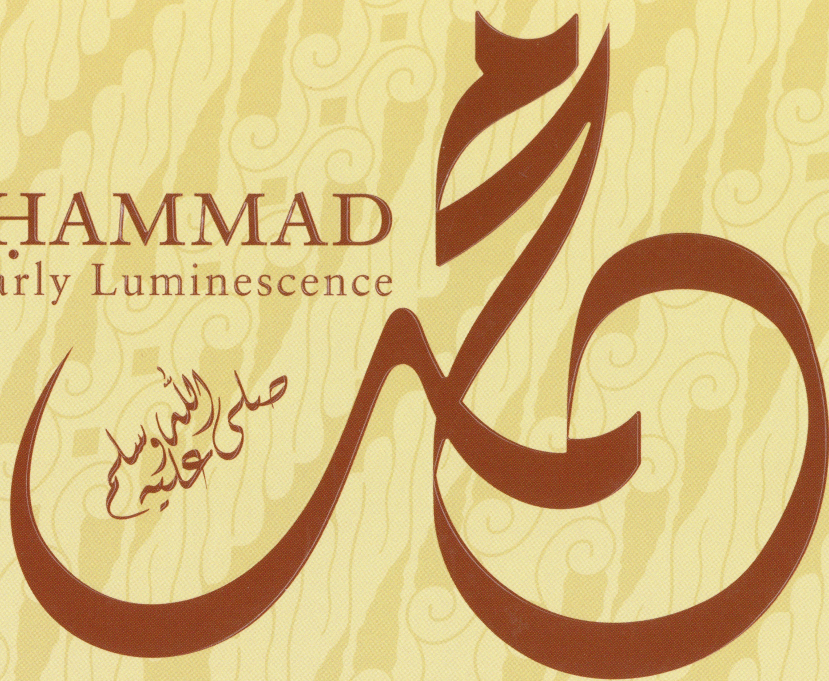


# MUHAMMAD

The Pearly Luminescence



A transposition of Raja 'Ali Haji's  
SYAIR SINAR GEMALA MUSTIKA ALAM

by Gene Šha Rudyn




*With*

A DIALOGUE ON THE COMMEMORATION OF THE MAWLIDUN  
NABI TRADITION IN AHL AS-SUNNAH WAL JAMA'AH

by Ašh-Šhaykh Kiayi Muḥammad Idrus Ramli

*Translated with appendices by*  
Muḥammad Mazdiuky Muḥammad Ishak



  
Nusantara  
Books



# Muḥammad

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by  
Gene Šha Rudyn

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A Dialogue on the Commemoration of the  
Mawlidun Nabi Tradition in Ahl As-Sunnah  
Wal Jama'ah



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## TRANSLITERATION KEY

The transliteration used throughout this book represents the Arabic script as follows:

a	أ	'a / 'i	ع / ع
ṭsa	ث	ṭha / ṭhi	ط / ط
ḥ	ح	h	ه
ḍz	ذ	ḍh	ظ
z	ز	šh	ش
ṣa / ṣi	ص / ص	ḍh	ض
q	ق	gh	غ
'aa	عا	ṭsaa	ئا
zaa	زا	ḍhaa	ظا
'uluum	عُلُوم	ḍzukuur	ذُكُور
'aliim	عَلِيم	'aalim	عَالِم
ṣalli	صَلِي	ṣifaat	صِفَات
ṣaaffaat	صَافَات	sami'naa	سَمِعْنَا
wa-aṭha'naa	وَأَطَعْنَا	ḍhalaal	ضَلَال
ṭhayyibaat	طَيِّبَات	šhukuur	شُكُور
nahaa	نَهَى	nihaayah	نَهَايَة

If you cannot read Arabic writing, it is best to find a teacher who can guide you through the correct way of reading it. Sometimes, reading it in Romanized form does not guarantee that you can read it correctly.

جَلَّالَهُ  
Read as “*Jalla Jalaaluhu*”, meaning “May His Glory Be Glorified”.

سَلَامُهُ  
Read as “*Ṣallaahu ‘Alayhi Wassallam*”, meaning “Allah sent ṣalawat upon him and peace”.

رَحْمَتُهُمْ/هُ/هَا اللهُ  
Read as “*Raḥima hum/hu/haa Allah*”, meaning “Allah have mercy on them/him/her”.

