

CHAPTER III

The Concept of Ḥabīb at *Jam'iyyah al-Muqorrobīn*

A. History of Jam'iyyah al-Muqorrobīn

Jamiyyah Al-Muqorrobīn is *Jam'iyyah* which established in Kendal, and growing rapidly to entire level of villages. History of its establishment, began when the shifting down of Suharto, the second president of republic of Indonesia. At that time Al Ḥabīb Mashūr bin Muḥammad bin Ṭoha al Munawwar, observing that *Huffadz* in Kendal does not have a forum to practice the *al-Qur'ān*. So that it makes Ḥabīb Mashūr 's heart is concern and intrigued to make them an association that could give benefit to society and the *Huffadz* themselves. Ḥabīb Mashūr invites the *Huffadz* into the house, to read the Qur'an by *tartil* not quickly-Hurry. The event took place at his residence once a week. With each completed reading *tartil* was followed by eating together and talking about knowledge and so forth. Beginning from there, eventually, they formed a community of *Jam'iyyah Huffadz*. Then came an idea to establish a Qur'an Education Class (TPQ), which was given the name *al-'Ashimi*. As additional information that this TPQ is the first of it join with Qiro'ati method.

Jam'iyah initiated by Ḥabīb Mashūr then flapping its wings providing donations to orphans. That is the non-nursing orphans. At the beginning the orphans who were only given 2 thousand rupiah each child. Now because of many donors and people who decent conciousness of orphans, it becomes 50 thousand rupiah each child. Current members who are already registered ranging in the 200's orphans.

Shortly thereafter, along with time and increasingly positive response of society *Jam'iyah* that led by Ḥabīb Mashur developes to do *istighasah* and doing *mujahadah* of *Asshifā* prayer '. And gradually every village started to join the *Jam'iyah al-Muqorrobīn*.

Then in 2005, came the idea to carry out the recitation to various areas to make *shi'ar* of Islam can go to entire villages. The background of this idea was is the financial crisis at the time that affected to all element of society that caused the labil economy. Then it resulted in decreasing of teaching activities because to carry out the the recitation requires a substantial amount of funds. This is very worrying, the monetary crisis and spiritual crisis are compound.

Finally, in 2005 came the idea of a free recitation, which is now better known as the *Safari Maūlīd*. At the beginning of the establishment of this free recitation, Ḥabīb Firdaus as leader of *Jam'iyah Al-Muqorrobīn* make agreement with all the crew of *Jam'iyah al-Muqorrobīn* that

they will not be paid or attract any money to the invitor. Starting from the sound system, stage arrangement, *tratak*, until the fee payment for invited preachers of Jam'iyyah Al-Muqorrobīn to give lectures. Most important thing that the invitor committee only gather people as much and serve and provide the foods after the event. It is because psychologically, the people will be easier to contributed by food than by money.

In the first year, Jam'iyyah Al-Muqorrobīn begin to executed *safari Maūlīd*. There are 8 places which had given offer. In the second year it expand to countryside progressively, and so do the people with coming in large numbers. They begin to be aware about the especiality of shalawāt and attending to islamic events. In the third year, society's enthusiasm is higher, the audiences come throng. Society begins to think about sound system, podium and a set of tools. So that *safari maūlīd* is being better and has good quality. To increase the devoutness which desirable. *Jam'iyyah Al-Muqorrobīn* even also expands to manage a permit, cooperate with police and the others. Till finally a lot of societies want to invite al-Muqorrobīn in their place.

In a year during 2014, there are 134 places are visited by *safari maūlīd of Jam'iyyah al-Muqorrobīn*. Such as immoderate thing. And society's desire higher than before till Indonesian employer of foreign countries invited *Jamiyyah* to

held recitation over there. In Taiwan, Tiongkok, hongkong and the others.⁷³

Jam'iyah Al-Muqorrobīn enlivens Islamic event in Kendal and around. Such as stated by Ḥabīb Firdaus bin Mashūr *al Munawwar*, he said that *Jam'iyah al-Muqorrobīn* is inspired of islamic event executed by Maulana Ḥabīb Lutfi Bin Yahya from Pekalongan. While one of the aim held to safari of maulid is shi'ār of religion and education. Socializing the love to glorious Prophet Muḥammad Saw.

