



Edisi Syair Pertama Naskah Qashidah Burdah

The First Edition of Manuscript Syair Qasidah Burdah

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Info Artikel	Abstract
Diterima 29 Januari 2015	Qashidah Burdah is written by Sharafuddin Muhammad Abu Abdillah bin Zaid Al-Bushiri (610-694 H/1213-1294 M). This work is very popular in the literary treasures of Islam. It contained the poems of praise to the Prophet Muhammad, namely moral, spiritual values, and fighting spirit. Al Bushiri Berber descent who was born in Dallas, is from Morocco and raised in Egypt. Since he was child, Al Bushiri had learned the science and Arabic literature. His surplus is to write poems that skill exceeds the poets of his time. Until now Burdah is still often read in the various regions in Indonesia, especially on the anniversary of the Prophet's Birthday. This work has also been translated into many languages. One of them is Indonesian, and also several regional languages in Indonesia.
Revisi I 2 Maret 2015	Keywords: Qashidah Burdah, the literary treasures of Islam, the poems of Praise
Revisi II 1 April 2015	<i>Qashidah Burdah merupakan sebuah karya yang ditulis oleh Syarafuddin Abu Abdillah Muhammad bin Zaid Al-Bushiri (610-695H/1213-1296 M), karya ini sangat populer dalam khazanah sastra Islam. Isinya sajak-sajak pujian kepada Nabi Muhammad SAW, pesan moral, nilai-nilai spiritual, dan semangat perjuangan. Al Bushiri adalah keturunan Berber yang lahir di Dalas, Maroko dan dibesarkan di Mesir. Sejak kecil Al Bushiri telah belajar ilmu pengetahuan dan kesusasteraan Arab. Kelebihannya adalah menulis syair-syair yang kemahirannya melebihi penyair di zamannya. Hingga kini Burdah masih sering dibacakan di berbagai pesantren salaf dan pada peringatan Maulid Nabi. Karya ini juga telah diterjemahkan dalam berbagai bahasa salah satunya bahasa Indonesia, dan juga beberapa bahasa daerah di Indonesia.</i>
Disetujui 22 April 2015	<i>Kata kunci: Qashidah Burdah, khazanah sastra Islam, sajak-sajak pujian</i>

Introduction

It cannot be denied, that 16-18 century is regarded as the Islamic golden age of Islam incase of science. This century was marked by numerous Islamic scholars in various disciplines, such as astronomy, medicine, astronomy, mathematics, literature. One of the masterpieces of literature at this time wereis *qasidah burdah* written by al Bushiri.

Qashidah Burdah is written by Sharafuddin Muhammad Abu Abdillah bin Zaid Al-Bushiri (610-694 H/1213-1294 M). Codices Manuscript XXI Catalogue of Arabic Manuscripts in the Library of the University of Leiden and Other Collection in the Netherlans , Fascicule 5 By: J.J. Witkam, E.J. Brill / Leiden University Press, Leiden, 1981.

This work is very popular in the literary treasures of Islam. It contained the poems of praise to the Prophet Muhammad, namelya moral, spiritual values, and fighting spirit. Al Bushiri Berber descentwho was born in Dallas, is from Morocco and raised in Egypt. Since he was child, Al Bushiri had learned the science and Arabic literature. His surplus is to write poems that skill exceeds the poets of his time. Until now Burdahis still often read in the various regions in Indonesia, especially on the anniversary of the Prophet's Birthday. This work has also been translated into many languages. One of them is Indonesian, and also several regional languages in Indonesia.

In Indonesia, Burdahis Prophet Muhammad's robe or long wide shawl of Rasulullah saw. See: <http://www.facebook.com/video/video.php?v=1806731770343>. *Burdah* is also called *syarful 'anam, diba'*,

maulid, and *barzanji*. *Maulid*, referringto the birth of Muhammad. Where are the most read book of the month of birth of the Prophet Muhammad. *Barzanji* is more complete than *maulid, burdah, diba'* and *syarful 'anam*, because in *barzanji* there is *maulid, burdah, diba'* and *syarful 'anam*. *Barzanji* so named because it refers to the author.

