

## ***Al-Madaih An-Nabawiyah: Its Literary History and Transformational Functions in the 21<sup>st</sup> Century Era***

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### **Abstract**

From an Islamic perspective, *al-madaih an-nabawiyah* (praise of the Prophet Muhammad PBUH) is a part of Islamic literature that plays a central role in various aspects of life. This study aimed to investigate the literature, history, and functional diversity of *al-madaih an-nabawiyah* in the 21st century. This study adopted Swingewood and Laurenson's sociological approach. Data were obtained through references to literary history studies, observations and interviews. Observations focused on the functional diversity of *al-madaih an-nabawiyah*, while interviews were conducted with *al-madaih an-nabawiyah* figures and activists who were met at the activity center. In addition to these methods, data was also obtained from documents related to the existence and activities of congregations which have made reading *al-madaih an-nabawiyah* have a transformational function in the 21st century era. This paper shows that the emergence of *al-madaih an-nabawiyah* literature was influenced by the rise of Muslim religious fanaticism, which encouraged love and longing for noble figures, and the encouragement of Muslims to eliminate life's anxieties by asking for spiritual intercession from the Prophet Muhammad PBUH. Another factor that underlies the development of *al-madaih an-nabawiyah* literature is the development of tasawuf tendencies and ascetic life (*zuhd*) among Muslims. This paper shows that the literary theme of *al-madaih an-nabawiyah* includes the Prophet's majesty and the Muslims' religiosity by imitating by imitating the Prophet's wisdom and glory. Apart from being a monumental literary work, *al-Madaih an-Nabawiyah* has undergone a shift present generation's needs, as a prayer and worship to improve the quality of life, piety, soothe the soul, as well as an expression of longing and love for the Prophet Muhammad PBUH. Reading *al-madaih an-nabawiyah* has become a social, economic, cultural and political activity. Many Muslims used *al-madaih an-nabawiyah* reading program as a medium to strengthen friendship or create an atmosphere of harmony in the people. This paper stressed the need for further studies on the development of *al-madaih an-nabawiyah* literature as a complete literary work which is a masterpiece that accompanies Muslims' lives.

**Keywords:** Arabic literature, *al-madaih an-nabawiyah*, religious orientation, transformational function

### **Introduction**

Islamic literature can be said to be synonymous with Arabic literature because Islamic literature was born and developed among the Arabs. Literature, in essence, contains the results of human thoughts that have a relationship between art and spirituality,<sup>1</sup> which can be divided into prose (*natsr*) and poetry (*syi'r*).<sup>2</sup> One type of poetry developed in Arabic literature is the poetry of praise to the Prophet Muhammad PBUH known as *al-madaih an-nabawiyah*.<sup>3</sup> *Al-madaih an-nabawiyah* is a compliment to the Prophet, which had been developed since the Prophet's time, then reached its peak in the thirteenth century AD under the Mamluk dynasty.<sup>4</sup> These poems praising the Prophet were treasured

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<sup>1</sup> Wildana Wargadinata and Laily Fitriani (2008), *Sastra Arab Dan Lintas Budaya*, Malang: UIN-Malang Press, p. 6.

<sup>2</sup> Roger Allen (2000), *An Introduction to Arabic Literature*, Cambridge: Cambridge University Press, pp. 133-192.

<sup>3</sup> Suzanne Pinckney Stetkevych (2010), *The Mantle Odes: Arabic Praise Poems to the Prophet Muhammad*, Indiana: Indiana University Press, p. 46; Mahmud Salim Muhammad (1996), *Al-Madaih An-Nabawiyah Hatta Nihayat Al-'Ashr Al-Mamluky*, Vol. I, Damascus: Dar al-Fikr al-Mu'ashir, p. 47.

<sup>4</sup> Francis Robinson (2011), "The Mantle Odes: Arabic Praise Poems to the Prophet Muhammad by Suzanne Pinckney Stetkevych (Bloomington, IN: Indiana University Press, 2010. pbk. 306 pages)," *American Journal of Islam and Society*, Vol. 28, No. 3, pp. 138-140;

in the Arab-Islamic tradition and have always been sung by poetry enthusiasts in Arab countries (e.g., Egypt and Syria) and outside of Arabia, such as Turkey, Pakistan, India, Urdu, Pashto, Berber, Malay, Chinese, and Uzbekistan.<sup>5</sup> Over time, *al-madaih an-nabawiyyah* literature has a central role in various aspects of life, including socio-religious life, economy, politics, art, and culture.<sup>6</sup> Moreover, it has been used as a tradition performed by Muslims in worship and spiritual enhancement, as readings of prayer and *tawassul* (intercession requests for the Prophet Muhammad).<sup>7</sup> Inside the field of socio-cultural studies, it is observed that the Muslim community has established a history of engaging in the reading of *al-madaih an-nabawiyyah* literature during spiritual activities that are regularly conducted inside both formal and informal societal organizations.<sup>8</sup>

So far, the existing literature tends to discuss *al-madaih an-nabawiyyah* literature from three perspectives, namely (1) *al-madaih an-nabawiyyah* as a religious song tradition and literary art among Javanese Muslims,<sup>9</sup> (2) studies of *al-madaih an-nabawiyyah* as mystical panegyric poetry, and (3) study of *al-madaih an-nabawiyyah* as a literary work studied from the aspect of the content of Arabic prose elements (*istiarah, majaz, tasybih, and kinayah*). Studies of *al-madaih an-nabawiyyah* as a religious song tradition and literary arts among Javanese Muslims showed that *al-madaih an-nabawiyyah* tradition has been used to accompany the rituals of the five daily prayers in some Javanese Muslim communities. Some other studies have shown that *al-madaih an-nabawiyyah* has been used as a mystical panegyric, which has a healing property like a talisman. Some studies reported that the poem affects sufism practice,<sup>10</sup> such as purifying the heart from all impurities,<sup>11</sup> and becoming an alternative to foster Muslims' mental health.<sup>12</sup> The third type of *al-madaih an-nabawiyyah* studies have focused on literary work, especially its Arabic prose elements (e.g., *istiarah, majaz, tasybih, and kinayah*). Zulkifli and Zakaria found that *al-madaih an-nabawiyyah* literature was created as an expression of love, a reminder of the dangers of lust, praises to Prophet Muhammad PBUH, the glory of the Qur'an, the Prophet's Isra Mi'raj, and *munajat*.<sup>13</sup>

This paper aims to fill the gaps and shortcomings of existing studies that situate *al-madaih an-nabawiyyah* literature as Arabic literature that does not contain praises to the Prophet. To date, *al-madaih an-nabawiyyah* literature has not been studied as an exceptional literary work that was born simultaneously with historical events. *al-madaih an-nabawiyyah* literature has been read continuously with the cultivation of values and ethics taught by the Prophet. Even *al-madaih* tradition cannot be separated from Muslims' lives. The functions of the literature transformed. The growth of moral and ethical principles has been intricately intertwined with social, religious, economic, and political actions since the inception of Islamic history,<sup>14</sup> over 14 centuries ago.<sup>15</sup> Contemporary Islamic activities in the present era are rooted on the spiritual practices derived from the legacy of *al-madaih* recitation. In recent years, there has been a growing inclination among Muslim communities towards engaging with *al-madaih an-nabawiyyah* literature. This trend can be attributed to the influence of tradition-oriented religion, which plays a significant role in shaping holy worship practices and social conduct.<sup>16</sup> Therefore, the research issue in the present study is phrased as follows: What is the nature

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Muhammad Syahmi Zulkifli and Zarima Mohd Zakaria (2020), "Analysis of Kinyah in Qasidah Burdah of Imam Al-Bushiri," *International Journal of Humanities, Philosophy and Language*, Vol. 3, No. 9, p. 44.

