

Analyzing Muhammad (SAW)'s Expedition in Mawlid al-Barzanjī Through Wilhelm Dilthey's Hermeneutic Approach

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Abstract

Objectives: The research aimed to analyze the contents of Mawlid al-Barzanjī about Muhammad (SAW)'s expedition as Prophet and an Apostle to the universe, using Wilhelm Dilthey's hermeneutics theory. The study analyzed three concepts of Dilthey's approach in Mawlid al-Barzanjī: *erlebnis*, *ausdruck* and *verstehen*.

Methodology: Qualitative descriptive research that uses literary study. The primary data was sourced from a Prose of Mawlid al-Barzanjī by Sayyid Ja'far, especially the 12th topic, the secondary data from several references about Dilthey's hermeneutic, Mawlid al-Barzanjī, and the of Prophet's history. The data was collected with the documentation technique.

Research Findings: Three concepts of Dilthey's approach in Mawlid al-Barzanjī were found: 1), The *erlebnis* concept indicated a deep relation between the biography of prose's author and the history of prose. Second, the *ausdruck* concept showed the beautiful stylistic words, phrases, and sentences that expressed what the author intended through the verses of Mawlid. Third, the *verstehen* concept demonstrated the differences in time, the process, and the duties of Prophet's expedition between his being a prophet and an apostle.

Contributions: This study contributes to the Arabic literature corpus with Dilthey's hermeneutics theory. In addition, considering that Indonesia is a country with a Muslim majority, this information can be used by Muslims in Indonesia and even in other countries also by historians to expand the study of the history of Muhammad SAW and then emulate every process of his life in carrying out his duties as Allah's caliph on earth.

Keywords: Muhammad (SAW), Expedition, Mawlid al-Barzanjī, Hermeneutic, Wilhelm Dilthey

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Introduction

The writer uses literature to express their ideas, feelings, and experiences. Endraswara (2013, p. 87) said that literature is related to the state of the spirit of the writer. The writer chooses the special eloquent language to express his experience and what was in his idea of what was around him so that the reader can know what happened in the writer through his literature, as well as what happened in the writer's environment (Sumaryono, 2016).

Generally, there are two kinds of literary works, namely poetry and prose. The prose is defined as a free essay, not bound by the rules contained in the rules of poetry (Effendy, 2015, p. 30). Al-Iskandarī and 'Inānī (1916, p. 21) wrote in their book *al-Wasīṭ fī al-adab al-'Arabī wa-tārīkhuhu* that the prose consists of words that are not bound by rhythmic patterns or rhyme. Conventionally, in both fiction and narrative, prose is a story carried out by certain actors with their characters, settings, stages, and series of stories that start from the author's imagination so that they form a story (Aminuddin, 1990). As for the contemporary view, Alzayyāt states that prose is divided into two types, namely rhyming prose and free prose (Wargadinata & Fitriani, 2008, p. 163).

One of the rhyming literary works is Mawlid al-Barzanjī created by Sayyid Ja'far (Al-Barzanjī, 2008, p. 126). Mubarak said that mawlid is defined as history written in the artistic language, which was imbued with the imagination of the author at the time of writing, and it is a literary work (Mubarak, 1935, pp. 245–249). Based on its presentation, Mawlid al-Barzanjī is included in the category of lyrical prose (Dwijayanti, 2004, p. 483; Sudjiman, 1990, p. 64; Zaidan et al., 1994, p. 157) that not only presents a story but also represents the feelings and views of the life of its author (Istiqomah, 2018, p. 10).

In previous research, it was mentioned that 30 expressions have been found in Mawlid al-Barzanjī that contain istiarah with various types. In it are also found many values of Islamic education that are grouped in the values of spiritual, social, and moral education (Putra et al., 2019). It was mentioned that five human motivational needs have been found in Mawlid al-Barzanjī and how to be satisfied perfectly, namely: physiological needs, safety, social, esteem, and self-actualization needs (Istiqomah, 2017; Istiqomah & Halimi, 2017). It was mentioned in Mawlid al-Barzanjī that Buraq in the Isra' Mi'raj event in a literary perspective is told as an animal like a winged horse with high speed, while in a physics perspective, it is described as a light with a very high speed that resides in Muhammad SAW (Istiqomah & Sholeh, 2020). It was mentioned that two moral values have been found in Mawlid al-Barzanjī, namely moral to

Allah SWT and moral to creatures (Nisa & Hasan, 2019). The morals of creatures that have been found in Mawlid al-Barzanjī include morality in association, morals toward children, parents, family, weak man, and oppressed man, morality in anger, and moderation (Arif & Bakari, 2019).

