

**COMPARATIVE STUDY BETWEEN ḤADĪTH AND SIRAH NABAWIYYAH  
REGARDING THE BIRTH OF THE PROPHET MUHAMMAD**

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**Abstrak**

Hadis dan Sirah Nabawiyyah merupakan dua hal yang banyak orang menganggapnya sama, namun sebenarnya keduanya adalah hal yang berbeda. Hadis sudah tentu merupakan bagian dari Sirah, tetapi Sirah belum tentu bagian dari Hadis. Hadis merupakan sumber referensi utama Sirah, sedangkan Sirah merupakan salah satu cara untuk memahami Hadis. Meskipun berbeda, keduanya memiliki peran yang sama pentingnya di dalam membentuk dan mempengaruhi syariat Islam. Pada kajian ini akan difokuskan pembahasan tentang Sirah tepatnya tentang sejarah kelahiran Nabi Muhammad. Seorang Nabi yang diutus oleh Allah sebagai Nabi terakhir yang kelahirannya banyak disertai dengan peristiwa-peristiwa besar yang memuat berbagai hikmah. Dalam tulisan ini penulis menggunakan metode kualitatif dengan analisis deskriptif-eksplanatif melalui pendekatan historis. Semua peristiwa yang tergambar, baik ketika Arab sebelum mengenal Islam sampai datangnya Rasulullah mempunyai keterkaitan yang erat antara satu dengan yang lainnya. Allah telah merencanakannya dengan rapi dan berurutan.

**Kata Kunci:** *hadis, sirah nabawiyyah, kelahiran Nabi.*

**Abstract**

*Ḥadīth and Sirah Nabawiyyah are two things that many people think are same, but actually they are two different things. ḥādīth is certainly part of the Sirah, but the Sirah is not necessarily part of the ḥādīth. ḥādīth is the main reference source of Sirah, while Sirah is one way to understand ḥādīth. Even though different, both have an equally important role in shaping and influencing Islamic law. This study will focus on the discussion of Sirah, precisely about the history of the birth of the Prophet Muhammad. A prophet who was sent by Allah as the last prophet whose birth was accompanied by many great events that contained various lessons. In this paper, the author uses a qualitative method with descriptive-explanative analysis through a historical approach. All the events described, both when the Arabs before knowing Islam until the arrival of the Prophet have a close relationship with one another. Allah has planned it neatly and sequentially.*

**Keywords:** *Ḥadīth, Sirah Nabawiyyah, Birth of the Prophet.*

## **INTRODUCTION**

The close relationship makes ḥādīth and sirah nabawiyyah difficult to differentiate and separate. Both of them play their respective roles according to their portions and go hand in hand. An event in Islamic history is considered a fact if it can be proven by appropriate ḥādīth editing, but if there are discrepancies between the two, then there is doubt about one of them. Sirah Nabawiyyah is an interesting study to explore the ins and outs of the Prophet Muhammad's journey and the process of forming Islamic laws. With the development of the pre-Islamic Arab civilization, the period when Islam was born and developed and its glory days can be seen and used as an example for post-Prophet leaders.

Looking for a complete picture of the nature of Islam is one of the main goals of studying Sirah by looking at the reflection of Islam in the daily behavior and activities of the Prophet in applying revelation. It is good to see the Messenger as an Arab, sheep breeder, trader, head of household, war commander, leader of the nation and to see him as a Messenger whose morals were always maintained.

The very sad life of the Arab people with morals that are far from good indicates that they are far from the religious truth preached by previous prophets, therefore Islam came to be marked by the birth of the Prophet Muhammad, one of whose goals was to improve their lives which were full of worship, idols, discrimination against weak people and oppression of women. Islam came with its rahmatan lil 'alamin eradicating one by one the evil and injustice committed by the jahiliyyah people.

