

CHAPTER I

INTRODUCTION

A. Background

Understanding of ḥadīth is a certain problematical part in discourses of Study of ḥadīth. So, understanding the ḥadīth well needed to it.¹ According to Muḥammad Syuhudi Isma'il interpretation of ḥadīth or *Fahmul Ḥadīth* is an effort to understand the *matan*² of ḥadīth that will be interpreted correctly by considering factors related to it.

Indications that surround the *matan* of ḥadīth will provide clarity in the meaning of ḥadīth, whether a ḥadīth would be interpreted textually or contextually. The interpretation is done also of the content of ḥadīth that including temporal, local or universal categories. And whether the context relates to the its speaker only, or also include the conversational partner and social conditions when spoken or acted, also supports the proper interpretation of the ḥadīth.³ Interpretation of ḥadīth became an necessarily need, when discourses of Islam was born from the ḥadīth literature

¹ M. Syuhudi Isma'il, *Hadis Nabi yang Tekstual dan Kontekstual*, Bulan Bintang, Jakarta 1994, p. 89

² The meaning is the content of ḥadīth

³ M. Quraīsh Shīhāb, *Membumikan al-Qur'an*: Mizan, Bandung 1999, p. 124

citations which in turn affect the patterns of thought and behavior of the people. One of them is the people's understanding of *the Ahlul Baīt* that develops and changes, becomes *Ḥabīb / Syarif / Syarifah*. The meaning development must be through several steps and the shift of discourse and the prevailing social views.

Position of *Ahlul Baīt* as mentioned above is a belief and practice that became trusted understanding commonly. Therefore, the question of position of *Ahlul Baīt* is never raised during this time.

In some ḥadīth books, especially books are summarized in *Kutub as-Sittah* there are some hadiths that describe *Ahlul Baīt*. One of them is the ḥadīth of *Tsaqalaīn*:

Rasūlullah said :

اني تركت فيكم ما إن تمسكم به لن تضلوا بعدى : كتاب الله جبل ممدود من السماء ,

ولن يفترقا حتى يردا علي الحوض , فانظروا كيف تخلفوني فيهما

“To you all, I left something if you hold to it, after my death you will not go astray: Kitābullah as a rope stretched from the sky to the earth, and my descent, my *Ahlul Baīt*, both will never separated until they

return to me at khaudh (heaven), so wait (torment of God) because you violated me in Both oft hem”⁴

The Ḥadīth about *Tsaqolaīn* is the ḥadīth of the Prophet which emphasizes two issues that has very important testament, great weight and weight scales. Great weight because the ḥadīth is it comes to leadership of Muslims after death of Prophet. Weight scales because the Prophet will demand responsibility to the Muslims on the implementation of his testament.⁵

Next is the ḥadīth about *Ahlul Baīt* is like *al-Safīna*. This ḥadīth that explained to the people that *Ahlul Baīt* described as a rescue ship, then for anyone who does not follow and boarded the vessel would sink and perish. The Prophet said:

مثل اهل بيتي فيكم مثل سفينة نوح من ركبها نجا , ومن تخلف عنها غرق⁶

“My *Ahlul Baīt* like the ship of Noah, who step up it will survive and who leave it will drowning”

Then ḥadīth that compare *Ahlul Baīt* to stars, the security provider of disputes that exist on earth. Among other

⁴ al-Tirmizi, *Sahih Manaqib Ahlul Bayt*, p.360

⁵ Abdullah bin Nuh, *Fadhail Ahlu bait Rasulullah*, CV. Toha Putra, Semarang ,1987 , p. 14

⁶ Abu Nuaim, *Hilyah al-Awliya* .p. 306

ḥadīth narrated by at-Ṭabrani from Ibn Abbas That
Prophet.said:

النجوم أمان لأهل من الغرق واهل بيتي أمان لأهل الأرض من الاختلاف

“The stars are security for the occupants of earth from drowning and my family is the safety of earth from the conflict”.⁷

Commonly, the society provides a glorious position on Ḥabīb. With the hope getting a *shafa'āt* from Muḥammad, and put into the rescue ship and away from danger and misguidance.⁸Indeed loving the family of the prophet is an obligation for Muslims as many texts that explained about it. The interpretation expert in Indonesia M. Quraīsh Shīhāb also agrees it. As he write in *Tafshīr al-Misbah* interprets asyura verse : 23 "loving the family of the Prophet is an obligation, so many texts that support it. On the other hand, loving to *Ahlul Baīt* is suggested because of them have religious attitude in a very high quality, and very noble manners.⁹

Seeing the ḥadīth text above, and some ‘*Ulamā*’ opinions give the impression that the *Ahlul Baīt* is very

⁷ al-Syabrawi al-Syafī’I, *al-Ithaf bi Hubb al-Ashraf*, p. 20

⁸ Interview with Albab, at Semarang

⁹ M Quraish syihab, *Tafsir al-Misbah*" vol.12, Penerbit Lentera hati, Jakarta 2003, p. 49

superior, so the general public glorify improperly. Though described in the Qur'an:

ان اكرمكم عند الله أتقاكم

"Surely the noblest of you the sight of Allah is the most pious among you."