<sup>5</sup> Stefan Sperl and Christopher Shackle (eds.) (1996), *Qasida Poetry in Islamic Asia and Africa*, Leiden; E. J. Brill, pp. 523-532; Suzanne Pinckney Stetkevych (2006), "From Text to Talisman: Al-Būsīrī's Qasīdah Al-Burdah (Mantle Ode) and the Supplicatory Ode," *Journal of Arabic Literature*, Vol. 37, No. 2, p. 145.

<sup>6</sup> Wildana Wargadinata (2013), "Tradisi Pembacaan Shalawat dan Mada'ih Masyarakat Malang Jawa Timur," *Humanika*, Vol. 1, No. 1, p. 86.

<sup>7</sup> Wildana Wargadinata (2008), "Tradisi Sastra Prophetik dan Peningkatan Tradisi Keagamaan," *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra*, Vol. 3, No. 1, pp. 38-52.

<sup>8</sup> Wildana Wargadinata (2010), *Spiritualitas Salawat: Kajian Sosio-Sastra Nabi Muhammad SAW*, Malang: UIN-Maliki Press, p. 258.

<sup>9</sup> Imam Ghozali Said (2018), "Saluting the Prophet: Cultural and Artistic Expression in Javanese Society," *Journal of Indonesian Islam*, Vol. 12, No. 1, p. 104.

<sup>10</sup> Rose Aslan (2008), "Understanding the Poem of the of the Burdah in Sufi Commentaries," Thesis, the American University in Cairo, p. 30.

<sup>11</sup> Sulasman Ujang (2019), "The Value Education of Qasidah Burdah Arts in Boarding School in the Land of Sunda," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, Vol. 15, No. 2, pp. 139-154.

<sup>12</sup> Ulin Nihaya (2014), "Konsep Seni Qasidah Burdah Imam Al-Bushiri sebagai Alternatif Menumbuhkan Kesehatan Mental," *Jurnal Ilmu Dakwah*, Vol. 34, No. 2, p. 297.

<sup>13</sup> Zulkifli and Mohd Zakaria (2020), "Analysis of Kinyah in Qasidah Burdah of Imam Al-Bushiri," p. 50.

<sup>14</sup> Nader Falyouna (2020), "Analytical Study on Nasr Hamid Abu Zayd's Understanding of Religious Texts in Islam," *Journal of Al-Tamaddun*, Vol. 15, No. 2 (2020), pp. 45-55.

<sup>15</sup> Abdul Gafar Olawale Fahm (2020), "Remaking Society from Within: An Investigation into Contemporary Islamic Activism in Nigeria," *Heliyon*, Vol. 6, No. 7, pp. 1-8.

<sup>16</sup> Rahkman Ardi and Diah Budiarti (2020), "The Role of Religious Beliefs and Collective Narcissism in Interreligious Contact on University Students," *Heliyon*, Vol. 6, No. 9, pp. 1-8.

*Al-Madaih An-Nabawiyyah: Its Literary History and Transformational Functions in the 21<sup>st</sup> Century Era* and progression of the growth of *al-madaih an-nabawiyyah* literature? What are the functions of *al-madaih an-nabawiyyah* literature in the 21st century?

The current research was based on the argument that *al-madaih an-nabawiyyah* literature has been born to solve Muslims' problems in life. The emergence of *al-madaih an-nabawiyyah* literature stimulated Muslims' love for the Prophet PBUH and encouraged literary scholars to produce literary works which strengthened the position of Arabic literature in the history of Islamic civilization. *Al-madaih an-nabawiyyah* literature can be considered as a proof of humans' creativity, taste, and intention. *Al-madaih an-nabawiyyah* literature has simultaneously dominated human life, played active roles in life, and had a transformational function over time.

## Literature Review

*Al-madaih an-nabawiyyah* literature has a major influence on humans,<sup>17</sup> and Arabs in particular.<sup>18</sup> The forms of *al-madaih an-nabawiyyah* literature gives a sense of love expression to the object, as al-Busiri exemplified with writing many *mahabbah*/love values for Prophet Muhammad PBUH in his *burdah* poem.<sup>19</sup> In addition to love, *al-madaih an-nabawiyyah* literature also includes moral values, such as *zuhd* (detachment/ascetic life), fantasy, reflection, or good wishes manifested in words. As a genre of Arabic literature, *al-madaih an-nabawiyyah* literature is poets' efforts to change Muslims' situation, conditions, and welfare, as well as their expressions of prayer and praise to Allah SWT and His Prophet PBUH.<sup>20</sup> Therefore, *al-madaih an-nabawiyyah* literature can be used to spread love and affection to the Prophet and The God.<sup>21</sup>

*Al-madaih an-nabawiyyah* literature was said to be social reflection media which reflects and describes an era. Literature can be a medium to see a phenomenon, events, and trends that occur in a society,<sup>22</sup> An illustrative instance is *al-madaih an-nabawiyyah*, a form of religious poetry that emerged during the era of the Prophet and gained significant popularity under the Mamluk empire. This poetic tradition served as a reflection of the prevailing circumstances and events experienced by Muslims during that period. During the Mamluk era, there was a notable surge in literary productions that focused on the examination of events and challenges encountered by the Prophet Muhammad. These works aimed to cultivate a sense of yearning among Muslims for the Prophet's teachings and peace, while fostering a collective aspiration to eradicate bloodshed and adversity.<sup>23</sup>

The Islamic government during the Mamluk era was unstable; the rulers were weak,<sup>24</sup> and Muslims experienced setbacks and destruction.<sup>25</sup> The dynasty and Muslims experienced prolonged and unending distress, ongoing crises, and social injustices, which caused intense political and military struggles. The war between Europeans and the Mongols filled people with sadness, anxiety, and worry.<sup>26</sup> The significant impacts of wars caused many parties to call for peace through various ways including literature.<sup>27</sup>

Watt stated that the sociology of literature approach focuses on literature as a mirror of society.<sup>28</sup> A literary work can be read as a value building that portrays society with the social symptoms surrounding it; it cannot be separated from the literary history and the socio-cultural background of

<sup>17</sup> Peggy Levitt (2020), "Explaining Variations in Scale Shifting: The Role of Spatiality, Topography and Infrastructure in Global Literary Fields," *Poetics*, Vol. 79, pp. 1-13.

<sup>18</sup> Ahmad Faidi (2016), "Qashidah Burdah sebagai Media Pengobatan Magis-Ekonomis," *Millati: Journal of Islamic Studies and Humanities*, Vol. 1, No. 1, p. 62.

<sup>19</sup> Eko Setiawan (2015), "Nilai-Nilai Religius dalam Syair Shalawat Burdah," *LiNGUA: Jurnal Ilmu Bahasa dan Sastra*, Vol. 10, No. 1, pp. 1-8.

<sup>20</sup> Aslan (2008), "Understanding the Poem of the of the Burdah in Sufi Commentaries," p. 14.

<sup>21</sup> Abdul Wachid B. S. (2019), "Intensi Profetik dan Lokalitas dalam Puisi A. Mustofa Bisri," *IBDA': Jurnal Kajian Islam dan Budaya*, Vol. 17, No. 2, p. 242.

<sup>22</sup> Dan La Botz, Diana T. Laurenson and Alan Swingewood (1973), "The Sociology of Literature," *Chicago Review*, Vol. 24, No. 4, pp. 1-3.

<sup>23</sup> Setiawan (2015), "Nilai-Nilai Religius dalam Syair Shalawat Burdah," pp. 1-8.

<sup>24</sup> Syamzan Syukur and Mastanning (2018), "Peran Dinasti Mamluk dalam Membendung Ekspansi Bangsa Mongol ke Dunia Islam," *Rihlah: Jurnal Sejarah dan Kebudayaan*, VI. 6, No. 1, pp. 33-45.

