

Al-Sayyid Muhammad Alawi's Thoughts on The Hadith of Glorifying the Ahl Al-Bayt

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Abstract

The perception of the equal position of Ahl al-Bayt with society, in general, necessitates the need for research on hadiths recommending glorifying Ahl al-Bayt. This study describes the meaning of hadith in the classical and contemporary eras. This research aims to provide readers with an understanding of the importance of understanding hadith textually and contextually. Al-Sayyid Alawi's theory is intended to help readers comprehend the methodologies employed by classical and modern scholars to practice the Prophet's hadith. Then, the method used in this research is library research. The primary source in this research is the book *Manhaj al-Salaf fi Fahm al-Nusus baina al-Nadhariyah wa al-Tatbiq* by Al-Sayyid Muhammad Alawi. According to Al-Sayyid Muhammad, the hadith about glorifying the Ahl al-Bayt is a category of authentic hadith. Many narrators narrated this hadith. In interpreting the hadith regarding the recommendation to glorify Ahl al-Bayt, Sayyid Muhammad Alawi is more inclined to the textual meaning. According to him, glorifying Ahl al-Bayt is the obligation of Muslims. Glorifying Ahl al-Bayt is a form of glorification and respect for the Prophet. Ahl al-Bayt, in the Islamic view, has attitudes and conscience like humans in general. They are not equipped with *ma'shum* characteristics. Wrong attitudes and forgetfulness are two attitudes that are inherent in Ahl al-Bayt as humans in general. There is no contradiction between the hadith's recommendation to glorify Ahl al-Bayt and surah al-hujurat verse 13. Glorifying Ahl al-Bayt is part of Adam's rights. Meanwhile, piety is a right related to Allah. To avoid errors in perception, good judgment is needed in assessing and criticizing Rasulullah's Ahl al-Bayt. Glory and respect are the rights of the Prophet and his family. Respecting the Prophet and Ahl al-Bayt is a characteristic of a pious person.

Keywords: Thought; Al-Sayyid Muhammad Alawi; Hadith; Glorify; Ahl al-Bayt.

Abstrak

Adanya persepsi tentang kesamaan kedudukan ahl albayt dengan masyarakat secara umum mengharuskan perlunya penelitian tentang hadis anjuran memuliakan ahl-bayt. Kajian tersebut untuk mendeskripsikan makna hadis di era klasik dan kontemporer. Tujuan penelitian ini untuk memberikan pemahaman kepada pembaca tentang pentingnya memahami hadis secara tekstual dan kontekstual. Dengan teori yang ditawarkan oleh Al-Sayyid Alawi diharapkan pembaca mampu memahami metode yang digunakan ulama klasik dan ulama kontemporer dalam pengamalan hadis Nabi. Metode yang digunakan dalam penelitian ini berupa penelitian kepustakaan (*library research*). Adapun sumber utama dalam penelitian ini adalah kitab *Manhaj al-Salaf fi Fahm al-Nusus baina al-Nadhariyah wa al-Tatbiq* karya Al-Sayyid Muhammad Alawi. Menurut Al-Sayyid Muhammad, hadis tentang memuliakan ahl albayt merupakan kategori hadis sahih. Hadis tersebut diriwayatkan oleh banyak perawi. Memuliakan ahl-bayt merupakan bentuk pemuliaan dan penghormatan kepada Rasulullah. Ahl albayt dalam pandangan Islam memiliki sikap dan nurani seperti manusia pada umumnya. Mereka tidak dibekali sifat *ma'shum*. Sikap salah dan lupa merupakan dua sikap yang melekat pada diri ahl albayt sebagai manusia pada umumnya. Pada hakekatnya tidak ada kontradiksi antara hadis anjuran memuliakan ahl albayt dengan surat al-hujurat ayat 13. Memuliakan ahl albayt merupakan bagian hak adami. Sedangkan taqwa adalah hak yang berhubungan dengan Allah. Untuk

menghindari terjadinya kesalahan dalam persepsi diperlukan perasangka baik dalam menilai dan mengkritisi ahl albayt Rasulullah. Kemuliaan dan penghormatan merupakan hak bagi Nabi dan keluarganya. Menghormati Nabi dan ahl albayt merupakan ciri orang yang bertaqwa.

Kata Kunci: Pemikiran; Al-Sayyid Muahmmad Alawi; Hadis; Memuliakan; Ahl albayt.

INTRODUCTION

The Prophet's family was a family that received special attention from Allah and His Messenger. One of his concerns is to maintain his lineage from the time of the Prophet Muhammad until the end of the world.¹ Some groups highly value having a genealogy for their prophet. Sometimes it is used as a doctrine by some individuals to gain individual benefits. Sometimes, those acting on behalf of the descendants of the prophet do not adhere to the values of the message of the prophet. The lineage of the prophet is considered a savior in every behavior and action. Consequently, there are controversies about the meaning of the hadith regarding the recommendation to honor Ahl al-Bayt. The connection to one of the lineage registrar institutions in the current era is starting to be doubted.