Shaykh Muhammad bin 'Abdul Rasulbin 'Abdul Sayyid al-'Alawi al-Husayni al-Musawi al-Shaharzuri al-Barzanji, and then ceforth al-Madani. He was born in Shahrzur, a Kurdish town in Iraq on Friday, the 12th of Rabi al-Awwal, 1040 AH. He grew up in Shahrzur and read the holy Qur'an and other Islamic sciences with his father. He also studied under MullaZayrak and Mulla Sharif al-Siddiqi al-Kawrani. He traveled to many cities seeking knowledge and thus he studied under Ahmad al-Salahi in Mardayn, AbulWafa al-'Ardi and Muhammad al-Kawakibi in Aleppo, 'Abd al-Baqi al- Hanbali and 'Abd al-Qadir al-Saquri in Damascus, Shaykh Mudlij in Baghdad and in Yemen. In Egypt he studied under the Shaykhs Muhammad al-Babili, 'Ali al-Shibramilsi, Sultan Mizahi, Muhammad al-'Anani and Ahmed al-'Ajami. Finally, he settled in Madinah where he became a disciple of the great shaykhs: Ibrahim binHasan al-Kawrani and Ahmad al-Qashshashi. He was the Chief Mufti of the Shafi'is in Madina. The Shaykh passed away in Muharram in Madina in 1103 AH. He was buried in al-Baqi alongside other prominent Barzanjis. Many of his descendants became prominent scholars and many held the post of he 'Chief Mufti of Shafi'is' in Madina.

Because *burdahis* still used (life script) in the community, it is not surprising that this text is copied continuously. The script has many variants. Even the script is already a lot of printing.

The theory is used in this research is the theory of philology with the analysis of textual criticism. The function of the text criticism analysis is to evaluate the text. The aim of this edition is generating text critics close enough to the original text. To achieve these objectives the text given correction to the errors text (corrupt) and add some notes. The Text that has been cleaned of mistakes and has arranged back, they can be viewed as an early type (archetype) which can be accounted for as a source for the purpose of research in other sciences.(Siti Barorah Baried, et. al. 1994. *Pengantar Teori Filologi*. Yogyakarta: Badan Penelitian dan dan Publikasi Fakultas Seksi Filologi Fakultas Sastra Universitas Gadjah Mada,h. 61).

Critics text also known as al-Nushushtahqiq. The word comes from the Arabic *tahqiq* (حقق). While 1.Manuscript A (Or 54)

the discipline of learning about this clean called *ilm al-nushushtahqiq* علم تحقيق النصوص. The aim of manuscriptis to define a manuscript to the original manuscript as close as possible or manuscript as first written by the author. (Ramadan ‘Abd al-Tawwab. 1985). *Manahij Tahqiq al-Turats Bain al-Qudama Wa al-Muhdatsin* .Kairo: Maktabah al-khanijiy, h. 5).

The manuscript which contains *qasidah burdah* there are in some areas, such as stored at the University of Leiden. Burdahscript contained in the library of Leiden University are: code Or 54, Or A 26a, Or 138, 509 Or, Or 1335, Or 1489, Or 2386, Or 3116, Or 5823.

The object of this edition isespecially in the first syair of Burdah, they are fifteen lines.

