

## CHAPTER II

### Anthropology Ḥadīth

#### A. Method of Ḥadīth Understanding

The terms of understanding of the ḥadīth includes things: explanation of the purpose, the meaning, the content and lesson of ḥadīth and other sciences.<sup>15</sup> So the method of understanding ḥadīth, is the way that implemented in ḥadīth understanding. Looking from the tendency of *ulama* in understanding of ḥadīth can be classified to a method of understanding ḥadīth of traditionalist and modernist. It means that the method of ḥadīth understanding is to understand Ḥadīth with textual, contextual and historical approaching. These methods can be divided into method of *tahliliy* (analytical), the method of *ijmaliy* (global), method of *muqârin* (comparative), and method of *maudhû'iy* (thematically).

#### 1. Method of *Tahlīli* (Analytical)

Method of *tahlīli* is understanding of the ḥadīth of the Prophet by describing all aspects contained in the ḥadīth, understand and explain the meanings included in it,

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<sup>15</sup> Nizar Ali, *Memahami Hadis Nabi (Metode dan Pendekatan)*, (Yogyakarta: Center for Educational Studies and Development (CESaD) YPI Al-Rahmah. 2001) p. 10

accordance with the expertise and inclination *ulama* of the ḥadīth.<sup>16</sup> In presenting an explanation or commentary, a ḥadīth lecturer follow systematic ḥadīth in accordance with the order on *al-Kutub al-Sittah* or other ḥadīth books.

'*Ulama* begins his explanation from sentence by sentence, word-by word, ḥadīth by ḥadīth sequentially. The description related to various aspects contained in the ḥadīth such as vocabulary, connotation of sentence, the background of the decline in the ḥadīth (if found), relation to other traditions, and opinions are circulating around understanding the ḥadīth, whether from *ṣahabah*, the *ṭabi 'īn* or '*ulama*' of ḥadīth.

## 2. Method of *Ijmalī* (Global)

Method of *Ijmalī* is to explain or clarify the ḥadīth briefly, but can represent the literal meaning of the ḥadīth in an easily understandable and readable.<sup>17</sup> The characteristics of *ijmalī* method is lecturer directly explanation the ḥadīth from beginning to end without comparison and determination of title and description generally with very concise.

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<sup>16</sup> Buchari M, *Metode Pemahaman Hadits, Sebuah Kajian Hermeneutik*, (Jakarta: Nuansa Madani, 1999), p. 26

<sup>17</sup> *Ibid.*, p. 37

'*Ulamā*' do not have the space to express their opinions as much as possible. However, an explanation for certain ḥadīth also given rather broad, but not like the understanding of *tahlīlī* method.

### 3. Method of *Muqarrīn* (Comparative)

*Muqarrīn* method is a method to understand the ḥadīth by: (1) comparing the ḥadīth which have the same or similar theme in the same case or have a different theme in the same case. (2) comparing the various opinions of '*ulama*' in the *sharh ḥadīth*.<sup>18</sup> So this method in understanding ḥadīth not only compares ḥadīth with another ḥadīth, but also compare the opinion of *ulama*' in explanation of ḥadīth.

### 4. *Maudhū'iy* Method (Thematic)

*Maudhū'iy* method is understand of ḥadīth by collecting ḥadīth that talk about the same topic or issue and then understand the ḥadīth thematically.<sup>19</sup> Although this method is more popular among the *mufassir*, but this method has also been applied to understand ḥadīth. One of the

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<sup>18</sup> Abu al-Ḥasan bin Abu al- Ḥādiy al-Sindiy, *Hasyiyah al-Sindiy 'ala Ibn Majah*, (Maktabah Shameela) p.47

<sup>19</sup> This definition from explanation of Yusuf al-Qardhawi about *Jam'u al-Aḥādīts al- Wāridah fī al-Mawdhū' al-Wāhid*.

contemporary *ulama* who developed this method is Yūsūf al-Qardhāwī. In this context he said that to understand the ḥadīth truly we have to collect all ḥadīth authentically related to a particular theme, then returns to the content of the *mutashabih muhkām*, linking the *muṭlāq* with *muqayyad*, and interpret the 'aām with *khās*.<sup>20</sup>

## B. Ḥadīth about *Ahlul Baīt*

In this section the writer will not list all the Ḥadīth associated with the *Ahlul Baīt* because it would be very much at all and also not lead to a concentration of research in this paper, the writer will only show three types of Ḥadīth that are often used in conjunction cult, myth or some sort of propositions strengthen the hegemony of *Ahlul Baīt*.

### 1. Ḥadīth about *Tsaqoalain*

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَشُجَاعُ بْنُ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ  
إِبْرَاهِيمَ حَدَّثَنِي أَبُو حَيَّانَ حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ قَالَ انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ وَعُمَرُ  
بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنُ لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا

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<sup>20</sup> *Ibid.* p, 123

رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَمِعْتَ حَدِيثَهُ وَعَزَّوْتَ مَعَهُ وَصَلَّيْتَ خَلْفَهُ لَقَدْ  
لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا حَدَّثَنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
يَا ابْنَ أَخِي وَاللَّهِ لَقَدْ كَبُرَتْ سِنِّي وَقَدَّمَ عَهْدِي وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعْيِي مِنْ رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا حَدَّثْتُكُمْ فَأَقْبِلُوا وَمَا لَا فَلَا تُكَلِّمُونِي ثُمَّ قَالَ قَامَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا حَظِيبًا بِمَاءٍ يُدْعَى حُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَحَمِدَ اللَّهُ وَأَثْنَى  
عَلَيْهِ وَوَعَّظَ وَذَكَرَ ثُمَّ قَالَ أَمَا بَعْدُ أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي  
فَأُجِيبُ وَأَنَا تَارِكٌ فِيكُمْ تَقْلِبِينَ أَوْهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ  
وَاسْتَمْسِكُوا بِهِ فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغَّبَ فِيهِ ثُمَّ قَالَ وَأَهْلُ بَيْتِي أَذَكَّرُكُمْ اللَّهُ فِي أَهْلِ  
بَيْتِي أَذَكَّرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي

أَذَكَّرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي فَقَالَ لَهُ حُصَيْنٌ وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ  
قَالَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ قَالَ وَمَنْ هُمْ قَالَ هُمْ آلُ  
عَلِيٍّ وَآلُ عَقِيلٍ وَآلُ جَعْفَرٍ وَآلُ عَبَّاسٍ قَالَ كُلُّ هَؤُلَاءِ حُرِمَ الصَّدَقَةَ قَالَ نَعَمْ

و حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانِ حَدَّثَنَا حَسَّانُ يَعْنِي ابْنَ إِبْرَاهِيمَ عَنْ سَعِيدِ بْنِ مَشْرُوقٍ  
عَنْ زَيْدِ بْنِ حَيَّانَ عَنْ زَيْدِ بْنِ أَرْقَمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَاقَ الْحَدِيثَ بِنَحْوِهِ

بِمَعْنَى حَدِيثِ زُهَيْرٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ ح وَحَدَّثَنَا  
إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ كِلَاهُمَا عَنْ أَبِي حَيَّانَ بِهَذَا الْإِسْنَادِ نَحْوَ حَدِيثِ إِسْمَاعِيلَ وَرَأَى  
فِي حَدِيثِ جَرِيرٍ كِتَابَ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ مَنْ اسْتَمْسَكَ بِهِ وَأَخَذَ بِهِ كَانَ عَلَى الْهُدَى  
وَمَنْ أخطأهُ ضلَّ حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانِ حَدَّثَنَا حَسَّانُ يَعْنِي ابْنَ إِبْرَاهِيمَ عَنْ  
سَعِيدِ وَهُوَ ابْنُ مَسْرُوقٍ عَنْ يَزِيدَ بْنِ حَيَّانَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ دَخَلْنَا عَلَيْهِ فَعُلْنَا لَهُ لَقَدْ  
رَأَيْتَ خَيْرًا لَقَدْ صَاحَبْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَلَّيْتَ خَلْفَهُ وَسَاقَ الْحَدِيثَ  
بِنَحْوِ حَدِيثِ أَبِي حَيَّانَ غَيْرَ أَنَّهُ قَالَ أَلَا وَإِنِّي تَارِكٌ فِيكُمْ تَقْلِيدِينَ أَحَدُهُمَا كِتَابُ اللَّهِ عَزَّ  
وَجَلَّ هُوَ حَبْلُ اللَّهِ مَنْ اتَّبَعَهُ كَانَ عَلَى الْهُدَى وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ وَفِيهِ فَعُلْنَا مَنْ  
أَهْلُ بَيْتِهِ نِسَاؤُهُ قَالَ لَا وَابْتِغَاءَ اللَّهِ إِنَّ الْمَرْأَةَ تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ ثُمَّ يُطَلَّفُهَا  
فَتَرْجِعُ إِلَى أَبِيهَا وَقَوْمِهَا أَهْلُ بَيْتِهِ أَصْلُهُ وَعَصَبَتُهُ الَّذِينَ خَرُمُوا الصَّدَقَةَ بَعْدَهُ

إسناده حسن رجاله ثقات عدا محمد بن الفضيل الضبي وهو صدوق عارف رمي بالتشيع

، رجاله رجال مسلم<sup>21</sup>

(MUSLIM - 4425): It has been told me, Zuhāir bin  
Ḥarb and Shuja 'bin Makhlad entirely from Ibn  
'Ulayyah, Zuhāir said; Had told us Isma'il ibn

<sup>21</sup> Application of *Jawami'ul Kalim* . versi 4,9

Ibrahim; Abū Hayyan had told me; Had told me Yazīd ibn Hayyan he said; "One day I went with Zaīd bin Arqām together with Ḥusaīn bin Sabrah and ‘Umar ibn Muslim. Once we were seated, Ḥusaīn said to Zaīd bin Arqām. Hi Zaīd, you have acquired much of goodness. You ever saw the Messenger. You have heard the words from him. You ever fought accompany him. And you ever did the congregation prayer with him. Truly, you have gained much of goodness.

