

PILGRIM PRAYER LAW BASED ON THE PERSPECTIVE OF MUHAMMADIYAH LEADERS IN ENREKANG REGENCY, SOUTH SULAWESI

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Abstract

Research on Pilgrim Prayer Law Based on the Perspective of Muhammadiyah Leaders in Enrekang Regency, South Sulawesi is Qualitative. As stated in the formulation of the problem, in addition to researching the Pilgrim Prayer Law Based on the Perspective of the Muhammadiyah Leadership in Enrekang Regency, the researcher also examined the Pilgrim Prayer Law Based on the Perspective of the Imams of the four schools, namely the Hanafi School, the Maliki School, the Shafi'i School and the Hanbali School . This study aims to find out the extent of the perspectives of the Muhammadiyah Leadership and the Imam of the Four Schools on the law of pilgrim prayer. This is in order to increase understanding, both among intellectuals and among the layman. The results of this study show that the scholars of the four schools have different opinions about the law of prayer of pilgrims. Imam Abu Hanifah An- Nu'man bin Tsabit stated that the pilgrim's prayer was the sunnah of mu'akkadah. Imam Malik bin Anas stated that the law of pilgrim prayer is the sunnah of mu'akkadah. Imam Muhammad ibn Idris As-Shafi'i stated that the pilgrim's prayer was fardhu kifayah. Imam Ahmad ibn Hanbal stated that the law of pilgrim prayer is mandatory. As for the perspective of the Muhammadiyah Regional Leader (PDM), Enrekang Regency stated that the pilgrim's prayer is fardhu kifayah. This opinion is in harmony with the opinion of Imam Shafi'i and is also in harmony with the tarjih of muhammadiyah.

Keywords: *Pilgrim; prayer law; Muhammadiyah*

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Introduction

Prayer is a very great worship on the side of Allah swt and is the greatest obligation after the two sentences of the creed. The Prophet said:

"From Ibn Umar, he said that the Messenger of Allah said: Islam is built on five things: The Creed of La'ilaaha illa Allah and Muhammad the Messenger of Allah, establishing prayers, performing zakat, hajj and fasting of Ramadan." (al- Qurtubi: 2014, 33)

Prayer is also a pillar of religion, which Islam cannot stand tall without it, excuse a building, a building cannot stand tall and strong without poles, is only a solid sky without poles that shows the greatness of Allah swt. The Prophet said :

"From Mu'adz bin Jabal radhiyallahu'anhu, he said: ... The Prophet said: the subject matter (religion) is Islam (i.e.: shahadatain), the pillar is prayer, and the peak of its height is jihad." (HR. Tirmidzi, etc.,

was shaved by Shaikh al-Albani) (al-Tirmidzi: 12, 1975).

In Sharah Mukhtashar Shahih al-Bukhari it is explained that this hadith shows the grandeur of the prayer, and that the position of prayer in this religion is likened to the position of the pole on the tent, if the pole on the tent collapses, it will also collapse the tent. Likewise with prayer services, if the prayer collapses/falls, it can also fall into one's Islamic faith (Hamzah Muhammad Qosim: 81, 1990).

This prayer is also the first practice that Allah swt will worship from every person on the day of resurrection. This is as stated in the words of the Prophet Muhammad saw.

"From the Prophet pbuh, he said: indeed, the first thing that will be worshipped from man on the day of judgment is prayer." (Abu Daud: 2002, 16)

In Sharah Sunan Abu Daud it is explained that this hadith shows the command of five-time prayer, and if there are two prayers that must be

performed at one time, namely fardhu prayer (five times) and corpse prayer, then what must come first to be done is fardhu prayer then corpse prayer. Likewise, in addition to the prayer of the corpse, the fardhu prayer (five times) must still come first). (Abu al-Abbas Syihabuddin: 2016, 671)

Prayers performed in congregations have far greater virtues than prayers performed alone. This is as stated in the words of the Prophet Muhammad saw.

"From Nafi' of Ibn Umar, that the Messenger of Allah (Pbuh) said: the pilgrim's prayer is twenty-seven degrees more than the prayer alone." (Muslim: 450, 1993)

In Syarah Umdatul Ahkam it is explained that this hadith indicates the validity of prayer alone and that the pilgrim's prayer is not a condition for acceptance of prayer (Ibnu Daqiq al-Ied: 187, t.t).

The person who goes out to perform the pilgrim's prayers, he will not only get double the reward of his

prayers performed in congregation. In addition, he also got rewarded from every step of the way to the mosque. As stated in the words of the Prophet Muhammad saw.

