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Wahyu Elvita Rohmi NIM 07020522059	Ilmu Hadist	Digital Hadith and Gendered Harm: Negotiating Religious Authority and Female Circumcision Discourses on Instagram	Fikri: Jurnal Kajian Agama, Sosial Dan Budaya, Vol. 10, No. 2 (2025) Universitas Ma'arif Lampung SINTA 2
Wardah Zairina NIM 07020522060	Ilmu Hadist	Contesting Infidelity and Religious Authority in Digital Indonesia: The Discursive Contestation of the Hadith <i>al-Ḥamw al-Mawt</i> on Social Media	Journal of Contemporary Islam and Muslim Societies, Vol. 9, No. 2 (2025) UINSU Press, Universitas Islam Negeri Sumatera Utara Medan SINTA 2

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(Muhammad Sulaiman Hasyim)

THE BAALAWI LINEAGE DISPUTE: A Foucaultian Perspective on Ḥadīth about Ahl al-Bayt in Social Media Debates

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Abstract: This article analyzes the claims made by the Instagram account @hadits_lemah regarding the controversy over the validity of the Baalawi lineage through Michel Foucault's theory of power and knowledge. The analysis of *ḥadīths* related to lineage and Ahl al-Bayt reveals that the content posted by @hadits_lemah, which questions the Authenticity of Fāṭimah's lineage, has sparked significant controversy. The account refers to Shaykh al-Albānī to label the *ḥadīth* as weak (*ḍa'if*), leading many to conclude that Fāṭimah's lineage was cut off, although further analysis confirms the *ḥadīth's* weakness. The provocative content has triggered harsh responses, including insults and slander directed at Habibs and the Baalawi in Indonesia. What began as a scholarly discourse has devolved into personal attacks and hate speech, driven by dissatisfaction with specific Baalawi figures who are perceived not to be descendants of the Prophet due to their lack of prophetic ethics. In contemporary Indonesian Islam, respect for the Ahl al-Bayt of the Prophet is deeply rooted in the teachings of the *Qur'an* and *ḥadīth*, though its practice varies among scholars. While some emphasize respect regardless of character, others argue that respect should be based on piety and righteous deeds, underscoring that actions, not lineage, determine nobility in Islam.

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Keywords: Ḥadīth, Baalawi, Lineage of the Prophet's Descendants, Ahl al-Bayt.

Introduction

The polemic regarding the validity of the Baalawi genealogy as direct descendants of the Prophet Muhammad resurfaced in Indonesia after Imaduddin Utsmani al-Bantani's thesis entitled "Menakar Kesahihan Nasab Habib di Indonesia" (Measuring the Validity of Habib's Lineage in Indonesia) was published and became controversial. This thesis explicitly questions the relationship between Baalawi and the Prophet, sparking heated discussion, especially on social media. Imaduddin claims that Baalawi's genealogy has been cut off,¹ prompting various responses from the public, ranging from support to condemnation.² This debate also touches on broader issues, such as the claim that lineage can only be passed down through the father, not the mother.³

Social media has become an essential platform for spreading and debating this narrative. An Instagram account called @hadits_lemah⁴ contributed by mentioning ḥadīths, stating that the line of descent through Fāṭimah is *da'if* (weak),⁵ which sparked more debate. Some social media accounts even used incomplete information to attack the Baalawi community, extending the polemic discourse into the realm of hatred and propaganda. Ironically, some of the claims in these accounts are often unsupported by valid sources, further exacerbating the situation.

The reactions of netizens to these posts vary widely. Some attempt to defend the honor of the Prophet's descendants by citing

¹ Imaduddin Utsman Al-Bantani, *Menakar Kesahihan Nasab Habib Di Indonesia* (Banten: Maktabah Nahdlatul Ulum, 2022).

² Nabawi TV, "Perdebatan Terbuka Mengenai Polemik Keabsahan Nasab Baalawi Yang Digelar Oleh Rabithah Alawiyah Dengan Guru Gembul," YouTube, accessed October 10, 2024, (213)  live Seminar Rabithah Alawiyah - Ahad, 8 September 2024 | Nabawi TV - YouTube.

³ The comment from the account @denny_setyo_prabowo, which claims that "the valid lineage is through the father."

⁴ "@hadits_lemah," https://www.instagram.com/hadits_lemah?igsh=NjY5cWHzajRibXZx, Instagram, accessed December 8, 2024.

⁵ "Ḥadīth Nasab Keturunan Fāṭimah Radhyiallahu'anha," Instagram, accessed October 10, 2024, <https://www.instagram.com/p/CnGYYrkPlcA/?igsh=MzRIODBiNWFIZA==>.

alternative ḥadīth sources, while others accuse the Ḥabāib community of manipulating religious narratives for social prestige. This comment not only reflects differences in textual interpretation but also reveals how digital spaces have become arenas of contestation over religious authority, where the power to define “authentic Islam” is increasingly negotiated through algorithms and audience engagement.

In this regard, Heidi Campbell and Gary R. Bunt provide essential insights into how religion operates within digital culture. Campbell (2012) describes *digital religion* as a space where online interactions reshape authority, community, and identity.⁶ Similarly, Bunt (2018) in *Hashtag Islam* shows how Muslims use digital platforms to negotiate power and legitimacy through hashtags, memes, and public debates.⁷ These perspectives help explain how accounts like @hadits_lemah not only disseminate information but also construct new forms of religious authority that compete with traditional institutions.

Literature on the Baalawi lineage exists, but the primary focus is on Baalawi history or the debate over *kafa'ah* in *sharifah* marriage.⁸ The study of the Baalawi lineage polemic on social media has not been explored in depth. Previous works, such as the work of Aziz Miftahus Surur, which discusses religious authority due to the Baalawi lineage polemic at Nahdlatul Ulama (NU) Islamic boarding schools,⁹ or the work of Abu Yazid Adnan Quthny, which discusses the position of lineage in Islam, focuses more on historical and social aspects rather than on the contemporary phenomenon of social media, which is the focus of this study.¹⁰

⁶ Heidi Campbell, *Digital Religion: The Basics* (London: Routledge, 2022), 1–11.

⁷ Gary R. Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority, Islamic Civilization and Muslim Networks* (Chapel Hill: The University of North Carolina Press, 2018), 3–5.

⁸ Egi Tanadi Taufik and Hasan Bisri, “Hadhrami Networks and Colonial Legacies in Marriage Discourses of the Indies,” *Religio Jurnal Studi Agama-Agama* 14, no. 2 (September 7, 2024): 226–64, <https://doi.org/10.15642/religio.v14i2.3011>; Ahmad Shofi, *Menyoal Kafa'ah Syarifah: Studi Kritis Pemikiran Fikih Sayyid Utsman bin Yahya tentang Kafa'ah Syarifah* (Penerbit A-Empat, 2022).

⁹ Aziz Miftahus Surur et al., “Memudarnya Otoritas Keagamaan? (Polemik Nasab Habaib di Kalangan Pondok Pesantren Al-Nahdliyin),” *Ay-Syari'ah: Jurnal Hukum Islam* 10, no. 1 (2024).

¹⁰ Abu Yazid Adnan Quthny and Ahmad Muzakki, “Urgensi Nasab dalam Islam dan Silsilah Nasab H}abāib di Indonesia,” *Ay-Syari'ah: Jurnal Hukum Islam* 7, no. 2 (2021).

This polemic also has a socio-political dimension. As Ben Sohīb said, the attempt to question Baalawi's lineage is not merely a genealogical issue but also relates to an effort to weaken the social and political influence of the Ḥabāib community in Indonesia. In this context, the issue of lineage is used to diminish the cultural and spiritual impact of the Ḥabāib, who have long been considered to hold a significant position in Indonesian society.¹¹ In line with Sohīb, Ferhadz Ammar Muhammad mentioned that the Baalawi genealogy debate between the pro-Imad and pro-Habīb groups centered on the struggle for religious authority. This rivalry is a logical consequence of the role of kiai and habīb clerics in the national and political spheres. In the post-reform era, young Ḥabāib began to gain influence through media preaching, *ṣalamāt* assemblies, and *dhikr* assemblies, which shifted the dominance of kiai. This shift is seen as rational, though it has sparked reactions from several parties, especially over provocations considered to disturb social peace. This debate led to delegitimizing the Ḥabāib's claim to hereditary religious authority and the return of authority to local actors.¹²

The polemic over the Baalawi lineage phenomenon has actually been around for a long time, even during the era of President Abdurrahman Wahid (1999-2001). In 1994, Hasan Basri, the then Chairman of the Indonesian Ulema Council (Majelis Ulama Indonesia/MUI), sparked a similar polemic by stating that the Prophet's lineage in Indonesia had been cut off, a claim strongly refuted by Abdurrahman Wahid. This issue resurfaced with Imaduddin's statement, which was supported by several parties who had long felt disappointed by the behavior of some Habībs, so academic discussions turned into broader social sentiments.¹³

This article examines the claims made by the @hadits_lemah account regarding the genealogy of Ahl al-Bayt and analyzes how this discourse shapes public opinion, drawing on Michel Foucault's theory of power-knowledge. This study shows how social media accounts play

¹¹ Ben Sohīb, "Anhar Gonggong, Peter Carey, Dan Jaringan Anti-Habīb," *Islami.Co*, accessed October 22, 2024, Anhar Gonggong, Peter Carey, dan Jaringan Anti-Habīb - Islami[dot]co.

