Hassan) and MTA. Second, groups that recognize the existence of certain rewards that reach the deceased if supported by valid arguments, such as Muhammadiyah and Salafi. Third, more lenient groups, such as NU and PERTI, who accept the reward of worship in general.⁴ Various literatures have discussed this issue, both from within and outside the country. From abroad, for example, Muhammad Ahmad Abdussalam's work, *Hukmu al-Qira`ati li al-Amwat hal Yaşilu Sawabuha Ilaihim*, tends not to support the practice.⁵

¹ Khofifah Alawiyah and Much Raf Rafy Al Ghiyats, "Tradisi Menghadiahkan Pahala Surat Al-Fatihah Kepada Mayit," *Basha Ir Jurnal Studi Al-Qur'an Dan Tafsir*, 2023, 113-19, <https://doi.org/10.47498/bashair.v3i2.2369>.

² Alawiyah and Ghiyats.

³ Samaun Samaun and Abd Muin, "Tradisi Pembacaan Al-Qur'an Di Kuburan Bagi Orang Yang Baru Meninggal Dunia Di Desa Lerpak Dusun Ngarasa, Geger, Bangkalan," *Al-Manar Jurnal Kajian Alquran Dan Hadis* 8, no. 1 (2022): 99-118, <https://doi.org/10.35719/amn.v8i1.18>.

⁴ Danial Hilmi and Halimatus Sa'diyah, "The Meaning of Rebbe Ritual as an Interpretation of Shadaqah Jariyah in Probolinggo," *El Harakah Jurnal Budaya Islam* 22, no. 1 (2020): 19-37, <https://doi.org/10.18860/el.v22i1.8213>.

⁵ Nuraini Nuraini and Wardahtul Jannah, "Tradisi Mengaji Al-Qur'an Di Kuburan Dalam Masyarakat Indonesia," *Tafse Journal of Qur Anic Studies* 5, no. 2 (2020): 64, <https://doi.org/10.22373/tafse.v5i2.9174>.

From within the country, the PERSIS view is represented by Ahmad Hassan's work, while the Salafi view is seen in Abu Faiq's book *Fashihul Umam*.⁶ Muhammadiyah reviews it in the *tarjih fatwa*, while NU has many references, such as KH Muhyiddin Abdulshomad's work, *Tahlil Perspective of the Qur'an and As-Sunnah Kajian Kitab Kuning*.⁷

Muhammadiyah, through the Fatwa of the Tarjih Council in Religious Questions and Answers Volume 4 page 269, argues that giving the reward of worship to the dead has no basis in Islamic teachings.⁸ According to Muhammadiyah, there is no evidence from the Qur'an or Sunnah that allows this practice. This opinion is based on verses such as QS. Al-Isra (17):15 and QS. An-Najm (53):38-39, which emphasize that a person only gets the results of his own efforts. Verse 39 of QS. An-Najm is often used to argue that all forms of worship do not reach the dead. In contrast, Nahdlatul Ulama (NU) has a different view. Through *Bahtsul Masail*, which is listed in *Solutions to Actual Problems of Islamic Law* and the decision of the first NU Congress in Surabaya on 13 Rabiul Tsani 1345 AH/21 October 1926 AD, NU acknowledges that the reward of worship can be given to the deceased, on the basis of a more relaxed view and certain interpretations of the relevant arguments.⁹

Some scholars are of the opinion that deeds such as giving rewards to the deceased can be absolutely compared, while others reject the possibility of comparison in this case. This difference of opinion is the root of the difference of opinion. In practice, the majority of Muslims in Indonesia, especially those who adhere to the Syafi'i school of thought and are members of Nahdlatul Ulama, especially in rural areas, often carry out traditions such as *tahlilan*, *yasinan*, alms in the name of the deceased, or slaughtering sacrificial animals. All of this is done with the aim of giving rewards to family members or relatives who have died. Based on this phenomenon, this study aims to comparatively examine the perspectives of Muhammadiyah and Nahdlatul Ulama regarding the law of giving rewards for worship to the deceased. This study also attempts to identify the stronger arguments between the two and understand the main causes of the differences of opinion.

⁶ Amiruddin Amiruddin, "Pemikiran Pendidikan Ahmad Hassan," *Kariman Jurnal Pendidikan Keislaman* 5, no. 1 (2018): 23-34, <https://doi.org/10.52185/kariman.v5i1.41>.

⁷ Nuraini and Jannah, "Tradisi Mengaji Al-Qur'an Di Kuburan Dalam Masyarakat Indonesia."

