

The Al-Amin's Anthology in Describing the Prophet Muhammad's (p.b.u.h) Life

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Abstract. This article revolves around the content of the meaning in the compilation of al-Amin's poetry. In fact, the birth of Al-Amin is seen as an effort that needs to be appreciated, as it is the longest poem so far, which records the entire life history of our beloved Prophet Muhammad p.b.u.h in the form of a poem. It tells almost all events in Prophet's life, encompassing his birth, his early life, his experience in business, his marriage with Khadijah, his acceptance of revelation, facing opposition from the Quraisy and challenges he and his companions faced, migration to Habsyah, the event of Isra' and Mi'raj, story of his fellow companions, like Abu Bakar As Siddiq, migration to Yathrib, building an Islamic government based on the Medina Charter, betrayal of the Jews from Bani Qainuqa in Medina, the main battles Prophet participated in, his life with his wives, and the time of his death. The main ideas of 'Al-Amin' highlights the Islamic values as the main content revolves around the life history of a great fighter, a role model for all Muslims. Through the meaning of poems, it almost describes all events play a big role in Prophet's (p.b.u.h) life. Briefly, this article reveals almost full information about the life history of the Prophet p.b.u.h in poetry style of writing to prove that A. Samad Said's persistence in making an Islamic poem that is almost comprehensive.

Keywords: Poem, Defining, Prophet'S Life, History, Sacrifice, Struggle.

1. Introduction

The poem *Al-Amin* by A. Samad Said revolves around the biography of the Prophet p.b.u.h. since his birth to his death. Besides being categorized as a biographic poetry of the Prophet, it is also not extreme to say that it can also be classified as panegyric poetry of the prophet. A good choice of words and a meticulous explanation of situations by A. Samad Said is enough to be called a praising poem of the prophet, or in its Arabic term: *al-Madih al-Nabawi*.

2. The Role of Al-Amin's Anthology

According to the definition above, it is clear that *Al-Amin* can be categorized as a work of Islamic literature. It tells the story of a great man, sent by Allah s.w.t to spread *dakwah* towards His blessings. It is also not wrong to say that a literary piece like *Al-Amin* comes from the heart of a literary scholar who is true in writing his works, and sincere in doing good. The production of *Al-Amin* can be seen as a platform to know the personality of the Prophet. It is important to remember that this is not a literary work that can be taken lightly and trivially, as it meticulously grasps every single information from the biography of the Prophet and puts it in the form of a poem, using well-chosen beautiful words. Apart from that, the writing of *Al-Amin* should be done carefully as it would be read by readers with different backgrounds and different understanding of the Islamic history.

In the introduction of the book *Al-Amin*, A. Samad Said stated that it took him almost three years to complete *Al-Amin*. On 29 June 1999, A. Samad Said managed to complete the manuscript of *Al-Amin*, which was published by Dewan Bahasa dan Pustaka (A. S. Said. 1999: vii). This proves that the effort by A. Samad Said was not an easy task. It required a high level of patience and scrutiny. This is due to the fact that *Al-Amin* tells almost all of the events in the Prophet's life. That is why all facts regarding his biography need research and readings which are completely true and based on the Quran and Sunnah. In addition, today there are many reference materials that are mixed with elements of *israiliyat* which deviate far from the truth. Normally when a true story from the Quran is mixed with *israiliyat*, then the story will seem exaggerated.

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Because of that, the choice of reference material is vital to ensure that wrong and dubious information can be avoided.

The introduction of *Al-Amin* expressed that the effort to write this work was born out of feelings of appreciation and thankfulness to Allah s.w.t, for granting A. Samad Said longevity. Apart from that, it serves as an effort from A. Samad Said's part to get closer to the Beloved, Prophet Muhammad. It is a feeling not found in everyone, except the chosen ones. This is clear looking at A. Samad Said's words as follow:

“Inilah usaha yang dapat saya lakukan pada usia senja ini sebagai buah tangan kecil buat Tuhan Rabbulalamin yang telah memberikan kehidupan saya sehingga menjangkau angka 64 kini; sama ada bahagia atau derita saya pasrah menerimanya”. (A. Abdullah, 2001: 3)

(As a sign of thankfulness for God, Lord of the Worlds)

“Empat tahun berlalu, dalam usia saya enam puluh tahun, saya tersedar betapa sia-sianya kehidupan saya jika tidak saya ciptakan sesuatu yang bakal mendekatkan saya kepada Nabi kami yang besar.” (A. S. Said, 1999: vi)

(To get me closer to our Prophet)

“Penciptaan puisi ini, dengan demikian, ialah perjalanan rohaniah saya sendiri untuk mengenal Prophet s.a.w. sedekat mungkin walaupun ia bukanlah satu upaya yang mudah.” (A. S. Said, 1999: xiv)

(To be able to know Prophet as close as possible)

From the words of A. Samad Said above, this means that there was a reformation in the production of A. Samad Said's works, with the birth of *Al-Amin*. Clearly, age factor caused him to switch from a normal literature revolving around life and community, to a literature that has elements of religion. His previous work, *Salina*, was full of controversy, and he changed to writing *Al-Amin* which was full of meaning and wisdom. It is reasonable to conclude that his experience of studying the *Sirah* of the prophet has led to the writing of *Al-Amin*, thus making a deep impact on the writer's soul. Therefore, *Al-Amin* brought a deep meaning and has a high value to A. Samad Said's self.