¹² Ferhadz Ammar Muhammad, "Perebutan Otoritas Keagamaan: Persaingan Kekuasaan dibalik Debat Nasab Ba' Alawi," *Politea* 7, no. 1 (December 3, 2024): 189, <https://doi.org/10.21043/politea.v7i1.28727>.

¹³ Muhamad Hanif Alatas et al., *Keabsahan Nasab Ba'alawi Membongkar Penyimpangan Pembatalnya* (Pasuruan: Hilyah.Id, 2024), xix.

an essential role in constructing and controlling discourse related to the Baalawi genealogy and illustrates how power in the digital era is no longer centralized but is spread through social media used for specific interests.

Michel Foucault's theory of the power-knowledge relationship is an essential framework for analyzing this phenomenon. According to Foucault in *Discipline and Punish: The Birth of the Prison*, "Power and knowledge directly imply one another":¹⁴ power produces knowledge, and knowledge reinforces power.¹⁵

In the context of social media, accounts such as @hadits_lemah wield significant influence over discourse through their content, which can shape public opinion regarding the validity of Baalawi's lineage. This phenomenon exemplifies a power shift that manifests not only in physical form or formal authority but also in the construction and dissemination of discourse through digital media. These posts serve as instruments of influence, shaping users' knowledge, particularly those with limited expertise in ḥadīth and sanad (chain of transmission). The dissemination of misleading information by this account can influence its audience's perspective.

Background of the Dispute Over Baalawi Lineage Validity

The debate surrounding the legitimacy of the Baalawi lineage is not recent; it has persisted throughout history, even reaching the era of the fourth President of Indonesia, Gus Dur. In 1994, Hasan Basri, who

¹⁴ Michel Foucault, *Discipline and Punish: The Birth of the Prison* (London: Penguin Books, 1977), 26.

¹⁵ See Michel Foucault, *Archaeology of Knowledge* (Hoboken: Taylor and Francis, 2013); Michel Foucault, David Cooper, and Michel Foucault, *Madness and Civilization: A History of Insanity in the Age of Reason*, trans. Richard Howard, Routledge Classics (London: Routledge, 2007); M. Bigoni, L. Maran, and Z. Occhipinti, "Of Power, Knowledge and Method: The Influence of Michel Foucault in Accounting History," *Accounting History* 29, no. 3 (2024): 344–87, <https://doi.org/10.1177/10323732241243088>; O. Irrera, "The Actualité of Philosophy and Its History: Michel Foucault's Legacy on a Philosophy of the Present," *Foucault Studies*, no. 36 (2024): 55–72, <https://doi.org/10.22439/fs.i36.7234>; D. Tylka, "The Politics of "Human Enhancement" in the Light of Michel Foucault's Thought: A Critical Analysis," *Pravo i Wiedza* 2024, no. 5 (2024): 867–99, <https://doi.org/10.36128/PRIW.VI52.1042>; A. Sittidumrong, "Untruth as the New Democratic Ethos: Reading Michel Foucault's Interpretation of Diogenes of Sinope's True Life in the Time of Post-Truth Politics," *Foucault Studies*, no. 36 (2024): 252–67, <https://doi.org/10.22439/fs.i36.7216>.

was then the Chairman of the Indonesian Ulema Council (MUI), made a controversial statement. He asserted that the descendants of the Prophet Muhammad had been cut off in Indonesia. This provoked outrage among the ulema, Ḥabāib, and Muslims. In response, Gus Dur intervened directly to defend the Ḥabāib, stating in one of his speeches, “Only a fool would call a gem a coral stone, and the most foolish gemstone is valued as a pebble. The grandchildren of the Prophet’s messenger came to this country as a divine gift, and only an individual who disregards God’s blessings would not be grateful for them.”¹⁶

The controversy surrounding the Baalawi genealogy resurfaced when one of the clerics from Banten, Imaduddin Utsmani, made a statement that closely resembled the previous MUI Chairman’s statement. Imaduddin employed a scientific approach to substantiate his claim that Indonesia’s Habib (Baalawi) genealogy had been severed and lost since the 9th Century. This assertion was based on the absence of a book that purportedly documented the continuity of their genealogy. This statement elicited a strong reaction from some Muslims, particularly in Indonesia. Initially, many Indonesians opposed the actions of specific Ḥabāib individuals. However, following the dissemination of Imaduddin’s statement online, most Indonesians supported it, demonstrating hostility towards Ḥabāib, primarily through social media.

Apart from the truth of Imaduddin’s claim that the Habib (Baalawi) lineage has been disconnected in Indonesia, the public has focused more on the attitudes, actions, and behavior of the controversial Ḥabāib elements, which are considered not to reflect the character of the Prophet’s Ahl al-Bayt. Thus, the polemic, which was initially based on Imaduddin’s scientific research, immediately turned into the personal feelings of most people who were already offended by the behavior of the Ḥabāib individuals, which was considered increasingly disturbing for Muslims. As mentioned by Jafar Rohadi, commonly known as Guru Gembul, during an open debate held by

¹⁶ Muhamad Hanif Alatas et al., *Keabsahan Nasab Ba’alawi Membongkar Penyimpangan Pembatalnya* (Pasuruan: Hilyah.Id, 2024), xix.

Rabithah Alawiyah at the Rabithah Alawiyah DPP office in Jakarta on September 8, 2024.¹⁷

On that occasion, Guru Gembul also said that the polemic over the Baalawi lineage did not begin with Imaduddin's statement. However, long before that, there had been feelings of disappointment and hurt among Muslims because there were people committing violence in the name of the Prophet's descendants. So when the scientific research conducted by Imaduddin came out and stated that the Habibs were not descendants of the Prophet, it finally became an opportunity for them to dare criticize the Ḥabāib elements from Baalawi, whom they had long considered disturbing and whose actions disturbed society. The statement from Guru Gembul also garnered much praise from netizens in the comments section. They were also very grateful to Guru Gembul for representing the anxiety they had been experiencing.

In conclusion, the polemic surrounding Baalawi's lineage is not solely motivated by a scientific research claim, as it rejects the Habib lineage in Indonesia as descendants of the Prophet. One of the significant factors behind this polemic, which is increasingly being discussed on social media, is their concern about the behavior of some people who call themselves descendants of the Prophet but do not embody the praiseworthy character of the Prophet. Consequently, the Arab community of the Prophet's descendants (Baalawi) is subject to bullying and hate speech from the community, with some even resorting to derogatory nicknames such as "Jews/Yemeni Communists" directed at the Habibs from Baalawi. Of course, this has gone out of context from the beginning of the lineage polemic, so there will be nothing that can stop this polemic other than the reorganization carried out by the Baalawi clan against the unscrupulous members.

Pros and Cons Regarding the Validity of Baalawi Lineage

¹⁷ Nabawi TV, "Perdebatan Terbuka Mengenai Polemik Keabsahan Nasab Baalawi Yang Digelar Oleh Rabithah Alawiyah Dengan Guru Gembul."

Baalawi is a designation for the descendants of the Prophet through Sayyid Alwī b. ‘Ubayd Allah b. Aḥmad al-Muhājir b. Īsā b. Muḥammad b. ‘Alī al-‘Uraydī b. Ja‘far al-Šādiq b. Muḥammad al-Bāqir b. ‘Alī Zayn al-‘Ābidīn b. Ḥusayn, who was the son of ‘Alī b. Abī Ṭālib and Fāṭimah bt. Rasullullah. So, the Baalawi title is attributed to Sayyid Alwī, the first descendant of Sayyidinā Ḥusayn, who was born in Hadramaut, Yemen. Baalawi also have quite diverse titles in each country; for example, in Egypt, they are called *Sharīf*; outside Hijaz (Makkah, Madinah), they are called *Sayyid*, while in Indonesia, they are commonly called *Ḥabīb*. According to genealogists, the Baalawis are believed to be descendants of the Prophet, based on several testimonies.¹⁸

The Baalawis are one of the Prophet’s descendants’ clans that are still preserved today and are officially registered by the institution that records the genealogy of the Prophet’s descendants, called Rabithah Alawiyah. This institution was formed during the Dutch East Indies’ colonial rule on December 27, 1928, to be precise. This institution was also established in Indonesia as a forum for preserving the genealogy of the Prophet’s descendants.¹⁹ Nevertheless, many people still doubt the validity of Baalawi’s lineage as a descendant of the Prophet. One of them is Imaduddin Utsmani, who recently developed a thesis to invalidate Baalawi’s lineage. According to him, ‘Ubayd Allah’s lineage has not yet been officially confirmed as the son of Aḥmad al-Muhājir because, from the 5th to the 9th Century, there is not a single book that mentions that ‘Ubayd Allah was the son of Aḥmad al-Muhājir.

Imaduddin strongly argues that in the 5th Century, three lineage books recorded that Aḥmad al-Muhājir had a son named Muhammad, but did not state that the son of Aḥmad al-Muhājir was only Muhammad. Furthermore, in the 6th Century, a book by Imām Fakhr al-Rāzī, entitled *al-Shajarah al-Mubārakah*, stated that Aḥmad al-

¹⁸ Kholili Hasib, “Tasawuf Baalawi: Sejarah Dan Pengaruhnya,” *Dirasat: Jurnal Studi Islam & Peradaban* 13, no. 1 (2018), 71.

¹⁹ Aziz Miftahus Surur et al., “Memudarnya Otoritas Keagamaan? (Polemik Nasab Habaib di Kalangan Pondok Pesantren Al-Nahdliyin),” *Ayy-Syari’ah: Jurnal Hukum Islam* 10, no. 1 (2024), 35.