"From Abu Hurairah ra, the Messenger of Allah pbuh preached: a person's prayers in congregation will be multiplied (his reward) by twenty-five times as much as his prayers alone in his house or in the market. That is because if he abides by perfecting his ablutions and goes out of his house to the mosque, and he does not go out except to perform the pilgrim prayers, then there is not a single step of his step unless it will be elevated by one degree and will be abolished one error. When he performs the prayer, then the angel will come down to pray for him as long as he is still at his place of prayer, 'O Allah forgive him, 'O Allah have mercy on him'. And one of you is always counted in a state of prayer as long as he waits for the performance of the prayer." (al-Bukhari, 131: t.t.)

Based on the above hadith, it can be concluded that the pilgrim's prayer is recommended to be carried out in the mosque. This is confirmed by the hadith narrated by Ashim bin Bahdalah.

"From Ashim ibn Bahdalah, from Abu Razin, from Ibn Umami Maktum that he once asked the Messenger of Allaah Alaihi Wasallam, he said; O Messenger of Allah, I am a blind man and my house is far away, whereas I have a person who can lead me (to go to msjid) but he does not lead me, so do I get waivers to perform prayers in my house? He said: "Did you hear the call to prayer?" he replied; Yes. He said: "I don't get any waivers for you!" (Abu Daud, 2002:71).

It is mentioned in the kitab al-Minhalul al-Azb Sharah Sunan Abu Daud that the above hadith shows the proposition of the obligatory prayer of congregation for everyone, because the Messenger of Allah saw did not give leniency to people the blind man was to pray in his house when he

heard the call to prayer, even though the blind man had mentioned his uzur (Mahmud Muhammad Khithob al-Sabki: 241, 1934).

In this day and age, leaving the pilgrim's prayers has become commonplace, even when the call to prayer has been offered by many Muslims who are still busy with their respective jobs regardless of the call to prayer, as if it were just the sound of bells/bells ringing.

How many we find people around us who seem to be indifferent to the prayers of these worshippers. As observed by researchers so far before researchers conducted this study. In fact, there are still many students who, even though prayer time is about to come, they are still having fun doing unethical demonstrations at all along the way.

This is a very concerning phenomenon that afflicts some of our society today, whether it is because they do not understand or perhaps because of their own negligence. In

fact, how many postulates from the Quran and hadith hint about the mandatory prayer of this pilgrim.

Given the importance of this pilgrim prayer, as well as the large number of people who have begun to be caught off guard by the pilgrim prayer, the researcher is interested in conducting research on the law of pilgrim prayer based on the perspective of the imam of the four schools and based on the perspective of the Muhammadiyah Regional Leader (PDM) in Enrekang Regency.

This research was focused on Enrekang Regency. Where in this study researchers tried to reveal the perspective of the Muhammadiyah Regional

Research Method

This type of research belongs to the descriptive type of research case studies. Social research using a descriptive format aims to describe, summarize various conditions, various situations or various variables that arise in society. Then it draws to

the surface as a feature or description of a particular condition, situation or variable. This descriptive format can be used in case study and survey research, so there is a descriptive format of case studies and a descriptive format of surveys.

This study discusses pilgrim prayers based on the perspective of the Muhammadiyah Regional Leadership (PDM) in Enrekang Regency, especially leading to cases that occur in Enrekang Regency. The case in question is that there are some people who leave pilgrim prayers in the area. Obviously, this case is related to the title of the thesis that is being researched. Therefore, seeing that some people have begun to pay less attention to the pilgrim's prayers, the researcher intends to delve deeper into the law of pilgrim prayers. Furthermore, it will be published to the community and realized in everyday life.

Pilgrim Prayer Law Based on the Perspective of Muhammadiyah Regional Leaders (PDM) of Enrekang Regency

A Muslim man marries a People of *Ahlul Kitab* Women.

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According to Mardan, the pilgrim prayer law on Monday, February 21, 2022, at 8:30 a.m., as the Regional Leader of Muhammadiyah (PDM) of Enrekang Regency, he said: talking about the law of congregational prayer in the Muhammadiyah union

has been regulated and agreed upon in the guidance of tarjih muhammadiyah. Among others are the following:

1. In the Qur'an, Allah swt says:

"And be with the people who are rukuk." (QS Al-Baqarah/2: 43) From this verse it can be understood that the origin of the commandments in the scriptures Al-

The Qur'an is mandatory, as long as there are no explanations that change the basic law. This is the verse in the Qur'an that commands us to establish pilgrim prayers.