Description Burdah

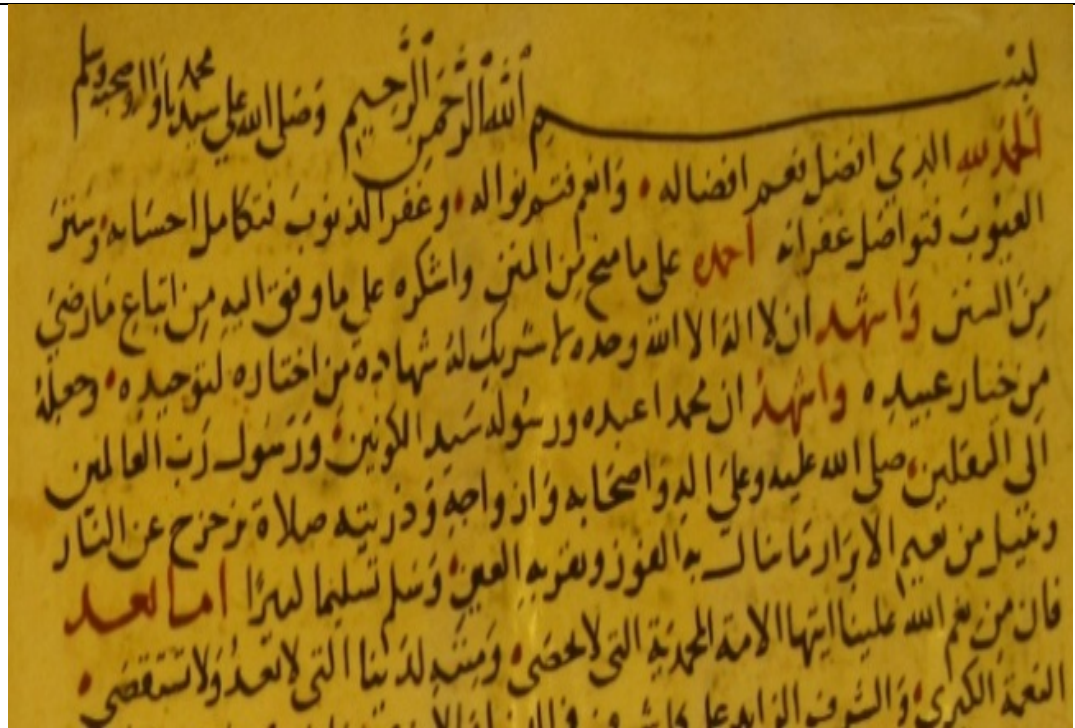
In this research, There are four copies of Qasidah Burdah., namely: Or 54 (manuscript A), Or 509 (manuscript B), Or 1489 (manuscript C), and Or 5823 (manuscript D).



