



Hadith and Its Influence on the Social Status of Habib Among NU Kiai

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Abstract

This study examines the influence of hadith on the social status of Habib among NU Kiai. The main focus of this study is how the interpretation and application of hadith contribute to the respect and authority accorded to Habib within the NU environment. Using a qualitative approach, this study explores the views of NU Kiai regarding hadiths related to the descendants of the Prophet Muhammad and how these interpretations shape the social and religious status of Habib. The findings indicate that, within the Islamic tradition, hadiths emphasize the importance of honoring the descendants of the Prophet Muhammad, with some narrations even warning against hatred or hostility toward them. These hadiths provide a religious basis for the recognition and authority of Habib among NU Kiai, who are influential religious figures within the organization. By referring to these hadiths, Habib receives greater recognition and respect within the NU religious environment, reinforcing their position in the social and religious structure of the community. More broadly, the study demonstrates that hadith functions not only as a source of religious guidance but also as a significant basis for constructing and legitimizing social status and religious authority. This study therefore contributes to a deeper understanding of the relationship between prophetic traditions, religious interpretation, and the construction of social authority within contemporary Muslim communities, particularly in the NU context.

Keywords: Social Status, Hadith, Religious Environment, NU Kiai

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INTRODUCTION

The current era of progress requires Muslims to be able to filter information spread in society and examine its validity based on the sources of the Qur'an and hadith. (Hamidah, Arfan, & Hayati, 2022) Hadith is one of the most important sources of Islamic teachings after the Qur'an. Hadith contains the words, deeds, and provisions of the Prophet Muhammad, which serve as daily guidelines for Muslims. (Surur, 2023a) In this context, hadith has a massive role in shaping religious understanding and practice in various circles, including among NU Kiai. The NU is the largest religious organization in Indonesia, and it adheres to Islamic teachings based on the Qur'an and hadith.

Among NU Kiai, Habib is respected not only because of their lineage but also because of their role in spreading Islamic teachings. (Surur, 2023c) Habib, believed to be a direct descendant of the Prophet Muhammad, has a unique position in Muslim society. This respect is often associated with hadiths that highlight the importance of the descendants of the Prophet Muhammad and their particular rights. The hadith on *mahabbah* for the *zurriyat* Rasul (descendants of the Prophet) has been firmly upheld by the *sawad al-a'zam* (the majority of scholars) and is often used as a foundation to strengthen the status of the Habib as part of the *Ahl al-Bayt* of Rasulullah. (Muslim bin al-Hajjaj al-Naisaburi, 2006) This perspective was also conveyed by KH. Yahya Cholil Staquf, the Chairman of the Nahdlatul Ulama Executive Board (PBNU). (NU Online, 2023) NU Kiai and their

predecessors have long recognized the Habaib as the *zurriyat* Rasul, which has led them to grant these descendants an esteemed position in both social and religious life. (Tim Paragraf Pondok Pesantren Sidogiri, 2024) This reverence is further reinforced by various hadiths that highlight the special rights of the *Ahl al-Bayt*, affirming their significant role within the Islamic tradition.

This study employed reception theory as an analytical framework to understand the process of interpretation and application of hadith by NU *Kiai* in forming perceptions of the social status of *habib*. Reception theory emphasizes that the meaning of a text, including hadith, is not fixed, but is formed through dynamic interactions between the text and its audience. (Qudsy, 2018) In this case, NU *Kiai* as religious leaders who have religious authority, interpret hadith based on the social, cultural, and local traditional contexts that they adhere to. This approach provides space to explore how certain hadiths, especially those related to the virtues of the descendants of the Prophet Muhammad, are received, understood, and applied in the practice of life.

The author found several articles related to the glorification of *Habib*, including an article by Syamsul Rijal titled "Performing Arab Saints and Marketing the Prophet: *Habib* and Islamic Markets in Contemporary Indonesia". (Rijal, 2020) An article written by Aziz Miftahus Surur is entitled "Al-Sayyid Muhammad Alawi's Thoughts on the Hadith of Glorifying the *Ahl Al-Bayt*". (Surur, 2023a) Hadith regarding the law of Tabarruk against *Habib*: Living hadith study of Gedongsari Prambon Nganjuk Islamic boarding school. (Surur, 2023b) Social Status of *Habib* in the Perspective of Hadith of the Prophet and Sharia Law. Aziz Miftahus Surur, 'Social Status of Habib Society in the Perspective of the Prophet's Hadith and Sharia Law' *Al-Tatwir*, 10 No. 2 (2023) <<https://doi.org/https://doi.org/10.35719/4y6xxa57>>. Hadith Prohibition of Prohibiting *Habib* in Social-Media. Aziz Miftahus Surur, 'Hadith Prohibition of Prohibiting Habib in Social Media', *Fokus: Kajian Keislaman Dan Kemasyarakatan Journal*, 8, No 2 (2023) <<https://doi.org/http://dx.doi.org/10.29240/jf.v8i2>>. Fading Religious Authority? (Polemic of *Habib* Lineage among Al-Nahdliyin Islamic Boarding Schools). (Surur, 2024)

