



# Talqin Dead Before and After Burial; An Analysis of the al-Shafi'i and Maliki Schools of Thought

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## Abstract

This article examines the analysis of the views of the al-Shafi'i and Maliki schools on the *talqin* of the dead before and after being buried. The type of research used by the author in this study is a qualitative research type, which is a type of research that brings library research data sources in the form of books or other scientific works. using a normative approach (*shari'a*), which is an approach to the problem that will be studied based on texts in the Qur'an, *Sunnah*, and *Ijmak* of the scholars and obtained from various literatures related to the problems that the author will discuss, both sourced from primary and secondary data. secondary data. The results of this study found differences in views between the scholars of the al-Shafi'i School and the Maliki School regarding the legal status of *talqin* before and after burial, using the legal *istinbath* technique of each school. The al-Shafi'i school of thought is of the view that the law of *talqin* before being buried or in a state of death is *sunnah* as well as after being buried based on the arguments and *istinbath* of the school's law. Unlike the Maliki school of thought, the law of *talqin* before burial is *sunnah*, and the law of *talqin* after being buried is *makruh*, based on the legal argument that after burial it is considered weak.

## Keywords:

**Talqin Dead; Burial; al-Sha'fii School; Maliki School.**

## Abstrak

Artikel ini mengkaji tentang pandangan mazhab al-Syafi'i dan mazhab Maliki terhadap *talqin* mayit sebelum dan sesudah dikubur. Jenis penelitian yang adalah jenis penelitian kualitatif yang merujuk kepada sumber data penelitian pustaka berupa buku atau karya ilmiah lainnya dengan menggunakan pendekatan normatif (*syariat*). Hasil dari penelitian menemukan adanya perbedaan pandangan antara kalangan ulama mazhab al-Syafi'i dan Mazhab Maliki terkait status hukum *talqin* sebelum dan sesudah dikubur, dengan menggunakan teknik *istinbath* hukum masing-masing mazhab. Kalangan Mazhab al-Syafi'i berpandangan hukum *talqin* sebelum dikuburkan atau dalam keadaan sakratul maut adalah *sunah* begitupun sesudah dikubur berdasarkan dalil-dalil dan *istinbath* hukum Mazhab tersebut. Berbeda halnya kalangan mazhab Maliki yang berpendapat hukum *talqin* sebelum dikubur adalah *sunnah*, dan hukum *talqin* sesudah dikubur hukumnya *makruh*, berdasarkan dalil hukum yang sesudah dikubur dianggap lemah.

## Kata Kunci:

**Talqin; Pemakaman; Mazhab al-Syafi'i; Mazhab Maliki.**

## Introduction

Disagreements over establishing Islamic law are caused by human factors and other factors related to religion. The causative factors have evolved in tandem

with the evolution of law in subsequent generations. Throughout the history of Islamic law, it has become increasingly developed to the point where it can generate strong opposition, particularly among ordinary people.

Concerning the underlying differences between priests of different schools of thought, the causes of *ikhtilaf* are classified into four categories:<sup>1</sup>

1. Understanding the Qur'an and Sunnah of the Prophet Muhammad.
2. Special reasons regarding the sunnah of the Prophet.
3. Causes related to *qaidah fiqiyah* and *ushuliyah*.
4. The reasons related to the use of arguments outside the Qur'an and the sunnah of the Prophet Muhammad.

In the jurisprudence of worship, especially in the jurisprudence of the management of corpses, there are also differences in views, both in bathing, shrouding, praying to the burial of the dead, especially in the case of *furuiyyah* (branches) of organizing the corpse. There is *ikhtilaf* in the al-Shafi'i and Maliki schools in terms of *talqin* or guiding someone at the time of death and *talqin* of the deceased buried. *talqin* itself has a meaning according to the language of teaching, understanding orally, namely, someone who teaches something orally to others, then what is taught is followed by the person concerned.<sup>2</sup>

Meanwhile, the term refers to teaching and reminding people who are dying or have recently been buried with certain sentences in the context of the relationship between the living and the dead. Additionally, some scholars interpret *talqin* as having two meanings, namely teaching two sentences of the creed to those seeking to depart from this world and instructing or reminding the deceased to answer questions from Munkar and Nakir angel.

