

**EARLY HISTORIOGRAPHY OF SIRAH
NABAWIYYAH IN INDONESIA: Study of Moenawar
Chalil's *Kelengkapan Tarikh Nabi Muhammad***

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Abstract: *The study of Sirah Nabawiyyah is very important to take detailed knowledge of Muhammad's life with all its aspects. Kelengkapan Tarikh Nabi Muhammad written by KH Moenawar Chalil is one of Indonesian Muslims' works focused on Sirah Nabawiyyah. This library research emphasizes on Kelengkapan Tarikh Nabi Muhammad (that was first published in 1936) as its primary source. This paper purposively aims to analyse the biographical characteristic of Kelengkapan Tarikh Nabi Muhammad relating to its historical sources and explanation of historical events related to the life of the prophet Muhammad. Finally, it concludes that Moenawar Chalil successfully applied the historical method in writing the complete history of the life of the Prophet Muhammad. He used reliable historical sources, such as the Qur'an, prophetic traditions, exegetical works, and Islamic historical books. He made historical explanations based on standard historiographic rules. He paid attention to the historical questions of historiography (namely: who, what, why, where, when, and how) to explain Sirah Nabawiyyah thoroughly and then accentuated the essence of events with spirit of Islam. Furthermore, he added several chapters thematically so that the readers can understand his work deeply.*

الملخص: إن دراسة السيرة النبوية مهمة جدًا لمعرفة حياة رسول الله محمد صلى الله عليه وسلم من جميع جوانبه بالتفصيل. إن من أحد كتب السيرة النبوية هو *Kelengkapan Tarikh Nabi Muhammad* الذي كتبه الحاج منور خليل وطبع لأول مرة سنة ألف وتسع مائة وستة وثلاثين. فهذا البحث المكتبي يركز تحليله العلمي على ذلك الكتاب

للكشف عن خصائص كتابة السيرة النبوية فيما يتعلق بمصادرها التاريخية وبيان الأحداث التاريخية المتعلقة بحياة محمد صلى الله عليه وسلم. وأخيراً استنتج الباحث أن منور خليل قد نجح في تطبيق المنهج التاريخي في كتابة *Kelengkapan Tarikh Nabi Muhammad* باستخدام المصادر التاريخية الموثوقة، وهي القرآن الكريم، وأحاديث النبي الشريفة، وكتب التفسير للقرآن الكريم، وكتب السيرة النبوية. وقدم منور خليل تحليله التاريخي لتوضيح الأحداث التاريخية بالاعتماد على المنهج المعتمد لكتابة التاريخ، فاهتم منور خليل بإجابة الأسئلة التاريخية المألوفة (مثل من، وماذا، ولماذا، وأين، ومتى، وكيف) لشرح السيرة النبوية بدقة، وأبرز جوهر الوقائع التاريخية المقترنة بحياة محمد صلى الله عليه وسلم بروح الجهاد الإسلامي. علاوة على ذلك، أضاف منور خليل عدة الأبواب الموضوعية حتى يتمكن قراء كتابه من فهم السيرة النبوية بعمق.

Abstrak: *Kajian Sirah Nabawiyyah sangat penting untuk memperoleh pengetahuan rinci mengenai segala aspek kehidupan Nabi Muhammad saw. Kelengkapan Tarikh Nabi Muhammad (terbit pertama tahun 1936) merupakan karya cendekiawan Muslim Indonesia, KH Moenawar Chalil, yang secara khusus membahas Sirah Nabawiyyah. Penelitian kepustakaan yang menggunakan karya itu sebagai data primer berikut ini menganalisis karakteristik historiografis Sirah Nabawiyyah berkaitan dengan sumber-sumber sejarahnya dan eksplanasinya terhadap peristiwa-peristiwa historis kehidupan Nabi Muhammad saw. Penelitian ini menyimpulkan bahwa KH Moenawar Chalil berhasil menerapkan metode historis dalam karyanya dan merujuk kepada sumber-sumber historis kredibel, yakni al-Qur'an, hadis Nabi saw, serta buku-buku tafsir dan sejarah Islam. Eksplanasi historisnya berpedoman pada prosedur historiografi sesuai metode sejarah dengan menjawab berbagai pertanyaan historiografis (yaitu siapa, apa, mengapa, dimana, kapan, dan bagaimana) untuk menjelaskan Sirah Nabawiyyah secara cermat. Ia selanjutnya memberikan intisari peristiwa-peristiwa itu dengan menggelorakan semangat perjuangan Islam dan bahkan menyajikan tema-tema tambahan yang relevan sehingga para pembaca karyanya dapat memahaminya secara mendalam.*

Keywords: *Sirah Nabawiyyah, Kelengkapan Tarikh Nabi Muhammad, Historical Sources, Historical Explanation.*

INTRODUCTION

It is undeniable that Muslim historians are very attentive to historical writing through their numerous works¹ because the Qur'an commands Muslims to pay attention to history and the writing of hadith (prophet's tradition) was a pioneering path for the development of history.² The most significant development of historiographic writing was at the beginning of the third century A.H. (the tenth century A.D.).³ According to Franz Rosenthal, one of the historical writings is *al-Sirah al-Nabawiyyah* or the biography of the Prophet Muhammad.⁴ The prophet was an extraordinary figure who was very influential in world history.⁵ Therefore, *Sirah Nabawiyyah* has great significance for the understanding of the Qur'anic revelation process received by the prophet during his lifetime and at the same time can be a source of valuable information related to the traditions of the prophet⁶ which occupies an important position after the Qur'an in establishing Islamic law.⁷ *Al-Sirah* semantically means journey. It means life journey or biography in historiography terminology. The study of *Sirah Nabawiyyah* for Muslims is very important because Muslims can take detailed knowledge of Muhammad's life with all its aspects. According to the Qur'an (al-Ahzab [33]: 21), the prophet is an example that must be imitated by Muslims.