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ  
Read as “*‘Alayhiṣ Ṣalaatu Wassalaam*”, meaning “Upon him the ṣalawat and peace”.

حَفِظَهُ اللهُ  
Read as “*Hafizhu Hullah*”, meaning “May Allah preserve him”.

رَضِيَ اللهُ عَنْهُ/هَا/هُم/هُمَا  
Read as “*Radhiya Allahu ‘An hu/haa/hum/humaa*”, meaning “May Allah be pleased with him/her/them/both”.

## WITH THE DEEPEST APPRECIATION

إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ، وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ...  
وَمُصْحَفًا وَرَثَةً...<sup>\*</sup>

*“Verily among the good deeds that continue to benefit a believer after death are...a book that he left as an inheritance....”<sup>\*</sup>*

To all the sponsors and well-wishers, especially,

*Hjh Saadiyah bint Shuhadak \* Aisha Sulaimi \* Ismail bin Ahmad & Family  
\* Rahmah Raffik \* Saat bin Abdul Samat \* Sharifah bint Abdullah \* Hj  
Tumin bin Hassan & Hjh Saonah bint Sawon \* Fitriyah bint Sosman \*  
Muhammad Azahar bin Rosli & Noormunirah bint Mohd Arsad \* Ramna bint  
Rashid \* Aini bin Maarof \* Sheikh Nader Elley \* Imran bin Abdul Nasir \*  
Osman bin Singgal, Rahmah Ranting & Nur Rabiatal Adawiyah bint  
Darusman \* Adim bin Ahkam & Hjh Bariah bint Bosait \* Nurra Farhana  
Mahat @ Natalie Nurra Trog \* Asmah bint Kasmani & Abdul Majid bin Abdul  
Kadir \* Osman bin Huri, Janain bin Rasa, Janiyah bint Norjawan, Danijah  
bint Udin, Yuhana bint Udin, Jasma Janain & Rosli bin Osman \* Hjh Suhrah  
Hj Abu Bakar, Hj Maliki Sidin, Ilyas Abdullah Lim, Harun Ilyas, Mohammad  
Hussaini Ilyas & Mardiah Maliki \* Rohani bint Mohd Ali \* Mustapha Nasar  
& Rahimah Othman \* Hjh Jamila bint Hj Jamil \* Hjh Ratna bint Ismail \*  
Mohamatariami bin Salim \* Borhan Nurdin \* Hjh Saliha Bibi & Hj Syed  
Meeran Sahib \* Hj Safaruan bin Kasman \* Md Shamir bin Feroz \* Ust  
Mohammad Hafashah bin Ahmad \* Sukarti bint Amat Darudi \* Edin Nišlić  
\* Lamah Sain \* Hjh Suhrah bint Arpawi \* Shazli bin Mohamed Kassim \**

---

<sup>\*</sup> Ḥadīṭs related by Imam Aṭṭ-Ṭḥabarani & Ibnu Abid Dunya رَحْمَهُمُ اللهُ. This ḥadīṭs was declared ḥasan in the kitab *Ṣaḥīḥ Al-Jaami'*, 176.