According to the well-known Maliki and Hambali schools of thought, the term *talqin* (after the body has been buried) is *makruh*. "O so and so, say *Lā ilāha illā Allāh, Muhammad Rasulullah,*" *talqin* says here to the grave's inhabitants. Alternatively, the phrase "O so and so, say; *Rabbiyallah, Dīn al-Islām,* my religion,

<sup>1</sup> Ahmad Musadad, *Muqaranah Mazahib* (Madura: Duta Media Publihsing, 2017)., p. 106.

<sup>2</sup> Ibnu Wataniyah, *Majmu' Syarif Tuntunan Sholat Dan Amalan Sehari-Hari Sepanjang Masa* (Depok: Kayasa Media, 2018)., p. 298.

Prophet Muhammad "may be used. (Allah is my Rabb, Islam is my religion, and my prophet Muhammad saw).<sup>3</sup>

Meanwhile, among al-Shafi'i scholars, it is recommended to perform *talqīn* on the deceased, both during death and after burial.

## Methods

The type of research used by the author in this study is a qualitative research type, which is a type of research that brings library research data sources in the form of books or other scientific works. using a normative approach (shari'a), which is an approach to the problem that will be studied based on texts in the Qur'an, *Sunnah*, and *Ijmak* of the scholars and obtained from various literatures related to the problems that the author will discuss, both sourced from primary and secondary data. secondary data. After data collection, it is processed using data analysis techniques, specifically by reviewing and analyzing the data and interpreting the collected data to describe the phenomenon under study.

## The Legal of *Talqīn*

Linguistically, the word is derived from *لَقَّنَ، يُلَقِّنُ، تَلَقَّنَا* (*laqqana-yulaqqinu-talqīnan*) is verbally teaching or explaining something to other people, followed by the person being taught, and reminding people who are dying or have recently been buried with certain sentences.<sup>4</sup>

According to the term *talqīn*, it has two meanings: first, teaching people who will die the monotheistic sentence; and second, reminding people who have died, who have recently been buried, of how many things are necessary for him to face the two angels who will appear.<sup>5</sup> According to him, one of the Prophet's words regarding *talqīn* is contained in a hadith narrated by Imam Muslim, Imam Abu Dawud, and Imam Al-Nasa'i:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ

Meaning:

"Speak to those who are dying among you with the words *lā ilāha illā Allāh*," the Messenger of Allah said through Abu Hurairah".

<sup>3</sup> Syaikh Sulaiman Ahmad Yahya Al-Faifi, *Ringkasan Fikih Sunnah Sayyid Sabiq* (Jakarta: Pustaka Al-Kautsar, 2013), p. 301.

<sup>4</sup> Muhayiddin Abdusshomad, *Fiqh Tradisionalis* (Malang: Pustaka Bayan, 2004), p. 209-210.

<sup>5</sup> A. Sihabuddin, *Membongkar Kejumudan Menjawab Tuduhan-Tuduhan Wahhabi Salafi* (Jakarta: Naura Books, 2014), p. 157.

