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## **SOCIO-ANTHROPOLOGICAL ANALYSIS OF 'AŞABIYYAH HADITHS**

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### **Abstract**

This article dissects the 'Aşabiyyah (fanaticism) hadith. Analysis of the 'Aşabiyyah hadith aims to understand the messages and values contained therein and their implementation in modern society. The 'Aşabiyyah hadiths chosen as the basis for this research are those which explicitly mention the word 'Aşabiyyah, along with their derivations. The 'Aşabiyyah hadith is analyzed using the *syarḥ* approach used by hadith experts and then reviewed using a socio-anthropological science approach. The theory used is Anthony Giddens' social constitution which is supported by anthropological facts about the Arab people revealed in the Nabawiyah *sīrah* books and Ibn Khaldūn's theory of 'Aşabiyyah. From the results of the analysis and review, it was found that the 'Aşabiyyah hadith did not exist in a vacuum and also changed the social order of the Arab nation and transformed it into the life of a relatively

new society at that time.

Keywords: *'aṣabiyyah*, hadith, socio-anthropology

### Abstrak

Artikel ini membedah hadis *'Aṣabiyyah* (fanatisme). Analisa hadis *'Aṣabiyyah* bertujuan memahami pesan dan nilai yang terkandung di dalamnya serta implementasinya terhadap masyarakat modern. Hadis-hadis *'Aṣabiyyah* yang dipilih sebagai basis penelitian ini ialah yang secara eksplisit menyebut kata *'Aṣabiyyah*, berikut derivasinya. Hadis *'Aṣabiyyah* dianalisa menggunakan pendekatan *syarḥ* yang digunakan oleh ahli hadis kemudian ditinjau ulang menggunakan pendekatan ilmu sosio-antropologi. Teori yang digunakan ialah konstitusi sosial Anthony Giddens yang didukung dengan fakta antropologis bangsa Arab yang diungkapkan dalam kitab-kitab *sīrah nabawiyah* dan teori Ibn Khaldūn tentang *'Aṣabiyyah*. Dari hasil analisa dan peninjauan ulang didapati bahwa hadis *'Aṣabiyyah* tidak hadir dalam ruang hampa sekaligus juga merubah tatanan sosial bangsa Arab dan mentransformasikannya ke dalam kehidupan masyarakat yang relatif baru waktu itu.

Kata kunci: *'Aṣabiyyah*, hadis, sosio-antropologi

## INTRODUCTION

Ontologically ḥadīṣ, as the name suggests, is a different nomenclature from the qadīm (Al-Qur`ān). Al-Quran verbatim (pronunciation and meaning) is sourced from Allah. While the hadith does not. So from this aspect of verbality, Al-Qaṭṭān (NY: 20-22) divides the hadith into *tawqīfī* (static) and *tawfīqī* (dynamic) categories. The *tawqīfī* category is a revelation whose content (meaning) was accepted by Rasulullah ṣalla-Llahu 'alaihi wa sallam and conveyed in his style of language. The *tawfīqī* category is the conclusion of his understanding (*ijtihad*) of revelation.

On the one hand, the sacredness of hadith gets its legitimacy either according to the Koran or the hadith itself. But on the other hand, in the hadith there is an element of profanity that cannot be avoided. As mentioned in the Koran and hadith itself. This is what causes uşūlī and fuqahā` scholars to have different accentuations regarding Al-Sunnah terminology. Where they do not include the *waşfi* (personality) hadith dimension as sunnah (Al-Khaṭīb, 2006: 13-14; Al-Sibā'ī, NY: 65-66).

The *basyariyyah* (humanity) side of Prophet Muhammad ṣalla-llahu ‘alaihi wa sallam became an element that was highlighted as something “profane” in the hadith. It cannot be denied that he as an ordinary human being is a creature of history, space and time. This was well realized by his companions (*ṣaḥābah*). Also included are the scholars who vouch for the Prophet’s *ijtihād*, such as Ibn Ḥazm, Ibn Taimiyyah, Al-Qāḍī ‘Iyād, Ibn Khaldūn, and Al-Kamāl bin Al-Hammām (Al-Naşr, 1950: 31-51).