<sup>25</sup> Wahyudin Darmalaksana (2009), "Dinasti Mamalik di Mesir," *El Harakah: Jurnal Budaya Islam*, Vol. 11, No. 2, p. 121.

<sup>26</sup> Amalia Levanoni (2013), "A Supplementary Source for the Study of Mamluk Social History: The Tāqārīz," *Arabica*, Vol. 60, No. 1-2, p. 146.; Wan Kamal Mujani (2010), "Sejarah Politik Mamluk (648-922H/1250-1517M): Suatu Pengamatan berdasarkan Sumber Primer dan Sekunder," *International Journal of West Asian Studies*, Vol. 2, No. 2, pp. 17-45.

<sup>27</sup> Aslan (2008), "Understanding the Poem of the of the Burdah in Sufi Commentaries," p. 44.

<sup>28</sup> Afriza Yuan Ardias, Sumartini Sumartini and Mulyono Mulyono (2019), "Konflik Sosial dalam Novel Karena Aku Tak Buta Karya Rendy Kuswanto," *Jurnal Sastra Indonesia*, Vol. 8, No. 1, p. 47.

the community that produced the work.<sup>29</sup> Wellek and Warren (cited in Levin, 1949) emphasized that the author's sociology is closely related to the literary work he/she produces.<sup>30</sup> The social factors and conditions revealed in a literary work have a relationship with the author,<sup>31</sup> so that literary works become meaningful and dynamic.<sup>32</sup> Poets' honesty brought forth love themes in their literary works,<sup>33</sup> such as seen in *al-madaih an-nabawiyyah* literature, whose words contain love, relationship (*ukhuwah*), and noble characteristics.<sup>34</sup>

## Methodology

The current study was a component of a study on the function of literature in people's lives in Indonesia, which took place from January 2019 to February 2022. The data collection process encompassed the utilization of observation, in-depth interviews, and text documentation techniques. The study primarily analyze the functional diversity of *al-madaih an-nabawiyyah*. Interviews were conducted with a total of twenty-three participants, including *al-madaih* literary actors, literary critics, academics, and cultural figures. These interviews took place at the activity center. Additionally, a comprehensive analysis of pertinent texts and literature was conducted in order to investigate the translation and literature review of *al-madaih* and to assess the publishing of *al-madaih an-nabawiyyah* literature.

This research was vital due to Muslims' longing for the Prophet's great and noble figure. *Al-madaih an-nabawiyyah literature* narrated the writers' longing and love and the Prophet's kindness and glory. The development of *al-madaih an-nabawiyyah* literature occurred rapidly along poets' reflection of the community's experience and became an impetus for readers' kindness, which impacted their personal and social lives. The current study used Swingewood and Laurenson's sociology of literature approach, which consists of three approaches, namely (1) studies that view literature as a social document that reflect the situation when it was created, (2) studies that reveal literature as a mirror of its writer's social situation, and (3) studies that capture literature as a manifestation of historical events and social and cultural conditions,<sup>35</sup> and see literary reading as having implications to readers' lives.

The analysis of this research was focused on *al-madaih an-nabawiyyah* literary works written by Arabic poets and the transformative implications of literature on the society. It involved three steps, namely: (1) *remeaning* of the collected data according to themes, (2) *description* to discover data patterns and trends, and (3) *interpretation* which aims to understand the meaning contained in the literary works. The reduced data showed that *al-madaih an-nabawiyyah* literature has uniqueness, namely the literature of praise for the Prophet Muhammad PBUH, which becomes a continuing tradition. In other words, the data interpretation is based on historical evidence and literary works. Since literary tradition has significant implications for society, drawing the conclusion of the data interpretation became the most crucial thing in conducting the current research.

## Literary Development of al-Madaih an-Nabawiyyah

### *Beginning History of al-Madaih an-Nabawiyyah*

*Al-madaih an-nabawiyyah* literature is an exquisite Arabic literature that attracts tremendous attention and is included in many community activities. *Al-madaih* poems contain the poet's conscience and deep longing for the Prophet and reflect society's religiosity. Praise poetry of the Prophet PBUH had been developed since the Prophet was still alive.<sup>36</sup> Some notable praise poets include Hassan ibn

<sup>29</sup> Rachmat Djoko Pradopo (2001), "Puisi Pujangga Baru: Konsep Estetik, Orientasi dan Strukturnya," *Jurnal Humaniora*, Vol. 13, No. 1, p. 55.

<sup>30</sup> Harry Levin (1949), "René Wellek and Austin Warren (1949), Theory of Literature, New York: Harcourt, Brace & Co.," *The Germanic Review: Literature, Culture, Theory*, Vol. 24, No. 4, p. 305.

<sup>31</sup> Sébastien Dubois (2018), "The Price of Rhymes: The Evolution of Poets' Status Throughout History," *Poetics*, Vol. 70, pp. 39-53.

<sup>32</sup> Sapardi Djoko Damono (2011), "Pengarang, Karya Sastra dan Pembaca," *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra*, Vol. 1, No. 1, pp. 22-37.

<sup>33</sup> Charles J. Lyall (1912), "VI The Pictorial Aspects of Ancient Arabian Poetry," *Journal of the Royal Asiatic Society of Great Britain & Ireland*, Vol. 44, No. 1, p. 136.

<sup>34</sup> Wachid B. S. (2019), "Intensi Profetik dan Lokalitas dalam Puisi A. Mustofa Bisri," p. 243.

<sup>35</sup> S. Devadas Pillai (2019), *Sociology Through Literature: A Study of Kaaroor's Stories*, Oxon and New York: Routledge; Botz, Laurenson and Swingewood (1973), "The Sociology of Literature," pp. 1-13.

<sup>36</sup> Ahmed Ibrahim Osman (1990), "In Praise of the Prophet: The Performance and Thematic Composition of the Sudanese Religious Oral Poetry," Thesis, Indiana University; Said (2018), "Saluting the Prophet," p. 105.

Thabit, Ali ibn Abi Talib, ‘Abdullah ibn Rawahah, Ka’ab ibn Malik, and Ka’ab ibn Zuhayr. The Prophet PBUH allowed Muslims to write praise poetry although he forbade excessive worshipping. One of the first al-madaih poet was Ka’ab ibn Zuhayr, a Quraish who hated the Prophet and constantly mocked and insulted the Prophet with his poems. After the Prophet announced that his blood is halal (permitted) to shed, Ka’ab apologized using a poem narrating a desert traveler’s experience, which cleverly ended with an expression of apology to the Prophet. The Prophet PBUH was touched and gave Ka’ab his mantle (burdah) by putting it on Ka’ab’s body, which symbolized his forgiveness for Ka’ab’s past hostility.<sup>37</sup> The poem was eventually called as *al-Burdah*.<sup>38</sup> The Prophet praised Ka’ab ibn Zuhayr for composing a praise poem.