According to the majority of scholars, the pronunciation of **مَوْتَاكُمْ** in the hadith above refers to people who are close to death, not to people who have died. The hadith makes use of the term *majaz* (figurative meaning). However, the pronunciation is not incorrect if the word is interpreted in its original sense: people who have died. Because, according to the rules of the Arabic language, it is necessary to direct a *lafaz* to the meaning of the *majaz* through the use of *qarīnah* (indication), either in the form of a word or a condition indicating that what is meant by the word is the *majaz's* meaning and not the original meaning.<sup>6</sup>

The majority of people believe that the spirits of those who have died can hear and feel the presence of those who are still alive and can even respond to the greetings of those who visit them. They also believe that by reading and conversing with the corpse after burial, he can receive advice and benefit from it.<sup>7</sup>

The legal basis for *talqīn* has been extensively explained in hadiths and scholar comments regarding the permissibility of *talqīn* in corpses both during and after burial, among the arguments stating the permissibility of *talqīn*, and throughout the literature, I have discovered that the majority of scholars from among the four priests agree on this point. The schools of thought permit *talqīn*, even if they are affiliated with the Imam Malik school of thought, which maintains that *talqīn* is not available (*makruh*), and even if there is no literacy affiliated with the Maliki school, which maintains that *talqīn* is forbidden or haram, if not heretical.<sup>8</sup>

#### a. Qur'an

Mentally circumcised dead bodies that are adults despite being martyred after burial.<sup>9</sup> Explicitly stated in the Surah al-Zāriyāt verse 55:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

*Meaning:*

*"Continue to issue warnings, as they are beneficial to believers".<sup>10</sup>*

<sup>6</sup> Ibid.

<sup>7</sup> Abdul Karim, "Makna Kematian Dalam Perspektif Tasawuf," *Esoterik* 1, no. 1 (2015): 38.

<sup>8</sup> Ahmad Zarkasih, *Antara Kita Jenazah Dan Kuburan* (Jakarta: Rumah Fiqih Publishing, 2018), p. 36-37.

<sup>9</sup> Siska Elasta Putri, "Upacara Kematian Pada Masyarakat Nagari Taluak Kecamatan Lintau Buo Kabupaten Tanah Datar Dalam Perspektif Hukum Islam," *JURIS (Jurnal Ilmiah Syariah)* 19, no. 1 (2020): 73, doi:10.31958/juris.v19i1.1997.

<sup>10</sup> Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2019), doi:10.16309/j.cnki.issn.1007-1776.2003.03.004.

## b. Hadith

Among the hadiths that state the ability to communicate with the dead are the following: Abdullah bin Ja'far narrated by Ibn Majah, no. 1446.:

لَقِنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ

Meaning:

“*Talqīn* the deceased among you, *lā ilāha illā Allāh*.”<sup>11</sup>

مَارَوَاهُ سَعِيدُ بْنُ مَنْصُورٍ مِنْ طَرِيقِ رَاشِدِ بْنِ سَعْدٍ، وَضَمْرَةَ بْنِ حَبِيبٍ، وَغَيْرِهِمَا قَالُوا: إِذَا سَوِيَ عَلَى الْمَيِّتِ قَبْرَهُ وَانصَرَفَ النَّاسُ عَنْهُ كَانُوا يَسْتَحِبُّونَ أَنْ يُقَالَ لِلْمَيِّتِ عِنْدَ قَبْرِهِ: يَا فُلَانُ قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، قُلْ: أَسْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، ثَلَاثَ مَرَّاتٍ، قُلْ: رَبِّي اللَّهُ، وَدِينِي الْإِسْلَامُ، وَنَبِيِّ مُحَمَّدٍ، ثُمَّ يَنْصَرِفُ.

Meaning:

“It was narrated that Sa'id bin Mansur, from the path of Rashid bin Sa'd, Dhamrah bin Habib, and others, said: "After the grave has been leveled and the crowd has dispersed, they recommend that the corpse by the graveside be addressed as follows: "O so and so, declare that there is no god but Allah." Declare: I testify that there is no god but Allah. At least three times. Declare: "My Lord Allah." Islam is my religion. Muhammad, My Prophet". Then proceed.”<sup>12</sup>

## The Legal of Maddhab

Madhhab is derived linguistically from *ṣ̣ḡat maṣḍar mīmī* (adjective) and isim eating (a place word) which are used from *fi'il 'zahaba, yahabu'*, which means to go; mazhab also refers to *al-ra'yu* (opinion), view, beliefs, ideologies, doctrines, teachings, and sects.<sup>13</sup>