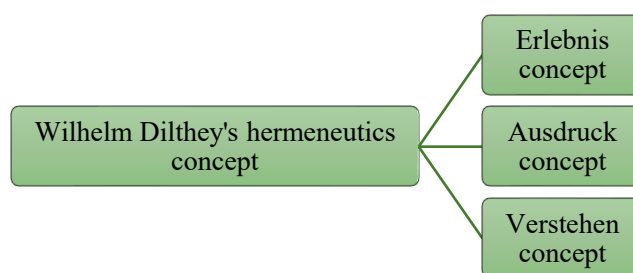
The beauty of diction and the richness of information in Mawlid al-Barzanjī have attracted researchers to study it, from the linguistic, literary, to Islamic studies perspectives. However, there were not many research results on Mawlid al-Barzanjī that examined the contents of the text more specifically. Therefore, through this study, the researcher will analyze one of the interesting topics in the contents of Mawlid al-Barzanjī, namely the events of Muhammad SAW's expedition as a prophet and an apostle using Wilhelm Dilthey's hermeneutics theory.

Research Objectives

The presence of the previous research indicated that Mawlid al-Barzanjī was attractive as the subject of the research and that it has a large number of contents that need to be researched. Therefore, the researchers will search for Mawlid al-Barzanjī in this article by discovering hermeneutic concepts with Wilhelm Dilthey's approach.

Literature Review and Conceptual Framework

Figure 1 The framework for Wilhelm Dilthey's hermeneutic concept



(Source: (Sholikah, 2017))

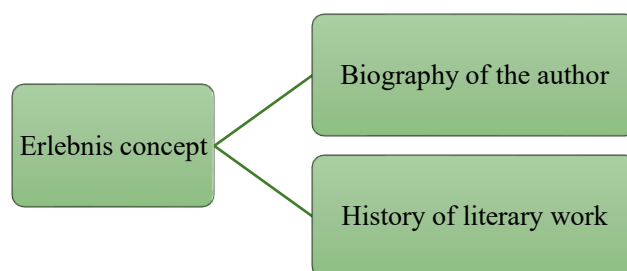
Based on the figure 1 above, the hermeneutic concepts with Wilhelm Dilthey's approach are three: erlebnis, ausdruck, and verstehen. The first concept is erlebnis. Erlebnis is that which provides a unity of meaning. The elements that form unity of meaning are the facts of life that can be perceived and used to construct the systematic and dynamic structure of life reciprocally within the same author. The nature of experiences moves in a certain time or is called historical. Therefore, to find the concept of experiences, we have to use the categories of ideas that are historical and related to them. The word erlebnis comes from the verb erleben meaning to experience, i.e., vital experiences. Life experiences are determined by the reciprocal

process between old and new experiences. Pradopo (2010, p. 127) said that the author's personality can be seen according to how he relates old and new experiences according to the reciprocal process.

The old experiences are experiences that have been experienced or tried but are still held today. New experiences are experiences that can give new meanings and interpretations to old experiences. Thus, there is a constant interaction between old and new experiences, so it is possible to determine how the author conducts his life. Furthermore, the relationship between old and new experiences can help to understand the author's personality (Istiqomah, 2024).

Information about a literary work can be based on the inner experiences of the author. The experiences that occur in the author's life are basic facts about the author's existence and the author's life that is described and becomes the background for the creation of a literary work. Therefore, to obtain a complete *erlebnis* concept, it can be done by describing the history of a literary work along with the biography of its author as illustrated in figure 2 below.

