



## Transformation of the Meaning of Sholawat: Textual and Contextual Analysis of Praise for Mahallul Qiyam

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### Abstract

Qosidah Mahallul Qiyām has a sacred meaning, spiritually and in terms of life values. The importance of understanding the deep meaning in each verse. This study provides a deep understanding of the textual and contextual meaning in Qosidah Mahallul Qiyām. So that readers of Qosidah Mahallul Qiyām can learn lessons and increase their love for the Prophet Muhammad. This study uses a descriptive qualitative method with a literature study approach. The manuscript used in the study is the Qosidah Mahallul Qiyām book, Maulid Simtuḍḍuror Al-Habib Ali bin Muhammad bin Husein Al-Habsyi. Data collection was carried out by classifying the poems by type, then analyzing their meanings textually and contextually. In the Mahallul Qiyām qosidah in the book Maulid Simtuḍḍuror by Al-Habib Ali bin Muhammad bin Husein Al-Habsyi, it is divided into 6 aspects of meaning, including: 1. About praise for the Prophet Muhammad, 2. Welcome praise, 3. Praise for the presence of the Prophet, 4. Praise for noble servants, 5. Praise for the nature of the Prophet, 6. Praise for the intercession of the Prophet

**Keywords:** Mahallul Qiyām, Textual, Contextual

### Abstrak

Qosidah Mahallul Qiyām memiliki makna sakral secara spiritual maupun nilai-nilai kehidupan. Pentingnya pemahaman makna yang mendalam di setiap baitnya. Penelitian ini memberikan pemahaman secara mendalam tentang makna tektual dan kontekstual dalam qosidah Mahallul Qiyām. Agar para pembaca qosidah Mahallul Qiyām dapat mengambil pelajaran dan meningkatkan kecintaan kepada baginda Nabi Muhammad. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan studi pustaka. Naskah yang digunakan dalam penelitian adalah qosidah Mahallul Qiyām kitab Maulid Simtuḍḍuror Al-Habib Ali bin Muhammad bin Husein Al-Habsyi. Pengumpulan data dilakukan dengan melakukan klasifikasi syair-syair menurut jenisnya, kemudian dilakukan analisis makna secara tektual dan kontekstual. Dalam qosidah Mahallul Qiyām dalam kitab Maulid Simtuḍḍuror karya Al-Habib Ali bin Muhammad bin Husein Al-Habsyi dibagi menjadi 6 aspek makna, di antaranya 1. Tentang pujian kepada Nabi Muhammad, 2. Pujian selamat datang, 3. Pujian Kehadiran Rasulullah, 4. Pujian hamba mulia, 5. Pujian sifat Rasulullah, 6 pujian syafaat Rasulullah.

**Kata Kunci:** Qiyām, Textual, Contextual



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## INTRODUCTION

Shalawat and Maulid are familiar to Muslims, especially Indonesians. Many Muslims in Indonesia do not accept, or even oppose, shalawat and Maulid gatherings. Islamic extremists or those who reject reciting shalawat and Maulid consider this to be an innovation (*bid'ah*). (*Fauzi & Celebration, 2019*). However, reading the shalawat and Maulid has a positive impact on the reader, such as calming the soul. (*Azizah Apriana Putri et al., 2024*), spiritual improvement (*Najwa Najiyah Ubudiyah, 2025*), strengthen community social solidarity (*Fatia et al., 2020*), media for preaching and friendship (*Shidqiyah, 2016*), and become a medium of communication for the community (*Syahrudin, 2025*).

Discussion of the shalawat is crucial for research. This is because many people who read or recite the shalawat, whether independently or at Maulid events, still lack a clear understanding of its meaning and the implicit content of the Qasidah Maulid. (*Nurdin, 2016*). Celebrating the Prophet's birthday in Indonesia has become a tradition passed down from generation to generation and has spread to every region. (*Ahmad Suriadi, 2019*). One of the phenomenal Maulid Qosidah is the Maulid Qosidah Mahällul Qiyām in the book *Maulid Simtudduror* by Al-Habib Ali bin Muhammad bin Husein Al-Habsyi. (*Zulfa Jamalie, 2014*).

The Qosidah of the Mahällul Qiyām shalawat contains praises for the most perfect creature, namely the Prophet Muhammad. How Allah, as the Creator, praises the Prophet and the universe submits to honor him as a perfect human being. The Qosidah of the Mahällul Qiyām is divided into 5 important parts, each praising the Prophet Muhammad. Qosidah Section 1. About praise for the Prophet Muhammad, 2. Welcome praise, 3. Praise for the presence of the Prophet, 4. Praise for the noble servant, 5. Praise for the characteristics of the Prophet, 6. Praise for the intercession of the Prophet.

Many researchers have examined praise for the Prophet Muhammad (peace be upon him) from various perspectives. These include the Qasidah (praise) of the Prophet Muhammad (peace be upon him), the Prophet's birthday celebrations, the impact of reading about the Prophet's birthday, and the theories and methods used to analyze the Qasidah of the Prophet Muhammad's birthday. However, no researcher has yet examined the textual and contextual meaning of the Qasidah of the Prophet Muhammad's birthday. Previous research on the Qasidah of the Prophet Muhammad (peace be upon him) (*Saat Ibnu Waqfin et al., 2023*) Training in the Art of Reading the Maulid Albarzanji Prayer and the Simtudduror Prayer at the Alhidayah Nur TPQ, Pulorejo Village, Jombang, (*Muhammad Saukani, 2024*), Literary Affinity Analysis (Comparison of the Poems “Mahallul Qiyam” by Simtudduror and Barzanji), (*Ikhsan Syafi'i, 2022*) Implementation of Mahällul Qiyām to Improve Student Discipline in Entering Class on Time, (*Siregar et al., 2023*), Why Is It Advised To Stand In Mahallul Qiyam? (A Semiotic Study Of Narratology). Previous researchers have largely focused on literary perspectives; no one has specifically examined the textual and contextual meanings of Qosidah Mahällul Qiyām.