While the term "school" encompasses two concepts, the first is the way of thinking or method used by a mujtahid when determining the law of an issue based on the Qur'an and sunnah. Second, madhhab refers to a mujtahid's fatwa or opinion on issues derived from the Qur'an and sunnah. From these two interpretations, it can be concluded that the school is the primary concept or foundation upon which mujtahids base their approach to solving problems in Islamic law.<sup>14</sup>

<sup>11</sup> Ibnu Hajar All-Asqalānī, *Talkhīṣ Al-Habīr III* (Jakarta: Pustaka Azzam, 2012)., p. 210-211.

<sup>12</sup> Abdul Somad, *37 Masalah Populer* (Tafaquh Study Club, 2015)., p. 110.

<sup>13</sup> Jumadil Jumadil and Ahmad Nuh, "Hakikat Mazhab Dan Respon Umat Islam," *Al-Azhar Islamic Law Review* 2, no. 1 (2020): 16–28, doi:10.37146/ailrev.v2i1.34.

<sup>14</sup> Abdul Syatar and Arif Rahman, "Transformation of Fiqh in the Forms of Pilgrimage and Zakat Legislation," *Mazahibuna* 1, no. 2 (2019), doi:10.24252/MH.V1I2.11646.

The Qur'an and the traditions of the Prophet Muhammad contain the following arguments regarding the legal basis of the school of thought:

a. Qur'an

Allah Stated in An-Nahl verse 43:

*Meaning:*

*"And we did not send anyone before you except men to whom We revealed revelation; therefore, if you are unsure, consult someone who is knowledgeable"<sup>15</sup>*

This verse praises scholars of knowledge, particularly those who possess knowledge of the Qur'an, because Allah commands that they be referred to in all matters. This verse also contains a *tazkiyah* (recommendation) for scholars, as Allah Almighty commands that those who are unsure about Islamic law issues should consult them. That it is the responsibility of ordinary people to inquire of those who are experts in knowledge; the experts in knowledge referred to here are those who comprehend Allah's texts and books. This is Ibn 'Abbas', Mujtahid's, and Al-opinion. Dahhak's.<sup>16</sup>

The scholars agree that the preceding verse is an instruction to those who do not understand Islamic law to seek clarification from those who do. This verse also establishes the precedent for obligating the common people to be taqlid to the madhhab's Imam.

b. Hadith

In an authentic hadith narrated by a Muslim priest, the Messenger of Allah states:

حَيْرُ النَّاسِ قَرْنِي الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

*Meaning:*

*The best of people are my generation, then the next generation, then the next generation. (HR, Muslim, no. 2533, Bukhari, no. 3651.)*

Following these three generations, of course, is equivalent to following the Prophet, because knowledge was accepted by the companions during the Prophet's

<sup>15</sup> Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*.

<sup>16</sup> Riswan and Muhammad Sabir Maidin, "Bermazhab Dalam Pandangan Hadis Nabis Saw," *Shautuna: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab* 1, no. 2 (2020): 93–112, <http://journal.uin-alauddin.ac.id/index.php/shautuna/article/view/13723/8346>.

lifetime, and then the companions transmitted the knowledge they received from the Messenger of Allah to the Tabi'in, who then passed it on to the Tabi'it Tabi'in.<sup>17</sup>

## The al-Shafi'i and Maliki Schools of Thought's Perspectives on the Deceased's *Talqīn* Before and After Burial

### 1. The al-Shafi'i school of thought prior to and following burial

According to the Shafi'iyah school of thought, the deceased's *talqīn*, whether in a state of *naza'* (*sakrah al-maut*) or after burial, is a sunnah *talqīn*.

Sunnah law, or *mandup* in fiqh, requires that one perform an act because it is considered good and highly recommended; the person who performs the act is entitled to a reward in the form of a reward; however, if the claim is not carried out or abandoned, it is acceptable.