Figure 2 The Framework for *erlebnis* concept

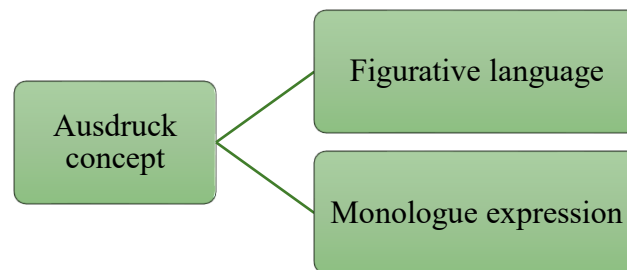


(Source: (Sholikah, 2017))

The second concept is *ausdruck*. The word *Ausdruck* (expressions) in Wilhelm Dilthey's hermeneutic analysis is one of the steps or goals toward understanding. Expressions are all that give human beings experiential meaning. They include verbal communication, intentions, feelings, and actions. An author's expressions can help us understand the author's state through the process of interpretation and explanation (Pradopo, 2010, p. 279).

The *ausdruck* concept can be found in two ways. The first is by classifying the figurative language in the structure of literary works. The second is by grouping a literary work based on verse or paragraph, then the researcher interprets the monologue expressions poured by the author into his work (Karomah & Azizah, 2024) as illustrated in figure 3 below.

Figure 3 The Framework for ausdruck concept



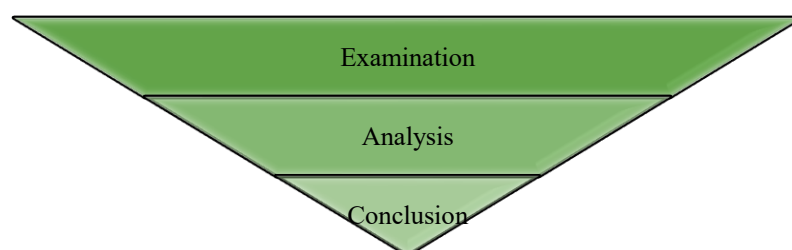
(Source: (Sholikah, 2017))

The third concept is verstehen. Verstehen can be interpreted as understanding. Verstehen is a process of understanding that is not only cognitive but also includes the complexity of a human being. An interpreter who tries to understand the contents of a literary work will try to know what the author experienced through the imitation of his experiences poured out in his work (Anjani & Mahdaniar, 2023).

Methodology

This is qualitative descriptive research using qualitative data with library studies. This aims to explore the hermeneutic concepts in Wilhelm Dilthey's approach. This is used on the primary data of the prose Mawlid al-Barzanjī in the 12th topic about Muhammad SAW expedition. This uses the reading and writing techniques to collect the data. The steps for doing this research are triangulation. The first is to examine existing data from all data sources, either primary or secondary. The second is data analysis, then the third is conclusion and extraction. The steps are illustrated in figure 4 below.

Figure 4 The Framework for triangulation steps



(Source: (Haryoko et al., 2020))

While the data that will be searched is based on the hermeneutic concepts in Wilhelm Dilthey's approach, there are 3 kinds namely: the erlebnis, ausdruck, and verstehen concepts (Bulhof, 1980, p. 55; Dilthey, 1996).

Results and Discussions

Erlebnis Concept in Mawlid al-Barzanjī

From the point of view of its meaning, *erlebnis* is called experience which means the process of getting knowledge or skill from doing, seeing, or feeling things or something that happens to you that affects how you feel (Cambridge University Press, n.d.). It is the thing that presents the unity of meaning. The elements to form the unity of meaning are the facts of life that can be perceived and used to build the structure of life mutually systematic and dynamic in the same author. The nature of the *erlebnis* is moving at a certain time or is called chronological. Therefore, to create the concept of *erlebnis* we have to use the categories of ideas historical in nature and related (Pradopo, 2012, p. 127). In understanding *erlebnis* concept of the hermeneutic of Wilhelm Dilthey is related to Sayyid Ja'far as the author of the prose Mawlid al-Barzanjī and the related to the history of prose writing.

Biography of Prose's Author; Sayyid Ja'far ibn Hasan AlBarzanji

As written in the closing part of the prose Mawlid al-Barzanjī, the author introduces himself with the name Sayyid Ja'far (Al-Barzanjī, 2008, p. 126). His full name is Abū Ja'far ibn Ḥasan al-Barzanjī. He was a great scholar descended from Muhammad Saw of Sādat al-Barzanjī family, who came from Barzanj in Iraq. He was born in Medina in 1126 H/1714 A.D (Al-Ḥimyarī, 2008).