⁸ Tim PP Muhammadiyah Majelis Tarjih, *Tanya Jawab Agama Jilid Iv* (Yogyakarta: Suara Muhammadiyah, 2003).

⁹ Sahal Mahfudh, "Solusi Problematika Aktual Hukum Islam: Keputusan Muktamar, Munas, Dan Konbes Nahdlatul Ulama (1926-2010)," 2007, 439.

METHOD

This research uses a qualitative approach with a descriptive-analytical method. The data used consists of two types, namely primary data and secondary data. Primary data is obtained from official documents and the views of scholars, as well as books that are the main references of Muhammadiyah and Nahdlatul Ulama in determining laws related to rewarding dead bodies. Meanwhile, secondary data includes supporting literature in the form of books, journals, and scientific articles relevant to the research topic of.¹⁰ Data collection techniques were conducted through library research, with steps including: identifying relevant reference sources, reading, and recording important information related to the views of the two organizations.

Data analysis was conducted comparatively to compare the perspectives of Muhammadiyah and Nahdlatul Ulama, including the shar'i arguments they used, the interpretation methods applied, and the legal implications of these views.¹¹ This research also draws on the theoretical framework of ushul fiqh and ijtihad to understand the different legal methodologies used by the two organizations.¹² The results of the analysis are presented systematically to illustrate the similarities, differences, and relevance of each organization's views in the context of Islamic law.¹³

RESULT AND DISCUSSION

1. Understanding of Rewarding Worship

a. Definition of Gift

The discussion about whether the merits of the living can be received by the dead is a classic study that continues to attract attention. This debate involves not only scholars, but also the general public in a religious context. In the past, these differing views have even led to physical conflict and accusations of disbelief. According to the Big Indonesian Dictionary (KBBI), "gift" means a gift as a memento, honor, or reward for a certain achievement. In the linguistic sense, a gift is something given to another person, whether in the form of objects, energy, thoughts, or behavior, with the aim of pleasing or honoring

¹⁰ Miza N Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul - Jurnal Pendidikan* 6, no. 1 (2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

¹¹ Zakiya Darajat, "Muhammadiyah Dan NU: Penjaga Moderatisme Islam Di Indonesia," *Hayula Indonesian Journal of Multidisciplinary Islamic Studies* 1, no. 1 (2017): 81–96, <https://doi.org/10.21009/hayula.001.1.05>.

¹² Riski T M Situmorang, Ismail Ismail, and Wira Franciska, "Tanggung Jawab Pelaksana Wasiat Yang Tidak Menjalankan Kewajiban Berdasarkan Akta Hibah Wasiat," *Jurnal Multidisiplin Indonesia* 2, no. 9 (2023): 2869–96, <https://doi.org/10.58344/jmi.v2i9.563>.

¹³ Alvi Maghfiroh, "Menakar Peran Dan Posisi Nahdlatul Ulama Dalam Upaya Penguatan Geopolitik Indonesia," *Jurnal Khabar Komunikasi Dan Penyiaran Islam* 5, no. 2 (2023): 97–111, <https://doi.org/10.37092/khabar.v5i2.487>.

the recipient.¹⁴ In terminology, *hadiyyah* refers to something given as a form of honor or glorification, without the condition of return, as confirmed by Al-Jurjani.¹⁵

Thus, gifts, both linguistically and terminologically, are not limited to physical objects but also include energy, thoughts, or pleasant attitudes, aimed at pleasing the recipient or expressing admiration for his or her achievements. The word "هدي" is made up of the letters ha, dal, and mu'tal (missing the letter ya) and means two things. The first is giving instructions or guidance, for example in the sentence *هديفة الطريقة هداية*, which means giving instructions. The one who gives guidance to others is called "هاد". If a guide points out to a young man one of the branching paths, it is called guidance or the antonym of the word misguidance. Another meaning (which means guidance) is the back of a horse taken from the word *هدي* which is *هوادي* because it is the part of the horse that is held when riding a horse. Another meaning of the word *هدي* is *الهادية* which means stick because hitting someone with a stick can make the person silent as if the person is given guidance.

The second meaning is giving gifts out of affection, for example in the phrase *اهديت اهدي اهداء*, which means I give gifts. From this word is also formed the word "الدي" which means bride for example in the sentence *وقد هديت الي* which means I give this bride to her husband and everything given by the husband to his wife is called *هداء*.¹⁶

Scholars have several views on the definition of a gift:¹⁷

- 1) Gifts are considered a way to foster or strengthen affection and love, namely something given as an expression of love or an effort to maintain it.
- 2) A gift is regarded as an unrequested gift, unlike a bribe given in return for assistance in a particular matter .
- 3) Gifts are defined as a kindness similar to *hibah* and *shadaqah*, but have differences in concept.