Therefore, hai Zaīd, please let us know what you have heard from the Prophet. Zaīd bin Arqām said; O my nephew, for the sake of Allah, that I was already old and my end is drawing near. I have forgotten most of what I had heard from the Prophet. Therefore, what I can tell, so accept it and what I can not tell, so do not force me to deliver it. " Then Zaīd bin Arqām continued on his words. On one occasion, the Prophet stand up and make a speech in a water place. It is called as Khūm water, which is located between Mecca and Medina. He praised to Allah, then offered advice and warning, and he said; let’s you know brothers and sisters, that I was a human being like you. The messenger of my Lord, the angel of death, would come to me Soon and I was ready for him. Indeed, I would have left two tough things to you, namely: First, Al-Qur’ān which is containing by guidance and light.

Therefore, deliver it and hold the *Al-Qur’ān*. It Looks like Rasūlullah whom is very encouraging and urging the practice of the al-Qur’ān. Second, my family. I remind you all to be guided by God’s law in treating my family. "(He spoke three times). Ḥusaīn said to Zaīd bin Arqām;" O Zaīd, who is actually *Ahlul Baīt* (family) of the Messenger of Allah? Are not his wives as his *Ahlul Baīt* (family)? "Zaīd bin Arqām said:" His wives were his *Ahlul Baīt*. But his *Ahlul*

*Baīt* means in question is forbidden to receive zakat from his inheritance. "Ḥusaīn asked:" Who were they? "Zaīd bin Arqām answered:" They are a family of Ali, Aqīls' family. Jafars' family, and the family of Abbas. "Ḥusaīn asked:" Are they all forbidden to accept zakat? "Zaīd bin Arqām replied." Yes. "And having told us Muḥammad bin Bakkār bin Ar Rayyān; Ḥasan has been telling us that Ibn Sa'īd ibn Ibrahim from Mashrūq of Yazīd ibn Ḥayyān of Zaīd bin Arqām of the Prophet, (then he mentioned that convey in the same ḥadīth Zuhaīr; Having told us Abū Bakr bin Abū Shaībah;

السند رقم ١	السند رقم ٢	السند رقم ٣
زيد بن أرقم الأنصاري	زيد بن أرقم الأنصاري	زيد بن أرقم الأنصاري
يزيد بن حيان التيمي	يزيد بن حيان التيمي	يزيد بن حيان التيمي
يحيى بن سعيد التيمي	سعيد بن مسروق الثوري	يحيى بن سعيد التيمي
محمد بن الفضيل الضبي	حسان بن إبراهيم العنزي	إسماعيل بن علية الأسدي
ابن أبي شيبعة العبسي	محمد بن بكار الهاشمي	شجاع بن مخلد الفلاس
مسلم بن الحجاج القشيري	مسلم بن الحجاج القشيري	مسلم بن الحجاج القشيري
صحيح مسلم	صحيح مسلم	صحيح مسلم
السند رقم ٤	السند رقم ٥	
زيد بن أرقم الأنصاري	زيد بن أرقم الأنصاري	
يزيد بن حيان التيمي	يزيد بن حيان التيمي	



يحيى بن سعيد التيمي  
 إسماعيل بن عليّة الأسدي  
 زهير بن حرب الحرشي  
 مسلم بن الحجاج القشيري  
 صحيح مسلم

يحيى بن سعيد التيمي  
 جرير بن عبد الحميد الضبي  
 إسحاق بن راهويه المروزي  
 مسلم بن الحجاج القشيري  
 صحيح مسلم

- Full Name : Zuhāir bin Harb bin Syaddad
- Ṭābāqāt : *Ṭabī'ul Atba'*  
*Ṭābāqāttua*
- *Kuniyah:* Abū Khaitamah
- Live In : Baghdād
- Passed away : 234 H

<b>'ULAMA</b>	<b>COMMENT</b>
Yahya bin Ma'in	<i>Tsiqah</i>
An Nasā'ī	<i>Tsiqah Ma`mun</i>
Ibnu Wadldlah	<i>Tsiqah</i>
Ibnu Ḥajār al 'Asqalanī	<i>Tsiqah Tsabat</i>
Abū Ḥatīm	<i>Shadūq</i>
Ibnu Ḥībbān	Mentionin' <i>ats tsiqaat</i>

Adz DzahAbī	<i>Al-hafīdz</i>
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- Full Name : Isma'īl bin Ibrahīm bin Muq̄sim
- Ṭābāqāt: *ṬAbī'ut Ṭābi'īn Ṭābāqāt* in the middle
- Kuniyah : Abū Bishir
- Live In : Bashrāh
- Passed away: 193 H

<b>'ULAMA</b>	<b>COMMENT</b>
Shu'bah	<i>Sayyidul Muhadditsīn</i>
Yahya bin Ma'īn	<i>Tsiqah Ma`mūn</i>
Muḥammad bin Sa'd	<i>Tsiqah Tsabat Hujjah</i>
‘Abdurrahman bin Mahdi	More strong than Husyaim
Yahya bin Ma'īn	<i>Tsiqah Ma`mūn</i>
Abū Daūd	"No one except muhaddits made a mistake, except Ibn 'Ulayyah dan Bisyr bin al Mufaddlal"

Yahya bin Sa'īd	More Strong than Wuhaīb
As Saji	Need correction
An Nasā'ī	<i>Tsiqah Tsabat</i>
Ibnu Ḥajār al 'Asqalani	<i>Ḍa'if</i>
Adz DzahAbī	<i>Ḍaif</i>

- Full Name : Isma'īl bin Ibrahīm bin Muqsim
- Ṭābāqāt: *Ṭabī'ut Ṭābi'in Ṭābāqāt* in the middle
- Kuniyah : Abū Bishir
- Live In : Bashrāh
- Passed away: 193 H

<b>'ULAMA</b>	<b>COMMENT</b>
Shu'bah	<i>Sayyidul Muhadditsīn</i>
Yahya bin Ma'īn	<i>Tsiqah Ma'mūn</i>
Muḥammad bin Sa'd	<i>Tsiqah Tsabat Hujjah</i>
'Abdurraḥman bin	More strong than

Mahdi	Husaīm
Yaya bin Ma'in	<i>Tsiqah Ma`mūn</i>
Abū Daūd	"No one except muhaddits made a mistake, except Ibn 'Ulaiyah dan Bisyr bin al Mufadldlal"
Yahya bin Sa'īd	More Strong than Wuhaīb
As Saji	Need correction
An Nasā'ī	<i>Tsiqah Tsabat</i>
Ibnu Ḥajār al 'Asqalani	<i>Ḍa'if</i>
Adz DzahAbī	<i>Ḍaif</i>

- Full Name : Yahya bin Sa'īd bin

<b>'ULAMA</b>	<b>COMMENT</b>
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<ul style="list-style-type: none"> <li>• Ḥayyān</li> <li>• Ṭābāqāt : Ṭābi'īn (tdk jumpa Shahabat)</li> <li>• Kuniyah : Abū Ḥayyān</li> <li>• Live In : Kuffah</li> <li>• Passed away: 145 H</li> </ul>	Yahya bin Ma'īn	<i>Tsiqah</i>
	Al 'Ajli	<i>Tsiqah Salih</i>
	Abū Hatim	<i>Ṣāliḥ</i>
	Ibnu Hibbān	mentionin 'Ats <i>Tsiqaat</i>
	An Nasā'ī	<i>Tsiqah Tsabat</i>
	Ya'qūb bin Sufyān	<i>Tsiqah Ma'mūn</i>
	Ibnu Ḥajār al 'Asqālani	<i>Tsiqah Ahli ibadah</i>
	Adz DzahAbī	<i>Imam Tsabat</i>
<ul style="list-style-type: none"> <li>• Full Name : Shuja' bin Makhlad</li> <li>• Ṭābāqāt: <i>Tabī'ul Atba' Ṭābāqāt</i></li> <li>• Kuniyah : Abū Al Fadhol</li> <li>• Live In : Baghdād</li> <li>• Passed away: 235 H</li> </ul>	<b>'ULAMA</b>	<b>COMMENT</b>
	Yahya bin Ma'īn	<i>Laisa bihi Ba's</i>
	Ibnu Hibbān	Mentionin 'Ats <i>Tsiqat</i>
	Abū Zur'ah	<i>Tsiqah</i>

Al 'Ajli	<i>Tsiqah</i>
Al 'Uqa'li	Mentionin <i>adl du'afā'</i>
Ibnu Hajar Al Atsqalanī	<i>Shadūq</i> but have worry
Adz DzahAbī	<i>Hujjah</i>

- Full Name : Muḥammad bin Bakkār bin Ar Rayyān
- *Ṭābāqāt: Ṭābi'ul Atba' Ṭābāqāt*
- Kuniyah : Abū 'Abdullah
- Live In : Baghdād
- Passed away: 238 H

'ULAMA	COMMENT
Yahya bin Ma'īn	<i>Syaikh La ba'sa bih</i>
Yahya bin Ma'īn	<i>Mentionin 'Ats Tsiqaat</i>
Ibnu Hajar al 'Asqalani	<i>Tsiqa</i>
Adz DzahAbī	<i>Tsiqqah</i>

- Full Name : Hassān bin Ibrahīm bin 'Abdullah
- *Ṭābāqāt: Ṭābi'ut Ṭābi'īn Ṭābāqāt ausaṭ*
- *Kuniyah* : Abū Hisham

'ULAMA	COMMENT
Abū Zur'ah	<i>La ba'sa bih</i>
An Nasā'ī	<i>la'isa bi qowi</i>

- Live In : Kabūl
- Passed away : 186 H

Ibnu Hibban	Mentionin ' <i>Ats tsiqaat</i>
Ibnu Ḥajār al 'Asqalni	<i>Shadūq Yuhti</i>
Adz DzahAbī	<i>Tsiqah</i>

- Full Name : Sa'īd bin Mashrūq
- Ṭābāqāt: *Ṭābi'īn* (not meet Shahabat)
- Kuniyah : Abū Sufyān
- Live In : Kuffah
- Passed away: 127 H

<b>'ULAMA</b>	<b>COMMENT</b>
Ibnu Hibban	Mentionin ' <i>ats Tsiqaat</i>
Ibnu Ḥajār al 'Asqalanī	<i>Tsiqah</i>
An Nasā'ī	<i>Tsiqah</i>
Adz Dzahabī	<i>Tsiqah</i>