From the explanation above, no articles have been found that specifically discuss hadith and its influence on the social status of *Habib* among NU *Kiai*. The hadith on *mahabbah* for the *zurriyat* Rasul serves as the foundation for the *sawad al-a'zam* in their devotion to the Habaib and in granting them a special position within the social structure. Among NU leaders, great emphasis is placed on adhering to the traditions of the majority of the Muslim community, including honoring the Habaib as the descendants of Rasulullah. The Chairman of PBNU, KH. Yahya Cholil Staquf, stated that NU *Kiai* have long recognized the nobility of the Habaib as the Prophet's lineage. (NU Online, 2023) This recognition has led to the acknowledgment of the *Ahl al-Bayt's* special rights, which are not shared by others, such as their esteemed social status and the honor granted to their noble lineage. This study aims to examine in depth how hadith influences the position of *Habib* among NU *Kiai*. Using a qualitative approach, this study will explore the views and practices of NU *Kiai* regarding the respect and authority given to *Habib*. In addition, this study will also look at how the interpretation of certain hadiths can strengthen or even change the perception of *Habib* in the NU community. This study's results are expected to contribute significantly to our understanding of the role of hadith in shaping social and religious structures among NU *Kiai*. This study is also expected to provide new insights into the relationship between NU *Kiai* and *Habib* and how respect for *Habib* can be understood within the broader framework of Islamic teachings.

METHOD

This study used a qualitative method with a focus on case studies. The reception approach was chosen as the research analysis tool. Reception Theory is an approach in literary studies and cultural studies that emphasizes the active role of the reader or audience in understanding and interpreting the text.¹ This approach allows researchers to gain a deeper understanding of the social and religious dynamics that occur among the *Kiai* NU. Through *Kiai* lectures and studies uploaded on YouTube and participant observation, researchers can dig up more detailed information about how hadith is interpreted and applied in everyday life among the *Kiai* NU, and how this affects the position of the *Habib*. The data collected will then be analyzed to find relevant patterns and themes.

In addition to lectures and studies, document analysis will be used to examine hadith texts that are considered necessary from the views of the *Habib* and *Kiai* NU. This analysis will allow for a

¹ Qudsy.

broad understanding of how the interpretation and application of hadith can affect the social and religious dynamics in the community. The data collected will be analyzed using a social hermeneutic approach to identify interpretive patterns and key themes that emerge in the relationship between hadith and the position of the *Habib*. This method is expected to produce a deeper understanding of the central role of hadith in maintaining and strengthening the spiritual authority of *Habib* among NU *Kiai*.

RESULT AND DISCUSSION

Hadith as a Reference for the Legitimacy of the Habaib's Status

Reference Hadith for the Legitimacy of the *Habib's* Position. Hadiths that command honouring the descendants of the Prophet Muhammad are essential references in the context of the legitimacy of the *Habib's* position. *Habib* believed that the direct descendants of the Prophet received particular respect and a position in society. These hadiths not only contain commands to honour but also threats to those who show hatred towards the descendants of the Prophet. Thus, these hadiths act as theological foundations that strengthen *Habib's* social and religious position.

There are many narrations that explain the virtues and obligations of loving and honouring *Ahl Al-Bayt*, including:

First, loving the *Ahl al-Bayt* is a manifestation of love for Rasulullah. This love is not only a form of respect for the Prophet's descendants but is also believed to be a factor that can lead a person to be with those they love in the Hereafter. This is in accordance with the saying of Rasulullah:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: "وَمَا أَعْدَدْتُ لِلْسَّاعَةِ؟" قَالَ: حُبُّ اللَّهِ وَرَسُولِهِ. قَالَ: فَإِنَّكَ مَعَ مَنْ أَحَبَّيْتِ.

From Anas bin Malik, he said: A man came to Rasulullah and asked, "O Messenger of Allah, when is the Day of Judgment?" The Prophet replied, "What have you prepared for it?" The man said, "Love for Allah and His Messenger." Then the Prophet said, "Indeed, you will be with those whom you love."

قَالَ أَنَسٌ: فَمَا فَرَحْنَا -بَعْدَ الْإِسْلَامِ- فَرَحًا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّكَ مَعَ مَنْ أَحَبَّيْتِ."

Anas said: "We never felt happier after embracing Islam than when we heard the Prophet say: 'Indeed, you will be with those whom you love.'"

قَالَ أَنَسٌ: فَأَنَا أُحِبُّ اللَّهَ وَرَسُولَهُ، وَأَبَا بَكْرٍ وَعُمَرَ. فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ.

Anas said: "I love Allah, His Messenger, Abu Bakr, and Umar. Therefore, I hope to be with them, even though I am not able to perform deeds like theirs". (Muslim bin al-Hajjaj al-Naisaburi, 2006)

According to KH. Abdullah Kafabihi, one of the Rais Syuriah of PBNU, when this hadith was conveyed to the companions, they felt profound joy and happiness. The hadith offers hope that by simply loving the righteous and the Messenger of Allah, a person will be granted entry into Paradise, elevated in rank by Allah, and reunited with the righteous.²

Second, *Ahl-bayt* are people who have been purified by Allah. They have a very special position in Islamic teachings and are often referred to as people who have been purified by Allah. In one narration it is said:

عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَلَ عَلَى الْحَسَنِ وَالْحُسَيْنِ وَعَلَى وَفَاطِمَةَ كِشَاءً ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي أَذْهَبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا فَقَالَتْ أُمُّ سَلَمَةَ وَأَنَا مَعَهُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّكَ إِلَى خَيْرٍ

