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# Educational Pearls Behind the Phase of Birth and Forty Years Before Prophethood (Reinterpretation of The Prophetic Head by Sheikh Shafiyyurrahman Al-Mubarakfuri)

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**Abstract**

If in the clouds there is always water that will fall to wet the barren earth, this is also the case with every story in the sirah nabawiyah. The aim of this research is to find educational pearls behind every story or event. There are two methods that will be used in this research, namely: first, using "Library Research" where the method in this research will use theories taken from literature books that support and are relevant to the title of this research. Second, researchers use field research that is appropriate to the object the researcher chooses. This research is a type of field research with a qualitative approach. This research is also supported by library research, namely data sources in the form of books or literature related to the discussion. The results and discussion of this research study are that the "birth and forty years before prophethood" phase of the sirah nabawiyah does not merely contain a series of meaningless stories. In each story or event from this phase, various educational pearls are contained. The conclusion of this study is that readers of the prophet's life history can capture many inspiring moral messages. If so, we can break the expression uthlub al-'ilm walau bi ash-shiin (seek knowledge even in China) with a more Islamic thesis, namely uthlub al-'ilm bi al-qiraat wa al-ta'malu fi sirah nabawiyah.

***Keywords***: *Educational Pearls, Story of the Birth of the Prophet, Moral and Inspirational Message*

## INTRODUCTION

*Uthlub al-'ilm walau bi ash-shiin* (seek knowledge even if you go to China) is a classic expression whose meaning is still relevant for the younger generation who are always hungry and thirsty for knowledge. If in the past, in the era of freedom, people had to cross geographical boundaries in search of knowledge, now, in the digital era, knowledge feels very close. He exists as far as the desire to find him. The activity of carefully reading the sirah nabawiyah from the "birth phase and forty years before the prophethood" is an epistemic project that aims to find educational pearls behind every story or event.

Shafiyyurrahman, in full Shafiyyurrahman bin Abdullah bin Muhammad Akbar bin Muhammad Ali bin Abdul Mu'min bin Faqirullah Al-Mubarakfuri Al-A'zhami, was born in Mubarakpur, India on January 6, 1943 [1];[2];[3]. The Shafiyyurrahman family is descended from the Ansar, like many other families in India-attributed to them. His family is even

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specifically named as a descendant of Abu Ayyub Al-Anshari, a friend of the Prophet Muhammad SAW[4];[5];[6]. In his early years, Shafiyyurrahman studied the Koran a lot. He entered Madrasah Ibtidaiyah, Darut Ta'lim in Mubarakpur (1948-1954) [7];. Furthermore, for five years (1954-1959), he studied Arabic, its rules, as well as sharia sciences such as Tafsir, Hadith, Fiqh, Usul Fiqh, etc. at Madrasah Ihya 'Ul 'Ulum and was successful [8];[9];[10], completed his studies with mumtaz graduation status (*cum laude*) [11];[12]. It is recorded in his biography that before completing his studies at Madrasah Ihya 'Ul 'Ulum, he had successfully obtained a diploma with the title Maulawi in February 1959 as well as the title of Alim from Hai'ah Al-Ikhtibarat li Al-'Ulum Asy-Syarqiyyah in Allahabad, India in February 1960 [13];[14];[15];[16]. After completing his formal education, Shafiyyurrahman spent a lot of time teaching, preaching, and delivering general studies and preaching in Allahabad district. He was also invited to teach at Madrasah Faidh 'Amm for two years and for one year to teach at Ar-Rasyad University in A'zhamkadah [17];[6];[18];[19];[20].

Due to his knowledge and stature, Shaikh Shafiyyurrahman was invited to teach in several madrasahs, such as: Madrasah Darul Hadist in Mu'afi and Madrasah Darut Ta'lim. He was also entrusted with carrying out several important tasks such as: Assistant Head of Teaching and Internal Affairs at Madrasah Darul Hadist in Mu'afi in February 1966, Deputy General Head responsible for internal and external affairs of the institution as well as supervisor of the teaching staff at Jami' Saiwani for four academic years. At the request of the Rector of Salafiyah University, Benares, Shafiyyurrahman moved to teach there in 1974. Subsequently, he carried out more of his mandate in teaching-learning and preaching activities for about 10 years. He was also the Editor-in-Chief of Muhaddits, a monthly magazine published in India in the Urdu language. In the middle of the busyness, he managed to obtain a formal title with the title of Fadhilah in the field of Arabic Literature in 1976.