- Full Name : Muḥammad bin Fuḍoīl bin Ghazwan bin Jarīr
- Ṭābāqāt: *Ṭābi'īn* (Not meet Shahabat)
- Kuniyah : Abū 'Abdur

<b>'ULAMA</b>	<b>COMMENT</b>
Yahya bin Ma'īn	<i>siqah</i>
Abū Zūr'ah	<i>Shadūq</i>

- Rahman
- Live In : Kufāh
- Passed away: 295 H

Abū Hatim	<i>Shaikh</i>
An Nasā'ī	<i>Laisa bihi ba`s</i>
Ibnu Hibbān	<i>mentionin 'Ats Tsiqaat</i>
Ibnu Ḥajār al 'Asqalani	<i>Shadūq</i>
Adz DzahAbī	<i>Tsiqah</i>

- Full Name : Muḥammad bin Fudloil bin Ghazwan bin Jarir
- *Ṭābāqāt*: Ṭābi`īn (Not meet Shahabat)
- *Kuniyah* : Abū 'Abdur Rahman
- Live In : Kufah
- Passed away: 295 H

<b>'ULAMA</b>	<b>COMMENT</b>
Yahya bin Ma`īn	<i>Tsiqah</i>
Abū Zur'ah	<i>Shadūq</i>
Abū Ḥatim	<i>Syaikh</i>
An Nasā'ī	<i>laīsa bihi ba`s</i>
Ibnu Hibbān	<i>mentionin 'ats tsiqaat</i>
Ibnu Ḥajār al 'Asqalanī	<i>Shadūq</i>
Adz Dzahabī	<i>Tiqah</i>



<ul style="list-style-type: none"> <li>• Full Name : Ishāq bin Ibrahīm bin Makhhlād</li> <li>• <i>Ṭābāqāt: Ṭābī'ul Atba' Ṭābāqāt</i></li> <li>• <i>Kuniyah</i> : Abū Ya'qūb</li> <li>• Live In : Himsh</li> <li>• Passed away : 238 H</li> </ul>	<b>'ULAMA</b>	<b>COMMENT</b>
	Aḥmad bin Hanbāl	Lead of muslimin
	An Nasā'ī	<i>Ahadul aimmah</i>
	Ibnu Hibbān	<i>Mentionin 'ats Tiat</i>
	Ibnu Ḥajār al 'Asqalanī	<i>Tsiqah Hafidz Mujtahid</i>
	Adz Dzahabī	<i>Imām</i>
	<b>'ULAMA</b>	<b>COMMENT</b>
<ul style="list-style-type: none"> <li>• Full Name : Jarīr bin 'Abdul Hamid bin Qarth</li> <li>• <i>Ṭābāqāt: Ṭābī'ut Ṭābi'īn Ṭābāqāt Aūsat</i></li> <li>• <i>Kuniyah</i> : Abū 'Abdullah</li> <li>• Live In : Kuffah</li> <li>• Passed away : 188 H</li> </ul>	Abū Hatīm Ar Rozī	<i>Tsiqah</i>
	An Nasā'ī	<i>Tsiqah</i>
	Muḥammad bin Sa'ad	<i>Tsiqah</i>

Conclusion for first *Sānad* :

إسناده حسن رجاله ثقات عدا محمد بن الفضيل الضبي وهو صدوق عارف رمي بالتشيع  
، رجاله رجال مسلم

Conclusion for second of *Sānad* :

إسناده متصل ، رجاله ثقات ، رجاله رجال مسلم

Conclusion for third of *Sānad* :

إسناده متصل ، رجاله ثقات ، رجاله رجال مسلم

Conclusion for fourth of *Sānad* :

إسناده متصل ، رجاله ثقات ، رجاله رجال مسلم

Conclusion for fifth of *Sānad* :

إسناده حسن رجاله ثقات عدا حسان بن إبراهيم العنزي وهو صدوق حسن الحديث ،  
رجال رجال مسلم

Aḥmad delivered ḥadīth of Abdul Malik from  
‘Athiyah, from Abū Sa‘ad, Prophet Muḥammad uttered: "I  
left you, a *tsaqolān*". Imam Bukhori stated in his *Kitāb*,

*Tarikh Shaghīr*, that the ḥadīth is "*munkār*". It is because the deliverer is from Kuffah where 'Ali's sides live.<sup>22</sup>

Ibnu Jauzī said in his Kitāb, *Al-illalul Mutanaḥiyyah*, that the ḥadīth is invalid. Aḥmad bin Yahya bin Ma'in and friends marked "*dho'if*" on *Athiyyah's*. Abdil Quddūs was mentioned by Yahya that the value of bad Rafidhi is nothing. Whereas Aḥmad and Yahya stated that it is value less if (someone) writes nothing about hadits of Abdullah bin dhahir since his kindness.<sup>23</sup>

After accepting the validity of ḥadith from Zaīd bin Arqām , Ibnu Taīmiyyah argued that it is only *Kitābūllōh* (Qoran) which is ordered to be headed toward and not guaranteed for people who sticking rigidly to deviate. He continued, the addition of ḥadith: Prophet Muḥammad uttered "and the '*ithrāh* of mine verily the twain won't be separated until we meet in the haudh" was conveyed by At-Turmudzi, Aḥmad had been asked about "*ḍo'if*" he marked. the addition of the hadits was debilitated by Ulama. They argued that he is "*ḍo'if*".<sup>24</sup>

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<sup>22</sup>At *Tarikh as-Saghir*, 1/302

<sup>23</sup>Book that he specifically coral to mention the traditions dlo'if he said, as he got the book *Al-Maudhu'at* which specifically includes the traditions maudlu '(false) thinks.

<sup>24</sup>*Mīnhajus Sunnah*: 4/104-105

There are many dissimilarities of *tsaqolān* ḥadīth text. However, the dissimilarities only depend the length of the words. the most important thing is *Al-Qur'ān* and the 'Ithrah of the Prophet (please be upon him) as the tsaqolain that he left for his ummat was mentioned on the hadits.

#### The first Ḥadīth

يا أيها الناس اني قد تركت فيكم ما ان أخذ تم به لن تضلوا كتاب الله وعترتي

أهل بيتي

Rasūlullah SAW convey:

"Oh, Mankind! I left you everything that will dogde you from deviation If you hold on to the *Kitābullah* and the 'Ithrah of mine, the *Ahlul Baīt* .."<sup>25</sup>

#### The second Ḥadīth

قال رسول الله صلى الله عليه وسلم اني تارك فيكم ما ا ن تمسكم به لن تضلوا

بعدي احد هما اعظم من الاخر : كتاب الله جبل ممدود من السماء الي الأرض

الى الحوض , فانظروا كيف وعترتي أهل بيتي , ولن يتفرقا حتى يردا علي الحوض

فا نظروا كيف تخلفوني فيهما

"Verily, I left you things, that if you hold tightly on to it, you won't be deviated. One of them is nobler than

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<sup>25</sup> *Shahih Turmudzi* juz V, p. 328, ,Dar al-Fikr, Beirut. Juz XII, p. 199, cetakan maktabah ash-Shawi, Mesir, Juz II hal, 208 Bulok, Mesir.

any other, it is *Kitābullah*, the connector of the heavens and the earth, and the *Ithrah* of mine, the *Ahlul Baīt* . And the twain won't be separated until we meet in *Al-KHaūdh*. Therefore, watch how you treat the twain legacies."<sup>26</sup>

#### The third Ḥadīth

ابن تارک فیکم خلیفتین : کتاب اللہ جبل ممدود من السماء , والأرض ,

وعترتی أهل بیتي وانهما لن یتفرقا حتی یردا علی الخوض

"Verily, I left you the two legacies (my *kālifāh*); It is *Kitābullah* which connects the heavens with the earth, and the *'Ithrah* of mine that is the *Ahlul Baīt* . The twain won't be separated until we meet in the *khaudh*."<sup>27</sup>

#### The fourth Ḥadīth

ابن تارک فیکم الثقلین : کتاب اللہ وأهل بیتي وانهما لن یتفرقا حتی یردا علی

الخوض

"Verily, I left you two legacies, The *KitAbūllah* and the *Ithrah* of mine. And the twain won't be separated until we meet in the *Haudh*."<sup>28</sup>

#### The fifth Ḥadīth

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<sup>26</sup>Shahih at-Turmuḏzi, cetakan dar al-Fikr: 329 hadis no 3876

<sup>27</sup>This Hadis narrated by Imam ahmad, Zaīd bin Ts bait lewat dua Sānad (Jalur) yang sahih : pertama hal 182, dan yang kedua, p.189

<sup>28</sup>At-Turmuḏzi in *Jami' Sahih* jus 13 hal 109. , ath-Thabarani in *Mu'jam Kabir* from sahabat Zaīd bin Tsabit.

اني أوشك ان أدعى فأجيب واني تارك فيكم الثقلين : كتاب الله حبل ممدود

من السماء الى الأرض وعترتي أهل بيتي وان اللطيف الخبير نبأني أنهما لن

يتفرقا حتى يردا علي الخوض فانظروا كيف تخلفوني فيهما

"I felt i was about to be called (by the Almighty God) and i would comply the call. Therefore, I left you the tsaqolain (two legacies), *Kitābullah* which connects the heavens with the earth, and Ithrah of mine which is the *Ahlul Baīt* . And verily, Allah said that the tsaqolain won't be separated until we meet in the Haudh. Therefore, watch how you treat the twain."<sup>29</sup>

#### The Sixth. Ḥadīth

And when Rasūlullah (please be upon him) was on the way back from the *hāj̄j of Wada'* and taking rest in a place named *Ghādīr Khūm (Khūm lake)*, he asked to pitch huge tents. Afterward, he delivered a long sermon as follows:

كأني دعيت فأجيب , اني قد تركت فيكم الثقلين : أحد هما أكبر من الأخر كتاب الله

وعترتي فانظروا كيف تخلفوني فيه فانهما لن يتفرقا حتى يردا علي الخوض هـ

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<sup>29</sup>Diriwayatkan oleh Imam Ahmad dari Abu Sa'ad al-Khudri lewat dua jalur : pertama, di hal 17 dan yang kedua di hal 26 jus 3 dari kitab musnadnya tersebut pula sebagai hadis yang diriwayatkan Ibnu Abi Syaibah Abu Ya'la dari sahabat Abu Sa'ad.