Research on the example and success of the Prophet Muhammad is not something new that has been discussed by Muslim scholars, but there are very few discussions that focus on the history of the birth of the Prophet Muhammad and the events that occurred in pre-Islamic Arabia. In this article the author tries to answer the basic questions in looking at a historical event, namely what happened, when did the historical event occur, who were the main characters and people involved in it, where did the event occur, why did the event occur and how? the event occurred. Apart from that, the author also wants to see a comparison between the sources of the ḥādīth book and the Nabawiyyah Sirah which explains the events of Pre-Islamic Arabia and the birth of the Prophet Muhammad. By using sirah Nabawi literature, Prophetic ḥādīth and research on Islamic history, it is hoped that this article will be able to provide information about the birth of the Prophet Muhammad in a valid and comprehensive manner.

## **METHOD**

This article, which attempts to compare hadith and sirah Nabawiyyah, uses qualitative research, namely research that presents descriptive data in the form of writings, sayings and actions of the people being studied. (Nugrahani, 2014) In other words, this research does not use statistical procedures. According to the author, this type of research is very appropriate to the theme of the article and is expected to be able to provide a comprehensive illustration of the history of the birth of the Prophet based on

hadith and nabawiyyah sources. Meanwhile, the data sources used are *Hadith* and *Sirah Nabawiyyah* books such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Musnad Aḥmad bin Ḥanbal*, *Ṣaḥīḥ Ibn Ḥibbān*, *Fath al-Bārī*, *Fiqh as-Sīrah*, *Nūr al-Yaqīn fī Sīrah Sayyid al-Mursalīn As-Sīrah an-Nabawiyyah li Ibn Hisyām*, *A'lām an-Nubuwwah*, *Ar-Rahiq al-Makhtum*, *al-Qawl al-Mubīn fī Sīrah Sayyid al-Mursalīn*, *Tārīkh al-Umam wa al-Mulūk*, *History of The Arabs* and *Muhammad: Prophet for Our Time*.

## DISCUSSION

### Pre-Islamic Arabs

Arabs, the arabian peninsula or it is often called the arabian peninsula is the largest and largest desert or Sahara in the world. It is called Arabia because the area is dominated by desert ('arabia). Apart from that, the Arab people's habit of living nomadically and wandering ('abar) is the reason for the name of this nation located in southwest Asia. (Syukur, 2011) It is called a peninsula (archipelago) because the three sides that border it are waters (the Persian Gulf to the east, the Red Sea to the west and the Indian Ocean to the south) while to the north it is directly adjacent to the deserts of Syria and Iraq. (Pulungan, 2018)

A discussion about the life of the Arab people before they came to know Islam is necessary for every researcher of Islamic history, including when researching the Prophet Muhammad, the reason he was born in Mecca and his contribution to world society, especially Arabs. Arab society before Islam had a very unique and special life compared to the life of people in other regions. There are at least two regional divisions on the arabian peninsula, namely the central region which is very barren so the people choose to live nomadically and have a brave character, while the second region is the peripheral region with sufficient rainfall so the people choose a sedentary life with a livelihood as farmers.

Towards the birth of Islam, the term jahiliyyah was widely applied to Arab society at that time, this was not due to their stupidity or barbaric behavior but rather because of the enthusiasm of those who wanted to turn away Arab society's belief in their religious ideas. In fact, they are a cultured society and know art and literature well. They, especially the Bedouins, have courage, loyalty, honor, authority and generosity which they always maintain and pay attention to in their lives. (Hitty, 2014)

However, it is very unfortunate that Arabs have little respect for women. For example, their behavior is to use women as betting items, to carry out polygamy according to their wishes without any restrictions, to marry the wives of their fathers who have died or been divorced. In fact, adultery is openly carried out by people from various levels of society. It's just that very few people avoid this misguided behavior. It doesn't stop there, the oppression of women carried out by Arabs can also be seen in traditional ceremonies where girls are sacrificed as sacrifices in places they consider sacred. Apart from that, several tribes in Arabia often bury baby girls. They consider daughters a disgrace and the cause of family poverty. (Yahya, 2019)

The Arab nation has diversity in religion. Some of them still worship Allah according to the teachings of the previous Prophet, some of them also worship the moon, stars, sun, fire and idols. (Syukur, 2011) Initially, the majority of them still adhered to the teachings of the Prophet Abraham who called on one God, namely Allah, but over time these teachings increasingly faded and disappeared. This situation was further exacerbated by the new beliefs brought by Amru bin Luhay (a leader of the Bani Khuza'ah who always did good). He worshiped idols like what he saw when he was in Syria and then many of his followers in Mecca followed suit. (al-Mubarakfuri, 2011) Uzza, Lata, Manna and Hubal are part of the idols they glorify.