But in the interpretation of ḥadīth occurs cult of Ḥabīb who is a "continuation" of the People of the *Ahlul Baīt*. Among ordinary people also happen myth of the existence of Ḥabīb especially among *solawāt* community.

According to Ḥabīb Firdaus, the leader of Jam'iyyah Al-Muqorrobīn said Ḥabīb is "media" of their love for the Prophet Muḥammad. Beause loving *hAbīb* it means also loving the Prophet Muḥammad. It's reinforced by a text which said that the Prophet Muḥammad was not asking for anything, just ask the people to love his family and people closest. Which according to him is Ḥabīb

لا اسألکم عليه اجرا الا المودة في القربي

“Never ask to you the wage except the love in kinship.”

In fact, *‘Ulamā* have differences in understanding of verses above. One of them understands the meaning of "I'm

not going to ask any wage in my accusation. I'll ask is a good treatment and not hostility because of kinship between us " .

This opinion is strengthened by a history of which states that *Sa'īd Ibn Jubair* when he heard questions about *Mawaddah fi al-Qurba*, replied: "that is loving to the family of the Prophet." *Ibn Abbas*, who heard the answer, said to him: "You are too hurry to answer, no one from the family of the *Quraīsh* tribe except the Prophet has kinship with them, then here is declared (by the verse above): except to establish kinship between me and you. The point: if they treat the Prophet with good treatment, will be found good relations and peace for each one to reflect on what he conveyed or, at least, they let him deliver the teachings without slandering, vilify, even persecute.

According to al-Qurthubi, here the Prophet such as ordered: follow me because our family relationships, if you really reluctant to follow me because of my Prophethood. According to M. Quraīsh Shīhāb, this opinion is a little strange. Prophet Muḥammad should be followed for his prophecy andis not based on ethnicity or kinship. What he taught should be believed as a divine revelation and this can not be fulfilled if the question is to follow him just because of kinship.

While in *Tafshīr al-Muntakhab*, part of this verse interpreted:

“I do not expect wage from the delivery of this sacred mission except your loving to Allah and His Messenger at the time to draw closer to Him by doing good deeds.”

This is similar to the Tabataba'i opinion. He reminded that the prophets before Muḥammad. Have always claimed that they did not ask for wages for the delivery of revelation. As for the Prophet Muḥammad ruled convey the same thing with different words. Read the QS. *Al-An'am* [6]: 90, *Yusuf* [12]: 104, *Shad* [38]: 86, *Saba* '[34]: 47, and others. Here Tabatabaei writing - he was ordered to convey that the wages of revelation delivery are *Al-māwaddah fi al-Qurba* and can be assured from the content of similar verses that *Al-māwaddah* is something that refers to the fulfillment of occasion either entirely or a part that is considered essentials.

On the other hand, Ḥabīb cult referring of ḥadīth as well as the verses above is still plagued. It is also accompanied by myth towards Ḥabīb itself. In an interview with Ḥabīb Firdaus, he said that, being a Ḥabīb is an inescapable destiny, descent and blood which flowing from

the Prophet made Ḥabīb will always be guarded by Allah. He also believes that Ḥabīb would be guaranteed to enter to heaven and will also help his people in the Hereafter.¹⁰

Phenomenon of *majlis ṣolawāt* became popular in the 2000s. Starting from a small *majlis* in villages, and then the *majlis* of the *sholawat* developed rapidly into a very large *majlis*. Attended by thousands of visitors. *Majlis Sholawat* is spreaded to many areas not only in Kendal, Kudus, and Pekalongan,. These kinds of *majlis ṣolawāt* generally founded by Ḥabīb who are the descendants of the Prophet. To commemorate and to do as the Prophet Muḥammad does. From those, the people will know about privileges and status of Ḥabīb. Tweedledum and Tweedledee, indirectly *majlis ṣolawāt* also confirmed the position of Ḥabīb. It has impacts on the economy and the position of them in society. Doing business and gathering with them is considered has special blessing. Close to the descendants of the Prophet, is also close to the Prophet.

