

Sirah Nabawiyah On Lombok Manuscript
A Comparative Study Between Al-Lu'lu' Al-Mantsur Fi Mawlid Al-Musyaffa' Al-Manshur Manuscript By Tgh. Umar Kelayu And Al-Barzanji Manuscript By Syekh Ja'far Al-Barzanji

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Abstract

One of the essential manuscripts being an enormous pride of Sasak community is the masterpiece of Tuan Guru Umar Kelayu, the Islamic book of al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur. Reviving the manuscript and its contents plays a pivotal in preserving it from being damaged and vanished, and in maintaining its content authenticity. This research reveals that the manuscript of Al-Lu'lu' belongs to an extinct and single entity. This manuscript whose main reference derives from the book of Al-Barzanji remains complete and readable; while the latter, the book of Al-Barzanji, comprises of various resources. The contents of the two books have a lot in common but different in terms of displays. The book of Al-Lu'lu' has yet been interpreted and only remains popular among the local students of TGH. M. Shaleh Hambali Bengkel and TGH. M. Zainudin Abdul Madjid Pancor, especially in the mid 20th century; while the book of al-Barzanji has been widely interpreted and has gained global heed and prominence. The two books are written in Arabic.

Keywords: Sirah Nabawiyah, Lombok manuscripts, Al-Lu'lu', Al-Barzanji

1.0 INTRODUCTION

Almost every Indonesian Muslim recognizes the classical Islamic book of al-Barzanji originally composed by Syekh Ja'far al-Barzanji; the book of which has gained its prominent use in several religious events, such as birthday celebration, Hajj pilgrimage, and etc., and the book of which is usually memorized by most Islamic scholars and Islamic community to be a companion of self-entertainment against moody situation. However, only a small number of Muslims and few of whom thoroughly understand and contemplate its meanings applied in everyday encounters. Such a book usually remains as a meaningless ritual, metaphorically similar to a cloth without its content or worthless jewelry.

TGH (Islamic cleric). Umar Kelayu, as everyone knows, is a prominent master of Islamic clerics on Lombok Island in particular. As reported, he was born in Kelayu East Lombok around 1200H. As a highly respectful Islamic figure, Tuan Guru Umar Kelayu is expertised in several scientific domains, such as Islamic science, e.g., Qur'anic science, Hadith, Tauhid, Shariah, Tasyawuf, and Linguistics (nahwu, sharaf, balaghah). Ironically, however, his fame as a religious figure is not as equally famous as that of his masterpiece among the Islamic community due to the absence of maintenance of his masterpiece and lack of dissemination of the intellectual products.

It is admitted that there remains dearth of studies on the Islamic manuscripts in that it requires much time for the mastery of language and manuscript writing skills and so on. In fact, such textual studies pave the way to the revelation of past civilization known as a great tradition, which includes the majority of Islamic experience and community (Minhaji, 2010, p.61). Nabilah Lubis, an Indonesian philologist, advocates that philological studies on the national manuscripts have encouraged the upsurge of scientific inquiries into other disciplines, particularly the humaniora and social sciences. Such scientific inquiries have attained the objectives of philology—the studies of manuscripts have been a catalyst for the preamble of the state culture and the rise of the hidden supreme values (Lubis, 1996, p.51).

Drawing on the empirical evidence collected by the researcher, it is found that to date there have been two written masterpieces of Tuan Guru Umar Kelayu, namely *Al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur*; and *Manzarul Amrad fi Bayani Qith'atin Minal P'tiqad*. The two intellectual products remain unnoticeable among the community despite the fact that a masterpiece could provide accurate information about one's ideological influence and significance as advocated by Nabilah Lubis above.

One of the essential masterpieces being a pride of Sasak community is that of Tuan Guru Umar Kelayu, *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur*. This Islamic book becomes the main reference of Sirah nabawiyah (the history of the great messenger, Muhammad) at the Islamic school, Darul Qur'an Bengkel in the mid 20th century. The importance of this book can be seen from its publication under the trade union of Akar Kelayu East Lombok and commented by TGH. M. Zainuddin Abdul Madjid Pancor and his colleague, Syekh Said al-Yamani.

Apart from the aforementioned significance, the manuscript is also collected by TGH. M. Zain Masbagik published in 1948. The reconstruction of *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur* manuscript is needed in order to secure it from being damaged, vanished, and to maintain its content authenticity.