In the Qur'an, the lafal *hadiyyah* is used twice, the first time in surah al-Naml 27:35 related to the desire of Queen Balqis to send a gift to Prophet Solomon (peace be upon him).

"And indeed I will send messengers to them with gifts, and (I will) wait for what the messengers will bring back."¹⁸

¹⁴ KBBI, *Kamus Bahasa Indonesia*, ed. Pusat Bahasa (Jakarta, 2008).

¹⁵ M.Hafit Sukron, "Hadiah Dan Gratifikasi Dalam Al Qur'an (Perspektif Tafsir Al Azhar)" 1 (2020): 1-50, <http://repository.radenintan.ac.id/id/eprint/12579>.

¹⁶ Akh Minhaji, *Ahmad Hassan and Islamic Legal Reform in Indonesia*, 1997.

¹⁷ Syaikh Ahmad bin Ahmad Muhammad Abdullah Ath-Thawil, *Benang Tipis Antara Hadiah Dan Suap* (Jakarta: Darus Sunnah Press, 2018).

¹⁸ Kementerian Agama RI, *Al-Qur'an*, 2019, n. Qs. Al-Naml [27:35].

Mustafa al-Maragi explains that the purpose of Queen Balqis sending a gift to Prophet Sulaiman was to test whether he was really a prophet of Allah's messenger or just an ordinary king. If Prophet Solomon accepted the gift, then he was considered a king who was mesmerized by wealth. However, if he refused the gift, it showed that his main purpose was *da'wah*, without worldly ambitions. And the second *hadiyyah* recitation in the same surah verse 36 is related to the response of the Prophet Sulaiman (as). against the gift of Queen Balqis:

*"So when the messenger came to Sulaiman, Sulaiman said: "Do you help me with wealth? What Allah has given me is better than what He has given you; but you are proud of your gifts." (Sulaiman)"*¹⁹

From the two verses, it can be revealed that the gift is actually a gift in the form of material to others with the aim of honoring or honoring him. This is confirmed by al-Bagawi that gifts are given because of the encouragement of *al-mulatafah* / good treatment or seduction.²⁰

Whereas in the *hadith*, the memorization of *hadiyyah* is used in the form of *fi'l al-madi* 4 times, namely the memorization *تهاديا*, both in singular and plural forms. While in the form of *isim* 54 times, both in the *mufrad* form, namely: *هدية* or in the form of *jam'u/plural*, namely: *هدايا*.²¹

From the 54 occurrences of *hadiyyah* and its derivations, it can be concluded that the use of this term in the *hadith* indicates the meaning of giving in material form. The only exception is found in one *hadith* which mentions:

*"I really heard Abu 'Abd al-Rahman al-Hubuli say 'No gift is better than the wise words you give to your brother. 'There is no gift greater than the wise words you give to your brother.'"*²²

However, upon investigation, this *hadith* turned out not to be from the Prophet, but rather a *maqtu hadith* attributed to Abu 'Abd al-Rahman al-Hubuli, a *tabi'in*. Thus, in the Qur'an and the Prophetic traditions, *hadiyyah* is only used to refer to material gifts, while the meaning of non-material gifts is not found.

b. Definition of Reward

While "reward" means reward or reward for good deeds. Reward in the form of the word *الأجر* in the Qur'an is mentioned no less than 94 times and the word *الثواب* 9 times. Meanwhile, reward in the form of the word *الجزاء* is mentioned 81 times, including those

¹⁹ M.H. Dr. Yayan Sopyan, S.H., M.A., *Tarikh Tasyri'*: Sejarah Pembentukan Hukum Islam (Depok: Rajawali Pers, 2018).

²⁰ Abd al-Rauf al-Manawi, *Faid Al-Qadir Syarh Al-Jami*, Al-Saghir, Juz. V (Mesir: al Maktabah al-Tijariyah al-Kubra, 1997), n. Juz. V, p. 160.

²¹ Abd al-Rauf al-Manawi, p. 78.