It is explained in the book *al-Qawl al-Mubīn fī Sīrah Sayyid al-Mursalīn* that the people of Makkah worshiped idols, glorified them and gave them names. They placed these idols in certain places they considered holy, including the Kaaba. There are two groups of people who worship idols, the first is the group who admit that they worship idols only as a means of getting closer to Allah. Second, namely the group who believe that these idols are their gods who can provide benefits and harm. Some Arab people, specifically in Yemen, worship the sun. Apart from that, they also worship fire and there are also other religious groups. (an-Najjār, t.t)

A social phenomenon also occurred around the fifth and sixth centuries AD, namely the rise of inter-tribal warfare that occurred in Arab society. Wars or hostilities, known as *ayyam al-'arabi*, often occur as a result of disputes over livestock, pastures or water springs. (Hitty, 2014) The Arab nation is famous for its tribes living side by side based on a peace agreement (*al-ahlaf*), but it is not uncommon for disputes to occur between these tribes because of bigotry (*al-'aşābiyah*) towards their tribes. They will do everything they can to defend and defend their family or tribe.

It cannot be denied that the Arabs before Islam committed many errors, both in terms of theology, social and political matters. However, many researchers consider the choice of Mecca as the birthplace of the Prophet Muhammad as well as the birth of Islam to be very appropriate. Firas Alkhateeb, for example, argued that the reason why Mecca was chosen as the place where the Prophet Muhammad was born was because Mecca was the trade center of the Arabs and there was the Kaaba as a sacred building where the Hajj was performed every year. Apart from that, the geographical location of the Arabian region, which is mostly desert, made the people strong, brave and independent because they were not touched by the Roman and Persian empires, so that when Islam emerged, they were the ones who could be relied upon to build a very strong Islamic civilization capable of conquering many regions in the world. (Satir, 2019)

### **Birth of the Prophet Muhammad**

Sayyidah Aminah, the mother of Rasulullah gave birth to him on Monday coincides with the beginning of the year of the elephant. It is called the year of the elephant because at that time there was an attack to destroy the Kaaba carried out by a governor of the Habsyi kingdom named Abraha with his troops riding elephants. This is all that historical researchers can agree on regarding the birth of the Prophet Muhammad. The rest of the researchers are still discussing the date and year this major event occurred. Ibn Hisham in

his book Sirah said that the Prophet Muhammad was born on Monday 12 Rabī' al-awwal in the year of the elephant. (Aṭ-Ṭabarī, 1407 H) Meanwhile, Sheikh Shafiyyurrahman al-Mubarakfuri, basing his argument on astronomy researcher Mahmud Basya, said that the birth of the Prophet occurred on the 9th of Rabī' al-awwal, the year of the elephant, which coincides with April 20 or 22, 571 AD. (al-Mubarakfuri, 2011) In fact, quite a few researchers state that the Prophet was born in 570 AD.

Apart from being marked by the attack of King Abraha and his elephant troops, the birth of the Prophet was also accompanied by the extinguishing of the eternal fire of the Zoroastrians which had never been extinguished before. (Miswari, 2019) The collapse of fourteen balconies of the Kisra palace and several churches around Buhairah accompanied the birth of the Prophet. (al-Mubarakfuri, 2011) An amazing incident was also reported by Sayyidah Aminah who saw a very bright light with which she could see the Bushra palaces in the land of Sham when Muhammad was born. However, this was not the first time Aminah received a sign from Allah about Muhammad's prophethood. Previously, Aminah had a dream when she was pregnant with Muhammad. In the dream he saw someone who said to him, "*You have conceived a human leader and the best creature in the universe. So, when he is born, give him the name Muhammad and ask for protection from the One and Only Allah for him to avoid bad things that arise from greedy people.*" (al-'Asqalānī, 1379 H) Some references add that in the dream sayyidah Aminah was ordered to hang a tamīmah (amulet or spell) and when Aminah woke up she found a gold plate on which was written (As-Suyūṭī, 1421 H):

