

Huge Number of Moslem Who Praying The Corpse of Imam Ahmad Ibn Hanbal Indicates His Great in Defending of Messenger of Allah

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Abstract: This paper explains a short biography of Imam Ahmad Ibn Hanbal and his struggle in the depending of messenger of Allah. Imam Ahmad Ibn Hanbal is very famous in traditions collector of Prophet Muhammad. He always obtain mistreatment during his life because he defended the messenger of Allah. Especially in his statement stated that Qur'an is Kalamullah not create. It is due to his statement that he sent to a jail and he is tortured. At the end of his life he was sick and dead. Based on the literature study shows that huge number of people who praying the corpse of Imam Ahmad Ibn Hanbal. It indicates his great in the defending of messenger of Allah.

Keywords : Imam Ahmad Ibn Hanbal, traditions collector of Prophet Muhammad, messenger of Allah

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I. INTRODUCTION

Imam Ahmad Ibn Hanbal was born in Baghdad in Rabiulawal, 164 H/ 780 M, when the government of Bani Abbasiyah was led by Muhammad al-Mahdi. He is an *Imam in Ahli Sunnah wal Jamaah* who believe the faith. It is explained that in the Baghdad government was led by *Khalifah* Harun ar-Rasyid and *Khalifah* al-Makmun, there was debate between Imam Ahmad Ibn Hanbal and Muktazilah *Madhhab*. The debate was around the Qur'an. Qur'an is *kalamullah* as one part of characteristic of Allah. It was explained that Muktazilah *Madhhab* stated that Muktazilah *Madhhab* did not believe about the characteristic of Allah. Muktazilah *Madhhab* stated that the Qur'an is created. Because there is difference thinking between Imam Ahmad Ibn Hanbal and Muktazilah *Madhhab* caused Imam Ahmad Ibn Hanbal sent to a jail and he is tortured. At the end of his life he was sick and dead [1, 2, 3].

This paper presents a short biography of Imam Ahmad Ibn Hanbal and his struggle in the depending of messenger of Allah until his corpse. Based on the literature study shows that a huge number of people who praying the corpse of Imam Ahmad Ibn Hanbal. It indicates his great in the defending of messenger of Allah.

II. METHODOLOGY

It is history study that explains biography of Imam Ahmad Ibn Hanbal. It is also explained by [4] that a method used in history study is qualitative study, because the study is look for a true facts that descriptive the last event. The qualitative study use content analysis that it is a analysis form to printed media, journal, book and writing report [5, 6]. This content analysis is used because Imam Ahmad Ibn Hanbal was corpse but his thought has been printed in books, thus his explanations can be studied until now.

The procedure of data collection is based on the library study by using the secondary data or library research. It is library reserch or document study. This reserch uses cualitative analysis to analyze the collection data which is searching in the library.

III. RESULT AND DISCUSSION

III.1 Advantages of *Jamaah* in Praying of The Corpse

Praying of the corpse is a praying that it is done to give a last admiration to a moslem who has dead. In Islamic religious states that praying of the corpse is obligatory to be done for a moslem except a martyr corpse in a warfare gaints unbeliever people. More clearly that praying of the corpse is *fardu kifayah*. It means that if the obigation has been done by a part of moslem thus the obigation is eliminated for the other moslem and they do not have a sin. If there is no body is praying the corpse thus the all moslem have sin. Praying of the

corpse is obligatory before burial activity and it can be done in a mosque because *Rasullullah* Muhammad have ever done it [7].

Every dead moslem and he/she is prayed by the a lot of moslems until in three rows, thus the dead moslem will be pardoned his/her sin. For this reason, Malik Ibn Hubairah always builded three rows if the number of person is not a lot in the praying of the corpse (It is storied by Imam Ahmad, Imam Abu Daud and Imam Ibn Majah). The praying of the corpse is suggested in three rows that it is suitable on the two *hadits*.

1. The first is storied by Abu Umamah who stated that “*Rasullullah* was praying the corpse with seven moslems, thus he built three rows, two moslems were the first row, two moslems were the second row and three moslems were the last row” (The *hadits* is storied by Thabrani in the book al kabir).
2. The second is storied by Malik Ibn Hubairah who stated that ”there is no dead moslem and prayed in three rows except he was pardoned his sin (The *hadits* is storied by Abu Daud).

The above statements are right following a *hadits* from Malik Ibn Hubairah *Radhiyallahu’anhu* that *Rasulullah Shallallahu ‘alaihi wa Salam* stated;

((مَا مِنْ مُسْلِمٍ يَمُوتُ فَيُصَلِّي عَلَيْهِ ثَلَاثَةٌ صُفُوفٍ مِنَ الْمُسْلِمِينَ إِلَّا أُوجِبَ - وَفِي لَفْظِهِ إِلَّا غُفِرَ لَهُ))

“There is no dead *moslem*, and then he/she is prayed in three rows from a group of other *moslem*, but rather their prayer is responded by Allah *Subhanahu wa Ta’ala*, -in the other word- but rather the corpse is pardoned” (It is storied by Abu Daud in book of Al-Junaiz, no. 2753).

