

RESPECT FOR THE PROPHET'S FAMILY AND HIS DESCENDANTS IN THE TAFSIR OF AL-MISBĀH

Pramudiya Citra Sholeha Hindratma

State Islamic University of Mataram, Indonesia

email: 190601067.mhs@uinmataram.ac.id

Abstract

This research was motivated by the researcher's great curiosity about the Muslim community's respect for Ahl Al Ba'yt or descendants of the Prophet Muhammad SAW. Apart from that, researchers also want to study the glory of Ahl Al-Ba'yt contained in the Koran. The focus studied in this research is who is included in Ahl Al-Ba'yt and how is Quraish Shihab's perspective in Tafsir Al-Misbah related to Ahl Al-Ba'yt. This study using the Library Research approach or literature research and the data sources used are the Book of Tafsir AL-Misbah and relevant literature and informants from the descendants of the Prophet Muhammad SAW in Indonesia. The data collection methods used are interviews and documentation. The data analysis techniques used are data reduction techniques, data presentation and drawing conclusions/data verification. While to check the validity of the data the researcher uses source triangulation, method triangulation, and time triangulation. Based on the research results, it can be concluded that those included in the ahl al-Ba'yt are the descendants of Rasulullah SAW, his wives, and all Muslims and Muslim women from the descendants of 'Abdul Muththalib, namely Bani Hayim. Therefore, Ahl Al-Ba'yt includes the families of Ali bin Abi Thalib, Hasan and Husein, the Ja'far family'far bin Abi Thalib, family'Aqil bin Abi Thalib, and family'Abbas bin 'Abdul Muttalib. Homage to Ahl Al-Ba'yt is an obligation for Muslims to do because of respect for Ahl Al-Ba'yt is the same as respecting the Prophet Muhammad SAW, even more so respecting Ahl Al-Ba'yt, of course, as someone who claims to be a follower of the Prophet, it is appropriate and fitting to respect the Prophet, which includes respecting the Prophet is respecting his family and all his dzuriyyah. A form of respect for Ahl Al-Ba'yt by glorifying them, trying to help them with their affairs when needed, loving their hearts and their words.

Keywords: *Respect, Ahl Al Ba'yt, Quraish Shihab, Tafsir Al-Misbah*

Abstrak

Penelitian ini dilatarbelakangi oleh rasa ingin tahu peneliti yang cukup besar terhadap penghormatan masyarakat muslim kepada Ahl Al Ba'yt atau keturunan Nabi Muhammad SAW. Selain itu, peneliti juga hendak mengkaji kemuliaan Ahl Al-Ba'yt yang terdapat pada Al-Quran. Adapun fokus yang dikaji dalam penelitian ini adalah siapa saja yang termasuk Ahl Al-Ba'yt dan bagaimana perspektif Quraish Shihab dalam Tafsir Al-Misbah terkait dengan Ahl Al-Ba'yt. Penelitian ini menggunakan pendekatan Library Research atau penelitian kepustakaan dan sumber data yang digunakan adalah Kitab Tafsir AL-Misbah dan literatur yang relevan serta

informan dari keturunan Nabi Muhammad SAW di Indonesia. Metode pengumpulan data yang digunakan ialah wawancara dan dokumentasi. Adapun teknik analisis data yang digunakan adalah teknik reduksi data, penyajian data dan penarikan kesimpulan/verifikasi data. Sedangkan untuk pengecekan keabsahan data peneliti menggunakan triangulasi sumber, triangulasi metode, dan triangulasi waktu. Berdasarkan hasil penelitian maka dapat ditarik kesimpulan bahwa yang termasuk ahl al-Ba'yt ialah keturunan Rasulullah SAW para istri beliau, dan semua muslim serta muslimah dari keturunan 'Abdul Muththalib yakni Bani Hayim. Oleh karena itu, Ahl Al-Ba'yt mencakup keluarga Ali bin Abi Thalib, Hasan dan Husein, keluarga Ja'far bin Abi Thalib, keluarga 'Aqil bin Abi Thalib, dan keluarga 'Abbas bin 'Abdul Muththalib. Penghormatan kepada Ahl Al-Ba'yt merupakan keharusan yang dilakukan bagi umat Islam dikarenakan menghormati Ahl Al-Ba'yt sama seperti menghormati Nabi Muhammad SAW., Terlebih lagi menghormati Ahl Al-Ba'yt, tentu sebagai seseorang yang mengaku umat Nabi sudah sepantasnya dan sepatutnya menghormati Nabi, yang termasuk menghormati Nabi adalah menghormati keluarganya dan seluruh dzuriyyahnya. Bentuk penghormatan kepada Ahl Al-Ba'yt dengan cara memuliakannya, berusaha membantu urusan-urusannya pada waktu yang diperlukan, mencintai hati dan lisan mereka.