In Islam, Ahl al-Bayt holds a unique position due to their lineage tracing back to the Prophet Muhammad. They are also granted the privilege of protection from sin.² Islamic jurists have established their laws regarding the glorification and respect of the Ahl al-Bayt because the Prophet Muhammad was especially respected as the most perfect person. The status of the Prophet has an impact on the status of his family and descendants as noble people.³ This form of respect and glorification of Ahl al-Bayt has now become a common tradition in Muslim society.

In society, Ahl al-Bayt act as religious figures and as social figures. The status of Ahl al-Bayt in society can be determined by their habits of not accepting *sadaqah* (gift). This habit is a message that was conveyed by the Prophet. Abd al-Muhsin al-Badr explained that Ahl al-Bayt is someone who is forbidden from accepting *sadaqah*, they are the wife, family, and descendants of Hasyim and Abd Manaf.⁴ The status of the Ahl al-Bayt as the Prophet's family received special treatment. The status of the Prophet's lineage made them receive full attention. His every word and action always get its own response from the public.

¹ Aziz Miftahus Surur, 'Hadith Prohibition of Prohibiting Habaib in Social Media', *Fokus: Journal Kajian Keislaman Dan Kemasyarakatan*, 8, No 2 (2023) <<https://doi.org/http://dx.doi.org/10.29240/jf.v8i2>>.

² Atta Ullah, Muhammad Mahroof, and Nazakat Ali Rajpoot, 'A Comparative Analysis of the Two Notions about the Inerrable Status of Ahl Al-Bayt', *Al-Idah*, 39.2 (2021) <<https://doi.org/10.37556/al-idah.039.02.0755>>.

³ Nebil A. Husayn, 'Ahkām Concerning the Ahl al-Bayt', *Islamic Law and Society*, 27.3 (2020) <<https://doi.org/10.1163/15685195-00260A11>>.

⁴ Abd al-Muhsin al-Badr, *Fadhl Ahl Al-Bayt Wa'Ulumu Makanatubum 'Inda Abl Al-Sunnab Wa Al-Jama'ah* (Riyad: Dar Ibn al-Athir, 2001) <<https://archive.org/details/FP56465>>.

Many scholars recommend showing respect and reverence towards Ahl al-Bayt. It is important to note that this practice is common among both Sunni and Shia Muslims.⁵ The recommendation to honor and respect Ahl al-Bayt is primarily motivated by the attitude of the Prophet, who deeply loved and cared for his family.. In fact, the Prophet's love for his family exceeded his love for himself. According to Ibn Taimiyah, loving and honoring the Ahl al-Bayt is one of the characteristics of someone who is said to be a believer.⁶ Ibn Taimiyah's opinion was based on the Qur'an, hadith and the habits of his companions. Society is encouraged to give a high standing to the Ahl al-Bayt on this basis.

Ahl al-Bayt during the time of the *al-rasyidun caliph* also received special treatment. This attitude was a form of respect for the Prophet. Abu Bakr as the first caliph once said that he loved the Prophet's family more than his own family.⁷ According to him, glorifying and maintaining the honor of the Ahl al-Bayt is like protecting the honor of the Prophet.⁸ Respect and love were also conveyed by Umar bin al-Khattab as the second caliph. According to Mu'jam al-Kabir, Umar once stated that the Prophet preferred Abbas's Islam over al-Khattab's Islam.⁹ Abbas belongs to Rasulullah's Ahl al-Bayt family.

Regarding the current phenomenon of the Ahl al-Bayt, they are distinguished into several *firqahs* (groups). Each *firqah* has its tendencies in preaching, behavior, and social interaction. In preaching, some ahl albayt are kind and polite, while others are strong and aggressive. Currently, the dawah of the Ahl al-Bayt extends beyond religious matters. Additionally, some members of the Ahl al-Bayt are involved in various political events and support certain groups. Discussions and mutual criticism, even uttering unethical words become a consideration for society. From this phenomenon, many people assume that Ahl al-Bayt are ordinary people who have attitudes like humans in general.

Some of the Islamic scholars (ulama) also stated that Ahl al-Bayt has no privileges except piety. The basis they chose was guided by the Qur'an, Surah Al-Hujurat verse 13, which states that indeed among humans the most noble are those who are most devout. Apart from being guided

⁵ Ahmet Özkan, 'The Perception of Sunni Sufis on Hz. Ali and Ahl Al-Bayt: Eshrefoghlu Rumi's Sample', *Türk Kültürü ve Hacı Bektaş Veli - Araştırma Dergisi*, 86, 2018 <<https://doi.org/10.31624/tkhdv.2018.4>>.

⁶ Syaikhul Islam Ibn Taimiyah, *Fadhl Ahl Al-Bayt Wa Huquqibim* (Jeddah: Dar al-Kiblah, 1984) <https://archive.org/details/20200421_20200421_0411/page/n1/mode/2up>.

⁷ Muslim bin al-Hajjaj al-Naisaburi, *Sabih Muslim* (Riyad: Dar al-Tayyibah, 2006) <<https://archive.org/details/samusamu/samup/page/n2/mode/2up>>.