## 2. The Ḥadīth of *Safīnah*

أَخْبَرَنِي أَحْمَدُ بْنُ جَعْفَرِ بْنِ حَمْدَانَ الرَّاهِدِيُّ بِعَدَادٍ، ثنا الْعَبَّاسُ بْنُ إِبْرَاهِيمَ  
الْقُرَاطِيْسِيُّ، ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْأَحْمَسِيُّ، ثنا مُفَضَّلُ بْنُ صَالِحٍ، عَنْ أَبِي  
إِسْحَاقَ، عَنْ حَنْشِ الْكِنَانِيِّ، قَالَ: سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: وَهُوَ

[ أَخَذْتُ ] ج ٣ : ص ١٥١

بِبَابِ الْكَعْبَةِ مَنْ عَرَفَنِي فَأَنَا مِنْ عَرَفَنِي، وَمَنْ أَنْكَرَنِي فَأَنَا أَبُو ذَرٍّ سَمِعْتُ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: " أَلَا إِنَّ مَثَلَ أَهْلِ بَيْتِي فِيكُمْ مَثَلُ سَفِينَةِ نُوحٍ  
مِنْ قَوْمِهِ، مَنْ رَكِبَهَا نَجَّى، وَمَنْ تَخَلَّفَ عَنْهَا عَرِقَ " , وان مثل أهل بيتي فيكم

مثل باب حطة في بني اسرائيل من دخله غفرله

"In truth parable of my *Ahlul Baīt* to you is like Noah's ark. whoever who goes up or sails with him, they survive, and who does not go up they will drown. In truth parable of my *Ahlul Baīt* to you is like a the door of khittah to Bani Isrāīl, whoever enters it they are pardoned<sup>30</sup>

## Critique of *Rijālul Ḥadīth*

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<sup>30</sup> Al-Ar'ba'un Haditsan :an-Nabhani , p. 216 dari riwayat ath-  
Thabarani).

## Shajaratus Sānad

أبو سعيد الخدري

عطية بن سعد العوفي

راشد الفزاري

عبد الرحمن بن شكيل الكوفي

عبد العزيز بن محمد الكلبي

محمد بن عبد العزيز الكلبي

سليمان بن أحمد الطبراني

المعجم الصغير للطبراني

- Full Name : Sa'ad bin Mālik bin Sinan bin 'Ubaīd
- | ' <i>ULAMA</i> | COMMENT         |
|----------------|-----------------|
| Ibnu alani     | <i>Shaḥābat</i> |
- *Ṭabaqāt* : Shaḥabat
  - Kuniyah : Abū Sa'īd
  - Lived in : Madīnah
  - Passed away : 74 H

سَعْدُ بْنُ مَالِكِ بْنِ سِنَانَ بْنِ عُبَيْدِ بْنِ ثَعْلَبَةَ بْنِ عُبَيْدِ بْنِ الْأَبْجَرِ وَهُوَ خَدْرَةَ بْنِ

عَوْفِ بْنِ الْحَارِثِ بْنِ الْخَزْرَجِ الْأَنْصَارِيِّ أَبُو سَعِيدِ الْخَدْرِيِّ صَاحِبِ رَسُولِ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُحَمَّدُ بْنُ سَعْدٍ وَزَعَمَ بَعْضُ النَّاسِ أَنَّ خَدْرَةَ هِيَ أُمُّ



الأبجر، وأمه أنيسة بنت أبي حارثة من بني عدي بن النجار، استصغر يوم أحد،

واستشهد أبوه يومئذ، وغزا بعد ذلك مع رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ انتي

عشرة غزوة<sup>31</sup>

- Full Name : 

'ULAMA	COMMENT
AbūJa'far AlAqili	Mentioned in 'Ad du'afa'
- 'Athiyah bin Sa'id bin Junādah
- Ṭābāqāt: Ṭābi'in
- Kuniyah : Abū Ahmad Bin Ḥanbāl *Ḥadis is do'if*
- Salmah
- Live in :
- Passed away :
- Madzhab :

- Full Name : 

'ULAMA	COMMENT
Abū Ḥātim Ar Razi	Unknown
- Rashīd
- Ṭābāqāt : Ṭābi'in
- Kuniyah : Abū Ḥasan

<sup>31</sup> Application 9 Imam. Versi 4,9

- Live In :
- Passed away :
- Madzhab :
- 

- Full Name : ‘Abdurrahman bin Syakil Al Kūfi
- *Tābāqāt*:
- *Kuniyah*: Abū Muḥammad

<b>‘ULAMA</b>	<b>COMMENT</b>
Abū ḥatīm Ar Razi	Mentioned in <i>Jarḥ wa Ta’dil</i> : narrating of ‘Umar bin Dzarīn

- Live In : Kuffah
- Passed away :
- Madzhab :
- *Marātīb* : *Sudūqūl Ḥadīth*

- Full Name : 

'ULAMA	COMMENT
Ad Daruqutni	<i>Tsiqoh</i>
- Muḥammad bin 'Abdul 'Aziz Bin Muḥammad bin RAbī'ah
- Thabāqat :
- Kuniyah : Abū Malil
- Live In : Bagdād
- Passed away :
- Madzhab :
- Maratib : Tsiqah

a. Conclusion of *Rijālul Ḥadīth*

إسناد ضعيف فيه عطية بن سعد العوفي وهو ضعيف الحديث<sup>32</sup>

b. Study of *Sānad*

No doubt that hadis of *Safīnah* is ṣahīh. It has been narrated by the 'ulamas of ḥadīth from eight sahabahs: Imam 'Ali, Abū Dzar al-Ghifari, 'Abdullah bin Abbas, Abū Sa'īd al-Khudrī, Abū Ṭufāil Amīr bin Watsīlah, Salamah bin Al-Akwa', Anas bin Malik and Abdullah bin Zubaīr.

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<sup>32</sup>Application of *Jawa> mi' al-kalIm* version 4.5

In other narration : ( انما مثل اهل بيتي )

In other narration : ( ان مثل اهل بيتي )

In other narration : الا ان مثل اهل بيتي فيكم مثل سفينة نوح في قومه من  
ركبها نجا , ومن تخلف عنها غرق

In other narration : من ركبها سلم ومن رتركها غرق

Shaikh Muḥammad bin Shaban in his book of *Is'afar-Raghibin* said "a group of writers of sunan has narrated from some of the sahabahs that Prophet Muḥammad said:

مثل اهل بيتي كسفينة نوح من ركبها نجا, ومن تخلف عنها هلك

Likewise has been confirmed by other 'ulama such as Shaikh Yusuf an-Nabhani in his book of *Sharah Nurul Mu'abbad*. page of 18

So from Sānad side, this hadis is no longer doubtful, and very naive if one is considered weak, especially false, as alleged Ibn Taīmiyah.<sup>33</sup>

### 3. Ḥadīth about “*Nujūm*”

Rasūlullah said :

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<sup>33</sup>Ibn Taimiyyah , *Minhaj as-sunnah*, jus 4,p. 105.

(حَدَّثَنَا مُكْرَمُ بْنُ أَحْمَدَ الْقَاضِي، ثنا أَحْمَدُ بْنُ عَلِيٍّ الْأَبَّارُ، ثنا إِسْحَاقُ بْنُ سَعِيدِ بْنِ أَزْكَوْنَ الدَّمَشْقِيُّ، ثنا خُلَيْدُ بْنُ دَعْلَجٍ أَبُو عَمْرٍو السَّدُوسِيُّ، أَظْنُهُ عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: " التُّجُومُ أَمَانٌ لِأَهْلِ الْأَرْضِ مِنَ الْعَرَقِ، وَأَهْلُ بَيْتِي أَمَانٌ لِأُمَّتِي مِنَ الْاِخْتِلَافِ، فَإِذَا خَالَفَتْهَا قَبِيلَةٌ مِنَ الْعَرَبِ اخْتَلَفُوا فَصَارُوا حِزْبَ إِبْلِيسَ ". هَذَا حَدِيثٌ صَحِيحٌ إِسْنَادًا، وَمُخَرَّجَاهُ<sup>34</sup>

"The stars (in the sky) are the safety instruction for the inhabitants of the earth from drowning, and my *Ahlul Baīt* is the savior of my people from the danger of rapture (in religion) if one of the tribes Arab deviate (from the law of Allah) they would be scattered and become the party of the devil. "

Narrated by al-hakim in *Mustadrak* and he explained "This ḥadīth is saheeh in isnaad according to the requirement of Bukhari and Muslim but they are not narrated."

a. Critique of *Rijālul Ḥadīth*

*Syjarah Sānad*

‘Abdullah Bin Abbas
‘Atho’ Bin Abī Royyah

<sup>34</sup>Al-Hakim An Naishaburi, *Mustadrak Shahihain*, p. 1763

Qhotadah Bin Da'amah
Kholid Bin Da'laj
Ishāq Bin Sa'id
Mukram bin Aḥmad
Al-Hākim

- Full Name : 'Abdullah bin 'Abbas bin 'Abdul Muthallib bin Hashīm
- *Ṭābāqāt* : *Shahabat*
- *Ṭābāqāt* : Abū Al 'Abbas
- Live In : Marur Rawdz
- Passed away : 68 H

' <i>ULAMA</i>	<b>COMMENT</b>
Ibnu Ḥajār Al Atsqālanī	<i>Shahabat</i>
Adz Dzahabī	<i>Shahabat</i>

- Full Name : 'Atha' bin Abī Rabbah Aslām
- *Ṭābāqāt*: *Ṭābi'in Ṭābāqāt al-ausath*
- *Ṭābāqāt*: 'Abū Muḥammad
- Live In : Marur Rawdz
- Passed away : 114 H

' <i>ULAMA</i>	<b>COMMENT</b>
Yahya bin Ma'īn	<i>Tsiqah</i>
Ibnu Sa'ad	<i>Tsiqah</i>
Abū Zur'ah	<i>Tsiqah</i>
Ibnu Ḥibbān	<i>Mentioned in 'AtsTsiqat'</i>

- Full Name : Qatādah bin Da'amah bin Qatādah
- *Ṭābāqāt* : *Ṭābi'īn*
- *Ṭābāqāt* : Abū Al Khaththab
- Live In : Bashrah
- Passed away : 117 H