As a child, Sayyid Ja'far studied the Qur'an and Islamic sciences under the direct care of his father (Al-Barzanjī, n.d.). He traveled to various cities to expand his knowledge. He studied at Aḥmad al-Ṣalāḥī in Madain Saleh, at 'Abd alWafā al-Arḍī and Muḥammad alKawākibī in Aleppo, 'Abd alBāqī' al-Ḥanbalī, and 'Abd al-Qadīr alSaqūrī in Damascus, al-Shaykh Mudlij in Baghdad and Yemen, al-Shaykh Muḥammad alBābīlī, 'Alī alShibrāmīlī, Sulṭān Mizāhī, Muḥammad al-'Anānī, Aḥmad al-'Ajamī in Egypt (Abu Hasan, 2007).

Sayyid Ja'far was also a great scholar who graduated from al-Azhār al-Sharīf. He was a group of Ahl al-Sunnah wa-al-Jamā'ah and mufti al-Shāfi'īyah (Al-Barzanjī, n.d.). He studied various sciences, including *'Ilm al-Naḥw*, *'Ilm al-Ṣarf*, *'Ilm al-Manṭiq*, *'Ilm al-Ma'ānī*, *'Ilm al-Bayān*, *'Ilm al-Adab*, *'Ilm al-Fiqh*, *Uṣūl al-Fiqh*, Mathematics, Linguistics, etc. (Al-Maliki, 2009, pp. 16–17). He also studied under the guidance of Sheikh Agung, Ibrāhīm ibn Ḥasan, and al-Kūrānī Aḥmad al-Qiṣaṣī in Medina. It was here that he then anchored himself to continue the walk of these two teachers as educators in Masjid Nabawi (Abu Hasan, 2007).

Sayyid Ja'far also included hadith narrators, *qurrā'* experts, and preachers at Masjid Nabawi, Medina. He had noble morals and a pure heart (Al-Maliki, 2009). al-Sayyid Muḥammad ibn 'Alawī ibn 'Abbās al-Mālikī in his book *Ḥawla al-Iḥtifāl bi-Dhikrā Mawlid al-Nabawī al-Sharīf* stated that al-'Allāmah al-Muḥaddith al-Musnd al-Sayyid Abū Ja'far ibn Ḥasan ibn 'Abd al-Karīm al-Barzanjī was a figure of mufti al-Shāfi'īyah in Medina. He was very famous for his *karāmah* and his *mustjābah* prayers. It was said that once in the dry season, when he was delivering the Friday sermon, someone asked him to do *istsqā'*, begging for rain. Then, he prayed for rain in his sermon and God granted it. It rained heavily for up to a week, exactly as had happened in the time of Muhammad SAW before (Najieh, 2017, p. 2).

Sayyid Ja'far also had many works that were a historical record for his prowess in writing. Among the descendants of Barzanji, Sayyid Ja'far through his works above has made his family name widely known throughout the world, including Indonesia. Among his works, there are two famous books in Indonesia, namely *Lujjayn al-Dānī fī manāqib al-Quṭb al-rabbānī al-Shaykh 'Abd al-Qādir al-Jīlānī* [*The Silver of the Near in the Virtues of the Divine Pole Sheikh Abdul Qadir Al-Jilan*] (Al-Barzanjī, n.d.) or often referred to as *Manāqib al-Shaykh 'Abd al-Qādir al-Jīlānī* [*The Virtues of Sheikh Abdul Qadir al-Jilani*] only and *'Iqd al-Jawhar fī Mawlid al-Nabī al-Azhar SAW* [*The Pearl Necklace on the Birth of the Prophet al-Azhar SAW*] (Al-Barzanjī, 2009) or known as *Mawlid al-Barzanjī*. Through this Mawlid al-Barzanjī, Sayyid Ja'far had invited human to always remember Muhammad SAW, love, and miss him. Every time Mawlid al-Barzanjī is recited, blessings, and greetings are always presented in the presence of our master, Muhammad SAW.