It could be said that there are several aspects and certain cases where human personality plays a role in the apostolic journey, which is then recorded in the hadith. Thus, additional auxiliary knowledge is needed to complete the mosaic of meaning. Multi-disciplinary sciences, including social humanities, which according to Al-Qurtuby (2021: 138), are research and study instruments to help understand the depth, plurality and complexity of Islam.

One of the most popular social science studies is anthropology. Clifford Geertz is said to be the first person to study Islam using an anthropological approach in *Islam Observed* (1968). This was taken seriously by Abdul Hamid El-Zein in *Beyond Ideology and Theology: The Search for the Anthropology of Islam* (1977). Then the methodological basis was challenged by Akbar S Ahmed in *Toward Islamic Anthropology* (1986) and supported by Talal Asad in *The Idea of an Anthropology of*

*Islam* (2009). Choosing a middle ground between the two camps are Richard Tapper (1995) and Gabriel Marrantci (2008).

Recently, anthropological studies have also been used in Indonesia to research hadith, especially the relationship with living hadith, such as Jajang A Rohmana (2015) and Suryadilaga (2017). Or just as a complement to political hadith studies using social sciences in general, such as Benny Afwadzi (2016). However, no one has tried to research it directly in a pure hadith study and produce a meaning that is not far from *Murād Rasūli-Llah* (the meaning of the Messenger of God).

Likewise, no one has discussed the *‘aṣabiyyah* hadith itself anthropologically. Most relate only to Ibn Khaldūn’s theory without drawing the thread from his hadith research and use of social theory. Therefore, it is important to present this research in order to fill the two gaps between pure hadith research and socio-anthropological approaches.

Two main problems can be formulated from the description above, namely: how is the *‘aṣabiyyah* hadith understood according to hadith experts and how is the *‘aṣabiyyah* hadith understood using a socio-anthropological approach?

The methodology used in this research begins with the selection of *‘aṣabiyyah* hadiths based on the term *‘aṣabiyyah*, with various derivations, mentioned by the Prophet in the hadith. Then these hadiths were examined using the critical approach of sanad and matn. After that, the understanding of hadith experts was revealed through their *syarḥ* hadith books. Then the understanding of the hadith experts is compared with a socio-anthropological approach. The theories used are a combination of Anthony Giddens’ social constitution and Ibn Khaldūn’s *‘aṣabiyyah* as well as the anthropological facts of the Arab people whose documentation is recorded in the *Sīrah Nabawīyyah*. Finally, a red

thread is drawn with the meaning of the Prophet (*murād rasūli-Llah*) through his previous understandings and other hadiths that support this understanding. After that, conclusions can be drawn regarding the urgency of ‘aṣabiyyah in modern society.

## Socio-Anthropology

Anthropology is simply defined as the science of humans (from the Greek *anthropos*: human and *logos*: science). Anthropology, according to Waitz, still occupies an uncertain and undefined position among various sciences related to humans. As the name suggests, it aspires to become a science of humanity in general; or, more precisely, the science of human nature (1986: 3).

Traditionally the subject of anthropology is the study of non-“Western”, exotic and non-literate societies. As in other social sciences and humanities, the beginnings of Western anthropology date back to the Greco-Roman era. After the Greek colonization of the Mediterranean world, which began around 750 BC, questions arose regarding the history, population, and fauna and flora of the newly discovered region (Ritzer, 2007: 147).

There are quite a lot of types and schools which add to the complexity of anthropological studies. Since the Second World War, anthropology has developed rapidly, and its concerns are much broader than the popular prejudice regarding the study of ‘primitive societies’ (Barnard & Spencer, 2010: xii). Differences in definitions from experts represent certain features of anthropology. Van Baal (1987: 4), for example, mentions that there is physical anthropology (anthropobiology), philosophy (anthropophilosophy), culture (cultural anthropology), and social (social anthropology). What is clear, whatever the types of attachment, humans are the exclusive consideration of this science by

paying attention to: human anatomy, physiology and psychology on the one hand; as well as the history of civilization on the other hand (Waitz, 1863: 6).