<b>'ULAMA</b>	<b>COMMENT</b>
Yahya bin Ma'īn	<i>Tsiqah</i>
Muḥammad bin Sa'd	<i>Tsiqah ma'mūn</i>
Ibnu Ḥajār al 'Asqalani	<i>Tsiqah tsabat</i>
Adz Dzahabī	<i>Ḥafīzh</i>

- Full Name : Khulaīd bin Da'laj
- *Ṭābāqāt* : *TAbī'ut Ṭābi'īn*
- *Ṭabaqāt* : old
- *Kunyah* : Abū Halbas
- Live In : Bashrāh
- Passed away : 166 H

<b>'ULAMA</b>	<b>COMMENT</b>
Yahya bin Ma'īn	<i>ḍa'iful ḥadīth</i>
Abū Daūd	<i>ḍla'if</i>
Al 'Uqaili	<i>Mentioned in adl dlu'afa</i>
Ibnu Ḥajār al 'Asqalani	<i>ḍla'if</i>
An Nasā'ī	<i>laia i siqah</i>

- Full Name : Aḥmad bin

<b>'ULAMA</b>	<b>COMMENT</b>
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'Ali	Ibnu Ḥibbān	<i>Make him tsiqqah</i>
• <i>Thabāqat</i> : <i>Tābī'ut Ṭābi'in</i>	Abū Ḥatim Ar Rozī	<i>Ḥadīth is mustaqim</i>
• <i>Thabāqat</i> : regular	Al Azdī	<i>Matrūkul ḥadīth</i>
• <i>Kuniyah</i> :	Adz Dzahabī	<i>Matrūk</i>
• Live In : Sām		
• Passed away :		

b. Conclusion of *Sānad* :

إسناد ضعيف فيه إسحاق بن سعيد الدمشقي وهو ضعيف الحديث ، وخليد بن دعلج

السدوسي وهو ضعيف الحديث

**C. Relation of *Ahlul Baīt* and Ḥabīb**

**1. *Ahlul Baīt***

Etymologically, the term "*Ahlul Baīt*" consists of two words, both are "*ahl*" and "*Bait*". The word *ahl* has the root word is "*ahl*" itself which can only be understood after understanding related with other words to form a compound word. The word "*ahl*" related with a specific place name means the occupants or people living in certain places, such as *Ahlul Madyan*, *Ahlul Qura*, *ahlul Qaryah*, *Ahlul Baīt* , *Ahlul*



*Madina, and ahlun Nar.*<sup>35</sup> While the word *Baīt*, meaning the house.<sup>36</sup> Word “*Bait*” comes from “*albaita*” same with word “*banāhu*” meaning building, and *albaītu* similar with *al-asratu* which means the family or relatives there are *al-baitu* same with *as-sharfu* which means the glory or a house or dwelling<sup>37</sup>. So, *Ahlu Bait* is the language according to the home or place of residence.

In the terminology, the word *Ahlul Baīt* means an owner of house or who has house.<sup>38</sup> When understood it came from two root words between *ahl* and *Bait*, becomes the single entity that give each word meaning, ie a residence or home. Which relating one another, *Ahlu* and *Baīt*, the meaning is the family.

In its development, the word *Ahlul Baīt* is often used as a word or term for a family or so-called *usrah*, is the family of the Prophet Muḥammad<sup>39</sup>. *Ahlul Baīt* (residence) is at first associated with the night, because the main function of residence is the place to sleep at night. Moreover, in the past many Arab residents

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<sup>35</sup> Salman Harun (ed), “Ahl”, *Ensiklopedia al-Qur’an*, Yayasan Bimantara, Jakarta, 1997, p. 6

<sup>36</sup> J.s. Badudu-Sutan Mohammad Zain, *Kamus Umum Bahasa Indonesia*, Pustaka Sinar Harapan, Jakarta 1994, p. 110

<sup>37</sup> Ahmad Warson Munawir, *Kamus Almunawwir Arab-Indonesia*, terj. Ali Ma’shum dan Zainal Abidin Munawwir, p. 122

<sup>38</sup> J.s. Badudu-Sutan Mohammad Zain, loc. cit

<sup>39</sup> Atabik Ali, Ahmad Zuhdi Muhdlor, *Kamus Kontemporer ArabIndonesia*, Yayasan Ali Maksum Pon-Pes Krapyak, Yogyakarta, 1996, p. 271

whose lives nomaden, moving from one place to another. However, in the course of time, it became means "abode" or home, as most verses of the Qur'an which mentions the house as a human dwelling, related with issues of ethical teachings in Islam (Surat an-Nur: 27 and 61), and means as a "cage" for women adulterers (Surah an-Nīsā: 15), as the teaching of ethics with regard to the house of the Prophet Muḥammad (Sura al-Ahzab: 53)<sup>40</sup>. Quraīsh Shīhāb in the book *Tafshīr al-Misbaḥ* said that the word *Albait* be literal meaning of home. What is meant here is the house where the wives of the Prophet Muḥammad. The home that built side by side and fused with a mosque, consists of nine rooms that very simple.<sup>41</sup>

Then the word *Ahlul Baīt* has become Indonesian popular terms with the meaning of kin of the Prophet Muḥammad.<sup>42</sup> Al-Asfahani in his book, *Mu'jam Mufradat al-Fash al-Qur'an*, expressed with the phrase: " *household family of man is tied with a rope descent.* "<sup>43</sup> So, the word of *ahl al-bait* that is, the place where a family of people stay. However, the word *ahl al-bait* in

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<sup>40</sup> Salman Harun (ed), loc. cit.

<sup>41</sup> M, Quraīsh Shihab, *Tafsir al-Misbah*; Pesan, Kesan dan Kserasian *Al-Qur'an*, Lentera Hati, Jakarta, 2002, p. 264

<sup>42</sup> Tim Redaksi Kamus Bahasa Indonesia, Balai Pustaka, Jakarta, 2001, p. 15

<sup>43</sup> Al-Ragib Al-Asfahani, *Mu'jam Mufradat Alfazh Al-Qur'an*, Dar Al-Fikr, Beirut, t.th, p. 132

the Qur 'an, specialized by God only to the family of the Prophet Muḥammad.

Many Ḥadīth of the Prophet Muḥammad. Which will inform the primacy and specificity of *Ahlul Baīt* that had been described by the 'ulamas of ḥadīth in various books of ḥadīth. Here are some excerpts virtue and *Ahlul Baīt* specificity of the Prophet Muḥammad:

- a. Forbidden *shadaqah* over them as people who have been sanctified by Allah SWT. Because Sadaqah is human waste and instead they are entitled to 1/5 over the spoils of war (*ghanimah*).
- b. Titled by word "*Sharif*", "*Sayyīd*", "*Ḥabīb*" specially for them.
- c. Obligation upon the Muslims to honor, respect and prioritize them.
- d. *Shafa'ah* of Prophet Muḥammad. in the day of judgment will be given to four groups, namely those who glorify the Prophet descendants, people who meet the needs of them, people are trying to help their affairs in the time required, and the people who love them by heart and his tongue.
- e. They are the beings with most glorified line of descent

- f. Who do good to them, so the Prophet will reward them in the Hereafter.
- g. The sons of Fatimah and their descendants called the sons of the Prophet and been related to him.

Of the various interpretations of the ‘ulamas, it can be concluded about the meaning of word *Ahlul Baīt* in *surah al Aḥzab*: 33, there are five categories of interpretation of the verse:

*First*, Ibn 'Abbās ( *Ṣahābat* of the Prophet Muḥammad.) And 'Ikrimah (from the tAbī" in) argues *Ahlul Baīt* it means ‘ummahatul mu' minīn, the wives of Prophet Muḥammad.

*Second*, Abū Sa'īd al-Khudhariy (*Ṣahābat* of the Prophet) and a number of the *mufasssir* of the TAbī "in, including Mujahid and Qatada, argued that the meaning of the word *Ahlul Baīt* limited to *ahlul aba*.

*Third*, generally, the *mufasssir* of classical and contemporary said, that the meaning of the word *Ahlul Baīt* includes two parties, namely the *ahlul "aba* ( Muḥammad, Siti Fatimah, 'Ali bin Abī Ṭālib, al-Hasan and al-Husayn) and the Prophet Muḥammad's wife. That is *Mu'tamad* interpretation and can be used as basic principle.

As to the understanding of the ‘ulama about *Ahlul Baīt* meaning contained in Surah hud: 73 and Surah al Qasas: 12, all ‘ulamas agree on the meaning of the word *Ahlul Baīt* in that paragraph, that the *Ahlul Baīt* is a family of Prophet Ibrahīm and the family of Prophet Moses. So in the end the writer does not discuss at length about the meaning of the word *Ahlul Baīt* contained in these two verses.

Muslims of Prophet Muḥammad period, certainly knew who is *Ahlut baīt*. Word of the Prophet that related to the majesty and the glory of them quite as explanatory individuals are referred to, so there is no longer any doubt and ambiguity. Because, if the individuals were not known by Muslims their function as the savior of apostasy would be difficult to understand.

It is found out that there is relationship between *Ahlul Baīt* with *Ḥabīb / Sharīf / Sayyīd* today. If the question is the individuals who live in a family of the Prophet, of course they are gone, but if the *Ahlul Baīt* in question is "*dzurriyyah*" of Messenger or descent of Muḥamaad. He said in the Ḥadīth "*Ithrati*" it means descendants of him, so the conclusion *Ahlul Baīt* is still there.

## 2. Ḥabīb

Ḥabīb (ArAbīc: حبيب, *ḥabīb*; ArAbīc pronunciation: [ħabiːb]), also written ḤAbīb is an ArAbīc male name with the meaning "beloved",<sup>[1]</sup> and its plural form is Ḥabā'ib, Ḥabā'ib or Habaaib (ArAbīc: حبايب, translit. ḥabā'ib; ArAbīc pronunciation: [ħabaːib]). In Maltese it translates to "friend". It also appears as a surname. The name is popular in the Middle East and Africa. In other countries, especially in Yemen and Southeast Asian countries such as Brunei, Singapore, Indonesia and Malaysia, it is an honorific to address a Muslim 'ulama of Sayyid (a descendant of Muḥammad) families through Fatimah (Ḥusaīn and Ḥasan) and 'Ali ibn Abī Ṭālib . Ḥabīb who came to Indonesia the majority are the descendants of Ḥusaīn ibn 'Ali ibn Abī Ṭālib bin Abdul MutṬālib and Fatimah bint Prophet Mohammed bin Abdullah bin Abdul MutṬālib .<sup>44</sup>

On the other hand, there is an argument that 'Ali bin Abī Ṭālib also have descended from other wives, but they are not included *dzuriyyah* or descendants of the Prophet Muḥammad, because it is not born from *rahīm* Fatima, which the biological child of Prophet Muḥammad.