From Umm Salamah, the Prophet covered Hasan, Husain, Ali, and Fatimah with cloth and said, "O Allah, they are my *Ahl Al-Bayt* and my special people. Remove sin from them and purify them as thoroughly as possible. Umm Salamah said: And I am with them, O Messenger of Allah?, " He said, "Verily, you are in goodness". (Muhammad bin Isa al-Tirmidhi, 1996)

The above hadith is quoted by KH. Yahya Cholil Staquf as the basis for the understanding that *Ahl al-Bayt* are those who were specifically covered with a cloak by Rasulullah, namely Hasan, Husayn, Ali, and Fatimah. This understanding reflects the respect and honor towards the Prophet's close family, which then becomes the foundation for various studies on the virtues and status of *Ahl al-Bayt* in Islam.

² Diakses Pada Channel "Al Fachriyag" Pada Tanggal 5 November 2024, Pada Menit Ke 2:06. Nasehat-Nasehat Kyai Kafabihi. <https://www.youtube.com/watch?v=qE36Y39F1RY>

Third, *Ahl Al-Bayt* is the family of the Prophet Muhammad, with whom they have a direct relationship through genealogical lines. Included in this category are the descendants of the Prophet. (Team Tarbiyah wa Da'wah, 2023)

The Prophet emphasized that Muslims should adhere to the Koran and its *'itrah*.

The Prophet's words:

إِنِّي تَارِكٌ فِيكُمْ مَا إِن تَمَسَّكُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَحَدُهُمَا أَعْظَمُ مِنَ الْآخَرِ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِثْرَتِي أَهْلُ بَيْتِي وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَى الْخَوْضِ فَانْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا

Verily, I have left among you things that if you hold fast to them, you will not go astray after me. One is greater than the other: the Book of Allah, a rope that extends from the sky to the earth, and my family, my *Ahl Al-Bayt*. They will not part until they meet me at the Pond. So see how you treat them after me. (Muhammad bin Isa al-Tirmidhi, 1996)

In one of the hadiths, the Prophet equates the term thrash with his family or descendants. The Prophet left two very valuable things to Muslims: the Qur'an and thrash (his descendants). He emphasized that Muslims should hold on to both to avoid going astray. (Muslim bin al-Hajjaj al-Naisaburi, 2006) This hadith is considered to have high credibility; some even consider it a *mutawatir* hadith. (Maghza Rizaka, 2024) The *thaqalain* hadith shows that thrash and *Ahl Al-Bayt* are the same entity, namely the family and descendants of the Prophet Muhammad, who is the basis for guidance. This will be a guide in living life after the Prophet's death.

The above hadith is quoted by KH. Yahya Cholil Staquf as the basis for the understanding that the *itrah* of the Prophet refers to the descendants of Rasulullah who are knowledgeable, from generation to generation, within the environment of Ahl al-Sunnah wa al-Jama'ah. Habib Segaf Hasan Baharun, one of the advisors of PCNU Bangil for the 2019-2024 term, in his speech discussed the hadith of Tsaqalain. According to him, this hadith is an instruction to hold firmly to the Quran and the Prophet's family, with the status of a sahih hadith. In another narration, Rasulullah reminded his followers about the *ahl al-bayt* with the words: "*Uzakkirukum Ahl al-Bayt*," meaning "I remind you of my family, beware of them, for they are my grandchildren". (Majlis Rosho TV, 2019)

Fourth, Loving *Ahl Al-Bayt* is clear evidence of love for the Prophet Muhammad. The close relationship between the Prophet and his family shows that respecting and glorifying them is a form of respect for him. In many narrations, love for *Ahl Al-Bayt* is used as a benchmark for the extent to which Muslims love and follow the teachings of the Prophet. By loving *Ahl Al-Bayt*, Muslims not only show love for the Prophet but also maintain the teachings and legacy that he left behind. Among the hadiths that form the basis of love for *Ahl Al-Bayt* are:

أَحِبُّوا اللَّهَ لِمَا يَغْدُوكُمْ مِنْ نِعَمِهِ وَأَحِبُّوا اللَّهَ وَأَحِبُّوا أَهْلَ بَيْتِي بِحَبِّي

Love Allah for the blessings He has given you. Love me for your love of Allah, and love my *Ahl Al-Bayt* for your love of me. (Muhammad bin Isa al-Tirmidhi, 1996)

In another narration, the Prophet also mentioned that a person will not enter heaven if he does not love Allah and the Prophet's relatives. (Syaikhul Islam Ibn Taimiyyah, 1987) This hadith highlights the importance of love in Islam and how love for Allah, the Prophet Muhammad, and his family are interrelated. This hadith emphasizes the relationship between love for Allah, the Prophet Muhammad, and his family. Love for Allah is the basis from which love flows for the Prophet and his family, strengthening spiritual connections and deepening respect for the leading figures in Islam.

KH. Ali Khidliir, the head of Pondok Pesantren Denanyar in Jombang, expressed his views regarding the claim of love for the Prophet that is not accompanied by love for *Ahl al-Bayt*. In his explanation, he referred to the hadiths found in the book *Ihya' al-Mayyit* by Imam al-Suyuti and Al-Syaraf al-Mu'abbad as the foundation of his argument. (NU Online, 2022) This view reflects the teachings followed by many pesantren scholars, especially within the NU tradition, which places respect for *Ahl al-Bayt* as a tangible manifestation of love for Rasulullah.