In 1976 Rabithah Al-'Alam Al-Islami in Makkah held a scientific competition on the prophetic head, namely at the First International Isamic Conference on the Prophetic Head held in Pakistan. At that moment Shaikh Shafiyurrahman wrote Kitab Ar-Rahiq Al-Makthum and managed to win the first prize. The work (Kitab Ar-Raḥīq Al-Makhtūm) is a book that presents the stories of the Prophet's journey that should be used as a role model for all mankind. The book has been translated into at least 15 different languages. From the book, the reader can learn how the Prophet and his companions behaved politely, both with fellow Muslims and non-Muslims. Researchers believe that by studying this book, the reader can compare how the Messenger of God and his companions act and speak in their daily lives with the lives of the present. Because, it cannot be denied that along with the development of the times, patterns of thinking, language, culture, etc. also change, whether it is for the better or otherwise. After finding the difference, the researcher hopes that the reader can preserve the manner of speaking or speaking during the time of the Prophet and his companions or innovate it by becoming better and not the other way around. He died during Friday prayers on 10 Dzulqa'dah 1427 H/1 December 2006 AD in the land where his blood was spilled, Mubarakpur, India. Syaikh Shafiyyurrahman has a number of works in the fields of Tafsir, Hadith, Mushthalah, Sirah Nabawiyyah, and Da'wah. There are around 10 titles in two languages, namely: Arabic and Urdu. If in the clouds there is always water that will fall to wet the barren earth, this is also the case with every story in the sirah nabawiyah. In every event there are always many meaningful and inspiring messages. In other words, sirah nabawiyah is a teacher of life who teaches many things as summarized in the four pillars of strength of the Prophet Muhammad SAW, namely spiritual strength, breadth of vision and thought, beauty of morals, and communication skills.

## METHOD

In this research, researchers will use two methods, namely: first, using "Library Research" where the method in this research will use theories taken from literature books that support and are relevant to the title of this research [21]. Second, researchers use field research that is appropriate to the object the researcher chooses. This research is a type of field research with a

qualitative approach [22];[23];[24]. This research is also supported by library research, namely data sources in the form of books or literature related to the discussion.

## RESULT AND DISCUSSION

### Book Description

The book *Ar-Rahiq Al-Makhtum Sirah Nabawiyah, The Life Journey of the Great Messenger, Muhammad SAW* is the best Sirah Nabawiyah book and *the best seller* by Shaikh Shafiyyurahman Al-Mubarakfuri. This book covers the complete biography, the story of the life history and struggle of the Prophet Muhammad SAW starting from his birth, spreading and fighting for Islam, until his death. The credibility of the content and completeness of the narration from the Book of Sirah Nabawiyah is appreciated by experts. His work was crowned as the best by the judges in the Prophet's head writing competition at the First International Islamic Conference held in Pakistan.

This book is complemented by a book of sirah verified by Sheikh Nasiruddin Albani, a leading salafi scholar in the field of hadith (Albania, 1914-1999). Although there are already many books that discuss the life of the Prophet SAW, but the work of Shafiyyurahman is one of the publications that has received international certification as the best book of the Prophet's head.

### Birth and Forty Years before Prophethood

### Birth of the Prophet

Muhammad was born on Monday, 9 Rabi'ul Awal, the Year of the Elephant or coinciding with April 20/22, 571 AD. He was born in the midst of a large tribe, Bani Hashim in the city of Makkah to Abdullah ibn Abdul Muttalib and Aminah bint Wahab. Some stories about the miracles that occurred at the time of Muhammad's birth are as follows. *First,* a history from Ibn Sa'ad about what Aminah told him. “When I gave birth, it was from my *vagina* (my genitals) a light came out from which the palaces of the land of Syria were illuminated." *Second,* the history of ath-Thabari and al-Baihaqi. They narrated that Muhammad's birth was preceded by several early signs ( *irhashat)* , namely: 14 verandas of the Persian imperial palace fell, the extinguishing of the fire which was usually worshiped by the Magi, and the collapse of the churches around Lake Sawah.

After Aminah gave birth to her son, Muhammad, she sent a messenger to her grandfather, Abdul Muttalib to announce the birth of her grandson. Abdul Muttalib welcomed the news with joy. He then came to Aminah's residence to bring his grandson into the Kaaba. In the Kaaba they pray to God and thank Him. In the Ka'bah also, Abdul Muttalib gave the name of Muhammad to his grandson; a name that at that time was not popular among Arabs. On the seventh day, Abdul Muttalib circumcised his grandson, as was the tradition among Arabs at that time.