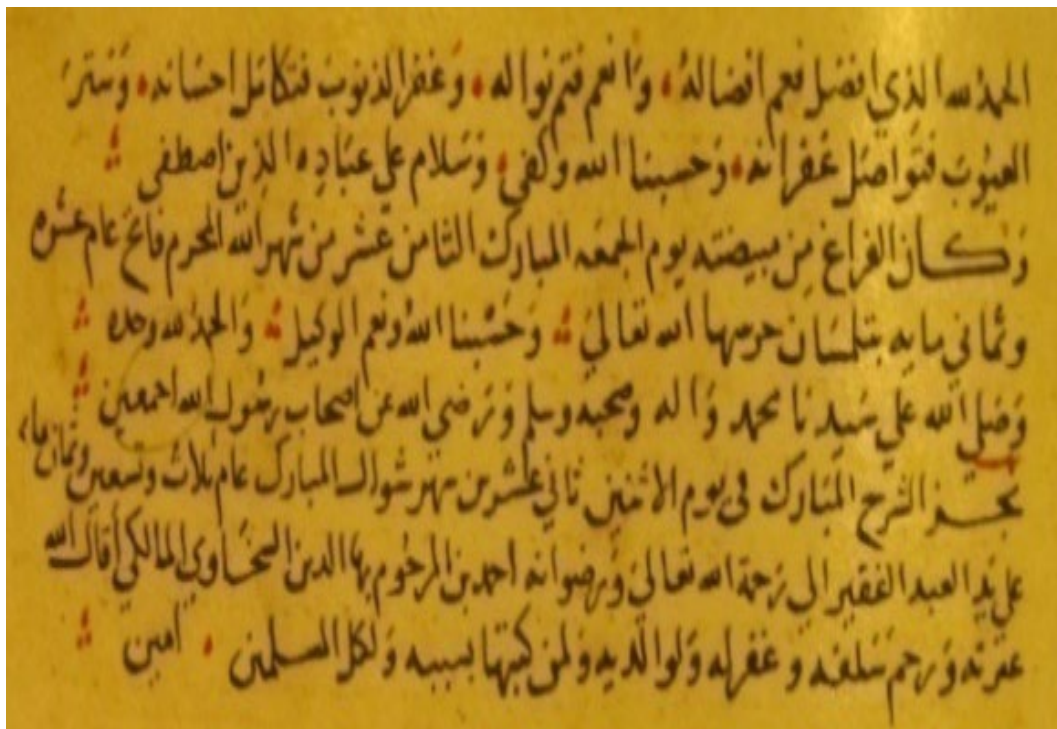
The cover



The title page



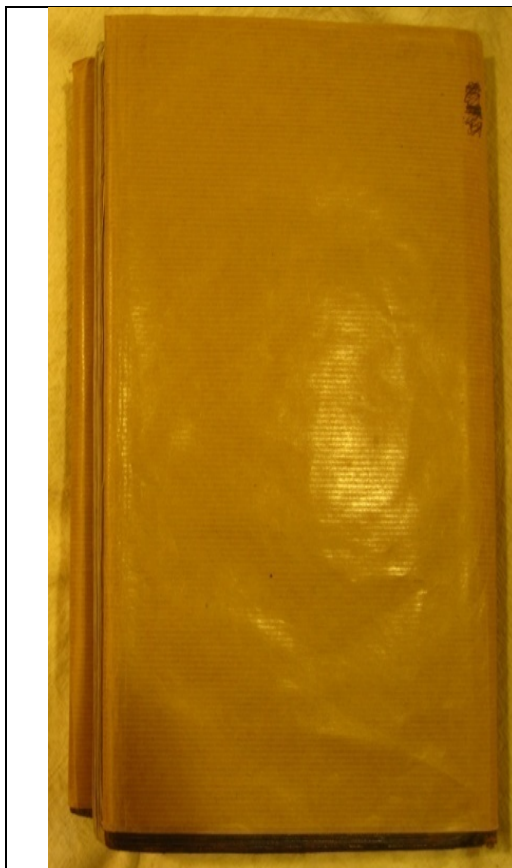
The incipit



The excipit

On the title page write: “*Kitab Idzhar Shidqi al Mawaddah, ta’lif: Asy Syaikh al Imam al Allamah Syamsu ad Din Marzuq Rahimahullah, Fi Syarah Burdah*”. Its indicate that the manuscript was written by ash Shaykh al Allamah Muhammad Bin Syamsu Marzuqad Din. This textiscomment of Qasidah Burdah. The text size is 27x18.5 cm with a thickness of 6 cm. Manuscript with a

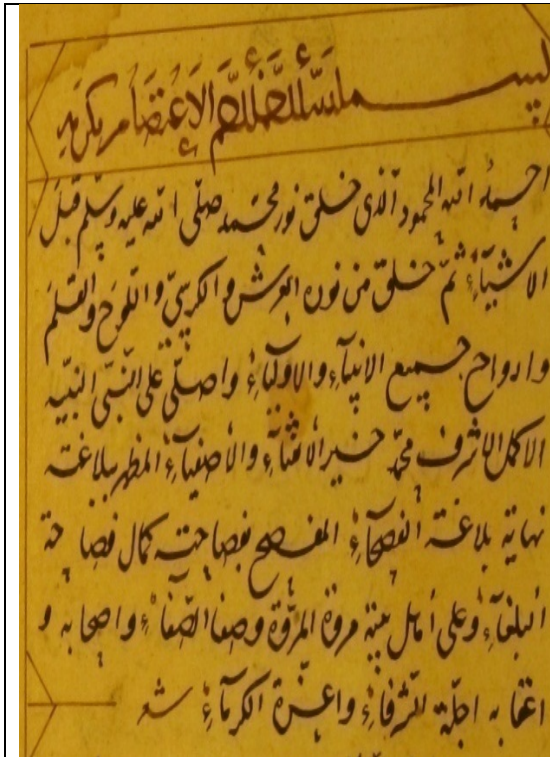
thickness of 288 sheets and 29 lines/page. The manuscript cover is bound in card board covering the back and opening the manuscript. This textis in tact, yet there a res-cattered sheets, seamand binding still good. This scriptuses *naskhi* stile with the black ink. Burdah poetry, especially the first verse can befound on pages 3, 8, 16, 28, 33, 37, and 40. 2. Manuscript B (Or 509)