Research that focuses on Qasidah prayers of praise to Rasullulah, (*Işık, 2025*) Chanting Şalawāt as a Form of Self-Cultivation, (*Dewantara et al., 2025*) An Analysis Of The Meaning

Of The Shi'R Ṣalawāt Simṭ Al-Durar By Ḥabīb 'Alī Ibn Muḥammad Al-Ḥabshī In The Semiotic Study Of Riffatere, (Husnul Khotimah, 2022) Tasawuf Education Concept in The Text of Sholawat Wahidiyah based on Al – Ghazali's Theory, (Kholid Mawardi, 2009) Shalawatan on Moral Learning for Traditionalists, (Wildan Taufiq, 2018) Praise (Shalawatan) before Congregational Prayer (A Semiotic Approach), (Fuadi&Aslambik,2022) The Historicity and Religious Value of Shalawat Lam Yahtalim in the Book Maraqi Al-'Ubudiyah by Sheikh Nawawi Al-Bantani, (Muzawwir, 2026) Prayers as a Reflection of Positive Movements in the Social Environment of Society: Analysis of the Hadith Narrated by Imam Ahmad (Alwy, 2025) Commodification of the Function of the Salawat Assembly as a Community Lifestyle, (Roisatun Nisa' & Hendra Pradana, 2023) Prayers as a Soothing Soul for Muslims, the Form of Humans as Transcendental Beings (Arif Sudaryana, 2022) Behavior Management Through the Practice of Wahidiyah Prayers,(Sinaga et al., 2023) Character Education Values in the Javanese Shalawat Tradition (Azizah Apriana Putri et al., 2024a). Analyzing the Influence of Shalawat on Peace of Mind: A Psychological and Spiritual Approach. (Shidqiyah, 2016) The Sholawatan Tradition as a Communication Medium for the West Lenteng Community, Sumenep (Manifestation of Preaching and Silaturrahmi), (Azizah Apriana Putri et al., 2024) Analyzing the Influence of Shalawat on Peace of Mind: A Psychological and Spiritual Approach, (Ahmadi&Gunarti,2023), (Syahrudin, 2025) The Role of the Sholawat Assembly in Improving Mental Health from a Psychological and Social Perspective in the Islamic Community at the Bina Laras Social Rehabilitation Unit in Kediri, (Mabrur et al., 2023) The Role of the Sholawat Assembly in Improving Mental Health from a Psychological and Social Perspective in the Islamic Community at the Bina Laras Social Rehabilitation Unit in Kediri, (Zulfa Jamalie, 2014) Acculturation and Local Wisdom in the Baayun Maulid Tradition of Banjar Society. Previous research focused on various types of Maulid Qasidah, not just the Qasidah Mahallul Qiyam. None of them discussed the textual and contextual meanings in detail.

Research on the meaning of Qasidah has focused solely on semantic and semiotic meanings, whereas some researchers have examined textual or contextual meanings. No research combines textual and contextual meanings in its discussion of Qasidah Mahāllul Qiyām. However, this study shares a theory with other studies. Penelitian (Samsir, 2025) The Relevance Of Textual And Contextual Approaches (A Comparative Study In Understanding The Message Of The Qur'an), (Gholand Astapala et al., 2023) Paradigm for Understanding Textual and Contextual Hadith: Analysis of Muhammad Syuhudi Ismail, (Nasrulloh&Witro,2022) Syuhudi Ismail's Thoughts on the Textual and Contextual Hadith Paradigm: A General Overview, (Iqbal & Khadijah, 2025) Textual and Contextual Approaches in Islamic Studies, (Fithoroini et al., 2021) Textual and Contextual Hadith of the Prophet Syuhudi Ismail's Thought Analysis, (Wijaya et al., 2021), Textual and Contextual Approaches in Hadith Studies, (M. Solahudin, 2016), Textual and Contextual Approaches in the Interpretation of the Qur'an, (Salsabila & Fithriyana, 2025) The Relationship of Meaning in Arabic and Its Implications for Contextual Understanding. Referring to the previously presented research, there are differences in the types of qasidah, theories, methods, and

stages of data collection. Therefore, there is a striking gap between this study and other studies.

The Prophet's birthday is commemorated annually in Indonesia. These include prayer groups, Habaib (Islamic scholars), and other groups commemorating the Prophet's birthday. Recitations during the commemoration of the Prophet's birthday, the Hajj of the ulama, and the Aqiqah ceremony are qasidahs praising the Prophet. (Ahmad Suriadi, 2019). One of the qasidahs frequently used during the commemoration of the Prophet's Birthday is Mahallul Qiyām. The chanters of Qasidah Mahāllul Qiyām know the meaning of the qasidah being recited. However, they do not understand the meaning of the Qasidah Mahāllul Qiyām, either textually, contextually, historically, or in terms of the basis on which it was created. This becomes a major problem for the congregation that recites shalawat without understanding the implied meaning in Qasidah Mahāllul Qiyām (Rasyid Efendi, 2024). The feeling of love for the Prophet Muhammad is not only about carrying out his sunnah, but also about understanding his noble character and morals. From the problems explained, a research question arises. What is the textual and contextual meaning of Qasidah Mahāllul Qiyām?

