

Moderate Islamic Values in the Life of the Prophet Muhammad SAW in the Book Ar-Rahiq al-Makhtum by Shafiyur-Rahman Al-Mubarakfury

Muslih Hartono, Ali Ahmad Yenuri

Universitas Kiai Abdullah Faqih Gresik
Email: hartonomuslih3@gmail.com

ARTICLE INFO

Article history

Received: 08 August 2024

Revised: 28 August 2024

Accepted: 08 September 2024

Keywords

Moderate Islam; *Ar-Rahiq al-Makhtum*; Sofyyu Al-rohman Mubaroqfury

ABSTRACT

Sofyyu Al-rohman Mubaroqfury bin Abdullah bin Muhammad Ali bin Abdul Mu'min bin Faqirullah Al-Mubāroqfury, or more often referred to as Sofyyu Al-rohman Mubaroqfury. He was born on January 6, 1943 AD, he is a scholar who is an expert in the field of siroh with his famous book, namely *al-rohyq al-makhtum*. This type of research is library research because it collects data using documentation sourced from library writings. The results of this research are 1) There are moderate values in the life of the Prophet SAW in the Book of *Ar-Rahiq Al-Makhtum* by Syaikh Syafiyur Rahman Al-Mubarakfuri which can be gleaned from six moments, namely the Sirah Nabawiyah moments before prophethood, the Mecca preaching, the migration to Ethiopia, the Medina charter, the hudaibiyah agreement, and the Medina declaration; and 2) The moderate Islamic values contained in the life of the Prophet Muhammad provide very relevant and important guidance for Muslims in facing current social challenges and changes..

Introduction

Religious moderation has been determined by the Government, with Presidential Decree No. 18 of 2020, as a priority program in the 2020-2024 National Medium-Term Development Plan (RPJMN). This determination aims to strengthen the values of tolerance, harmony, and social harmony so that they become the foundation for a mental revolution for the implementation of development for the welfare of the people throughout Indonesia. This determination is also considered a form of state presence in overcoming the problem of religious life due to various forms of violence in the midst of society (Mashuri, Fataqi, & Sulhan, 2024; Saifuddin, 2019). At least, since 2000-2021, Indonesia has witnessed various physical violence, destruction, beatings, attacks, murders, and bombings by civilians who base their actions on religious beliefs. This religious-based physical violence is also

Muslih Hartono, Ali Ahmad Yenuri

Moderate Islamic Values in the Life of the Prophet Muhammad SAW in the Book Ar-Rahiq al-Makhtum by Sofyyu AL-Rohman Mubaroqfury

preceded by symbolic violence or discourse based on certain religious narratives in the form of provocation, stigmatization, and agitative speeches (Hasani & Naipospos, 2010). Even though various social and political factors underlie this physical violence, what gives it life, perpetuates it and motivates it are certain religious beliefs that permeate many groups (Darraz, 2017).

The effort to counter this religious understanding and offer an alternative narrative to the public is a necessity considering the plurality of religions, beliefs and religious views in Indonesia (Badan Litbang dan Diklat Kementerian Agama, 2019; Futaqi, 2023; Mashuri, Futaqi, Ruslin, et al., 2024). Otherwise, Indonesia will continue to be plagued by violence, horizontal conflict, and could even lead to civil war between various religious groups. Instead of the state carrying out development for the welfare of all Indonesian people, it will continue to be busy with the destruction of the impact of sectarian conflict and religious-based violence. Religious understanding that leads to physical violence between plural citizens haunts various parts of the world. Including Islamic countries, including Indonesia.

In the context of Islam, various writings have emerged that provide counters and alternative narratives to this religious understanding. Several efforts that have emerged lead to the reinterpretation of fiqh siyasah-ijtima'iyah-diniyyah such as the work of M. Kholid Syeirozi (2020), reform of key concepts that are considered problematic such as jihad, qital, martyrdom, al-wala' wal bara', amar ma'ruf nahi munkar, and takfir as in the work of Muchlis M. Hanafi (2013) and Muhammad Abdullah Darraz (2017), offering alternative narratives based on interpretations of Islam and issues of nationality, citizenship, and social relations with those who are different, such as the work of Nasaruddin Umar (2021); M. Quraish Shihab (2020), and discussion of the narrative of religious moderation with the framework of Maqashid Syari'ah fiqh such as Ahmad Saeful Anam's article (2017), Wahyudi Abdurrahim (2017), M. Luthfi Afif al-Azhari (2020), and Muhammad Harfin Zuhdi (2020).