Fifth, the Hadith describes them as the boat of the Prophet Noah, which was a means of salvation and help. Here is the text of the hadith:

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ وَهُوَ آخِذٌ بِتَابِ الْكَعْبَةِ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَلَا إِنَّ مِثْلَ أَهْلِ بَيْتِي فِيكُمْ مِثْلُ سَفِينَةِ نُوحٍ، مَنْ رَكِبَهَا نَجَا، وَمَنْ تَخَلَّفَ عَنْهَا هَلَكَ

From Abu Dzar, he said when he was in front of the door of the Ka'bah: I heard the Prophet Muhammad say: Know, indeed, the parable of the *Ahl Al-Bayt* among you is like the boat of the Prophet Noah, whoever boards it will survive, and whoever is left behind will perish.

This hadith is found in the book *Ihya' al-Mayyit*, which is one of the books taught in various pesantren, including Pesantren Lirboyo. This history emphasizes the critical role of *Ahl Al-Bayt* in

obtaining blessings and protection. History records that those who followed Prophet Noah's invitation received help and safety from Allah. On the other hand, those who reject and do not believe in Prophet Nuh's invitation are among the wretched group.

Sixth, the threat of hell for someone who hates the family of the Prophet Muhammad is serious in Islamic teachings. The Messenger of Allah emphasized:

قَلُّوا أَنْ رَجُلًا صَفَنَ بَيْنَ الرُّكْنِ وَالْمَقَامِ، وَصَلَّى وَصَامَ، ثُمَّ مَاتَ وَهُوَ مُبْغِضٌ لِأَلِ بَيْتِ مُحَمَّدٍ دَخَلَ النَّارَ

If someone stands between the Pillars and the Maqam, then prays and fasts, then die while hating Muhammad's family, then he will go to Hell. (Ali bin Abi Bakr al-Haitsami, 2015)

The hadith was conveyed by Habib Jamal Ba'agil, a member of A'wan Syuriah NU Batu. In his sermon, he quoted a Quranic verse stating that Allah bestows His mercy specifically upon whomever He wills. (Habib Jamal ba'agil, 2021) This hadith emphasizes that loving Ahl Bayt is not just an option but an integral part of a Muslim's faith. Love for the Prophet's family reflects obedience, while hatred for *Ahl Al-Bayt* is considered a serious deviation that can endanger one's faith and salvation in the afterlife.

The hadith on mahabbah zurriyat Rasul has deeply rooted itself among the majority of NU kiai and serves as the fundamental basis for the veneration of Habaib. This hadith is accepted as a teaching that emphasizes the importance of loving and honoring the descendants of the Prophet, thereby institutionalizing a tradition of reverence within the pesantren environment.

From the perspective of hadith scholarship, an analysis of its sanad (chain of transmission) and matan (text) indicates that this hadith possesses strong legitimacy, although there are variations in interpretation among scholars. The contextualization of this hadith within NU pesantren intertwines with the authority of kiai in establishing a spiritual relationship with Habaib.

The hadiths that command honouring the descendants of the Prophet Muhammad are essential references in Islam, especially in the legitimacy of the position of habit among the NU *Kiai*. These hadiths contain commands to respect *Ahl Al-Bayt* as well as threats to those who show hatred for the descendants of the Prophet, thus strengthening the social and religious position of *Habib*. In various hadiths, the Prophet Muhammad emphasized that love for *Ahl Al-Bayt* is an integral part of a Muslim's faith, and the threat of Hell for those who hate the Prophet's family shows how serious their position is in Islamic teachings.

Understanding Hadith about the Descendants of the Prophet Muhammad among NU *Kiai*

The existence of hadiths about the nobility of *Habib* and *Ahl Bayt* is very significant in the NU community. *Habib* is often considered a respected figure with great influence. Surur, 'Hadith Regarding the Law of Tabarruk against Habib: Living Hadith Study of Gedongsari Prambon Nganjuk Islamic Boarding School'. NU *Kiai* often refers to these hadiths to emphasize the importance of respecting the habit, thus strengthening their authority and legitimacy in the eyes of society. These hadiths provide the basis for higher recognition and respect for the *Habib*, making them central figures in spreading religious values and Islamic traditions adopted by NU.

Understanding and practising the hadiths about respecting the descendants of the Prophet not only provides legitimacy to the habit but also strengthens the social and religious structure of the NU community. These hadiths help maintain the traditions and values upheld by NU while ensuring that the position of the *Habib* remains strong in social and religious dynamics. Thus, these hadiths are essential in maintaining harmony and stability within the NU community and ensuring that the religious values inherited from the Prophet Muhammad continue to be respected and practised.