There was a dispute about the year of Sayyid Ja'far's death. Some said that he died in 1177 H/1763 AD. While Imām al-zubayd wrote in his work, *al-Mu'jam alMukhtaṣṣ* [*The Specialized Dictionary*], that he died in 1184 H/1770 AD (Najieh, 2017) and was buried in *Jannat al-Baqī'* [Al Baqi Cemetery] adjacent to the tomb of Ahlul Bait Muhammad SAW (Manshur, 2011, p. 73).

History of Prose from the point of view of the author's vital experiences

Based on the author's reading of several references, the history of Mawlid al-Barzanjī's writing is closely related to the celebration of the birth of Muhammad SAW (Mawludan) which was held for the first time. At first, Mawludan aimed to raise the spirits of Muslims who at that time were facing European Crusaders, namely: France, Germany, and England (Istiqomah, 2018, p. 15).

The Crusaders succeeded in controlling Jerusalem and turning Masjid al-Aqsa into a church in 1099 AD. This happened because the jihad spirit of the Muslim troops weakened and split into many kingdoms and sultanates. Although there is still a caliph from the Abbasid dynasty, al-Nāṣir, who sits in the city of Baghdad, his existence is only a symbol of spiritual unity, nothing more (Istiqomah, 2018, p. 16).

At this time, a populist leader emerged and was firm in every decision he made. Sultan Ṣalāḥ al-Dīn Yūsuf al-Ayyūbī, known as Saladin in European historical literature, was one of the governor-level officials in the Ayyubid caliphate. He ruled in 1174-1193 AD/570-590 H in the city of Cairo, Egypt, which then extended to Syria and the Arabian Peninsula. Responding to the defeat of Muslims by the Crusaders, he argued that the fighting spirit of Muslims must be revived by strengthening their love for Muhammad (Istiqomah, 2018, p. 16).

At the initiative of his brother-in-law, Muḍaffar al-Dīn Gekburi, who at that time served as an *atabik* (regent level) in Irbil, North Syria, Saladin planned to use Mawludan as a medium to generate the spirit of jihad among Muslims against the Crusaders. Not only that, he wants Mawludan to become a tradition for Muslims around the world. After obtaining approval from Caliph al-Nāṣir, Saladin launched his mission. During the Hajj season in the month of Dzulhijjah in 579 H/1183 AD, Saladin as the ruler of Haramain instructed all pilgrims to return to their respective hometowns, immediately inform the Muslim community everywhere, that starting in 580 H/1184 AD, the date of 12 Rabi'ul Awwal is celebrated as the birthday of Muhammad SAW with various activities that can raise the spirit of faith and Islam. One of the activities held by Saladin on the first Mawludan, namely 12 Rabi'ul Awwal in 580 H, was in the form of organizing a history writing competition along with praise for Muhammad SAW in the most beautiful language possible. This competition was participated by almost all scholars and writers from various regions in Arabia, even outside Arabia. As a result, the winner is none other than Sayyid Ja'far Al-Barzanji (Istiqomah, 2018, pp. 16–17).

Mawludan which was organized by Saladin yielded positive results. Muslims can better know and love Muhammad SAW, as well as imitate his passion of spreading Islamic da'wah. Their enthusiasm rekindled to face the Crusaders. In 583 H/1187 AD, Saladin and other Muslims managed to reclaim Jerusalem from the hands of the Crusaders and restore the status of Masjid al-Aqsa as a mosque to this day (Istiqomah, 2018, p. 17).

Along with this victory, Mawlid al-Barzanjī by Sayyid Ja'far always echoes in every Mawludan. Not only every 12 Rabi'ul Awwal but also every day or night Monday or certain

days that are carried out regularly. As the author said at the beginning, Mawlid al-Barzanjī seems to be a part of the bones that make up the framework for all Salaf Islamic boarding schools.

Ausdruck Concept in Mawlid al-Barzanjī

Ausdruck (expressions) in Wilhelm Dilthey's hermeneutic analysis is one of the steps or goals towards understanding. Because expressions are all that give empirically human things. It includes oral communication with intentions, feelings, and actions (Bulhof, 1980).

