

**The Understanding of Anthropocentrism Hadith  
Concerning *Ahlul Bait*  
(Study of Habib Cult in Jam'iyah Al-Muqorrobin in Kendal )**



**A Thesis Submitted to Departement of Tafsir and  
Hadits in Partial Fullfillment of the Requirements  
for the Degree Strata S-1 (S. 1)**

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2016**



## DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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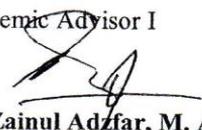
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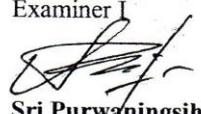
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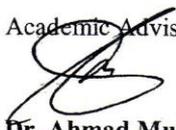
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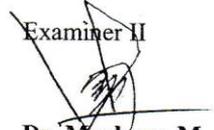
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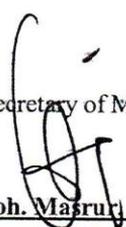
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## MOTTO

آل النَّبِيِّ دَرِيْعَتِي \*\*\* وَهُمُو إِلَيْهِ وَسَيْلَتِي

أَرْجُو بِحِمِّهِ أُعْطِيَ عَدَا \*\*\* بِيَدِي الْيَمِينِ صَحِيفَتِي

Rasulullah's family is my reason

They are *wasīlah* (a way which connects me to the prophet)

I hope because of them, I get my book of deeds with my right hand

(Imām Shāfi'i)



## **DEDICATION**

*The thesis is dedicated to:*

*My dear parents; Rumat and Siti Asiyah, love and respect are always  
for you.*

*Thank you for the hard efforts in making my education success*



*My beloved Sister Ulfatus Sholihah and Kholifah Hindun Hidayati*



*All my lecturers and teachers who always guide me in unlimited times  
especially for Dr. Zainul Adzfar and Dr. Fahrudin Aziz. Lc. Msi*



*My classmates, The Super Genuine of FUPK, Muiz, A'yun, Lub,  
Ulya, , Mbh Ghofur, Belina , Umar, Ghozaly. We have made a new  
civilization guys.*



*A big family of FUPK, it is an honor to be part of you.*



*A big Family of Walisongo English Club, Especially WEC 2012*



*A big Family of LPM IDEA*



*All of my friends thanks for lovely friendship.*



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Semarang, November 25, 2016

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**TRANSLITERATION**  
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ء	'	ز	Z	ق	Q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	هـ	h
خ	kh	ظ	ẓ	و	w
د	d	ع	‘	ي	y
ذ	dh	غ	gh	ة	a <sup>2</sup>
ر	r	ف	f	ال	a <sup>3</sup>

<sup>2</sup> in c instruct state.

<sup>3</sup> for the article al- and -l-.

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<sup>1</sup> Taken from

[http://ijmes.chass.ncsu.edu/IJMES\\_Translation\\_and\\_Transliteration\\_Guide.htm](http://ijmes.chass.ncsu.edu/IJMES_Translation_and_Transliteration_Guide.htm)  
at 14.06 27 March 2015

Long	ا	or	ى	ā
			و	ū
			ي	ī
<hr/>				
Doubled			يِّ	iiy (final form ī)
			وِّ	uww (final form ū)
<hr/>				
Diphthongs			وَّ	au <i>or</i> aw
			يَّ	ai <i>or</i> ay
<hr/>				
Short			َ	aaiyiwdfghj
			ُ	u
			ِ	i

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## ABSTRACT

Muslims in understanding the *Ahlul Baīt* or descent of Prophet Muhammad often have differences. In this case, the followers of the Prophet Muhammad or called "Jamiyah Solawat" scattered in various areas to be a factor in the differences in the meaning and understanding. Especially in understanding the cult of the "Habib".

Habib as a descendant of Muhammad, in some Muslim society considered a sacred creature and is guaranteed to go to heaven, because there is a prophet blood in their body. And that was nearby and love Habib will participate also go to heaven. So it make a reaction that is "love". Even from writer views, this love often even the love that disproportionate. That is a love-cult are unfounded. For that determines whether or not the human to go to heaven is only Allah SWT.

Habib cult phenomenon which is becoming a tradition and less proportional understanding in this Muslim society are very worthy of being studied. Because, in the understanding of Ahlul Baīt (Habib) there are some ḥadīth that talk about it and there are a lot of descriptions about who is the Ahlul Bait, the task of Ahlul Bait, and others. From those ḥadīth, the writer intends to learn the motives and the content of the ḥadīth in depth, so as to clarify the study of the cult-habib diverse in Muslim society. The writer tries to analyze the Ḥadīth anthropocentrism understanding of the Ahlul Bait, The relationship between the Ahlul Baīt and Habib in the Ḥadīth, and the factors that cause the cult in the Muslim society.

In addition, there are some problems that can be formulated by the writer such as: first, what is the concept of *Ahlul Baīt* and Habib. Second, how is the quality of the ḥadīth related Ahlul Baīt and how is understanding and attitude of Ahlul Baīt according to Jam'iyah al-Muqorrobin at Kendal. The writer takes the locus studies at Al-Muqorrobin Jam'iyah Kendal about this reseach.

This reseach used a qualitative approach, that the assessment of the issues reseached will generate descriptive data, or in other

words, this research selected a collection of descriptive data contained in the form of reports and descriptions. A qualitative approach is considered credible to learn this case, because things were observed directly related to the actual problems facing society today.

Jam'iyah Muqorribin in Kendal that made the object of this study, the writer intends to get the expected description of how attitudes and understanding of Habib, how the cult who have been entrenched in the Muslim society, particularly in Jam'iyah muqorrob in Kendal.

After doing research, there is a description and analysis presented in the chapters in this paper. It can be deduced that: first, the Ulama have a different understanding of the *Ahlul Bait*. Some interpret: Ummahatul mu'minin or wives of the Prophet Muhammad. There also interpret that *Ahlul Ba'it* is limited to Ahlul Kisa (Muhammad, Siti Fatimah, 'Ali bin Abi Talib, al-Hasan and al-Husain and the wife of the Prophet). Then Qoul Mu'tamad (great interpret) revealed that the Ahlul Ba'it are the wives of the Prophet and the *Ahlul Kisa*.

The Meaning of *Ahlul Ba'it* includes two items, namely *Ahlul Aba* (Muhammad, Siti Fatimah, 'Ali bin Abi Talib, al-Hasan and al-Husain) and the wife of the Prophet Muhammad. It is an interpretation Mu'tamad and can be used as the basic principle. Secondly, based on the Tahrijul Hadith, the quality about thaqalayn is hasan, while the quality about Safinah is dlo'if, and the Nujum also dlo'if quality. Based on field data, it is known that the factors that influence people understand to cause cult is: *First*, take Habib in an important position as a manager or leader. *Second*, the communication system built by Habib is one-way communication. *Third*, Al-Jam'iyah Muqorrob in Kendal is the Java society with a culture or a tradition of respect older people. *Fourth*, the myth of understanding Habib spread in the Muslim society.