أعيذه بالواحد # من شر كل حاسد # وكل خلق رائد  
من قائم وقاعد # عن السبيل عائد # على الفساد جاهد  
من نافث او عاقد # وكل خلق مارد # يأخذ بالمرصد  
في طرق الموارد.

He is the son of Sayyid 'Abdullah and Sayyidah Aminah. In terms of nasab, 'Abdullah is the son of 'Abdul Muttalib bin Hasyim bin 'Abdul Manaf bin Qusaiy bin Kilab bin Murrah bin Ka'ab bin Lu'ay bin Ghalib bin Fihri bin Malik bin bin Nadhr bin Kinanah bin Khuzaymah bin Mudrikah bin Ilyas bin Mudhar bin Nizar bin Ma'ad bin 'Adnan. (Ahmad, 2005) The agreement of the ulama regarding the lineage of the Prophet stopped with 'Adnan, for the lineage above him there is no common agreement. It's just the ulama'. Both historians and ḥadīth experts agree that the Prophet was a descendant of the Prophet Ismail, son of Abraham, who is considered the ancestor of the Arab people. (al-Khuḍarī, 2004) Meanwhile, Aminah is the daughter of Barrah bint 'Abdul 'Uzza bin 'Usman bin 'Abduddar bin Qusaiy bin Kilab bin Murrah bin Ka'ab bin Lu'ay bin Ghalib bin Fihri. (al-Ma'āfirī, 1411 H) So, the two of them met in Kilab bin Murrah, the grandfather of the fifth generation from the father's lineage and the fourth from the mother's lineage. (an-Najjār, t.t) In terms of genealogy, the Prophet was a son of the Quraysh tribe, a tribe that had a great influence on the Arab nation.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ جَمِيعًا عَنِ الْوَلِيدِ قَالَ ابْنُ مِهْرَانَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي عَمَّارٍ شَدَّادٍ أَنَّهُ سَمِعَ وَائِلَةَ بِنْتِ الْأَسْنَعِ يَقُولًا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ .

*We have told us that Muhammad bin Mihran Ar Raazi and Muhammad bin Abdurrahman bin Shares were all from Al Walid. Ibn Mihran said; Has told us Al Walid bin Muslim Has told us Al Auza'i from Abu Ammar Saddad that he heard Watsilah bin Asqa' say; I heard Rasulullah shallallahu 'alaihi wasallam say: "Indeed, Allah has chosen Kinanah from the children of Ismail, chosen Quraish from Kinanah, chosen Bani Hashim from Quraish, and chose me from Bani Hashim. (Muslim, t.t)*

Quraish was a tribe founded by Qusaiy bin Kilab. This tribe was trusted to guard and maintain the Kaaba as well as provide drinking water for its pilgrims in the sixth century AD, previously this trust was given to the Jurham and Khuza'ah tribes. The Quraysh tribe began to organize their lives as independently as possible until they were finally able to abandon their nomadic life. First, they only controlled international trade routes which often stopped in Mecca, then monopolized them and participated in carrying out economic cycles through trade. They implemented a neat strategy, namely avoiding the tribal wars that had been going on for a long time in the Makkah region. In fact, it was not uncommon for the Quraysh to come to reconcile the parties involved in the conflict. (Amstrong, 2007) It is not surprising that other tribes respected and resented the Quraysh.