Social anthropology (in this article called socio-anthropology) studies social behavior, generally in institutionalized forms, such as families, kinship systems, political organizations, legal procedures, and the like; as well as the relationship between these institutions; either in contemporary or historical societies where there is sufficient information to make such a study (Evans-Pritchard, 1951: 5).

The ‘aşabiyyah hadiths are more than enough to be worthy of analysis using a socio-anthropological approach. The basis of analysis continues to use the *syarḥ* approach of hadith scholars. Socio-anthropological analysis is intended as a form of expanding the meaning of existing *syarḥ*, considering that hadith experts are also aware of the social implications contained in hadiths, including ‘aşabiyyah hadiths. This analysis is not intended to ratify the conception of *ma’nā* (meaning) and *magzā* (signification) offered by Naṣr Hāmīd Abū Zaid (1994: 144-146). Moreover, understanding hadiths as purely cultural products (*muntāj al-ṣāqafī*) (2014: 24-28). As will be discussed below.

#### A. *Hadis ‘Aşabiyyah*

The origin of the word ‘aşabiyyah is 1. *‘aşab*, namely joints that unite and tighten. Yemenis call *‘aşab* referring to animal teeth. *‘Aşab* is usually made into crafts in the form of necklaces. There is an expression, *laḥm ‘aşib*, which is solid meat, which has many joints. 2. *‘aşb* means strong fold. *In‘aşaba*: to become firm; *‘aṣṣaba*: tighten; *ta‘aṣṣaba*: tightening the *‘iṣābah*. *‘Iṣābah*: something that is tightened. The *‘Imāmah* (turban) is also called *‘Iṣābah*. Anything that is broken or torn and then patched or tightened is called *‘iṣāb*. *‘Aṣūb*: a camel that does not turn around

until its thighs are tied, which are fastened with *'iṣābah*. *Al-Ma'sūb*: a hungry person whose stomach is almost dry (Manzūr, 1994: I/602-4; Al-'Asqalānī, 1959: I/157).

*Al-'Iṣābah*: a group of people, horses, or birds. *Al-'Uṣbah*: a group of men ranging from ten to 40 people (Al-Rāzī, 1999: 210). Al-Azharī (2001: II/30) says that a person's *aṣabah* is a male relative who becomes his heir. Named *'aṣabah* because they are sufficient with their lineage. Whereas *'aṣabiyyah* or *ta'aṣṣub* means closeness and defense (*al-muḥāmāh wa al-mudāfa'ah*) (Al-Aṣīr, 1979: III/246).

*Ta'aṣṣub* comes from *'aṣabiyyah*, namely: calling someone to help their group, and sympathizing with them over their rivals, whether attacking or being attacked (Manzūr, 1994: I/606). Therefore, in the modern Arabic dictionary *'aṣabiyyah* is defined as: party spirit, team spirit, group spirit, esprit de corps, partisanship, fanaticism, tribalism, clannishness (Baalbaki, NY: 764).

From the search results, the hadiths containing the word *'aṣabiyyah* with various derivations were found to come from four companions, namely: Abū Hurairah, Jundab bin 'Abdillah Al-Bajalī, Jubair bin Muṭ'im, and Wāsilah bin Al-Asqa'. In these four hadiths, the author only includes the text of the hadith and translates them. Then the author includes the original sources below accompanied by sanad and matn criticism as needed.