As a poem that tells the biography of the Prophet, A. Samad Said wrote down a big part of his life story, especially during important events in his life. Certainly, in a duration of 63 years, a lot of things happened, moreover he was the last messenger from Allah s.w.t. He was not only sent to the Arabs, but he was sent to the whole of mankind. This was stated in the Quran:

“And we have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.” (al-Quran, Saba 34: 28)

Relating to A. Samad Said's poem, it can be seen that he was at his best efforts to embody almost all important events that happened in Prophet's life. *Al-Amin* was started with the story of the time of Jahiliyah, before Prophet's birth. Several situations was described by A. Samad Said especially the characteristics of Jahiliyah Arabs who lived in moderation in the middle of the desert, a dry and barren land. This situation made them always fight among each other to meet the demands of a limited life. This is the cause of the outbreak of war between the Arab tribes, which continued without end. Trivial issues could trigger a huge battle due to the tribe-obsession factor. Several battles that happened during the time of Jahiliyah, like the war of *Al-Basus* and the war of *Dahis wa al-Ghabra* that took 40 years to end.

Besides that, it immortalizes almost all events in Prophet's life, encompassing his birth, his early life, his experience in business, his marriage with Khadijah, his acceptance of *revelation*, facing opposition from the Quraisy and challenges he and his *companions* faced, migration to Habsyah, the event of *Isra'* and *Mi'raj*, story of his fellow *companions*, like Abu Bakar Assiddiq, migration to Yathrib, building an Islamic government based on the Medina Charter, betrayal of the Jews from Bani Qainuqa in Medina, the main battles Prophet participated in, his life with his wives, and the time of his death. All of this proves that A. Samad Said's persistence in making an Islamic poem that is almost comprehensive.

Apart from that, it can be seen that almost all of these events play a big role in Prophet's life. His *migration* to Yathrib (now Medina) for example, was a starting point for the spread of Islam, which finally was accepted by people from all walks of life, not only in Yathrib or Medina, but also places around it. This shows a golden start for Islam as a religion of purity and *fitrah*, according to all human condition in all ages.

The battles he participated in like war of *Badr* and war of *Uhud* shows a thousand wisdom and exemplary for all Muslims, and it should be a lesson that Muslims should follow so that Islam will continue to be respected and honoured.

However, there are still several shortages in the work of *Al-Amin*. These shortages, if corrected and repaired, could make *Al-Amin* a perfect poem. Heavy with information, it would be better if it was classified into certain chapters. This could directly help readers to understand and grasp the information according to its chapters, contained in the poem. Perhaps those chapters could be divided into simpler chapters, like his birth, accepting the revelation, migration to Medina, process of shaping an Islamic government, et cetera.

If this could be done, the content of *Al-Amin* will be easier to understand especially by readers who have little knowledge of the Prophet's biography. In fact, through a literature work, readers could grasp more knowledge without reading history books, which normally are stereotyped and in addition, serious and boring.

Several shortages in the work of *Al-Amin* should not be totally blamed on A. Samad Said himself, but they should be seen as a platform and a golden opportunity for other literary scholars to change and repair it through the writing of a poem of the Prophet's biography, with A. Samad Said as the pioneer. It would be more interesting if *Al-Amin* was presented to the readers according to specific chapters. This could be of help to the readers, to understand and grasp the information contained in the poem, with a simpler and structured way. The chapters could have been classified according to certain stages like the stage of the Prophet's birth, stage of accepting *wahyu*, stage of the process of *Hijrah*, stage of shaping Madinah as an Islamic country, stage of the wars the Prophet participated in, and stage of his death.

3. Conclusion

Conclusively, it can be seen that A. Samad Said contributed a work so precious in the world of writing Malay literary pieces, especially the one leading to Islamic literature. The birth of the poem *Al-Amin* can be seen as a vast contribution to the modern Malay literature world. In fact, the writing of this poem serves not only as a good 'share' for A. Samad Said, but also for all its readers. This poem should be benefited accordingly, as it enables readers to fathom the biography of the Prophet p.b.u.h, thus implanting deep love for him, The Mercy to the worlds.

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