Muhājir had three sons, Muhammad, Ali, and Ḥusayn. It was not until the end of the 9th Century that a book entitled *al-Nafḥah al-Anbārīyyah* appeared, mentioning the name ‘Ubayd Allah as the son of Aḥmad al-Muhājir. From this, Imaduddin concluded that ‘Ubayd Allah was not the son of Aḥmad al-Muhājir because the name ‘Ubayd Allah was only mentioned 543 years after the death of Aḥmad al-Muhājir.²⁰

Rabithah Alawiyah then denied the statement as the person responsible for recording the Baalawi lineage as descendants of ‘Ubayd Allah b. Aḥmad al-Muhājir. According to Rabithah Alawiyah, none of the Expert descendants of the nasab denied that Aḥmad al-Muhājir had a son named ‘Ubayd Allah. The omission of ‘Ubayd Allah’s name in earlier books is because they did not intend *ihṭāḥ* (to mention in full) in their writings. Some earlier books also do not mention the exact number of Aḥmad al-Muhājir’s sons. So, the fact that ‘Ubayd Allah is not mentioned does not mean that he is denied as a descendant of Aḥmad al-Muhājir.²¹ In addition, Rabithah Alawiyah also refuted the book *al-Shajarah al-Mubārakah*, which mentions that Aḥmad al-Muhājir had three sons but does not mention the name of ‘Ubayd Allah in it.

According to Rabithah Alawiyah, many irregularities are found in the book, such as the fact that none of the scholars who wrote biographies of the book’s author are lineage experts. The detailed books that mention his work do not say that *al-Shajarah al-Mubārakah* is his work. The book is also indicated to be of the Shī’ī Ithnā’asharī school, even though the author, Imam Fakhrurrazi, is clearly of the Ahl al-Sunnah school and the Shāfi’ī school. So, it is suspected that the book was written by a Shii group and then attributed to him.²² In addition, the group that refuted Imaduddin’s statement also argued that the absence of contemporary books is not the only requirement for

²⁰ Surur et al., 39; Ahmad Muhajir, *The Debate on the Ba’Alawi Lineage in Indonesia: Highlighting Weaknesses in the Genealogical Records*, 1st ed (Singapore: ISEAS - Yusof Ishak Institute, 2024), 6.

²¹ Team Tarbiyah Wa Da’wah, Dewan Pimpinan Pusat Rabithah Alawiyah, and Dewan Asatidz Pondok Pesantren Sunniah Salafiyah, *Risalah Tentang Ahl al-Bayt Dan Nasab Baalawi* (Jakarta: Rabithah Alawiyah, 2023), 85.

²² Team Tarbiyah Wa Da’wah et al., 88.

determining the connection or disconnection of someone's lineage, but that there are many other methods, one of which is the *istifāḍah* method.

The *istifāḍah* method is characterized by disseminating information to a diverse group of individuals unlikely to agree on the same narrative. This information typically encompasses an individual's lineage, affiliation with a specific clan or tribe, or other biographical details.²³ Indeed, the legitimacy of Baalawi's lineage has been acknowledged by prominent scholars such as Imam Abū 'Abbās al-Zabīdī (author of the commentary on the book *Ihyā' 'Ulūm al-Dīn*), Imam Ibn Ḥajar al-Haythamī (author of the commentary on the book *al-Minhāj*), and Sayyid Muḥammad b. 'Alwī al-Mālikī, and several scholars of the archipelago, such as Nawawi al-Bantani, Mahfudz al-Tarmasi, Hasyim Asy'ari, Yasin al-Fadani, Cholil Bangkalan, Maimun Zubair, and many other scholars of the archipelago. Therefore, to assert the invalidity of Baalawi's lineage is tantamount to suggesting that all scholars above conspired to fabricate historical narratives.

Ḥadīth Related to Lineage and Ahl al-Bayt: Analysis of the Content of @hadits_lemah

The debate over the legitimacy of the Baalawi lineage has recently emerged as a topic of public discourse, with extensive discussions across various media platforms, including mass and social media. Instagram, in particular, has served as a prominent platform for the exchange of ideas concerning this contentious issue, featuring a wealth of visual content, encompassing images and videos, that present and address the various facets of the debate, both in direct and indirect ways. The responses from netizens to this content are also quite diverse.

One account that indirectly alludes to this issue of lineage is @hadits_lemah, which has posted 2,398 pieces of content and currently has 160,000 followers. The account bio states that the

²³ Alatas et al., *Keabsahan Nasab Ba'alawi Membongkar Penyimpangan Pembatalnya*, 11.

manager is Ustaz Zulkafthi.²⁴ In addition to the primary account, @hadits_lemah maintains a supplementary account, @hadits_shahihh, which boasts 86.2 thousand followers.²⁵ The analysis indicates a notable interest among netizens in the content disseminated by @hadits_lemah, as evidenced by its substantial following across Instagram, Telegram, and Facebook. The account's presence on these platforms is notable, with 3,900 followers on Telegram and 8,500 on Facebook.²⁶ It is important to note that the content shared on these platforms is identical to that disseminated on Instagram.



Figure 1. @hadits_lemah account



Figure 2. @hadits_sahibh account

The account as a whole focuses on discussing weak ḥadīths that may often circulate in public. The account, which is managed directly by Dzulkafthi, is also quite popular, with hundreds of thousands of followers and thousands of ḥadīth posts. One of the contents that is quite in the spotlight on the @hadits_lemah account is a review of the ḥadīth on the lineage of Fāṭimah's descendants, which is claimed to be a ḍaʿīf (weak) ḥadīth, as follows.

²⁴“@hadits_lemah,”https://www.instagram.com/hadits_lemah?igsh=NjY5cWhzajRibXZx, Instagram, accessed December 8, 2024.

²⁵“@hadits_sahihh,”https://www.instagram.com/hadits_shahihh?igsh=MzRIODBiNWFIZA==, Instagram, accessed December 8, 2024.

²⁶“Hadits_Lemah,”<https://www.facebook.com/@MediaHaditsLemah/?mibextid=ZbWKwL>, Facebook, accessed December 8, 2024.



Figure 3. Content of Lineage Ḥadīth



Figure 4. The caption of Lineage Ḥadīth

The first image is one of the contents of @hadits_lemah, which states that “the ḥadīth of the lineage of Fāṭimah Raḍīya Allah ‘anha” is considered *ḍa’if* (weak) by Shaykh Nāsir al-Dīn al-Albānī as stated in the book *Silsilah Ḥadīth Ḍa’if wa Ma’du’* that “The chain of transmission of this ḥadīth is messy, the narrator named Ṣurayk b. ‘Abd Allah has been judged as *ḍa’if* (weak) by ḥadīth scholars.” Meanwhile, the second image is a *caption* from the @hadits_lemah account, which states that the ḥadīth narrated by Imam al-Ṭabarānī also has another sanad line. Still, its degree is even weaker because its sanad includes a narrator named Ṣaybah b. Na’āmah, who is also considered weak by Imam Ibn Ḥibbān and Imam Ibn Abī al-Ḥātim.

In addition, the @hadits_lemah account also has some content that alludes to the issue of the ḥadīth of the Ahl al-Bayt of the Prophet Muhammad, which is claimed to be *ḍa’if* (weak) or even *ma’du’* (false) *ḥadīth*²⁷ as follows.

²⁷ “Hadits Jaminan Masuk Surga Bagi Ahl al-Bayt,” Instagram, diakses 10 Oktober 2024, https://www.instagram.com/p/Ci7MPTIBQAf/?igsh=MzRIODBiNWFIZA%3D%3D&img_index=3.



Figure 5. The Ḥadīth Content on *Ahl al-Bayt*



Figure 6. The Ḥadīth Content on *Ahl al-Bayt*



Figure 7. The Ḥadīth Content on *Ahl al-Bayt*



Figure 8. The Ḥadīth Content on *Ahl al-Bayt*



Figure 9. The Ḥadīth Content on *Ahl al-Bayt*

The third image is one of the contents of @hadits_lemah, which states that the “ḥadīth guaranteeing entry to heaven for the Ahl al-Bayt” is considered *maḥḍūʿ* (false) because in its chain of transmission, it has been determined that the reliability of the narrator Thābit b. Abī Šāfiyah (Abū Ḥamzah) is questionable. Furthermore, there is a second narrator,

Muhammad b. Yunus, who has gained notoriety for his propensity to fabricate ḥadīths. Meanwhile, the fourth image states that “the ḥadīth of the person who disagrees with the Ahl al-Bayt is a group of Iblis” which is also considered *mawḍūʿ* (false) because Imam al-Dhahabī in his book *Mukhtaṣar Istidrāk al-Dhahabī ‘alā Mustadrak al-Ḥākim* says: “This ḥadīth is *mawḍūʿ* because it contains Ishāq Saʿīd b. Arkūn, who is considered weak by ḥadīth scholars, and also Khulayd bin Daʿlaj, who is considered weak by Imam Aḥmad.”

Then, in the fifth image is the “ḥadīth of threat to those who fight the Ahl al-Bayt” which was judged to be *ḍaʿīf jiddan* (very weak) by Shaykh al-Albānī, because in its chain of transmission, there is a narrator named Thālīd b. Sulaymān, who is from the Rāfiḍah Shīʿite group. Meanwhile, in the sixth image is the “ḥadīth of the virtue of seeking guidance from the Ahl al-Bayt” which was judged to be *mawḍūʿ* (false) by Shaykh al-Albānī as stated in the book *Silsilah Ḥadīth ḍaʿīf wa Mawḍūʿ* that “This Ḥadīth is *mawḍūʿ* (Imam) al-Dhahabī said: The report of Aḥmad b. Ishāq cannot be used as an argument because he is a liar. This statement was confirmed by al-Ḥāfiẓ (Imam Ibn Ḥajar) in the book *al-Mizān*. In the seventh image, the ḥadīth on the virtue of dying in a state of loving the Ahl al-Bayt is considered weak because it is narrated by ‘Abd Allah b. Muḥammad b. ‘Alī al-Balkhī who, according to al-Albānī, is unknown.