⁸ Muhammad bin Ismail bin Ibrahim al-Bukhari, *Al-Jami' Al-Sabih* (Saudi Arabia: Auqaf Su'udiyah, 2007) <<https://ia600100.us.archive.org/7/items/FP34714/34714.pdf>>.

⁹ Abu Al-Qasim Sulaiman Al-Tabrani, *Al-Mu'jam Al-Kabir* (Kairo: Maktabah Ibn Taimiyah, 2006) <<https://archive.org/details/WAQ15954/mtk00/mode/1up>>.

by this verse, they are also guided by the hadiths narrated by Imam al-Bukhari, Imam Muslim, Imam Ahmad, Imam al-Tabrani and Imam al-Bazzar. In essence, this hadith also states that the position of all humans in the sight of Allah is the same. All humans are born from Adam, and Adam is God's creation from dust. Barometer of piety that makes the difference among people.

The existence of controversies in understanding the position of Ahl al-Bayt requires a discussion that analyzes specifically the thoughts of Sayyid Muhammad Alawi Al-Maliki on the hadith that glorifies Ahl al-Bayt. This research aims to answer the concerns of academics, preachers and society in general regarding to the position of Ahl al-Bayt through the lens of the Prophet's hadith. This research will also explain the method of understanding hadith according to Sayyid Muhammad Alawi Al-Maliki. What is the actual meaning of the hadith related to glorifying Ahl al-Bayt? How does Sayyid Muhammad Alawi Al-Maliki think about glorifying Ahl al-Bayt. These two questions are interesting to be discussed.

METHODS

The object of this research is Sayyid Muhammad Alawi Al-Maliki's thoughts on the hadith of glorifying Ahl al-Bayt. This research uses the library research method. The data sources used in this research come from the book by Sayyid Muhammad Alawi Al-Maliki. The focus of this research is to use library data to find the necessary theory, including books and journals that discuss the suggestions to glorify the Ahl al-Bayt. The main sources in this research are the books *Manhaj al-Salaf fi Fahm al-Nusus baina al-Nadhariyah wa al-Tatbiq* and *al-Manhal al-Latif fi Usul al-Hadis al-Sharif*.

This research uses a qualitative model to obtain comprehensive data. Researchers try to analyze and reveal the textual meaning of hadiths and then explain them in a descriptive way. The method used to obtain research results uses the critical theory of *sanad* and *matan* and compares them with the meaning contained in the Qur'an and the hadith texts which discuss on one theme. Furthermore, this method is outlined in the book *Manhaj al-Salaf fi Fahm al-Nusus baina al-Nadhariyah wa al-Tatbiq* by Sayyid Muhammad Alawi Al-Maliki.

Al-Sayyid Alawi wrote the book '*Manhaj al-Salaf fi Fahm al-Nusus baina al-Nadhariyah wa al-Tatbiq*' as a criticism and response to groups who do not believe in the primacy of the Ahl al-Bayt. The Wahhabi sect holds the belief that all individuals are equal in the view of Allah. One's position and glory are judged by the level of piety. The fate of a good person cannot determine whether someone's behavior is good or bad. In the Qur'an, the story of the wife and children of the Prophet Noah who were tortured by Allah because of bad behavior accompanied by disbelief in Allah's blessings is given as an example.

Al-Sayyid Muhammad is one of the moderate Islamic scholars who was very concerned about the position of the ahl al-bayt. Al-Sayyid Alawi is part of the Ahl al-Bayt who are descendants of the Prophet through the line of Imam Hasan bin Ali.¹⁰ A new presumption was created that might undermine the position of the Ahl al-Bayt with the attitudes and actions of Ahl al-Bayt members that are considered to be incompatible with the Sharia.

To refute these inappropriate assumptions, al-Sayyid Muhammad Alawi in the book *Manhaj al-Salaf fi Fahm al-Nusus baina al-Nadbariyah wa al-Tatbiq* in the chapter *inna akramakum 'indallah at-qakum*, he explained the position of Ahl al-Bayt. First, he quoted Surah Al-Hujurat verse 13, then he explained the *asbab al-nuzul* verse along with explanations from scholars and supporting hadiths. Next, he compared it with verses and hadith which explain the position of Ahl al-Bayt. He performed *takhrif* to find out the quality of the Prophet's hadith and quoted several opinions of scholars to reach conclusions.

The researchers found many studies that discuss the hadith of glorifying the Ahl al-Bayt. First, the article by Atta Ullah, Muhammad Mahroof and Nazakat Ali Rajpoot which analyzes the comparison of two ideas regarding the infallibility status of Ahl al-Bayt.¹¹ Second, a journal written by Simon Wolfgang Fuchs S which examines legalized genealogy, Sayyid and Shi'a Islam in Pakistan.¹² Third, the article written by Fathullah is the area of al-Faqih in politics, the Shia government system which refers to the imamate system.¹³ Fourth, the article by M. Albar Robbani Barot Isrofil, Siany Indria Liestyasari and Nurhadi, Habib's Social Role in the Social Community (Case Study at the Ar-Raudhah Surakarta Science & Dhikr Council).¹⁴ Fifth, Abu Yazid Adnan Quthny and Ahmad Muzakki's article about the Urgency of Nasab in Islam and the Lineage of Nasab Habaib in Indonesia.¹⁵

¹⁰ Mohammad Rindu Islamy, 'Tracing the Roots of Radicalism and Terrorism: Muhammad Ibn Alawi Al-Maliki's Thought Related to Extremism Discourse', *Religio: Jurnal Studi Agama-Agama*, 11.2 (2021) <<https://doi.org/10.15642/religio.v11i2.1728>>.