Muslims are also instructed to direct the face of a dying person towards the Qiblah by tilting his body to the right, but if this is difficult, it is sufficient to point his legs towards the Qibla by laying his back and raising his head slightly. Slightly to the Qibla, it is also recommended that people who are near death mentally or spiritually guide themselves to say the creed, so that the prospective deceased remembers to say it, as Rasulullah has conveyed:<sup>18</sup>

لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّهُ لَيْسَ مُسْلِمٌ يَقُولُهَا عِنْدَ الْمَوْتِ إِلَّا أَنْجَتْهُ مِنَ النَّارِ.

Meaning:

Speak (*talqīn*) the words *la ilaha illallah* to those who are about to die, because every Muslim who does so will be saved from the fires of hell.

The hadith was narrated by Abu Hafsah bin Syahin during a *marfu'* discussion of Ibn Umar's funeral prayer, while the Muslim priest narrated it from Abu Hurairah, but only with *lafaz*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ

Meaning:

"Speak (*talqīn*) to those who are dying among you with the words *La ilaha illallah*," the Messenger of Allah stated from Abu Hurairah."

<sup>17</sup> Muhammad Ajib, *Bermazhab Adalah Tradisi Ulama Salaf* (Jakarta: Rumah Fiqih Publishing, 2018), p. 10.

<sup>18</sup> Abdurrahman Al-Jazīrī, *Al-Fiqh 'Ala Al-Mazāhib Al-Arba'Ah, II* (Cairo: Dār al-Ḥadīṣ, 2015), p. 217.

When viewed through the lens of sanad quality, there is no doubt that this hadith was narrated by competent narrators. While some of them may have daif status, this has little effect on the quality of the sanad, which will increase if numerous pathways strengthen its meaning. Thus, if there are numerous hadiths that are similar to the text of their eyes and are narrated by numerous narrators, hadiths that are considered weak or weak can be considered hasan.

According to one of the al-Shafi'i school of thought's scholars, Imam An-Nawawi, many scholars recommend communicating with the dead.

معناه من حضره الموت والمراد ذكره لا إله إلا الله لتكون آخر كلامه كما في الحديث من كان آخر كلامه لا إله إلا الله دخل الجنة والأمر بهذا التلقين أمر نذب وأجماع العلماء على هذا التلقين وكرهوا الاكثار عليه والموالاتة لئلا يضجر بضيق حاله وشدة كربيه فيكره ذلك بقلبه ويتكلم بما لا يليق قالوا وإذا قاله مرة لا يكرر عليه إلا أن يتكلم بعده بكلام آخر فيعاد التعريض به ليكون آخر كلامه ويتضمن الحديث الحضور عند المحتضر لتذكيره وتأنيسه واغماض عينيه والقيام بحقوقه وهذا مجما عليه

Meaning:

*"Whoever is experiencing death, then remind him by saying 'لا إله إلا الله' so that his last sentence will be 'لا إله إلا الله' as mentioned in the hadith, "Who is the end of his word is: 'لا إله إلا الله', then he goes to heaven". This talqin order is a recommended order. The scholars have agreed on this talqin. The scholars have made it permissible to multiply the talqin and continue without stopping so that people who are sakaratul-mau are not confused because of their difficult and difficult conditions until it causes displeasure in his heart and he says inappropriate words. According to the scholars, if the person who is dying has said 'لا إله إلا الله' once, then there is no need to repeat the Talqin. Except after saying that he said other words, then the talqin was repeated again so that the end of his sentence was 'لا إله إلا الله'. akaratul-mau to remind him, do good to him, close his eyes and exercise his rights. All these matters are agreed upon by the scholars based on Ijma.)<sup>19</sup>*

From the presentation of the preceding hadith and the explanations of al-Shafi'i scholars regarding the sunnah of the deceased's talqin both during naza' (sakrat al-maut) and after burial, Al-Hasan stated that Rasulullah saw and was asked "what is the most important practice?" "You died when your tongue was wet," the Messenger of Allah replied, "because you were a reminder of Allah swt."