The understanding of *Sirah Nabawiyyah* is the key in demythologization of Muhammad's life. There are two aspects in the personality of the prophet, namely revelation and culture, which developed the character and the behavior

¹ Jurji Zaydan, *Tarikh al-Tamaddun al-Islami*, vol. 3 (Cairo: Dar al-Hilal, n.d.), 109.

² Badri Yatim, *Historiografi Islam* (Jakarta: Logos Wacana Ilmu, 1997), 11-15.

³ Yusri 'Abd al-Ghani' Abd Allah, *Mu'jam al-Mu'arrikhin al-Muslimin Hatta al-Qarn al-Tsani 'Asyar al-Hijri* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1991), 16.

⁴ Franz Rosenthal, *A History of Muslim Historiography* (Leiden: E. J. Brill, 1968), 129-132.

⁵ F. Buhl, "Muhammad, the Prophet of Islam," ed. C. E. Bosworth, E. Van Donzel, W.P. Heinrichs, Ch. Pellat, *The Encyclopaedia of Islam*, Vol. 7 (Leiden: E. J. Brill, 1993), 360.

⁶ Andrew Rippin, *Muslims: Their Religious Beliefs and Practices* (London: Routledge, 1991), 30-31.

⁷ J. M. B. Jones, "Ibn Ishak," ed. B. Lewis, *Encyclopaedia of Islam*, Vol. 3 (Leiden: E. J. Brill, 1986), 810.

of the prophet as a mere human being as well as a prophet. Hence, Muslims must differentiate between these two entities.⁸ Because of history awareness, Muslim historians in Indonesia always try to develop Islamic historiography. There are several works on the history of Islamic civilization in Indonesia, where the scope of the discussion material is general in nature from the time before Muhammad's prophethood to modern times, such as *Sejarah Umat Islam*, vol. IV by HAMKA in 1961,⁹ *Sejarah Umat Islam* by a team of historians formed by Majelis Ulama Indonesia in 1990,¹⁰ and *Api Sejarah* by Ahmad Mansur Suryanegara in 2009.¹¹

These historical works did not focus on *Sirah Nabawwiyyah*. One of the works that contain the complete *Sirah Nabawwiyyah* is *Kelengkapan Tarikh Nabi Muhammad* by KH Moenawar Chalil. The works of Moenawar Chalil were studied by Thoha Hamim with his emphasis on Moenawar Chalil's reformist thought and he did not explain his *Sirah Nabawwiyyah*.¹² There is an article "Sundanese Sirah in Indonesia Archipelago: A Contribution of R.A.A. Wiranatakoesoema's *Riwajat Kangdjeng Nabi Moehammad s.a.w.*" written by Jajang A Rohmana. It is said that E. Dinet and Sliman ben Ibrahim's *The Life of Mohamad, the Prophet of Allah* (1918) inspired a Sundanese aristocratic, R.A.A. Wiranatakoesoema (1888-1965) who translated the book into Dutch, *Het Leven van Muhammad: De Profeet van Allah*, and Sundanese *Riwajat Kangdjeng Nabi Moehammad s.a.w.* in 1941.¹³ Perhaps *Membaca Sirah Nabi Muhammad*

⁸ Ahmad 'Ubaydi Hasbillah, "Sirah Nabawiyah dan Demitologisasi Kehidupan Nabi," *Journal of Qur'an and Hadith Studies UIN Jakarta* 1, No. 02 (2012), 251.

⁹ HAMKA, *Sejarah Umat Islam I* (Jakarta: Bulan Bintang, 1961).

¹⁰ Taufik Abdullah (et al.). *Sejarah Umat Islam Indonesia* (Jakarta: Majelis Ulama Indonesia, 1991).

¹¹ Ahmad Mansur Suryanegara, *Api Sejarah* (Bandung: Salamadani, 2009).

¹² Thoha Hamim, "Moenawar Chalil's Reformist Thought: A Study of an Indonesian Religious Scholar (1908-1961)" (Canada: McGill University, 1996), Thoha Hamim, "Moenawar Chalil: The Career and Thought of an Indonesian Muslim Reformist," *Studia Islamika* 4, No. 2 (1997), 1-54 and Thoha Hamim, *Paham Keagamaan Kaum Reformis* (Yogyakarta: Tiara Wacana, 2000).

¹³ Jajang A Rohmana, "Sundanese Sirah in Indonesia Archipelago: A Contribution of R.A.A. Wiranatakoesoema's *Riwajat Kangdjeng Nabi Moehammad s.a.w.*," *AL ALBAB* 06, No. 1 (2017), 23.

saw dalam Sorotan al-Qur'an dan Hadits-Hadits Shahih written by M. Quraish Shihab is the newest book of *Sirah Nabawiyyah* in Indonesia.¹⁴

The following article is a library research based on the primary source *Kelengkapan Tarikh Nabi Muhammad*, work of KH Moenawar Chalil, published by Gema Insani Publisher, Jakarta, in 2001, and at least it has been reprinted nine times. The book consists of three volumes, the first volume is 589 pages, the second volume is 567 pages, and the third volume is 597 pages. This book was first published in 1936 by Bulan Bintang Publisher, Jakarta and printed six times. Because of its publication in 1936, *Kelengkapan Tarikh Nabi Muhammad* could be considered as the early *Sirah Nabawiyyah* written in Indonesia. This paper purposively aims to analyse the biographical characteristic of *Kelengkapan Tarikh Nabi Muhammad*, especially its historical sources and explanation of historical events related to the life of the Prophet Muhammad.