A baby who would be appointed as the last Apostle was born as an orphan. His father, 'Abdullah, died when Muhammad was still in the womb. (al-Ma'āfirī, 1411 H) He died at the age of 25 in Medina and was buried in Dār an-Nabīgah al-Ja'di when ordered by 'Abdul Muttalib to take care of the dates there. (al-Mubarakfuri, 2011)

There is a unique tradition among the Arab people, especially among the nobility, namely not breastfeeding their own children but instead looking for a woman who is willing to breastfeed the child. Usually they choose Baduy Arab women. This is done with the aim of avoiding infectious diseases that exist in urban areas, making the child stronger and healthier and hoping that the caretaker family will provide good Arabic language teaching to the baby. Because the Baduy Arab nation is very famous for the purity of its Arabic language.

In Ibn Hisham's sirah, Ibn Ishaq said that the Prophet Muhammad was breastfed by a woman from Bani Sa'ad bin Bakr named Halimah, daughter of Abu Dzuaib, namely 'Abdullah bin al-Harits bin Syijnat bin Jabir bin Rizam bin Nashirat bin Fushaiyah bin Nashr bin Sa 'ad bin Bakr bin Hawazin bin Manshur bin 'Ikrimah bin Khashafah bin Qays bin 'Ailan. Halimah is the wife of al-Harits bin 'Abdul Uzza bin Rifa'ah bin Mallan bin Nashirah bin Fushaiyah bin Nahsr bin Sa'ad bin Bakr bin Hawazin. They both had children who were also half-brothers of Rasulullah, namely 'Abdullah bin al-Harits, Unaisah bint al-Harits, Hadzafah bin al-Harits or known as Asy-Syaima (daughter of Halimah who took care of Rasulullah). (al-Ma'āfirī, 1411 H)

However, Halimah was not the only person who breastfed Rasulullah, a source said that Rasulullah was breastfed by ten women. Before being breastfed by Halimah, Rasulullah was first breastfed by his own mother for seven days and then Tsuwaibah (a servant of Abu Lahab) who also breastfed Hamzah bin Abdul Muttalib (the Prophet's uncle). Furthermore, he was also breastfed by a woman from Bani Sa'ad besides Halimah, three women from Bani Salim, followed by Umm Farwah, then Halimah as'Sa'diyyah, after several years Muhammad's breast-feeding was then carried out by Khawlah bint Munzir and it was also recorded There was Umm Aiman who once breastfed the Prophet. (an-Najjār, t.t)

Among these women, Aminah was the woman who breastfed Muhammad the longest, namely around four years. One of the most amazing things about Aminah is her strong spirit of struggle in living life.

In Ibn Ishaq's history, he said that initially Halimah and her husband and a group of other women went to Mecca to look for babies they could breastfeed, hoping for a reward for breastfeeding. This trip occurred when they were hit by a famine. Halimah herself went to Mecca using a skinny donkey that did not produce milk and an old camel. The children who came with them were crying because they were hungry.

Arriving in Mecca, the women rushed to look for their future nursing babies. Everyone has had a baby, except Halimah. At that time there were no more babies to breastfeed except Muhammad. They refused to breastfeed him because he was an orphan. Finally, Halimah accepted Muhammad as her baby and hoped that Allah would provide sustenance and convenience for him. (al-Ma'āfirī, 1411 H)

In fact, the story of little Muhammad's miracles is very well known among the Arab people, but no one wanted to breastfeed him because of his mother's economic status as a widow and it was not possible to pay a large salary to the person who breastfed Muhammad.

After taking Ahmad (Muhammad's other name), Halimah immediately breastfed him until he was full along with her biological child. Since then, miracles have come to Halimah. The camel, which previously had no milk, now began to produce milk and the donkey they had slowly grew strong and mighty. Arriving in their hometown, Halimah and her husband saw that the garden had become fertile and the sheep had become fatter and produced lots of milk.

According to a story, every night Halimah's house was brightly lit by Nur Muhammad. Allah provides for all his family's needs. The number of livestock is increasing.