Kata Kunci: *Penghormatan, Ahl Al Ba'yt, Quraish Shihab, Tafsir Al-Misbāh*

INTRODUCTION

The Quran as a holy book believed to be true by Muslims, was first revealed in Mecca on the 17th of Ramadan. The Quran contains teachings of faith, legal and moral guidance for all mankind. The holy book of the Quran was revealed as a guide and way of life for mankind, so the contents of the Quran are partly a response to the social and cultural conditions that surrounded society when the Quran was revealed. Therefore, experts say that the Quran was not revealed in a cultural vacuum, or in other words it can be stated that every time the verses of the Quran were revealed, of course they had reasons and historical background.¹

The Qur'an is also an eternal miracle of the Prophet SAW, where the more advanced civilization and science become, the more visible the validity of its miracles. Allah SWT revealed it to the Prophet Muhammad SAW to be a guide for mankind to avoid the shackles of darkness and ignorance. The Prophet himself recommended to his friends that if they made a mistake in understanding the Qur'an, of course the reference to answer this problem was the Prophet Muhammad SAW.² The messages of the previous prophets were only for their people at that time, while the Prophet Muhammad SAW was sent to the whole world. As in the hadith the Prophet Muhammad SAW said:

¹ Muhammad Alifuddin, "Asbabun Nuzul dan Urgensinya dalam Memahami Makna Qur'an", *Shautut Tarbiyah*, Vol. 18, No. 1, 2012, hlm. 117.

² Manna Khallil al-Qathan, *Mabahits Fi 'Ulum al-Qur'an, Terjemahan* (Kairo: Maktabah Wahbah), hlm. 3.

وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

Meaning: *Every prophet was sent to his people specifically, while I (Muhammad) was sent to all mankind.*³

On this basis, the position of the Prophet Muhammad SAW among the previous prophets is very special in the sight of Allah SWT, in fact anyone who discredits, ridicules and hates him will suffer punishment from Him. This is proven by his words in QSAl-Baqarah verse 104:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

Meaning: *O you who believe, do not say "Ra'ina", but say, "Unzhurna" and listen! For the disbelievers the torment is very painful.*⁴

Therefore, of course as the people of the prophet Muhammad SAW, respecting and glorifying him is a recommended sunnah. Respecting the prophet means respecting his family and descendants as well, as can be seen from the phenomenon of some Indonesian Muslim communities greatly respecting and glorifying the Habibs.⁵

Their belief is that Habibs are considered to be the guardians of sacred knowledge, because their lineage can be traced directly from the Prophet Muhammad. Among Indonesian Arabs, the title Habib is specifically associated with the lineage of the Prophet Muhammad through Fatimah az-Zahra and Ali bin Abi Talib, who had descendants Hasan, Husein, and Zainab.⁶

Most of the Habibs who arrived in Indonesia are thought to be from the lineage of Husain bin Ali bin Abi Talib. It is estimated that there are around 1.2 million individuals still living in Indonesia who have the right to hold the title of Habib. All of these Habibs have ancestors who came from Yemen, especially in the Hadhramaut region. Their genealogical records are specifically documented by the Ar-Rabithah organization. According to their records, around 20 million people in the world have the right to hold the title of Habib, called muhibbin, from 114 clans. It is important to note that only male descendants have the right to hold the title of Habib.⁷

³ Ibid, p. 13.

⁴ Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, (Bandung: Jabal Raudlotul Jannnah, 2010), hlm 29.

⁵ Abu Yazid Adnan Quthny dan Ahmad Muzakki, "Urgensi Nasab dalam Islam dan Silsilah Nasab Habaib di Indonesia" *Asy-Syari'ah: Jurnal Hukum Islam*, Vol. 7, No. 2, 2021, hlm. 135

⁶ Habib Naufal bin Muhammad, *Secangkir Hikmah*, (Jakarta: Nura Book, 2005), hlm. 27

⁷ Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, (Bandung : Jabal Raudlotul Jannnah, 2010), hlm 672.