The two ḥadīth contents above also received diverse responses from netizens. The first piece (which addressed the ḥadīth of *nasab*) received 1,756 *likes* and 155 *comments*. Meanwhile, the second content (which alludes to the ḥadīth of Ahl al-Bayt) received 1,505 *likes* and 69 *comments*. If classified, among the 155 responses from netizens to the first content, most questioned the truth of the claim about the ḥadīth. Meanwhile, most of the others used the claims in the content to propagandize and attack Habib/Baalawi. In addition, some netizens agreed with or supported the content’s claims, while others disagreed or denied them. The classification is as follows.

Agree to Content	Disagree with the content.
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clinicshock_ 92 mg Ini hadist karangan sufi atau sy'ah 😊 dlu sempat debat sama pengikut sufi perkara ini 😊😊😊 soalnya bertentangan alquran perkara nasab	Ivanadharli 92 mg Mending tabayun dlu ,ngk asal ngeshare hadist ini asli palsu atau gmn ya yg menurut ulama ente min , klo keturunan fatimah uda ngk ada gmn Imam Mahdi yg di katakan keturunan Rasullullah, Jgn membuat org menjadi ambigiu krna stia yg ente postingin ini ke umum bukan ke sependapat dengan ente doang.
bang_ahid 92 mg Pernah denger ceramahnya Habib Bahar Bin Ali Bin Smith, ia menyatakan bahwa "didalam darah kami mengalir darah datuk kami yaitu Sayyidina Ali Bin Abi Thalib, Dari ceramahnya itu semakin menguatkan kebenaran hadist ini	deris_sahabathijrah 92 mg Paling bisa cari masalah admin ini, Beranikah diketemukan sama Para Asatidz dan Habab? @hadits_lemah
chaniagoheru 92 mg Berarti habib2 sekarang ini hanya karangan mereka saja... Krm mereka ngaku2 keturunan nabi, padahal secara nasab mereka keturunan ali radhiullaahuhanhu	generasi_moeslim 92 mg Berarti Hadist tentang Imam Mahdi? padahal Hadist tetang Akhir zaman itu Jelas... Dhaif itu hanya lemah bukan Palsu... Bnyak Ulama Ulama besar tetap menyampatkan karena itu satu2 garis keturunan Imam Mahdi... Allahu 'alam bisawab 🙏 mungkin mereka hanya tidak suka dengan keturunan Rasullullah yg ada skrg...
Questioning the Claim	Attacking Habib/Baalawi
scicvord_ 92 mg Imam mahdi keturunan Nabi Muhammad juga lho klo ga lewat nasab Fatimah trus darimana? Sepertinya hadist ini klo pun lemah masih bisa diyakini deh krn ya Imam Mahdi keturunan Nabi juga	achmaderza 87 mg Pegangan Baalwi 🤔 achmaderza 87 mg bairin aja bang suruh dia banyak baca.. habib di indonesia ini keturunan g jelas ukw... liat nih hasil test DNA nya najwa shihab 😊 lah padahal mereka pake hadits palsu yg gaboleh nikah selain keturunan Rasullullah eh ga tau nya hasil tes DNA nya kuat di asia selata, india, bangladesh, iran 🤔
aburidhotajussubhi_adenjembar 92 mg Terus menurut anda keterunan Rasullullah Saw itu terputus...? Lalu bagaimana dengan Mahdi...?	muhammadpunya_ara 92 mg yang bawain hadits ini biasa nya gelar habib.....hiiii utk mengelabui pengikut nya Sembunyikan balasan
hwidana_ 92 mg Kubu A Sama Kubu B ga ada bedanya, Sama2 nyinyir. Dari komenannya, ya Allah, ketikannya nyinyir bgt. Jadi bingung mau ikut yg suka maulid atau yang anti maulid.	wahyu_abusabel 92 mg Kyanya hadist ini yg dipegang oleh para pendukung yg katanya "habib/habab"... Jdi mereka berbuat ibadah seenaknya... Pdhl mah dy ga tau aja setiap perbuatan kita di dunia akan dipertanggung jawabkan apalgi soal ibadah kita...
noerfajryandi 92 mg Admin, Kalau Imam Mahdi dari keturunan Rasullullah shallallahu alaihi wasallam, pasti dari Sayyidina Fatimah, Kalau bukan dari Sayyidina Fatimah berarti Imam Mahdi dari keturunan siapa?	wahyu_abusabel 92 mg Kyanya hadist ini yg dipegang oleh para pendukung yg katanya "habib/habab"... Jdi mereka berbuat ibadah seenaknya... Pdhl mah dy ga tau aja setiap perbuatan kita di dunia akan dipertanggung jawabkan apalgi soal ibadah kita...

Furthermore, among the 69 responses to the second content, several comments refuted its claims and defended Ahl al-Bayt and the Ḥabāib/Baalawis. However, almost all netizen responses judged and attacked the Habāib/Baalawis. The classification is as follows.

Attacking Habib/Baalawi	Defending the Ahl al-Bayt
 luckyv1 23 mg Hadits palsu karangan orang2 dongo yg ngaku keturunan Nabi  Ibnu_farkansyah 23 mg Ini nih Senjata bagi Habib" Baalawi Yaman 😊 yg belum teruji keasliannya untuk mendoktrin para budak" Nya supaya Ghuluw  aburazan_omar 23 mg hadits buat jualan nasab demi nasib  rafiibachtiar 23 mg @afifah_adilla habib indo kocak ga ada yang berani di test DNA upsss 😊. Apakah original Ahlu bait  muhammadtaufik1608 23 mg @afifah_adilla kalau hadist jaminan masuk surga buat kaum habeb pemalas  noornaldo 23 mg Barangkali hadist ini yg dipakai oleh oknum2 yg mengaku ahli bait,  iyaiya 23 mg Nah mungkin karena mereka gak tau kalo ini hadist palsu makanya agak laen mereka	 andriant_abyal_al_khaiiry 23 mg Makanya kenapa mereka jadi congkak  afifah_adilla 23 mg @andriant_abyal_al_khaiiry hadist bukan itu doang, kayaknya kamu nggak suka banget dengan ahli Bait Rasulallah??  afifah_adilla 23 mg @moh_lutfifauzi25 nasab dari catatan keluarga mereka, seseorang lebih tau nasab dia dari orang lain, lagian nasab mereka udah du isbat bahkan Imam Ibnu Hajar Al-Haitham Imam Sakhawi menyebutkan sanad mereka bersambung, nasab yang Baik ditambah ilmu yang baik jadi luar biasa, oknum di semua kelompok ada, Habib ada yang menyimpang ikut Sy'ah atau Furqan diluar ahli sunnah, sekali lagi oknum Habaib yang nyeleneh mungkin ngga nyampe 5% dari populasi Habaib, contoh daerah aku hampir semua baik  afifah_adilla 23 mg @mingndut tidak perlu di share, liat aja sahih Muslim, 2408 3712, hadist menunjukkan kalau ahli wajib dihormati tidak seperti kalian terus mencela, t

Validity of Content @hadits_lemah about the Ḥadīth of the Lineage of Fāṭimah

One of the ḥadīth contents considered quite controversial on the @hadits_lemah account is the review of the ḥadīth on the lineage of Fāṭimah, which is claimed to be a ḍaʿīf (weak) ḥadīth; even in the caption, it cites another line of history, which is even weaker. This makes it seem as if no ḥadīth mentions that the lineage of Fāṭimah is connected to the Messenger of Allah except for the ḍaʿīf (weak) ḥadīth. In the end, a misunderstanding arose in the comments column among some laypeople who briefly examined the content of the ḥadīth. So the polemic, which initially resulted only in the loss of Baalawi's lineage, widened to encompass the entire lineage of the Prophet's descendants. It was as if no one could be called the Prophet's Ahl al-Bayt, because his lineage had been cut off from his daughter, Sayyidah Fāṭimah. The wording of the ḥadīth is as follows.

حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا الْعَلَلِيُّ، حَدَّثَنَا بِشْرُ بْنُ مِهْرَانَ، ثنا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنْ شَيْبِ بْنِ غَزْدَةَ، عَنِ الْمُسْتَضَلِّ بْنِ حُصَيْنٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: كُلُّ بَنِي أُنْتَى فَإِنَّ عَصَبَتَهُمْ لِأَبِيهِمْ، مَا خَلَا وَلَدَ فَاطِمَةَ فَإِنِّي أَنَا عَصَبَتُهُمْ وَأَنَا أَبُوهُمْ²⁸

Muhammad b. Zakariyā al-Ghalabī has told us, Bišr b. Mihrān has told us, Šarik b. ‘Abd Allah has told us, from Šabīb b. Gharqadah, from al-Mustadlil b. Ḥusayn, from ‘Umar who said: I heard the Messenger of Allah say, “Every child of a woman will be attributed to her father except for Fāṭimah’s child because indeed I am their group and I am their father.