*Badariah bint Hashim, Sultan Abdul Kader bin Adam Said Mohamed & Zohara Sultan Abdul Kader \* Maimoon bint Noor Mohd & Ansari bin Hamid Marican \* Hakimah Shaharзад bint Abdul Rahim \* Mohammad Irwan Shah bin Hj Salleh, Rosida bint Hj Jantan, Indra Kurniawan Shah bin Mohammad Irwan Shah, Irdina Nur Laila bint Mohammad Irwan Shah, Hjh Tuminah bint Hj Ahmad, Hj Jantan bin Hj Mohammad, Hj Salleh bin Hanifa & Hjh Jahara bint Atan \* Hj Abdul Wahid bin Hj Zainol \* Syed Muhammad Hafiz & Nadiyah Sulaiman \* Azizah bint Abdul Rahim \* Hj Syed Abu Bakar \* Zulaiha bint Mohamed Salleh \* Syed Abdullah bin Omar Alsagoff \* Manis Tembikai \* Zalaiha bint Mohd Saleh \* Ahmad bin Idris & Zaitoon Abdul Hameed \* Roslan bin Sanwan \* Mohammad Shahrان bin Shariff \* Hj Raden Alwi bin Hj Raden Bahwar \* Ahmad bin Musa, Halijah bint Mat Lowei & Badatina Ahmad \* Rumlah bint Yassin \* Hj Marlian bin Athar & Hjh Rosemah bint Mailu \* Abdullah bin Awang & Ramlah bint Bulat \* Hj Syed Maratam & Hj Bujang Mansor \* Hjh Sudirah bint Badrun \* Norma bint Zakaria \* Syed Nasir bin Shamsudin \* Saripah Abdullah \* Hjh Sekdah bint Hashim \* Masita bint Snan \* Johana Abu & Family \* Mohammed Noor Hj Juni \* Hj Yusoff bin Dais \* Yusoff bin Hassan & Seliah bint Abdul Latiff \* Zaliha Din \* Abdul Majid bin Mahboob Shaikh, Hj Ani bin Ramli, Hjh Zanjan bint Bostan Khan & Saidon Beby bint Abdul Majid \* Sharifah Shaikha Alattas \* Hamidah bint Idris \* Hanom Mohammed Bamadhaj & Ali Obed Bahajaj \* Mohamed Ismail bin Mohd Abdul Kasim \* Md Adil bin Ibrahim \* Zubaidah Bee bint Abdul Majeed \* Hj Syed Anwar Nadar Shah & Hjh Roliyah bint Yusoff \* Hjh Jamilah bint Ibrahim & Wahid bin Abdul Ghani \* Hjh Mislama bint Haminolah & Hj Zainul bin Saini \* Hjh Aishah Bakri \* Hjh Rapeah bint Palil & Hj Bahari bin Salleh \* Katijah bint Shareff, Muhammad Elfie bin Hj Effendy, Hj Mohamed Hussain bin Adam Shah, Hjh Zainabah bint Ahmed & Rahamed Dullah Hachi Meerasa \* Hj Mohd Nasir bin Abdulkader Noormohamed & Family \* Abdul Latiff K. Syed Mohamed \* Hj Syed Sultan bin Sauhamid Osman \* Hj Mohd Waffa bin Yusoff & Hjh Maimoonah bint Ahmad \* Hjh Zaliha bint Hj Abdul Gani \* Muhammad Hazman bin Salleh & Siti Nafisah bint Sairi \* Fariq Suhaili & Suhaili bin Abdullah \* Kabir Khan bin Azraf Khan \* Hj Abu Bakar bin Hj Ali & Hjh Zubaidah bint Abdullah \**

*Anwar Ali bin Kaji Nusiruddin & Ratna bint Dahlan \* Mohamed Ali bin  
 Osman \* Muhammad Khairul Amilin bin Kasim \* Jaameiah bint Abdullah  
 \* Hj Mohamed Salleh bin Hj Nordin \* Hjh Che Tijah bint Abdullah \* Peer  
 Dous bint Akip \* Hj Yusof bin Abdullah & Hjh Kamisah bint Hj Katab \*  
 Abdul Majid bin K V Mohamed Sultan & Sabjan bint Mohamed Ibrahim \* Hjh  
 Roekiah Arip \* Jidin bin A Hassan & Zawiah bint Karim \* Ansari Shaik  
 Madar \* Dian Aisyah bint Mohammed Musni \* Ahmed Shariff \* Ahmetsah  
 bin Mohammed Hassan \* Hj Basri bin Ja'es \* Rahmah bint Daud \* Abdul  
 Rahman bin Zainol \* Supati Sariani & Noorhayaty Ismail \* Rosidah bint  
 Ahmad \* Nabihah Hanim & Farah bint Mohd \* Adam Foo \* Ahmad Abu  
 Bakar \* Ambar Machfoedy \* Anita bint Wansi & Hamsah Adon \* Danial,  
 Faezah & Aqilah Chung \* Faizel Latiff \* Izzad Yusoff \* Jumilia Mohamed  
 \* Khairuddin Hori \* M Kamil Ishak \* M Razif Ansari \* M Shamsuri Juhari  
 \* Norizah Harun-Taylor \* Nuh Ashar \* Osman Abdul Hamid \* Ramli  
 Mattar \* Rosham Hamzah \* Shida Arshad \* Softiah Suaad Jamil \* Zain \*  
 Zainul Abidin Rasheed \* Hj Mohamad Salleh bin Ismail & Hjh Maimunah  
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 Abdul Sattar Khan & Naqshbandi 'Aliyyah \* Hj Hassan bin Hj Abdul Rahman  
 & Hjh Zariah bint Hj Sahir \**