### ***An Overview of the al-Madaih an-Nabawiyyah***

Praise poetry of the Prophet PBUH continued to emerge after the Prophet’s death. The Prophet’s death made the Muslims fall into confusion and sharp friction between them, which gave rise to different groups of opinion. Studies have reported ongoing controversy over the caliphate issue.<sup>39</sup> Interestingly, power struggles did not dampen Muslim poets’ creativity and passion in literature. On the contrary, the conflict has stimulated the creation of more praise poems to the Prophet PBUH, such as an-Nabighah al-Ja’di, a poet in the rashidun caliphates period, who praised the Prophet’s immeasurable merits, such as the following verse:

فينا و كنا بغيب الأمر جهالا	حتي أتى أحمد الفرقان يقرؤه
حتى لبست من الإسلام سربالا	فالحمد لله إذ لم يأتني أجلي
قال الرسول لقد أنسيتك الخلا	يا ابن الحيا إنني لو لا الإله و ما
ألا يا غوثنا لو تسمعونا	فيا قبر النبي و صاحبيه
و لا صلى على الأمراء فينا	ألا صلى إلهمك عليكم

*Hattaa ataa Ahmada al-furqaanu yaqro’uhu - fiinaa wa kunnaa bi ghaybi al-amri juhhaalaa*  
*Falhamdu lillaahi idz lam ya’tinii ajalii - hattaa labistu min al-islamii sirbaalaa*  
*Yabnal hayaa innanii law la al-ilaahu wa maa - qaala ar-rasuulu laqod ansaytuka al-khalaa*  
*Fa yaa qabra an-nabi wa saahibayhi – alaa ya ghautsanaa law tasma’uunaa*  
*Ala shalla ilaahukum alaykum - wa laa shalla ‘ala al-umaraa’i fiinaa*

Frictions between Arab tribes resurfaced during Umayyad dynasty, which succeeded the rashidun caliphates.<sup>40</sup> Some tribes sided with the Umayyad dynasty, some sided with the Hashemites, and some others became the Khawarij.<sup>41</sup> The rivalry led to the birth of tribal poetry, which boasted each tribe, such as tribal poems of Adnaniyyin (northern Arab) and Qahtaniyyin (southern Arab) tribes. Both tribes pride themselves on their closeness and relationship with the Prophet,<sup>42</sup> with Adnaniyyin poets prided themselves because the Prophet PBUH came from their tribe and Qahtaniyyin took pride in being the Prophet’s helpers. Similarly, the Umayyad poets boasted their closeness to the Prophet, even though they were not from the Prophet’s lineage, as exemplified by Uthman ibn Utbah bin Abi Sufyan in his poem:

وجدي الزبير ما أعف و أكرما	أبونا أبو سفيان أكرم به أبا
رؤوس الأعادي حاسرا وملأما	حواري رسول الله يضرب دونه

*Abuunaa Abu Sufyaan akrim bihi aban - wa jaddi Az-Zubayru maa a’affa wa akrama*  
*Hawaarii Rasuulillah yadhrib duunahu - ru’uusa al-a’aadii haasiran wa mul’ammaa*

<sup>37</sup> Th. Emil Homerin (1985), “Book review: Annemarie Schimmel (1982), *As through a Veil: Mystical Poetry in Islam*, New York: Columbia University Press,” *The Journal of Religion*, Vol. 65, No. 2, pp. 309-310.

<sup>38</sup> Wargadinata (2008), “Tradisi Sastra Prophetik dan Peningkatan Tradisi Keagamaan,” pp. 38-52.

<sup>39</sup> Santosa ‘Irfaan (2013), “Al-Khilafah Menurut Al-Mawardi,” *Khatulistiwa: Journal of Islamic Studies*, Vol. 3, No. 2, pp. 121-131.; Idil Akbar (2017), “Khilafah Islamiyah: Antara Konsep dan Realitas Kenegaraan (Republik Islam Iran dan Kerajaan Islam Arab Saudi),” *Journal of Government and Civil Society*, Vol. 1, No. 1, pp. 95-109.

<sup>40</sup> Michael G. Morony (1990), “Book review: Ira M. Lapidus (1988), *A History of Islamic Societies*, Cambridge and New York: Cambridge University Press,” *Journal of the American Oriental Society*, Vol. 110, No. 2, p. 365.

<sup>41</sup> Munawir Harris (2018), “Situasi Politik Pemerintahan Dinasti Umayyah Dan Abbasiyah,” *TASAMUH: Jurnal Studi Islam*, Vol. 10, No. 2, p. 393.

<sup>42</sup> Mahmud Salim Muhammad (1996), *Al-Madaih An-Nabawiyyah Hatta Nihayat Al-‘Ashr Al-Mamluky*, Vol. I, Damascus: Dar al-Fikr al-Mu’ashir, p. 78.

The Abbasids took advantage of the resistance movements against the Umayyad dynasty and finally succeeded in taking power.<sup>43</sup> The Abbasid dynasty established its power based on religion and politics and wanted to return the power to the Hashemites. The Abbasids self-praised the closeness of the relationship between the Prophet and his uncle Abbas and claimed that the descendants of Abbas have the right to hold power.

The period of the Fatimid and the Ayyubid dynasties, which succeeded the Abbasid dynasty, signified another great upheaval in Islamic religious and political power changes in Arab.<sup>44</sup> Muslim society was divided into new dynasty and old dynasty followers. At the same time, many regions in the east and the west broke away from the empire. The Europeans invaded the Syrian region, taking control of al-Quds, and cutting off the pilgrimage route, which led to the the fight (*jihad*) against the crusaders. These events impacted Muslims and poets who began praising the Fatimid caliphs who attributed themselves to Ali bin Abi Talib and the Prophet. One example is a poem about the caliph Al-Fatimi al-Aziz Billah below:

أنا ابن رسول الله غير مدافع  
لي الشرف العالي الذي خضعت له  
تنقلت في الأنوار من قبل آدم  
رقاب بني حواء من كل عالم

*Anaa ibnu Rasuulillah ghayru mudaafi'in - tanaqqaltu fii al-anwaari min qabli Aadama  
Lii asy-syarafu al-'Aalii alladzi khadla'at lahu – riqaabu banii Hawa min kulli 'aalimi*

The Fatimid dynasty poets' works were characterized with praise to the Prophet, his teachings, and his qualities, and the Fatimid dynasty.<sup>45</sup> Another dominant religious phenomenon at time was the spread of sufism, which also influenced the content of *al-madaih an-nabawiyyah* literature. For example, Ibn Arabi wrote a poem regarding the principle of *al-warotsah* (inheritance). The poem combined the praise poetry of the Prophet with his teachings, as in Ibn Arabi's praise poetry which describes the concept of prophetic inheritance, as follows:

ورثت محمدا فورثت كلا  
صلى عليه الله من سيد  
ولو غيرا ورثت ورثت جزءا  
لولا له لم نعلم و لم نهتد

*Waristu Muhammadan fa waristu kullan - wa law ghayran waristu waristu juz'an  
Shalla alayhillahu min sayyidin - law laahu lam na'lam wa lam nahtadi*

### **The Peak Development of al-Madaih an-Nabawiyyah**

*The al-madaih an-nabawiyyah* reached the peak of popularity during the Mamluk dynasty, primarily through sufi figure and poet Abu Abdullah Muhammad bin Sa'id bin Hamad, known as Imam al-Busiri.<sup>46</sup> Al-Busiri's monumental is Qasidah al-Burdah.<sup>47</sup> Historically, the poem was written when al-Busiri fell ill seriously and could not recover, so in despair, he prayed and wrote a poem of praise to the Prophet PBUH. Al-Busiri read the poem repeatedly, wept, prayed for the Prophet PBUH, and used the Prophet as a wasilah to obtain Allah's favor. Al-Busiri saw the Prophet PBUH rubbing al-Busiri's face with his hands, giving blessings, and throwing a *surban* (*burdah*) in his dream. When al-Busiri woke up, he found himself healed and healthy. It was reported that Al-Busiri's miraculous healing was due to him wearing a talisman from the Qasidah Burdah strings. The poem's extraordinary physical and spiritual power,<sup>48</sup> which results in many people using it as a healing talisman, was argued because it began with expressions of flattery (*ghazal*) and longing for Dzi Salam which ignited love in al-Busiri's heart, as reflected in the following line.