¹¹ Atta Ullah, Muhammad Mahroof, and Nazakat Ali Rajpoot.

¹² Simon Wolfgang Fuchs, 'Legalised Pedigrees: Sayyids and Shi'i Islam in Pakistan', *Journal of the Royal Asiatic Society*, 30.3 (2020) <<https://doi.org/10.1017/S1356186320000036>>.

¹³ Fathullah, 'Wilayah Al-Faqih Dalam Politik Shi'ah', *Ayy-Syari'ah: Jurnal Hukum Islam*, 5.1 (2019) <<https://doi.org/10.36835/assyariah.v5i1.111>>.

¹⁴ Siany Indria Liestyasari dan Nurhadi M. Albar Robbani Barot Isrofil, 'Peran Sosial Habib Dalam Komunitas Sosial (Studi Kasus Di Majelis Ilmu & Dzikir Ar-Raudhah Surakarta)', *ISSN 2502-3632 (Online) ISSN 2356-0304 (Paper) Jurnal Online Internasional & Nasional Vol. 7 No.1, Januari – Juni 2019M. Albar Robbani Barot Isrofil, Siany Indria Liestyasari Dan Nurhadi, Peran Sosial Habib Dalam Komunitas Sosial (Studi Kasus Di Majelis* , 53.9 (2019), 1689–99 <www.journal.uta45jakarta.ac.id>.

¹⁵ Abu Yazid, Adnan Quthny, and Ahmad Muzakki, 'Urgensi Nasab Dalam Islam Dan Silsilah Nasab Habaib Di Indonesia', 7.2 (2021), 131–51.

Based on the description above, there is not a single journal article that specifically analyzes Sayyid Muhammad Alawi Al-Maliki's thoughts on the hadith of glorifying Ahl al-Bayt. This research aims to determine the method of understanding hadith according to Sayyid Muhammad Alawi Al-Maliki. There are two assumptions that form the basis of this research. (1) Sayyid Muhammad Alawi Al-Maliki is an international charismatic ulama figure who has a direct lineage to the Messenger of Allah, (2) Research is able to answer the problem of Ahl al-Bayt today who are considered to have an equal position as humans in general, by examining the contemporary phenomena of certain Ahl al-Bayt who hold extremist beliefs and others who are interested in politics.

DISCUSSION

Al-Sayyid Muhammad Alawi Al-Maliki Reference Source

In presenting the explanation of the hadith regarding the recommendation to glorify Ahl al-Bayt, al-Sayyid Muhammad used the hadith *al-tsaqalain* as the basis. Next, he used verses from the Qur'an as the basis and explanation of the hadith. Apart from that, he also quoted hadiths that had the same theme by using the *takbrij* method. As reinforcement, he quoted scholars' ideas and used logical reasoning as material for consideration. In this context, it can be seen from his thoughts when explaining the hadith about glorifying Ahl al-Bayt. He used Surah al-Ahzab verse 23, and the hadith about the primacy of Ahl al-Bayt as evidence and he also used the opinions of Ibn Taymiyah and Muhammad Abduh as a theoretical basis.¹⁶

Sayyid Muhammad Alawi is one of the contemporary hadith scholars. In interpreting the hadith regarding the recommendation to glorify Ahl al-Bayt, he paid attention to the quality of the narrator and the material content of the hadith. *Sanad* is a series of narrators who convey hadith from the Prophet. Meanwhile, the *matan* is the meaning and content of the hadith itself.¹⁷ The condition for a hadith to be considered authentic is if the hadith can be accounted for with conditions that meet its history and content.¹⁸ He used the critical theory of *sanad* and *matan* as capital for considering the quality of the authenticity of hadith. Classical and contemporary hadith scholars agree that *sanad* and *matan* are a reference for whether a hadith is accepted or rejected.

Hadith scholars have different views on the criterion for determining the veracity of hadith. Based on these different criteria, they also differ in interpreting authentic hadith so that the scholars

¹⁶ Sayyid Muhammad Alawi Almaliki, *Manhaj Al-Salaf Fi Fahm Al-Nusus Baina Nadbariyah Wa Al-Tatbiq* (Bairut, 2008) <<https://id.scribd.com/document/397258280/1-النظرية-والتطبيق-فهم-النصوص-بين-المنهج-السلف-في-فهم-النصوص-بين-النظرية-والتطبيق-pdf#>>.