The hadiths are as follows:

#### 1. Abū Hurairah Hadith

مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عَمِيَّةٍ يَغْضَبُ  
لِعَصْبَةٍ أَوْ يَدْعُو إِلَى عَصَبَةٍ أَوْ يَنْصُرُ عَصَبَةً فَقَتِلَ فَقَتِلَهُ جَاهِلِيَّةً وَمَنْ خَرَجَ عَلَى أُمَّتِي يَضْرِبُ بَرَّهَا وَفَاجِرَهَا  
وَلَا يَتَحَاشَى مِنْ مُؤْمِنِهَا وَلَا يَفِي لِذِي عَهْدٍ عَهْدَهُ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ

*"Whoever goes out of obedience and does not want to join the*



*Jama'ah then he dies, then he dies as an ignorant death. And whoever dies under the banner of fanaticism, he is angry because of tribal fanaticism or because he wants to help the nation and then he dies, then he dies as an ignorant death . And whoever leaves my community, then attacks the good and the virtuous without caring for the believers, and never pays attention to the promises he has made, then he is not included in my group and I am not included in his group."*

This hadith was narrated by Muslim (NY: III/1476) in *Al-Ṣaḥīḥ* (Kitāb Al-Imārah: Bāb Al-Amr bi Luzūm Al-Jamā'ah 'inda zuhūr Al-Fitan wa Taḥzīr Al-Du'āt ilā Al-Kufr no. 1848); Al-Nasāi (1986: VII/123) in *Al-Mujtabā* (Kitāb Taḥrīm Al-Dam: Al-Taglīz fī man qātala taḥta rāyah 'Ummiyyah no. 4114); Aḥmad (2001: XIII/326; 424) in *Al-Musnad* (no. 7 '944; 8061); Ibn Mājah (NY: II/1302) in *Al-Sunan* (Kitāb Al-Fitan: Bāb Al-'Aṣabiyyah no. 3948); and Al-Baihaqī (2003: VIII/270; Man Lā Tajūz...: Bāb Syahādah Ahl Al-'Aṣabiyyah no. 21075).

The editorial used is a Muslim reference. Al-Nasāi and Al-Baihaqī used the 'aṣabiyyah editorial. Meanwhile, Aḥmad in one of his narrations with the editor of *li al-'aṣabiyyah*. As for Ibn Mājah, the editorial is the same as the following hadith.

## 2. Hadis Jundab bin 'Abdillah

مَنْ قُتِلَ تَحْتَ رَايَةٍ عَمِيَّةٍ يَدْعُو عَصِيَّةً أَوْ يَنْصُرُ عَصِيَّةً فَقَتْلُهُ جَاهِلِيَّةٌ

*"The Messenger of Allah said, "Whoever is killed because he defends the flag of bigotry that calls for nationalism or supports it, his death will be like the death of ignorance."*

This hadith was narrated by Muslim (NY: III/1478) in Kitāb Al-Imārah: Bāb Al-Amr bi Luzūm Al-Jamā'ah ... no. 1850; Al-Nasāi (1986: VII/123) in Kitāb Taḥrīm Al-Dam: Al-Taglīz ... no. 4115; Al-Ṭabrānī (1994:



II/163) in Al-Mu'jam Al-Kabīr (no. 1671). Muslim and Al-Baihaqī use the *qutila* editor while Al-Nasāī *qātala*.

### 3. Hadis Jubair bin Muṭ'im

لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ

*"It is not from us those who invite groups, it is not from us those who fight because of groups and it is not from us those who die because of groups."*

This hadith was narrated by Abū Dāwud (NY: IV/332) in *Al-Sunan* (Abwāb Al-Nawm: Bāb fī Al-'Aṣabiyyah no. 5121); Al-Bagawī (1983: This hadith is *ḍa'īf* (weak) because the narrator is named Muḥammad bin 'Abdirraḥman alias Ibn Abī Labībah, where according to Yaḥyā bin Ma'īn, Ibn Labībah who was his teacher Wakī's hadith is nothing (*laysa ḥadīṣuh bi syai'*) (Al-Mizzī, 1980: XXV/620-1; Ābādī, 1994: XIV/19).