أمن تذكر جيران يذي سلم  
مزجت دمعا جرى من مقلة بدم  
*Amin tazakkuri jiiraanin bi dzii salamin - mazajta dam'an jaraa min muqlatin bi dami*

<sup>43</sup> Morony (1990), "Book review: Lapidus (1988), A History of Islamic Societies," p. 366.

<sup>44</sup> Nuraini A. Manan (2017), "Dinasti Fatimiyah di Mesir (909-1172): Kajian Pembentukan dan Perkembangannya," *Jurnal Adabiya*, Vol. 19, No. 2, p. 126.

<sup>45</sup> Mahmud Salim Muhammad (1996), *Al-Madaih An-Nabawiyyah Hatta Nihayat Al-'Ashr Al-Mamluky*, Vol. I, Damascus: Dar al-Fikr al-Mu'ashir, p. 110.

<sup>46</sup> Syawqi Dhaif (2001), *Tarikh Al-Adab Al-Araby: Al-'Ashr Al-Jahily*, Muhammad Abu Thalib (ed.), Vol. XXIII, Cairo: Dar al-Ma'arif.

<sup>47</sup> Zulkifle and Mohd Zakaria (2020), "Analysis of Kinyah in Qasidah Burdah of Imam Al-Bushiri," p. 47.

<sup>48</sup> Stetkevych (2016), "From Text to Talisman," p. 162.

Al-Busiri's *al-madaih an-nabawiyyah* was monumental because of its soft and elegant language style, compiled using a rhyming form close to that of the Qur'an, and it was rooted in the old Arabic literary tradition. The emergence of this *burdah* poetry was then followed and imitated by subsequent poets and has received comments from syi'ir lovers.<sup>49</sup> Thus, poets were encouraged to compete in composing more complex and linguistically astonishing poems like Al-Busiri's *madh* (praise). Many Muslims considered Al-Busiri's poetry extraordinarily beautiful, and thus, it is often recited in many countries.<sup>50</sup> Considering that *al-Burdah* is a very comprehensive source of Arabic and Islamic culture,<sup>51</sup> its themes have also become a source for other praise poems to the Prophet PBUH.<sup>52</sup>

### **The Literary Themes and Models of Praise of Arabic Poets**

The emergence of *al-madaih an-nabawiyyah* literature has contributed to richer literary works and perspectives on literature. Poets such as al-Shihab Mahmud, al-Amily, al-Bur'iy, Ibn Jabir, al-Maqry, al-Syihab al-Mansyry, al-Shihab Mahmud, al-Bur'iy, al-Sabky, and Ibn Malik al-Hamawy developed specialty and themes of *al-madaih an-nabawiyyah* literary works of, with themes such as the magnificence of the Prophet's morals and other positive aspects.<sup>53</sup>

Expressions of praise for the Prophet Muhammad PBUH showed that the Prophet is a role model for Muslims, *a wasilah* (intercession) loved by the God, a human being who has reached the highest place and transcended the universe,<sup>54</sup> using Arabic poetry characteristics.<sup>55</sup> Thus, praise poetry is a coherent and unified expression of messages,<sup>56</sup> because the poets and the Prophet PBUH lived in different eras, *al-madaih an-nabawiyyah* poetry became a form of religious, mystical writing which spreads the spiritual-religious teachings for Muslims.<sup>57</sup>

Following are some themes and literary models of *al-madaih an-nabawiyyah* written by Arabic poets:

**Table 1: Themes of al-Madaih an-Nabawiyyah Poems**

<i>Theme</i>	<i>Poetry</i>	<i>Meaning</i>	<i>Poet</i>
Prophet's morals	نبي سخي حيي وفي# أبر البرية قولا وفعلا وسيم عليه يلوح# وسيم السعادة مذ كان طفلا# وما زال يملا أرض العدو# في طاعة الله خيلا ورجلا <i>Nabiyyun sakhiyyun hayyiyyun wafiyyun</i> - <i>abarru al-barriyyati qawlan wa fi 'lan</i> <i>Wasiimun alayhi yaluuhu - wa siimaa</i> <i>as-sa'aadati mudz kaana</i> <i>Tiflan wa maa zaala yamla'u ardl al-</i> <i>'aduwwi fi thaa'atillaahi khaylan wa</i> <i>rjlan. (Muhammad, 216)</i>	The 'prophets' perfect characteristics (character, physical features, social glory)	An-Nasiby
The Prophet's nobility	مصباح كل فضيلة و امامها# و لفضله فضل الخلائق ينسب <i>Misbaahu kulli fadliilatin wa imaamuha</i> - <i>wa lifadlihi fadlu al-khalaa'iqi</i> <i>yunsabu. (Muhammad, 211)</i>	Source of all creatures' nobility	Al-Busiri
	جمعت ما في الكرام الزهر مفترق# وزدت فضلا عظيما غير محصور. فأنت سيد أهل الفضل أجمع في# أصل و فرع و تقديم و تأخير <i>Jama'ta maa fii al-kiraami az-zahri</i> <i>muftariqun - wa zidta fadhlan adziiman</i>	The prophet's nobility above all humans	Sharshary

<sup>49</sup> Arthur Wormhoudt, Ignace Goldziher and Joseph Desomogyi (1967), "A Short History of Classical Arabic Literature," *Books Abroad*, Vol. 41, No. 4, p. 487.

<sup>50</sup> Sperl and Shackle (1996), *Qasida Poetry in Islamic Asia and Africa*.

<sup>51</sup> Th. Homerin (1997), "Reflections on Arabic Poetry in the Mamluk Age," *Mamlūk Studies Review*, Vol. 1, pp. 48-50.

<sup>52</sup> Aslan (2008), "Understanding the Poem of the of the Burdah in Sufi Commentaries," p. 86.

<sup>53</sup> Muhammad (1996), *Al-Madaih An-Nabawiyyah Hatta Nihayat Al-'Ashr Al-Mamluki*, Vol. I, Damascus: Dar al-Fikr al-Mu'ashir, p. 115.

<sup>54</sup> Salahuddin Mohd. Shamsuddin, Arman Bin H. Asmad and Siti Sara Binti Hj. Ahmad (2019), "Praise of the Prophet Muhammad and His Message in the Poetry of Muhammad Iqbal," *Advances in Social Sciences Research Journal*, Vol. 6, No. 4, pp. 207-219.

<sup>55</sup> Geert Jan van Gelder (1986), "Book review: Mansour Ajami (1984), *The Neckveins of Winter: The Controversy over Natural and Artificial Poetry in Medieval Arabic Literary Criticism*, Leiden: E. J. Brill," *Die Welt Des Islams*, Vol. 26, No. 1, p. 172.

<sup>56</sup> Lacey Okonski and Raymond W. Gibbs Jr. (2019), "Diving into the Wreck: Can People Resist Allegorical Meaning?," *Journal of Pragmatics*, Vol. 141, pp. 29-39.

<sup>57</sup> Abderisak Adam (2012), "The Influence of Arabic Poems," *Arabiska, Institutionen För Språk Och Litteraturer. Göteborgs Universitet*, <http://www.abderisak.com/inc/kandidatarbete2.pdf>.