¹⁷ Rizkiyatul Imtyas, 'METODE KRITIK SANAD DAN MATAN', *Ushuluna: Jurnal Ilmu Ushuluddin*, 1.1 (2020) <<https://doi.org/10.15408/ushuluna.v1i1.15286>>.

¹⁸ Beko Hendro, 'Kritik Sanad Dan Matan Hadis Dalam Shahih Muslim Yang Dianggap Lemah Nasiruddin Al-Albani', *Jurnal Studi Hadis Nusantara*, 3.2 (2021) <<https://doi.org/10.24235/jshn.v3i2.9699>>.

have their standards in the practice of the Prophet's hadith.¹⁹ As for the method used by al-Sayyid Alawi in determining the quality and the validity of hadith, he follows the majority of classical hadith scholars. The requirements required for a hadith to be accepted are as follows; (a) continuous *sanad* (b) *ada* (c) *dhabit* (d) no *syadz* (e) no *illat*.²⁰ These five factors are the minimum requirements for genuine hadith. However, if any of the five requirements are not satisfied, the hadith is not considered genuine.

Meanwhile, in understanding the *matan* hadith of al-Sayyid Muhammad Alawi, he uses the thematic method by grouping verses and hadith that discuss the same theme.²¹ He used this method as a basic step in understanding the Prophet's hadith. In this way, he compared the explanation of the hadith with the Qur'an or hadiths which were considered more valid. He also used the knowledge of *asbab alwurun* to find out the history behind the hadith being conveyed. The benefit of using this method is that the reader will know the similarities or differences, additions or subtractions in the hadith text.

Apart from being based on the verses and hadith of the Prophet. Sayyid Muhammad also took the opinions of classical and contemporary scholars and logical reasoning as reinforcement.²² Hadith contains very noble principles and grammar. The role of scholars in understanding hadith is crucial because not everyone is capable of comprehending the meaning conveyed by the Prophet.²³ Like the Qur'an *salib li kulli zaman wa makan*, The hadith, as the primary foundation of Islamic teachings, also adheres to the same fundamental principles. Therefore, the proposed method can be accepted within the current context.

Hadith are words, behavior, and decrees attributed to the Prophet.²⁴ The knowledge attached to the study of hadith consists of *riwayah* science and *dirayah* science. Both sciences have evolved in response to current requirements and advancements.²⁵ As an expert in the field of hadith, he proves it with his work which is contained in the book *al-Manbal al-Latif fi Usul al-Hadis al-Sharif*. This book is used as a basis for interpreting and understanding the hadith of the Prophet. The book

¹⁹ Ainul Azhari Azhari, A. Hasan Asy'ari 'Ulama'i, and Ahmad Musyafiq Musyafiq, 'Ragam Makna Kesahihan Hadis', *Jurnal Living Hadis*, 3.1 (2018) <<https://doi.org/10.14421/livinghadis.2018.1437>>.

²⁰ Sayyid Muhammad Alawi Almaliki, *Al-Manbal Al-Lathif Fi Ushul Al-Hadith Al-Sharif* (Madinah, 2000) <<https://ia800405.us.archive.org/5/items/galerikitabkuningmaktabanasayidmuhammad/mnhallatif.pdf>>.

²¹ Sayyid Muhammad Alawi Almaliki, *Manhaj Al-Salaf Fi Fabm Al-Nusus Baina Nadbariyah Wa Al-Tatbiq*.

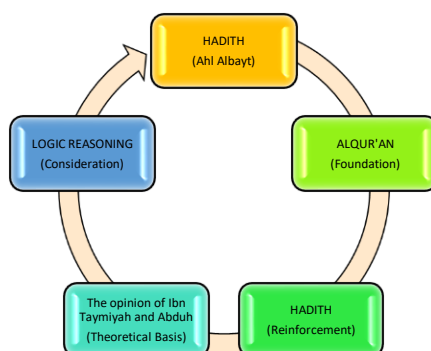
²² Sayyid Muhammad Alawi Almaliki, *Manhaj Al-Salaf Fi Fabm Al-Nusus Baina Nadbariyah Wa Al-Tatbiq*.

²³ Burhanuddin Burhanuddin, 'Metode Dalam Memahami Hadis', *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir*, 3.1 (2018) <<https://doi.org/10.47435/al-mubarak.v3i1.210>>.

²⁴ Iskandar Usman, 'Hadis Pada Masa Rasulullah Dan Sahabat: Studi Kritis Terhadap Pemeliharaan Hadis', *EL-USRAH: Jurnal Hukum Keluarga*, 4.1 (2021) <<https://doi.org/10.22373/ujhk.v4i1.9173>>.

²⁵ Herin Supardi, 'PENGANTAR ILMU HADIS DAN CABANG-CABANG ILMU HADIS', *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis*, 2.3 (2022) <<https://doi.org/10.54443/mushaf.v2i3.45>>.

studies the science of hadith which includes the meaning of hadith, the proof of hadith, criticism of *sanad* and *matan* as well as orientalist criticism of the hadith of the Prophet.