Meanwhile, there are still very few written efforts, especially books and journal articles in Indonesian, that offer a perspective on the history of the life of the Prophet Muhammad SAW (*sirah nabawiyah*) to counter the problematic religious understanding. Religious moderation, as an alternative narrative that is offered, has also not been discussed with a sirah line approach. Isn't the intolerant narrative actually its main basis the history of the life of the Prophet Muhammad SAW? Thus, this sirah perspective is important for the discourse on religious moderation, at least for three reasons. First, it talks about the most important authority in Islam after Allah SWT, namely the Prophet Muhammad SAW. Second, it provides a picture of the social context for Islamic teachings that later became the foundation for these destructive religious ideologies, so that it can inspire how to reform efforts in the future. Third, it can complement and become a framework for other efforts, both in the disciplines of interpretation, hadith, fiqh, and including the framework of Maqashid ash-Syari'ah. By conducting this research, it is hoped that it can provide a deeper understanding of the values of religious moderation contained in the life

of the Prophet Muhammad, so that it can be a guide for Muslims in practicing religion in a balanced and moderate way.

The life of the Prophet Muhammad is the main example for Muslims in practicing Islam in a moderate manner. The Prophet Muhammad had a fair, tolerant attitude, and taught his people to live in harmony between religious communities. The book *Ar-Rahiq al-Makhtum*, which contains the life and teachings of the Prophet Muhammad, is an important source in studying the values of religious moderation that he taught.

In the eyes of the Muslim community, Nabil Muhammad Sawl is an authoritative and exemplary figure. His statements and behavior, in the form of hadith texts, became a source of faith, knowledge, law, morals and manners. The history of his life, in the form of the Nabawiyah Sirahl, is taught to Muslims as a model of Islamic behavior in carrying out daily life.

The life of the Prophet Muhammad SAW from childhood, adolescence, and until adulthood, is often referred to by Muslims on various occasions to find inspiration for models and examples that are considered good and full of guidance. Moreover, his life after receiving revelation and until the end of his life. In this long period of Sirah Nabawiyah, there are many relevant moments to be studied as a source of inspiration for strengthening the values of religious moderation.

In the context of today's life, where conflicts and tensions often occur between religious communities, it is important for Muslims to understand and practice the values of religious moderation contained in the teachings of the Prophet Muhammad. By studying the life of the Prophet Muhammad through the Shiroh books, especially *Ar-Rahiq al-Makhtum*, Muslims can learn lessons and inspiration to practice their religion with a moderate, just and tolerant attitude.

The book *Ar-Rahiq al-Makhtum* is the Book of Sirahl (Biography) of Nabil Muhammad, which was written in Arabic and Urdu by Sofyyu al-Rohman Mubarokfry. The Arabic version was awarded first place by the World Muslim League, at the Islamic Conference on Seerah, following an open competition for *Bukul Siroh Rasull Allah* (life of Muhammad) in 1979 (1399 AH). The book "Ar-Rahikul Makhtum" is also able to compete with 170 other manuscripts, 84 in Arabic, 64 in Urdu, 21 in English, one in French and one in Hausa.

Then the advantage of the book "Ar-Rahiq al-Makhtum" is that this book provides authentic references that make it more reliable and not controversial. This book has been translated into English with the title "The Sealed Nectar." The title of the book is taken from the verse of the Quran. "Yusqawnal mirrohiq-(in)-lmakhtum-inl (They were given to drink from pure wine that was sealed (in its place), which is the 25th verse in Qs. Al-Mutaffifin (The Fraudulent People), can be briefly interpreted as "Proof of Prophethood".

However, despite the importance of the book *Ar-Rahiq al-Makhtum* as an important source in studying the life of the Prophet Muhammad, there has not been much research that specifically examines the values of religious moderation contained in the book. Therefore, researchers are trying to fill this gap and provide

a deeper understanding of the values of religious moderation taught by the Prophet Muhammad in the book *Ar-Rahiq al-Makhtum*.

With a better understanding of the values of religious moderation found in the life of the Prophet Muhammad, it is hoped that Muslims can follow the example and apply these values in their daily lives. It is hoped that this can encourage the creation of harmony, tolerance and harmony between religious communities in society.

Then this research is also very relevant to the current global context, where there is increasing polarization and extremism in various religions (Sheikh, 2023). In an increasingly interconnected and multicultural world, understanding and practicing moderate Islam is essential to promote harmony and tolerance between religious communities (Futaqi, 2023; Futaqi & Mashuri, 2022; Mashuri, Futaqi, Hasanuddin, et al., 2024). Moderate Islam always emphasizes the values of justice, simplicity, tolerance, and respect for diversity. In this context, it is important to understand and apply the principles of moderate Islam as a solution to overcome polarization and religious extremism that can threaten world peace (Esposito, 2010). To face this challenge, it is felt that a deeper understanding of the values of religious moderation contained in the book of *Rokhikhul Makhtum* can provide a strong foundation for fighting extremism and promoting peace between religious communities in the world.