The ḥadīth narrated by al-Thabarani above by the account @hadits_lemah is considered *ḍa’if* (weak) because it refers to the words of al-Albānī: “The sanad of this ḥadīth is messy, the narrator named Syarik b. Abdullah has been judged *ḍa’if* (weak) by ḥadīth scholars.”²⁹ In fact, the status of the narrator named Šarik, who was considered weak in the ḥadīth, is still disputed. In fact, Yahyā b. Ma’in, Ibn Ḥajar, and Aḥmad b. Ḥanbal called him trustworthy (*thiqqah*) and honest/reliable (*ṣaḍuq*).³⁰ However, according to Ibn Ḥibbān, Ya’qūb b. Šaybah, and Ibn Mubārak was nearing the end of his life, Šarik experienced a decline in his memorization (*ḍabiṭ*), so that he was considered to make many mistakes.³¹ Finally, some scholars judged him to be *ḍa’if* (weak).

²⁸ Abū al-Qāsim Sulaymān b. Aḥmad b. Ayyūb al-Shāmī al-T’abarānī, *al-Muḥjam al-Kabir li al-T’abarānī*, vol. 3 (Cairo: Maktabah Ibnu Taymiyyah, 2012), 44.

²⁹ <https://www.instagram.com/p/CnGYrkPlcA/?igsh=MzRIODBiNWFIZAA==>, accessed on October 11, 2024.

³⁰ ‘Abd al-Raḥmān b. Abī Ḥ}ātim, *al-Jarḥ} wa Ta’dil li Ibn Abi Ḥ}ātim*, vol. 4 (Beirut: Dār Ih}yā’ al-Turāth al-‘Arabī, 1952), 367; Ibn Ḥ}ajar al-‘Asqalānī, *Taqrib Al-Tabdhīb*, vol. 1 (Beirut: Dār al-‘Ās}imah, 1991), 436; Ibn Ḥ}ajar al-‘Asqalānī, *Tabdhīb Al-Tabdhīb*, vol. 2 (Beirut: Dār Mu’assasah al-Risālah, 2000), 164.

³¹ al-‘Asqalānī, *Tabdhīb Al-Tabdhīb*, 2:165.

In addition, according to Imam al-Sakhāwī, the ḥadīth narrated by al-Ṭabarānī is all trustworthy (*thiqqah*). As for the narrator named Ṣarīk b. ‘Abd Allah, al-Bukhārī, and Muslim also included him in their *Ṣaḥīḥ* book, as mentioned in the book *al-Ajwibah al-Mardīyyah fī mā Su’ila al-Sakhāwī*.

وكذا أخرجه الطبراني في ترجمة الحسن من معجمه الكبير من طريق بشر مقتصرًا منه على قوله: كل بني أنثى فإن عصبتهم. وذكر باقيه مثله، ورجاله موثقون. وشريك هو ابن عبد الله القاضي، استشهد به البخاري في صحيحه، وروى له مسلم في المتابعات.³²

Then al-Ḥākim and al-Bayhaqī narrated that once al-Ḥajjāj was sent to meet Yaḥyā b. Ya’mar and said, “I have been informed that you consider Hasan and Ḥusayn to be descendants of the Prophet,” then Yaḥyā said, “You will find it in the Qur’ān,” then al-Ḥajjāj read the Qur’ān from beginning to end and did not find it and said, “Ḥusayn is not a descendant of the Messenger of Allah,” Yaḥyā said, “You have lied,” al-Ḥajjāj said, “Explain to me what you are saying,” Yahya said, “Didn’t you read sūrah al-An’ām verse 82 until the verse *Wa Yaḥyā wa ‘Isā?*”, al-Ḥajjāj replied, ‘Yes,’ Yaḥyā said, ‘Is Isa a descendant of Ibrāhīm while Isa has no father? The verse indicates that Isa is a descendant of Adam through his mother’, al-Ḥajjāj said, ‘You are right.’ As mentioned in the book *Subul al-Hudā wa al-Rashād*.

الثالث: في أن رسول الله صلى الله عليه وسلم أبو أولاد السيدة فاطمة -رضي الله تعالى عنهم- وعصبتهم. وروى ابن أبي حاتم عن أبي الأسود والديلمي وأبو الشيخ والحاكم والبيهقي عن عبد الملك بن عمير قال: أرسل الحجاج إلى يحيى بن يعمر،

³² Muḥammad b. ‘Abd al-Rah}man al-Sakhāwī, *Al-Ajwibah al-Mardīyyah Fīmā Su’ila al-Sakhāwī ‘Anb Min al-Aḥ}ādīth al-Nabawīyyah*, vol. 1 (Dār al-Rāyāh li al-Nashr wa al-Tawzī’, 1997), 343.

قال: بلغني أنك تزعم أن الحسن والحسين من ذرية النبي صلى الله عليه وسلم قال: تجده في كتاب الله - عز وجل وقد قرأته من أوله إلى آخره، فلم أجده، ولفظ عبد الملك أن الحجاج ذكر الحسين، فقال الحجاج: لم يكن من ذرية النبي صلى الله عليه وسلم قال يحيى: كذبت قال الحجاج: لتأتيني على ما قلت ببينة، فقال: أليس تقرأ سورة الأنعام: وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ [الأنعام 84] حتى بلغ «ويحيى وعيسى» قال: بلى، قال: أليس عيسى من ذرية إبراهيم وليس له أب؟ وفي لفظ أخبر الله إن عيسى من ذرية آدم من أمه، قال: صدقت.³³

In addition, there is another ḥadīth of high validity, stating that the Prophet's lineage remains connected, even through Fāṭimah. The scholars, both *salaf* and *khalaf*, have also agreed that a characteristic of the Prophet is that his lineage remains connected, even though it descends from his daughter, as explained in the book *Mughnī al-Muhtāj*.³⁴ Among the ḥadīths that mention the Prophet's lineage still being connected are the following.

1. Ḥadīth Narrated by Imam al-Bukhārī, number 3714.

حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي مُلَيْكَةَ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ أَغْضَبَهَا أَغْضَبَنِي.³⁵

³³ Muh}ammad b. Yūsuf al-S}ālikhī al-Shāmī, *Subul Al-Hudā Wa al-Rashād Fi Sirah Khair al-'Ibād*, vol. 11 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), 56.

³⁴ Shams al-Dīn Muh}ammad b. Muh}ammad al-Khatīb, *Mughnī Al-Muhtāj Ilā Ma'rifa Ma'āni Alfaḥ} al-Minhāj*, vol. 3 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1994), 534.

³⁵ Muh}ammad b. Ismā'il al-Bukhārī, *S}ab}ih} Al-Bukhārī*, vol. 5 (Beirut: Dār Ibn Kathīr, 2002), 29.

Abu al-Walid and Ibn 'Uyaynah have told us from 'Amr b. Dīnār from Ibn Abū Mulaykah from al-Miswar b. Makhramah that the Messenger of Allah said, "Fāṭimah is part of me. So, whoever makes her angry has aroused my anger. (Imam Muslim, al-Nasā'ī, Aḥmad, and others also narrate this ḥadīth).

2. Ḥadīth Narrated by al-Bukhārī number 2704.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى قَالَ سَمِعْتُ الْحَسَنَ يَقُولُ
اسْتَقْبَلُ وَاللَّهِ الْحَسَنُ بْنُ عَلِيٍّ مُعَاوِيَةَ بِكَتَائِبِ أَمْثَالِ الْجِبَالِ فَقَالَ عَمْرُو بْنُ الْعَاصِ
إِنِّي لَأَرَى كِتَابَ لَا تُؤَلِّي حَتَّى تَقْتُلَ أَقْرَانَهَا فَقَالَ لَهُ مُعَاوِيَةُ وَكَانَ وَاللَّهِ خَيْرَ الرَّجُلَيْنِ
أَيُّ عَمْرُو إِنَّ قَتَلَ هَؤُلَاءِ هَؤُلَاءِ وَهَؤُلَاءِ هَؤُلَاءِ مَنْ لِي بِأُمُورِ النَّاسِ مَنْ لِي بِنِسَائِهِمْ
مَنْ لِي بِضَيْعَتِهِمْ فَبَعَثَ إِلَيْهِ رَجُلَيْنِ مِنْ قُرَيْشٍ مِنْ بَنِي عَبْدِ شَمْسٍ عَبْدَ الرَّحْمَنِ بْنُ
سَمُرَةَ وَعَبْدَ اللَّهِ بْنُ عَامِرٍ بْنِ كُرَيْزٍ فَقَالَ اذْهَبَا إِلَى هَذَا الرَّجُلِ فَأَعْرِضَا عَلَيْهِ وَقُولَا
لَهُ وَاطْلُبَا إِلَيْهِ فَأَتِيَاهُ فَدَخَلَا عَلَيْهِ فَتَكَلَّمَا وَقَالَا لَهُ فَطَلَبَا إِلَيْهِ فَقَالَ لَهُمَا الْحَسَنُ
بُنْ عَلِيٍّ إِنَّا بَنُو عَبْدِ الْمُطَّلِبِ قَدْ أَصَبْنَا مِنْ هَذَا الْمَالِ وَإِنَّ هَذِهِ الْأُمَّةَ قَدْ عَاثَتْ
فِي دِمَائِهَا قَالَا فَإِنَّهُ يَعْزِضُ عَلَيْكَ كَذَا وَكَذَا وَيَطْلُبُ إِلَيْكَ وَيَسْأَلُكَ قَالَ فَمَنْ لِي
بِهَذَا قَالَا نَحْنُ لَكَ بِهِ فَمَا سَأَلَهُمَا شَيْئًا إِلَّا قَالَا نَحْنُ لَكَ بِهِ فَصَالَحَهُ فَقَالَ الْحَسَنُ
وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ
وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ وَهُوَ يَقْبَلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى وَيَقُولُ إِنَّ ابْنِي
هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ قَالَ أَبُو عَبْدِ
اللَّهِ قَالَ لِي عَلِيُّ بْنُ عَبْدِ اللَّهِ إِنَّمَا ثَبَتَ لَنَا سَمَاعُ الْحَسَنِ مِنْ أَبِي بَكْرَةَ بِهَذَا الْحَدِيثِ.³⁶

³⁶ al-Bukhārī, 5:182.