Glorifying the Ahl-Bayt in the view of Sayyid Muhammad Alawi Al-Maliki

The most noble person in the sight of Allah is the most pious person. This barometer of piety is what makes Islamic society different from jahiliyah society.²⁶ The foundation of piety is contained in surah *al-bujurāt* verse 13 "Indeed, the noblest among humans is the one who is most devout." This verse is confirmed by a hadith narrated by Imam Muslim. The Prophet further stated that Allah looks at a person's heart and actions, not their personality or status, to determine whether or not they are noble in the sight of Allah. This hadith was also confirmed by Imam al-Bukhari, Imam al-Tabrani, and Imam Ahmad.

In Sayyid Muhammad's view, glorifying Ahl al-Bayt is a religious recommendation. The word of Allah in Surah al-Ahzab verse 33 "Allah only intends to keep 'the causes of' evil away from you and purify you completely, O members of the 'Prophet's' family!". According to the hadith, the Messenger of Allah said, "O people, indeed I have left among you something that if you adhere to it, you will never go astray, namely, the book of Allah and the descendants of Ahl al-Bayt." This is a *sahih* hadith (original hadith) as told by Imam Muslim and validated in the *Sunan* book.

Ibn Taimiyah in the book *al-Fatawa chapter al-Wasiyah al-Kubra* also explains that Ahl al-Bayt have rights that must be protected. In prayer, Allah has compared the Prophet's *sholawat* (bless and praise to prophet) with those of his family. They are also prohibited from receiving *sadaqah*, just as the Prophet also prohibited himself from receiving *sadaqah*. This prohibition is in accordance with Surah al-Ahzab verse 33. Allah has forbidden him to accept *sadaqah* because *sadaqah* is considered

²⁶ Muhammad bin Isa al-Tirmidhi, *Sunan Al-Tirmidhi* (Dar al-Gharb al-Islami, 1996) <<https://archive.org/details/gktgktgkt/gkt0/mode/1up>>.

as something to cleanse human wealth. This is to maintain their purity.²⁷ The prohibition on accepting *sadaqah* only applies to the Prophet's family and not to all groups.

Muhammad Abduh Yamani in the book '*Allimu Anladakum Mahabbah Ali Bait al-Nabi*' explains that in Islam there is one Shari'a. In the Shari'a, all humans have the same position. Humans originate from Adam, while Adam was created from dust, so that before God all humans are equal. In the view of Islamic law, there is no difference between humans except piety. The reflection of someone being pious is loving Ahl al-Bayt as a form of obedience to glorify the Messenger of Allah. Allah's word in Surah al-Shura verse 23 states that the Prophet did not ask for compensation for his preaching except for love for his family.²⁸ We can interpret this passage to mean that the family is a group that receives a large amount of affection.

Even though Ahl al-Bayt are the heirs of the Prophet who has virtues based on faith and piety, this does not mean that Islam provides freedom in carrying out justice related to the law. Allah has commanded us to act fairly to gain His pleasure. The Word of Allah in Surah al-Rahman verse 9 explains that in *muamalah* (dealings) you are required to act fairly. The pronunciation of this verse is general. So, justice is also a form of piety which is in accordance with Surah Al-Hujurat verse 13.

However, this does not mean that the concept of justice has the same portion. Virtue is superior to justice. Sayyid Alawi quoted Surah *al-Kahf* verse 82 and Surah *al-Tur* verse 21. In these two verses it is explained that pious people can elevate the noble status of their descendants. An example is the story of the meeting between Prophet Moses and Prophet Khidir when he was in a village. Prophet Khidir found a building that was about to collapse. Prophet Khidir also tried to repair it without asking for compensation because the building belonged to two orphans. Prophet Khidr also conveyed to Prophet Musa that the two children came from righteous descendants. There is a history which states that the two orphans were the seventh generation.²⁹ The distance between the two orphans and their righteous predecessors is seven generations.

Ibn Abbas also said that Allah will raise the status of the believer's family in heaven even though their level of charity is not equal to that of the believer. Many verses in the Qur'an instruct us to be open-minded and forgive each other towards everyone on earth. These verses are

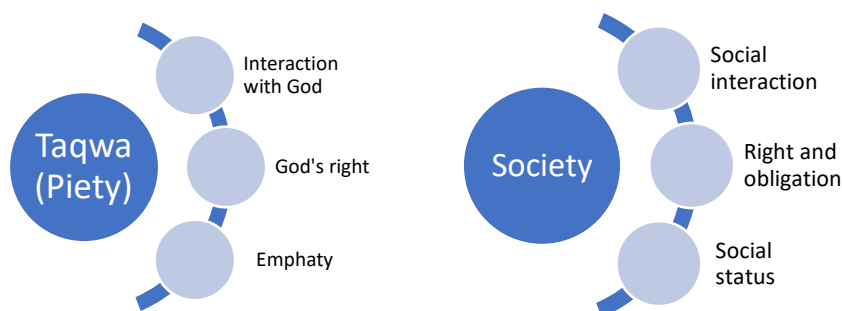
²⁷ Syaikhul Islam Ibn Taimiyyah, *Al-Fatawa Al-Kubra* (Bairut: Dar al-Kutub al-Ilmiyah, 1987) <<https://archive.org/details/FPftawak/ftawak0/mode/1up>>.