### 4. Hadis Wāsilah bin Al-Asqa'

يَا رَسُولَ اللَّهِ أَمِنَ الْعَصَبِيَّةَ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ قَالَ لَا وَلَكِنْ مِنْ الْعَصَبِيَّةِ أَنْ يُعِينَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ

*'O Messenger of Allah, is it considered ashabiyah (fanatic group) if there is someone who loves his people?' He answered, "No, but what constitutes asabiyah is someone helping his people on the basis of injustice."*

This hadith was narrated by Abū Dāwud (NY: IV/331) in Abwāb Al-Nawm: Bāb fī Al-'Aṣabiyyah no. 5119); Ibn Mājah (NY: II/1302) in Kitāb Al-Fitan: Bāb Al-'Aṣabiyyah no. 3949); Al-Ṭabrānī (1994: XXII/78; 98) in Al-Mu'jam Al-Kabīr (no. 193; 236); Al-Baihaqī (2003: Ibn Abī Syaibah (1998: VII/479) in Al-Muṣannaf (Kitāb Al-Fitan: Man Kariha Al-Khurūj fī Al-Fitnah wa Ta'awwaz minhā no. 37374); Aḥmad (2001: XXVIII/196; XXIX/16) no. 16989; 17472; Abū Ya'lā Al-Mūsilī (1984: XIII/476) in Al-

Musnad (no. 7492); and Al-Haiṣamī in Al-Maqṣad Al-‘Alī fī Zawāid Abī Ya’lā Al-Mūṣilī (Kitāb Al-Wara’: Bāb Jāmi’ fi Al-Wara’ no. 1963). However, this hadith is ḍa’īf for various reasons (Al-Albānī, 1992: 811-815).

**Tanbīh:** Al-Ṭabrānī (NY: III/361; IV/192) also narrated the shawāhid of Ibn ‘Abbās (no. 3405) and Anas bin Mālik (no. 3946) in Al-Mu’jam Al-Awsaṭ, but he himself also doubt its validity. In the hadith of Ibn ‘Abbās there is a tafarrud from Khulaid bin Di’lij. Meanwhile, in the hadith of Anas bin Mālik there is a *tafarrud* (secluded) from Qaza’ah bin Suwaid.

### B. *Syarḥ of ‘Aṣabiyyah Hadiths*

In the Abū Hurairah hadith - as is the summary in the Jundab hadith - Rasulullah ṣalla-Llahu ‘alaihi wa sallam explained about anyone who is categorized as *mītah jāhiliyyah*. *First*, people who break from obedience and divide al-jamā’ah. According to Al-Ṭibī, the meaning is that whoever goes out of obedience to the leader, divides the Islamic community, deviates from them, and differs from their consensus, then dies with that, then he dies in a condition where the people of the *jāhiliyyah* died with him. Because they never obey and follow the instructions of the leader. Instead, they distanced themselves from him and acted tyrannically in various matters, never coming together on anything, nor ever agreeing in their thoughts (1997: VIII/2561).

*Second*, people who are killed under a “blind flag”, namely a blind matter whose direction is unknown. That is what Aḥmad and the majority of ulama say. In *Al-Garībīn* Ishāq argues: this is related to separatism, a people who kill each other. The origin is *ta’miyyah*, namely camouflage. The meaning is to fight without argument and knowledge, just fanaticism, like the Jāhiliyyah war. Not knowing what is right and wrong. Just because it was sparked by fanaticism, not defending religion.

Fanaticism is helping one's group to tyranny (Al-Nawāwī, 1972: 117).

Still according to Al-Ṭībī, "in a state of being inflamed by fanaticism" can be an affirmation if it is understood that this matter is basically false. Or movement -intention- when ordered to the truth. So, whoever fights because of fanaticism, is not defending religion, even though what is being fought is true but false (Al-Ṭībī, 1997: VIII/2561).

As for the hadith of Jubair bin Muṭ'im - although historically it is stated as *ḍa'īf* - the meaning is the same as the previous hadith. From this hadith it can be understood that 'aṣabiyyah begins with provocation (*ḍa'ā*), then confrontation (*qātala*), until it causes death. Quoting Al-Qārī and Al-Manāwī, what is meant by 'aṣabiyyah is helping wrongdoers (Ābādī, 1994: XIV/19). This meaning is taken from the hadith of Wāsilah bin Al-Asqa'. According to Al-Qārī, the 'aṣabiyyah that Wāsilah asked about was 'aṣabiyyah *jāhiliyyah*. Then he answered, "You are helping your people to do injustice." Or together do wrongdoing and do it unjustly (Al-Qārī, 2002: VII/3077-8). Thus, it is not merely fanaticism that is prohibited, but the negative motives and modes of 'aṣabiyyah.