The respect given by the Indonesian people to the Habibs does not only come from culture or tradition alone, but is also based on several propositions in the Koran and hadith which command respect for the descendants of the Prophet Muhammad. The existence of this religious basis strengthens the community's religious beliefs and practices in giving appreciation to Habibs. The first argument is in the Qur'an, Surah Al-Ahzab verse 33, which reads:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

It means: *Indeed, Allah intends to remove sin from you, O Ahl Al-Ba'yt and clean you up as clean as possible.*⁸ Then in QS ash-Shura verse 23 which reads:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

Meaning: *I do not ask you for any reward for my call except love in the family." And whoever does good, We will add goodness to him. Indeed, Allah is most merciful and most grateful.*⁹

In general, in our country, Ahl al-Ba'yt Rasulullah saw, including his descendants, was given the name "Sayyid" for men and "Sayyidah" for women, especially those from the descendants of Sayidina Hasan ra. Meanwhile, for the descendants of Sayidina Husein ra, they are usually given the name "Syarif" for men and "Syarifah" for women. These names reflect the status of the Prophet Muhammad's descendants and differentiate between the descendants of Sayidina Hasan and Sayidina Husein. The actual meaning of sayyid is a leader from the word saada yasu'udu which means to head or know, while sharif means a noble person from the word neurologist-yasrufu which means noble.¹⁰

In the hadith explained below, there is a recommendation to give respect to certain groups. However, this does not mean that we do not need to respect other groups. Respect for every individual, regardless of who the human being is, remains an obligation and there should be no discrimination or difference, either in the way of interacting, meeting, dealing with, or other aspects. If among the groups there are those who ask for special treatment over other groups, this cannot be justified. Because, in the eyes of Allah SWT, a person's superiority lies in the level of his piety to Him.

Meanwhile, in the hadith, several arguments are explained which show that it is necessary to glorify the descendants of the prophet who are referred to as *Ahl Al-Ba'yt* as in the following hadith:

حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ الْحَسَنِ هُوَ الْأَنْمَاطِيُّ عَنْ جَعْفَرِ بْنِ

⁸ Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, (Bandung : Jabal Raudlotul Jannnah, 2010), hlm 672.

⁹ Ibid, p. 787.

¹⁰ Habib Naufal bin Muhammad, *Secangkir Hikmah*, (Jakarta: Nura Book, 2005), hlm, 30.

مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقَصْوَاءِ يَخْطُبُ فَسَمِعْتُهُ يَقُولُ يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَعِثْرَتِي أَهْلَ بَيْتِي قَالَ وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ أَرْقَمَ وَحُذَيْفَةَ بْنِ أَسِيدٍ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ وَزَيْدُ بْنُ الْحَسَنِ قَدْ رَوَى عَنْهُ سَعِيدُ بْنُ سُلَيْمَانَ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلِّ

Meaning: *Has told us Nahsr bin Abdurrahman Al Kuffi has told us Zaid bin Al Hasan, he is an Anmath from Ja'far bin Muhammad from his father from Jabir bin Abdullah he said; I saw Rasulullah sallallahu 'alaihi wasallam on his pilgrimage at 'Arafat, while he was preaching on his camel - Al Qahwa '-' and I heard him say: Has told us Aswad bin 'Amir said; has informed us of Abu Isma'il - namely Isma'il bin Abu Ishaq Al Mula'idari 'Athiyyah from Abu Sa'id he said; Rasulullah shallallahu 'alaihi wasallam said: "I leave you two very heavy things, one of which is greater than the other; the Book of Allah, the rope that stretches from the sky to the earth, and the descendants of my bayt experts, the two of them will not be separated until they arrive at my lake.¹¹*

Then in the Qur'an Surah Al-Maidah verse 5 it is stated that:

...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: *On this day I have perfected your religion for you, and I have fulfilled My blessings on you, and I have approved Islam as a religion for you. So whoever is forced by hunger to commit a sin, verily Allah is most forgiving and most merciful.¹²*

This verse is separate from the previous verse which discusses the appointment of 'Ali Ibn Abi Talib as the imam after the death of the Messenger of Allah (saw). The term "Al-Yaūm" in this context refers to the day of the defeat of the unbelievers and the perfection of Islam.¹³The dissatisfaction of the unbelievers was caused by the perfection of the Islamic religion after the final revelation came down and the appointment of 'Ali ibn Abi Talib as the imam who would continue the task of the apostle until the future. Therefore, in the context of this verse, the perfection of blessings refers to leadership *Ahl Al-Ba'yt* The prophet in question.¹⁴

As for the books of interpretation that are widely used as reference materials in finding answers to each problem, the researcher chose the al-Misbah interpretation as

¹¹ Hadits Tirmidzi Nomor 3718

¹² Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, (Bandung : Jabal Raudlotul Jannnah, 2010), hlm. 157.

¹³ Zuhdi, Muhammad, *Marja'iyah Syi'ah Imamamiyah*, (Jakarta: Gradasi Print, 2017), hlm. 41

¹⁴Ibid, p. 42

the main reference in this study. This is because the author of the interpretation is a descendant of the Prophet Muhammad SAW, and the al-Misbah interpretation also has a character of adabi wal ijtimai which is able to provide answers to the habits of Indonesian society in respecting the descendants of the Prophet Muhammad SAW. From the various arguments above, the researcher is interested in studying "Respect for the Prophet's Family and Descendants in the Al-Misbāh Interpretation".