Thus, this study has important relevance in both social, religious, and academic contexts. It is hoped that the results of this study can provide a significant contribution in strengthening the understanding and practice of religious moderation in the lives of Muslims, as well as encouraging the creation of harmony and harmony between religious communities in the midst of a multicultural and multireligious society..

Method

This research is a qualitative descriptive research conducted using library sources. This type of research uses online encyclopedias, books, journals, articles, and other library sources as research data. so that all sources used for this research come from the library. In this study, the researcher collected data, analyzed, and made interpretations about the values of moderate Islamic education in the life of the Prophet SAW in the Book of *Ar-Rahiq al-Makhtum* by Shaikh Syafiyyur Rahman Al-Mubarakfuri. The primary data in this study is the Book of *Ar-Rahiq al-Makhtum* by Shaikh Syafiyyur Rahman Al-Mubarakfuri. Secondary data in this study were taken from books written by other people related to the values of moderate Islamic education in the life of the Prophet SAW in the book *Ar-Rahiq al-Makhtum* by Shaikh Syafiyyur Rahman Al-Mubarakfuri and discourses on moderate Islamic education.

Result and Discussion

Hh

Moderate Islamic Values in the Life of the Prophet SAW in the Book Ar-Rahiq Al-Makhtum by Shaikh Syafiiyyur Rahman Al-Mubarakfuri

In the eyes of Muslims, the Prophet Muhammad SAW is an authoritative, inspiring and exemplary figure. His words and behavior, in the form of hadith texts, are a source of faith, knowledge, law, morals and manners. His life story, in the form of the Sirah Nabawiyah, is taught to Muslims as an Islamic mode of behavior in carrying out daily life. The life of the Prophet Muhammad SAW from childhood, adolescence, and until adulthood, is often referred to by Muslims on various occasions to find inspiration for models and examples that are considered good and full of guidance. Moreover, his life after receiving revelation and until the end of his life. In the long span of the Sirah Nabawiyah, there are many moments that are relevant to be studied as a source of inspiration for strengthening the values of religious moderation. This thesis will try to discuss and find inspiration for these values of moderation in six moments, namely the Sirah Nabawiyah moments before prophethood; the Mecca preaching; migration to Ethiopia; the Medina Charter; the Hudaibiyah Agreement; and the Declaration of the Farewell Pilgrimage.

1. Before Prophethood

From various books of the Sirah Nabawiyah, Muslims know the Prophet Muhammad SAW with the predicate al-Amin, who is honest, trustworthy, honest, and helpful. The predicate al-Amin was given to the Prophet SAW by the people around him, who were of the Jahiliyah religion, worshipped idols, and various other religions in the life of the Prophet SAW as a teenager, when he became an adult, and when he became a merchant traveling to Christian and Jewish countries. The Prophet Muhammad SAW socialized with the surrounding community, who of course still adhered to the religion of their ancestors, whether they worshiped idols, Christians, Jews, or those who tried to become hanif. Al historica sources confirm that the Prophet SAW's relationship with them was very good, trusted, honest, and always helped people. Family, neighbors, and the community often entrusted their belongings to them, to be stored, even after the Prophet SAW received revelation. With this behavior, the Prophet SAW was known by the nickname al-Amin. Or, a person who is honest, trustworthy, and trusted by others. This personality was known to the Quraish people of Mecca. Pastor Buhaira from Syria was also amazed by Al-Amin's personality, and believed it to be a sign of Muhammad's prophethood from a young age (Al-Mubarakfury, 1998).

In his 20s, the Prophet Muhammad SAW witnessed and supported the Hilf al-Fudhu treaty, which bound the tribes to respect each other, help each other especially the weak, not kill, and not be easily provoked to war (Armstrong, 2023; Hisyam, 2019). At the age of 35, the Prophet SAW was trusted

Muslih Hartono, Ali Ahmad Yenuri

Moderate Islamic Values in the Life of the Prophet Muhammad SAW in the Book Ar-Rahiq al-Makhtum by Sofyyu AL-Rohman Mubarokfury

by tribal leaders to reconcile their quarrel over who had the right to move the noble black stone (Hajar Aswad) due to flash floods.

"We accept it and accept your decision, because he is al-amin, the trustworthy and the trustworthy among us," they said when the name of the Prophet Muhammad SAW was offered to resolve their dispute (Hisyam, 2019).