وَجَزَاكُمْ اللَّهُ خَيْرًا كَثِيرًا وَبَارَكُمْ وَرَضِيَ عَنْكُمْ  
 وَرَزَقَكُمْ خَيْرِي الدُّنْيَا وَالْآخِرَةِ



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Raja 'Ali Al-Hajj ibni Raja Ahmad Al-Hajj ibni Raja Haji Fisabilillah



## FOREWORD

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# A POEM OF PRAISE, CELEBRATION AND ADORATION

*Muhammad The Pearly Luminescence* is described as a transposition of Raja ‘Ali Ḥaji’s *Syair Sinar Gemala Mustika Alam* by its transposer, Gene Šha Rudyn.

Raja ‘Ali Al-Ḥaji bin Raja Aḥmad (c.1809 – c.1873) was a Bugis-Malay prince who, as a scholar and historian, led a renaissance in Malay letters in the mid-19th century. This work is a poetic recount of the Prophet Muhammad’s life, told in 97 quatrains divided into a *Foreword* and eight *Chapters* which speak of his birth, childhood, his early life as a trader and his marriage to Siti Khadijah, and then, in Chapters 6–8, of his path to Islam.

It should be noted that I am neither a Muslim nor a Malay speaker, though for those who are, the original text is readily accessible (eg. on *wikisource* where it is listed as *Syair Sinar*

*Gemala Mestika Alam*). I write as a friend of the transposer, with whom I have acted, improvised, and told stories. I have also written poetry myself from time to time and enjoy teaching it in schools.

The quatrain is a challenging form in English, particularly when the poet chooses to use only one rhyme (or near-rhyme) for each stanza (a/a/a/a) rather than couplets (a/a/b/b) or alternating rhymes (a/b/a/b). *Bahasa* (Malay language), however, seems particularly musical, and 'Ali Haji effortlessly rings the rhymes in each stanza where all four lines might end in -ia, or with ya/ah/ar/ma/ta etc.

Here is the third stanza from the *Foreword*, for example:

*Nabi Muhammad rasul mulia,  
ialah penghulu segala dunia;  
barangsiapa berimankan dia;  
dunia akhirat mendapat bahagia;*

Mr Šha Rudyn transposes this as:

*Prophet Muhammad, mighty Messenger,  
to all of the worlds, is he, commander;  
faith in him, embrace, but whomsoever;  
rejoice in the now and the hereafter;*

The poetic intent is clear – the alliteration of Muhammad, mighty Messenger – but the challenge of maintaining ‘Ali Haji’s text while keeping the rhythmic flow of the quatrain is considerable.

“Whomsoever” is one of many ‘archaic’ words, or forms of words, which pepper the text. Other examples are *bestowingly*, *spake* (an antiquated form of spoke), *befoulment*, *enwomb* and *en-scrolled*. This may well reflect the 19th century language, grammar and tone of the original, but it takes some adjustment by the 21st century reader.

However, I also enjoyed discovering forms of words which were unfamiliar to me, such as *rhetor* (a master of rhetoric), *joy-ance* (meaning delight or enjoyment) and the *luminescence* of the title (which poetically combines both the idea of light and the spirit of something essential).

Elision (the use of an apostrophe to omit an unstressed vowel, as in *o’erhead* or *th’angel*) is another device rarely used these days but possibly reflects the metrical musicality of the original. I imagine it is well-suited to chanting in *Bahasa* in a spiritual context.

There is, understandably, considerable compression in the writing, as the relatively short lines and tight four-line verse structure require the poet to be concise. In such circumstances, it is

difficult to be also precise – especially when talking about the mysteries of God. Šha Rudyn endeavours to help the reader navigate these sudden shifts or jumps by frequent use of the comma:

*The year, elephant; the month, fourth; would she  
behold Abraham; the Beloved, is he.  
Said he, secretly, and in rarity,  
“You bear the sublime; majestic, he be.”*

Despite the often convoluted poetic expression, the storyline is easy to follow. I say that as someone with little knowledge of Islam and even less of Muḥammad’s life.