Ḥabīb get a special position when the *majlis sholawat* takes place, they lead the ritual of *sholawat*. Filling lectures of *majelis* and so forth. Admit it or not, in this case the position of Ḥabīb is very superior than non- Ḥabīb. In the other hand,

¹⁰Interview with Habib Firdaus at Kendal.

in *Jam'iyah of Al-Muqorrobīn*, Kendal, most of board are Ḥabīb, then the followers of it are non-Ḥabīb people. The existence of *al-Muqorrbīn* can not be taken lightly, this *Jam'iyah* spreaded almost to the entire level of villages in Kendal. Moreover, the people of the *Jam'iyah* run the *maulid* journey to the 134 places in a year. In this case, big number of the *majelis* are used for perpetuating of the discourse.

As mentioned above, according to the group of Ḥabīb, they are holy and honorable, even if they commit sin, they would be enter paradise. Even to keep *herarki* of Ḥabīb, they keep the marriage, it is improper for Ḥabīb to marry non-Ḥabīb. Meanwhile, according to the layman, some say that this group of Ḥabīb is honorable. Descendants of the Prophet that deserves to be respected. Their cult and myth towards Ḥabīb existence among the people of *Jamiyya'ah sholawat al Muqorrobīn* because of understanding factors in accordance with the of the dynamics of society and it is also influenced by the tendency of the social and anthropological condition. Therefore, this study will examine the relationship between anthropocentric understanding of ḥadīth of *Ahlul Baīt* which is implemented with Ḥabīb concept of *Jama'ah solawat* that in this case the representation is *Jam'iyah al-Muqorrobīn*, Kendal.

B. Reseach Questions

Based on the backround of the issues mentioned issues above, there are several problems that can be formulated by writer such us :

1. What is the concept of *Ahlul Baīt* and Ḥabīb ?
2. How is the quality of Ḥadīth related *Ahlul Bait*?
3. How is the understanding and attitude of Jam'iyah Al-Muqorrrobin in Kendal toward *Ahlul Baīt* ?

C. Aim of Research

This reseach has several aims as follow :

1. Knowing and understanding the concept of *Ahlul Baīt*
2. Knowing the quality of hadith related *Ahlul Bait*
3. Knowing the attitude of Jam'iyah Al-Muqorrrobin in Kendal toward *Ahlul Baīt*

D. The Significance of Research

1. Academic benefits.

For researchers, to complete undergraduate studies (S. 1) in the field of *Tafsīr* and *Ḥadīth* Faculty on State Islamic University Walisongo Semarang.

2. Theoretical Benefits,

The results of this study are expected to add to the treasures of knowledge and understanding of the Muslims of the methodology in understanding the ḥadīth of the *Ahlul Baīt*

3. Practical Benefits

- a) For the researchers, in order to trigger to increase knowledge and awareness as well as trying to provide a clear understanding of the public about the *Ahlul Baīt*
- b) For readers, adding treasures of knowledge especially in understanding the ḥadīth *Ahlul Baīt*.

E. Prior Reaseach

This literature review has the purpose to make a scientific requirement as a useful source of an explanation and limitations on the use of information through literature review and also to avoid the similarity in titles and previous essay.

As far as the tracking of writing, books to review on a *Ahlul Baīt* impressed by *Shi'i*. Because according to the writer's understanding, the relationship with the Shi'i people of the *Ahlul Baīt* is strong. But there is *Ahlul Baīt* books from *ahlu sunnah*.

Study of the ḥadīth “*Sholawat Jam'iyah AhbAbūl Mustafa* Kudus written by Sholeh Ilham which in this study was built on a social dialectic by *Talcot Parsons* and *Deter*.”

Muḥammad Salim al-Khidr *Ahlul Baīt antara dua Madrasah (Penelitian tentang identitas asli Ahlul Baīt antara madrasah moderat dan madrasah ekstrim)*” translate from “*Ahlul Baīt Baina Madrasatain, Bahts ‘an Huwiyah Ahlil Bait al-Haqiqiyah Baina Madrasatay al-I’tidalwal-Ghuluw*” which is then translated into Indonesian by Agus Ḥasan Bashori, Lc. M. Ag. according to the writer of this book discussion broader and more balanced than the three previous books.

The last is mini thesis under titel *Pembacaan Maulid sim ad-duror dan pengaruhnya terhadap mahabbah kepada Rasūlullah pada Jama'ah Jam'iyah Maulid Simtudduror Ahbabūl Musthafa Kabūpaten Kudus* Written by Aḥmad Safi'i, results showed that the reading of *Simt ad-durar* at

Masjid Agung Kudus held Mahabbah may affect the Messenger.¹¹

F. The Method of Research

The research methodology is a way or the path in the search for, explore, process and discuss the data in a study, to regain a solution to the problem¹². In this thesis research, in order to get a review that can be justified scientifically, then in the review of the data and display and explain the object of discussion, the writer is taking the following method:

1. Type of Research

This type of research is field intended to obtain primary data, as a complement to the data in the result of later research is to conduct interviews with respondents who becomes the object of the study to obtain data that can be accounted for.