This study aims to explain the meaning of salawat (praise) for the Prophet Muhammad (peace be upon him) both textually and contextually. This will enable the chanters of the Mahallul Qiyām qasidah to understand its meaning deeply and increase their love for the Prophet Muhammad (peace be upon him). This research can serve as a reference for other researchers and as a guideline for shalawat assemblies to understand both textual and contextual meanings.

## METHODS

This research uses a qualitative descriptive method with a literature study approach. (Akbar et al., 2024). Qualitative research was conducted by referring to previous books that serve as guidelines on the meaning of Qosidah in praise of the Prophet. Then, the meanings analyzed are described in terms of textual and contextual meanings. (Nadila Puspita & Wahidul Akbar, n.d.).

The Qosidah used is Mahāllul Qiyām in the book Maulid Simtuḍḍuror by Al-Habib Ali bin Muhammad bin Husein Al-Habsyi. The Qosidah Mahāllul Qiyām consists of 29 stanzas. Qosidah data collection was carried out using the classification of the 6 structural parts in the Mahāllul Qiyām qosidah. Then, textual and contextual analysis are carried out on each stanza. Several stanzas have the same text without reinterpretation.

## RESULTS AND DISCUSSION

In the Mahallul Qiyām qosidah in the book Maulid Simtuḍḍuror by Al-Habib Ali bin Muhammad bin Husein Al-Habsyi, it is divided into 6 aspects of meaning, including: 1. About praise for the Prophet Muhammad, 2. Welcome praise, 3. Praise for the presence of the Prophet, 4. Praise for noble servants, 5. Praise for the nature of the Prophet, 56 Praise for the Intercession of the Prophet.

## 1. Praise to the Prophet Muhammad

يَا نَبِيَّ سَلَامٌ عَلَيْكَ ، يَا رَسُولَ سَلَامٍ عَلَيْكَ  
يَا حَبِيبَ سَلَامٍ عَلَيْكَ ، صَلَوَاتُ اللَّهِ عَلَيْكَ

This text is a direct address to the Prophet Muhammad as "al-Habib" and includes a prayer for his safety and peace. This expression not only means "O beloved, peace be upon you, and blessings of Allah be upon you" lexically, but also has additional meanings due to the linguistic context, situation, and religious beliefs in which it is used. The words in the prayer text, or praise, and the emotional connection a believer has with the Prophet have contextual meaning (Purba & Rumeni, 2026).

"سَلَامٌ عَلَيْكَ" is used in religious cultures to describe someone deeply loved; in the context of shalawat, it refers to a spiritual lover who is the center of love and a role model, rather than simply a lexical "close friend." "سَلَامٌ عَلَيْكَ," as a promise and prayer in context, becomes a prayer for salvation, respect, and recognition of his glory, not just an ordinary "good luck". "صَلَوَاتُ اللَّهِ عَلَيْكَ" as recognition of his rank. Shows that Allah always praises and blesses the Prophet; in worship, it becomes an expression of faith and exaltation, not just descriptive information. (Işık, 2025).

أَشْرَقَ الْبَدْرُ عَلَيْنَا ، فَاخْتَفَتْ مِنْهُ الْبُدُورُ

In this text, there is a very contrasting comparison to describe the greatness of the Prophet Muhammad SAW: The Prophet as "لَمْبَدْرُ" (Purnama): Textually, the Prophet Muhammad SAW is compared to the full moon because he is a source of light (guidance) that is beautiful to look at and soothing to the heart in the midst of darkness (the era of ignorance). "الْبُدُورُ" (Other months): This plural refers to all forms of greatness, beauty, or other leaders in the world. The "Disappearing" Effect (فَاخْتَفَتْ): When the sun or full moon appears brightly, stars or other small lights are no longer visible. The textual meaning is: the greatness of the Prophet Muhammad was so extraordinary that it eclipsed or surpassed the greatness of anyone or anything that came before or after him. (Dewantara et al., 2025).

"أَشْرَقَ الْبَدْرُ عَلَيْنَا" It is not just a matter of "the full moon rising upon us", but the one being praised is symbolized as a perfect light that comes bringing guidance, beauty, and happiness. His presence is framed as a major event that changes the inner atmosphere and "illuminates" the people's condition. (Alifia Nur Rizkilah & Bashori Bashori, 2025) .

مِثْلَ حُسْنِكَ مَا رَأَيْنَا ، قَطَّ يَا وَجْهَ السُّرُورِ

Expression of Absolute Admiration: Use of the word قَطَّ at the end of the first clause emphasizes that the subject being praised has a unique level of beauty that is unmatched in the past. Metaphor of the Face of Joy: Spread of the phrase وَجْهَ السُّرُورِ (The Face of Joy (the Face of Joy) indicates that the person being praised is not only physically beautiful, but also has a psychological impact—anyone who sees them will feel happy, cheerful, and their sadness will disappear. This is an expression of the utmost love and admiration for someone whose appearance and presence are considered the pinnacle of beauty and a source of unmatched happiness.

Personification of Happiness; contextually, this means that just by looking at his face, one's sadness can disappear. His beauty is a solution and soothes the heart. Prophetic

Context: This sentence is addressed to the Prophet Muhammad SAW. Its contextual meaning includes: 1. Perfect Physical Beauty: The belief that Allah created the Prophet Muhammad with the most perfect appearance compared to other humans. 2. Moral Beauty: "Beauty" here is not only about appearance, but also the nobility of character that has never been found in other humans. 3. Nur (Light): The Prophet's face is often compared to the full moon that illuminates the darkness of ignorance (jahiliyah). Expression of Longing: In the tradition of Sufism or lovers of sholawat, this sentence is used as an expression of deep longing. The context is the confession of a lover that in this world nothing can satisfy the eyes and peace of the soul other than the figure being praised (Maesaroh & Riyadi, 2025).