Based on the *hadits* above, Malik Ibn Hubairah *Radhiyallahu’anhu* explained that the number of moslem who praying the corpse is little, he divided in three rows. But if the number of *moslem* who praying is little, so if one row below two *moslem*, it can not line each in one row behind the imam.

If the increasing of moslem number in praying of the corpse shows it is close to answer the request of pardon and mercy for the corpse [7]. *Rasullullah* stated;

“ There is no dead *muslimin* and stand up to pray the corpse for forty man who not partner of Allah to the some thing but rather only Allah take the mercy to the corpse” (It is storied by Ahmad Muslim and Abu daud from Ibn Abbas).

And *Rasullullah* stated also;

عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال: مَا مِنْ مَيِّتٍ تُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شَفَعُوا فِيهِ

“There is no corpse who prayed by a group of *moslem* who achieve one hundred people who all give the mercy to the corpse, but rather their mercy is accepted” (It is storied by Ahmad, Muslim and Tarmizi from Aisyah).

Therefore, it is very important for a *moslem* always follow to pray the corpse. Thus, every the praying of the corpse is done by the huge *moslem* number. For this reason, every *moslem* wants his/her corpse is prayed by a lot of other *moslem*. The praying of corpse that it is done by forty *moslem* who do not do polytheism activity, thus the praying is very useful for him/her, by praying can obtain blessing.

asy-Syaikh al-Albaniy stated that [8];

عن ابن عباس رضي الله عنهما قال: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ

“From Ibn Abbas *radhiyallahu anhuma* stated, I have heard *Rosullullah Shallallahu alaihi wa sallam* stated “There is no corpse who prayed by a group of *moslem* who achieve one hundred people who all give the mercy to the corpse, but rather their mercy is accepted” (It is stored by Muslim, Abu Daud, Ahmad and al-Baihaqi).

III.2 Number of Moslem Who Praying of The Corpse of Imam Ahmad Ibn Hanbal

Imam Ahmad Ibn Hanbal was life in Baghdad under six periods of *Khalifah*. They are *Khalifah* Harun ar-Rasyid, *Khalifah* al-Amin, *Khalifah* al-Makmun, *Khalifah* al-Muktasim, *Khalifah* al-Watiq and *Khalifah* al-Mutawakkil. There was debate between Imam Ahmad Ibn Hanbal and Muktazilah *Madhhab* during the

period of *Khalifah* Harun ar-Rasyid, *Khalifah* al-Makmun, *Khalifah* al-Muktasim, *Khalifah* al-Watiq. The debate is around Qur'an is *Kalamullah* or creation. Imam Ahmad Ibn Hanbal stated that Qur'an is *Kalamullah* but Muktaizilah *Madhhab* stated that Qur'an is creation. The effect of debate caused Imam Ahmad Ibn Hanbal sent to a jail and he is tortured in the three periods of *Khalifah* [9, 10].

Imam Ahmad Ibn Hanbal was released from the jail in the period of *Khalifah* al-Mutawakkil. He open a religious class in the mosque Jamek Baghdad after releasing from the jail. A lot of *moslem* attended to the class, thus his *madhhab* developed around Iraq [10]. Although Imam Ahmad Ibn Hanbal looked freshly and continued to teach in his class, but the hardship during in the jail affected his healthy. At the end, he was dead on Friday, 12 *Rabiul Awal* 241 H in the age of 77 years old [11]. His corps was prayed by thousand *moslem* in the mosque Baghdad after Friday praying and buried in the cemetery Bab Harb [10]. The number of moslem who praying the corpse of Imam Ahmad Ibn Hanbal was 800,000 *muslimin* and 60,000 *muslimat*. The total was 860,000 *moslem* [12]. A *moslem* number is very huge in the case of a praying of corpse.

If it is analyzed based on the *hadits* above which *Rasullullah* Muhammad stated the forty moslem who praying the corps, thus the corps will obtain blessing. The corpse of Imam Ahmad Ibn Hanbal was prayed by 21,500 time the dedecision of *Rasullullah* Muhammad. It indicates a great for Imam Ahmad Ibn Hanbal during his life can defend the messenger of Allah and always give good religious views in the people in Baghdad specially and the world generally.

IV. CONCLUSION

Imam Ahmad Ibn Hanbal was born in Baghdad in Rabiulawal, 164 H/ 780 M. There was debate between Imam Ahmad Ibn Hanbal and Muktaizilah *Madhhab* during his life in the period of *Khalifah* Harun ar-Rasyid, *Khalifah* al-Makmun, *Khalifah* al-Muktasim, *Khalifah* al-Watiq. It will affect Imam Ahmad Ibn Hanbal to be sent the jail and also tortured. The torture was ended in the period of *Khalifah* al-Mutawakkil. Imam Ahmad Ibn Hanbal dead on Friday, 12 *Rabiul Awal* 241 H in the age of 77 years old. 860,000 *moslem* prayed the corpse of Imam Ahmad Ibn hanbal. A *moslem* number is very huge in the case of a praying of corpse. The corpse of Imam Ahmad Ibn Hanbal was prayed by 21,500 time the dedecision of *Rasullullah* Muhammad. It indicates a great for Imam Ahmad Ibn Hanbal during his life can defend the messenger of Allah and always give good religious views to the people in Baghdad specially and the world generally.

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