METHODOLOGY

In this study, the researcher used a qualitative research method, qualitative is a research method that is intended to describe and analyze phenomena, events, social activities, as well as attitudes, beliefs, perceptions of people's thoughts both individually and in groups.¹⁵ The type of research is documentary and the object of this research is library research, namely research where the data comes from written materials in the form of books, magazines, journals, documents, articles, and data from the internet that the author considers relevant to the main points of the research discussion and these materials are related to the science of the Qur'an and its interpretation.¹⁶ Because this research is a type of library research, the data collection technique used in this study is through documentation, namely collecting data and reading materials related to the research. In this study, to analyze the results of this study using a descriptive-analytical method, namely through the collection of various data from interpretations and writings of scholars, then examined and analyzed and become a conclusion from the results of the study.

RESULTS AND DISCUSSION

Respect for the family of the Prophet Muhammad SAW in the interpretation of Al-Mishbāh. In the Koran it is stated that there are two verses which mention *Ahl Al-Ba'yt* namely in Surah Al-Ahzab verse 33 and Surah Hud verse 73. In Surah Al-Ahzab verse 33.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Meaning: *And you should remain in your houses and do not decorate and act like the ignorant people of the past and pray, pay zakat and obey Allah and His Messenger. Indeed, Allah intends to remove sin from you, O Ahl Al-Ba'yt and cleanse you as thoroughly as possible.*¹⁷

¹⁵ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan*, (Bandung: PT Remaja Rosdakarya, 2016), hlm. 60.

¹⁶ Nasrudin Baidan Dan Erwati Aziz, *Metodelogi Khusus Penelitian Tafsir*, (Yogyakarta : pustaka pelajar, 2019), hlm. 28

¹⁷ Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, hlm.420

Then in Surah Hud which reads:

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ
حَمِيدٌ مَجِيدٌ

Meaning: *The angels said, "Are you surprised about Allah's decree? (It is) Allah's mercy and His blessings, poured out on you, O Ahl Al-Ba'yt! Indeed, Allah is Most Praiseworthy, Most Glorious.*¹⁸

The Prophet Muhammad, peace be upon him, said that his family were people who were considered holy. The holiness of the family of the Prophet Muhammad or *Ahl Al-Ba'yt* which consists of the Habaib and the Syarifah lies in the way they treat *Ahl Al-Ba'yt* which is not the same as humans in general, namely being free from impurities in the form of real or imaginary things.¹⁹

According to Quraish Shihab in his interpretation, in this verse it is explained that when hearing the words of the wife of Prophet Ibrahim (AS), the angels refuted her astonishment. They, namely the angels, said: "Are you, O Sarah, the wife of Ibrahim, surprised about the decree of Allah the Almighty and has all the attributes of perfection? This is not something impossible for Allah SWT, and it is not natural for you to be surprised. Isn't it true that so far there has been no small amount of evidence of His power that you and your family have seen and experienced for yourself? The children and grandchildren that you will obtain are part of the grace of Allah the Almighty and His blessings, namely the virtues that continue to grow and develop that are poured out upon you, O *Ahl Al-Ba'yt*! Do not be surprised or doubtful about this, especially since Allah is Most Praiseworthy in all His deeds and Most Generous.²⁰

Based on Quraish Shihab's perspective in *Tafsir Al-Misbāh*, that respect for *Ahl Al-Ba'yt* It is a must for Muslims to do this because they respect *Ahl Al-Ba'yt* just like respecting the Prophet Muhammad SAW.²¹

Respecting the Prophet Muhammad as the bearer of the Islamic da'wah involves respecting his entire family as a commendable figure. That is why in a hadith writing, several prayers are often included after mentioning the Prophet's family and relatives, such as *ummi al-mu'minīn*, *sayyid*, *al-batūl*, *karramallahu wajha*, and many more. This is

¹⁸ M. Quraish Shihab, *Tafsir Al-Misbah : Pesan, Kesan dan Keserasian Al-Qur'an Jilid 06* (Jakarta: Lentera Hati, cet. 1, 2002), hlm. 296

¹⁹ Ali Musri Semjan Putra, "Kemuliaan Ahlul Baitperspektif Ahlussunnah", *Al-Majaalis: Jurnal Dirosat Islamiyah*, Vol. 3 No. 1, 2015, hlm. 219

²⁰ M. Quraish Shihab, *Tafsir Al-Misbah : Pesan, Kesan...*, hlm. 298

²¹ Safira Malia hayati, "The Interpretation of Ahlul Bait on Tafsir al-Misbah: The Julia Kristeva Intertextuality Perspectives", *Mashdar : Jurnal Studi Al-Quran dan Hadis*, Vol.4 No.2 (2022), hlm. 266.