أَنْتَ شَمْسٌ أَنْتَ بَدْرٌ ، أَنْتَ نُورٌ فَوْقَ نُورٍ

Linguistically, the speaker refers to the person being praised as: the sun, the full moon, and the light that surpasses all other lights. The Prophet is described as the source of supreme light and beauty, his presence providing guidance, serenity, and glory that surpasses all others. The contextual meaning of this expression is not that the person is actually the sun/moon. Still, as a metaphor expressing extreme admiration, he is the most noble, most beautiful, and most illuminating figure compared to anyone around him. (Setyawan, 2022).

أَنْتَ إِكْسِيْرٌ وَعَالِيٌ ، أَنْتَ مِصْبَاحُ الصُّدُوْرِ

What is praised is likened to إِكْسِيْرٌ and something of great value, and is referred to as a lamp that illuminates the chest/heart. Textually, this verse describes the perfection of the Prophet's figure through three levels of light.

" أَنْتَ شَمْسٌ " (You are the Sun): The sun symbolizes the source of life and clarity. Textually, this means that his teachings are the primary source of guidance that illuminates the entire world with clarity. " أَنْتَ مِصْبَاحٌ " (You Are Full Moon): In contrast to the blazing sun, the full moon symbolizes serene and calm beauty. This refers to the Prophet's gentle, beautiful character, and the peace he brought to those who followed him. " نُورٌ فَوْقَ نُورٍ " (Light Upon Light): This is the highlight of the text. Textually, this means that the light (truth/glorious) brought by the Prophet Muhammad surpassed all prior light of guidance. He is not just a "reflector" of light, but a figure whose glory is multi-layered and unmatched by any material in the universe (Dahiru Sani et al., 2023).

يَا حَبِيْبِي يَا مُحَمَّدَ ، يَا عَرْوُسَ الْخَافِقِيْنَ

Allah called the Prophet Muhammad "my beloved", and called him "the bride of the two hemispheres", that is, a figure who is glorified/exalted throughout the heavens and the earth (textually with the word 'bride' for the two horizons).

This poem describes the Prophet Muhammad SAW as "Primadonna of the Universe". He was a figure who was personally loved by his people (يَا حَبِيْبِي). At the same time, his beauty and majesty are recognized by all the inhabitants of the earth, from the East to the West (يَا عَرْوُسَ الْخَافِقِيْنَ). This mention emphasizes that no place in the world is untouched by the beauty of his morals and the light of his message. Prophet Muhammad is the most beautiful and noble figure in the entire universe. Universal Joy: His presence brings joy to the inhabitants of heaven and earth, like the presence of a long-awaited bride. Unifier: " يَا عَرْوُسَ الْخَافِقِيْنَ " Referring to two horizons (East and West). This means that the glory

and charm of the Prophet Muhammad transcend geographical boundaries; he belongs to the world, a mercy for all creation (Rahmatan lil 'Alamin). (Ridwan Nur Salam, 2025).

يَا مُؤَيَّدُ يَا مُمَجَّدُ ، يَا إِمَامَ الْقِبْلَتَيْنِ

Call for the Prophet Muhammad) with the characteristic: the one who is given strength/help" (مؤَيَّدُ), "the glorified/honored" (مَجَّدُ), then described him as "the imam of the two qiblas" (القِبْلَتَيْنِ إِمَامُ), namely the leader of the people who have prayed facing the two Qiblas (Baitul Maqdis and the Ka'bah), which is supported and glorified by Allah in a special way (mu'ayyad, mujaddad/mujjad). The Imam of the two Qiblas, the spiritual leader of all who pray and worship, emphasizes his centrality to all nature and humanity. The contextual meaning shows the call to love and the glorification of the Prophet as a figure supported by Allah, highly glorified, and a spiritual priest of the whole world, not just an ordinary title, but a confirmation of his highest spiritual position.

مَنْ رَأَى وَجْهَكَ يَسْعَدُ ، يَا كَرِيمَ الْوَالِدَيْنِ

There is a conditional sentence: "Whoever sees your face" (مَنْ رَأَى وَجْهَكَ), followed by the conditional answer: "will be happy" (يَسْعَدُ), then the call: "O noble parents" (يَا كَرِيمَ الْوَالِدَيْنِ), namely a person who really respects/is kind to his parents.

"Anyone who meets your light and presence will be lucky and happy; you are a noble figure, the child of equally noble parents." This praise refers to the sanctity of the Prophet Muhammad SAW's nasab (lineage). Preserved Lineage: Contextually, this confirms that the Prophet was born into the most noble lineage among the Arab people (the Hashimites and the Quraysh). Scholars often say that Allah protected their ancestors from the despicable deeds of the era of ignorance. The Glory of Ancestral Morals: This mention also expresses respect for his father (Sayyid Abdullah) and mother (Sayyidah Aminah), as the chosen people who were the "way" for the presence of the greatest blessings in the universe (Al Dahiru Sani et al., 2023).

حَوْضُكَ الصَّافِي الْمُبَرَّدُ ، وَرَدُّنَا يَوْمَ النَّشُورِ

Description of the Lake (Al-Kautsar): The words "الصَّافِي" (clear) and "الْمُبَرَّدُ" (cool) are not just physical properties of water. Textually, this illustrates that the Prophet's gift in the afterlife will be something pure, soothing, and will eliminate all suffering (thirst) experienced by humans while standing in the Mahsyar Field." وَرَدُّنَا " The word Wirdun usually refers to a group of people or animals who come to a water source because they are very thirsty. This indicates humanity's position: in great need and dependent on the help (intercession) of the Prophet Muhammad (peace be upon him) on the Day of Resurrection. Context of the Day of Resurrection: Mention " يَوْمَ النَّشُورِ " to provide a background atmosphere. On a day full of fear and the scorching heat of the sun, Telaga Nabi is the only "oasis" sought by the believers (Hastuti & Nurhawani, 2023).