²² Al-Hafiz abu Muhammad abdurrahman ab-Darimi as-Samarqndi Abdullah, *Sunan Ad-Darimi* (Pustaka Azzam, 2016), p. 112.

that refer to rewards for evil deeds. According to the Islamic Encyclopedia, "reward" means reward or recompense for good deeds. The word "reward" in the Qur'an is mentioned no less than 94 times, while the word "kata" appears 9 times. The number of mentions of reward in word form is 81 times, including those referring to rewards for bad actions. The definition of reward in the Indonesian language is an imbalance given by God for good actions performed by humans. Strictly speaking, reward is more related to the vertical human relationship, because the authority regarding reward itself is fully owned by God.²³

In the Qur'an, which is equally translated into Indonesian as reward. The first word is the word *ajr*, which is used in QS. al- Baqarah verse 62:

*"Verily, the believers, the Jews, the Christians and the Shabbins, whoever among them truly believes in Allah, the Last Day and does righteous deeds, they will receive a reward from their Lord, and they will not fear nor grieve."*²⁴

The second word is *ṣawāb*, as used in QS. Ali Imran verse 145:

*"Nothing that has life dies except by the permission of Allah, as a predetermined time. Whoever desires the reward of this world, We shall give him the reward of this world, and whoever desires the reward of the Hereafter, We shall give him the reward of the Hereafter. And We will reward the grateful."*²⁵

In this context, a reward refers to a charitable activity that can generate rewards from Allah SWT, which is then intended to be conveyed to someone who has passed away, in the hope that it can benefit the deceased. In some fiqh literature, a reward in this definition is referred to in Arabic as *الثواب اهداء*.

The object or target of this reward is directed to the deceased in the world, not to the living. This is due to the fact that living individuals have a long time and many opportunities to increase their good deeds with their remaining lifespan, whereas deceased individuals experience a total license of their deeds and cannot increase their deeds after the event of death. The purpose of this reward of merit is directed to the deceased individual, not to the living. This is due to the fact that the living individual has the opportunity to increase his charity through his remaining years. While the deceased individual's charity stops and cannot be increased after the event of death occurs. The relationship between the individual who gives the reward and the individual who receives the reward (the deceased) can be a blood relationship, such as giving the reward to parents, close family members, teachers who have educated, or to other individuals who have no family relationship at all.

²³ Ahmad Yani Nasution, "Hukum Hadiah Al-Fatihah Kepada Mayit Dalam Perspektif Fiqh Muqaran" 1, no. 2 (2018).

²⁴ Kementerian Agama RI, *Al-Qur'an*, QS. Al-Baqarah [2:62].

²⁵ Kementerian Agama RI, n. QS. Ali-Imran [3:145].

Individuals who bestow the merits of their acquired deeds on the deceased may be driven by certain motivations, such as respect, ta'zhim, and the desire to repay the services and kindness that the deceased has given during his life. Thus, the method taken to repay such merit is to give and gift the merit of one's deeds, so as to increase the reward of the deceased and provide relief if he is faced with questions or torment in the grave.

2. Legal Basis and Rewards of the Gifted Acts of Worship

The issue of whether the rewards of acts of worship performed by the living can reach the deceased has been an issue that has been discussed for centuries. Basically, there are two main opinions regarding this matter: some scholars accept that the reward can be gifted to the deceased, while others reject it. The scholars agree that the rewards of acts of worship that are explicitly mentioned in the evidence can reach the deceased, such as prayers and almsgiving. However, differences of opinion arise regarding other acts of worship that are not specifically mentioned. Some scholars allow making an analogy to these deeds, while others reject making an analogy in this case.

Supporters of the view that the reward of acts of worship can reach the deceased include Imam Ahmad ibn Hanbal, some Shafi'i scholars, and some Hanafiyya scholars. Ibn Qudamah, a great scholar of the Hanbali school of thought, in his book *Al-Mughni*, asserts that "Whatever acts of worship are done and their reward is directed to the dead Muslim, they will benefit him, in sha Allah." However, this opinion also stipulates that the worshipper should not receive payment.²⁶

If a Qur'an reader or worshipper receives payment, both the giver and the receiver of the payment are in violation, and the reward of the worship will not reach the deceased. This is confirmed in al-Sayyid Sabiq's *Fiqh as-Sunnah*, which states that taking payment for reciting the Qur'an makes the act of worship not rewarding for the deceased. The evidence supporting this view indicates that the reward of certain acts of worship can reach the deceased. These proofs are also applied to other acts of worship, such as dhikr and recitation of the Qur'an, assuming that the good and sincere intention to benefit the deceased is in line with the principles of shari'ah.