	<i>ghayra mahsuuri</i> <i>Fa anta sayyidu ahli al-fadhli ajma'a fi - ashlin wa far'in wa taqdiimin wa ta'khiirin.</i> (Muhammad, 216)		
The prophet's lineage	أعز الورى أصلا و فعلا و منشأ# و أعلى و أسمی فی الفخار و أحسب# و أطولهم فی الجود باعا و أرحب <i>A'azzu al-waraa ashlan wa fi'lan wa mansya'an - wa a'laa wa asmaa fi al-fakhkhaari wa ahsabi</i> <i>Wa athwaluhum fi al-juudi baa'an wa arhab.</i> (Muhammad, 212)	Prophet Muhammad is of the holiest lineage but he is not glorified only by his lineage (like most people)	Al-Bur'iy.
The Prophet's courage and resoluteness	لك رعب فی قلب كل عدو# كسنا البيض و القنا المهزوز <i>Laka ru'bun fii qalbi kulli 'aduwwin - kasna al-bidl walqanaa al-mahzuuzi.</i> (Muhammad, 213)	Allah gives the prophet's enemy fears and worries	Ash-Shihab Al-Mansuri
	إذا انبرى لغارة # ذات شرر جلا ققام نفعها شهباء# بصارم ذي أثر <i>Idzaa inbara li ghaaratin - dzaatu syararin jalaa qitaamu naq'iha syuhba'a - bi shaarimin dzi asarin.</i> (Muhammad, 213)	The 'Prophet's extraordinary courage and heroism	Ash-Sharshary
The prophet's tenderness	زينه تواضع على علا# فما ازدهى بعزة و لا نخا <i>Zayyanahu tawaadlu'un alaa 'ulaa - fa maa izdahaa bi 'izzatin wa laa nakha.</i> (Muhammad, 213)	The Prophet Muhammad is modest and tender to everyone	Ibn Jabir (al-Maqry)
The prophet's perfect face	و أحسن منك لم تر قط عینی # و أجمل منك لم تلد النساء خلقت مبرأ# كأنك قد خلقت كما تشاء <i>Wa ahsanu minka lam taraa qattu ainiy - wa ajmalu minka lam talid an-nisaau. khuliqta mubarra'an min kulli aibin - ka'annaka qad khuliqta kama tasyaa'.</i> (Muhammad, 214)	The Prophet Muhammad's perfect face (privilege)	Hassan bin Thabit
	طلق المحيا نوره # يكسف نور القمر. كأنما شمس الضحى # فى وجهه المدور. <i>Talqu al-muhayya nuuruhu - yaksifu nuurul qamari</i> <i>Ka annamaa syamsu adh-dhuhaa # fii wajhihi al-mudawwaru.</i> (Muhammad, 215)	The prophet's handsomeness	Ash-Sharshary
The prophet's virtues	والله خصك فى الأنام بخمسة # لم يعطها بشر سواك رسولا # حل الغنائم فى الجهاد و لم تزل # للنار يوم تقرب مأكولا # والأرض أجمع مسجد وترابها # طهر بيبح الفرض والتفتيلا # وشفاعة عمت وإرسال إلى # كل الورى طرا وجيلا جيلا # ونصرت بالرعب الشديد فمن ترد # تغزوه بات بذعره مخبولا <i>Wallaahu khashshaka fi al-anaami bi khamsatin - lam yu'tahaa basyarun siwaaka rasuulan. Hillu al-ghanaami fi al-jihaadi wa lam tazal # li an-naari yawma taqarraba ma'kuulan # Wa al-ardla ajma'u masjidun wa turaabuhaa # Tuhrun yabiihu al-fardla wa at-tanfiilaa</i>	The prophet's virtues in hadiths were arranged in stanzas	Sihab Mahmud



	# <i>Wa syafaa'atun 'ammat wa irsaalun ilaa # kulli al-waraa turran wa jiilan jiilan # Wa nusirta bi ar-ru'bi asy-syadiidi fa man turid # taghzuuhu baata bi dzu'rihi makhbuulaa.</i> (Muhammad, 222)		
Loving the prophet	مكانك من قلبي و عيني كلاهما # مكان السويدا من فوادي و أقرب # و ذكرك في نفسي وان شفها الظما # أذ من الماء الزلال و أعذب <i>Makaanuka min qalbi wa ainii kilaahuma - makaanu al suwaydaa min fu'aadii wa aqrabu. wa dzikruka fi nafsi wa in syaffaha al dzoma - aladzzu min al-maa'i adz-dzulaali wa a'dzabu.</i> (Muhammad, 220)	The poet's attachment to the Prophet, peaceful feeling in calling and loving the prophet	Sindifai
The Prophet's mission	هداية الله في الدنيا وخيرته # من خلقه فهو هادي كل خيران <i>Hidayatullaahi fi ad-dunyaa wa khairatuhu min khalqih fahuwa haadi kulli khairaanin.</i> (Muhammad, 222)	The prophet's treatise	Al-Bur'iy
	و خير نبي جاء من خير عنصر # بخير كتاب قد هدى خير أمة # لقد رفع الرحمن ذكرك فاعتدى # يقارن ذكر الله عند التحية <i>Wa khairu nabiiyin jaa'a min khairi 'unsurin- bi khairi kitaabin qad hadaa khaira ummatin - laqod rafa'a# ar rahmanu dzikraka faghtada- yuqaarinu dzikrallaah 'inda at-tahiyyah.</i> (Muhammad, 223)	the prophet's excellent teachings	Sabky

Source: Research, 2021

Understanding *al-madaih an-nabawiyyah* literature is important to understand the poet's character and identity in glorifying the Prophet PBUH. Following a framework of sociology of literature, literature is a social document capable of reflecting the situation of the literary work creation, so that literary studies can reflect the poet's social situation, which formulates historical events and socio-cultural conditions. *Al-madaih an-nabawiyyah* is part of a poet's work formulated as a prophetic connection (*wasilah*) in loving the Prophet, so literature brings a poetry's meaning and form closer to religious rituals<sup>58</sup> and prioritizes aspects of spirituality and religiosity.<sup>59</sup> Literature not only has *dulce et utile* functions (dual functions to entertain and to benefit humans), but it also builds a humanistic and religious construction of human civilization and sows values in the history of human civilization,<sup>60</sup> as emerged in themes and topics of *al-madaih an-nabawiyyah* literature. Thus, *al-madaih an-nabawiyyah* literature can be categorized as a literary work which follows literary conventions and can actualize religious values as a life guidance which is in line with *tawhid*, worship, morality, and *mua'amalat duniawiyat* (worldly dealings).

### Transformational Function of al-Madaih an-Nabawiyyah

#### *Poets' Growing Social Specialization*

The current development of *al-madaih an-nabawiyyah* literature strongly connects to its past historical events, where *al-madaih an-nabawiyyah* literature was used as an alternative to solving humans' problems. Similarly, *al-madaih an-nabawiyyah* literature nowadays has been used as a literary work and expression to cleanse one's heart, calm the mind, reassure the soul, and increase

<sup>58</sup> Wachid B. S. (2019), "Intensi Profetik dan Lokalitas dalam Puisi A. Mustofa Bisri," p. 245.

<sup>59</sup> Gilang Tresna et al. (2018), "Nilai Religiusitas dalam Tinjauan Sajak Potret Keluarga Karya WS Rendra," *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, Vol. 1, No. 2, p. 207.

<sup>60</sup> Muhamad Burhanudin (2017), "Nilai Humanisme Religius Syiir Pesantren," *Jurnal Sastra Indonesia*, Vol. 6, No. 1, p. 36.

his/her consciousness of Allah,<sup>61</sup> reading *al-madaih an-nabawiyyah* is an intercession (*wasilah*) to create peace when people are overwhelmed by depressing moods and feelings.

*Al-madaih an-nabawiyyah* literary actors have made religion as the forefront in strengthening spirituality. Humans' strong spirituality directs them to incline towards religious life and to be consistent in practicing religious teachings.<sup>62</sup> *Al-madaih an-nabawiyyah* literary actors used religion to guide their lives and to solve their problems. The actors' social life is inseparable and is synergized with their processes of religious transmission and with *al-madaih an-nabawiyyah* literature reading in their neighborhood or social institutions.