The Prophet's will on the Day of Judgment, the water of which is very clear, whiter than milk, very cool, will be a savior from the heat and severity of the Apocalypse. This is not an ordinary lake in the world, but a lake of glory and grace that God prepared specifically for the Prophet's people. As a gift and glorification of Allah for those who believe and follow the Sunnah of the Prophet. In its entirety, this stanza expresses: "Your clear and cool lake is

our hope of becoming a place to drink on the day of resurrection," namely, a prayer full of hope so that you will be among the believers who are permitted to drink from the Prophet's Haudh and be saved from the terrible thirst on the Day of Judgment.

## 2. Pujian selamat datang

مَا رَأَيْنَا الْعَيْسَ حَنَّتْ بِالسُّرَى إِلَّا إِلَيْكَ

The most touching expression in the poem is the longing for the Prophet Muhammad SAW. Textually, this sentence uses the metaphor of the strongest animal in the desert to describe the intensity of longing. This is a form of hyperbolic praise, but it is full of faith. If camels, which are animals of burden and are often considered to have no subtle feelings, can moan and cry because they long to reach Medina immediately, then this text implicitly satirizes humans: "How hard the human heart is if it does not have the same intense longing for the Prophet." In the tradition of Arabic poetry, *الْعَيْسَ* (yellowish-white camel) and *بِالسُّرَى* (night journey) often depict a caravan carrying lovers or heading to a beloved destination. Poems about love and longing often feature "moaning" animals as mounts. (*حَنَّتْ*) as a symbol of being immersed in longing and the journey of the heart.

Contextually, the speaker describes: Every time a caravan leaves at night and the camels "moan", the speaker's inner goal and longing is always only for you. The nature of the journey (the camel, the night, the moaning) seems to echo his own longing. All the scenes of the night journey and the moans of the horse only remind and lead to one goal: "you", as the center of the speaker's love and longing.

وَالْعَمَامَهُ قَدْ أَظَلَّتْ ، وَأَمَلَا صَلُّوا عَلَيْكَ

Natural phenomena and the involvement of celestial beings that accompanied the glory of the Prophet Muhammad SAW. Textually, this sentence describes the physical protection and spiritual respect given to him. This stanza wants to show that the Prophet Muhammad SAW is a figure who is awake and praiseworthy. The universe (clouds) moves to serve his comfort, while the inhabitants of the sky (angels) serve to glorify his position. This confirmed his status as the most special human being in the eyes of God and all His creatures.

This stanza employs cosmic and angelic imagery to emphasize the glory of the Prophet or of a contextually exalted figure. This stanza depicts a figure protected by heavenly signs (shading clouds) and honored by noble beings, who offer blessings and prayers. A scene of spiritual glory, where the heavens and the angelic world seem to unite to glorify and shelter him, confirming his high status and love towards Allah and His creatures.

## 3. Praise the presence of the Prophet

وَأَتَاكَ الْعُودُ يَبْكِي ، وَتَدَلَّكَ بَيْنَ يَدَيْكَ

A poetic depiction that *الْعُودُ* / wood comes before someone, in a state of weeping and humbly submitting. Textually, this verse is closely related to the event of the Weeping of Date Palm Trees (Hanan al-Jidzu): Moaning of Wood: It is said that before there was a permanent pulpit, the Prophet preached while leaning on the trunk of a date palm tree. When the new pulpit was built and the Prophet began to use it, the tree trunk made a crying sound

that was heard by the entire congregation, as they felt longing and sadness at being abandoned by the Prophet. Submission to Nature: The word "Tadzallala" (humble oneself) describes that even inanimate objects have feelings and awareness of the position of the Prophet Muhammad SAW as the messenger of Allah. The universe is not only physically obedient, but also emotionally obedient to him. Baina Yadaika: This expression emphasizes the Prophet's position as the center of glory, to which other creatures come to kneel in search of tranquility or to show respect.

وَاسْتَجَارَتْ يَا حَبِيبِي ، عِنْدَكَ الظِّيَّ النَّفُورُ

The security and compassion brought by the Prophet Muhammad (peace be upon him) are universal. Textually, the message conveyed is: If even the wildest and most fearful creatures feel safe and secure under his protection, then there is no reason for humans to feel unsafe under the protection of his teachings.

In Arabic literature, the "fearful deer" is often a metaphor for a gentle, shy, easily frightened creature, such as the heart, soul, or a lover with delicate feelings. The author depicts something very fearful and sensitive (likened to a wild deer) that usually flees, but this time, seeks protection from "O my beloved." This expresses that the safest and most reassuring place for a restless soul is near the one called "ya habibi." So the contextual meaning: a soul that usually flees and fears everything now surrenders and takes refuge only in the side of its beloved/mahbub, a symbol of the ultimate trust, serenity, and love. This verse emphasizes that the compassion (mercy) of the Prophet Muhammad (peace be upon him) is universal. He was so gentle that even wild animals were not afraid of him, and so honest that the universe entrusted its "life" to his hands. (Salsabila & Fithriyana, 2025).

عِنْدَمَا شَدُّوا الْمَحَامِلَ ، وَتَنَادَوْا لِلرَّحِيلِ

"When they tightened the ties of the camels' stretchers, they called to each other to set off." This verse serves as a setting. After praising the Prophet's greatness, the poet transports the listener into the imagination of a large group packing, tying up provisions, and calling to each other to begin the sacred journey to meet their beloved. This stanza is usually followed by feelings of sadness for those left behind or deepening longing for those still traveling.