2. In the Qur'an, Allah swt says:

"And when you (Muhammad) are in the midst of them (your friends) and then you want to perform prayers with them, then let a group of them stand (pray) with you and bear their weapons, then when they (who pray with you) bow down (have perfected one rakaat) then let them move from behind you (to face the enemy) and should there come another group who had not prayed, and they prayed with you, and let them prepare to stand by and bear their weapons." (QS An-Nisa/4: 102)

In addition to the above verse that commands (obliges) Muslims to pray pilgrims, there is also a hadith of the Prophet Muhammad saw whose core meaning is the command to establish pilgrim prayers. Among these hadiths are the following:

1. From Abu Hurairah radhiyallahu'anhu, he said:

"From Abu Hurairah radhiyallahu'anhu, he said: a blind man came to the Messenger of Allah saw, lalau said: "O Messenger of Allah, I do not have a guide who can lead me to go to the mosque," then he asked

the Messenger of Allah saw to be given waivers so that he could pray in his house only, then the Messenger of Allah saw gave him waivers. After the blind man stepped aside and was about to leave, the Messenger of Allah saw called him and said to him: "Do you hear the sound of the call to prayer?" the man replied: "Yes, hear." He said to him again: "If so, then fulfill the call to prayer." (Muslim: 52, 1993)

2. From Ibn Abbas Radhiyallahu'anhuma, he said: that the Messenger of Allah saw Said:

"From Ibn Abbas radhiyallahu'anhuma, he said: The Messenger of Allah (Pbuh) said to me: whoever hears the call of the call to prayer and does not fulfill it without any udzur blocking it, the companions ask: "what is his udzur?" The Prophet replied: "fear or pain, then not accepted the prayers he has done." (Abu Daud: 151, 2002).

3. Abu Hurairah radhiyallahu'anhu said: that the Messenger of Allah said: "From Abu Hurairah radhiyallahu'anhu, that the Messenger of Allah (Pbuh) said: for the sake of the dzat whose soul is in His hands, I am really determined to ask for firewood to be collected and dried (so that it is easy to be used as firewood). Then I ordered prayers, and then there was a prayer. Then I order someone to pray and I don't congregate to meet the people (men who are not congregants) and then I will burn their houses." (al-Bukhari: 131)

4. Malik ibn al-Huwairits said: that the Messenger of Allah said :

"From Abu Sulaiman Malik ibn al-Huwairis radhiyallahu'anhu ... The Prophet said: return to your family and stay with them, teach them and

command (to pray). He then mentioned something I'd remembered or something I didn't remember. He said: pray as you see me pray. When the time of prayer has come, let one of you proclaim the call to prayer, and let the one who becomes the priest be the oldest among you." (al-Bukhari: al-Bukhari. 128)

Mardan, as the Regional Leader of Muhammadiyah (PDM) again explained that the hadiths of the Prophet Muhammad saw above showed the order (obligation) to establish congregational prayers. However, there are still hadiths of the Prophet Muhammad saw whose core meaning does not require pilgrim prayers.

1. From Ubay ibn Ka'ab radhiyallahu'anhu, he said: Messenger of Allah saw

Said:

"From Ubay ibn Ka'ab radhiyallahu'anhu, he said: The Messenger of Allah (Pbuh) said: and indeed the prayer of a man with one man is better than his prayer alone, and his prayer with two is better than the prayer of one person, and whatever is more (the number of worshippers) then it is preferred by Allah swt." (Abu Daud: 293, 2002).

2. The Prophet said to the two men who had prayed in their homes without congregation

"From Jabir bin Yazid bin al-Aswad, from his father ... The Prophet said : when you two have prayed in your house, and then you both come to the mosque that is performing the pilgrim prayers, then pray you two with them, which is how the sunnah counts for both of you." (al-Nasa'i: 112, 1986).

3. The Prophet said:

"From Abu Hurairah radhiyallahu'anhu, that the Messenger of Allah said : congregational prayer is more important than alone prayer in a ratio of twenty-five degrees." (al-Bukhari: 131. 1993)

4. The Prophet said:

"From Abdullah ibn Umar radhiyallahu'anhuma, that the Messenger of Allah (Pbuh) said: congregational prayer is more important than alone prayer in a ratio of twenty-seven degrees." (al-Bukhari: 131. 1993)

From the discussion of the hadiths of the Prophet Muhammad saw, an understanding emerged that there is the ability to establish your own prayers without having to congregation, it's just that if the prayer is established in congregation, then the primacy is much greater than alone.