With this morality, Sayyidah Khadijah ra recruited the Prophet Muhammad SAW to manage her import-export business. This morality was a factor in the success of the Prophet SAW's business in relating to various people of different religions, in the markets of Sham (Syria and its surroundings) and Mesopotamia. The Prophet SAW's morality was al-Amin with all people, of different religions, in Mecca which worshipped idols, on trading trips with various people, and in Syria which had many Christians. And because of this morality, Sayyidah Khadijah ra, who was 40 years old, proposed to the Prophet Muhammad SAW, at the age of 25, to be her husband. At the age of 40, the Prophet Muhammad SAW was appointed as a messenger of Allah SWT. With this new predicate and task, the Prophet SAW remained a person who was al-amin with all people, both those who later believed and converted to Islam, as well as those who did not believe or had not converted to Islam. The morals of the Prophet SAW were to remain al-amin, who was honest, trustworthy, trusted, and liked to help people. In fact, this moral strength is what attracts people to believe and support the preaching of the Prophet Muhammad SAW.

2. Mecca Preaching

This noble moral attitude was also followed by the companions, especially Abu Bakar ra. So, when his faith was hated and hated by many Quraish infidels, Abu Bakr ra was supported and protected by several other elders, to remain faithful to the Prophet Muhammad SAW. It was Ibn ad-Daghifah, the leader of the al-Qarrah tribe, who did not believe but was willing to guarantee and protect Abu Bakr so that he would remain faithful without being disturbed by the people of Mecca, worship freely and read the Qur'an in the house. This support, as Ibn ad-Daghifah said to Abu Bakar ra was because of the strength of morals towards others, namely honesty, helpfulness, respect for guests, and maintaining brotherhood.

The Prophet SAW was not hostile to anyone, just because of a different religion. The Prophet SAW also regretted the hostile attitude of the Quraish people and the acts of violence they committed against people who converted to Islam. Three daughters of the Prophet SAW, namely Ruqayyah ra, Umm Kulthum ra, and Zainab ra, married people who did not believe in his prophethood. But the Prophet SAW only asked Ruqayyah ra and Umm Kulthum's husbands, named Utbah and Utaibah, to divorce, because of their hostility towards the Prophet SAW. Not because they do not believe in Islam brought by the Prophet SAW. Meanwhile, Zainab ra's husband, named Rabi' bin al-Ash, even though he was not a believer, still had a good relationship with the Prophet SAW. Therefore, the Prophet SAW did not bother him, did not ask him to divorce his wife. On the contrary, remained respectful and maintained a

good relationship with him. Until finally, Rabi' bin al-Ash'ra, converted to Islam, around 3 or 4 years after the Prophet moved to Medina. This means that, around 15 years after Islam was established in Mecca, the Prophet SAW still had a good relationship with his son-in-law who was not (yet) a believer (Hisyam, 2019).

When the Prophet Muhammad SAW was sent, of course not everyone was a believer. Then, with the strength of the Prophet's morals, several people began to believe and convert to Islam. Those who do not believe, there are those who are fiercely hostile and there are those who are not hostile. There are even those who provide full support, even though they are not believers. The morals of the Prophet SAW with people who did not believe, in this Mecca phase, were always to do good and not show any hostility at all.

3. Migration and Settlement in Ethiopia

The most important momentum in this case is the companions who migrated to Habashah, or Ethiopia. More than 70 companions of the Prophet SAW, in waves, carried out an exodus from Mecca to Ethiopia to seek asylum. This was done by the Prophet SAW, for the companions who experienced rejection, boycott, violence, and even expulsion by the people of Mecca.

The Prophet SAW tried to find another area or country that could accept and support Islamic preaching. At least, accept without bullying, persecution and violence. The Prophet SAW sent the companions to try to live and stay in Ethiopia, 4,000 kilometers from Mecca.

The King of Ethiopia, named Negus, received the companions well, gave them a place, and provided all their living needs while in Ethiopia. Some companions even chose to remain in Ethiopia until the end of the Prophet SAW's life, such as his nephew, Ja'far bin Abu Thalib ra and his family and Khalid bin Sa'id and his family, and others.

Their return was also because they were picked up by the messenger of the Prophet SAW named 'Amr bin Umayyah ra. This pick-up was only carried out in the 7th year of Hijriah, or 19 years after the prophethood. The moment of migration to Ethiopia is interesting, and has not been studied much, as a source of fiqh and morals of relations with those of different religions. Where Muslims live side by side with Christian communities, and under the rule of Christianity, even though there was already a Medina community led by the Prophet SAW (Hisyam, 2019).

King Negus was Christian and his people were all Christians and lived in harmony and socially with Christian rules and traditions. The companions lived with their protection and kindness in the land of Ethiopia. The Prophet SAW praised this King Negus and had a good relationship, even though he was not a believer. The relationship of the companions with people of different religions in the land of Ethiopia can be an experiment in itself about living in a country where the majority is not Muslim. In fact, it can be a source of fiqh law. Even in various narrations of the Hadith and Sirah books, the Prophet SAW and

the companions had a strong and good relationship, even though the Ethiopians who were Christian remained with the religion and laws they chose themselves.