The culmination of the longing and anxiety of a lover of the Prophet as he watches the pilgrims prepare to head for Medina. This stanza is not simply a story of a physical journey, but of spiritual passion. It is a visual depiction of the departure of the caravan of love. It transports the listener into an emotional state where the world seems to have stopped, and the only important thing is to set off towards "the Light" (Prophet Muhammad PBUH) before the opportunity is lost. When all the equipment is tied up and the call to departure is issued, the moment of solemn farewell arrives, triggering feelings of emotion, longing, and surrender in the narrator's soul.

جِئْتُهُمْ وَالِدًا مَعُ سَائِلٍ ، قُلْتُ قِفْ لِي يَا دَلِيلُ

This sentence depicts a person in a state of extreme sadness and begging for help so as not to be left behind from the group heading to the Prophet. Physical and Emotional State: Textually, the phrase "Ji'tuhum waddam'u saa'il" indicates that the poet did not come

empty-handed, but rather with tears. Tears are a witness to the honesty of love. He approached the caravan not with joy, but with anxiety of separation or a suffocating longing. It depicts resignation and hope. Textually, the message conveys how heavy the longing is that it causes tears, and how great a person's fear is if they are left behind by the group of people heading (on pilgrimage) to the Prophet Muhammad (peace be upon him).

In context, this verse depicts the peak of spiritual suffering for someone who feels "left behind" or desperately needs guidance to reach the Prophet Muhammad (peace be upon him). Tears as Witnesses of Love (Ad-Dam'u Sa'il): Contextually, the flowing tears are not merely sadness, but a "passport" or proof of the honesty of love. In Sufism, a person is not considered truly longing if his eyes are not moist. He approaches the pilgrims with tears to demonstrate his worthiness, even if his deeds may be few. This verse depicts a soul weary with longing and sorrow, on its way to its beloved, and then pleading for respite and guidance: "Please stop, O guide, for I come to them with flowing tears."

أَتَحْمِلُ لِي رَسَائِلُ ، حَشَوَهَا الشَّوْقُ الْجَزِيلُ

Sending Greetings. Because the poet felt he might not be able or had not yet had the opportunity to reach Medina physically, he entrusted a dense "letter of longing" to those departing. He hoped his heart's lamentations would be conveyed to the Prophet Muhammad (peace be upon him) through the intermediation of pious pilgrims.

In a literary context, Arabic poetry often uses letters/religious treatises as an imaginary medium to convey longings and inner messages that are not directly expressed. Questions/requests "أَتَحْمِلُ لِي رَسَائِلُ" presents an intermediary figure (wind, messenger, guide) who is asked to carry letters full of longing to his beloved. The request of a distant lover for an intermediary to deliver letters full of longing to his beloved; a symbol of an inner state full of deep and uncontained longing, which can only be described through the language of letters and poetry.

نَحْوَهَا تَيْبِكَ الْمَنَازِلُ ، فِي الْعَيْشِيِّ وَالْبُكُورِ

The lover's longing for the Prophet Muhammad (peace be upon him) never ceases. His thoughts are always focused on the Prophet's abode in Medina (Nahwa haatikal manaazil), and his prayers and greetings are sent every morning and evening without ceasing. This verse conveys the message that Medina is the direction of longing. The context invites the reader to consistently direct their attention and feelings to the Prophet Muhammad (peace be upon him), making every morning and evening a time to renew their vows of love and to offer greetings to him.

#### 4. Praise of your noble servant

سعد عبد قد تملئ ، وانجلي عنه الحزين

The closing verse describes the state of a servant who has achieved happiness after successfully "meeting" or drawing closer to the Prophet Muhammad (peace be upon him). Textually, this verse depicts the transformation from sorrow to glory. This verse is a victory verse. It serves to inform the reader that the long journey filled with tears and longing described from the beginning of the qasidah has culminated in a beautiful ending (happy

ending). The textual message is clear: whoever truly draws closer to the Prophet, Allah will fill their heart with happiness and erase all their sorrow.

The spiritual conclusion of the entire series of maulid (recitation of the Prophet's birthday) or sholawat (prayer). While previously we spoke of passionate longing and a tiring journey, this verse describes the state of "wushul" (the soul's arrival at the Beloved). It is the culmination of a long journey of longing. It conveys a message of optimism: no matter how great one's sorrow, if one is willing to immerse oneself in love for the Prophet Muhammad (peace be upon him), one will return home with overflowing happiness and a heart cleansed of wounds. The implied meaning of this verse is: No one loves the Prophet Muhammad SAW and remains in eternal sadness; His love will surely bear the fruit of calming happiness. (Salsabila & Fithriyana, 2025).

فِيكَ يَا بَدْرٌ تَجَلَّى ، ، فَلَكَ الْوَصْفُ الْحَسِينُ

The poem's textual meaning is an exalted praise of the physical and spiritual beauty of the Prophet Muhammad (peace be upon him). Textually, this sentence uses a celestial metaphor to describe his perfection. This verse aims to establish that the Prophet Muhammad (peace be upon him) is the standard of perfection. He was not only physically beautiful (a face that shone like the full moon), but also spiritually beautiful (noble qualities). The use of the word Tajalla suggests that for those with the eyes of the heart, the truth and beauty of the Prophet are something very clear and undeniable.