Basically, the arguments used by scholars in favor of rewarding the dead are verses of the Qur'an and several hadiths about deeds that benefit the dead, such as:

Surat Al-Hasyr verse 10 (Qur'an):

"And those who came after them (the Muhajireen and the Ansār), they prayed: "O Our Lord, forgive Us and Our brothers who have believed before Us, and do not allow envy to remain in

²⁶ Imam Nawawi Imam Nawawi, *Al Majmu' Juz 15, Pustaka Azzam* (Buku Islam Rahmatan, n.d.), Juz 15, p. 521.

Our hearts against those who believe; O Our Lord, surely You are Oft-Forgiving, Most Merciful."²⁷

Surat al-Tūr verse 21 (Qur'an)

*"And those who believed, and whose children and grandchildren followed them in faith, We connected their children and grandchildren with them, and We did not diminish anything from the reward of their deeds. Every man is bound by what he does."*²⁸

In this verse it can be understood that the children and grandchildren benefit from the pious deeds of their fathers and grandfathers by being elevated to the level of their fathers and grandfathers. This shows that the deeds of others benefit someone, which in the context of this verse speaks of children and grandchildren with fathers and grandfathers.

As for the basis of the sunnah which is scattered in several traditions including : Narrated by Muslim, Abu Daud and Ahmad from Abu Darda . The Prophet (peace be upon him) said:

*"The prayer of a Muslim to his brother from a distance (not face to face) is mustajab, on his head there is an angel representing him, every time he prays for him with goodness, the angel representing him says, 'May that prayer be answered, and for you something like it'."*²⁹

Hadith narrated by Ishah (may Allah be pleased with her) that a man came to the Prophet (peace be upon him) and said:

*"O Messenger of Allah, my mother died suddenly and did not have time to make a will. I think that if she had spoken, she would have given charity. Is there any reward for her if I make charity on her behalf?". The Prophet (peace and blessings of Allaah be upon him) replied: "Yes."*³⁰

The hadith narrated from Abu Hurairah (may Allah be pleased with him) in the hadith narrated by Imam Musliam is that the Prophet (peace and blessings be upon him) said:

*"When a person dies, his deeds are cut off except for three things: charity, knowledge that is benefited, and the prayer of a righteous son who always prays for him."*³¹

The above Hadith explains that there are three good deeds that are not interrupted when a person dies, namely: Sadaqah Jariyah, useful knowledge, and the prayer of a righteous child who prays for his parents.

The arguments used by the scholars who reject the reward. Basically, the arguments used by the first group are also used by the second group. However, this second group only specifies the deeds that reach are limited to those mentioned by the evidence. They

²⁷ Kementerian Agama RI, *Al-Qur'an*, n. Qs. Al-Hasyr [59:10].

²⁸ Kementerian Agama RI, Qs. Al-Tur [52:21].

²⁹ Imam Muslim bin Al-Hajjaj, *Shahih Muslim Bi Syarh An-Nawawi* (Beirut: Dar Ihya' at-Turath al-Arabi, 1991), No. 2732.

³⁰ Imam Muhammad bin Ismail Al-Bukhari, *Shahih Al-Bukhari* (Riyadh: Dar Tauq An-Najah, 2001), No. 1322; Imam Muslim bin Al-Hajjaj, *Shahih Muslim: Kitab Al-Washiyyah* (Beirut: Dar Ihya' at-Turath al-Arabi, 1990), No. 100.

³¹ Al-Hajjaj, *Shahih Muslim: Kitab Al-Washiyyah*, No. 1631.

do not compare it to anything else. The arguments used to build this opinion include:

Al-qur'an surat al-baqarah verse 286:

"He will be rewarded for the good he has done and he will be punished for the evil he has done".³²

There are still many verses that are similar to the verse above such as in Surah Al-Baqarah: 123, Surah Fathir: 18, Surah Luqman: 33, Surah al-Jatsiyah: 28, and other verses.

The scholars who reject the gift of reward to the dead argue that there is no evidence that explicitly shows the Prophet Muhammad (PBUH) ever recited the Qur'an and rewarded the dead, whether from relatives or others. If this practice was effective, the Prophet would have done it and recommended it to his people. The Prophet, who loved and cared for his people so much, would not have missed out on a practice that would benefit the dead. However, the fact that this was not done by him became the basis for some scholars to reject this practice.