In NU, when KH Imaduddin Utsman questioned the lineage of the *habib* in Indonesia in his thesis, he concluded that the lineage of the *habib* was broken. Imaduddin Utsman, Menakar Kesahihahan Nasab Habaib Di Indonesia (Banten: Maktabah Nahdlatul Ulum, 2022). The General Chairperson of the Nahdlatul Ulama Executive Board (PBNU), KH Yahya Cholil Staquf, rejected the opinion by stating that habit is part of the Prophet's descendants. He emphasized that previous scholars have long recognized the *habib* lineage. KH Yahya Cholil Staquf appealed to the public to follow in the footsteps of previous scholars. This statement is based on a narration that emphasizes the importance of adhering to Sawad al-Adham.³ Here is the full hadith:

إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ فَإِذَا رَأَيْتُمْ اخْتِلَافًا فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ

3 Speech by the General Chairperson of the Nahdlatul Ulama Executive Board (PBNU) KH Yahya Cholil Staquf or Gus Yahya at the Halal Bihalal held at the UIN Campus Hall Walisongo, Semarang, Central Java. Ahad, May 14 2023. <https://www.youtube.com/watch?v=7L3kkHAS2fU>

Indeed, my people will not agree with the error. So, if you see disagreement, follow the majority.(Al-Qazwini, n.d.)

This story is further strengthened by the hadith, which states that the people of the Prophet Muhammad will not agree on misguidance and that when facing disagreements, we must adhere to the majority.(Ali bin Abi Bakr al-Haitsami, 2015)

KH. Yahya's view was strengthened by Rais 'Am PBNU KH. Miftachul Akhyar. He added that NU honours someone not based on lineage but on knowledge and piety. In addition, KH. Akhyar said that rejecting the validity of the Bani 'Alawi lineage is the same as rejecting the view of KH. Hasyim Asyari.⁴

KH. Syukron Ma'mun, the caretaker of the Daarul Rahman Islamic Boarding School in Jakarta, explained that the *Habib* in Hadramaut have been recognized as descendants of the Prophet Muhammad. Quoting the Letter of Asy-Shura Verse 23, which teaches compassion for the Prophet's family and relatives.(Agama, 2004) He emphasized that loving the Prophet's friends and family is the main teaching of Islam. He also questioned how someone could claim to be a follower of the Prophet Muhammad but hate his friends and family. KH. Syukron Ma'mun respects anyone who claims to be a descendant of the Prophet, but if the claim is not true, it is a matter between the individual and Allah in the afterlife.⁵ He built his basis on the hadith, which states that whoever claims to be the child of someone who is not his father, even though he knows that he is not his father, is forbidden by heaven.(Muhammad bin Ismail bin Ibrahim al-Bukhari, 2007)

KH. Maimun Zubair also once expressed his belief that the direct descendants of Ali and Fatimah would continue to uphold Islam even though some displayed inappropriate behaviour. He warned and instructed Muslims to continue to respect and honour the descendants of Ali as part of maintaining the values and blessings contained in the lineage of the Prophet Muhammad.⁶ Respect for the Prophet's lineage and respect for Ali's descendants are integral parts of Islamic heritage.

KH. Maimun Zubair also often emphasized the importance of respecting the descendants of the Prophet. He taught that the descendants of the Prophet can be divided into those visible and those invisible, the invisible ones being more numerous. He also believed that the apocalypse would not occur as long as there were still scholars, and even if the scholars were gone, the apocalypse would not occur as long as there were still descendants of the Prophet. Therefore, it is obligatory to respect the descendants of the Prophet because if we do not respect them, we must be aware of the end of life su'u al-Khaimah. Elmahrusy16, 'Mbah Moen's Example in Honoring Ahlul Bait', Elmahrusy.Id, 2021 <<https://elmahrusy.id/teladan-mbah-moen-dalam-memuliakan-ahlul-bait/>>. KH. Maimun used the book *Maulid al-Diba'i* as one of the references in his lecture.(Abdurrahman Al-Diba'i, n.d.) In one of his lectures, he quoted *nadham* from the book which reads:

هُمْ أَمَانَ الْأَرْضِ فَادْكِرْ They are the protectors on earth, so remember that	أَهْلُ بَيْتِ الْمُصْطَفَى الطُّهْرُ The holy family of the prophet
مِثْلُ مَا قَدْ جَاءَ فِي السُّنَنِ As stated in the hadiths	سُبُّهُوا بِالنُّجُومِ الزُّهْرِ They are like sparkling stars
خِفْتُ مِنْ طُوفَانٍ كَلَّ أَدَى You are afraid of the hurricane that sweeps away	وَسَفِينٍ لِلنَّجَاةِ إِذَا They are like an ark of safety if
فَاعْتَصِمُوا بِاللَّهِ وَاسْتَعِينُوا Stick to Allah and ask for help	فَاتَّحِمْ فِيهَا لَا تَكُونُ كَذَا So climb on it and you will be safe
وَاهْدِنَا الْحُسْنَى بِحُرْمَتِهِمْ Guide us on a good path with their honor	رَبِّ فَانْقَعْنَا بِبَرَكَتِهِمْ Allah, bless us with their blessings

4 Speech by KH. Miftachul Akhyar at the Haul of the Muassis of Nahdlatul Ulama & the Launching of the Book Min Al-Mu'tamar Ila Al-Mu'tamar in Gresik, East Java. May 30, 2024. <https://www.youtube.com/watch?v=cZ6HPKcKjF4>

5 The video was uploaded by DaarTV on December 28, 2023, titled: YOU are NOISY ANABI. What is a PROPHET? KH Syukron Ma'mun emphasized. https://www.youtube.com/watch?v=3ZQwe-wF_L4

6 The video was uploaded by Pannalanwarsarang to YouTube on December 31, 2020, with a duration of 9:54. <https://www.youtube.com/watch?v=IBKekX56xBs>

وَمُعَافَاةٍ مِّنَ الْفِتَنِ And save us from slander	وَأَمِّتْنَا فِي طَرِيقَتِهِمْ Put us to death in their path
--	---

KH.