B. The Existence and Activity Patterns of Jam'iyah al-Muqorrobīn.

The existence and activities of Jam'iyah al-Muqorrobīn enlivens to Kendal and around of it. Almost everyday held the event in every corner of the village to the big cities in the vicinity. This shows, that the existence of the event of Jam'iyah al-Muqorrobīn for Kendal and the surrounding area can not be underestimated.

The pattern of activity of Jam'iyah al-Muqorrobīn had barely mastered every night in the town of Kendal, with various strands of melodious sound *sholawat* formations. Make the hearts of people are concerned. Not only the

⁷³Interview with *Habib* Firdaus Al-Munawwar, at 5th april 2016 in Kendal City

melodious voice, there are *rebana's* playing with many variations of it.

Kendal town that previously deserted from the activities of religious changes to be the town that carries out the free payment event with the presence of Jam'iyyah al-Muqorrobbīn. Many people are interested to invite. In the beginning of the emergence of Jam'iyyah al-Muqorrobbīn interested to invite only four places and now more one hundred of places that visited.

Jam'iyyah al-Muqorrobbīn is able to give impacts to the society. Even outside of the city and infrequently be invited overseas by Indonesian Workers who are in Taiwan, Singapore, Hong Kong, and China.⁷⁴

In addition, this *Jam'iyyah* have the program of work, the fundraising to give benefit to help the orphans, in order to assist their needs in a society that increasing extremely. This fundraising is managed and coordinated by the *I'ânatudh Dhu'afâ` wal yatâma* Agency. Then, this Jam'iyyah also invite the society to loving Prophet Muhammad by spread the reading *Sīrah an Nabawiyyah* / history of the Prophet Muḥammad. That arranged in *kitāb Simthud Duror* by Ḥabīb 'Ali bin Muḥammad *Al Habsy*. *This kitāb* is read by Jam'iyyah regularly every Friday in evening at the residence

⁷⁴ Interview with Abdul Latif, as the administrator of Jam'iyyah Al-Muqorrobbīn,

of Muḥammad Firdaus bin Mashūr Al-Munawwar that the address is PT. EVI Money Changer at Soekarno-Hatta street no. 311 Kendal. Whereas *Selapanan* recitals is held in each village of Kendal Regency.

Schedule of the annual agenda on *Jam'iyyah Al-Muqorrobīn*.

- 1) The Haul of Ḥabīb Mashūr that held on *Wage* of Sunday in the month of *Dhul Qo'dah*.
- 2) Receiving and coordinating the slaughter and distributing of sacrificial animals at 10 *Dhulḥijjah*,
- 3) Commemoration of the Islamic new year on the 1st *Muharrom* held in town square of Kendal.
- 4) The Syimpathetic to orphans at 10th of *Muḥarrom / Day 'Ashuro`*.
- 5) 100 days *Da'wah by Safari maūlīd* of Prophet Muḥammad SAW. Which began on 12 *Robi'ul Awwal* until *Jumadil Akhiroh*. This activity is divided into two regions: the Western Region, *Safari Maulid* led by Ḥabīb Fauzi and Ḥabīb Firdaus. While for East Java Conference lead by Ḥabīb Farid
- 6) Break fast togheter for 20 days in the month of *Ramadan*.

All of these activities operated by sons of Ḥabīb Firdaus bin Mashūr Al-Munawwār

1. Al Ḥabīb 'Abdulloh Farid bin Mashūr Al Munawwar,

2. Al Ḥabīb Fauzi Rizal bin Mashūr Al Munawwār,

3. Al Ḥabīb Muḥammad Firdaus bin Mashūr Al Munawwār.⁷⁵

C. Peculiarity of Ḥabīb

1. According To Ḥabīb

According to Ḥabīb, Ḥabīb is the lover. They are descendants of prophet Muḥammad proper to honor and glorify, because in themselves, through over the blood that flow from Rasūlullah. This peculiarity is not separated from the texts of the *Qur'an* and the ḥadīth of the Prophet Muḥammad. Ḥabīb is the heirloom of the Prophet, whoever followed him he would be safe. Whoever left him he would be misfortune.

Being a Ḥabīb is an inescapable destiny, lineage and blood that through over from the Prophet made the Ḥabīb will always be guarded by Allah. He also believes that Ḥabīb would be guaranteed to go to heaven and will also giving *shafa'āt* for people in the Hereafter.