4. Charter of Medina

After more than 10 years, the people of Mecca continued to intimidate the Prophet SAW and the believers. Small conflicts occurred, bullying, revenge, and quarrels also often colored the relationship between Muslims and the unbelieving people of Mecca. However, the Prophet SAW was steadfast in always choosing the path of peace and calming his companions. To strengthen this peace, the Prophet SAW also explored acceptance and protection from various Arab tribes.

Those who were willing to provide protection for the Prophet SAW were delegates from the City of Yathrib, which later changed its name to Medina. The Prophet SAW met twice, in different years, and ended with an oath of allegiance (Ibai'at) to provide full protection to each other, soul, body, and property. On this basis, the Prophet SAW asked the companions in Mecca to immediately migrate to Medina. The Prophet SAW himself, together with Abu Bakr ra, secretly migrated to Medina.

The people of Medina welcomed the Prophet SAW with great enthusiasm. Upon arrival, the Prophet SAW immediately formed a treaty agreement for all residents of Medina, both those who came from Mecca, and those who were already in Medina, namely the Aus and Khazraj tribes, and also the Jewish population, and other tribes. This treaty is known as the Medina Charter, or Watsiqah Medina. It contains an agreement to respect each other and protect each other's lives and property, together. Including respecting each other's religions and beliefs. On the basis of this treaty, the Prophet SAW made friends and had neighbors of different religions. This treaty also became the basis for how a community, or country, could be formed from various tribes and religions, for the purpose of the common good, which must also be maintained together.

5. Hudaibiyah Peace Agreement

Of course there were wars during the time the Prophet SAW settled in Medina. These wars are recorded well and in detail by the Sirah books. However, if observed carefully, all these wars were to defend the Medina community, or call it the country at that time. Not because of religious differences. The first war, namely Badr, for example, occurred because the Quraysh people continued to provoke all tribes to hate and be hostile to the Prophet SAW community in Medina. They expelled the Prophet SAW and his Companions from Mecca, and confiscated their property by force. When asked to return it, they refused, even sending war troops. The Quraysh troops came to invade Medina. The Prophet SAW's troops blocked them at Badr, a place that was still close to Medina (150 km) and actually very far from Mecca where the Quraysh people were (350 km). So was Uhud. They wanted revenge for their defeat at Badr. They came back with a larger army. The Prophet SAW

confronted him at Uhud, a hill that is also closer to Medina (13 km) than to Mecca (500 km).

In the Battle of Khandaq, the Quraish elites provoked all Arab tribes, including the Jewish tribes, to join in attacking Medina. At a minimum, the Quraish requested that no Arab or Jewish tribe help the Prophet SAW's community. Because of the very unequal strength, the Prophet SAW chose to make a wide trench around Medina, so that the Quraish could not pass through, so that they could not enter Medina.

The Quraish were annoyed because they were unable to penetrate the trench. The war did not occur at all. The Prophet SAW's troops chose to defend themselves by hiding in the trench, or at a distance. They provoked: "Don't you believe that if you enter heaven and we die we will go to hell, come and pick up your heaven and put us in hell, we will fight together". The friends were annoyed and wanted to fight, but the Prophet SAW advised them to stay put. The peak was the Hudaibiyah peace treaty. The Prophet SAW signed a non-war agreement with the Quraish, even though there were points that were detrimental to the Muslims. (Abu Zahra, 1979).

The companions were angry and sad, but the Prophet SAW did not budge, firmly accepting this peace treaty and calming them down. As soon as this treaty was violated by Quraish, by killing non-Muslims who were in the ranks of the Muslims, namely the Khuza'ah tribe, the Prophet SAW rushed to fight. The companions were happy and full of enthusiasm with the plan to fight to enter Mecca. When the troops were formed and led by Sa'd bin Ubadah ra towards Mecca, the leader shouted bravely: "Today, the day of vengeance and a great war". The Prophet SAW did not like the slogan echoed by Sa'd, removed him from leadership and handed it over to his son, asking him to change the slogan to: "Today, a day of love for all". The Prophet SAW also advised to try hard not to shed any blood at all.

6. Universal Declaration of the Prophet SAW (Wada' Hajj Declaration)

The peak of the Prophet's morality in human relations is the statement voiced at the end of his life. Namely the sermon that was echoed during the farewell pilgrimage, in the year 10 Hijri, which is often referred to as the universal declaration of human rights. This sermon was not only addressed to the Muslims who were present there, and everywhere, but also to all humanity everywhere universally. This sermon was delivered by the Prophet SAW on a camel, when the sun was right in the middle of the Arafah sky. The Prophet asked one of his friends, named Umayyah bin Rabiah ra, to repeat his words out loud so that all those present could hear him. The Prophet began by asking: "Do you know what month this is and where we are now?" The audience listened to it with pounding hearts, then answered simultaneously and thunderously: "The month that is glorified and in a place that is glorified by Allah." He continued: "O people, listen and pay attention to my words, for I do

not know whether I will be able to meet you again after this year and in this place."