After about five years of Sayyidah, Halimah returned Muhammad to his biological mother, saying "*we are very happy that Muhammad is with us, because we feel that we have received many blessings from breastfeeding and caring for him.*" Halimah asked sayyidah Aminah to let Muhammad stay with them. In the end, Abdullah bin Abdul Muttalib's wife granted Halimah's request because at that time there was a cholera epidemic in Makkah. (al-Ma'āfirī, 1411 H)

Since childhood, Muhammad was taught to be concerned. Indeed, his grandfather was a well-known person and had a lot of wealth, but after his father died, the property that should have been Muhammad's right was taken over by his father's brothers. So little Muhammad lived simply with his mother. He also felt concern when he was raised by Halimah as-Sa'diyah, who was the poorest person from the poorest tribe in Arabia. This is not without reason, indeed Allah has regulated the personality and morals of the Prophet from a young age. A life full of concerns taught him to always be humble, respect others, respect each other, love family and care for ordinary people, especially orphans who are in the same fate as him. Moreover, Muhammad lived side by side for a long time directly with the Bedouin community who had fluent language, very high tribal loyalty, were innocent, brave, tough and did not brag about their wealth. In fact, they do not hesitate to spend their wealth to entertain or honor members of their tribe. He learned many life lessons from the time Halimah took care of him until he was five.

The social environment has a big influence on the formation of a child's character. To form a child's good character, conducive environmental support is very necessary, whether from family, school, friends or society. (Zahroh dan Na'imah, 2020) So, it is not surprising that the Badui community environment was chosen as a place to form the character of the Prophet. Because there are many positive attitudes and traits that the Badui people apply in their daily lives.

One day, when Muhammad was playing with his older siblings, two men dressed in white grabbed him and laid him down and cut his stomach open. Then the two people looked for something in Muhammad's stomach. In a history, Anas bin Malik said that at that time the Prophet Muhammad was visited by the angel Gabriel who then cleansed his heart by washing it in a gold container containing Zamzam water.

*It was narrated by Thabit al-Bunani from Anas bin Malik that Rasulullah shallallahu 'alaihi wasallam was visited by Jibril shallallahu 'alaihi wasallam, when he was playing with the children. The angel then took him and laid him down, then cut open his heart, took out the heart and took out a clot of blood from it, saying, 'This is part of the devil from you, then wash it in a golden vessel with Zamzam water', then the angel sewed it up and then returned it to its original place. The children then came and complained to their mother, they said, 'Indeed Muhammad has been killed.' The people then greeted him with pale faces (because of fear).'" Anas said, "I have seen the stitch marks on his chest." (Muslim, t.t)*

Shofiyurrahman al-Mubarakfuri in the book *ar-Rahiq al-Makhtum* states that the cleavage of the Prophet's chest occurred when he was between four and five years old. (al-Mubarakfuri, 2011) According to Ibn Rajab, at that time the angel Gabriel filled the Prophet's heart with calm, compassion and affection. (ad-Dimsyaqī, 1442 H) Apart from that, this cleansing of Muhammad's heart was carried out as a step to prepare the heart to receive the holy message. (Handono, 2004)

The cleavage of the Prophet Muhammad's chest occurred several times. Apart from when he was a child, his heart was also cleansed during the Mi'raj event and when he was 40 years old before he was appointed as an Apostle by Allah. However, from several



valid reports, this incident only happened twice, namely when the Prophet was a child and when he wanted to meet Allah on the night of Isra'. A history tells how the Prophet's heart was cleansed when he was about to go to Mi'raj:

حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ عَنِ الرَّهْرِيِّ ح حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَبْدُ بَسَّطَةَ حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ كَانَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فُرِّجَ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ فَانزَلَ جِبْرِيلُ فَفَرَّجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِيٍّ حِكْمَةً وَإِيمَانًا فَأَفْرَعَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَّجَ بِي إِلَى السَّمَاءِ.