From these different views, it can be concluded that the main debate is about the legal position of giving the reward for reciting the Qur'an and dhikr to the dead, whether the reward actually reaches them or not. The opinions of the madhhab scholars regarding this matter are quite diverse:

According to the Hanafi scholars, the preferred opinion is that it is not makrooh to invite Qur'an readers to read at the grave. In the context of other acts of worship, such as prayer, fasting and charity, this school of thought allows the reward to be given to others, including the deceased. This view also emphasizes that giving the reward to others does not reduce the reward of the worshipper himself.³³

The Hanbali view is that reciting the Qur'an at the grave is permissible, based on the Hadith: "Whoever enters a graveyard and recites Surah Yasin, their punishment that day will be alleviated and he will be rewarded with the amount of good that is in it." Another hadith also states: "Whoever visits the graves of his parents and recites Yasin at their graves will be forgiven." The Maliki school of thought, however, has a different view.³⁴

The Maliki school, in its early generations, regarded reciting the Qur'an for the dead and over the graves as makrooh, because it was not among the practices of the Salaf. However, the last generation of the Maliki school allowed recitation of the Qur'an and dhikr with the aim of rewarding the dead, provided that the reward reaches them, in sha

³² Kementerian Agama RI, *Al-Qur'an*, [QS. Al-Baqarah: 286].

³³ Al-Maqdisy (Imam Abu Zakaria al-Maqdisy), *Al-Muqaddimah Fi Fiqh Al-Hanbali* (Beirut Halaman: Dar al-Kutub al-Ilmiyyah, Cet. I, 1995).

³⁴ Al-Maqdisy (Imam Abu Zakaria al-Maqdisy), hlm. Juz 2:426.

Allah.³⁵

The early generations of the Shafi'i school of thought were of the view that the dead person does not receive any reward other than the reward for his own deeds, such as prayers made up on his behalf or other acts of worship, and recitation of the Qur'an. The last generation of Shaafa'i scholars stated that the reward for reciting the Qur'an reaches the dead person, such as reciting al-Fatihah and so on.³⁶

This is what many Muslims do. What the Muslims consider good is good in the sight of Allah. If according to the saheeh hadith that the recitation of al-Fatihah benefits a living person who is stung by a venomous animal and the Messenger of Allah (SAW) acknowledged this by saying, "Where do you know that al-Fatihah is a ruqyah?". Then surely the recitation of al-Fatihah is more beneficial for people who have died. Thus, the later generations of the Shafi'i school of thought, like the three schools of thought above, believed that the reward for reciting the Qur'an reaches the dead. Imam as-Subki, as quoted by Wahbah al-Zuhaili, said, "According to the evidence contained in the Khabar based on istinbath that part of the Qur'an is recited with the intention of benefiting the corpse and alleviating his punishment, it benefits him, because according to the saheeh hadeeth that if Surah al-Fatihah is recited to a person who is stung by a venomous animal, it benefits him and the Messenger of Allah (peace and blessings of Allah be upon him) acknowledged this by saying, "Where do you know that Surah al-Fatihah is ruqyah?". If Surah al-Fatihah is beneficial for a living person - if it is intended to be so - then it is certainly more beneficial for a dead person."

So, in terms of rewarding the recitation of the Qur'an to the dead in the Shafi'i school of thought there are two opinions: The first opinion is the opinion of some of the followers of Imam Shafi'i who say that the reward of recitation to the deceased. The second opinion is as stated by Imam Nawawi in *Sharh Muslim* (Book of Zakat, Chapter on Giving the Reward of Sadaqah to the Dead), which is the well-known opinion in the Shaafa'i school of thought that the reward for reciting the Qur'an does not reach the dead.

3. Views of Muhammadiyah and Nahdlatul Ulama (NU) on the Law of Giving the Rewards of Worship to the Dead

The Muhammadiyah Tarjih Council in its fatwa states that a person will not get rewards from Allah SWT after death, except from the deeds he has done while alive.

³⁵ Abu Abdullah Muhammad ibn Ahmad al-Dardir, *Al-Sharh Al-Kabir 'Ala Al-Mukhtasar Al-Khalil* (Beirut: Dar al-Kutub al-Ilmiyyah, 1980), Juz 1, p. 100-200.

³⁶ Abu Zakariya Yahya ibn Sharaf Al-Nawawi, *Al-Majmu' Sharh Al-Muhadhdhab* (Beirut: Dar al-Fikr, 1995), Jilid 15, p.523.

Therefore, they argue that people who have died cannot get additional rewards, because they can no longer do good deeds.