### In the Village of the Bani Sa'ad Tribe

In the village of the Bani Sa'ad tribe, little Muhammad was breastfed by Halimah bint Abu Dzuaib (wife of al-Harits bin Abdul Uzza) and raised there until he was four or five years old (until the 'breast cleavage' incident). It is a tradition among Arabs who live in cities that after a child is born, the family looks for women outside the city to breastfeed their babies with the aim of, among other things: (1) so that the child is protected from infectious diseases triggered by the urban climate which is unhealthy, (2) so that a child grows healthily and normally with a strong and muscular body, and (3) so that the child is fluent in Arabic from childhood.

The tradition of breastfeeding a child by a nursing mother outside the city, besides being useful for physical health and a strong Arabic knowledge base, the child's social relations are also expanded. Halimah, who has several biological children (Abdullah, Anisah, and Hudzafah) and a foster child (Hamzah bin Abdul Muthalib), later became the foster brother and sister of little Muhammad.

Halimah, as narrated by Ibn Ishaq, testified about the signs of wonder she experienced when she was on her way home from Mecca with her eldest son, little Muhammad. During the

journey, Halimah, who was previously anxious because of the crying of her baby (her biological child) who was hungry because he had run out of milk, felt a miracle after picking up little Muhammad and laying him on her lap. "When I laid him on my lap, my two breasts seemed to be facing him to see how much he liked. He suckled it until he was full, followed by my baby until he was full too..."

Another surprising sign is that old camels, their previously unproductive mounts, then return to their milk and can relieve them of thirst and hunger. “My husband checked our old camel and found that it was full of milk, so he milked it to drink. Then he drank and I also drank until our stomachs were full, and that night was the most beautiful night of sleep we ever had, where we slept soundly."

Some of these surprising signs were believed by al-Harits (Halimah's husband) as a blessing from Allah because he was pleased to accept little Muhammad, an orphaned baby, without considering material rewards from his parents or family. "For the sake of Allah! Do you know, Halimah? You have taken a blessed human. I replied, By Allah! I hope so.”

Other miracles experienced by Halimah and her family were: *First,* the female donkey that Halimah was riding, which previously had no energy, became more energetic after little Muhammad was placed on her lap. *Second,* Halimah and her family's pet goats have an abundance of milk. In fact, the neighbors' pet goats are all unproductive.

During two years of nursing little Muhammad, Halimah experienced many miracles. "That's how we always get extra blessings and goodness from God until it doesn't feel like two years have passed and it's time to wean him." In Halimah's care, little Muhammad grew and developed unlike most children of his age. "Before he was two years old, he already had a strong body." Halimah, who was very effective with her nursing child, asked for the generosity of her mother, Aminah, so that her time to care for little Muhammad could be extended. "I said to her (Aminah): 'I hope you are willing to let this child stay with me until he grows up, because I am worried that he will get an infectious disease that usually infects the children of Mecca.' We continued to pity him until he was willing to return it to live with us again." Little Muhammad grew and developed in the care of Halimah and her family in the village of the Bani Sa'ad tribe until he was four or five years old after the 'chest splitting' event.

**Splitting the Chest**

The event of "splitting the chest" is an event that occurred at the end of Muhammad's upbringing by his nursing mother, Halimah in the village of the Bani Sa'ad tribe, when Muhammad was four or five years old. Imam Muslim narrated from Anas that one day, little Muhammad was visited by the Angel Gabriel when he was playing with his peers. Angel Jibreel caught him and laid him on the ground and split his heart to remove a clot of blood. The angel said to him: "This is the part of the devil that is in you (something that if left to remain in you, the devil will deceive you)". Muhammad's little heart was then washed with zamzam water in a basin made of gold and after that, the heart that had been cleaned was put back in its place. Muhammad's playmates who saw the incident told Halimah that Muhammad, her foster child had been killed. Halimah then approached Muhammad and found him with a changed complexion. Regarding the story of Halimah who found her nursing child after the event, Anas (narrator of the hadith) quotes Sahih Muslim, *Kitab al-Isra* , 1/92: "Truly I have seen the seam marks on her chest."

**Return to the lap of a very loving Mother**

After the "chest splitting" incident, Halimah felt worried about the safety of her nursing child, Muhammad. He then returned the child to Aminah, his biological mother. Muhammad lived with his mother for six years. During those six years, Aminah with little Muhammad, Abdul Muthalib and Umm Aiman, her assistant, made a pilgrimage to the grave, heading to Yathsrib (Madinah), the place where her husband, Abdullah was buried. After a month of living in Yathrib, they returned to Mecca. On the way home, Aminah fell ill and died in Abwa`, a place located between Mecca and Medina.