*Has told us 'Abdan has told us 'Abdullah has told us Yunus from Az Zuhriy. And it is also narrated, has told us Ahmad bin Salih has told us 'Anbasah has told us Yunus from Ibn Shihab said, Anas bin Malik may Allah be pleased with him said that Abu Dharr told us that Rasulallah shallallahu 'alaihi wasallam said: "(At the time I was in Mecca) the roof of my house was open, suddenly the Angel Jibril 'alaihihsalam came. Then he opened my chest and washed it with Zamzam water. He brought a vessel made of gold containing wisdom and faith, then he poured it on my chest and then closed it again. Then he held my hand. and took me to the heavens of the world. (al-Bukhārī, 1987)*

In another history it is explained:

حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ مَالِكِ بْنِ صَعَصَعَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِي بِهِ بَيْنَمَا أَنَا فِي الْحَطِيمِ وَرُبَّمَا قَالَ فِي الْحَجْرِ مُضْطَجِعًا إِذْ أَتَانِي آتٍ فَقَدَّ قَالَ وَسَمِعْتُهُ يَقُولُ فَشَقَّ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ فَقُلْتُ لِلْجَارُودِ وَهُوَ إِلَى جَنْبِي مَا يَعْنِي بِهِ قَالَ مِنْ ثَغْرَةٍ نُحِرَهِ إِلَى شِعْرَتِهِ وَسَمِعْتُهُ يَقُولُ مِنْ قِصِّهِ إِلَى شِعْرَتِهِ فَاسْتَخْرَجَ قَلْبِي ثُمَّ أَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا فَغَسَلْتُ قَلْبِي ثُمَّ حَشَيْتُهُ ثُمَّ أُعِيدَ.

*Has told us Hudbah bin Khalid has told us Hammam bin Yahya has told us the Qatadah from Anas bin Malik from Malik bin Sha'sha'ah may Allah be pleased with him, that the Prophet sallallahu 'alaihi wasallam told them about the night of the journey of Isra: "When I was in al Hathim" - or he said in al Hijir - lying down, suddenly someone came and split it." Qatadah said; And I also heard him say: "then he split what was between this and this ". I asked Al Jarud who was next to me at that time; "What does that mean?" He said; "from the neck hole of the chest to the bottom of the stomach" and I heard him say; "from the top of the chest to where the pubic hair grows." The man took out my kalbuku (heart), then brought me a basin made of gold filled with faith, then he washed my heart then filled it with faith and returned it (as before). (al-Gazālī, 1998)*

The above ḥādīth reinforces the cleavage of the Prophet's breasts when he was about to undertake the Isra' Mi'raj journey. There it is depicted that the Prophet's heart was filled with faith by the angel Gabriel.

Drinking Zamzam water is one of the sunnah things during the Hajj pilgrimage, because this water has many virtues and blessings. Whoever drinks it for the purpose of medicine, Allah will give him healing, whoever drinks it to quench his thirst, Allah will

eliminate his thirst, whoever drinks it to fill his stomach, Allah will fill him. (al-Qurṭubī, 2003)

Due to the incident where Muhammad's stomach was cut open, Halimah and her husband agreed to return him to Aminah because they were worried that something might happen to him. However, there was actually another reason that caused Halimah to return Muhammad as soon as possible to her mother's arms, namely that there was a group of Habasyah Christians who were always stalking Muhammad because they knew that Muhammad was the prophet of the end times as described in previous books. So, they wanted Muhammad to die before he was appointed as an Apostle. (al-Ma'āfirī, 1411 H)

Muhammad has now returned to his beloved mother's lap. At the age of six, his mother took him to visit the grave of his father, Abdullah, in Yathrib. Ibn Ishaq in a history states that "*Aminah bint Wahb died in Abwa after visiting her husband Abdullah's brothers and visiting his grave. At that time the Prophet Muhammad was six years old.*" The Prophet Muhammad, accompanied by Umm Aiman and several slaves left by his father, returned to Mecca. (al-Mubarakfuri, 2011) There Muhammad was cared for by his grandfather Abdul Muttalib. However, when he was eight, his beloved grandfather died. (al-Ma'āfirī, 1411 H) The sad poems from his relatives and children also added to the deep sense of loss for this very noble person.