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<sup>44</sup> [https://en.wikipedia.org/wiki/Habib\\_at\\_12:55](https://en.wikipedia.org/wiki/Habib_at_12:55)

Ḥabīb status is primarily aimed at the family group who have qualified knowledge of Islam. Ḥabīb status also means a title to his grandfather's favorite of the grandchildren of the family group. It is estimated that in Indonesia there are 1.2 million people who are still alive are entitled to hold this designation. Based on the record of organizations that keep records of Ḥabīb's genealogy, *Ar-Rabīta*, there are approximately 20 million people around the world who can bear this title (called Sayyid) from 114 genera. Only male descendants are entitled to Ḥabīb.<sup>45</sup> According to Quraīsh Shīhāb "words Ḥabīb follow *wazan fā'il* could means *fā'il* or *maf'ūl*. So, Ḥabīb should be loved and to love. They are not just want to be loved, but did not want to love."

In other sources as Ḥabīb Firdaus said when he was interviewed by the writer "Ḥabīb is a special title to a descendant of the Prophet of Ḥusaīn lane, while on the lanes of Ḥasan called sayyid or a sharif. this happens because Ḥasan was a king then title for his offspring is sayyid or sharif. Generally, the descendants of Ḥasan spread in Hijaz to Africa, while the descendants of Ḥusaīn spread in Yemen to

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<sup>45</sup> [https://id.wikipedia.org/wiki/Habib\\_at\\_12](https://id.wikipedia.org/wiki/Habib_at_12): 55

Indonesia. According to Ḥabīb Firdaus person who called by Ḥabīb in the first time is Ḥabīb ‘Umar Bin ‘Abdurraḥman.<sup>46</sup>

#### **D. Anthropocentrism in Matan ḥadīth**

##### 1. Definition of Antropocentrism

Before boarder explaining about anthropocentrism in *matan* of the ḥadīth, the writer will explain what the meaning of anthropocentrism itself. Anthropocentrism is formed from 3 word. Anthropoogy, centric, isme. So Anthropocentrism according to Meriem Webster dictionary is understood that the man is the most central and important species than the species of animal or assessment of human reality through the exclusive viewpoint.<sup>47</sup>

Anthropocentrism is a central concept in the field of environmental ethics and environmental philosophy, because it is often regarded as the root of the problems that created from the result of human interaction with the environment. Even so, anthropocentrism is deeply culured in a variety of modern human culture and conscious actions. This term can be exchanged with humansentrisme and human supremacy.

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<sup>46</sup> Interview with Habib Firdaus at kendal, 23 december 2016

<sup>47</sup> Anthropocentrism- Merriam-Webster Dictionary.



## 2. Philosophy of Anthropocentrism

Looking at the history, the founding of anthropocentrism philosophy originated from the philosophy of the human release from the confines of God. In the middle ages exactly, the minds of the Western world filled with mythological mind. That is rooted in Greek mythology, when the west actually confined in religious thought that as if God was shackled man. The paradigm began to be abandoned with the advent of renaissance. And came the idea that man is the center of everything. God and gods only be regarded as a myth. Came the view of anthropocentrism emerged as a battering ram in a revolutionary mythology of religious views.

The views of anthropocentrism or also commonly known as humanism assumed that life is not centered on God, but a man. Human is rulers of reality, who determine their own fate and truth. Therefore, God and the scriptures are not needed anymore. Anthropocentrism comes true with the advent of rationalism who no longer believe that the natural law is absolute.<sup>48</sup>

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<sup>48</sup>Kuntowijoyo, *Paradigma Islam Interpretasi Untuk Aksi*, Mizan, Bandung, 1998, p.156. Furthermore Kuntowijoyo considers that anthropocentrism is the embryo and the reflection of Western culture, and

The concept of anthropocentrism is a free man and be the center of everything. But in present reality, it has been downgraded to no more than part of the machine, the machine of giant of modern technology. Because of this process, view of man be reduced. Man has become part of modern technology production. It just be an element of mechanization and automation of technology, and anthropocentrism now has penetrated into the environmental world.<sup>49</sup> That's why modern humans become shackled by a technological process. Human being alienated of work, the work of the others and the society.

According to Resmussen as quoted by Mary Evelyn and John A. Grim-- that the root of all environmental problems allegedly originated from the philosophy of anthropocentrism.<sup>50</sup> He defined that anthropocentrism is the theory of environmental ethics that view the center of the universe is human, that the interests of humans are most decisive in the decision that is related to the nature directly or indirectly. In the words

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eventually spread around the world, including Indonesia. See full description on page 159-161.

<sup>49</sup>Ibid p. 126

<sup>50</sup>Mary Evelyn and John A. Grim (ed), *Agama Filsafat dan Lingkungan Hidup*, Kanisius, Yogyakarta 2003, p. 217-219

of Gregory Bateson, as quoted by Resmussen, explained as follows:

".... And if you boast because of favor, you will see the world around you as that is not virtuous and therefore do not have the right to ethical considerations. Environment would appear to be yours to exploit. Unit Your survival is yourself and neighbor or colleague with the same specificity you are dealing with the environment of other social units flavors and other animals and plants ....<sup>51</sup>

Anthropocentrism also strongly suspected rooted firmly on the teachings of monotheistic religions, as in the Judeo-Christian tradition looks to the books of Genesis 1: 28

"God blessed them (Adam and hawa) and God said to them: ploriferate and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and the birds of the air and over every living thing that moves on earth".

According to Lynn White, as cited by Martin Harun in the preface of the book, *Agama Ramah*

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<sup>51</sup>Ramussen, *Kata Pengantar dalam Mary Evelyn dan John A. Grim (ed), Agama Filsafatdan Lingkungan Hidup*, Kanisius, 2003, p. 220.

*Lingkungan* mentioning the root causes and the natural environment found in Christian teachings. Lynn said:

"The man sharing in God's transcendence of nature. Christianity, in absolute contrast with the ancient of pagan religions and religions of Asia. Not only creating a dualism of man and nature, but also confirms that the will of God has become human exploit of nature for human purposes itself  
»,<sup>52</sup>

Further, according to Mujiyono Abdillah that theology construction environment has been popular in the community allegedly, been contaminated by the understanding of anthropocentrism. Anthropocentrism understanding marked by soaring awareness of the confidence man's dominion over the natural resources and the environment. Thus awareness growing rapidly because humans believe themselves as being privileged armed with rational Abilities.<sup>53</sup> Anthropocentrism understanding believe that human beings are creatures that have advantages over other creatures. That natural

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<sup>52</sup>Martin Harun, *Kata Pengantar Agama Ramah Lingkungan*, dalam Mujiyono Abdillah, *Agama Ramah Lingkungan*, Jakarta: Paramadina, 2001, p. xix-xx.

<sup>53</sup>Mujiyono Abdillah, *Fikih Lingkungan; Panduan Spiritual Hidup Berwawasan Lingkungan*, UPP AMP YKPN, Yogyakarta, 2005, p. 34

resources and environment was created for the benefit of man. Therefore must be exploited for the sake of human welfare.

The Anthropocentrism in the dimension of Islamic studies allegedly derived from the basic principles of Islam with regard to the concept of human nature as special being (super being), human beings are given intellect (rational), human beings are the most power over nature (*sukhriya* ') and also as the concept of *khalifa fil ard*. The fourth basic principles and concepts of life over into knots theology anthropocentric refractive. Thus it can be understood that the man is the best thing because it supplied sense. Human beings also dynamic static while other creatures. With minds human can develop the technology for the control of natural resources and the environment even exploring outer space<sup>54</sup>. This is also the philosophy of anthropocentrism accused liberalism gave birth to philosophy in the management of nature.

Even concept concoction of *Maqasid al-Shari'ah* recognized by Syatibi loaded with philosophical anthropocentrism. According syatibi, God established the Shari'ah to achieve human welfare in this world and in the hereafter. Anthropocentrism uderstanding was adopted *al-*

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<sup>54</sup>Mujiyono Abdillah, *Agama Ramah Lingkungan*, Paramadina, Jakarta, 2001, p. 11-13

*daruriyat al-khamsah*: keeping religion, mind, wealth, life and honor. All five dimensions are only human oriented. While beneficiaries environmental assessment has not been touched by it. The implication, in all its activities are always oriented to human welfare.<sup>55</sup>

### **E. The formation of Myths and Wishful Thinking Social**

Myth is one term that extremely difficult to define because that term is used in various fields of science, described using a variety of different concepts. Allegedly myths have been used by philosophers since ancient Greece. To simplify the problem in this part of the myth can be divided into two types, according to its root, namely the *mitos* (mythos) and *mite* (myth) itself. In lexical *mite* means that the story of the nation, gods and other supernatural creatures, in which already contained a variety of interpretations, even supernatural. *Mite* usually distinguished by a fable, a story about the animals, legends, stories about the origin. According to Noth (1990) etymologically the word myth, greeting stories about gods. But following the natural development of myths interpreted as fictional discourse, contrasted with *logos*, fictional discourse, contrasted with *logos*, rational discourse. Even in ancient Greece myth is considered as the narrative

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<sup>55</sup>as-Syatibi, *al-Muwafaqāt fī Usul al-Syarī'ah*, ed. KhudariHusein, Jilid II, Beirut: Dar al-Fikr, 1341, p. 3 dst

story itself, as the plot. Myth is the principle, the basic structure in literature that allow connections between the stories with meaning. Both the myth and mythos, as science is often called mythology.