Ali

Masyhuri, the Caretaker of the Progressive Bumi Shalawat Islamic Boarding School in Sidoarjo, supported KH's opinion. Maimun Zubair. He explained that even though *Habib* may misbehave, they must still be respected because they are likened to the Quran, which is not read; after all, they are the bloodlines of the Prophet Muhammad. He also said that Tariqah should not be far from the Tariqah of the *Habib* of the Prophet Muhammad's family. KH. Ali Masyhuri appealed to the NU community not to distance themselves or be distanced from the *Habib*. Every NU organization at the PBNU and PWNU levels should involve *Habib* to maintain connectivity. He also mentioned that his house is always crowded with *Habib*.

KH. Marzuki Musramar, the caretaker of the Sabiilul Rosyad Islamic Boarding School in Malang City, firmly chose the Republic of Indonesia, which is committed to protecting ulama and *Habib*. In Indonesia, the auliya, *Ahl Al-Bayt*, masyayikh, and *Habib* graves are guarded, cared for, and built with government funds. In addition, the auliya and *Habib* are also honored through pilgrimages, tawasul, and taburuk. Traditions such as ratio, mauled, managing, and situ al-juror are read by the community regularly, showing how Allah has bestowed ulama and *Habib* ahl al-sunnah wa al-jama'ah on this country.

KH. Abdullah Kafabihi Mahrus, the Caretaker of the Lirboyo Kediri Islamic Boarding School, quoted the hadith al-mar'u ala man ahab (a person who will be with the one he loves). He explained that when this hadith was delivered, the companions felt happy and joyful because with mahabbah (love), a person can be glorified by Allah. KH. Muhammad Anwar Mansyur Lirboyo also said that he visited the Alfachriyah Foundation in Tangerang with the hope that he would be able to gather with his loved ones and the *Habib*. With an attitude of humility, he said lastu syai'in 'indakum (I am nobody in front of you). He believed that even though a person's deeds are not much if they love the *Habib*, they will receive intercession by seeking or being sought by them in the afterlife. Therefore, we must hold fast to the *Habib*.

KH Abdul Qoyyum Mansur, known as Gus Qoyyum, the Caretaker of the An-Nur Lasem Islamic Boarding School, Rembang, in his lecture, gave an appeal not to blaspheme the ulama and *Habib* because such actions can bring misfortune. Blaspheming *Habib* can have a negative impact because they are descendants of the Prophet Muhammad. He often attended various haul events as a form of respect for the *Habib*. Hurting *Habib* can bring disaster because they are the grandchildren of the Prophet Muhammad. Gus Qoyyum emphasized that honouring and respecting *Habib* is an obligation, regardless of whether we feel compatible with them. Whether the *Habib* is firm or gentle, we must pray that Allah will honour and take blessings from them. If they make a mistake, pray that Allah will honour them. If a *Habib* does not agree with our views, we have no right to judge because that is not our capacity.

The understanding of the hadith about the nobility of the descendants of the Prophet Muhammad among the *Kiai* NU is very significant in strengthening the authority and legitimacy of the *Habib*. These hadiths are the basis for recognizing and respecting the *Habib*, often considered essential figures in the spread of religious values and Islamic traditions adopted by NU. In his lecture, Gus Qoyyum, the Caretaker of the An-Nur Lasem Islamic Boarding School, reminded people not to blaspheme scholars and *Habib* because such actions can bring misfortune. Blaspheming *Habib*, descendants of the Prophet, can have negative impacts. Gus Qoyyum emphasized the importance of honoring and respecting the *habaib*, regardless of their firm or gentle attitudes. We must pray that they will be honored by Allah and take blessings from them, and not judge them even though there are differences of opinion.

This view is supported by other NU figures such as KH Maimun Zubair, KH Ali Masyhuri, KH Yahya Cholil Staquf, and KH Miftachul Akhyar, who emphasize the importance of respecting the descendants of the Prophet and maintaining the traditions and values upheld by NU. The hadiths about respecting the descendants of the Prophet not only provide legitimacy to the *habib* but also strengthen the social and religious structure of the NU community, as well as maintain harmony and stability in society. Hadiths containing the virtues of *ahl al-bayt* have a great influence on the views of NU *kiai*. The Hadith of *Kisa'*, for example, is contextually understood by *kiai* as an affirmation that *habib* is included in the *ahl al-bayt* of the Prophet, because *habib* is descendants of Fatimah binti Rasulullah. Nutfah al-nubuwwah is the main basis for *kiai* to honor *habib*. The hadith that mentions Fatimah's descendants are forbidden to enter hell, the hadith of *thaqalain* that

commands to hold fast to the Qur'an and 'itrah, and the hadith that likens ahl al-bayt to the ark of the Prophet Noah which is a means of salvation. These hadiths emphasize the importance of loving the family of the Prophet and threaten hell for those who ignore it.