One of the advantages of reading such a tightly structured poem is that the form becomes embedded in your head, rather like a song you cannot shake, and I found myself naturally wanting to paraphrase it in my own words. Verses 9–18 of the *Foreword*, for example, recount how, month-by-month, throughout her pregnancy, Muḥammad’s mother Aaminah was visited by one of nine Prophets. To summarise, in my words (which ignore the delicate rhythms of the source):

*A month by month iteration  
Of nine Prophets’ personal visitation  
(including Jesus. His sincere observation?  
The Prophet would deliver ‘well-spoken oration’).*

*Muhammad The Pearly Luminescence* is a poem of praise, celebration and adoration. It is not for the casual reader, but as it is relatively short, I believe a slow and contemplative reading will surely reward your patience and light your own appreciation of the Prophet's luminescence.

ROGER JENKINS

*Storyteller, Poet, Playwright &*

*Recipient of the 1995 Singapore Literature Prize*





## TO GOD'S BEST CREATION

All praises and thanks to Allah ﷻ, Sovereign Lord of all creation, by Whose grace and mercy the Malay world has been blessed with the literary hero Raja 'Ali Ḥaji, on whom be Allah's mercy, and by whose meticulous hand the masterpiece *Syair Sinar Gemala Mustika Alam* was penned. May this work henceforth congenially disarm and charm the vast English-speaking world by Allah's leave.

To begin with, I would like to dedicate this work to Allah's best creation, the most perfect human being there ever was and ever will be, my shining beacon of hope, my very reason for living, my saviour Allah's Messenger Muḥammad ibn 'Abdullah, on whom be Allah's salutations, blessings and peace.

I owe a debt of gratitude to Al-Faḍhl Ustadz Muḥammad Maz-diuky bin Muḥammad Ishak who, upon reading my book *Syair To Singapore*, encouraged me to peruse Raja 'Ali Ḥaji's

literary opus with a mind to make it available to an English-speaking readership. Considering it only to be an honorific endeavour at the time, I acceded to the monumental mission of transposing the *syair* from Malay to English, naively thinking that I shall be triumphant by Allah’s grace and mercy, or fail in the process a literary ‘martyr’, as it were.

I wish to express an even deeper appreciation to the numerous benefactors and sponsors who placed their trust in me to complete this work, the management board and staff of Masjid Wak Tanjong Singapore with its dedicated chairman Ḥaji Nailul Hafiz for the generous sponsorship-in-kind of the mosque premises and facilities during my ‘writer’s residency’, and the publisher *Nusantara Books* under the capable direction of Al-Faḍhl Ustaḏz Muḥammad Mazdiuky bin Muḥammad Ishak for undertaking the arduous task of seeing this text through to its destination in the hands and on the lips of readers. May Allah ﷻ be pleased with our effort and justly reward us.

This work could not have been produced without the love and support of my family, and the understanding, patience, and perseverance of my wife, Nur Adila bint Moḥamed Mohckeram, in caring for her husband and four young children. May Allah ﷻ place you and our mothers among the Mothers of the Believers.

My utmost appreciation to my parents: my mother, Juminah bint Kambali and my father, Moḥamed Yahya bin Buang who brought me into this world; my grandmother Marmah bint Diman and my grandfather Buang (Huri) bin Mawi who nurtured me in my childhood; and all my teachers who taught me the use of the English and Malay languages, and showed me the greatness of our saviour Allah’s Messenger Muḥammad ibn ‘Abdullah, on whom be Allah’s salutations, blessings and peace. May Allah ﷻ forgive our sins and have mercy on our parents as they loved us when we were children.

GENE ŠHA RUDYN



# NOT KNOWING IS, HENCE, NOT LOVING

All praises are to Allah ﷻ. Ṣalawat and peace be upon the liege lord Prophet Muḥammad ﷺ, his Family and all his Ṣaḥabah.