Even to maintain their descent, Ḥabīb is forbidden to marry his daughter with a non-Ḥabīb, it has become the tradition that continued from the community of Ḥabīb, they believe when the *sharīfah* married with non-Ḥabīb, the *nasab*

⁷⁵ https://web.facebook.com/alMuqorrobīn.kendal/info?_rd

will be broken. Because the *nasab* line in accordance to the men.

Marriage a woman from among *hābīb* with non-*hābīb* being disgrace of family. Moreover, *Ḥabīb firdaus* said that although sometimes the side of men is *hābīb*, while the women is non-*hābīb* will feels strange sometimes. Because properly according to group of *Ḥabīb*, *Ḥabīb* must marry with *Ḥabīb* too.

On the other hand, there are some *Ḥabīb* who take some advantages of their *Ḥabīb* to do things that are far from their ancestors exemplary arbitrarily. Yet towards the end of his life, *hābīb* will be dead, they will confess. It is said that in an undiscovered history *sayyidah* *Fātimah* text which is the Prophet's beloved daughter who will be responsible, or guiding of descendants on the sanctioned way of God.

The *Ḥabīb* that is not in accordance with Islamic norms in the attitude and behavior is certainly there, but it should be known that more of *Ḥabīb* Islamize than doing as above, that only a small part. So he ended his statement.⁷⁶

2. According to Management of *Jam'iyyah Al-Muqorrobīn*

In the management of *Jam'iyyah* most of manager are *Ḥabīb*, some of them *Ḥabīb Firdaus*, *Ḥabīb Fauzi* and *Ḥabīb Helmi*. Hegemony that keeps the tradition and exclusivity

⁷⁶Interview with *Habib Firdaus* as a lead of *Jam'iyyah Al-Muqorrobīn*,

needs to be understood because of them are the people who set up and trigger Jam'iyah al-Muqorrobīn as a medium for dakwah. In condition of the glory and honor of Ḥabīb, the manager tends to cult, many of their statements can be written as the following:

- a. Necessity to follow *Ahlul Baīt* is absolute, these instructions have been understood by many ulama such as al-Ujaili asy-Syafi'i. He said

"And they (Ahlul Baīt) are the the ark of salvation, strap savior and companion of the Qur'an to come to Haudh. And the Prophet encourages us to hold to them, up the ark them, taking instructions from them, prioritize them and learn from them. And it is impossible for him teaches hold to a rope that is cut off or stepping up the ark or Ship that leaks or follow the vain desires persons with bid'a or prioritize the perverse or study with a person who contrary to his teachings (Sunnah).⁷⁷

3. According to Society on Kendal

Meanwhile, according to the ordinary people have a variety of answers, some of people who love and respect for The Prophet blood that flowing in them. Even when they do

⁷⁷Dzakirat al-Maal, Nafahat al-Azhar, juz 4 p. 110.

wrong we had to advise them to be careful not to hurt his feelings, for fear ” *kuwalat*’

The lovers of the Prophet assumed that Ḥabīb is a helper in the Day of Judgment, howefere they are the descendants of Prophet Muḥammad that we must love and respect them because of these expectations help in the day of Judgment. They are like the ship of Noah who saved his people from the flood, while the *Ahlul Baīt* in this case the Ḥabīb saving humanity from disaster and misery in both the world and the hereafter.

Till now, still there are many followers who regard Ḥabīb as sacred, free from sin so that what they did was "impressed" omission. This understanding is based on the verse of the Qur'an, which reads:

يٰۤاَيُّهَا النَّبِيُّ لَسْتَ كَآحَدٍ مِّنَ النِّسَاءِ ۚ اِنَّ اَتَّقِيْتَنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ

الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٦٤﴾ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ

تَبْرُجَ الْجَاهِلِيَّةِ الْاُولٰٓئِ ۗ وَاَقِمْنَ الصَّلٰوةَ وَاَتَيْنَ الزَّكٰوةَ وَاَطَعْنَ اللّٰهَ وَرَسُوْلَهُ ۗ

اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٦٥﴾

On the other hand there is also the ordinary people who understand it differently, the Ḥabīb is not guaranteed to go to heaven, the determines to go to heaven or not is not the behavior on the basis *nasab*. As said by Ibnu Shalihin

"They are indeed noble of the descent, but to go to heaven or not is God who determines the rights".⁷⁸

from here the writer concluded that the understanding of ordinary people also varied.