**In the arms of the grandfather and very loving**

After taking care of the death of little Muhammad's biological mother, Aminah in Abwa', Abdul Muttalib and his grandson continued their journey to Mecca. Abdul Muttalib is very sorry for his grandson who is now an orphan. Therefore, he did not let his grandson be alone. Whatever his interests, his grandfather always put them first. "He no longer allows his grandchildren to drift in loneliness, in fact he puts his interests ahead of those of his children."

Regarding Abdul Muttalib's great love for Muhammad, Ibn Hisham testified: "Usually a rug was laid out for Abdul Muttalib under the shade of the Kaaba, then his children sat around the rug until he came. None of his children dared to sit on the rug, as an expression of respect for their father. However, one day, his grandson, Muhammad, came and sat directly on the rug. Seeing little Muhammad's behavior, his uncles immediately reprimanded him. However, his grandfather defended him by reprimanding them: "Don't bother my grandson! For the sake of Allah! Indeed, he will become a great person!" Then little Muhammad sat with his grandfather on the rug..."

Abdul Muttalib died in Mecca when Muhammad was eight years two months and ten days old. Before he died, his grandfather handed over responsibility for caring for his beloved grandson to his uncle, Abu Talib.

**In the arms of a merciful uncle**

Abu Talib, a very responsible person, carried out the mandate entrusted to him very well. He cared for Muhammad with great compassion. Like the attitude of his father, Abdul Muttalib, Abu Talib even put Muhammad's interests before the interests of his children. He also honored Muhammad with honors and awards. Abu Talib was consistent in his special attitude and treatment towards Muhammad, even until his nephew was over 40 years old.

**Asking for rain to fall thanks to his "position".**

A miracle happened. When Mecca was hit by drought and poverty was rampant, the Quraish people asked Abu Talib to send rain. Ibn Asakir narrated a hadith from Jalhumah bin Urfathah: "... Abu Talib came out and brought a child who was like the sun covered by thick clouds, a sign that heavy rain was about to fall, from which a thick mist emerged, around which a well spring appeared. Then Abu Talib held the child, leaned his back against the Kaaba, and covered him with his fingers. At that time there were no clouds at all, but suddenly clouds came from various directions, then the rain fell heavily. The valleys are flowing again and the land is becoming fertile again." Abu Talib describes this miracle in a beautiful verse: "... *and (the) white boy, the helper of orphans and the protector of widows... it is through his position that rain is expected to fall."*

**With the Monk Bahira**

He carried out the mandate from his father, Abdul Muttalib, that Abu Talib should truly show compassion for little Muhammad with a full sense of responsibility. Abu Talib did not let his nephew drift into loneliness. Therefore, when Muhammad was 12 years old, two months and ten days old, he invited him to take part in a trading trip to the land of Syria. In this country they met a famous monk, his name was Bahira. When the group arrived, Bahira greeted them. He approached Muhammad, who was still a teenager at that time, held his hand and said: "This is the ruler of the universe, this is the messenger of the Rabb of the universe, he was sent by Allah as a mercy for the universe." Abu Talib and the Quraish leaders asked him: "How do you know that?" Bahira answered: "Indeed, when you emerged and ascended from the hills, none of the rocks or trees but bowed down to him, and neither of them will bow down except to a Prophet. In fact, I can tell by the prophetic mark located at the bottom of his shoulder cartilage which is shaped like an apple. Indeed, we know this from our holy book." Bahira hosted Abu Talib and his entourage well. The monk then advised Abu Talib to return to Mecca with his nephew and cancel the journey to Syria because he was worried that they would be captured by the Romans and Jews. Abu Talib's response to the monk's suggestion was that he sent Muhammad and some of his children back to Mecca.

**"Fajr" War**

The "Fijar" war (Quraysh and their allies, Banu Kinanah versus Qais Ailan tribe) occurred when Muhammad was 20 years old. It was called the "Fajr" war because the war took place in the holy month (haram month for war), *ash-shahr al-haram.* Muhammad was involved in this war. He helped his tribe, the Quraish prepare arrows. The winner in this war is that in the morning the tribe of Qais won, while in the middle of the day the Quraysh and their allies won.

**Hilful Fudhul**

After the Fajr War, what is known as *fudhul* (agreement of unanimity of determination/loyalty oath) occurred. The agreement involved many Quraysh tribes, among them: Bani Hasyim, Bani al-Muthalib, Asad bin Abdul Uzza, etc. They gathered at the residence of Abdullah bin Jud'an at-Taimi. The content of the *fudhul* is that all the tribes agreed and promised to defend the rights of the oppressed people in Mecca. The spirit of the agreement rejects *hamiyyah jahiliyyah* (ignorant egoism) that arises from tribal and family fanaticism.