Historical moments in the life of the Prophet SAW, as mentioned above, can be an inspiration, even an argument, for strengthening the values of religious moderation. Especially the protection of human dignity, the realization of the common good, being fair, balanced, and respecting differences. Commitment to nationality and obedience to the constitution are parts, or contemporary methods, to realize the common good and respect differences. Of course, religious moderation is a new concept that is finally to answer the challenges of contemporary religious life, especially in the Indonesian context. It is not exactly the same as the context faced by the Prophet Muhammad SAW in Mecca or Medina. Thus, religious moderation cannot be fully drawn to be concluded as something that happened during the time of the Prophet Muhammad SAW. However, the essence of the values of religious moderation, especially building an agreement to live peacefully and side by side between different citizens, can be found in various historical moments of the life of the Prophet Muhammad SAW.

The Relevance of Moderate Islamic Values in the Life of the Prophet Muhammad

The relevance of moderate Islamic values found in the life of the Prophet Muhammad is significant in addressing the challenges and social changes facing Muslims today. These values include tolerance, justice, modesty, and compassion, all of which are important in responding to modern social changes and challenges.

Tolerance, for example, is a value that is particularly relevant in the context of an increasingly pluralistic and global society (Futaqi & Yenuri, 2023). The Prophet Muhammad is known for his tolerance of different religions and cultures, and this is an example that Muslims should follow today, especially in the context of increasing differences and conflicts. The value of justice is also very important, especially in addressing social challenges such as inequality and injustice. The Prophet Muhammad is known for his justice and his courage to speak out against injustice, and this is an example that Muslims should follow in striving to create a more just and equal society. Likewise, modesty and compassion are other relevant values. In an era of increasing consumerism and individualism, these values demonstrate the importance of living simply and caring for others, which can help Muslims address challenges such as materialism and egoism.

Thus, the moderate Islamic values found in the life of the Prophet Muhammad provide a very relevant and important guide for Muslims in facing today's social challenges and changes.

The Prophet Muhammad was known for his tolerance of various religions and cultures, which was reflected in various aspects of his life. One of the most obvious examples is the Treaty of Medina, signed by the Prophet Muhammad and various tribes in Medina, including those who were Jewish. This treaty established the basic principles of tolerance and peaceful coexistence between Muslims and

non-Muslims, and guaranteed the rights and freedoms of religion for all parties. In addition, the Prophet Muhammad was also known for respecting and protecting non-Muslim places of worship. For example, when he entered the city of Mecca during the conquest of Mecca, he ordered his troops not to damage any statues or places of worship of non-Muslims.

The Prophet Muhammad also demonstrated tolerance in his daily interactions with non-Muslims. He interacted with them in a polite and respectful manner, and often participated in dialogues and discussions with them. Thus, the Prophet Muhammad demonstrated tolerance for various religions and cultures, both in political and social contexts, as well as in his daily interactions. This is a very relevant and important example for Muslims today, especially in the context of an increasingly pluralistic and global society.

Washatiyah or often called the word "moderate" is one of the Islamic role models that directs its people to be fair, equitable or useful and comparable. Moderate Islam is currently believed to be able to bring Islamic teachings to a more useful, fair and more relevant goal in influencing action in the era of globalization or the era of technological development, information notification, and communication reception. Moderate Islam is not a new understanding, but moderate Islam has existed along with the revelation of Allah's guidance and the emergence of Islam fourteen centuries ago which was taught and exemplified by the Prophet Muhammad SAW (Kuntowijoyo, 2001).

Therefore, the moderate Islamic values contained in the life of the Prophet Muhammad must be aligned with the challenges and social changes faced by Muslims today, especially in global life. The implementation of the values of Islam Waathiyah or moderate Islam in global life covers several very important areas, namely; law, religion, and social.

1. Law Aspect

The appropriate Islamic rules regulate the existence of rights and obligations based on justice which contain:

- a. Every human being has the power to obtain protection for his personal demands
- b. Every human being has the power to obtain food, shelter, education, and maintenance
- c. Every human being has the right to express thoughts and beliefs as long as they are within the limits of the law
- d. All humans have the same position in the perspective of the law
- e. All humans have the same abilities and income without any rights that distinguish religion, ethnicity, customs, place of residence and others.
- f. Every human being is considered not to have committed a mistake before being directly exposed by the court.