‘Abd Allah b. Muḥammad has told us, Sufyān has told us from Abū Mūsā that I heard al-Ḥasan saying, “By Allah, al-Ḥasan b. ‘Alī faced Mu’āwiyah with an army almost as large as a mountain, then ‘Amr b. al-‘Āṣ said, “I truly see an army that will not turn away but will fight its opponents.” Then Mu’āwiyah said to him, by Allah, he was the best of the two, meaning ‘Amr, “Suppose they fight each other, this one faces them, and they face this one, then who will take care of them and who will take care of their wives and who will take care of their fields.” Then Mu’āwiyah sent two men from Quraysh from the tribe of Banū ‘Abd Šams, ‘Abd al-Raḥmān b. Samrah, and ‘Abd Allah b. ‘Āmir b. Kurayz said, “You two go to meet this man and offer him, and ask him and ask him. So the two men went to him and entered, then spoke and asked. Then al-Ḥasan b. ‘Alī said to the two of them, “We are Banū ‘Abd al-Muṭallib, where we have obtained wealth, and indeed, this *ummah* has been fighting each other by shedding their blood.” The two messengers said, “He is offering you this and that and is looking for a solution and asking you.” He said, “Who can help me in this matter?” The two messengers said, “We can help you to convey it to him.” So al-Ḥasan did not ask the two of them, but they said, “We will help you, and he wants to make peace.” Then al-Ḥasan said, “I have indeed heard Abū Bakrah say, ‘I saw the Messenger of Allah on the pulpit while al-Ḥasan b. ‘Alī was beside him, and he would occasionally look at the crowd and occasionally look at him, then he would say, “Verily, my son is a sayyid (leader), and may Allah reconcile the two major groups of Muslims through his hands.” Abū ‘Abd Allah al-Bukhārī said, ‘Alī b. ‘Abd Allah told me, “Indeed, we have established this tradition based on what al-Ḥasan heard from Abū Bakrah with the wording of this ḥadīth.” (Abū Dāwud, al-Tirmīdhī, al-Nasā’ī, Aḥmad, and others also narrate this ḥadīth).

3. Ḥadīth Narrated by Muslim number 2408.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَشُجَاعُ بْنُ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ عُليَّةَ ، قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبُو حَيَّانَ، حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا وَخُصَيْنٌ بْنُ سَبْرَةَ وَعُمَرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ

حُصَيْنٌ: لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا، رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَسَمِعْتَ حَدِيثَهُ وَعَزَّوْتَ مَعَهُ وَصَلَّيْتَ خَلْفَهُ، لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا، حَدَّثَنَا
يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: يَا ابْنَ أَخِي، وَاللَّهِ
لَقَدْ كَبُرَتْ سِنِّي وَقَدَّمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعْيِي مِنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا حَدَّثْتُكُمْ فَأَقْبِلُوا، وَمَا لَا فَلَا تُكَلِّفُونِيهِ. ثُمَّ قَالَ: قَامَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا حَاطِبًا بِمَاءٍ يُدْعَى حُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةِ
فَحَمِدَ اللَّهَ وَأَتْنَى عَلَيْهِ وَوَعِظَ وَدَكَّرَ، ثُمَّ قَالَ: أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا
بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبُ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوْهُمَا كِتَابُ اللَّهِ
فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ - فَحَثَّ عَلَى كِتَابِ اللَّهِ
وَرَعَبَ فِيهِ، ثُمَّ قَالَ: وَأَهْلُ بَيْتِي، أَذَكَّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي، أَذَكَّرُكُمْ اللَّهَ فِي أَهْلِ
بَيْتِي، أَذَكَّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي. فَقَالَ لَهُ حُصَيْنٌ: وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ؟ أَلَيْسَ
نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟ قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حَرَّمَ الصَّدَقَةَ
بَعْدَهُ. قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ آلُ عَلِيٍّ وَآلُ عَقِيلٍ وَآلُ جَعْفَرٍ وَآلُ عَبَّاسٍ. قَالَ:
كُلُّ هَؤُلَاءِ حَرَّمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ.³⁷

Zuhayr b. Ḥarb and Šujā' b. Makhlad has told me everything from Ibn 'Ulayyah, Zuhayr said, Ismā'īl b. Ibrāhīm has told us, Abū Ḥayyān has told me, Yazīd b. Ḥayyān has told me, he said, "One day I went to Zayd b. Arqam with Ḥuşayn b. Sabrah and 'Umar b. Muslim. After we sat down, Ḥuşayn said to Zayd b. Arqam. "Hi Zayd, you have gained much goodness. You have seen the Messenger of Allah. You have heard his words. You have fought

³⁷ Abū al-H} usayn Muslim b. al-H} ajjāj al-Qushayrī, *S} ah} ib} Muslim*, vol. 7 (Makkah: Dār al-T} ayyibah, 2006), 122.

alongside him. And you have also prayed in congregation with him. Truly, you have gained much goodness. Therefore, O Zayd, tell us what you have heard from the Messenger of Allah! Zayd b. Arqam said, "O my dear friend, by Allah, I am old, and my death is approaching. I have forgotten some of what I heard from the Messenger of Allah. Therefore, what I can convey, then accept it, and what I cannot, do not force me to convey it. Then Zayd b. Arqam continued his words. Once, the Messenger of Allah stood and gave a speech at a water place called Khumm, between Makkah and Madinah. He praised Allah, then delivered advice and warnings, and said, Know, O my brothers, that I am an ordinary human being like you. Soon, the messenger of my Lord, the angel of death, will come to me, and I am ready to welcome him. Indeed, I will leave two heavy things to you: First, the Qur'ān, which contains guidance and light. Therefore, implement the contents of the Qur'ān and hold on to it. It seems that the Prophet strongly encouraged and appealed for the practice of the Qur'ān. Second, my family. I remind you all to be guided by the law of Allah in treating my family. (He said this three times). Ḥuṣayn asked Zayd b. Arqam, "O Zayd, who exactly are the Ahl al-Bayt (family) of the Prophet? Aren't his wives his Ahl al-Bayt (family)?" Zayd b. Arqam said, "His wives are his Ahl al-Bayt. But his Ahl al-Bayt are the people who are forbidden to receive zakat after his death." Ḥuṣayn asked, "Who are they?" Zayd b. Arqam replied, "They are the family of Alī, the family of 'Āqil, the family of Ja'far, and the family of 'Abbās." Ḥuṣayn asked, "Are they all forbidden to receive zakat?" Zayd b. Arqam replied, "Yes." (Imam Aḥmad also narrates this ḥadīth).

However, some books state that the weakness of the chain of al-Ṭabarānī's ḥadīth lies with the narrator named Biṣr b. Mihrān. Ḥadīth scholars agree that the student of Ṣarīk b. 'Abd Allah is to be a *matruk* (abandoned ḥadīth) narrator, so it is not permissible to take arguments/proofs with him as al-Ḥaythamī mentions in the book *Majma' al-Zawā'id wa Manba' al-Fawā'id*.

وَعَنْ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كُلُّ بَنِي أُنتَى فَإِنَّ عَصَبَتَهُمْ لِأَيِّبِهِمْ، مَا خَلَا بَنِي فَاطِمَةَ; فَإِنِّي أَنَا عَصَبَتُهُمْ، وَأَنَا أَبُوهُمْ». رَوَاهُ الطَّبْرَانِيُّ، وَفِيهِ بَشْرُ بْنُ مِهْرَانَ، وَهُوَ مَثْرُوكٌ.³⁸

In conclusion, the ḥadīth contained in the @hadits_lemah content can indeed be judged as *da'if* (weak) because in its sanad, there is a *matruk* (abandoned) narrator. However, this does not mean that Fāṭimah's lineage is cut off, as other sound ḥadīths state that the Prophet's lineage remains continuous through his daughter. Scholars have also agreed that this is a specificity possessed only by the Prophet Muhammad, who is a messenger of Allah.

Impact of @hadits_lemah Content on the Baalawi Lineage Debate

According to Aldevita Putri Damayanti, Indonesians' trust in receiving information on social media is relatively high; as many as 92.40% are more susceptible to hoax news or can be easily provoked by content they haven't analyzed first.³⁹ Logically, this can be one factor that helps explain why some people may be quickly provoked or readily accept controversial content, including posts from the account @hadits_lemah that discuss the ḥadīths about Fāṭimah's lineage and the *Ahl al-Bayt* as weak, some of which are even considered fabricated. In other words, this data does not directly prove that the polemic occurred, but it helps to understand the public's vulnerability to controversial content on social media.