Indeed, knowing the Prophet ﷺ, praising and reciting ṣalawat unto him is Allah's demand from His servants. Allah commands us through the tongue of *Aṣ-Ṣaadiqul Maṣḍuuq* ﷺ:

أَدَّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ: حُبِّ نَبِيِّكُمْ، وَحُبِّ أَهْلِ بَيْتِهِ، وَقِرَاءَةِ

الْقُرْآنِ

*“Teach (akḥlaq and how to practice it to) your children three deeds: love for your Prophet, his Family, and the Qur’an.”<sup>1</sup>*

As for love, love is a tendency to feel affection, attention, responsibility, and obedience.

Allah ﷻ says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

*“Say (O Prophet to your ummah), if you love Allah, follow me. Allah will love you and forgive you your sins.”<sup>2</sup>*

Loving Allah means making the utmost obeisance in religion, in which one of the characteristics and goals is to please the Prophet Muḥammad’s commands and instructions ﷺ.

Narrated by Al-Imam At-Tirmidzi, the Prophet ﷺ said:

---

<sup>1</sup> Ḥadiṡ narrated by Imam Ad-Daylami & Imam Al-Manawī رحمه الله. This ḥadiṡ was also narrated by Šaykhul Islam, the Imam Mujaddid in his time, As-Suyuṡhi رحمه الله in his *Al-Jaami’u Aṡ-Šaḡhir* and *Iḥyaa’ Al-Mayyit Bi Faḍḥaa-il Aalil Bayt*.

<sup>2</sup> Surah Aal ‘Imraan: 31.

أَحِبُّوا اللَّهَ لِمَا يَغْذُوكُمْ بِهِ مِنْ نِعْمَةٍ، وَأَحِبُّوا لِحُبِّ اللَّهِ، وَأَحِبُّوا أَهْلَ بَيْتِي

لِحُبِّي

*“Love Allah because Allah has given you His favours, and love me as a sign of your love for Allah, and love my Ahl Al-Bayt (Family) as a sign of your love to me.”<sup>3</sup>*

The utmost of loving Allah is loving Allah with everything you have. However, to deserve Allah's love, we need to go through several levels and echelons, namely by loving the Rasulullah ﷺ as a symbol of our love for Allah. No one ever reaches the echelons of Allah's love if he does not love the Prophet ﷺ.

The liege lord Prophet Muhammad ﷺ said,

وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ

وَالنَّاسِ أَجْمَعِينَ

<sup>3</sup> Ḥadīṡ narrated by Imam Al-Ḥaakim & Imam Al-Bayhaqi رحمه الله

*“By (Allah) in His Hand (Power) is my life, none of you has iman until I become the most beloved to him more than the members of his family, and his wealth, and all people.”<sup>4</sup>*

Love for the Prophet ﷺ is commanded by the Šhari’ah. The same goes for loving the Prophet's Ahl Al-Bayt because a person does not love the Prophet if he does not love the Prophet's Ahl Al-Bayt.

Generally, one would not feel pure love unless he knows his lover first. So, it can be said that religion demands one to know the Prophet because the demand to love the Prophet will not be fulfilled unless one is thoroughly familiar with the person he loves.

As the saying goes, in a well-known Malay proverb:

*“Not knowing is, hence, not loving.”*

Indeed, many events occurred during the time of the Ṣaḥabah; most of the people who hated the Prophet ﷺ were those who did not know him ﷺ. After they got to know the Prophet, those who hated him drowned in the endless sea of love. Hence, get to know your Prophet ﷺ and find yourself in great love.

---

<sup>4</sup> Ḥadiṡ narrated by Imam Al-Bukhaari & Imam Muslim رَحْمَهُمُ اللهُ.

Many Ulama' have composed thousands of books and poetry on the life and virtues of this Great Prophet ﷺ to introduce him to the Muslim ummah and people in general; such was the author of this great poem, Raja 'Ali Ḥaji رحمه الله, who took the initiative to compose a summary of Imam Al-Barzanji's works when the Malay-Riau community was encultured in its recitation.

Hence, Raja 'Ali Ḥaji رحمه الله wrote this poem and connected it to the Al-Barzanji recitation ceremony simply to introduce the Prophet ﷺ to the Malay-Riau community at that time.

The author's sincere efforts in bringing the Malay community to know the Prophet ﷺ received apparent acceptance and abundant blessings, one of which is that this Great Poem remains intact to this day.