The tradition of reading *al-madaih an-nabawiyyah* literature together continues to be preserved by Muslim groups even though the participants who joined *al-madaih an-nabawiyyah* gatherings have different professional backgrounds. Reading the literature together in a forum strengthened the readers' belief in the importance of prioritizing religion over other things.<sup>63</sup> stated that religion can control social life and foster solidarity regardless of society's economic, social, and politics, or cultural statuses. The research results showed that the gathering participants of *al-madaih an-nabawiyyah* reading who have different professions could let go of their professional symbols and statuses when participating in *al-madaih an-nabawiyyah* reading. They all present at *al-madaih an-nabawiyyah* gatherings with similar goals, including worshipping Allah, praising and praying for the Prophet PBUH, and praying for other purposes, including problem-solving and need fulfillment.<sup>64</sup>

*Al-madaih an-nabawiyyah* literature has always been incorporated in Muslim communities' socio-cultural traditions. The community member's literary activities show the literary actors' categories. Muslims are motivated to participate in *al-madaih an-nabawiyyah* literature reading due to their understanding of the deep meaning in the poem. Each line of *al-madaih an-nabawiyyah* poems is splendidly composed and contains the principles of the Prophet's religious teachings. Furthermore, the *madaih* is rendered with a melodic vocal performance by the performers, so enhancing its elegance and distinctiveness, while also evoking a profound emotional response in the listeners. The findings of the research revealed the classification of literary performers in the investigation as follows:

**Table 2: Categories of al-Madaih an-Nabawiyyah Literary Actors**

Actors	Understanding
Common people	Ordinary people who participate in <i>al-madaih an-nabawiyyah</i> gathering but do not understand the poetry meanings despite participating in the gathering for many years.
<i>Ustad</i> (Islamic teacher/scholar)	Honorific title given to the leader of <i>al-madaih an-nabawiyyah</i> gathering. Some ustad understand the meaning of <i>madaih nabawiyah</i> poems. Some ustad do not understand the meaning of the poems, but they are regarded as ustad because they have a melodious, sweet voice and they lead a <i>madaih</i> gathering.
<i>Kyai</i> (Javanese, Islamic scholar)	Native Javanese ulama/Islamic scholar who have extraordinary religious and spiritual knowledge. Some Kyais maintain <i>al-madaih</i> gathering communities.
<i>Habib</i> (descendant of Prophet Muhammad PBUH)	<i>Habib</i> (pl. <i>habaib</i> ) is a term used to call the Prophet Muhammad's descendants who are active in Islamic da'wah activities. <i>Habib</i> 's presence in <i>al-madaih an-nabawiyyah</i> gathering is very much awaited because, as the Prophet's descendant, his presence can motivate other participants.

<sup>61</sup> Lilis Siti Rokayah (2017), "Sejarah dan Perkembangan Shalawat Wahidiyah di Pandeglang Tahun 1981-2015," *Tsaqofah: Jurnal Agama dan Budaya*, Vol. 15, No. 1, p. 30.

<sup>62</sup> Thoifuri Thoifuri (2016), "Transmisi Pendidikan Keagamaan terhadap Kebudayaan Masyarakat Demak Perspektif Antropologi," *Edukasia : Jurnal Penelitian Pendidikan Islam*, Vol. 11, No. 1, p. 3.

<sup>63</sup> Nurul Huda (2018), "Mohammad in Archipelago: Spatializing Spirituality in Majelis Shalawat Syubbanul Muslimin in Kalikajar Probolinggo," *Islamic Studies Journal for Social Transformation*, Vol. 1, No. 2, p. 115.

<sup>64</sup> Rizqotul Luqi Mufidah and Norma Azmi Farida (2020), "Tradisi Sholawat Mansub Habib Sholeh Bin Muhsin Al-Hamid di Tempeh Tengah, Lumajang," *Jurnal Living Hadis*, Vol. 5, No. 1, p. 60.

The above categorization of literary actors showed that *al-madaih an-nabawiyyah* literature, which contains noble religious values, has a special place in the literary actors' hearts. The growing *al-madaih* gatherings over time culturally symbolize the society's religious tendency to get closer to Allah SWT and the Prophet PBUH.

**Functions of al-Madaih an-Nabawiyyah**

Changes in *al-madaih an-nabawiyyah*'s literary tradition, from only expression of praise, longing, and admiration of the Prophet to broader social and political spheres, influence the actors' social activities. Among meanings and implications of *al-madaih an-nabawiyyah* literature expressed by its literary actors are:

**Table 3: Meanings of al-Madaih an-Nabawiyyah**

Al-Madaih an-Nabawiyyah Literary Meanings	Reasons
Worship	Al-Madaih reading can improve the readers' quality of life, piety, and closeness to Allah SWT
Prayer	Reading <i>al-madaih an-nabawiyyah</i> is considered one of the most potent efforts to request blessings and for one's wish to be granted.
Tawassul (intercession)	<i>Al-madaih</i> reading is believed to be a wasilah (seeking intercession to achieve a goal) which a worshipper performs to get blessings.
Charity and alms	Reading the literature is a means of sharing and charity toward others.
Consoling soul	Reading <i>al-madaih an-nabawiyyah</i> pacifies the soul and creates peace for the readers
Rejecting misfortune (tolak bala)	Reading <i>al-madaih</i> poems is believed to help to cure one's disease and rejecting misfortune.
Expression of love for the Prophet PBUH	Reading <i>al-madaih an-nabawiyyah</i> is performed to show one's longing for the Prophet.
The expression of longing for the Prophet Muhammad	Reading <i>al-madaih</i> literature is medicine for Muslims' longing for the Prophet Muhammad.
Media to promote relationship	Reading <i>al-madaih</i> can promote relationships among Muslims
Strengthening brotherhood	Reading <i>al-madaih</i> together helps people present to get to know each other with the tradition of reading <i>madaih</i> .
Creating an atmosphere of harmony	Reading <i>al-madaih</i> can build a harmonious life among the community members.
A form of love for Islamic arts and culture	<i>Al-madaih</i> gathering can help Muslims express their love for Islamic arts and culture without losing Islamic values and teachings.
Islamic Tradition	<i>Al-madaih an-nabawiyyah</i> becomes an Islamic tradition that cannot be eliminated.

The above table showed that *al-madaih an-nabawiyyah* literature gathering is not just a literary work; it also has diverse and dynamic meanings and great importance to the society's social, economic, educational, and political activities.

The study found that the importance of *al-madaih an-nabawiyyah* literature for society influences the literary actors to participate in *al-madaih an-nabawiyyah* gathering regularly. Muslim communities included the reading of *al-madaih an-nabawiyyah* literature in dhikr assemblies, as well as mosques and Islamic boarding schools' events to commemorate Islamic holidays, such as Islamic New Year, the Prophet's *mawlid*, and *isra'* and *mi'raj* (Prophet's night journey).<sup>65</sup> *Al-madaih an-nabawiyyah* literature is essential for these Muslim communities because the literature contains spiritual messages of Islamic religious teachings that correlate with Muslims' ritual, social and spiritual piety.<sup>66</sup>

<sup>65</sup> Wildana Wargadinata, Iffat Maimunah and Rohmani Nur Indah (2020), "Eco-Religious Approach to Deforestation by Indonesian Istighosah Community," *Journal for the Study of Religions and Ideologies*, Vol. 19, No. 56, p. 170.

<sup>66</sup> E. Ova Siti Sofwatul Ummah (2018), "Tarekat, Kesalehan Ritual, Spiritual dan Sosial: Praktik Pengalaman Tarekat Syadziliyah di Banten," *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat*, Vol. 15, No. 2, p. 316.