D. Attitude of *Jam'iyah al-Muqorrobīn* Towards Ḥabīb

1. On the Ritual of Invocation (*Sholawāt*)

In this invocation ritual the Ḥabīb was ennobled with giving unto them the decorous place. They are also getting prestigious role to lead the *Maulid*. Start from reading the *hadharah*, *Simtud duror*, until *mauidloh*, in the invocation ritual which is held by al-Muqorrobīn.

No wonder if The Ḥabīb as the chief of Jam'iyah al-Muqorrobīn itself, give the *hadharah*, than the *Maulid* writer does not from *Habaib* circle it will give incongruity impression. It reasonable to gather *Maulid* Prophet Muḥammad with his descendant, it will give more blessing.

Moreover when *Maūlīd* was held without the presence of Ḥabīb, it feels empty. There is defectiveness impression, as

⁷⁸ Interview With Ibnu Shalihin, at Kendal as member of Jam'iyah Al-Muqorrobīn,

the fact. The comparison between *Maulid* with Ḥabīb attendance has more participants than without it.

2. On the Daily Activity

Together with Ḥabīb on the daily activity is a blessing according to Jam'iyah al-Muqorrobin. There is a glory and pride to compromise with Ḥabīb. It is proved on the successful of Firdaus business such money changer and Moslem Boutique. With this business he can build al-Muqorrobin school and boarding school in the suburban area. The Ḥabīb circle felt like have its own class than other circle. People will throng to kiss his hand (at the moment of Ḥabīb Firdaus pray *Juma'tan* together society) when he is between the people.⁷⁹

E. Expectation of Jam'iyah Al-Muqorrobin Towards Ḥabīb

1. The trusty and expectation toward Ḥabīb

The Ḥabīb becomes guidance for society to practice *sunnah* and loving Muḥammad, with held many invocation events. Also does not become provocateur of anger which far from Muḥammad behavior. They hold big responsibility as prophet descendant. It is incongruity if

⁷⁹ Interview With Syukran as member of Jam'iyah al-Muqorrobin, at kendal

ḥabīb just used a pride and vanity for worldly interest only.

The expectation from society is Ḥabīb can be star to give light the follower's way or the way to the right truth. As the salvation ship of the members from disunity and calamity in the world and hereafter. And also to be prophet heirloom that is the heirs of prophet's good example. Missionize to love the prophet, invite to do good deeds and as blessing for entire the world.

According to Helmi, one of *Jam'iyah Al-Muqorrobin* personnel, said that Ḥabīb still exclusive, impressed alienate themselves, they are not interact yet with society. Hence, Helmi hope that they can be more inclusively and join in the society with pleasant.⁸⁰

2. Measuring the Ethical Value of Ḥabīb

Measuring the ethic on the admired Ḥabīb is not easy work, many ways and different opinions. It is based on the comprehension of religious text or myth which is growt in the society. Therefore good understanding will give proportional ethic and admiration toward them. As words above that the understanding toward Ḥabīb influences the manner of admiration to them.

There is opinion that Ḥabīb higher than ‘*Ulama*, because in the most noble person blood through over themselves. Hence to admire them must be obidient than to the ‘*Ulama* or *Kiai*.⁸¹ For people with this perception will obey everything command of Ḥabīb and become loyal follower.

In other side also common admiration righteously toward each other,

“I admire Ḥabīb righteously as common people not on the basis of descent or else. He is such a human enough make me admire him. If he is my colleague, I will respect him righteously my colleague but if their positions as my teacher like Ḥabīb Lutfi in Pekalongan, I ought to admire him just like student respect the teacher”.⁸²

Ḥabīb just like common people, his peculiarity is the descendant of Muḥammad. God seen the piety of His people only, so admire the Ḥabīb proportionality and love him in moderation is highly expected.

⁸¹Interview with helmy as a staff of *Jam’iyyah Al-Muqorrobin*, at Kendal

⁸²Interview with Ibnu Shalihin, as a member of *Jam’iyyah Al-Muqorroin*, at kendal