The death of those closest to the Prophet, especially his father and mother, created its own polemic within the Islamic ummah. Not a few people are concerned about the fate of the Prophet's two very noble parents. Are you a resident of heaven or a resident of hell? This debate arose because at that time Sayyid 'Abdullah and Sayyidah Aminah did not see the Prophet Muhammad receive the message.

Various responses from Islamic religious experts emerged, one of which stated that this period was a period of emptiness (*fatrah*), a period when there was no Prophet sent to a people. As the Prophet said:

ليس بيني وبينه نبي

*There was no Prophet between me and Prophet Isa.*

The Quraysh at that time were in error and desperately needed guidance. There were no Arab prophets sent by Allah in the period between the Prophet Isa and the sending of the Prophet Muhammad. Prophet Ismail was sent only to his people and not to the Quraysh. Meanwhile, Prophet Khalid bin Sannan was indeed sent after Prophet Isa, but he was neglected by his own people. So, there was no torment for the people who lived at that time. As Allah says:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا

*We will not punish him until We send a messenger.* (QS. Al-Isra': 15)

Abu Talib became the best uncle by providing care for Muhammad after Abdul Muttalib died. Life went on, Muhammad was cared for by Abu Talib with great love. (al-Ma'āfirī, 1411 H) Muhammad's gentle, virtuous, filial and intelligent attitude made his uncle love him even more until he considered him his own son. Together with Abu Talib,

Muhammad learned to work to help his uncle by herding goats and participating in trade in the land of Syria.

When Abu Talib and Muhammad and the trading group from the Quraiys arrived in Busra, one of the Syam areas, it turned out that they had been waiting to be entertained by a priest named Buhaira. Buhaira did this because he had seen Muhammad and the signs of his prophethood, such as the clouds that always covered Muhammad. He really wanted to meet Muhammad.

It is true, the little boy he met in the midst of the trading group had prophetic characteristics that have been described in the Jewish and Christian religious scriptures. Buhaira looked carefully at everything about Muhammad. Everything fits as described in the Bible. Knowing this, the priest gave advice to Abu Talib to take Muhammad back to Mecca and take good care of him so as not to meet Jews. (al-Ma'āfirī, 1411 H) Buhairah's words are true, there were several people from the ahl al-Kitab who tried to kill Muhammad because they knew that Muhammad was the Messenger of Allah, but Allah always provided protection to Muhammad and his uncle in various ways.

Muhammad was at a young age and was very famous for his honest and trustworthy nature. Hearing this made Khadijah bint Khuwailid, one of the very rich female merchants in Mecca, want to invite Muhammad into business. Muhammad also agreed by selling Khadijah's merchandise to Syria with Maysarah (one of Khadijah's slaves). Muhammad was very honest and trustworthy in trading so his merchandise sold quickly and made a lot of profit. From here, Khadijah's admiration emerged and she wanted Muhammad as her husband. With various considerations and approval from his uncle, Muhammad accepted Khadijah's proposal.

## **CONCLUSION**

According to several reports, the Prophet was born in the city of Mecca on Monday in the year the Elephant incident began. He was born from a pure lineage from both his father and mother. The Prophet was deliberately born from an Arab nation because there were several factors that could strengthen and facilitate his preaching even though at that time Arab society had many living habits that were far from the teachings of the Prophet's previous religion. All the events that happened to the Messenger of Allah and the people who accompanied him, such as the sign received by Aminah's mother, the incident that happened to the churches in Bahirah, the extinguishing of the eternal fire, the dream that came to grandfather 'Abdul Muttalib, the blessings that appeared in Halimah as-Sa'diyah's family, even the prophetic sign that Pastor Buhaira saw in the Prophet Muhammad was a prophetic sign shown by Allah to the local community. From the event of the birth of the Prophet, it can be seen that the sirah and ḥadīth have many similarities in reporting the events surrounding the birth of the last Prophet as well as the events that accompanied him as a child. However, the dominance of sirah is very visible in providing this information compared to sources originating from the ḥadīth of the Prophet.

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