proof that the Prophet's family and relatives have a noble degree and position in the history of Islamic civilization and development.²²

Honor *Ahl Al-Ba'yt* is a religious recommendation. In a spiritual context, a student is expected to respect the teacher, including respecting his family and relatives. Even more than that, respecting pets can also be considered a form of respect that is beyond reason.²³ Moreover, respecting the ahl al-bayt, of course as someone who claims to be the Prophet's people, it is proper and appropriate to respect the Prophet, which includes respecting the Prophet is respecting his family and all his dzuriyyah, this was then immortalized by Shaykh Al-Jalil 'Abdurrahman Al-Diba'i who stated that ahlul baiti al-Mushthafa al-thuhuri hum amanu al-ardi faddakiri, syubbihi bi anjumi al-zuhuri mitslama qad ja'a fi sunani (*Ahl Al-Ba'yt* are holy figures, they are all like protectors of security for every inhabitant of the earth, their likeness is like the sparkling bright stars, like the sincerity of the coming of the Prophet's teachings).²⁴

Forms of Respect for the family of the Prophet Muhammad SAW. Respect or respect is respecting other people by acting kindly and politely. Respect is also a virtue that underlies the karmic system.²⁵ The essence of respect is to show how serious and solemn our attitude is to others and ourselves. Respect is usually shown with politeness and also reciprocating with kindness, either in the form of attitude or giving. While respect also usually means being tolerant, open, and accepting of differences while respecting the autonomy of others.²⁶

The Koran has declared glory to *Ahl Al-Ba'yt*, and various scholars of interpretation and hadith have also expressed this. Therefore, there is no difference of opinion with the scholars who are recognized as the heirs of the Prophet, which can be seen from their statements, attitudes, and comments regarding the family of the Prophet Muhammad SAW. Several comments and attitudes from several scholars of interpretation and hadith whose knowledge is recognized, convey general views regarding *Ahl Al-Ba'yt*, and there are also those who express their views specifically regarding *Ahl Al-Ba'yt*.

The tradition of honoring the Prophet has existed since the seventh century. Honoring the Prophet Muhammad SAW as the bearer of the Islamic missionary cause his family to also be honored as a commendable figure. Therefore, in the writing of hadith, several prayers are often included after mentioning the Prophet's family and

²²Ibid, p. 270

²³ A. M. S. Putra, Kemuliaan Ahlul Bait Perspektif Ahlussunnah. *Al-Majaalis : Jurnal Dirasat Islamiyah*, Vol. 3, No. 1, 2015, hlm. 219

²⁴ A. 'Abdurrahman al- Diba'i, *Maulid al-Diba'i*. (Martapura: Pustaka Hidayah, 2007) hlm. 53

²⁵ Zubaedi, *Desain Pendidikan Karakter*, (Jakarta: Kencana Prenada Media, 2011), hlm. 164

²⁶ Hilda Ainissyifa, "Pendidikan Karakter dalam Perspektif Pendidikan Islam", *Jurnal Pendidikan Universitas Garut*, Vol. 08; No. 01, 2014, hlm. 6

relatives, such as ummi al-mu'minīn, sayyid, al-batūl, karramallahu wajha, and many more. This fact is proof that the Prophet's family and relatives have a high position and standing in the history of civilization and the development of Islam.

According to Lickona, respect means an appreciation shown to an individual or to something else outside. So that an important component contained in this respect is an attitude of respect for others and the surrounding environment, and of course an attitude of respect cannot be separated from oneself. The respect that a person has in Lickona's view can be seen from the respect given to something that is owned, where when a person has respect, he will feel that whatever is there is a part of himself.

This is also no exception to the respect for an authority, where when someone has an understanding of the image of good legitimacy of authority as a concern for others, he will realize that without the party who has the authority he will not be able to live a safe state, social or family life. On the other hand, when someone does not have respect for an authority that is enforced, the greatest possibility is that the life system will not be able to run well and cause a lot of harm to others.²⁷

Respect for others is our treatment of others without considering the negative side because in essence all humans have the same position. Appreciation and respect for others are implications of treating oneself, Respect for others shows a humanistic attitude towards others and views them as individuals who have positive aspects.²⁸

The forms of respect for the family of the Prophet Muhammad SAW include:

1. Honoring his family, such as kissing their hands, not cheating, not lying, not insulting, and also not getting angry.
2. Fulfilling his needs, namely when one of the descendants of the Prophet Muhammad SAW, needs something and then we are asked, then we should fulfill that need as long as it is good.
3. Trying to help with his affairs, like all matters of the descendants of the Prophet Muhammad SAW, we try to help if necessary
4. Loving the descendants of the Prophet Muhammad SAW, by glorifying and loving his descendants.²⁹