²⁸ Muhammad Abduh Yamani, '*Allimu Anladakum Mahabbah Ali Bait al-Nabi* (Jeddah: Dar al-Qiblah li al-Thaqafah al-Islamiyah, 2001) <<https://id.scribd.com/document/52515863/علماء-أولادكم-محبة-آل-بيت-النبي-محمد-عده>>.

²⁹ Sayyid Muhammad Alawi Almaliki, *Manhaj Al-Salaf Fi Fahm Al-Nusus Baina Nadharyyah Wa Al-Tatbiq*.

contained in the Qur'an, surah al-Taghabun: 14, al-Baqarah: 237, and al-Shura: 40. Allah has ordered us to be generous by forgiving those who make mistakes. Especially towards the Prophet's Ahl al-Bayt, it is appropriate to uphold the honor of everyone connected with the Prophet. Whether blood relations or lineages in the teachings of the treatise.

Venerating Ahl al-Bayt is essentially a social relationship between individuals. Every individual has rights and obligations that must be fulfilled. One will always hope that his rights are fulfilled and also feel disturbed if the rights are underestimated and not fulfilled. Honor and glory belong to every individual. Ahl al-Bayt is the noble family of the Prophet. In the social order, there are various groups who have different backgrounds. These variances result in a social level that complements one another.



Al-Sayyid Muhammad Alawi Al-Maliki's Method of Thought

Al-Sayyid Muhammad Alawi's preaching pattern was famous for his firm, gentle, and wise attitude.³⁰ Sayyid Muhammad's method of thinking in understanding hadith cannot be separated from the *mustalah* hadith book of classical scholars. He outlined this method in the book *al-Manhal al-Latif fi Usul al-Hadis al-Sharif*. *Sanad* and *matan* criticism is used as a basis for accepting or rejecting hadith. This is related to the criteria for validity and practice of authentic hadith, the law of practice, and the level of validity is also based on the number of *muhaddisin* scholars. The method commonly used to understand the contents of hadith is more inclined towards thematic hadith study methods.

Sayyid Muhammad understands the hadith regarding the recommendation to glorify Ahl al-Bayt textually. The hadith about glorifying Ahl al-Bayt is a category of authentic hadith. So that this hadith can be used as evidence. The basis used as an explanation of the hadith *matan* is the Qur'an, hadiths that have similar themes, and the opinions of classical and contemporary scholars.

³⁰ Alfian Arifuddin and Akhmad Kholid, 'DAKWAH BIL QOLAM : KAJIAN KOMUNIKASI PROF. DR. SAYYID MUHAMMAD BIN ALAWI AL-MALIKI AL-HASANI DALAM KITAB MAFAHIM YAJIBU AN-TUSOHHAH TENTANG KESALAHAN PARAMETER PEMVONISAN KAFIR DAN SESAT', *Jurnal Mutakallimin : Jurnal Ilmu Komunikasi*, 4.1 (2021) <<https://doi.org/10.31602/jm.v4i1.4812>>.

Therefore, glory and respect are the rights of the Prophet and his family. A person can be said to be pious if he is able to carry out commands and abandon prohibitions. The Prophet has commanded the people to love and honor Ahl al-Bayt and he also gave a warning to someone who hurts and is hostile to Ahl al-Bayt.

Honoring Ahl al-Bayt is an obligation for Muslims. Several narrations explain recommendations for protecting, honoring, and respecting Ahl al-Bayt. In the book *al-jami' al-Sahih* hadith numbers 3436 and 3468 by Imam al-Bukhari who took hadith through two routes, they are Abdullah bin Wahab and Yahya bin Ma'in.³¹ In the book *Mushannaf* hadith number 36461 by Ibn Shaibah, he took a hadith from Ghundar.³² Book of *Riyad al-Salihin* in hadith number 43.³³ *Syu'ab Imam al-Baihaqi*.³⁴ And in the book *Fath al-Bari Syarh al-Buhari* by Ibn Hajar al-Asqalani.³⁵ This attitude is a form of respect and glorification of the Prophet.

The hadith narrated by Abu Bakar is in the authentic hadith category. All narrators from narrator *adna* to narrator *a'la* (Abu Bakr) are narrators who are *tsiqab*. Apart from that, the editorial of this hadith has the same meaning, namely the recommendation to respect and glorify the Ahl al-Bayt as a form of respect and glorification of the Prophet. There are no contradictory hadiths between these hadiths and the Qur'an or other hadiths. The contents of the *matan* are Abu Bakr's orders to all Muslims. He does not have any interest because he is not part of the Ahl al-Bayt.

Ahl al-Bayt is part of the Prophet. They are the family and descendants of the Prophet. When the Prophet was at home, he was the head of the household. However, when he is outside, he is the head of state and *ummah* (society). Making a family happy is proof of the responsibility of a family head. The attention of the head of the family towards its members is a human instinct. Having moral or immoral descendants is a consequence of having a family. Being blessed with immoral heredity does not make a father's love fade. A wise father will not insult and antagonize his child even though the child has poor ethics. He will prioritize attitudes of love and affection. Likewise, the Prophet loved his family more than he did himself.