The author's expressions can help to understand the author's situation through the process of interpretation and interpretation. Wilhelm Dilthey said that *ausdruck* is the expression of life not of emotions or feelings. In this paper, *Ausdruck*'s concept of the hermeneutic transformation of Wilhelm Dilthey consists of expressions with fixed and identical contents in any relation, expressions of the author's behavior considered through language in song, and direct spiritual expressions (Dilthey, 1996). In understanding *ausdruck* concept of the hermeneutic of Wilhelm Dilthey is related to language styles in the prose Mawlid al-Barzanjī.

Language Style and in Mawlid al-Barzanjī

Some of the language styles found in prose Mawlid al-Barzanjī in the 12th topic about Muhammad SAW expedition are as follows.

1. Perfect simile (*tashbīh tamm*) is a simile that fulfills its four elements: *mushabbah* (what is likened), *adāt tashbīh* (a parable), *mushabbah bihi* (a parable sign), and *wajh shibhi* (correlation form) (Al-Hāshimī, 1999, p. 217).

فكان لا يرى رؤيا إلا جاءت مثل فلق صبح أضاء سناه (4)

- المشبه : رؤيا

- أداة التشبيه : مثل

- المشبه به : فلق صبح

- وجه الشبه : أضاء سناه

2. Derivative alliteration (*jinās ishtiqaq*) is an alliteration consisting of the derivative words ('Akauwi, 1992, p. 469).

فكان لا يرى رؤيا إلا جاءت مثل فلق صبح أضاء سناه (4)

رأى is present tense form from the root رأى. رؤيا is gerund form from the root رأى. So, both رؤيا and يرى from the same root رأى.

فلئلا يفجأ الملك بصريح النبوة فلا تقواه قواة (6)

قوى is gerund form from the root قوى. قواة is subject form from the root قوى. So, both قواة and تقوا from the same root قوى.

فقال له اقرأ فقال ما أنا بقارئ فغطه غطة قوية (11)

قرأ is imperative verb form from the root قرأ. قارئ is gerund form from the root قرأ. So, both قارئ and اقرأ from the same root قرأ.

غطى is past tense form from the root غطى. غطة is gerund form from the root غطى. So, both غطى and غطة from the same root غطى.

3. Repetition of word and meaning (*tikrār lafẓī wama 'nawī*), it is a repetition happening to the same word and meaning (al-Zarkashī, n.d.).

فقال له اقرأ فقال ما أنا بقارئ فغطه غطة قوية (11) ثم قال له اقرأ فقال ما أنا بقارئ فغطه ثانية حتى

بلغ منه الجهد وغطاه (12) ثم قال له اقرأ فقال ما أنا بقارئ فغطه الثالثة ليتوجه إلى ما سيلقى إليه بجمعية (13)

Verstehen Concept in Mawlid al-Barzanjī

The word verstehen (understanding) in the hermeneutic analysis of Wilhelm Dilthey is the top step in this research. It can be reached after the completion of the previous two concepts, erlebnis and ausdrück (Dilthey, 1996). In understanding verstehen concept of the hermeneutic of Wilhelm Dilthey is related to the prophet expedition and messenger expedition of Muhammad SAW in the prose Mawlid al-Barzanjī.

Prophet Expedition of Muhammad SAW

The word prophet in Arabic is nabī (نبي) from the root نبأ means news or report.

While the prophet (نبي) is subject form means reporter. It was mentioned in the Arabic

dictionary that the prophet (*nabī*) is the owner of the prophecy who informs about God, and he is a person whom God has chosen from his creation to reveal to him a religion or a law, whether he was commissioned to communicate or not (Al-maany, 2019).

وَلَمَّا كَمُلَ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعُونَ سَنَةً عَلَى أَوْفَقِ الْأَقْوَالِ لِذَوِي الْعَالَمِيَّةِ ﴿١١٥﴾ بَعَثَهُ اللَّهُ تَعَالَى
لِلْعَالَمِينَ بَشِيرًا وَنَذِيرًا فَعَمَّهُمْ بِرَحْمَاهُ ﴿١١٥: ١٢﴾.

“When Muhammad was 40 years old, according to the most authentic qaul, Allah SWT sent him as a giver of glad tidings and a warner, if all the worlds received his mercy” (Theme 12th: 115).