*Alḥamdulillah*, we are grateful with boundless gratitude for being blessed by Allah ﷻ to pay homage to this Great Poem composed by this great man.

These poetic verses are well-suited for Mawlid Nabi's recitation, just like other Mawlid books. Thus, we took the initiative to complement this poem with verses from the Qur'an and *qaṣaa-id* to enrich it.

Furthermore, we have also provided endnotes to explain some of the poem's allusive meanings, which may otherwise be difficult to understand. The endnotes also explain, support, and reference the narrations expressed by the author in the poem.

Our sole intention is to treat this masterpiece justly, in line with the author's and the previous Ulama' intentions to introduce the most excellent and most virtuous human being ﷺ to the community at large.

To add more value to this already valuable book, we have selected and translated the words of Ašh-Šhaykh *Kiayi*<sup>5</sup> Muḥammad Idrus Ramli حفظه الله of East Java, Indonesia, in a special bonus content where he engaged in a dialogue with an anti-Mawlid Salafi Wahhabi on the commemoration of the Mawlidun Nabi tradition in Ahl As-Sunnah Wal Jama'ah.

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<sup>5</sup> *Kiayi* – a designation usually used among the ethnic Javanese Muslim community who is an expert in the Islamic Sciences.

May Allah ﷻ bless the author, Raja ‘Ali Haji, and place him together with the Great Prophet Muhammad ﷺ and may Allah bless our small effort.

*Amiin, Allaahumma amiin.*

USTADZ MUHAMMAD MAZDIUKY BIN MD ISHAK

*Nusantara Books Singapore*

Love for the Prophet ﷺ is commanded by the Šhari'ah. Knowing the Prophet ﷺ, praising and reciting ṣalawat unto him is Allah's demand from His servants. As the saying goes, in a well-known Malay proverb: "Not knowing is, hence, not loving."

Many Ulama' have composed thousands of books and poetry on the life and virtues of this Great Prophet ﷺ to introduce him to the Muslim ummah and people in general; such was the author of this great poem, Raja 'Ali Hāji رحمه الله, who took the initiative to compose a summary of Imam Al-Barzanji's works when the Malay-Riau community was encultured in its recitation. The author's sincere efforts in bringing the Malay community (now, to the international community, with the transposition by Gene Šha Rudyn) to know the Prophet ﷺ received apparent acceptance and abundant blessings, one of the signs of which is that this Great Poem remains intact to this day.

We provided endnotes to explain some of the allusive meanings of the poem, which may otherwise be difficult to understand, and also to define, support, and reference the narrations expressed by the author in the poem. To add more value to this already valuable book, we have selected and translated the words of Ašh-Šhaykh *Kiayi* Muḥammad Idrus Ramli حفظه الله of East Java, Indonesia, in a special bonus content where he engaged in a dialogue with an anti-Mawlid Salafi Wahhabi Muslim on the commemoration of the Mawlidun Nabi tradition in Ahl As-Sunnah Wal Jama'ah.

*I recently had the pleasure of reading a beautifully translated poem that narrates the Sīrah of Prophet Muḥammad (peace be upon him) by Raja 'Ali Hāji, translated by Gene Šha Rudyn. The rhyming scheme was masterfully done, adding a rhythmic flow that made the reading experience both enjoyable and engaging. The poem was a delightful read and a concise and fun way to learn about the significant events in the life of the Prophet. It's a wonderful blend of history and poetry that I highly recommend to anyone looking to deepen their understanding of the Sīrah in a new format.*

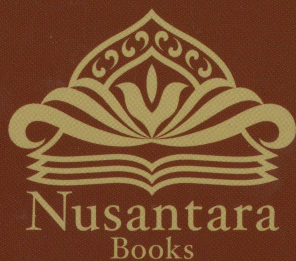
Ameera Aslam

*Renowned Author, Award-winning Poet, Editor & Activist*

*Muḥammad The Pearly Luminescence is a poem of praise, celebration and adoration. It is not for the casual reader, but as it is relatively short, I believe a slow and contemplative reading will surely reward your patience and light your own appreciation of the Prophet's luminescence.*

Roger Jenkins

*Storyteller, Playwright & Award-winning Poet 1995 Singapore Literature Prize*



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