Even though the Ahl al-Bayt have a lineage that goes back to the Prophet, that does not mean they are *ma'sum* (infallible) like the Prophet. They are like humans in general who sometimes

³¹ Muhammad bin Ismail bin Ibrahim al-Bukhari.

³² Abd Razzaq bin Hammam al-Shan'ani, *Mushannaf Abd Al-Razzaq* (Dar al-Ta'sil, 2015) <https://archive.org/details/FP152501/00_152501/mode/1up>.

³³ Yahya bin Sharaf al-Nawawi, *Riyadh Al-Salihin* (Bairut: Dar Ibn Kasir, 2007) <<https://archive.org/details/waq85745waq>>.

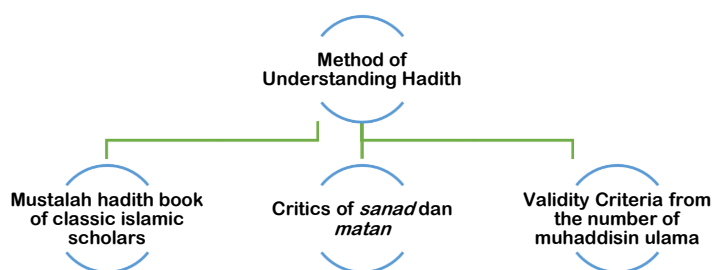
³⁴ Abu Bakar Ahamd bin al-Husain al-Baihaqi, *Syu'ab Al-Iman* (Bairut: Dar al-Kutub al-Ilmiyah, 2000) <https://archive.org/details/shoab_elmeya>.

³⁵ Ibn Hajar al-Asqalani, *Fath Al-Bari* (Kairo: Maktabah al-Salafiyah) <https://archive.org/details/FP2021/01_2022/>.

make mistakes. The wise attitude in responding to some Ahl al-Bayt who are not in line with ideology or depart from the path of the Shari'a is to stay away from this ideology and behavior, still honor them by not insulting or denouncing them. If one has proximity or authority, he can remind them in a positive way. regard and reverence must continue to be practiced as a sign of allegiance to Allah and regard for the Prophet.

The method of thinking offered by Sayyid Muhammad has had an impact on the progress of thinking for Muslims, especially *ahl assunah annabdiyah* in Indonesia. In Indonesia, there is no greater form of respect for Ahl al-Bayt than the members of Nahdhatul Ulama. His love for the descendants of the Prophet was extraordinary compared to his respect for the *kyai* or society in general. They still maintain these traditions and customs to this day as a form of carrying out Allah's commands and proof of their love for the Prophet.

Sayyid Muhammad's thought was based on classical and contemporary thinkers. The classic book that is used as a reference in the study of *ulum al-hadith* is the book *Tadrib al-Rawi fi Sharh Taqrib al-Navawi*. Meanwhile, the method used in understanding hadith glorifying Ahl al-Bayt is quoting verses from the Qur'an and hadith of the prophet as well as the opinions of Ibn Taimiyah and Muhammad Abduh.



CONCLUSION

Sayyid Muhammad is one of the contemporary Islamic scholars who adhered to traditional thinking methods. He criticized the modern understanding which assumes that piety is the only thing that makes a person noble. According to Sayyid Muhammad, devotion is the relationship of a servant to his Rabb. This will not be known unless only Allah Himself knows because basically, piety originates in the heart of every human being. Meanwhile, glorifying creatures is a social relationship among humans. In the social order, Allah has commanded the children to respect and glorify their parents. Allah has also made humans the most noble creatures in the sight of Allah. As a Muslim, it is appropriate to exalt Ahl al-Bayt as a sign of respect and allegiance to the Prophet.

The method used by al-Sayyid Muhammad Alawi in understanding the hadith recommending glorifying the Ahl al-Bayt is the thematic method. The method he used was by

collecting verses from the Qur'an and hadiths of the Prophet that had the same theme. He also used the opinions of scholars and logical reasoning as guidelines. According to Sayyid Muhammad, the hadith about glorifying Ahl al-Bayt is a category of authentic hadith that can be used as *hujjah* (evidence). The existence of pros and cons related to the phenomenon of some Ahl al-Bayt who are not in line with the Shari'a is certainly a problem in itself. The attitude that should be taken is to stay away from immoral acts, and not hate and demean the honor of Ahl al-Bayt, because the lineage cannot be changed or erased. Respect and honor are the rights of every human being.

His thoughts on glorifying Ahl al-Bayt had an impact on Muslim communities throughout the world. For researchers who want to develop research with the same theme, researchers can compare research on Sayyid Muhammad al-Alawi's thoughts with Sheikh Ibn Utsaimin regarding the hadith of glorifying Ahl al-Bayt. This will be interesting and add new scientific treasures to the academic world.

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