The steps of writing history contained in the historical method are used in this discussion¹⁵ because the historical method is a systematic set of rules to collect historical sources effectively, evaluate them critically, and propose synthesis of results.¹⁶ The first step of the historical method begins with the selection of topic, then heuristics or data collection, verification, interpretation, and ends with report writing.¹⁷ These stages are carried out for historical explanation systematically and objectively by collecting, evaluating, verifying, and synthesizing evidence to establish facts and obtain accountability.¹⁸ The verification step towards *Kelengkapan Tarikh Nabi Muhammad* of KH Moenawar Chalil was not carried out because the work had undergone verification process.

¹⁴ M. Quraish Shihab, *Membaca Sirah Nabi Muhammad Saw dalam Sorotan Al-Qur'an dan Hadits-Hadits Shahih* (Jakarta: Lentera Hati, 2011).

¹⁵ Louis Gottschalk, *Mengerti Sejarah*, trans. Nugroho Notosusanto (Jakarta: Universitas Indonesia Press, 1985), 39.

¹⁶ Gilbert J. Garraghan, *A Guide to Historical Method* (New York: Fordham University Press, 1948), 33.

¹⁷ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Bentang, 1997), 89 and Hasan 'Usman, *Manhaj al-Bahth al-Tarikhi* (Cairo: Dar al-Ma'arif, 1976), 20.

¹⁸ Stephen Issac and William B. Michael, *Handbook in Research and Evaluation* (San Diego: EDIT Publishers, 1976), 17.

Data analysis is done by content analysis method.¹⁹ In its implementation, data analysis is assisted by the hermeneutic theory of H.G. Gadamer that the interpretation of a text is not only reproductive, but also productive, and the meaning of a text is not limited to the past when the text was written, but is open to the future.²⁰

The Biography of Moenawar Chalil

Moenawar Chalil was born at Kendal, Central Java, on February 28, 1908. He came from a respectable *kiyai* (religious scholar) family, whose members had established themselves as successful traders. He received a traditional education at the hands of his father, Muhammad Chalil, and his uncle, Muhammad Salim as well as other *kyais* at Kendal, such as Abdulchamid and Irfan. At the age of seventeen, he became involved in the nationalist movement and joined a political uprising at Kendal, an uprising linked to the activities of Sarekat Islam (Islamic Union) at Solo. He was sent by his father to study in Arabia where he spent four years (1926-1929). It was during this stay that he was influenced by the Wahhabi reformist spirit which later manifested itself in his own reformist writings and activities. He also became aware of the reformist trend in Egypt and its surrounding regions during his stay in the Hijaz. Indeed, he was greatly influenced and impressed by the modernist outlook of Muhammad ‘Abduh, as can be discerned from the number of ‘Abduh's writings that he read and cited in many of his works.

Upon his return from Arabia in 1929, he became an active member of the Muhammadiyah, teaching in the organization's al-Madrasah al-Wustha (secondary school) and leading the Majlis Tabligh (The Propagation Board) of the Muhammadiyah branch at Kendal. In 1930 Mas Mansur appointed him as member of the Majlis Tarjih Pusat (the Central Board of Fatwa) of the Muhammadiyah two years after its establishment (in 1928 by Mas Mansur). He moved to Semarang in 1933. He was assigned to teach a propagation course at the Muhammadiyah branch. Then he established a magazine *Swara Islam* (the Voice

¹⁹ Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 2000), 68.

²⁰ Ali Mudhofir, *Kamus Filsuf Barat* (Yogyakarta: Pustaka Pelajar, 2001), 183-184.

of Islam) in 1935 in Javanese language. This magazine was founded for the sake of reviving the sunnah of the prophet and eradicating unwarranted innovation, *bid'ah*.

In 1938 he was also the secretary of the Lajnah Ahli-Ahli Hadits Indonesia (the Committee of the Indonesia Experts on Hadith), a position that he held until his death on May 23, 1961. Since 1933 he began his writings. However the Japanese occupation stopped his activities in writing. He became the head of the Ministry of Religious Affairs for the Semarang district after the Japanese occupied Indonesia in 1942. But when a document sent by the head of the Darul Islam (DI) and the Tentara Islam Indonesia (TII) to him was discovered in Cirebon in late 1951, he was jailed for seven months and released in 1952 by the authorities after the charges proved lacking in supporting documents. He resigned from the Ministry of Religious Affairs in 1951 at the age of 43 old without his pension fund. In 1952 he refused Soekarno's offer of a high position in Jakarta and he also declined the position of Minister of Religious Affairs offered to him by the Indonesian Nationalist Party (PNI)-Masjumi coalition cabinet.