To dig deeper into Muhammadiyah's view on the reward of worship to the dead, the author conducted an interview with Mr. Aya S. Miza, S.H, a member of the Tarjih Council of PW Muhammadiyah West Sumatra. Based on the interview, after considering the existing evidence, he explained that the Muhammadiyah Tarjih Council had issued a fatwa stating that gifts of worship merit to people who had died were not accepted. Further explanation on this matter can be seen in the book of the PP Muhammadiyah Tarjih Assembly Team on Religious Questions and Answers Volume 4, page 269.³⁷

Muhammadiyah's view is that a human being is responsible for his own actions, especially the issue of worship, so the rewards that are received according to what they do themselves and the deeds of worship, be it prayer, prayer or related to worship, they get it. The issue of giving the reward of worship to the dead has no guidance in Islam, because this action contradicts religious verses. Muhammadiyah does not practice this tradition because worship must be based on valid evidence. Without clear evidence, giving merit to the dead cannot be practiced. In fact, what the deceased person needs is prayer, not the reward of the deeds intended for him. Whether or not the deceased goes to heaven depends on his or her deeds during life. This tradition is just a habit that is often considered obligatory, even though it can burden the family of the deceased, especially for those who are not economically capable.

Nahdlatul Ulama (NU) is of the opinion that the reward of worship offered to a deceased person, such as through the practice of yasinan, tahlilan, or the like, still reaches the deceased. This is reflected in the decision of the first NU muktabar in Surabaya on 13 Rabi'ul Tsani 1345 H / October 21, 1926 AD. This opinion is also explained in the book *Tahlil in the Perspective of the Qur'an and As-Sunnah* by KH Muhyiddin Abdusshomad, which discusses various opinions and arguments to support the belief that the rewards of acts of worship, including recitation of the Qur'an, can reach the deceased, not only from children, but also from anyone among Muslims.

Nahdlatul Ulama (NU) is of the opinion that the gift of the reward of worship to the dead as well as the deeds of worship from the living to the dead will reach the corpse, proposing quite a lot of evidence from both the Qur'an and al-Sunnah which is understood according to its understanding. One of them is found in the Quran in Surah Al-Tur verse 21.

³⁷ tim PP Muhammadiyah Majelis Tarjih, *Tanya Jawab Agama Jilid IV*.

In this verse it can be understood that the children and grandchildren benefit from the pious deeds of their fathers and grandfathers by being elevated to the level of their fathers and grandfathers. This shows that the deeds of others benefit someone, which in the context of this verse is talking about children and grandchildren with fathers and grandfathers.

There is also in the hadith narrated from Abu Hurairah ra in the hadith narrated by Imam Musliam. "When a person dies, his deeds are cut off except for three things: charity, knowledge that is benefited, and the prayer of a righteous child who always prays for him."

Likewise, regarding the grave pilgrimage prayer, Muslims are told to pray for all the spirits of the dead. This is explained in the hadith narrated by 'A'ishah RA when she asked the Prophet SAW.

'A'ishah RA said, the Messenger of Allah (SAW) said, "Verily your Lord has commanded you when you come to the graveyard of al-Baqi' to ask forgiveness for them. Then 'A'ishah RA asked, "How can I ask forgiveness for them, O Messenger of Allah? He then replied, "Tree with my words Peace be upon the people of the grave both believers and Muslims and may Allah have mercy on the previous generation and future generations and indeed 'Insha Allah we will surely follow)."

This Hadith clearly explains that the deceased can still receive prayers that not only come from children as specified in the Prophet's Hadith that all the deeds of the son of Adam are cut off, even those that come from other Muslims. Not only can the reward of prayers reach the departed soul, even the reward of property and bodily worship can reach the departed soul at any time that is donated as explained by various traditions. Among them is the Hadith that explains the reaching of the reward of a child's charity to his deceased mother.

NU scholars explain through qiyas that the reward is the right of the person who did the deed. If a person gives the reward to his Muslim brother, then this is not prohibited, just as it is not prohibited to give property or waive debts for others during life. Islam also explains that the reward of physical acts of worship, such as reciting the Qur'an, can reach the deceased, similar to the reward of fasting and Hajj if it is intended for the deceased. Thus, if these two acts of worship are allowed to reach the dead with the intention of giving away the reward, then other acts of worship such as recitation of the Qur'an, dhikr, tahlil, and supplication are also allowed to reach the departed soul.

4. Strong Opinion and Relevant to the Present Time

Many traditions, especially in villages, are still practiced by residents, one of which is the practice of giving merit to the dead. This has received attention from two major mass

organizations, NU and Muhammadiyah, which have different views on this issue. The author uses the comparative method to compare the views of the two organizations. This issue is included in ikhtilaf ijthadiyah fiqihyah because there is no sharih evidence that clearly discusses the permissibility or prohibition of rewarding the dead. However, by using the qiyas method, this problem can be related to other arguments. Based on the analysis and comparison of the arguments, the author concludes that NU's opinion is stronger. NU uses several stages in extracting the law: first, referring to the Qur'an, second, referring to hadith, third, ijma' and qiyas. This opinion strengthens that the reward of worship to the dead is allowed and reaches the deceased.