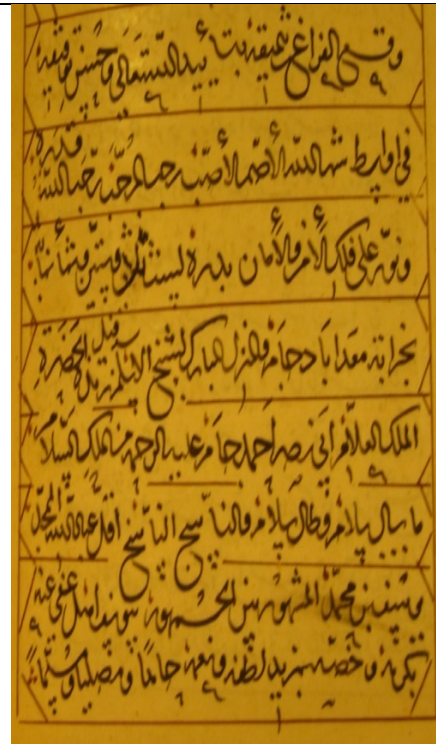
The cover



The title page



The incipit



The excipit

On the cover page it says: “*Min Kitab Hadaiq al Islam fi Na'tian Nabi 'Alaihi al Salam lil Faqih al Haqir bin Sinah al Ashlah Allahu Sya'nihi wa Hadah, Fi Manna qad Yataman-na fi dinihi wa dun-yahu*”.

From this work, obtained information that this book comes from the book *Hadaiq al Islam*. This text is *sarah Qasidah Burdah* taken from the book "*hadaiq*". The text is 26x17.5 cm. With a thickness of 255 sheets of manuscript is bound in cardboard covering the back and opening the manuscript. This text is intact, yet there are scattered sheets, sea-

mand binding still good. It uses *rasam Diwani* script in black ink. The manuscript was written in chocolate colored box. The black script writing *Diwani* style. This text uses Arabic script. This text has a page number (using a pencil in the upper right corner) with one page for one sheet. Europe script is slick paper. This paper is written in script *sarah qasidah burdah* with 17 lines per page. *Burdah* poem, especially the first verse can be found on pages 8, 10, 12, 14, 18, 19, 21, and 20.

3. Manuscript C (Or 1489)



This script contains all *Qasidah Burdah*. The text size is 21x 33 cm and a thickness of 7 mm. Texts uses the europa per (watermark ProPatria) having a thickness of 39 sheets and 17 lines/page is bound in cardboard. This text is intact, yet there are scattered sheets, seam and binding

still good. This script uses *naskhi rasam* with the black ink. This text uses Arabic script in Arabic. This text has a page number (using a pencil in the upper right corner) with one page for one sheet. This text became a corner stone in editing the manuscript.

4. Manuscript D (Or 5823)



Cover



The first page, ancomplete



Colophon

in the colofhon warite: “*tamat dzikir burda kepada tujuh belas hari bulan Jumadil awal hari selasa dan waktu MIM pukul JA barang siapa membaca dia seorang mantan (t b h a , تنها) Allah*”.