In 1957 he held the chairman of the Majelis Ulama of the Central Board of the Persis in Bandung. He had been a member of the Persis since the early 1930s, at which time he was serving as a regular columnist for its periodical, *Pembela Islam*, for the Kendal region. From that time onward he had held a dual membership, as a leading member of the Muhammadiyah and a columnist for the Persis. Among the other religious posts that he held were adviser of the Pusat Pendidikan Islam (Center for Islamic Education) at Solo and member of the Panitia Pertimbangan Kesehatan dan Shar' (Committee for Health and Shar' Consultation) of the Department of Health. In 1958, a poll was conducted by the Himpunan Pengarang Islam Indonesia (the Association of Indonesian Muslim Writers) in Jakarta to determine the ranking of the writers and he was ranked in the fifth place. This prolific writer, dead on 23 Mei 1961 at Kampung Kulitan 313, Semarang.²¹

²¹Some of his works are [1] *Kelengkapan Tarikh Nabi Muhammad saw*, [2] *Kembali kepada al-Qur'an dan as-Sunnah: Definisi dan Sendi Agama*, [3] *Nilai dan Hikmah Puasa*, [4] *Fungsi*

Relating to the motivation behind the writing of *Kelengkapan Tarikh Nabi Muhammad*, the request of Moenawar Chalil's friends sincerely encouraged him to compile a complete biography of a great leader, the Prophet Muhammad in Indonesian language, sourced from Arabic history books that were trusted and free from false stories written by enemies of Islam or some dastardly Muslims so that the Indonesian people in general and Muslims in particular can understand the life history of the world leader. Moreover Indonesian Muslims at that time did not yet have a history book of the Prophet Muhammad which was published in full Indonesian. Even though the spread of Islam in Indonesia required a history book of the Prophet Muhammad. Therefore, Moenawar Chalil felt that he must fulfill the need of Indonesian Muslims for the history of the prophet's biography.²²

The Usage of Reliable Historical Sources

The data collection is associated with 3 P which includes [1] paper, namely by reading a lot of documents, books, journals, or other written material; [2] person, namely by meeting, asking questions and consulting experts or primary persons; and [3] place, namely by visiting a place or location that is related to the topic of discussion.²³ The writing of *Sirah Nabawiyah* is always related to historical events that took place during the life of the prophet Muhammad between the sixth century and the seventh century so that people who were living at that time could no longer be found. Therefore, Moenawar Chalil could not meet the primary persons. The process of collecting data uses more document resources (then if

Ulama dalam Masyarakat dan Negara, [5] *Kepala Negara dan Permusyawaratan Rakyat Menurut Ajaran Islam*, [6] *Riwayat Siti Chodijah*, [7] *Biografi Empat Serangkai Imam Mazhab*, [8] *Peristiwa Isra' dan Mi'raj*, [9] *Nilai Wanita*, [10] *Al-Qur'an sebagai Mukjizat yang Terbesar dan Peristiwa 17 Ramadhan*, [11] *Mengapa Kaum Muslimin Mundur* translated from *Limadza Ta'akhkharal Muslimun*, [12] *Mukhtarul Ahadits: Himpunan Hadits-Hadits Pilihan*, [13] *Tafsir Quran "Hidaajatur-Rahmaan"*, [14] *Chutbah Nikah*, [15] *Al-Fiqhun Nabawy: Fiqh Berdasar atas Pimpinan Nabi saw*, [16] *Cursus Pengadjaran oentoek Membersihkan Kalimat Tauhid*, [17] *Islam dan Ekonomie*, [18] *Peristiwa Isra' dan Mi'raj*, [19] *Al-Qur'an dari Masa ke Masa*, [20] *Riwayat Imam Maliki*, and [21] *Riwayat Siti Aisjah*. Moenawar Chalil, *Kelengkapan Tarikh Nabi Muhammad*, 2001st ed., Vol. 1 (Depok: Gema Insani, 2015), 597-599, Hamim, "Moenawar Chalil's Reformist Thought: A Study of an Indonesian Religious Scholar (1908-1961)," 26-48, 237-244 and Hamim, "Moenawar Chalil: The Career and Thought of an Indonesian Muslim Reformist," 10-25.

²² Moenawar Chalil, *Kelengkapan Tarikh Nabi Muhammad*, 6th ed., Vol. 1 (Bulan Bintang, 1993), vii-viii and Chalil, *Kelengkapan Tarikh Nabi Muhammad*, Vol. 1, vii.

²³ Hadari Nawawi and Mimi Martini, *Penelitian Terapan* (Yogyakarta: Gadjah Mada University Press, 1996), 216.

possible followed by visiting historical places). Because Moenawar Chalil once lived in the holy land (Mecca and Medina), it is reasonable that he must have visited historical places related to *Sirah Nabawiyyah*, for example the cave of Hira (although at that time it was not intended specifically for writing history of the prophet). The following are historical writing sources used by Moenawar Chalil to compile *Sirah Nabawiyyah*.

The Holy Qur'an

The Qur'an is a holy book that contains stories of the past and the future, stories before or after the arrival of Islam. Muslims must believe the truth of the stories of the prophets before the Prophet Muhammad. They should not be excessive in finding detailed information about these stories through other sources, such as the Israiliyat stories whose accuracy cannot be ascertained.²⁴ *Sirah Nabawiyyah* contains stories before the prophethood of Muhammad until his death. *Kelengkapan Tarikh Nabi Muhammad* relied heavily on the verses of the Qur'an, moreover the verses revealed regarding an event that occurred during the time of the prophet. Moenawar Chalil used the Quranic verses to provide an explanation of *Sirah Nabawiyyah*, both directly and through interpretation.