Guarantees and freedom in life are given to the Islamic community. But what must be found is that absolute freedom will not exist as explained by Sayid Quthb that perhaps life can be established if all groups of its population want to feel freedom without any limitations and in a determined direction.

Where the soul that is full of freedom is appreciated and felt by every human being, regardless of all kinds of threats and full harmony that is not followed by any conditions and ties. The conclusion is that the establishment of justice has no influence, in anything that is an obstacle in the form of heredity or lineage. At least justice in Islam has four meanings such as justice that means the same, justice that means harmony, justice that gives something to its owner, and God's justice.

2. Religious Aspect

The Qur'an is the highest source of Islam, both as a belief and as a religious law. The root word Washathiyah according to As-Shalabi is found in the Qur'an with four meanings with almost the same meaning, namely:

a. Fairness and choice in religious moderation

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
 الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُ عَلَيْهَا إِلَّا لِنَعْلَمَ
 مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقُلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى
 إِلَّا عَلَى النِّدِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ
رَحِيمٌ

It means; "And so We have made you (Muslims) "medieval people" so that you may be witnesses of human (deeds) and so that Rasu (Muhammad) be a witness of your (deeds). And We have not determined the Qibla to be your Qibla (now) but so that We know (so that it is clear) who followed the Messenger and who defected. And indeed (moving the Qibla) is very difficult, except for those who have been guided by Allah; and Allah will not waste your faith. Indeed, Allah is Most Gracious and Most Merciful to humans (QS. Al-Baqarah :143).

At-Thabari's quote from Ibn Abbas ra, Mujahid and Atha' when explaining Surah Al-Baqarah verse 143 said: "Ummatan Washathan is "justice" which then this verse means "Allah made the Muslim community the most just community". Al-Qurthubi said: wasathan is justice, because justice is something that is considered good is the most just". While Ibn Kathir said: in this verse wasathan means the best and the most qualified". According to other scholars of interpretation such as Abdurrahman As-Sa'diy and Rasyid Ridha interpret in this verse that the meaning of wasathan is goodness and justice.

b. Moderation means best and middle

خُفِظُوا عَلَى الْصَّلَاةِ وَالصَّلَاةُ أَلْوَسْطَى وَقُوْمًا لِلَّهِ قَرِيبَنَ

Meaning; "Maintain all prayers and wustha prayers. And perform (salat) because of Allah with reverence" (QS. Al-Baqarah :238).

In this verse the meaning of the word Wushta is "the most middle, the most just, and the best."

Moderation means the most just, good and educated.

قال أَوْسَطُهُمْ أَمْ أَقْلَنْ لَكُمْ لَوْلَا تُسْبِحُونَ

It means; "The wisest among them said, "Didn't I tell you why you don't glorify (your Lord) (QS. Al-Qalam :28)"

According to Al-Qurthubi's interpretation, in Surah Al-Qalam verse 28, he is "the most ideal, most superior, most intelligent and most knowledgeable person." In this verse it can also be concluded that the meaning of ausathuhum is "the fairest, the best or idea and the most knowledgeable".

3. Social aspect

What is meant by justice is an argument from cruelty and injustice or it can be said that it eliminates injustice and arbitrariness that is fair and does not side with one point of view only. Justice according to Islam is established by all its people regardless of their position, whether they are Muslims or not so that their rights are evenly distributed to all groups. It can be interpreted that Islam has risked all the privileges that other people have to turn to itself. In Islamic social activities, there are things that must be obeyed for the good of its people. Islam also provides a statement of all rights of oneself or individuals. The main purpose of granting rights in Islam is to allow and provide direction so that the abilities possessed by humans in each field of work can be developed very well. Islam maintains a balance in the relationship between humans and the creator, therefore Islam also trusts to build harmony in the relationship between humans and humans (hablu minannas) there is an effort to protect this relationship from bad consequences caused by excessive actions from an economic perspective. Therefore, the reason why Islam really longs for the birth of justice in various aspects of society's life and not just on one side.

From the explanation that has been explained above, it can be concluded that harmony and balance in maintaining justice with all is very important for Islam to encourage the creation of justice as fairly as possible. In a human civilization that is a pluralistic society from one tribe, custom, race or others, the concept of justice is not only about morality. But, in the end it can be grouped and lead to the idea of social justice. Islamic social justice is a justice that is very ongoing for community life in various aspects, both spiritual and material. The scope of all dimensions and aspects of human life including the concept of social justice. The process of forming the structure of community life which is followed by the pillars of equality and brotherhood is based on the formation of the structure of community life. In its concept, social justice contains a statement about human dignity that has the right to have a personal relationship with everyone (J. L. Esposito, 2005).