In this connection discussed the latter term, which is a myth. According Shioley (1962: 275) myth more widely discussed in the field of religion but is distinguished from an issue-a problem that is not in the form of action. According to Eliade (1975: 2-4), as the basic symptoms of culture, change of view is pretty basic occurred since the last half century, in which western 'ulamas began to see the myth from a different angle. Earlier, in the 19th century, such as the above people just associate it with the characteristics of fables and legends, the story dominated by fiction, fantasy has always been associated with past lives, society of arkhais. In fact, Wellek and Warren (1962: 190-191) to search for the previous period, the 17th and 18th centuries at the age of enlightenment, in which the myth is regarded as having a negative value. But the myth is now considered a real story, a story that has sacred values, exemplary, and meaning. Thus, the notion of myth in the modern age as if back in the original sense, in ancient Greece. Briefly Winnick, modern myths characterized by traits such philosophical developed by Max Muller, anthropological characteristics by Tylor, Frazer, and Durkhem, and psychologically by Jung and Freud.

We study of myth become the symptoms that actually there in the community, still living myth is a model for action that further serves to give meaning and value to life. In other words, the myth has always been associated with reality, it cosmogonis always wanted to prove it. Briefly understand the myth is not merely to understand the history of the past but that is far more important to understand the present category. The myth about the birth, death and vice versa is true because birth and death actually occurred. Myths about *karmaphala* for the people of Bali, causal logical for human life as a universal cause changes in behavior. On the one hand, for those who wish to gain happiness, enter into the kingdom of heaven at the end of his life, then it tends to do well.

Associated with meaning, exemplary and overall values were generated essentially myths and mythos are same. Everyday people also believe that the various forms of fairy tales and beliefs provide educational values. The difference, limited mite function as a form of understanding in relation to the fiction itself, as an indirect result. Instead myth, as mentioned above have a direct impact on the overall behavior of individuals and community supporters. The diversity of the myth, the myth itself is positive of life. According to Barthes, universe filled with allegations, advice, interpretation in a wider sense. Every object, in an excellent closed position, intentionally withheld may change in the form of oral, orality



which optionally can be interpreted because there is no law against it. Basically, humans live on the basis of myths around him. In short, everything is a myth, so we live in the realm of myth, even it is controlled by the myth.

Since the last fifty years the anthropologists, such as Taylor, Frazer, Durkheim and so begin to understand the myth as part of the reality, not a psychological, not merely fiction. Myth conditioned through social institutions but it is understood in this life, free from the ties of the past, so, a lot more is synchronic. Comprehension is done either horizontally or vertically (syntagmatic and paradigmatic).

As a structuralist Levi-Strauss suggests three characteristics of how myth works, namely:

- a. Myth there is always a connection with another myth, other symptoms in the community.
- b. However, the myth retains its own identities
- c. As a language system, either as an individual or transvidual quality, myth overcome linguistic quality, myth as a discourse.

The breadth and diversity issues contained therein resulted in myths are discussed in various disciplines, such as anthropology, literature, religion, and the humanities in general.

Bergen Evans provides a number of important characteristics of the myth, among others:

- a. as a distortion of an actual event like the Minotaur.
- b. the personification of a particular idea, such as *Nyai RaraKidul*, *Dewi Saraswati*.
- c. explanation of primitive knowledge, such as Noah's Ship.
- d. the adoption of folklore, then packaged in the form of text or specific staging, such as Cinderella, Calonarang.

As the myth of the past are not static, its relevance is continuously changed according to the shape and activity of understanding. In the same way, the understanding of literary works by the messages of the past does not mean merely to understand the past. This is consistent with the Eliade proposition, understand the myths, understand the existence of the people, but also contemporary. History in turn must be written back, when the process of understanding. In literature, each message refers to the present, explaining the characteristics of the community during the production process, not merely those past. Each production process ultimately serves to renew the primordial, offering different dimensions, and by itself in ways of different understanding.<sup>56</sup>

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<sup>56</sup>Nyoman Kutha Ratna, *Antropologi Sastra*, Yogyakarta: Pustaka pelajar, 2011, p. 110.

## F. Society and Cult

*Masyarakat* (translated from the term society) is a group of people who form a semi-closed system or vice versa, where most of the interaction is between individuals who are in the group. The word "society" is rooted in Arabīc, *Masharakat*. Meaning more broadly, a society is a network of relationships between entities. Society is a group or an interdependent community or individual interdependent between one and the other. In general, the public designation used to refer a group of individuals who live together in a community that regularly.

Shaīkh *Taqiyudin An-Nabhani* a sociologist describes the definition of *masyarakat*, "*a group of people can be called as a society if you have any thoughts, feelings, and the system or the same rules*". With similarities, humans interact and connect with one another based on shared interests.

People often grouped by the way, particularly in the search for income or subsistence. Some social scientists classify society as: society pastoral nomadic, hunter, society horticulture and intensive agricultural society are also called society civilization. Most experts regard society industrial and post-industrial society as a group separate from traditional agricultural society.

The word society comes from the Latin word, *societas*, which has the meaning of a friendly relationship with

the other. *Societas* rooted to the word *socius* which means friend, so the meaning of society is closely related to the word *social*. Implicitly, said society contains the sense that every member has the same concerns and interests in achieving a common goal.<sup>57</sup>

Segments of society can be interpreted as a classification society members into a group that has the same characteristics or considered kind. In the dictionary of sociology expressed as a specific category of people, in a society that is based on certain mental traits.

Based on the definition above, societies classification can be created based on the same characteristics. For example, 1. The classification by sex is male and female; 2. Classification by age are young and old; 3. Classification based education is a intellect and illiterate; 4. Classification by occupation were farmers, fishermen, workers' groups, artisans, civil servants, executives and others.

A cultural theory must answer at least four basic questions. First, what is the basic structure of the culture. Second, on what basis was woken structure. Third, how to structure it as amended from time to time. Fourth how do we explain the variations in culture. The first question seeks to

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<sup>57</sup><https://sosialsosiologi.blogspot.co.id/2012/12/definisi-masyarakat.html>

explain the basic forms of culture, which is a system of symbols. The symbols that form the structure that appears on the surface, while underneath there-down structure that encourages the establishment of port superstructure. The second question is the target of the sociology of culture, who answered the top-down relationship of symbols and motivation. The third is the question that questioned the historical problems of mobility changes and continuities symbols of that culture. Social and environmental dynamics strongly affect cultural changes. The fourth question, regarding to cultural variations, is the problem of comparative culture that tries to explain how the symbols can be different from one another locus.<sup>58</sup>

#### 1. The History of Cult

In the process of the traditional cult originally a form of worship performed in private or group as a gesture of obedience to the norm in the achievement of objectives. The new mid-year 1900 AD the ritual process is called a cult by the American public. Later in the year 1900m onwards, the institution evolved into a cult of religious sects that spread in continental Europe and Asia,

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<sup>58</sup>Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi*, Bandung: Mizan 1991, p. 306

such as groups of Krishna, ISCON, Black Muslims, Subud and so forth.<sup>59</sup>

To view the traditional cult character, an easy thing to know, first, the value system is used as a benchmark by the behavior of society who become the subject of a cult.<sup>60</sup> One form of the cult behavior is there is a tendency to perform the ritual that is individual and focusing on dogma taught by a charismatic figure who is considered to have supernatural powers and sacred.<sup>61</sup> In an effort to deepen and strengthen the group leaders usually claim that the teachings and deeds do is really pure (religious truth) as well as the most correct.

In sociology, a phenomenon can be said to be a cult traditional if it has characteristics such as: concentration of obedience to a charismatic leader, force obedience excessive and fanatical, attitude exclusive and closed, view of the anti-social and the promise of salvation that is easy, simple and direct. That phenomenon, certainly not arise by itself that follow local traditions, but that legally, the cult of tradition and

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<sup>59</sup>Johnson, *Encyclopedia*, p.619.

<sup>60</sup>Atang Abd Hakim, *Metodologi Studi Islam* (Bandun, Rosdakarya, 2000), p. 143.

<sup>61</sup>Azy'Umardi Azra, *Rekonstruksi dan Renungan Religius Islam* (Jakarta: Paramadina, 1996),p. 18

cultural norms have ottoman both theoretically and practically. Edwin Seligman R.A cult in this case rested on three elements: first the theological basis, second, basic cosmological, the third ethical system.<sup>62</sup>

First, the theological basis used is related to the value that governs the way of life in the world oriented in the afterlife or eternal life (getting right with God). A form of socialization of values, it is done by "indoctrination" through the institution of school and military institutions (sword and schools), as practiced by the Roman Christian religion. Second, the cosmological process. This concept is associated with the process of uniting the power of nature with human strength. For him man can manage and conquer nature for the benefit of the ecosystem and the livelihood of human beings. Third, the ethical system. Ethical system that they built based on the process of elaboration and implementation of the understanding of the doctrine of theology, the connotation is how religion has become a source of inspiration to worldly activities.

Another symptom of the birth of a new cult, was first revealed by Yिंगger, an American sociologist.

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<sup>62</sup> Azra, *Rekonstruksi*, p. 18.

According to him, from the aspect of culture and structure, the cult phenomenon has a strong identity. Structurally, the embryo relating to the movement of so-called "Hippie Counter Culture" conducted in 1960 AD. The movement is fueled by a sense of disappointment against materialism and rationalism previous movements or society globally that has eliminated a generation of identity and civilization. They protest against the hegemony of capitalism with the doctrine of globalization to facilitate their business. This ripple effect can be seen from the number of people, especially young people turn away from foreign local culture to culture. As an action counter, they form a movement of the cult. He named this movement with the term revival of the religious consciousness (Spiritual Revolution), with reference to the number of cult that was transformed into a new religion (New Religion) were simultaneously increased in quality and quantity, for example: The group of Zen-Buddhism, Maher Baba, Makheshi Mahes Yogi , IKSCON (The International Society of Krishna Concoisness), and CAN (Cult Awarness Network).

Structurally, the rise of the cult of the above, sourced from the disappearance of cosmic view that unites between man and his environment, technological



advances destroy the idea of a sacramental universe and religion as a bridge between the individual and God, by getting rid of the cosmos in relationship between man and God.

Western society is increasingly emphasizing the formal legal aspects of religion, but religiousness and mysticism being eroded and removed from religion. This movement is classified as a modern cult structural movement.