Regarding the condition of the Arabs before the arrival of Islam, Moenawar Chalil mentioned the verses of the Qur'an which explained the early history of the ka'bah (baitullah), the tradition of the Arab economy in carrying out trade and the failure of the forces led by Abrahah when he wanted to destroy the ka'bah. Moenawar Chalil explained about the history of the ka'bah because it was related to information about the Quraysh and prophetic history. The verses of the Qur'an which explains the origin of the ka'bah were Ali 'Imran [3]: 96-97. Therefore, the ka'bah has been on earth for a long time and no one knows about the age of the ka'bah. We do not need to discuss its age because it has not been explained in the Qur'an and the prophet's traditions. The Qur'an only states about it in al-Baqarah [2]: 127. Moenawar Chalil then quoted the historical works and exegetical books (though without mentioning their titles specifically) which say

²⁴ Ahmad Choirul Rofiq, "The Methodology of Al-Maturidi's Qur'anic Exegesis: Study of Ta'wilat Ahl Al-Sunnah," *Al-Jami'ah: Journal of Islamic Studies*, Vol. 47, No. 2 (2009), 333.

that Adam and Eve were the first persons to build the ka'bah. But according to Muhammad Abduh, this story is Israiliyyat which is doubtful in its truth. Then he explained the management of the ka'bah after Ibrahim and Ismail by the Arab descendants of Amaliqah, then Jurhum and Qushay ibn Kilab until the period of the prophet Muhammad.²⁵

After closing his explanation of God's protection to the ka'bah which Abrahah al-Ashram wanted to destroy, Moenawar Chalil quoted al-Fil, verses 1-5. Referring to the historical books, he stated that before the birth of the Prophet Muhammad there was a tremendous event in Quraysh due to the jealousy of Abrahah, the warlord of the Christian Empire in Yemen, against Quraysh. Abrahah sought to shift the destination of the pilgrimage from the ka'bah in Mecca to his church in Sana'a, Yemen, and intended to destroy the ka'bah with thousands of his soldiers riding elephants. Before the goal was achieved, God sent His help through birds in droves carrying fiery rocks until Abrahah and his troops died. The year when the event took place was called *'am al-fil* (the elephant year). This event contained many lessons and wisdom.²⁶

Moenawar Chalil also explained about the Dam of Ma'rib in the land of Saba' by quoting Saba' [34], verses: 15-17. In explaining the verses, he referred to various information mentioned in *al-Jawahir*, volume XVI, by Syaikh Thanthawi. The Ma'rib dam was built in the city of Ma'rib, Yemen, in the second century BC. The dam was sturdy and around it there were other magnificent buildings. But after the majority of people disobeyed God and opposed His commands, The Ma'rib dam collapsed due to the enormous floods that washed away the buildings and residents of the city. The event of the collapse of the Ma'rib dam was told by the Qur'an. It may be found high-value relics in the ruins of Ma'rib if archaeological research is carried out in depth.²⁷

The quotation of the Qur'anic verses was carried out by Moenawar Chalil when explaining the first revelation which according to the experts of history and

²⁵ Chalil, *Kelengkapan Tarikh Nabi Muhammad*, Vol. 1, 42-44.

²⁶ Ibid., Vol. 1, 52-58.

²⁷ Ibid., Vol. 1, 58-61.

hadith took place on 17 Ramadhan, 610 AD in the cave of Hira. The revelation was al-‘Alaq [96], verses: 1-5.²⁸ When explaining God's command to the prophet in order to preach Islam both secretly and openly, Moenawar Chalil quoted several verses, namely al-Muddassir [74], verses: 1-7, al-Syu'ara' [26], verses: 214-216, and al-Hijr [15], verses: 94-95.²⁹ Making quotation of the verses was done by Moenawar Chalil when explaining God's warning to the prophet Muhammad. At that time the prophet was more concerned with the leaders or notables of Quraysh than Abdullah ibn Umri Maktum who was blind but very enthusiastic to welcome and justify the teachings of the prophet Muhammad. Hence Allah revealed ‘Abasa [80], verses: 1-11. He added his explanation by quoting Saba' [34], verses: 34-37. These verses show that there were figures who actually did not believe in the prophet's mission. But the devout Muslims and the lower classes of society were loyal followers of the prophet.³⁰

The Prophet's Tradition

Besides quoting the verses of the Qur'an, Moenawar Chalil also referred to many credible works of prophetic traditions, such as *Jami' al-Shahih* by al-Bukhari, *Jami' al-Shahih* by Muslim, *Sunan Abu Dawud* by Abu Dawud, *Sunan ibn Majah* by Ibn Majah, *Sunan al-Nasa'i* by al-Nasa'i, *Sunan al-Tirmidzi* by al-Tirmidzi, *al-Muwaththa'* by Malik, *Musnad Ahmad* by Ahmad ibn Hanbal, *Musnad al-Darimi* by al-Darimi, *Musnad al-Syafi'i* by al-Syafi'i, *Fath al-Bari* by Ibn Hajar al-‘Asqalani, *Syarh Muslim* by al-Nawawi, and *al-Jami' al-Saghir* by al-Suyuthi. He was very careful in choosing hadith to explain his *Sirah Nabawiyyah*.³¹

Moenawar Chalil explained the lineage of the prophet, namely Muhammad ibn ‘Abd Allah ibn ‘Abd al-Muththalib ibn Hasyim ibn ‘Abd Manaf ibn Qushayy ibn Kilab ibn Murrah ibn ibn Ka'b ibn Lu'ay ibn Ghalib ibn Fihri ibn Malik ibn al-Nadhr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudhar ibn Nizar

²⁸ Ibid., Vol. 1, 109-110.