### C. Analisis Sosio-Antropologi Hadis 'Aṣabiyyah

Ibn Khaldūn introduced the positive values of 'aṣabiyyah into a set of socio-anthropological concepts. 'Aṣabiyyah according to Ibn Khaldūn refers to the strength and power that arises from kinship ties between individual families or clans (Wafī in Khaldūn, TT: 131). He (1988: I/174) wrote:

أَنَّ العصبِيَّةَ بها تكون الحماية والمدافعة والمطالبة وكلُّ أمر يجتمع عليه وقدَّمنا أَنَّ الأدمِيَّةَ بالطَّبِيعَةِ  
الإنسانيَّةَ يحتاجون في كلِّ اجتماع إلى وازع وحاكم يزع بعضهم عن بعض فلا بدَّ أن يكون متغلباً عليهم  
بتلك العصبِيَّة

Ibn Khaldun confidently wrote the title that religious preaching without 'aṣabiyyah will not be successful. In order to support his theory,

Ibn Khaldūn often quoted ṣaḥīḥ hadith, including: “Allah did not send a prophet except from the dominant community of his people.” (1988: I/199-200). Ibn Khaldūn also touched on syar’ī propositions which were considered to negate *‘aṣabiyyah* such as Q.S. Al-Ḥujurāt [49]: 13 and hadith: “Indeed, Allah ‘Azza wa Jalla has removed from you the arrogance of jahiliyyah, and pride in the dignity of parents, whether pious believers or people who do bad things who are wretched. Humans are the children of Adam, while Adam was created from soil.” (Ḥanbal, 2001: XIV349). According to him, the meaning of what is prohibited or condemned in human behavior, even what is recommended to be abandoned, does not mean ignoring it completely or uprooting it from its roots, and obstructing the power that grows above it as a whole. The intention is to divert it to the right goals (1988: I/253).

Historically, before the sending of the Prophet ṣalla-Llahu ‘alaihi wa sallam, the Arab nation was a tribalistic society. The most important tribal aspect for Arabs is the Bedouin’s deep emotional attachment to their clan. Family, or perhaps tribal pride, was one of his strongest desires. The doctrine of blood unity as a principle that binds the Arab nation into a social unity is formed and supported by tribal pride. Their indisputable motto is:

انصر اخاك ظالما او مظلوما

*“support your brother whether he is oppressor or oppressed”* in its literal meaning (Al-Mubarakpuri, 1996: 45).

Quoting Giddens, human social activity, like some objects that can reproduce themselves in nature, is recursive. That is, they are not created by social actors, but are continually re-created by them through the way they express themselves as actors. In and through its activities, agents reproduce the conditions that make those activities possible (1984: 2).

Giddens' approach views agency and structure as a "duality." That is, they cannot be separated from each other: agency is involved in structure, and structure is involved in agency. Giddens refuses to see structure only as a limiter (like Durkheim), but he sees structure as a limiter and enabler (Ritzer, 2011: 225). Therefore, according to Giddens, social change (recursive) must take place in a reflexive, discursive manner.

The Prophet ṣalla-Llahu 'alaihi wa sallam, whose mission was to bring humans out of darkness into light, the path of the Most Great and Praised (Q.S. Ibrāhīm [14]: 1), could be said to be a social agent. He is in the social structure of the Arab nation and is also an agent. He understood very well how *'aṣabiyyah* was important for the social activities of the Arab people. However, he also has the task of changing the negative motives and modes of social activity.

انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا قُلْنَا يَا رَسُولَ اللَّهِ نَصَرْتَهُ مَظْلُومًا فَكَيْفَ أَنْصُرُهُ ظَالِمًا قَالَ تَكْفُهُ عَنِ الظُّلْمِ  
فَذَاكَ نَصْرُكَ إِيَّاهُ

*"Help your brother who does wrongdoing and who is treated wrongfully." We said, O Messenger of Allah, I helped him if he was treated wrongfully, so how can I help him if he was treated wrongfully? He answered, "You prevented him from doing evil deeds, that is your help for him." (Al-Tirmizī, 1998: IV/93).*

Al-Mufaḍḍal Al-Ḍabbī in his book, Al-Fākhir, mentions that the first person who said: "Help your brother whether he is oppressing or being oppressed" was Jundub bin Al-'Anbar bin 'Amr bin Tamīm, where he meant the external, which is the custom they form the fanaticism (ḥamiyyah) of Jahiliyyah. Not based on what was elaborated by the Prophet ṣalla-Llahu 'alaihi wa sallam. In this case the jahiliyyah poet hummed, as also quoted by Ibn ḥajar Al-'Asqalānī (1959: V/8), as follows:

إذا أنا لم أنصر أخي وهو ظالم

على القوم لم أنصر أخي حين يظلم

From this hadith, the Prophet ṣalla-Llahu ‘alaihi wa sallam took a reflexive discursive approach to the existing social structure. He still maintains the slogan *unṣur akhāk ḡalim aw maḡlūm* as the identity of ‘aṣabiyyah, but changes the motives and modes contained in this social activity. Likewise, when he criticized ‘aṣabiyyah on another occasion, it was a form of recursive action as a social agent regarding the behavior of his contemporaries (friends), as well as the generations after him, to clean up the negative values of ‘aṣabiyyah.

In another sense, the Prophet ṣalla-Llahu ‘alaihi wa sallam deconstructed the tribalistic social structure of the Arab nation by decomposing social behaviors that deviated from Islamic teachings. By continuing to maintain the basic structure of social behavior that has positive value in society. Therefore, regarding all forms of human social activity, he said:

النَّاسُ مَعَادِنٌ فِي الْخَيْرِ وَالشَّرِّ خَيْرُكُمْ فِي الْجَاهِلِيَّةِ خَيْرُكُمْ فِي الْإِسْلَامِ إِذَا فَفَهُوا

*“Humans are like mining goods in good and bad, the best of you during the jahilliyah era was the best you were during the Islamic era, if they were fakih (understand Islam).” (Ḥanbal, 2001: XVI/210).*

## CONCLUSION

The traditions of the Prophet ṣalla-Llahu ‘alaihi wa sallam do not exist in a vacuum, they span space and time across the recesses of the history of human civilization. Capturing this reality, the involvement of auxiliary sciences outside of hadith science is very necessary, including the social and humanities sciences. This is intended for the sake of understanding like the first generation. There are many settings that have not been revealed in the “stage” of prophetic history.

Socio-anthropological analysis helps reveal the socio-cultural

relations of the Prophet Al-'Arabī recorded in his hadiths. Among them is the matter of *'aṣabiyyah*. This is what Ibn Khaldun did. Through the synthesis of revelation and thought which went hand in hand, he succeeded in elaborating *'aṣabiyyah* to the level of acceptance by various groups.

From the results of research on the four *'aṣabiyyah* hadiths supported by similar hadiths, it was found that the Prophet ṣalla-Llahu 'alaihi wa sallam was a social agent who changed the tribalistic order of life of the Arab nation into a civil society, without eliminating it as a whole. He still maintained the positive values of *jāhiliyyah*, but changed his motives or intentions. This was seen when he discussed with his friends regarding *'aṣabiyyah* which has become the DNA of Arab people anthropologically.

The concept of *'aṣabiyyah*, whose basis can be religion, kinship, clanism, tribalism, ethnicity, ideology, economic and political interests, regionalism, and so on, is not only a characteristic of tribal (Arab) societies of the past, but also of modern societies and countries. post-colonial nations, including Indonesia.

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