According Strak and Broindrindge, the birth of the cult in the society caused by several factors: First, social pathology, which is mental illness or behavior that always blame the condition of others, without being able to understand the behavior or habits of others. Second, the post power-syndrome, which is the former ruler who want the power of wealth by way of instance, continued to position themselves forcibly to the community as a figure to be respected. Third, the culture shock, the group that live in isolation from the interaction and communication with religious society until they become marginalized groups.<sup>63</sup>In general, it can be said that the birth of a new cult was motivated by a crisis of values and moral norms

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<sup>63</sup> Malcom Liamacom, *The Sociology of Religion teoritical and Comparative Perspective* (London: Routledge, 1995),p. 203-204.

as a result of the industrialization process that prevails in Western societies.

One form of crisis it is the orientation of life patterned materialist, individualist and have a tendency in consumer patterns, dominated by a culture of work with the reference rational completely, tied to the procedures and rules of rigorous science (technical rationality of a scientifically domination culture).<sup>64</sup>

As the effects of dehumanisme process of industrialization and rationalization society, naturally as an effort to eliminate the anxiety and uncertainty of life, they are trying to manipulate the universe as well as the supernatural powers by holding ceremonies, mystic cult by Anthony referred to as an act of faith (religion action).

The main function of ritual is to reduce the bitterness and anxiety soul and strengthen the conviction to ourselves in order to face the reality of life which multi-complex and secular.<sup>65</sup> Mentally character of this religious ballooned, as a result of the failure of the paradigm of the old culture based on science positivist,

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<sup>64</sup> Liamacom, *The Sociology*, p. 203-204.

<sup>65</sup> William A. Haviland, *Antropology*, Vol. 2 (Jakarta: Erlangga, 1993),p. 190.

established religion (traditional) as well as their beliefs, if they have the potential power to build the pure power that will save people from the ambitions of the people sick mental.

As evidence of the birth of the cult in the case of American States, France, and England inspired by the tragedy of the loss of human values (dehumanisme) caused by mechanical and secular indoctrination, so no more ideological and moral values on them. Because their lives are measured by positivistic logic rules, schedules and setting strict time (the logical matrix of time) as well as the boundaries of the logical hierarchy (the logical hierarchy).<sup>66</sup> Such rules simultaneously, according to Glock, gave birth to poverty and multidimensional crisis, among others: first, economic poverty, the injustice of income distribution in society and attributes, among the rich with the poor. Second, social deprivation that social status, prestige and power that is not balanced, causing jealousy in society. Third, the deprivation organism which is different forms of physical, psychological as well as differences in facilities and health services, among which is capable of with a disability. Fourth, the ethical

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<sup>66</sup> Antony F.C. Wallace, *Religion: an Antropology Views* (New York: Random House, 1998), p. 70.

deprivation which is refers to the conflict between the idea of a person's value to the group, the measure of value between the ruler (the majority) and those controlled (minority).<sup>67</sup>

Glock analysis shed light on the interrelationships between historical relationship with the cult of worshipers of the cult, which cumulatively widely followed by the person or group that is ideologically and culturally wanted change and refreshment of religious values as well as economic changes. Cult relationship with poverty in the social phenomenon link the behavior of individuals and groups or social classes developed in the community.

After all social classes can form a positive or negative attitude society, depending on the individual preparation in understanding their beliefs. One is the problems of poverty and spiritually underdevelopment. He admitted though in fact many other factors that play a role, but poverty is the most dominant makes no difference which affects the appearance of cult behavior.

The picture, departing from individual theory and the theory of writerity revealed by Strak and Glock, where

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<sup>67</sup> Ror Wallis, *Sectarianisme Analysis Religious and Non Religious Sect* (London: Peter Owen, 1975),p. 37-38.

the theory of the individual claims to have supernatural or superhuman powers, hence the birth of personal charisma. The strength of the psychological evoke excessive confidence against anyone in contact with the leaders. While the theory makes authority rules governing the institution (institution rule) or the basic principles (paradigms) as an institution movement.

Bigotry on organizational paradigm gave birth to attitudes and behavior that justifies itself (self-evident) and rejected the idea that everything comes from outside the institution. So that the pattern of apparent cult is a cult platform, domination and intellectual dominance. Theoretical approach used by this flow is eclectic syntheses, the balance between the normative values and practices. This is reflected in the typical organization of open, equality among members so that there is no difference.

## 2. Model and Cult Transformation.

Seeing the historical background of the emergence of the cult in the West, then there are some portraits or cult models include:

First, Cult of Youth. This cult orientation of the struggle over cultural content than on religious response. They exist as the effect of the change process highly dynamic Western culture as well as the pace of economic change adds high value-establishment and ownership on the macro aspects, but at the micro aspects such changes gave birth to frustrated and skeptical attitude is very unusual for the future of the majority of youth. Feeling less productive and competitive pressures are very strong, take them on a negative path by behaving drinking, ecstasy, free sex life becomes a lifestyle. Subsequently in 1960 emerged a new consciousness of a youth group to escape from the underworld by forming the spiritual and cultural movements.<sup>68</sup> Davidson call with three movements terminology (*Hippy, Healthy, and Holy*).<sup>69</sup>

*Second*, the cult ideology. According to Glock cult ideology has two typologies which is ideology "pluralistically legitimate" means ideologies open yourself to the flow / understand and arranged in an institution or organization. The respect attitude of differences and understand the doctrines of others becomes a commitment to its members, so that this cult

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<sup>68</sup> Wallis, *Sectarianisme*, p. 37-38.

<sup>69</sup> Wallis, *Sectarianismep.* , p. 37-38.

was impressed liberal and not exclusive.<sup>70</sup> In granting the role, this cult group does not provide individual dominance to organize other members. Moreover, giving doctrine which is binding member. Loyalty recommended is loyalty to the ideology of the institution, tolerant attitude towards other groups as well as opening up to change and difference.

*Third, cult Innovation.* In general, this cult is engaged in social rehabilitation, both on the psychiatric aspects, entrepreneurship and self-reliance. There are three typology First, the cult of psychopathology, the movement which took the form of social rehabilitation for those who have mentally disorders caused by depressed economic, cultural and social conflicts. Second, the cult Entrepreneur, which is is a continuation of the cult of psychopathology, but more emphasis on the system of religious awareness and vision of a new life by using media technology and art. Among the cult groups, among others: AMOR is headquartered in California which is engaged in construction, MIT (Massachusetts Institute of Technology) which is engaged in engineering technology. Third, Subculture cult-Evolution, which is a blend of psychopathology with entrepreneurs that

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<sup>70</sup> Wallis, *Sectarianism*, p. p. 41.

emphasizes the interaction process group (group interaction process). According to Cohen, this cult activity when viewed from the change process together (mutual conversion).

### **G. Javanese Society**

Javanese people have a benchmark of thinking, philosophy of life, the way of thinking and interpretation of social and cultural experience, which serve as guidelines for the implementation and actions in the future. Then the world-view becomes the logic of experience, interpretation and expectations, becoming the logic of social processes for the people participate in the processes of life. In the end world-view that determine social perceptions. In other words, a view of life is an abstraction from life experiences. The implication of way of life formed by a way of thinking and feeling about the values, social organizations, behavior, events and other aspects, the consequences can steer the mental control and in turn can develop an attitude of life.

In the practice of life, Javanese society tends to give the truth to parents and their elders. Respected group that dominates consciousness, thought, even in everyday behavior. The people that should be given respect. While the right attitude towards those who were inferior was a fatherly and motherly attitude and sense of responsibility. If everyone



received the position that the social order is guaranteed. Therefore, people do not develop ambitions, do not want to compete with one another, but everyone should be satisfied with the position that has been gained and attempt to execute their duties as well as possible.<sup>71</sup>

In the motion of life and living, there are events. Event by event fill time and space as perennial. The three most important events are always experienced thought felt by humans, is a cultural event, the natural events and events of the deity.<sup>72</sup> All three, in the dialogic process later gave show up to the cult and culture or cult cultured or culture cultivated from time to time, inculturation, enkulturiasi, is the process of human culture trail. Cultural dynamics have and will give birth to networks and network-shaped arrangements in accordance with the demands of the times. The process can be cultured in various forms, such as forms ekstentif culture and tissue culture biosif. Extensive maintenance strategy intangible culture, cultivation, such as low-intensity farming culture, as did the collective human communities in the lower classes, farmers, workers, and so on. Whereas in tissue culture biosif, cultural processes are engineered to accelerate tissue

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<sup>71</sup>Mulder, p. 107.

<sup>72</sup>.Sutiyono, *Poros Kebudayaan Jawa*, Graha Ilmu, Yogyakarta:,2013, p. 110

growth through the growing medium that is set in such a way in accordance with the conditions of the collective human society.

Keep in mind, in the process of culture both extensive and cause pattern of biosif cult (cult) to someone, who is considered to have nobleness, it could be the astute 'ulamas, clerics, priests, scientists, engineers, artists, kings, presidents. Cult that means worship, deification, sometimes with reckless and excessive. Robertson said that the cult is the terminology that claim to someone who is considered the most correct, .Yinger said, that cult is a religion new movement on a specific group that is doctrinaire, and sometimes distorted or segregate of certain major religious anyway. In essence, the emergence idolize in a person, because of the assumption that a person has a spiritual level revolusioner.at pluralistic society, both orthodox and protestant, modern and old-fashioned, the provincial and the metropolitan, the believers and the unbelievers, the conventional and contemporary culter certainly appears there is his cult or cult that cultured.

In cultural events, for example, the emergence of the cult cultural caused by their concern to most people about the past and the future, fear of life and death, or the rise and fall rise. In general, humans are unique beings that dilemma, one side was created to be brave, the other side has a fear, cowardice and betrayal. Two faces dilemma or two of these

properties, human life is too hasty, as well as to bad certain stairs Feel free to reach the top, for example. And the top of the steps it is success in life, material and spiritual. Human reason and desires, sometimes praising cultural events creations and sometimes cursing the events that happened. In the face of major cultural events, mankind is he who played it full of patience and foresight. But it is also often passed full of intrigues that contrary to common sense, both of which will affect the actors process on cultural events ranging from his childhood to old age. Cultural events grew up with the mindset and patterns warning someone. And someone is then claimed to have something that is considered noble earlier.

Cult accompanied culturing can occur in the realm of cultural events and branches of coverage and studies, for example on the branch coverage and study of economics, religion, language, politics, customs, livelihoods, technology, art and science (borrow sequence version Koencaraningrat)