²⁹ Ibid., Vol. 1, 175-178.

³⁰ Ibid., Vol. 1, 254-259.

³¹ Ibid., Vol. 1, 587.

ibn Ma'add ibn 'Adnan. He mentioned the noble genealogy of the prophet by quoting the traditions narrated by at-Tirmidhi.³²

The condition of the prophet when receiving the revelation was also explained by Moenawar Chalil as follows. "The commencement of the divine inspiration to Allah's apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadijah to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The prophet replied, "I do not know how to read."

The prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.'"³³

The Qur'anic Exegesis

Moenawar Chalil gave priority to reliable exegetical works in writing *Sirah Nabawiyyah* and explaining a verse relating to historical events. Some of those works were *Ahkam al-Qur'an* of Ibn al-'Arabi, *al-Jawahir fi Tafsir al-Qur'an al-Karim* of Thanthawi Jawhari, *al-Manar* of Muhammad Abduh, *al-Kashshaf 'an Haqa'iq al-Tanzil* of al-Zamakhshari, *al-Maraghi* of Ahmad Musthafa al-Maraghi, *Tafsir al-Qur'an al-'Azhim* of Ibn Kathir, *Anwar al-Tanzil wa Asrar al-Ta'wil* of

³² At-Tirmidhi, *Jami' at-Tirmidhi*, trans. Abu Khaliyl (Riyadh: Darussalam, 2007), 6; Chalil, *Kelengkapan Tarikh Nabi Muhammad*, Vol. 1, 64-65.

³³ Al-Bukhari, *Sahih Al-Bukhari*, trans. Muhammad Muhsin Khan (Riyadh: Darussalam, 2009), 107-110; Chalil, *Kelengkapan Tarikh Nabi Muhammad*, Vol. 1, 143-145.

al-Baidhawi, *Fath al-Qadir* of al-Syawkani, *Jami' al-Bayan* of al-Thabari, *Ma'alim al-Tanzil* of al-Baghawi, and *Mafatih al-Ghaib* of Fakhruddin al-Razi.³⁴

Moenawar Chalil explained the dam of Ma'rib in the city of Ma'rib, Yemen, by quoting the Qur'an, Saba' [34]: 15-17. According to him, the dam was a testament to the progress of past civilization. The dam was struck by the Iram flood and was destroyed due to arrogance and iniquity of Yemeni people towards God's command. After the collapse of the dam, they moved to other places, such as Sham, Yatsrib, and Iraq. They succeeded in realizing new kingdoms, such as the Lakhmids or al-Manadhirah in Iraq, the Ghassanids or al-Ghasasinah (Banu Ghassan) in Sham, and Banu Khuza'ah in Hijaz. He then encouraged the readers of his book to explore the story of the dam and the explanation of the verses by reading *al-Jawahir fi Tafsir al-Qur'an al-Karim* of Thanthawi Jawhari. The same suggestion was done when he said about the prophet Ibrahim who sacrificed his son, Isma'il, and explained the Isra' Mi'raj by mentioning al-Tabari's work as a reference.³⁵

Moenawar Chalil sometimes did not specifically mention the titles of the books of commentaries that were used as references. He only stated his references with the phrase "exegetical books" which means reliable commentaries. For example, the story of Adam and Eve when descending on earth, the trading habits of Quraysh, Jewish mockery to the prophet, and the movement of the qiblah direction. But in another part of his work, he explained the *gharaniq* story that the prophet prostrated to the Quraysh idols by pointing to books of commentaries such as *Tafsir Ibn Katsir*, *Tafsir al-Durr al-Mantsur*, *Tafsir al-Thabari*, *Tafsir al-Razi*, *Tafsir al-Shawkani*, *Tafsir Muhammad Abduh*, *Tafsir Thanthawi Jawhari*, and *Tafsir Ibn al-'Arabi*.³⁶

³⁴ Chalil, *Kelengkapan Tarikh Nabi Muhammad*, Vol. 1, 587.

³⁵ Ibid., Vol. 1, 381.

³⁶ Ibid., Vol. 1, 44, 50, 506, 571, and 281-297.

The Historical Works

Kelengkapan Tarikh Nabi Muhammad used historical books that have been previously published.³⁷ Moenawar Chalil clearly mentioned the historical books that were used as his sources. One of these books that were often referred to and mentioned by him was *Sirah of Ibn Hisham*. For example, when discussing the life of the prophet's childhood.³⁸ It was reasonable because *Sirah ibn Hisham* was the first book of *Sirah Nabawiyyah* with more complete writing and it was often used as a reference by the biographers of the prophet Muhammad.³⁹ He explained the opening of the prophet's chest. It was told that Muhammad was shepherding the lambs in Banu Sa'd with Abdullah (Halimah's son) when the latter ran back to his parents and said, "Two men dressed in white took my Qurayshi brother, laid him down, opened his abdomen, and turned him around." Halimah and her husband therefore returned Muhammad to Mecca to his mother.⁴⁰