DISCUSSION

The Influence of Hadith on the Social and Religious Status of *Habib* among NU

In Islamic tradition, the relationship between the people and the Prophet Muhammad is not only manifested through obedience to the sharia, but also through deep devotion to him and his family and descendants.(Surur, 2023a) Love for the Prophet is the main foundation that inspires various practices among NU. NU *kiai*, as guardians of Islamic tradition and heritage, consistently strengthen the spiritual relationship with the Prophet through respect and glorification of his descendants, namely the *habib*, as a real manifestation of this devotion. The glorification of the *habib* by the *kiai* is not merely cultural, but is also rooted in the teachings of the hadiths that instruct Muslims to glorify *ahl al-bayt*. By following these hadiths, NU *kiai* make respect for the *habib* a real form of obedience to the Prophet as well as a way to emulate his love for his family.

The influence of the hadith on the social and religious status of the *habib* among NU reflects the close relationship between religious texts and social construction in the NU tradition. In this context, hadiths containing the virtues of the *ahl al-bayt*, especially the descendant of the Prophet Muhammad, play an important role in shaping respect and recognition of *habib* as figures who have spiritual legitimacy. The NU tradition, which is deeply rooted in respect for the sanad of knowledge and spirituality, makes hadith the basis that strengthens the position of *habib* in the Islamic boarding community and the wider community. Practices such as *tawasul*, *tabarruk*, and *sowan* to *habib* show how religious values derived from hadith are implemented in daily life, so that *habib* are not only seen as spiritual leaders, but also as symbols of the continuity of authoritative Islamic tradition.

Hadith not only influences the views of the *kiai*, but also shapes their actions in daily life. At the Al-Anwar Sarang Islamic Boarding School, Rembang, which was previously managed by KH. Maimun Zubair and is now continued by his son, KH. Najih Maimun, high respect for *Habib* is clearly visible.(ppalanwar, n.d.) The hadiths about the virtues of the descendant of Rasul are an important foundation that supports the practice of full respect for *Habib*, because this tradition has been inherited and practiced by previous *kiai*.(Lajnah Tarbiah wa at-Tatsqif PP al-Anwar, 2023) The impact of practicing these hadiths is still reflected in the practices carried out by families and students in Islamic boarding schools to this day.

This is also reflected in the routine of KH. Taufiqurrahman, the caretaker of one of the Islamic boarding schools in Jombang who is also a student of KH. Maimun Zubair. After performing prayers or other activities, he consistently performs *tawasul* to the *habib*, such as Habib Umar bin Hafidz and Habib Ahmad Alydrus. KH. Taufiqurrahman's love for these two figures is very visible, which is based on the belief that they are endowed with extraordinary *karamah* that is not possessed by humans in general.

The manifestation of KH. Taufiqurrahman's love for the descendant of the prophet can be seen in various forms, including by often inviting the *habib* to attend the maulid event at the Islamic boarding school he manages. Until now, the caretaker of the boarding school and his congregation routinely visit (*sowan*) the residence of *Habib* Ahmad Alaydrus in Jakarta. At certain moments, the caretaker and the community expect prayers from the *habib*, and also prepare water in front of the *habib* with the aim of obtaining blessings. In addition, the caretaker of the boarding school also displays photos of the *habib* in the living room, and every time he meets them, he shows respect by kissing their hands, cheeks, and hugging the *habib*.

The hadiths practiced by the previous NU *kiai* became an important foundation in maintaining and preserving religious traditions in the NU environment. The role of *Habaib* in NU has been apparent since the early days of its founding, which has continued until now, including during the leadership of KH. Miftachul Akhyar and KH. Yahya Cholil Staquf in the PBNU management. *Habib* were given strategic positions that showed their important role in the organization. *Habib* Luthfi bin Yahya, for example, once served as Mustasyar PBNU. In East Java, *Habib* Achmad Edrus Al-Habsyi played the role of Syuriah, while in Central Java, *Habib* Hasan Ba'bud became Mustasyar. In West Java, *Habib* Syarif Muhammad Alaydrus was Mustasyar. This shows the synergy between NU *kiai* and *Habib* in maintaining traditions and strengthening NU's role in society.

In Indonesia, *Habib* has an extraordinary role and status. Every word and action they take always attracts attention and a response from various elements of society.(Surur, 2024) The respect of important NU figures for the *Habib*, who are claimed as *Ahl Al-Bayt* of the Prophet, is truly striking and undeniable. The glorification shown by the *Kiai* to the *Habib* confirms the obedience and recognition of the role and authority held by the *Habib* in the NU community. This reflects the depth of respect and appreciation they have for the knowledge, spiritual heritage, and contributions made by the Shabaab in strengthening the identity and values held by NU. The significant influence of the *Habib* in society can be seen from the emergence of a generation of Muslims with informal identities, such as *Ahbab al-Musthafa*, *Junud al-Musthafa*, *Azzahir*, *Syekhermania*, and a number of other groups. This phenomenon is even more striking because it receives spiritual and moral support from most religious figures. This support is built on the belief that respecting the *Habib* is equivalent to respecting the Prophet Muhammad.(Muzakky & Syaikhul Mukarrom, 2021) Attendance at the *Habib* assembly is comparable to attendance at the Prophet's assembly because the *Habib* is regarded as a descendant of the Prophet.(Khosyiah, 2018) In addition, the scholars provide a very convincing argument that the descendants of the Prophet have a solid connection to open the door of blessings and receive intercession from the Prophet.