A servant's sincere acknowledgment of the perfection of the Prophet Muhammad (peace be upon him), which surpasses all the standards of beauty of other creatures. This verse often serves as an emotional culmination in the recitation of prayers because it connects physical beauty with the nobility of character. 1. The Prophet as a Source of Light (Ya Badr) 2. The Manifestation of God's Perfection (Tajalla) The word تجلى (Tajalla) is usually used to describe the appearance of God's majesty. 3. The Standard of Ethics and Aesthetics (Al-Washful Hasiin) 4. The Peak of Admiration. This text conveys the message that the Prophet Muhammad (peace be upon him) was God's greatest masterpiece. The context invites us to recognize that true beauty lies not only in what is visible, but in the perfect blend of divine light (Badr) and noble character (Washful Hasiin).

لَيْسَ أَزْكَى مِنْكَ أَصْلًا، قَطُّ يَا جَدَّ الْحُسَيْنِ

Confirmation of the sanctity of the origins and lineage of the Prophet Muhammad SAW. Textually, this sentence presents the Prophet as a human with the highest degree of purity among creatures.

Total exaltation: there is no being more holy and noble than the Prophet Muhammad, in the slightest, in origin and essence. The mention of "O grandfather al-Husain" adds a nuance of love to the Ahlul Bait and emphasizes his position as the source of their glory.

فَعَلَيْكَ اللَّهُ صَلَّى ، دَائِمًا طُولَ الدُّهُورِ

This sentence is a form of a servant's confession: only Allah can repay the services of the Prophet Muhammad SAW with appropriate grace, so we ask Allah Himself to pray for him. Contextually (in qasidah/shalawat), this stanza is a prayer and glorification: "May Allah always bestow His mercy and praise on you, continuously, throughout all the ages."

He emphasized the figure's glory by asking for the highest form of respect: never-ending divine prayers.

رَبِّ فَاعْفِرْ لِي ذُنُوبِي يَا اللَّهُ بِبَرَكَاتِ الْهَادِي مُحَمَّدٍ يَا اللَّهُ  
رَبِّ فَاعْفِرْ لِي ذُنُوبِي يَا اللَّهُ بِبَرَكَاتِ الْهَادِي مُحَمَّدٍ يَا اللَّهُ

In terms of meaning, this sentence is a form of *tawasul* prayer, asking for forgiveness from Allah SWT by mentioning the glory and blessings of the Prophet Muhammad SAW, whom He loves. The use of the name "Al-Hadi" for the Prophet Muhammad shows recognition that he is the intermediary through whom the servant receives guidance from Allah, so that the servant hopes his sins will be forgiven because of his love for the bringer of guidance. رَبِّ فَاعْفِرْ لِي ذُنُوبِي يَا اللَّهُ Direct request: "O my Lord, forgive my sins, O Allah." Contextually, this is a personal cry full of regret and hope. بِبَرَكَاتِ الْهَادِي مُحَمَّدٍ يَا اللَّهُ Interpreted as: "with the blessing of Muhammad's guidance, O Allah." Here, the structure "bi-barakati..." conveys the nuance of *tawassul*: asking Allah to answer prayers through the blessing of the guidance brought by the Prophet. A prayer full of humility: a servant who feels many sins asks forgiveness directly to Allah, while using the blessing of the Prophet Muhammad's guidance as a context and spiritual means so that his request is more worthy of being granted (الطويان, 2022).

##### 5. Praise for the characteristics of the Prophet Muhammad

أَمَّا الْمَبْعُوثُ فِينَا جِئْتَ بِالْأَمْرِ الْمَطَاعِ

Prophetic Confession: By chanting Al-Mab'ûts, the people of Medina declared their confession of faith that Muhammad SAW was truly the messenger of Allah, even before he officially entered the city. Readiness to Obey: The word Al-Muthā' (obedient) indicates the total commitment of the Ansar. They emphasized that whatever orders the Prophet brought—whether in the form of law, worship, or social rules—they would obey them wholeheartedly, recognizing the Prophet as an apostle who truly lived among the people and felt their condition, confirming that the teachings he brought were not personal ideas, but "commands that must be obeyed" because they came from God. There is a tone of exaltation and acceptance: not only knowing that he brings "orders", but recognizing the status of those orders as something that must be obeyed without hesitation. Contextually, this verse can be understood as: "O Messenger who was sent among us, you have come with God's rules and commands which we must obey completely."

كُنْ شَفِيعًا يَا حَبِيبِي، يَوْمَ حَشْرِ وَاجْتِمَاعِ

A touching plea for intercession (*syafaat*) often concludes a hymn of praise for the Prophet Muhammad (peace be upon him). Hope Amidst Panic: The Day of Hashr is described as a particularly difficult time for humanity. This plea demonstrates a believer's conviction that the Prophet Muhammad (peace be upon him) has special authority from Allah to assist his people on that day. A Loving Relationship: The use of the word *habibi* indicates that the relationship between Muslims and the Prophet Muhammad (peace be upon him) is not merely a formal one of follower and leader, but rather a deep bond of love. A

Means of Salvation: This verse acknowledges that our acts of worship may not be enough to save us, thus making us desperately in need of his intercession.

This text is a prayer and praise in the context of the Day of Judgment. The speaker expresses hope that his spiritual lover will be a helper when humanity is gathered for judgment, aligning with depictions of the Day of Resurrection in religious literature and interpretations of heaven and hell.

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ نُبَيَّاتِ الْوَدَاعِ  
وَجَبَّ الشُّكْرُ عَلَيْنَا، مَا دَعَى لِلَّهِ دَاعٍ

Symbol of Light: The people of Medina did not call him the dazzling "sun" but rather the "full moon," whose light was beautiful and soothing, guiding those lost in the darkness of night without harming their eyes. Expression of Joy: The word *Thala'a* (rising) suggests that his presence brought a bright new day to the people of Medina, who had previously lived amid intertribal conflict. The "anthem" of love for Muslims in welcoming the arrival of the light of prophethood. 1. Historical Context (Moment of Hijrah) 2. Metaphor of "Full Moon" (*Al-Badru*). 3. The Meaning of Farewell and Meeting. 4. Manifestation of Longing and Hope

The proclamation of love and loyalty by the people of Medina seemed to say, "O Messenger of Allah, you are the light we have been waiting for, and we are ready to follow you." To this day, this verse remains a universal symbol for Muslims, expressing the significance of the Prophet's presence in their lives.