Moenawar Chalil mentioned about the Confederacy of Fudhul. Following the Fijar War, the Quraysh realized that their tragedy and deterioration as well as all the loss of Mecca's prestige in Arabia which they entailed ever since the death of Hisham and 'Abd al-Muththalib were largely due to their disagreement and internal division. They realized that once they were the unquestioned leaders of Arabia, immune to all attacks, but that every tribe was now anxious to pick a fight with them and deprive them of what was left of their prestige and authority. With this recognition, al-Zubayr ibn 'Abd al-Muththalib called together the houses of Hashim, Zuhrah, and Taym and entertained them at the residence of

³⁷The Islamic history books used by Moenawar Chalil were trusted and relevant to the theme of his discussion, such as *Ahsan al-Qashash* of Sayyid Ali Fikri, *al-Umam al-Islamiyyah* of Muhammad al-Khudhari, *al-Syajarat al-Muhammadiyah* of al-Husaini, *al-Syifa* of al-Qadhi 'Iyadh, *Da'wat al-Rasul* of Muhammad al-'Adawi, *Insan al-'Uyun* of Syaikh al-Halabi, *Fiqh al-Sirah* of Muhammad al-Ghazali, *Hayat Muhammad* of Husain Haikal, *Khatam al-Nabiyyin* of Muhammad Khalid, *Lubab al-Khiyar* of Musthafa al-Ghalayaini, *Muhammad Matsal al-Kamil* of Jad Maula Bey, *Muhammad Rasulullah* of Muhammad Alwi, *Muhammad Rasulullah* of Muhammad Ridha, *Muqaddimah* of Ibn Khaldun, *Nur al-Yaqin* of Muhammad al-Khudhari, *Sirah al-Rasul* of Ibn Hisyam, *Zubdah al-Sirah* of Sayyid Abdullah Shadaqah Dahlan, and *al-Sirah al-Nabawiyyah* of Sayyid Zaini Dahlan. Ibid., Vol. 1, 588.

³⁸ Ibid., Vol. 1, 72-80.

³⁹ Munir Muhammad Ghadhaban, *Fiqh al-Sirah al-Nabawiyyah* (Makkah: Jami'ah Umm al-Qura, 1992), 18-19.

⁴⁰ Chalil, *Kelengkapan Tarikh Nabi Muhammad*, Vol. 1, 76-77.

‘Abdullah ibn Jud’an. At his request and appeal, they covenanted together, making God their witness, that they will henceforth and forever stand on the side of the victim of injustice. Muhammad attended the conclusion of this pact, which the Arabs called the Confederacy of Fudhul.⁴¹

Moenawar Chalil quoted the Constitution of Medina.⁴² Besides he referred to *Hayat Muhammad* by Muhammad Husayn Haykal when explaining Aminah's death. He said as follows. His mother, Aminah, took him to Medina in order to acquaint him with her uncles, the Banu al-Najjar. She took with her on that trip Umm Ayman, the servant left behind by her husband, ‘Abdullah. In Medina, Aminah must have shown her little boy the house where his father died as well as the grave where he was buried. It was then that the boy must have first learned what it means to be an orphan. His mother must have talked much to him about his beloved father who had left her a few days after their marriage, and who had met his death among his uncles in Medina. After his emigration to that city the prophet used to tell his companions about this first trip to Medina in his mother's company. The traditions have preserved for us a number of sayings, which could have come only from a man full of love for Medina and full of grief for the loss of those who were buried in its graves. After a stay of a month in Yatsrib, Aminah prepared to return to Mecca with her son and set out on the same two camels, which carried them thither. On the road, at the village of Abwa' [a village located between Medina and Jahfah, twenty-three miles south of Medina.] Aminah became ill, died, and was buried. It was Umm Ayman that brought the lonely and bereaved child to Mecca, henceforth doubly confirmed in orphanhood. A few days earlier he must have shared his mother's grief as she told him of her bereavement while he was yet unborn. Now he was to see with his own eyes the loss of his

⁴¹ Ibid., Vol. 1, 78-80.

⁴² Ibid., Vol. 1, 477, ‘Abd al-Malik Ibn Hisham, *Al-Sirah Al-Nabawiyyah*, ed. ‘Umar ‘Abd al-Salam Tadmuri (Beirut: Dar al-Kitab al-‘Arabi, 1990), 143-146, and Andrew Rippin and Jan Knappert, *Textual Sources for the Study of Islam* (Chicago: The University of Chicago Press, 1986), 80-82.

mother and add to his experience of shared grief that of a grief henceforth to be borne by him alone.⁴³

The Great Islamic Spirit in Historical Explanation

Historical writing resembles detective work because sources often raise many questions. Historians do not make random choices. They work as systematically as possible. After distinguishing between primary sources and secondary sources, historians refine and explain the historical sources questions, namely who, what, why, where, when, and how.⁴⁴ As a historian, Moenawar Chalil carried out these questions to explain historical events. He paid attention to chronological time of events and mentioned it in the beginning or ending of each chapter. He clearly mentioned the date in which the prophet was born and dead, as well as the date of the first revelation, Isra' Mi'raj, battle of Badr, battle of Uhud, battle of Khandaq, and conquest of Mecca. However, he did not mention the date of event when he explained the battle of Tabuk.⁴⁵