In the NU tradition, *Habib* is given a unique position because it is believed that they are part of the Prophet's family and must be protected and honoured.(Muhammad bin Ismail bin Ibrahim al-Bukhari, 2007) This concept stems from the belief that loving family and descendants is part of human nature. The Prophet loved his family and descendants very much, thus giving essential guidance to his people about their attitude towards their families. The title held by the *Habib* encourages the NU community to be more careful towards them.

Some consider the *Habib* to be holy individuals and have original knowledge because they are still connected by lineage to the Prophet. *Habib* plays a very important role in the social structure in formal and non-formal contexts. Therefore, they are often considered role models and idolized figures in the religious world.(Saepudin, 2018) The book *al-Ajwibah al-Ghaliyah fi Aqidah al-Firqah al-Najiyah* states that loving descendants who continue to the Prophet is an obligation. This is influenced by the lineage that continues to their ancestors.(Al-Alawi, n.d.) The Prophet's attention to his family caused his companions and subsequent generations to inherit this habit.

Until now, several community activities in NU have been based on the works of the *Habib*.(A. Maimun Nafis, 2023) For example, the book *Simtu al-Durar* by *Habib* Ali bin Muhammad Al-Habsyi is often read at the Prophet's birthday celebrations.(Al-Habsyi, 2010) The book *al-Barzanji* by Sayyid Ja'far Al-Barzanji is also a shared reading for the NU community's recitation activities, aqiqah events, and weddings. KH Muhammad Danial Rayyan's book on the history of *tahlil* also notes that *tahlil* activities, which are routinely read by the NU community, were compiled by a sayyid who still has a lineage back to Imam Husain. According to historical records, Sayyid Abdullah bin Alwi Al Haddad compiled the popular *tahlil* reading order.(Royyan, 2013) All of this shows the influence and continuity of the works of the *Habib* in the religious and social contexts of NU.

Alatas also analyzes how *Habib* Luthfi developed a robust religious community by utilizing the Sufi order's structure and establishing ritual practices to strengthen his community. He also received support from the Indonesian government, such as legal protection and financial assistance, to maintain the sustainability of his community. *Habib* Luthfi also used genealogy and hagiography to assert his legitimacy as a spiritual leader who inherited the teachings of the Prophet Muhammad.(ALATAS, 2021) Thus, he managed to build his image as a respected leader with strong spiritual blessings, strengthening his position in the religious community.

In a circular issued by Al-Anwar Islamic Boarding, entitled "*Ta'dzim Habib Bani Alawi*", explained that Syaikhina Maimun Zubair and previous Masyaikh, such as Mbah Ahmad, Mbah Imam, and Mbah Zubair, had high respect and reverence for the *Alawi* family. As a student, it is essential to follow the examples set by teachers to gain the blessings of knowledge. As an individual educated at an Islamic boarding school, I naturally emphasize the importance of good manners and morals. Spreading doubts about the Bani Alawi lineage is inappropriate and reflects a lack of courtesy towards many prominent figures and scholars among the *Alawi*.(Lajnah Tarbiah wa at-Tatsqif PP al-Anwar, 2023)

Respect for *Habib* among NU is greatly influenced by hadiths that emphasize the nobility of the descendants of the Prophet Muhammad. These hadiths are the basis for recognising and respecting *Habib*, who is often considered an essential figure in spreading Islamic religious values and traditions. Gus Qoyyum and other NU *Kiai*, such as KH Maimun Zubair and KH Yahya Cholil Staquf,

emphasize the importance of honoring and respecting *Habib* because they are descendants of the Prophet.

This strengthens the social and religious structure of the NU community, maintains harmony, and ensures that the values inherited by the Prophet Muhammad continue to be respected. The presence of *Habib* in various religious activities, such as the celebration of *maulid* and *tahlil*, showed the influence and continuity of their role in NU society. *Habib* is also considered a source of blessings and intercession, so respecting them is equivalent to respecting the Prophet.

CONCLUSION

NU *Kiai* highly regard the nobility of the *Habib* and *Ahl Al-Bayt* of the Prophet Muhammad based on hadiths emphasizing respect for the Prophet's descendants. *Habib* has a special place in NU society because they are considered descendants of the Prophet. Respect for them is based on the belief that loving the Prophet's family is part of human nature and Islamic teachings. NU figures such as KH Maimun Zubair and KH Ali Masyhuri emphasized that respecting *Habib* is an obligation. *Habib* is often involved in religious activities, such as celebrating the *maulid* and *tahlil*, which shows their influence and role in society. Not only that, they are also involved in the management of NU. The respect of NU *kiai* towards *habib* has a big impact on maintaining NU traditions, including the emergence of groups such as *Ahbab al-Musthafa* and *Azzahir* who show moral and spiritual support for the *habib*. The influence of *Habib* is also seen in the emergence of groups such as *Ahbab al-Musthafa* and *Azzahir*, which show spiritual moral support from religious figures. Hadiths that emphasize the nobility of the Prophet's descendants help strengthen the position of *Habib* in the social and religious structure and maintain the traditions and values adopted by NU.

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