In Indonesia, the family and descendants of the Prophet Muhammad SAW are called Habib and Syarifah. The emergence of the term Habib in Indonesia itself is

²⁷ Thomas Lickona, *Educating For Character: Mendidik untuk Membentuk Karakter*, Ed. 2, terj. Juma Abdu Wamaungo (Jakarta: Bumi Aksara, 2013), hlm. 15

²⁸ Fathurrahman, "Hakikat Nilai Hormat dan Tanggung Jawab Thomas Lickona dalam Perspektif Islam (Sebuah Pendekatan IntegratifIntorkonektif)", *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, Vol. 5, No. 2 Desember 2020, hlm. 185

²⁹ Noor Annisa Fitriani, dkk., "Takhrij Hadis Penghormatan Kepada Nabi Muhammad dan Pemaknaannya dari Perspektif Sosiologi", *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, Vol. 17, No. 3, 2023, hlm. 2082

estimated to be around the beginning of the 19th century AD. The term Habib is a term that we often hear to refer to people who have direct lineage (lineage) with the Prophet Muhammad SAW. Habib is a group that is said to have a family relationship with the Prophet. Indonesian society gives the title or term habib (beloved) because they want to respect and appreciate them as descendants of the Prophet Muhammad SAW. As conveyed by Novel, as a form of respect for the Prophet Muhammad SAW, the Islamic world also gives special terms and titles to the children and grandchildren of Muhammad.³⁰

In addition, in our belief of Ahlussunnah wal Jama'ah (Aswaja), loving the family and companions of the Prophet SAW, as well as giving special respect to them, is a must.

This is based on several verses of the Koran and Hadith of the Prophet Muhammad SAW. A form of respect for the Prophet's family or *Ahl Al-Ba'yt* is a necessity that must be done, as explained above, is the reason why we refer to always honoring them in a special way, because in any case in the body *Ahl Al-Ba'yt* there is the blood of Allah's lover, namely the Prophet Muhammad SAW. The ways that are carried out in the form of respect for his descendants are to believe that the blood of the Prophet Muhammad SAW is in his body, to believe that they are the grandchildren of the Prophet Muhammad SAW.

1. Kissing the Hand

The term kissing hands in Arabic has two meanings, namely etymologically and termiologically. Etymologically, to kiss (al-Qublah), is to kiss (al-Latsmah). The plural or plural form is at-taqbîl and the verb is qobbala-yuqobbilu-taqbîlan. Islam provides clear and complete demands regarding kissing. The Prophet, through his sunnah, has provided complete examples and examples regarding the act of kissing.³¹

2. Bowing the Body

In Islam itself, bowing the body is called inhinaa. Linguistically, inhinaa comes from Arabic which is rooted in the verb fi'lul lâzim inhana-yanhani-inhinan, while the original verb is hana-yahni-wayahnu, which means slanting, leaning, bending, bowing.

3. Standing to welcome the arrival

³⁰ M. Albar Robbani Barot Isrofil, dkk., "Peran Sosial *Habib* dalam Komunitas Sosial (Studi Kasus di Majelis Ilmu & Dzikir Ar-raudhah Surakarta)." *Sosialitas: Jurnal Ilmiah Pendidikan Sosiologi-Antropologi*, vol. 5, no. 2, 2015., hlm. 34

³¹ Zarah Adawiyah, dkk., "Implikasi Adab Mencium Tangan Berdasarkan Hadist Riwayat Abu Dawud No. 4540 terhadap Peran Pendidikan Keluarga dalam Mendidik Anak", *Prosiding Pendidikan Agama Islam*, Volume 7, No. 2, Tahun 2021, hlm.184

Standing to respect the arrival or departure of someone is one of the cultures that is already attached and even mixed between worship and manners. The meaning of standing in Arabic is qôma-yaqûmu-qouman-waqiyâman which can also be interpreted as standing up straight. However, in the wording of the hadith there are two meanings of the sentence qôma, first "*The Divine Name*" means, immediately stand up to help or (to greet in order to) honor him, secondly "Qôma Lahu" means standing in a place to pay respect.³²

CONCLUSION AND SUGGESTIONS

Based on the description above, researchers can draw the following conclusions, namely, those included in Ahl Al-Ba'yt in the view of Muhammad Quraish shihab are Sayyidatuna Fathimah, Sayyidina Ali, Sayyidina Hasan and Sayyidina Husain radhiyallahu 'anhum. Likewise the wives of the Prophet. In the view of Imam Malik and Abu Hanifa, they are of the opinion that Ahl Al-Ba'yt covers all members of the Prophet's family. His lineage can be traced back to Hasim, the father of the Prophet Muhammad's grandfather, son of Abdullah, son of Abdul Mutthalib, son of Hashim.