رَبَّنَا صَلِّ عَلَيَّ عَلَى مَنْ حَيَّ فِي خَيْرِ الْبِقَاعِ

Homage to Medina: The phrase "*Khairil Biqa*" (the best place) contextually refers to the city of Madinah Al-Monawara, specifically the garden of paradise (*Raudhah*) where the holy tomb of Rasulullah SAW is located. The scholars say that the part of the land that is in direct contact with the Prophet's noble body is the most important place. Survival of the Prophet: The word "*Hayya*" (Life) carries a spiritual meaning: even though the Prophet has died physically, his teachings, light, and spirit are still "alive," guiding his people, and he lives in the realm of *barzakh* with glory before Allah. The combination of prayer for the Prophet with an affirmation of the glory of the place where he was sent, thus strengthening the feeling of *ta'dzim* (glorification) and love for him.

وَأَسْأَلُ السَّتْرَ عَلَيْنَا، يَا مُجِيبًا كُلَّ دَاعٍ

Request to Cover Disgrace: Using the word *Asbulis Satra* is a form of request that Allah cover our shortcomings and sins in this world and in the afterlife, so that we are not embarrassed. Total Protection: Like a cloth stretched out to cover the entire body, this prayer asks for God's comprehensive protection—including health, safety, and family honor. Belief in *Ijabah*: Calling Allah by His attribute "*Mujiban*" (The Most Granting) at the end of a sentence is a form of *tawasul* with *Asmaul Husna*. This shows the prayer's belief that Allah will not leave His servant's hands empty again after praying.

Contextual meaning: 1. The concept of *Sitrullah* (covering disgrace from Allah) 2. The relationship between joy and forgiveness 3. Belief in equality in prayer (*Kulla Dā'in*). 4. Meaning of the words "*Muhibban*" vs "*Mujiban*". In the light-filled atmosphere of the prayer

assembly, this temple functions as a fortress. We hope that the light we get from praising the Prophet will not be lost because of our open disgrace or interference from outside. This is a prayer for the salvation of our self-esteem and spirituality before the public and before God (Siregar et al., 2023).

## 6. Praise for the Intercession of the Prophet Muhammad

وَرَضَعْنَا تَدْيِي وَهْلِي ٢٠، دَائِمًا مِنْ كُلِّ دَاعٍ، مَرْحَبًا

Metaphor of Knowledge and Faith: The use of the word "Radha'nā" (We breastfeed) describes how the people of Medina or Muslims absorbed the teachings of the Prophet Muhammad SAW, like a baby suckling its mother; a basic need, full of love, and pure. Continuity of Hidayah: The phrase "Min kulli dā'in" indicates that the ulama and advocates of truth are now carrying forward the legacy of the Prophet Muhammad SAW. We "feed" or take blessings from everyone who invites us to return to God's path. Eternal Joy: Closing with the words "Marhaban" emphasizes that whenever the Prophet's teachings are remembered, or whenever a religious preacher comes, we welcome him with the same joy as the people of Medina welcomed the Prophet thousands of years ago. This text emphasizes that our relationship with the Prophet Muhammad SAW is not just a relationship between followers and leaders, but rather a very close inner relationship (like mother and child) in terms of absorbing the light of faith and using figurative language (metaphors) to describe strong attachment, dependence, and continuous retrieval (knowledge, mercy, or blessings). "مِنْ كُلِّ دَاعٍ، مَرْحَبًا" conveys a sense of welcome and readiness to respond to the call to Allah or the truth. It depicts a very close and ongoing relationship with the source of guidance/mercy through the metaphor of suckling and the attitude of welcoming every call to Allah (Muhammad Saukani, 2024).

## CONCLUSION

Reading prayers is not only a matter of spiritual strength but also a form of human effort to uplift the soul, preach, communicate, foster community solidarity, and instill a sense of love for His Majesty, the Prophet Muhammad. Qosidah Mahallul Qiyām in the book Maulid Simtudḍurur by Al-Habib Ali bin Muhammad bin Husein Al-Habsyi is divided into 6 aspects of meaning 1. Regarding praise for the Prophet Muhammad, the description of the noble Prophet as Allah's lover and his perfect morals can soothe the soul. 2. Welcome praise is described as an expression of a person's longing for God's lover, who is respected and glorified by the universe. 3. Praise for the presence of the Prophet is described as a date palm tree crying for its longing for the Prophet and his tenderness, honesty and affection until the universe gave its life to the Prophet. 4. The noble servant's praise describes the condition of "wushul" (the soul's arrival at the Beloved). The beginning of a long journey of longing. He conveys a message of optimism that no matter how great a person's sorrow, if he is willing to immerse himself in love for the Prophet Muhammad, he will return home with overflowing happiness and a heart cleansed of wounds. 5. Praise for the Prophet's attributes is described as a proclamation of love and obedience. 6. Praise for the Prophet's

Intercession is described as an acknowledgment of being your follower in this world and the hereafter, and the hope of intercession from the Prophet Muhammad.

This research can serve as a reference for all researchers on Qasidah Mahallul Qiyām. It serves as a guideline for understanding the textual and contextual meanings for the congregation of shalawat assemblies to increase their love for the Prophet Muhammad.

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