Moenawar Chalil also explained causes of events, such as the battle of Uhud, the battle of Khandaq, and the conquest of Mecca.⁴⁶ After giving a description of an event, Moenawar Chalil wrote an additional explanation specifically to give the readers of his book a comprehensive understanding of *Sirah Nabawiyyah*. He even added several thematic chapters so that the readers could understand his work deeply. For example, his explanation about the personality of the prophet, the family of the prophet, the polygamy of the prophet,

⁴³ Moenawar Chalil used many relevant books to the *Sirah Nabawiyyah* themes, such as 'Alam al-Nubuwwah of Imam Abu al-Hasan al-Mawardi, *al-Adab al-Nabawi* of Muhammad Abd al-'Aziz al-Khuli, *al-'Iqd al-Farid* of Ibn 'Abd Rabbih, *al-Islam Din 'Am Khalid* of Muhammad Farid Wajdi, *al-Islam Ruh al-Madaniyyah* of Mushthafa al-Ghalayaini, *al-Islam wa al-Radd 'ala Muntaqidih* of Muhammad 'Abduh, *al-Itqan* of al-Suyuthi, *al-Wahy al-Muhammadi* of Sayyid Rasyid Ridha, *al-Sayyidah Khadijah* of Sayyid al-Zahrawi, *Fi Manzil al-Wahy* of Husain Haikal, *Hadhir 'Alam al-Islam* of Amir Syakib Arsalan, *Risalah al-Tawhid* of Muhammad 'Abduh, and *Syuhada' al-Islam fi 'Ahd al-Nubuwwah* of 'Ali Sami al-Nashshar. Furthermore, he cited both *the Old Gospel* and *the New Gospel* to explain important information from the previous scriptures about the prophethood of Muhammad. Chalil, *Kelengkapan Tarikh Nabi Muhammad*, Vol. 1, 72-73, 117-140, 588-589 and Muhammad Husayn Haykal, *Hayat Muhammad* (Cairo: Dar al-Ma'arif, 2001), 129-130.

⁴⁴ Helius Sjamsuddin, *Metodologi Sejarah* (Yogyakarta: Ombak, 2007), 191-193 and William Kelleher Storey, *Writing History* (Oxford: Oxford University Press, 2004), 17-18.

⁴⁵ Chalil, *Kelengkapan Tarikh Nabi Muhammad*, Vol. 2, 63, and Vol. 3, 227, 279, 2015, 67, 110, 378, and 460.

⁴⁶ *Ibid.*, Vol. 3, 99, 249, and 512.

the prayers taught by the prophet, the miracles of the prophet, and the recognition of the prophet's character from many scholars.⁴⁷

Chalil expressed his explanation with a very high Islamic spirit. According to him, the life of the prophet Muhammad was fulfilled by many excellent models for all Muslims. Therefore, they were required to emulate his behavior, his attitude, and his struggle for Islam. Chalil also inspired all Muslim leaders to take important lessons from the biography of the prophet Muhammad to achieve the victory of Islam. These statements are often emphasized by Chalil when closing his historical explanation of the various events experienced by the prophet. For example, Chalil said that Muslim leaders must be sincere in their struggle to uphold Islam by maximizing the quality of Muslims.⁴⁸

In addition to his method of explanation above, unfortunately it is a pity to find several typos in *Kelengkapan Tarikh Nabi Muhammad* by Moenawar Chalil, such as the writing of ar-Rab'il-Khaly, Basrah, and Quraysh (which was supposed to be al-Rub' al-Khaly, Busra [the city in Sham], and Qullays [the church built by Abrahah in Yemen]).⁴⁹ Those typos should not happen because the book was widely used as a reference source by many readers in Indonesia.

CONCLUSION

The analysis of *Kelengkapan Tarikh Nabi Muhammad* shows that Moenawar Chalil successfully applied the historical method in writing the complete history of the life of the prophet Muhammad. He used reliable historical sources, such as the Qur'an, prophetic traditions, exegetical works, and Islamic historical books. He relied on the verses of the Qur'an, moreover the verses revealed regarding an event that occurred during the time of the prophet. He referred to many credible works of prophetic traditions. He was very careful in choosing hadith, exegetical works, and Islamic historical books to explain *Sirah Nabawiyah*. He sometimes did not specifically mention the titles of the books of commentaries that were used

⁴⁷ Ibid., 290-593.

⁴⁸ Chalil, *Kelengkapan Tarikh Nabi Muhammad*, Vol. 1, 261-262, Vol. 2, 229-230, 238-239, 338, 506, and Vol. 3, 86-90, 134-135.

⁴⁹ Ibid., Vol. 1, 13, 61, and 75.

as references. He only stated his references with the phrase "exegetical books" which means reliable commentaries. He used many historical books that were trusted and relevant to the theme of his discussion. He often referred to *Sirah of Ibn Hisham*. Besides, he also quoted a history book published in modern times, such as *Hayat Muhammad* by Muhammad Husayn Haykal. He made historical explanations based on standard historiographic rules.

Moenawar Chalil paid attention to the historical sources questions (namely who, what, why, where, when, and how) and then explained them thoroughly. He mentioned chronological time of events in the beginning or ending of each chapter and then he elucidated causes of events. After giving a description of an event, he wrote an additional explanation specifically with his enthusiastic spirit of Islam to give the readers of his book a comprehensive understanding of *Sirah Nabawiyyah*. He even added several chapters of his book thematically so that the readers could understand his work deeply. As an early historian who composed profound biography of the Prophet Muhammad in Indonesian language, indeed he was very prolific in writing works so that he deserved high appreciation from scholars today.

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