According to Ahmad Mustafa al-Maragi in his book of interpretation, he said that Ahl Al-Ba'yt from the Messenger of Allah SAW, namely people who always mix with the Messenger of Allah, whether men, women, wives, servants or relatives. And whoever among them is the closest and most intimate, and associates with the Prophet the most, that is the person who is most worthy and has the right to be stated as the person referred to as Ahl Al-Ba'yt.

Respect for Ahl Al-Ba'yt in the tafsir al misbâh explains the obligation for Muslims to respect Ahl Al-Ba'yt is the same as respecting the Prophet Muhammad SAW, even more so respecting Ahl Al-Ba'yt, As someone who claims to be a follower of the Prophet. In the view of the ulama, respect for his family and descendants is towards Ahl Al-Ba'yt can be realized by honoring his family, fulfilling his needs, helping him with his affairs when needed, and loving the descendants of the Prophet Muhammad SAW.

REFERENCE

- A. M. S. Putra, Kemuliaan Ahlul Bait Perspektif Ahlussunnah. Al-Majaalis : Jurnal Dirasat Islamiyah, Vol. 3, No. 1, 2015.
- Abdul Qadir Umar Mauladawilah, 17 habaib yang berpengaruh di Indonesia. Malang: Pustaka Bayan, 2009
- Abu Bakar Aceh, Sejarah Syiah Di Nusantara. Bandung: Segi Arsy, 2017

³²Noor Annisa Fitriani, et al., "Takhrij of Hadith: Respect for the Prophet Muhammad ...", p. 2086.

- Abu Yazid Adnan Quthny, Ahmad Muzakki, Urgensi Nasab dalam Islam dan Silsilah Nasab Habaib di Indonesia, *Asy-Syari'ah: Jurnal Hukum Islam*, Vol. 7, No. 2, 2021.
- Ahmad Warsin Al-Munawwir, Al-Munawwir, *Kamus Arab-Indonesia*. Surabaya: Pustaka Progresif, 2002
- Ali Musri Semjan Putra, "Kemuliaan Ahlul Bait perspektif Ahlussunnah", *Al-Majaalis: Jurnal Dirosat Islamiyah*, Vol. 3 No. 1, 2015.
- Althaf Husein Muzakky dan Agung Syaikhul Mukarrom, "Studi Hadis Menghormati Ahlulbait: dari Pemahaman Tekstualis sampai Kontekstualis", *Riwayah : Jurnal Studi Hadis* Vol. 5, No. 2, 2019.
- Badri Yatim, *Sejarah Peradaban Islam*. Jakarta : Raja Grafindo Persada, 2004
- Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, Bandung : Jaban Raudlotul Jannah, 2010.
- Fathurrahman, "Hakikat Nilai Hormat dan Tanggung Jawab Thomas Lickona dalam Perspektif Islam (Sebuah Pendekatan Integratif Intorkonektif)", *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, Vol. 5, No. 2 Desember 2020.
- Hilda Ainissyifa, "Pendidikan Karakter dalam Perspektif Pendidikan Islam", *Jurnal Pendidikan Universitas Garut*, Vol. 08; No. 01, 2014.
- Ibrahim Bafadhol, "Ahlul Bait Dalam Perspektif Hadits", *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 1 No. 1, 2014, hlm. 151
- Jalil Muhsin Wannas Nashir al-Zabidi, *Ahl al-Baiyt wa Atsaruhum al-Waridah fi al Ulfah Bain al-Muslimin*, Beirut: Dar al-Kutub al-Ilmiyah, 2007
- Kadar M. Yusuf, *Studi Al-Qur'an*. Jakarta: t.p, 2009.
- M. Albar Robbani Barot Isrofil, dkk., "Peran Sosial Habib dalam Komunitas Sosial (Studi Kasus di Majelis Ilmu & Dzikir Ar-raudhah Surakarta)." *Sosialitas: Jurnal Ilmiah Pendidikan Sosiologi-Antropologi*, vol. 5, no. 2, 2015.
- M. Quraish Shihab, *Al-Lubab: Makna, Tujuan, dan Pelajaran Dari Surah-surah Alquran*. Jakarta: Lentera Hati, cet. 1, 2012
- M. Quraish Shihab, *Lentera Hati: Kisah dan Hikmah Kehidupan*. Bandung: Mizan, 2007.
- M. Quraish Shihab, *Membumikan al-Qur'an*. Bandung: Mizan 2007
- M. Quraish Shihab, *Menabur Pesan Ilahi Alquran dan Dinamika Kehidupan Masyarakat*. Jakarta: Lentera Hati, 2006.