NU's legal method in interpreting the Qur'anic and hadith arguments although there is no explicit evidence about this practice, but NU uses the stages of ijma' and qiyas to determine the law. Giving the reward of worship to the dead or people who have died is considered valid and allowed based on the opinions and arguments used by NU. For example, in the Qur'an, Surah Muhammad verse 19, it is mentioned that believers, both men and women, benefit from the istighfar of other believers. In Tafsir Al-Khazim, it is explained that this verse means asking forgiveness for the family and Muslims in general, which indicates that prayers and requests for forgiveness can reach the deceased, as a tribute from Allah.

Surah Al-Hasyr verse 10 explains that the dead can benefit from istighfar recited by the living. In this case, Nahdlatul Ulama (NU) believes that the practice of giving the reward of worship to the dead is valid and does not violate the law, based on the arguments previously explained. The difference of opinion between Muhammadiyah and NU regarding this practice is caused by several factors, including differences in understanding the arguments and interpretations regarding the reward of worship to the dead.

Muhammadiyah tends to understand the hadith textually and argues that the hadith used by NU is irrelevant to the issue of reward gifts, and uses hadith arguments that are considered dhaif (weak) which cannot be used as a legal basis. In contrast, NU views the hadith in a broader and contextual context, and considers that dhaif hadith can still be used as a legal basis because there is support from other stronger hadith. According to the consensus of the majority of scholars, the supplication and the reward of charity reach the deceased. The difference in this case is more related to the use of qiyas. NU allows the use of qiyas to connect practices such as reciting the Qur'an, dhikr, tahlil, and prayer with the rewards that reach the dead, while Muhammadiyah rejects the use of qiyas in matters of worship, arguing that qiyas does not apply in determining laws related to worship.

Based on the opinions of scholars, both from Muhammadiyah and NU, it can be concluded that the gift of reward to the dead is a valid act and the reward reaches the deceased. The legal basis used includes the Qur'an, Sunnah, Ijma', and Qiyas, provided that sincerity is solely for the sake of Allah SWT. In Islam, the gift of the reward of worship is not new, because Islam encourages its people to maintain ties of kinship, including through prayers and practices that benefit the living and the deceased. This practice has become part of the culture of the Indonesian Islamic community, especially among Nahdlatul Ulama (NU), who often hold tahlilan, recitation of the Qur'an, dhikr, and prayers as a form of reward for the deceased. This practice is believed to benefit the deceased in accordance with the views of NU/Bahtul Masail scholars. Thus, the ruling on rewarding the dead is valid and permissible, as long as it does not contradict Islamic law. If there are actions that violate Islamic values, then it is considered bid'ah.

CONCLUSION

Based on the description above, it can be concluded that Muhammadiyah is of the opinion that the practice of giving the reward of worship to the dead only applies to three things: alms, useful knowledge, and the prayers of pious children. In addition, according to Muhammadiyah, the reward of worship will not reach the person who has died. The arguments used by Muhammadiyah in rejecting this practice include Surah An-Najm verse 39, Al-Baqarah verse 286, Fushilat verse 46, and Yasin verse 54. Meanwhile, Nahdlatul Ulama (NU) has a different opinion, namely that the rewards of worship given to the dead can reach them, based on the arguments of the Qur'an and hadith, such as Surah At-Tur verse 21, Al-Hasyr verse 10, and the hadith narrated by Abu Hurairah regarding the arrival of the deeds of the living to the dead.

According to the author, NU's opinion is stronger, because in extracting the law, NU uses several stages: first, referring to the Qur'an, second, referring to hadith, third, using ijma' and qiyas. The use of these supporting arguments strengthens NU's argument about the validity of the practice of giving rewards to the dead. The difference of opinion between Muhammadiyah and Nahdlatul Ulama (NU) is caused by differences in the method of determining the law. Muhammadiyah does not use dhaif hadith as a legal basis and rejects the use of qiyas in this matter, because according to them there is no similar illat. Whereas NU uses the qiyas method, because there are many arguments in the Qur'an and hadith that support the reaching of the deeds of the living to the dead, such as those found in Surah At-Tur verse 21. This issue is a matter of ikhtilaf ijtihadiyah

fiqihyah, not a matter of religious principle (aqidah manhajiyah), so it follows the rule that whoever's ijthihad is wrong, still gets the reward.

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