Regardless of the intention and purpose of the account owner, whose focus is to review weak or false ḥadīths circulating in the community, and when the author of the analysis regarding the validity of the ḥadīths is correct, some ḥadīth scholars mention it as a *da'if*

³⁸ Abū al-Ḥasan Nūr al-Dīn 'Alī b. Abī Bakr bin Sulaymān al-Haytamī, *Majma' al-Zawā'id wa Manba' al-Fawā'id*, vol. 6 (Cairo: Maktabah al-Qudsi, 1994), 307.

³⁹ Aldevita Putri Damayanti and Happy Prasetyawati, "Pengaruh Terpaan Berita Hoax Dan Kepercayaan Masyarakat Terhadap Penyebaran Berita Hoax di Media Sosial TikTok," *Inter Script: Journal of Creative Communication* 5, no. 1 (2023), 58.

(weak) ḥadīth. However, it cannot be denied that the ḥadīth's content has, indirectly, sparked propaganda and controversy in the comments section. Even though the purpose of the account was only to share the knowledge that the ḥadīth was judged to be *da'if* (weak), it has, unwittingly, added to the confusion in the discourse and polemics about Baalawi's lineage that have existed for a long time. Some netizens' comments on the ḥadīth content show that many have attacked Ḥabāib and Baalawi. One of them, such as the Instagram account @denny_setyo_prabowo, said, "The valid one is descended from the father, only for the sake of followers, anything is done."⁴⁰

The Instagram account @denny_setyo_prabowo concluded that Fāṭimah's descendants only went as far as her father, 'Alī b. Abī Ṭālib, so there were no descendants of the Prophet because the line was cut off through his daughter. Also, the Instagram account @chaniagoheu account says, "This means that the current Ḥabāib are just their own invention, because they claim to be descendants of the Prophet, even though they are descendants of 'Alī b. Abī Ṭālib *raḍiya Allah 'anhu*." So it can be concluded that some people who found the content of the ḥadīth at a glance immediately accepted and swallowed whole that the lineage of Fāṭimah had been cut off because the ḥadīth was considered weak. Some of them even turned around to attack the Ḥabībs/Baalawis. Likewise, regarding the second content that alludes to the ḥadīths of Ahl al-Bayt, almost all the responses actually attack Ḥabāib and Baalawi.

The various responses from netizens above show that the @hadits_lemah account, as the content owner, plays a significant role in shaping public opinion. The ḥadīth content then prompted many netizens to post propaganda in the comments. From the perspective of Michel Foucault's power-knowledge relationship theory, the @hadits_lemah account directly has the power to create knowledge that the public consumes, namely that the ḥadīth about the lineage of Fāṭimah is weak. Consequently, the Prophet's lineage was ultimately

⁴⁰ "Denny Setyo Prabowo (@denny_setyo_prabowo) • Foto dan video Instagram," accessed February 18, 2025, https://www.instagram.com/denny_setyo_prabowo/.

considered completely severed by netizens who discovered the content of the ḥadīth, because the caption provided another line of history that was even weaker. In fact, another line of history is valid but not included in this account. However, the account does not provide any other views regarding the discourse on the Prophet's lineage in this discourse.

The existence of ḥadīth content from the @hadits_lemah account has indirectly implicated the Baalawi lineage discourse, which has become increasingly polemical. In fact, it has widened and moved beyond its original context because the material presented is categorized as sensitive and invites propaganda amid the polemic that has invalidated the Baalawi lineage, as has been happening in Indonesia in recent years. Apart from the purpose of the account, which does focus on providing an overview of the weak ḥadīths circulating in society and the truth of these ḥadīths, which are indeed considered weak, the content of the ḥadīths indirectly has its own role in influencing public opinion, which is being hit by confusion in this discourse, to distrust Ḥabāib and Baalawi as descendants of the Prophet increasingly.

However, what needs to be underlined in this phenomenon is the revocation of lineage based on hatred due to the actions of some Baalawi individuals whose behavior is very controversial and disturbing because their behavior does not reflect the character of the Prophet, which is a big mistake. Because in Islam, lineage cannot be revoked simply because of a person's bad behavior. Legitimate descent can only be canceled if a child is kafir or apostate, so that descent is considered severed as a punishment.⁴¹ Islam itself recognizes every child born in a legitimate marriage, so descent is also considered legitimate.⁴² So, canceling legitimate descent is a heinous act.

From the perspective of digital religion, as proposed by Heidi Campbell, social media platforms like Instagram function not merely

⁴¹ Alatas dkk., *Keabsahan Nasab Ba'alawi Membongkar Penyimpangan Pembatalnya*, 262.

⁴² Zulfikar and Zulham Wahyudani, "Praktik Pengangkatan Anak Dibawah Tangan Yang Dilakukan Masyarakat Kota Langsa Perspektif Hukum Islam," *Fenomena: Jurnal Penelitian* 14, no. 1 (2022).

as tools for disseminating religious information but as cultural spaces where religious authority, authenticity, and identity are constantly negotiated.⁴³ The comment section of the @hadits_lemah account vividly demonstrates this negotiation. When the account presents a ḥadīth concerning the Prophet's lineage as weak, it indirectly invites the audience to reinterpret the meaning of religious authority. The debates among netizens reveal that traditional notions of religious legitimacy - previously monopolized by scholars or descendants of the Prophet- are now contested by ordinary users who claim interpretive authority through digital participation. This reflects the fluid, decentralized nature of power in digital religion, where online discourse produces new forms of symbolic authority, shaped by likes, shares, and visibility rather than by scholarly credentials.⁴⁴

At the same time, the phenomenon resonates with Gary Bunt's concept of the cyber Islamic environment and the emergence of Hashtag Islam, in which Islamic discourse evolves through the logic of social media platforms.⁴⁵ The @hadits_lemah account operates within this digital ecosystem, where ḥadīth content is fragmented, repackaged, and circulated as short, visually engaging material that can easily provoke polarized reactions. Within such an environment, the authority of the ḥadīth is no longer determined solely by *isnād* or classical validation but by how effectively it circulates and triggers engagement.⁴⁶ As a result, religious discussion - such as the Baalawi lineage debate - is not only theological but also algorithmic, shaped by comment visibility, emotional tone, and collective digital behavior. Thus, both theories highlight how digital platforms have transformed the dynamics of Islamic discourse: from spaces of learning into arenas of contestation, where the power to define truth and lineage is

⁴³ Campbell, *Digital Religion: The Basics*, 1–11.

⁴⁴ Heidi A. Campbell and Wendi Bellar, *When Religion Meets New Media* (London: Routledge, 2010), 1–11.

⁴⁵ Bunt, *Hashtag Islam.*, 3–5.

⁴⁶ Gary R. Bunt, *Virtually Islamic: Computer-Mediated Communication and Cyber Islamic Environments* (Cardiff: University of Wales Press, 2000).

continuously performed, challenged, and reshaped through everyday online interactions.

Lineage and Piety: The Debate on Respect for Baalawi Descendants

The term Baalawi refers to the descendants of the Prophet Muhammad through Sayyid Alwī b. ‘Ubayd Allah b. Aḥmad al-Muhājir. The name “Baalawi” is taken from Sayyid Alwi, the first descendant of Ḥusayn b. ‘Alī b. Abī Ṭālib, who was born in Hadramaut, Yemen. Titles for Baalawi descendants vary by region, such as “Sharīf” in Egypt, “Sayyid” outside the Hijaz, and “Ḥabīb” in Indonesia. The Baalawi genealogy is officially recorded by Rabithah Alawiyah, a genealogical institution founded in 1928 during the Dutch colonial period. However, the legitimacy of the Baalawi genealogy is disputed by some parties, such as Imaduddin, as mentioned earlier, who argues that ‘Ubayd Allah has not been conclusively proven to be the son of Aḥmad al-Muhājir based on historical sources.⁴⁷

Imaduddin argued that the early genealogical texts did not include the name ‘Ubayd Allah as the son of Aḥmad al-Muhājir, whereas the name ‘Ubayd Allah only appeared in later texts. Rabithah Alawiyah rejected this claim by explaining that the early texts did not aim to record all children in full, so the absence of ‘Ubayd Allah’s name did not mean the genealogy was invalid. They also questioned the validity of some of the texts cited by Imaduddin, with the suspicion that some of them may be related to Shia groups, not Sunni sources.⁴⁸

⁴⁷ Kholili Hasib, “Tasawuf Baalawi: Sejarah Dan Pengaruhnya,” *Dirasat: Jurnal Studi Islam & Peradaban* 13, no. 1 (2018), 71.

⁴⁸ According to Rabithah Alawiyah, none of the lineage experts denied that Aḥmad al-Muhājir had a son named ‘Ubayd Allah. As for not mentioning ‘Ubayd Allah’s name in the earlier books, it is because they did not intend *ib}āt}ah* in their writings. Some of the earlier books also do not mention the exact number of sons of Aḥmad al-Muhājir. Therefore, the non-mention of ‘Ubayd Allah does not mean denying him as a descendant of Aḥmad al-Muhājir. In addition, Rabithah Alawiyah also refutes the book *al-Shajarah al-Mubarakah* which states that Aḥmad al-Muhājir had three sons but does not mention the name ‘Ubayd Allah in it. Furthermore, there are many irregularities in the book, such as none of the scholars who wrote the biography of the author of the book as a lineage expert. None of the detailed books that mention

The validity of the Baalawi genealogy is also supported by the widespread recognition of prominent scholars, such as Abū ‘Abbās al-Zābidi, Ibn Ḥajar al-Haytamī, and many scholars of the archipelago, such as Nawawi al-Bantani, Mahfudz al-Tarmasi, Hasyim Asy’ari, Yasin al-Fadani, Cholil Bangkalan, and Maimun Zubair, thus challenging the rejection of Baalawi’s legitimacy.