Therefore, based on these arguments and the arguments that have been put forward at the beginning of the discussion above, Mardan, as the Regional Leader of Muhammadiyah (PDM) said that the pilgrim's prayer is fardhu kifayah. In the sense that if in a mosque or local area a pilgrim prayer has been established by several people, then the pilgrim's prayer obligation falls for some others. However, if no one establishes pilgrim prayers in an area, then all the inhabitants of the area bear the sin. This is the law surrounding pilgrim prayers after being analyzed based on postulates from the Qur'an and the hadiths of the Prophet Muhammad saw.

The explanation from Mardan, as the Muhammadiyah Regional Leader (PDM) that the pilgrim's prayer law is fardhu kifayah, was strengthened by

Hasbudi on Wednesday, March 17, 2022, at 07.30, as the secretary of the Muhammadiyah Regional Leadership (PDM) who stated the same thing, namely the pilgrim's prayer law is fardhu kifayah.

Hasbudi as the secretary of the Muhammadiyah Regional Leadership (PDM) again explained that the relationship between him and Mardan, as well as other leaders in Enrekang Regency is not contradictory in this regard, because so far their understanding refers to the muhammadiyah tarjih and there are no other understandings in the muhammadiyah union.

If we observe the phenomena that exist in the field, of course there are some muhammadiyah societies that do not fully adhere to

Tarjih Muhammadiyah, it's just that it goes back to their respective personalities, not on behalf of the organization, because in Muhammadiyah there are no other organizations, other than the Muhammadiyah organization. (Hasbudi)

The researcher added that the response of the muhammadiyah community about the pilgrim prayer was quite good, but there are still some of them who are less concerned about the pilgrim's prayer. However, as Hasbudi explained above, this goes back to their own personality, not on behalf of the organization.

As for who is obliged to pray for pilgrims, then in this case it is men who are already baligh and sensible, while women are not obliged to attend pilgrim prayers, because the best place of prayer or mosque for women is in their rooms. The Prophet said :

"From Ummu Salamah radhiyallahu'anha, wife of the Prophet

saw, he said: The Messenger of Allah saw said: the best mosque for women is in the interior of their homes." (Khuzaimah: 92, t.t.)

It is mentioned in the kitab al-Imamah that the pilgrim's prayer is not obligatory for women, but sunnah for them. (al-Qahtani: 24, t.t)

It's just that, if women want to attend the pilgrim's prayers, it is not mandated to prohibit them from attending the pilgrim's prayers. This is in line with the words of the Prophet Muhammad saw.

1. From Abdullah ibn Umar radhiyallahu'anhuma, that the Messenger of Allah saw said:

"From Abdullah bin Umar radhiyallahu'anhuma, from the Messenger of Allah saw, he said: do not forbid the servants of Allah (women) to attend the mosques of Allah." (Muslim: 327, 1993)

2. From Abdullah ibn Umar radhiyallahu'anhuma, that the Messenger of Allah saw said:

"From Abdullah bin Umar radhiyallahu'anhuma, from the Messenger of Allah saw, he said: do not forbid your wives (to visit) mosques, while (praying in) their homes is better for them." (Abu Daud: 115, 2002).

Based on this argument, Mardan, as the Regional Leader of Muhammadiyah (PDM) said that it should not prohibit the women to attend pilgrim prayers in mosques, with a note; The presence of women in the mosque did not cause slander.

Conclusion

Hukum shalat jamaah lima kali dalam sehari semalam berdasarkan perspektif Mardan, selaku Pimpinan Daerah Muhammadiyah (PDM) di Kabupaten Enrekang, Sulawesi

Selatan adalah fardhu kifayah. Hal ini didasari dengan firman Allah swt dalam QS Al-Baqarah/2: 43, QS An-Nisa/4: 102 dan hadis Rasulullah saw yang diriwayatkan oleh Imam Bukhari, Imam Muslim, Imam Abu Daud dan Imam An-Nasa'i, sebagaimana yang telah tertera di atas. Pendapat Mardan yang menyatakan bahwa hukum shalat jamaah adalah fardhu kifayah, selaras dengan pendapat Imam Syafi'i dalam kitab al-Bayan fi Mazhabi Imam al-Syafi'i, sebagaimana yang telah dijelaskan di atas, dan juga dalam kitab Shahih Fiqh Sunnah.

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