According to the prose passage above, Muhammad SAW was confirmed as a prophet at the age of 40 years. Approaching the age of 40 years, Muhammad SAW tended to seek the true truth. He felt restless, restless, and anxious to see the condition of his people, especially the Quraysh, who were getting away from noble values. They are trapped by the dandy of worldly treasures so that they forget the rights of the poor that should be fulfilled by them. Because, basically in every property they collect there are rights of the poor that they should fulfill, not even get it to fill their stomachs. They experience tremendous moral degradation and degradation of religion and belief that is fading like the setting sun at dusk. Therefore, Muhammad tried to find a new solution so that his people could return to the path of truth, as it should be (Istiqomah, 2018).

وَحَبَّبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَتَعَبَّدُ بِجِوَارِ الْكَيْلِي الْعَدَدِيَّةِ ﴿١١٥﴾ إِلَى أَنْ أَتَاهُ فِيهِ صَرِيحُ الْحَقِّ وَوَفَّاهُ ﴿١١٥﴾ وَذَلِكَ
فِي يَوْمِ الْإِثْنَيْنِ لِسَبْعِ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ شَهْرِ اللَّيْلَةِ الْقَدْرِيَّةِ ﴿١١٥: ١٢﴾.

“Muhammad SAW liked to be alone and worshiped in the cave of Hira for several nights until he was visited by a clear truth (revelation). The incident occurred on Monday, the 17th of Ramadhan” (Theme 12th: 115).

Muhammad SAW and his beloved wife, Khadijah Al-Kubra often distribute alms, especially every month of Ramadan, for the poor who worship in the Hira cave. They are the adherents of the Hanif teachings inherited by the Prophet Ibrahim A.s. It was in this cave that Muhammad SAW found a good place to contemplate the thoughts that were raging within him. Here he finds serenity and an antidote to the heart that wants to be alone, seeking the path of truth that he longs for more and more. This method is then known as tahannuts.

Tahannuth (تَحَنُّثٌ) is the gerund form of fi'il madhi *tahannatha* (تَحَنَّثَ) which means worship and stay away from sin; draw closer to Allah SWT. In the Himyar dialect, *tahannuth* is read with *tahannuf*, which in Arabic itself comes from fi'il madhi *tahannafa* which means inclined to the truth. The word *tahannuf* is a form of derivation from a word that has the same meaning as *hanif* (Haekal, 2011, p. 77).

After dreaming about prophetic signs, Muhammad SAW often stayed in the cave of Hira. Thanks to his sincerity in seeking the path of truth that he had longed for, Muhammad SAW, on Monday, the 17th of Ramadan around 611 AD, was officially confirmed by Allah SWT as the last prophet of Allah, the closing of the prophets who were later appointed as messengers of Allah, spreaders of mercy. for the whole universe. That is, he is fully responsible for everything related to efforts to change the moral reconstruction of the Arabs, especially the Quraysh and all mankind, in general, from destruction to the path of truth which is the decree of Allah SWT. It is as if Muhammad SAW had previously prepared maximum capital (in the previous phase), then now is the time for him to spend that capital according to his needs and to provide the widest possible benefit, namely to invite people back to the true truth (Istiqomah, 2018).

Messenger Expedition of Muhammad SAW

means to send a رُسُلٌ from the root (رَسُولٌ) The word messenger in Arabic is *rasūl* is the subject form means sender of the message. It (رَسُولٌ) message. While the messenger was mentioned in the Arabic dictionary that the messenger (*rasūl*) is whom God sends with a law that he works with and communicates with (Tim Admin, 2019b)

ثُمَّ أُنْزِلَتْ عَلَيْهِ يَا أَيُّهَا الْمُدَّثِّرُ فَجَاءَهُ جِبْرِيلُ بِهَا وَنَادَاهُ ﴿١٥﴾ فَكَانَ لُبُّوهُ فِي تَقَدُّمٍ ﴿١٦﴾ اِقْرَأْ بِاسْمِ رَبِّكَ ﴿١٧﴾ شَاهِدٌ عَلَىٰ أَنَّ لَهَا السَّابِقِيَّةَ ﴿١٨﴾ وَالتَّقَدُّمُ عَلَىٰ رِسَالَتِهِ بِالْبَشَارَةِ وَالنَّذَارَةِ لِمَنْ دَعَاهُ ﴿١٩﴾ ۝ ١٢ : ١١٥ .