The Islamic understanding of social justice is very concerned with the material and spiritual safety and security of others. This matter cannot be avoided because in Islamic teachings, these two related things are not placed in different places (J. Esposito, 1983).

Conclusion

There are moderate values in the life of the Prophet SAW in the Book *Ar-Rahiq al-Makhtum* by Shaykh Sofyyu al-Rohman Mubaroqfury which can be gleaned from six moments, namely the Sirah Nabawiyah moments before prophethood, the preaching of Mecca, the migration to Ethiopia, the Medina charter, the Hudaibiyah agreement, and the Medina declaration.

The moderate Islamic values contained in the life of the Prophet Muhammad provide very relevant and important guidance for Muslims in facing current social challenges and changes.

References

Abdurrahim, W. (2017). Membaca Terorisme dalam Tinjauan Maqashid Syari'ah. *Dalam: Muhammad Abdulllah Darraz (Ed.). Reformasi Ajaran Islam: Jihad, Khilafah, Dan Terorisme. Jakarta: Ma'arif Institute Dan Mizan*, 113–143.

Al Azhari, M. L. A. (2020). Moderasi Islam dalam Dimensi Berbangsa, Bernegara Dan Beragama Perspektif Maqashid Asy-Syari'ah. *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 10(1), 27–45.

Anam, A. S. (2017). Maqashid al-Syari'ah Sebagai Kerangka Dasar Fikih Terorisme. *Dalam: Muhammad Abdulllah Darraz (Ed.), Reformasi Ajaran Islam: Jihad, Khilafah, Dan Terorisme. Jakarta: Ma'arif Institute Dan Mizan*.

Badan Litbang dan Diklat Kementerian Agama. (2019). *Moderasi Beragama*. Jakarta: Kementerian Agama RI.

Darraz, M. A. (2017). *Reformulasi ajaran Islam: jihad, khilafah, dan terorisme*. Kerja sama Maarif Institute for Culture and Humanity [dan] Mizan.

Esposito, J. L. (2010). *The future of Islam*. Oxford University Press.

Futaqi, S. (2023). *Pendidikan Islam Multikultural: Menuju Kemerdekaan Belajar*. Nawa Litera Publishing.

Futaqi, S., & Mashuri, S. (2022). Multicultural Leadership of Kiai for Managing Diversity in Indonesian Context: Spiritual, Intellectual, and Social Integration. *Cultural Management: Science & Education*, 6(2).

Hanafi, M. M. (2013). Moderasi Islam: menangkal radikalisme berbasis agama. *Jakarta: Ikatan Alumni Al-Azhar Dan Pusat Studi Al-Qur 'An*.

Hasani, I., & Naipospos, B. T. (2010). Radikalisme Agama di Jabodetabek & Jawa Barat: Implikasinya terhadap Jaminan Kebebasan Beragama/Berkeyakinan. *In Jakarta: Setara Institute*.

Mashuri, S., Futaqi, S., Hasanuddin, M. I., Yusuf, K., Takunas, R., Dwicahyanti, R., & Dwitama Haeba, I. (2024). The building sustainable peace through multicultural religious education in the contemporary era of Poso, Indonesia. *Cogent Education*, 11(1), 2389719. <https://doi.org/10.1080/2331186X.2024.2389719>

Mashuri, S., Futaqi, S., Ruslin, R., Sugiyar, S., Fakhrurrozi, H., & Rofiq, A. C. (2024). Multicultural-Based Public Policy: The Experience of Indonesia in Managing Diversity for National Resilience. *Technium Social Sciences Journal*, 55, 394–404.

Mashuri, S., Futaqi, S., & Sulhan, A. (2024). Spiritual base of Pesantren for building multicultural awareness in Indonesia context. *Jurnal Ilmiah Islam Futura*, 24(1), 1–20.

Saifuddin, L. H. (2019). Moderasi beragama. *Jakarta: Badan Litbang Dan Diklat Kementerian Agama RI*.

Sheikh, N. S. (2023). Reaction, Restoration, and the Return of Alpha-Islam: Wahhabism from Premodern Ideas to Postmodern Identities. In *Routledge Handbook of Non-Violent Extremism* (pp. 100–121). Routledge.

Shihab, M. Q. (2020). *Islam & Kebangsaan: Tauhid, Kemanusiaan, dan Kewarganegaraan*. Lentera Hati Group.

Syeirazi, M. (2020). *Wasathiyah Islam: anatomi, narasi, dan kontestasi gerakan Islam*. alif. id.

Umar, H. N. (2021). *Islam Nusantara: Jalan panjang moderasi beragama di Indonesia*. Elex Media Komputindo.

Zuhdi, M. H. (2020). Moderasi Maqashidi Sebagai Model Kontra Narasi Ekstremisme Beragama. *Istinbath*, 19(2), 442–469.