The dynamics of reading *al-madaih an-nabawiyyah* literature can also be seen in Muslims' social activities. The social activities become livelier with the addition of *al-madaih an-nabawiyyah gathering*. Besides reading literary works, the gathering is used for da'wah (preaching) purposes. Ngadimah wrote that da'wah in the millennial era can be delivered more efficiently via digital technology and the internet.<sup>67</sup> The internet provides benefits, freedom, and convenience for the community, but it also potentially harms modern civilization. In such a situation, *al-madaih an-nabawiyyah* literature becomes an alternative solution to prevent people from psychological distress, bad character, and other spiritual issues.<sup>68</sup> At that point, *al-madaih an-nabawiyyah*, which can maintain the relationship between humans, nature, and God, may act as a fundamental need to prevent greedy, materialistic, and hedonistic lives.

Another point is that society needs a long-life education,<sup>69</sup> and *al-madaih an-nabawiyyah* literature can enrich the educational process that runs in society. Many educators believed that reading *al-madaih an-nabawiyyah* literature makes their educational activities more appropriate and complete because they can instill the Prophet's teachings and values through reading the literature. Cultivating positive attitudes, controlling emotions, strengthening confidence, cultivating good habits, and strengthening self-concepts into inspirational values can be conveyed through education.<sup>70</sup> Actually, the process of cultivating the above values in education has been exemplified by the Prophet Muhammad as readers can find *al-madaih an-nabawiyyah* texts.

Moreover, *al-madaih an-nabawiyyah* literature has also been carried out in local- and state-level political activities. For example, many political campaigns and inaugurations of government officials include *al-madaih an-nabawiyyah* reading program. Thus, some scholars viewed that *al-madaih an-nabawiyyah* literature is often used to mobilize *santri* (Islamic boarding school students) in various political contestations.<sup>71</sup> This fact indicates that *al-madaih an-nabawiyyah* literature is a manifestation of the relation between literature, religion, and politics.

*Al-madaih an-nabawiyyah* gatherings in society can also be considered as a manifestation of the 'participants' closeness to Allah and their sufistic, ascetic behavior. Sufism and ascetic life (*zuhd*) are among concepts that contribute significantly and become a reference for people who often experience confusion and uncertainty in combining Islam and modernity.<sup>72</sup> The literature known as *al-madaih an-nabawiyyah* serves the purpose of imparting prophetic teachings and promoting Islamic da'wah. By engaging with this literature, readers can perhaps overcome the confusion and lack of direction in terms of values and religious teachings. Moreover, the practice of asceticism and adherence to Sufism have the potential to rectify and maintain the adherence of individuals to Islamic religious principles. Moreover, individuals who effectively adhere to religious teachings have the potential to enhance moral values, regulate emotions, bolster motivation, and cultivate a positive disposition towards both their relationship with the divine and their interactions with fellow human beings.<sup>73</sup>

The results of the current research also showed that *al-madaih an-nabawiyyah* tradition has transformed from a literary work into fundamental and irreplaceable needs, and eventually performed in important events because of its essential position. The aforementioned assertion was additionally corroborated by an academic, as evidenced in the subsequent passage: "Reading *al-madaih* is important to deepen one's understanding of religion." (Interview, 2020)

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<sup>67</sup> Mambaul Ngadhimah (2018), "The Spirituality of Mafia Shalawat; A Crisis Solution of Modern Society," IOP Conference Series: Earth and Environmental Science.

<sup>68</sup> Imam Safi'i (2019), "Grup Shalawat sebagai Media Dakwah bagi Masyarakat di Era Milenial (Studi Kasus pada Jam'iyah Shalawat Benning Situbondo)," *Jurnal Komunikasi dan Penyiaran Islam*, Vol. 1, No. 1, p. 71.

<sup>69</sup> Mohd Anuar Mamat (2023), "Adab Guru dan Murid dalam Pendidikan Menurut Perspektif Syaikh Muhammad Khaṭīb Langgien: Analisis terhadap Kitab Dawā' Al-Qulūb min Al-'Uyūb," *Journal of Al-Tamaddun*, Vol. 18, No. 1 (2023), pp. 45-58.

<sup>70</sup> Rofiatul Rofiatul Hosna and Imron Arifin (2017), "Principal Spiritual Leadership in Strengthening Character Education through the Teachings of Shalawat Wahidiyah at Vocational High School Ihsanniat Jombang Indonesia," Proceedings of the 3<sup>rd</sup> International Conference on Education and Training (ICET 2017), p. 146.

<sup>71</sup> Dhurorudin Mashad (2019), "Menelaah Sisi Politiko-Historis Shalawat Badar: Dimensi Politik dalam Sastra Lisan Pesantren," *Jurnal Penelitian Politik*, Vol. 16, No. 1, p. 84.

<sup>72</sup> Rubaidi Rubaidi (2019), "Kontekstualisasi Sufisme bagi Masyarakat Urban," *Jurnal Theologia*, Vol. 30, No. 1, p. 128.

<sup>73</sup> Ali Murtadho et al. (2022), "Religious Coping for Covid-19 Patients: Islamic Approaches," *Journal of Al-Tamaddun*, Vol. 17, No. 1, pp. 31-42.

Muslim communities perpetuate the tradition of reading *al-madaih an-nabawiyyah* as a part of social, economic, political, and cultural activities, and a manifestation of the religious learning process because the *madaih* contains prayer and teachings of Prophet Muhammad PBUH.

The literature of *al-madaih an-nabawiyyah* fosters a sense of optimism and happiness in life. Fourianalistyawati (2018) stated that *al-madaih an-nabawiyyah* literature gathering nowadays could imply the creation of a happy atmosphere by singing the verses of praise (*madh*) and prayer in group. Praise poetry that is performed with musical accompaniment and melodious voice is well received by present generations since such a situation may create spiritual well-being, a sense of optimism, and happiness in solving all life problems and affairs. Thus, reading *al-madaih* is an important activity that can foster happiness and optimism for the participants even though the activity is not formal religious preaching (interview, 2020), this is explained in detail in the following statement: “The happy atmosphere in reading *al-madaih an-nabawiyyah* influences other activities. Why are we happy? The *al-madaih* text that we read is beautiful, added with a music accompaniment and readers’ beautiful voice, it can foster a sense of happiness and peace for us.”

The therapeutic aspect also underlies the reading of *al-madaih an-nabawiyyah* literature in social, religious, and social activities, as shown in literary actors’ happiness and peace when reading *al-madaih*. The substance of *al-madaih an-nabawiyyah* literature presents psychological impacts on its participants, including its suggestive power and feeling of solid togetherness between fellow *al-madaih* literary actors.<sup>74</sup>

## Conclusion

The current study reported that the literature of *al-madaih an-nabawiyyah* could be appropriately constructed as an expression of love, longing, and praise for the Prophet Muhammad PBUH. The establishment and development of the literature has been a determining factor that encourages poets to be increasingly active in producing literary works with *al-madaih an-nabawiyyah* genre. This study showed that the development of *al-madaih an-nabawiyyah* literature was influenced by the rise of Muslims’ religious fanaticism toward the prophet PBUH as intercession (*wasilah*). Many Muslims sought solutions to their problems by chanting praise poetry for the prophet whom they positioned as an intercession. Another factor contributing to the development of *al-madaih an-nabawiyyah* literature is the trend of sufism and ascetic life (*zuhd*) among Muslims. Another finding reported in the study is a shift in the function of *al-madaih an-nabawiyyah* literature from a mere literary work toward the present generation’s needs. *Al-madaih an-nabawiyyah* literature, with its various functions, has impacted Muslims’ lives as a literary work that accompanies the social, economic, political, and cultural lives of the Muslim communities.

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<sup>74</sup> Muskinul Fuad (2017), “Therapeutic Aspects in Shalawatan Tradition (An Ethnographic Study on Shalawatan Communities in Banyumas),” *Ijtima’iyya: Journal of Muslim Society Research*, Vol. 2, No. 2, p. 173.

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