Honoring the descendants of the Prophet Muhammad is an important topic in Islamic tradition that remains relevant today. In Indonesian society, respect for Ḥabāib, who are considered descendants of the Prophet, reflects a strong spiritual connection to the Prophet. This phenomenon is accompanied by questions about whether this respect is just a cultural tradition or has a strong theological foundation. This discourse certainly touches on several religious, social, and cultural aspects that affect the lives of Muslims.

Theologically, respect for the Ahl al-Bayt of the Prophet is based on the Qur’ān and ḥadīth. In the Qur’ān, Sūrah al-Aḥzāb verse 33 states that Allah cleanses the Ahl al-Bayt from sin, while in Sūrah al-Shūrā verse 23 emphasizes the importance of compassion towards them as a tribute to the preaching of the Prophet Muhammad.⁴⁹

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“Verily Allah only wants to remove sin from you, O Ahl al-Bayt, and cleanse you as cleanly as possible.” (Q.S. al-Aḥzāb: 33).

his works mention that *al-Shajarah al-Mubārakah* is his work. Then the book is also indicated to be Shi‘ah Ithnā ‘Ashariyyah, even though the author, Imam Fakhrurrazi, is clearly Ahl al-Sunnah and has a Shāfi‘ī school of thought. So it is suspected that the book is a Shia work which is then attributed to him. Team Tarbiyah Wa Da’wah, Dewan Pimpinan Pusat Rabithah Alawiyah, and Dewan Asatidz Pondok Pesantren Sunniah Salafiyah, *Risalah Tentang Ahl al-Bayt Dan Nasab Baalawi* (Jakarta: Rabithah Alawiyah, 2023), 85-88.

⁴⁹ Muhammad Nailul Authar Asy-Syaukani, Kerwanto, dan Zakaria Husin Lubis, “Penghormatan terhadap Keturunan Ahl al-Bayt Nabi Muhammad Saw dalam Perspektif al-Qur’ān: Analisis dengan Pendekatan Gerakan Ganda Fazlur Rahman,” *Blantika: Multidisciplinary Jurnal* 2, no. 11 (2024), 440.

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

“Say (Prophet Muhammad), ‘I ask of you no reward for my call except the love of kin.’ (Q.S. al-Shūrā: 23).

Some ḥadīths also emphasize the inseparable relationship between the Qur’ān and the Ahl al-Bayt, making this respect a spiritual obligation for Muslims.⁵⁰ However, looking at the current phenomenon, where many individuals call themselves Habibs, descendants of the Prophet, their personalities and behavior contradict the noble character of the Prophet. This then causes polemics and unrest among Indonesian Muslims, whether they are still obliged to respect and follow these Habibs or are allowed not to respect them because they do not reflect the behavior of the Prophet as a role model for the ummah. In this case, at least several views from authoritative scholars can be used as role models.

Sayyid ‘Abd Allah al-Ḥaddād also emphasized the importance of loving and respecting the Ahl al-Bayt of the Prophet as part of Allah’s command in the Qur’ān, especially in sūrah al-Shūrā verse 23. However, it should be emphasized that this respect should not be overdone. If any member of the Ahl al-Bayt deviates from the teachings of their ancestors due to ignorance, they must still be respected on the basis of their kinship with the Prophet. However, advising them to return to the right path is necessary.⁵¹ Meanwhile, Maimun Zubair (1928-2019), one of the most prominent scholars from Nahdlatul Ulama in Indonesia, emphasized that insulting the Prophet’s descendants is haram because the blood of the Prophet flows in them. Even if the behavior of a Habib does not conform to the guidance of the Prophet, respect for them as part of the Ahl al-Bayt is still considered important. He said, “*If you don’t like it, just think of it as a piece*

⁵⁰ Muhammad Faisal, *Penghormatan terhadap Keluarga dan Keturunan Nabi Muhammad Saw dalam Perspektif Hadis* (Jakarta: Skripsi UIN Syarif Hidayatullah, 2019), 22.

⁵¹ Muhammad Ishom, “Keharusan Menghormati Ahl al-Bayt Rasulullah dan Menasihati jika Mereka Menyimpang,” Nu Online, accessed on December 22, 2024, <https://jateng.nu.or.id/keislaman/keharusan-menghormati-ahlul-bait-rasulullah-dan-menasihati-jika-mereka-menyimpang-gdzMm>.

of the Qur'an. A piece, after all, cannot be read. But if it is abandoned/insulted, it is clearly ḥarām." According to him, this respect is also a form of our love for the Prophet Muhammad.⁵²

M. Quraish Shihab (b. 1944), one of the contemporary mufassir in Indonesia, expressed a different view, emphasizing that respect for the Prophet's descendants must be seen in their deeds and character. Respect is not obligatory if a descendant of the Prophet does not reflect the Prophet's character and teachings. On the other hand, someone who demonstrates noble character, even if they are not a descendant of the Prophet, deserves respect. This opinion emphasizes the universal values of Islam, which focus on a person's behavior and integrity rather than lineage.⁵³ Luthfi b. Yahya (b. 1947), one of the *murshid* (spiritual leader) of the Baalawi group, also highlights that the descendants of the Prophet do not necessarily have the *ma'sūm* (preserved from sin) nature like the Prophet Muhammad. According to him, being a descendant of the Prophet does not automatically guarantee good behavior or character. Therefore, Luthfi invites the public to understand that respect for the Ahl al-Bayt must remain rational and not based on assumptions alone. This attitude is an important reminder that respect for the Ahl al-Bayt of the Prophet must be based on justice, not just lineage.⁵⁴

In the Indonesian context, respect for the Ahl al-Bayt is often manifested through appreciation for the role of the Ahl al-Bayt in *da'wah* and religious education. However, it is important to maintain a balance so that this respect does not lead to deviations from Islamic

⁵² Redaksi Iqra, "Alasan dan Dalil Mengapa Kita Menghormati Keturunan Nabi," Iqra[dot]id, accessed December 22, 2024, <https://iqra.id/alasan-dan-dalil-mengapa-kita-menghormati-keturunan-nabi/>.

⁵³ Hengki Ferdiansyah, "Tidak Menghormati Keturunan Rasul Tanda Tidak Cinta Rasulullah? Prof. Quraish Shihab: Kalau Amalannya Tidak Sesuai Dengan Nabi, Tidak Harus Dihormati," Islami[dot]co, accessed December 22, 2024, <https://islami.co/tidak-menghormati-keturunan-rasul-tanda-tidak-cinta-rasulullah-prof-quraish-shihab-kalau-amalannya-tidak-sesuai-dengan-nabi-tidak-harus-dihormati/>.

⁵⁴ Patoni, "Kenapa Keturunan Nabi Tak Tentu Berakhlak Baik? Ini Penjelasan Habib Luthfi," Nu Online, accessed December 22, 2024, <https://nu.or.id/nasional/kenapa-keturunan-nabi-tak-tentu-berakhlak-baik-ini-penjelasan-habib-luthfi-jNrsP>.

teachings. In conclusion, respect for the Ahl al-Bayt, descendants of the Prophet, is still considered relevant in the current era but must continue to be based on the principles of piety, righteous deeds, and justice. This is because it is in accordance with the Islamic principle that a person's glory in the sight of Allah is determined by his piety, not by his lineage or descent.

Conclusion

The results of the analysis of the ḥadīths of lineage and Ahl al-Bayt presented herein indicate several conclusions. Primarily, the content regarding the weakness of the ḥadīth of Fāṭimah's lineage and regarding Ahl al-Bayt in the @hadits_lemah Instagram account has successfully sparked propaganda, garnering many responses and diverse responses from netizens. However, almost all of their responses and feedback attacked Ḥabāib and Baalawi in Indonesia. Notably, a significant proportion of these responses exhibited characteristics of insults and blasphemy directed towards the Ḥabīb and Baalawi. This development carries implications for the ongoing polemic surrounding the validity of the Baalawi lineage. What initially began as a scientific discourse has evolved into a realm of mutual attacks, insults, and name-calling, largely due to the provocative nature of the ḥadīth content that addresses the issue of lineage and the Ahl al-Bayt of the Prophet.

The @hadits_lemah account in claiming the lineage of Fāṭimah as a weak ḥadīth, with reference to al-Albānī and without mentioning his authentic ḥadīth, even in the caption, gives another, weaker account, causing some lay people who saw it to immediately conclude that Fāṭimah's lineage had indeed been cut off because the ḥadīth was considered weak and even categorized as very weak. However, after analyzing the chain of narrators, the ḥadīth was indeed considered weak. The polemic phenomenon that is currently taking place is triggered by the uneasiness of some people towards the behavior of unscrupulous Ḥabīb from Baalawi, who are considered not descendants of the Prophet. So when they find content that raises the issue of lineage, their response always leads to hate speech without being based on scientific arguments or evidence that can prove their claim that the Ḥabībs are not descendants of the Prophet.

In contemporary Indonesian Islam, respecting the Ahl al-Bayt of the Prophet is important. In this respect, which is rooted in the

theological tenets of the Qur'ān and ḥadīth, is manifested in various forms across different Islamic communities. However, the manner in which this respect is understood and practiced varies among scholars. Some experts emphasize the importance of respect irrespective of an individual's behavior, while others contend that respect should be contingent on an individual's character and deeds. In practice, this respect must be grounded in the principles of piety, righteous deeds, and justice, as a person's nobility in Islam is determined by piety, not merely by lineage or descent.

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