Dhikr burdah was completed on 17 months of Jumadil awal, MIM time early Tuesday, at JA. He who read shi man ex (t b h a , تنها).....Allah.

This text is not intact, the frontis gone. This textis in serted in a special binding. The manuscript measures 15 x 21.5 cm. number of pages that have only left 60 pieces, drained 3. The poem is edited can be

found on page 39. The manuscript is written in Arabic scrip twith Arabic *naskhi rasam*. Unless colophon written in Jawi letters. Jawiis a term used in Indonesia, namely writing the Arabic alphabet with the Malay lan-

guage. In addition is known as Pegon (Arabic script with the Java language). There is no information when, where, and who author.

Text Edition

According to four descriptions, I choose the manuscript Cas the base manuscript. There as onto choose the manuscript Cis more familiar for me. This is the edition text below:

1	أَمِنْ تَذَكُّرِ جِيرَانٍ بِذِي سَلَمٍ	مَزَجْتَ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمٍ ¹
2	أَمْ هَبَّتِ ² الرِّيحُ مِنْ تِلْقَاءِ كَاطِمَةٍ	وَ أَوْمَضَ الْبَرْقُ فِي الظُّلُمَاءِ مِنْ إِضْمٍ ³
3	فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَّتَا	وَمَا لِقَلْبِكَ إِنْ قُلْتَ ⁴ اسْتَفِقْ يَهُم
4	أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتَمٌ	مَا بَيْنَ مُنْسَجِمٍ مِنْهُ وَمُضْطَرِمٍ ⁵
5	لَوْلَا الْهَوَى لَمْ تُرِقْ دَمْعًا عَلَيَّ طَلَلٍ	وَلَا أَرَفْتَ لِذِكْرِ الْبَانِ وَالْعَلَمِ
6	فَكَيْفَ تُنْكِرُ حُبًّا ⁶ بَعْدَ مَا شَهِدْتُ	بِهِ عَلَيْكَ عُدُولُ الدَّمْعِ وَالسَّقَمِ
7	وَأَنْتَبَتِ الْوَجْدُ خَطِي عَبْرَةٍ وَضَلَّى	مِثْلَ الْبَهَارِ عَلَيَّ خَدَيْكَ ⁷ وَالْعَنَمِ

¹Ms بِدَمٍ, A and B بِدَمٍ

²D أَمْ هَبَّتِ, dan A, B, dan C (Ms)

³Ms. مِنْ إِضْمٍ, A and B مِنْ إِظْلَمٍ, D مِنْ إِظْمٍ

⁴Ms إِنْ قُلْتَ, A,B, dan D إِنْ قُلْتَ

⁵Ms. وَمُضْطَرِمٌ, dan D وَمُضْطَرِمٌ, A dan B وَمُضْطَرِمٌ

⁶Ms حُبًّا, B dan D حُبًّا

⁷Ms خَدَيْكَ

8	نَعَمْ سَرَى طَيْفٌ مِّنْ أَهْوَى فَأَرَقَنِي	وَالْحُبُّ يَعْتَزُّ اللَّذَاتِ بِالْأَلَمِ
9	يَا لَأَيْمِي فِي الْهَوَى الْغُذْرِي مَعْدِرَةٌ	مَنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلَمْ
10	عَدَّتْكَ حَالِي ⁸ لَأَسِرِّي بِمُسْتَتِرٍ	عَنِ الْوُشَاةِ ⁹ وَلَادَائِي بِمُنْخَسِمٍ ¹⁰
11	مَحْضَتْنِي النُّصْحَ لَكِنْ لَسْتُ أَسْمَعُهُ	إِنَّ الْمُحِبَّ عَنِ الْعَذَالِ فِي ¹¹ صَمَمٍ
12	إِنِّي اتَّهَمْتُ نَصِيحَ الشَّيْبِ فِي عَدَلٍ	وَالشَّيْبُ أَبْعَدُ فِي نَصْحٍ عَنِ التَّهَمِ
13	إِنِّي أَمَارَتِي بِالسُّوءِ مَا تَعَطَّتْ ¹²	مِنْ جَهْلَهَا بِبَذِيرِ الشَّيْبِ وَالْهَرَمِ
14	وَلَا أَعَدْتُ مِنَ الْفِعْلِ الْجَمِيلِ قِرَى	ضَيْفٍ أَلَمَ بِرَأْسِي غَيْرَ مُحْتَشِمٍ ¹³
15	لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوقِرُهُ ¹⁴	كَتَمْتُ سِرًّا بَدَاتِي مِنْهُ بِالْكَتَمِ ¹⁵