<sup>19</sup> Somad, 37 Masalah Populer., p. 109.



According to them, this type of discourse was discouraged, and among those who stated that it was recommended were Al Qadhi Husain Al Mutawalli, Shaykh Nasr Al Maqdisi, Ar-Rafi'i, and others who were not Shafi'i scholars.<sup>20</sup>

## 2. *An examination of the Maliki School of Thought before and after it was buried*

### a. *Talqīn* the deceased prior to his or her burial (*sakarāt al-maut* state)

According to the Maliki school, it is recommended that people who are dying read the Shahada (*lā ilāha illā Allāh*), which is based on the Prophet Muhammad's words.

Scholars disagree on whether the bodies of people in the throes of death should be oriented toward the Qibla. There are scholars who believe it is permissible, and others who believe it is not permissible to narrate from Imam Malik on this subject; this is a long-standing teaching. According to Sa'id bin Al Musayyib, he denied this act. And there is no history from a friend or a tabi'in who teaches and practices regarding the advice to direct the people of death toward Qibla.<sup>21</sup>

Imam Al-Qurtubi of the Maliki school of thought believes that mental *talqīn* is recommended during the time of death, as Abu Nu'aim mentions in his hadith from Makhul from Ismail Ibn 'Yasy ibn Abu Mu'adz 'Utbah ibn Hamid. Once upon a time, the Messenger of Allah, peace be upon him, stated, "Bring those who are about to perish with you and teach them to say la ilaha illallah. Give them the glad tidings of heaven, for the devil is extremely close to those who are about to die at that time. I swear that seeing the angel of death hurts more than a thousand sword slashes; I also swear that the spirit will not emerge until he sweats from the pain caused by his errors". Additionally, the scholars stated that Muslims have passed down the mental kinship of corpses from generation to generation.<sup>22</sup>

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<sup>20</sup> Imam Al-Nawawī, *Al-Majmū' Syarah Al-Muhazzab*, V (Cairo: Dār al-Ma'ārif, 2016), p. 516-517.

<sup>21</sup> Ibnu Rusyd, *Bidāyat Al-Mujtahid Wa Nihāyah Al-Muqtaṣid* (Cairo: Dār al-Tauḥīd li al-Nasyr, 2015), p. 469-470.

<sup>22</sup> Al-Imam Al-Qurtubi, *Ensiklopedia Kematian Mengingat Kematian Dan Hari Akhir* (Jakarta: Cendekia, 2005), p. 38.

b. The Maliki school's view on *talqīn* after burial

*Talqīn* during and after burial, according to the Maliki school, is makruh, and mentalqin is only recommended at the time of death. Even reading any verse or surah near someone who is about to die is makruhkan and is not taught by Salaf scholars, but there are also Maliki scholars who agree with the scholars who recommend reading Surah Yasin next to the *Sakrat al-Maut*.<sup>23</sup>

This view is consistent with the Abu Hanifa school, also known as the Hanafi school, which maintains that while speaking after burial is neither prohibited nor ordered, historical evidence indicates that it is. According to the Maliki school of thought, which holds that the *talqīn* ends with the burial and that once it is buried, it becomes makruh, the *talqīn* is only practiced during the time of death.<sup>24</sup>

Hadith in Abu Dawud Number 2710

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا بِشْرٌ حَدَّثَنَا عَمَارَةُ بْنُ غَزِيَةَ حَدَّثَنَا يَحْيَى بْنُ عَمَارَةَ قَالَ سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِّنُوا مَوْتَكُمْ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ

Meaning:

"Musaddad, Bishr, Ummarah bin Ghaziyah, and Yahya bin Ummarah, said Yahya, I heard Abu Sa'id say, Rasulullah SAW said, "Teach the dead by saying *lā ilāha illā Allāh*.""