In addition, this study is also a library research. The writer will receive the data from the literature in the

¹¹ Ahmad Syafi'i, *Pembacaan Maulid sim ad-duror dan pengaruhnya terhadap mahabbah kepada Rasulullah pada Jama'ah Jam'iyah Maulid Simtudduror Ahbabul Musthafa Kabupaten Kudus*, Skripsi, Fakultas Ushuluddin UIN Walisongo Semarang 2014.

¹²Joko Subagyo, *Metodologi Penelitian, Dalam Teori dan Praktek*, PT. Rineka Cipta. 1994, Jakarta, p. 2

form of books, paper, articles, and other writing that discussed about understanding anthropocentrism ḥadīth concerning *Ahlul Baīt at Jam'iyah Al-Muqorrobīn*.

2. Method of Data Collection

This study uses data collection technique such as library research and field study observation and interviews technique. In observation, and observing the research conducted directly or systematically recording of phenomena or symptoms were investigated¹³. In interviews way, i use guidance interviews =, debriefing conducted with respondents using a guidance interviews (questionnaire that was read) a set of question to be asked of the respondents. Research divided in three respondents, first is the Ḥabīb and the second is the management of *Jam'iyah al-Muqorrobīn*, and the third is general society, is expected later obtain more objective information.

3. Methods of Processing and Data Analysis

In qualitative research, data analysis is done from the beginning and throughout the process of the study. The data analysis technique that used in this study using

¹³ Ny. Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktek*, Bina Aksara: Jakarta, 1989, p. 185

descriptive technique which includes three procedures, namely:

a. Data Reduction

Data reduction is the process of summarizing and selecting basic thing and focusing important things about the observation that emerged from the field notes. Field notes arranged systematically by emphasizing important points so that data is easy to control and also easy to find at any time will be used.¹⁴

b. Analysis of Data

Presenting data is the delivery of information based of data that obtained from Jam'iyah Al-Muqorrobin in Kendal and understanding of hadith concerning *Ahlul Ba't* in accordance with the focus of research to be well strutured, coherent, so easily seen, read an understood.

c. Draw Conclusion and Verification

Based on the data that obtained throuht the study of variety of data sources of Jam'iyah Al-Muqorrobin Kendal, reseacher concludes that still tentative. However, with increasing data through

¹⁴ Ny. Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktek*, Bina Aksara: Jakarta, 1989, p. 185

continuous verification process, it will obtain conclusions that are grounded. In other words, any conclusions continue to do verification during the study. Conclusion obtained through the analysis of the data is used as guideline to develop recommendations and implications.

G. Writing Order

In order or the application of methodologies can be stated in systematic writing, relating each other and orderly, so the writer divides the thesis in to five chapter as follow

Chapter I, Introduction of this thesis includes the background of the problem, formulation of the problem, the purpose and usefulness of the research, literature review, theoretical framework, research methods, and systematic discussion

Chapter II, this chapter explain about Antropologi Ḥadīth. This chapter consists of several sub chapter. The first is about method of ḥadīth understanding. The second is ḥadīth about Ahlul Baīt . The third is about relation of Ḥabīb and *Ahlul Baīt*. The fourth is about antroposenrtrisme in *matan* of ḥadīth, either about it definition, and philosopy. The fifth is about The formation of Myths and Wishful Thinking Social.

The sixth is about society and cult. The last is about Javanese society.

Chapter III is part of data, the Writer will give a description of *Jam'iyah Al-Muqorrobīn*, and Ḥabīb concept in *Jam'iyah Al-Muqorrobīn*. This chapter consist of several sub-chapter. The first is about history of *Jam'iyah Al-Muqorrobīn*. The second is about existence and activity Patterns of *Jam'iyah al-Muqorrobīn*. The third is about Peculiarity of Ḥabīb, either according to Ḥabīb, management of *Jam'iyah Al-Muqorrobīn* and society of kendal. The fourth is about Attitude of *Jam'iyah al-Muqorrobīn* towards Ḥabīb. The last is about expectation of *Jam'iyah Al-Muqorrobīn* towards Ḥabīb.

Chapter IV, this chapter explains about several analysis which are the data taken from chapter II and III, where in this chapter will discuss about anthropocentric understanding of Ḥabīb among *Jami'yyah Al-Muqorrobīn*. Writer also include the concept of *Ahlul Bait*, the qualit of ḥadīth about *Ahlul Bait*. And the last is about cult factors and myth on Ḥabīb at *Jam'iyah al-Muqorrobīn*.

Chapter V, epilogue, this chapter consist of final conclusion, as the answer of research question above, then

followed by some suggestion as the advice after having this
reseach.