- M. Quraish Shihab, *Mu'jizat al-Qur'an Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Gaib*. Bandung: Mizan, 2001
- M. Quraish Shihab, *Tafsir Al-Misbah : Pesan, Kesan dan Keserasian Al-Qur'an Jilid 11*. Jakarta: Lentera Hati, cet. 1, 2002.
- M. Quraish Shihab, *Tafsir Al-Misbah : Pesan, Kesan dan Keserasian Al-Qur'an Jilid 06*. Jakarta: Lentera Hati, cet. 1, 2002.
- M. Quraish Shihab, *Tafsir al-Qur'an al-Karim: Tafsir Atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu*. Bandung: Pustaka Hidayah, 1997.
- M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Berbagai Persoalan Umat*. Bandung: Mizan, 2005.
- Manna Khallil al-Qathan, *Mabahits Fi 'Ulum al-Qur'an*, Kairo: Maktabah Wahbah.
- Miftachul Taubah "Historiografi Etnis Arab di Indonesia", *Journal Multicultural Of Islamic Education*, Vol. 6, No. 2 April 2022.
- Muhaimin, dkk., *Kawasan Dan Wawasan Studi Islam*. Jakarta: Kencana, cet. 2, 2007.
- Muhammad Agus Zuhurul Fuqohak, "Riwayat Ahli Bait dalam Dunia Tafsir (Studi Komparasi Tafsir Ar-Riwâ'i dan Tafsir Bi Al-Ma'tsûr)" *Hermeneutik: Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 13, No.1, 2019
- Muhammad Ali Shabban, *Teladan Suci Keluarga Nabi: Akhlak dan Keajaiban-keajaibannya*. Bandung; Al-Bayan: 2007
- Muhammad Alifuddin, "Asbabun Nuzul dan Urgensinya dalam Memahami Makna Qur'an". *Shautut Tarbiyah*, Vol. 18, No. 1, 2012
- Muhammad As'ad, *Pengabdian al-Qur'an Tentang Penghinaan Terhadap Nabi Muhammad SAW Suatu Kajian Tafsir Maudu'i*, Tesis, Program Studi Tafsir Hadis Fakultas Ushuluddin UIN Alaudin Makassar, 2014.
- Muhammad Faisal, *Penghormatan Terhadap Keluarga dan Keturunan Nabi Muhammad SAW Dalam Perspektif Hadis*, Skripsi, Program Studi Ilmu Al-Qur'an dan Tafsir UIN Syarif Hidayatullah 2019.
- Muhammad Faisal, *Penghormatan Terhadap Keluarga dan Keturunan Nabi Muhammad SAW Dalam Perspektif Hadis*, Skripsi, Program Studi Ilmu Al-Qur'an dan Tafsir Fakultas Ushuluddin UIN Syarif Hidayatullah 2019.
- Muhammad Zainudin, *Pernikahan syarifah dengan laki-laki non sayyid studi pendapat habaib pada Rabithah Alawiyah Jakarta*. Skripsi, Hukum Keluarga Fakultas Syari'ah dan Hukum UIN Syarif Hidayatullah Jakarta, 2017.

Murodi, Sejarah Kebudayaan Islam. Semarang : Karya Toha Putra, 2010.

Musolli, Ahlul Bayt Perspektif Syi'ah dan Sunni: Studi Tafsir al-Mizan dan Tafsir Tahrir Wa Al-Tanwir, At-Turas: Jurnal Studi Keislaman, Vol. 4, No.1, 2017.

Nana Syaodih Sukmadinata, Metode Penelitian Pendidikan, Bandung: PT Remaja Rosdakarya, 2016.

Nashruddi Baidan dan Erwati Azizi, Metodologi Khusus Penelitian Tafsir. Yogyakarta: Pustaka Pelajar, 2019

Naufal bin Muhammad, Secangkir Hikmah, Jakarta: Nura Book, 2005.

Nur Adilah Amiruddin dan Fadlan Mohd Othman, Status Golongan Habib Sebagai Keturunan Nabi SAW, Journal Of al-Qur'an and al-Sunnah, Vol. 1, No. 2, 2016.

Suryan A. Jamrah, Pengantar Ilmu Tafsir Maudhui. Jakarta: Raja Grafindo Persada, 1994.

Thomas Lickona, Educating For Character: Mendidik untuk Membentuk Karakter, Ed. 2, terj. Juma Abdu Wamaungo. Jakarta: Bumi Aksara, 2013.

Yusuf al-Qadhawi, Halal dan Haram dalam Islam, Jakarta: Rabbani Press, 2006.

Zubaedi, Desain Pendidikan Karakter. Jakarta: Kencana Prenada Media, 2011.

Zuhdi, Muhammad, Marja'iyah Syi'ah Imamamiyah, Jakarta: Gradasi Print, 2017.

Riwayah :Jurnal Studi Hadist Volumnme 5 Nomor 2 2019