**Live Life with Hard Work**

Special treatment from his grandfather, Abdul Muttalib and also from his uncle, Abu Talib, did not make Muhammad an uncreative person. Muhammad is actually known as a diligent, hardworking person. There is a history which states that in his youth, Muhammad worked as a goat herder. Apart from that, Muhammad also worked as an employee of Khadijah, a wealthy merchant woman of noble descent. In the relationship as employee and employer, Khadijah saw Muhammad's moral superiority and admired him. Khadijah once entrusted Muhammad to do business in the land of Syria. Khadijah was amazed by the honesty of speech, good character, sharp thinking, trustworthiness and sincerity of her employees.

**Married to Khadijah**

Khadijah, a woman with the most honorable fate, the most wealth, and the most intelligent brain, was very impressed with the virtues possessed by a young man named Muhammad. He then opened his heart to Nufaisah bint Munyah, his female friend. Nufaisah then continued to pour out Khadijah's heart to Muhammad and suggested that he marry Khadijah. Muhammad had agreed to Nufaisah's suggestion before he discussed the matter with his uncles. Like tit for tat, Muhammad's uncles approved of his intentions. They then went to Khadijah's uncle to propose to Muhammad. Not long after that, the wedding between the two took place. The contract was attended by Bani Hashim and the leader of the Mudhar tribe. Muhammad handed over a dowry of 20 young camels. At that time, Khadijah was 40 years old [25]. The children born from their marriage were: al-Qasim (by this name he was nicknamed), Zainab, Ruqayyah, Umm Khultum, Fatima, and Abdullah. All his sons died when they were still children. Meanwhile, all of his daughters lived during the Islamic era and all of them embraced Islam and also emigrated. Apart from Fatima (died six months after the Prophet Muhammad died), several of his daughters died while their father, Muhammad was still alive.

**Building the Kaaba and Resolving Disputes**

The Quraysh tribe rebuilt the Kaaba when Muhammad was 35 years old. Some of the reasons why the Kaaba was renovated include: reasons for the security and safety of the valuables stored in it and because its condition is fragile, cracked and almost collapsed due to various disasters, both natural disasters and humanitarian disasters. Five years before Muhammad was sent to become an Apostle, Mecca was hit by a flash flood. Apart from that, enemies often attacked the walls of the Kaaba. The capital used for development must be halal; it cannot be from dowry funds obtained unjustly, usurious transactions and the results of acts of injustice against someone [26].

This great work was initially initiated by the Quraish tribe and then involved other tribes. The old building was torn down to the foundations laid by Ibrahim. Each tribe has a

certain part to work on. All these divisions were neatly arranged by the project leader, namely a Roman architect named Baqum.

In the Kaaba renovation project, friction between the tribes was inevitable. They questioned, who should put the Black Stone back in its place. The dispute that lasted for four to five nights was then resolved by Abu Umayyah bin al-Mughirah al-Makhzumi with his middle way idea. According to Abu Umayyah, the person who placed the Black Stone was the first to enter the door of the mosque. By God's will, Muhammad is the winner. When they saw Muhammad, they all exclaimed: "This is *al-Amin* (the trustworthy)!" We are willing! This is Muhammad!" Muhammad then asked for a shawl and placed the Hajae Aswad in the middle, then asked all the chiefs of the warring tribes to hold the end of the shawl and ordered them to raise it high up to the place of the Black Stone, and Muhammad then took the Black Stone and placed it on place again. This is an accurate and precise solution that makes all parties willing and satisfied [27].

After the renovation project was completed, the Kaaba, which was originally just a pile of large stones with a height of nine (9) cubits, turned into almost a cube with a height of ± 15 meters, the length of the pillars at the Black Stone is 10 meters and the front facing him is also 10 meters. The Black Stone itself is installed at a height of 1.5 meters from the ground floor of the tawaf. The length of the side facing the front door is 12 meters, while the height of the door is two (2) meters above ground level [28].

## CONCLUSION

The "birth and forty years before prophethood" phase of the prophetic chapter is not simply a series of meaningless stories. In every story or event from that phase there are various educational pearls, from which the reader of the prophet's life history can capture many inspiring moral messages. If so, the expression *uthlub al-'ilm walau bi ash-shiin* (seek knowledge even if you go to China) can be broken with a more Islamic thesis, namely *uthlub al-'ilm bi al-qiraat wa al-ta'malu fi sirah nabawiyah .*

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