The word *لَقِّنُوا* is written in the editorial of the *talqīn* hadith contained in the book of Sunan Abu Dawud above. If an Arabic grammatical approach is taken, this word, according to nahwu expert scholars, is in the form of amar, which indicates the meaning of command. The implication of fiil amar demonstrates that the hadith's law is a "obligatory" order that must be followed. It is stated in the Usul Fiqh discipline that *الأصل في الأمر الوجوب*. When the word is examined through the *dilālah al-Ibārah* lens, scholars conclude *ذَكَرُوهُ* which means "Remind".

Regarding the ulama's opinion on the command of mental kin corpses, al-Sindi argues that *talqīn* is for people who are about to die, not for people who have

<sup>23</sup> Al-Jazīrī, *Al-Fiqh 'Ala Al-Mazāhib Al-Arba'ah*, II., p. 216.

<sup>24</sup> Syarif Hademasyah Darulmuqman Junaidi, *Kitab Sholat Fikih Empat Mazhab Mudah Memahami Fikih Dengan Metode Skema* (Jakarta: Mizan, 2010)., p. 555.

died, because *talqīn* is a new practice (bīah) according to some scholars. Meanwhile, the proper procedure is to say the monotheistic sentence next to the person about to die, rather than ordering him to say it. The objective is for what he is discussing to be the conclusion of his speech. According to the ulama of Jumhur While *talqīn* is a sunnah order, it is not permitted to be repeated or carried out continuously. This is to avoid boring and complicating the situation of the person speaking. *Talqīn* is considered makruh if it is done from the heart and generates conversation unrelated to the act of *talqīn*. Additionally, according to Jumhur, mentalqīn-dead is performed once and cannot be repeated unless the person about to die is speaking about something other than *talqīn*'s words. Al-Qari argues in his book al-Mirqat that the hadith narrated by Abu Dawud requires that *talqīn* be mandatory. This view was shared by a group of scholars and some Maliki scholars.<sup>25</sup>

## Conclusion

According to *talqīn*, the term has two meanings: first, to teach people who will die the monotheistic sentence; and second, to remind people who have died, people who have recently been buried. According to the Shafi'iyah school of thought, the deceased's *talqīn*, whether in a state of naza' (*sakrat al-maut*) or after burial, is a sunnah to *talqīn*. According to the Maliki school, it is recommended that people who are dying read the Shahada (*lā ilāha illā Allāh*), which is based on the words of the Messenger of Allah. Even reading any verse or surah near someone who is facing death is makruh and is not taught by Salaf scholars, but some Maliki scholars agree with the Salaf scholars who recommend reading the surah.

*Talqīn* is a fiqh-based practice of managing corpses that is mostly practiced by Muslims out of respect and affection for those who have died and those who are dying. It is hereby expected that those who are mentally qin or who read *talqīn* will understand how to and read in *talqīn* corpse. By comparing the al-Shafi'i and Maliki schools of thought on the issue of *talqīn* during the funeral and after burial, Muslims can determine which *talqīn* is permissible according to the al-Shafi'i and Maliki schools, avoiding misunderstandings among Muslims. With the title analysis of the

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<sup>25</sup> Slamet Arofik, "Talqin Mayit Analisis Kualifikasi Hadith Dalam Kitab Sunan Abu Dawud," *Universum* 11, no. 2 (2017): 103–14, doi:10.30762/universum.v11i2.695.

madhhab priest's views on *talqīn*, it is hoped that it will be possible to allow freedom in choosing the opinion that he believes is the strongest to be practiced without blaming other opinions, as each opinion has its own arguments and reasons for establishing the law. By comparing the views of the al-Shafi'i and Maliki schools, which are the most popular and influential in Indonesia, we can provide perspectives on *talqīn* to the Indonesian people.

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