“Then it was revealed to Muhammad SAW " *Yā ayyuhā almuddaththiru* " (Surah *Al-Muddaththir*) through Jibril A.s. The beginning of the revelation with " *Iqra' bismi rabbika* " (Surah *Al-'Alaq*) is proof that Muhammad's *nubuwwah* preceded his treatise which contained good news and warnings for those he preached to” (Theme 12th: 115).

The sentence above provides clarity on the difference between the status of a prophet and a messenger. In Muhammad SAW, the *bi'thah* that occurred was *nubūwah* which was then followed by the treatise. As described in the book *Mawāhib [The Talents]*, Abu Umar, et

all argue that the prophecy of Muhammad SAW was marked by the revelation of surah Al-‘Alaq at the beginning of the expedition, which reminded the children of Adam about creation, knowledge, and wisdom, as Allah SWT did to the previous prophets. While the treatise is marked by the revelation of surah Al-Muddaththir which contains warnings, good news, and sharia (‘Illyash & Al-Barzanjī, 1873, p. 38).

ثُمَّ فَتَرَ الْوَحْيَ ثَلَاثَ سِنِينَ أَوْ ثَلَاثِينَ شَهْرًا لِيَشْتَاكَ إِلَى انْتِشَاكِ هَاتِيكَ النَّفَحَاتِ الشَّدِيدَةِ
﴿ف. 12: 115﴾.

“Then (the descent) of revelation underwent a transition for 3 years or more precisely 30 months so that Muhammad SAW felt the longing to smell a fresh and fragrant smell” (Theme 12th: 115).

Before the revelation of the second revelation, namely the letter Al- Muddaththir, Allah SWT provided a transitional period to allow maturing in the period of prophecy that had been bestowed upon him. After undergoing contemplation, he felt a deep longing for the next revelation to be revealed as a sign of his readiness to carry out a larger mandate, namely in the form of a treatise. If you look at Sayyid Ja’far’s statement above, then the period of the prophecy of Muhammad SAW was only limited to 30 months or 2.5 years, then continued with the apostolic period. That is, at the age of 42 years and 1 semester, Muhammad SAW has reached the level of sending him as an apostle to convey the message of Allah SWT as a guide to the way of truth for those who believe in him, until the end of his life. If calculated from the beginning of his prophetic period, the month of Ramadan 611 AD, the apostleship of Muhammad SAW, his inauguration occurred in the month of Rabi’ul Awwal around the year 613 or ahead of 614 AD (Istiqomah, 2018).

Conclusion

According to the description above, the result of this research found that in Mawlid al-Barzanjī there were three concepts of Wilhelm Dilthey’s approach. First, the *erlebnis* concept was in the form of a biography of prose’s author and history of prose. It has been found that there is harmony in the creation of prose Mawlid al-Barzanjī with the background of Sayyid Ja’far’s scientific field and the socio-political conditions that were taking place at that time.

Second, the *ausdruck* concept was in the form of language style in describing the story of Muhammad’s expedition. It has been found that Sayyid Ja’far’s literary expertise is

clearly illustrated through the beauty of the prose Mawlid al-Barzanjī, which in this study is represented by the 12th topic of the expedition of Muhammad SAW.

Third, *verstehen* concept was in the prophet expedition and messenger expedition of Muhammad SAW. It has been found that there is a significant time difference described by Sayyid Ja'far in the prose Mawlid al-Barzanjī which is represented by the 12th topic. The prophet expedition happened on Ramadhan 611 AD, while the messenger expedition happened on Rabi'ul Awwal 613 or ahead of 614 AD. Thus, when celebrating Mawludan in the month of Rabi'ul Awwal, the essence is not only to be grateful for the birth of the baby Muhammad SAW but also to commemorate the first time of his apostolate. Therefore, in the history of mawlid which is based on Ṣalāḥ al-Dīn al-Ayyūbī, the purpose of mawlid is to foster the spirit of jihad in the way of Allah SWT as the jihad of Muhammad SAW when spreading the da'wah of Islam in his apostolic mission.

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