⁸Ms خَالِي, A and D خَالِي⁹Ms الْوُشَاةِ¹⁰Ms بِمُنْخَسِمٍ, a, b, and D بِمُنْخَسِمٍ¹¹Ms الْعَذَالِ فِي, b and C الْعَذَالِ فِي¹²Ms مَا تَعَطَّتْ, B مَا تَعَطَّتْ¹³Ms مُحْتَشِمٍ, B مُحْتَشِمٍ¹⁴Ms أُوقِرُهُ, B أُوقِرُهُ¹⁵Ms بَدَالٍ مِنْحَبٍ أَلْكَتَمِ

Translate:

1. Is it because of your remembrance of the neighbours of Dhi-salam # That tears mixed with blood are flowing from your eyes
2. Or is it because of the breeze blowing from Kaazimah # Or it is the lightning struck in the darkness of the night, from the mount of Idam.
3. What has happened to your eyes, the more you tell them to stop, the more they continue flowing # What is the matter with your heart, the more you tell it to come to its senses, the more it is distracted by love
4. While his eyes are shedding tears and his heart is glowing # Does the fervent lover think that his love can be concealed
5. Had it not been for the love, you would not have shed tears at the ruins (of your beloved) # Nor would you become restless at the remembrance of the cypress (tree) 5 and the high mountain.
6. Borne against you by (such) reliable witnesses as your tears and your illness # How do you deny love after the testimony
7. On your cheeks like yellow rose and the reddish tree # Love has ingrained two lines of fear, and withered your face
8. And love transforms pleasure into pain Yes! # Thoughts of the beloved came to me at night and kept me awake
9. From me to you if you do justice, you would not reproach me # You who reproach me, regarding my love for one of the tribe of Uzrah, excuse me
10. From those who malign (me), nor is there (something to) check my agony # My state of love has been

expressed to you, and now my secret is no longer concealed

11. For verily a lover is deaf to his reproaching critics # You have sincerely advised me, I did not heed it
12. (Wisdom) in the advice of the elders is above suspicion # I regarded with suspicion the advice of the elders in reproaching me
13. Due to its ignorance, from the warning by grey hair and old age # Verily my soul which is laden evil did not heed the advice
14. For a guest (that) has lodged on (my) head nor did I honour (him) # And I have not prepared, for good deeds, a feast,
15. I would have concealed my secret, which is exposed, by dyeing # Had I known that I would not be able to honour him (it).

Conclusion of Edition

Burdah is the most used of qasidah by Islamic society in many countries, especially in Indonesia. Its caused this text still use dan living in the society, so that this text has some copies

Burdahmost be found in the manuscript, such as in Leiden university (code Or 54, Or A 26a, Or 138, 509 Or, Or 1335, Or 1489, Or 2386, Or 3116, Or 5823), this manuscript has some varian/copies. In this study, those are four manuscripts have been described (Or 54 (manuscript A); Or 509 (manuscript B); Or 1489 (manuscript C); and Or 5823 (manuscript D)).

From those, in manuscript A, there are different syair with manuscript B, C and D. they appear in the sixth line and the next. There is insert of line and different syair. Different of line are appear in the sev-

enth of Manuscript A. Beside, there are add lines inside of syair, and in

the manuscript B, C, danD have same syair and line.

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