Drawing on the significance of the problems above, it is compulsory to look into the history of the great prophet life, Muhammad, (Sirah Nabawiyah) found in the Lombok manuscript, *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur* by TGH. Umar Kelayu and to compare it with the book of *Mawlid al-Barzanji* by Syekh Ja'far al-Barzanji. To this end, this study is at utmost importance as a catalyst for the dissemination of his teachings on the Island of Lombok in particular, and for the readers in general.

Achored in above rationale, the following research questions guide the whole part of this study:

1. How is the textual citation of the Islamic book manuscript, *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur*?
2. How are the contents of the Islamic book manuscript, *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur*, different from that of *Mawlid al-Barzanji* pertinent to the life history of the great prophet, Muhammad?

This research is expected to contribute positively to the scientific inquiry of sirah Nabawiyah authored by local Islamic clerics regarding the Islamic science and to the perseverance of the Islamic manuscripts representing the teachings of the authors at their time. Also, this study is as a medium of knowledge and experience expansion of the researcher in particular, and public in general with reference to the foci of this study.

2.0 THEORETICAL FRAMEWORK

This research employs both the theory of philology and reception as the conceptual framework for reviewing and analyzing the problems being studied.

Philology equally means *tabqiqun nushush* in Arabic. It derives from the Greek word, *philos* which means “love”, and *logos* which means “words”; hence, both mean words of love, or love to express. Philology is a discipline underlying the study of written discourses or texts which aims to recover the textual meanings. In other words, it is a scientific inquiry that aims to present the classical masterpiece in a new and more understandable form (Lubis, 1996, pp. 15, 16, 22).

Philology is grounded in three frameworks, namely reception (*resencio*), examination (*examinatio*), and reconstruction (*divination*). Philology through its critical texts aims to display the texts that are closest to its original text (Satriawan and Supriadi, 2012, p. 11). Therefore, in this regard, the manuscript of the book *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur* and that of the book *Mawlid al-Barzanji* are presented in more understandable ways for today's readers with straightforwardly written Arabic and framed under the three frameworks.

With regard to the theory of reception, it posits the important role of readers in making meanings of texts (Satriawan and Supriadi, 2012). The meaning making of texts will always shift over periods of time. Regarding the way someone reads, receives, and interpretes texts, it can be referred to the theory of Iser who posits that texts can be defined as an uncertained sphere, and empty and open spaces requiring readers to fulfill them. For this reason, every reader has different receptions and interpretations regarding a text in that they have distinct background knowledge and experience (Sangidu, 2003, pp.13-14).

The researcher deploys this theory of reception to construct meaning from the book *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur* and that of the book of *Mawlid al-Barzanji* drawing on the experience and schemata of the researcher himself, so the new meaning can be generated and presented by means of plain language.

3.0 RESEARCH METHOD

This research is a textual discourse analysis of the book *Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur* by employing the philology method. On the other hand, this method is not applied to the study of *al-Barzanji* manuscript concerning a myriad of global provision of its translation and interpretation. Nabilah Lubis provides eleven methods for the study of texts, namely 1) the inventory of manuscript; 2) text description; 3) text categorization and comparison; 4) transliteracy/transcription; 5) translation; 6) intuitive method; 7) objective method; 8) compilation method; 9) grounded method; 10) structural analytic method; and 11) method of single manuscript studies (Lubis, 1996, pp.64-89). To adjust the object of the research to the method used, this research employs some of the aforementioned methods, namely:

The inventory of manuscript

The manuscripts of *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur* are collected and calculated. On the other hand, the book of Mawlid al-Barzanji has been published in a big number and widely used in society; hence, only some manuscripts with several possible differences are collected.

Text Description

The manuscripts of the book *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur* will be described by means of descriptive analysis procedure, that is presenting the details of the manuscripts, including the size of the manuscripts, the font size, the language, the main themes, paper used and etc.

Text Categorization and Comparison

After conducting the descriptive analysis of the manuscripts of the book *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur*, they are subsequently categorized and compared to one another to gain the best of them with minor errors, or the selected manuscripts can be used as they compliment each other. The text categorization will be completed through the process of critiquing texts, either through the internal or external textual critiques. The former focuses on the content of the manuscripts, the purposes of the author as interpreted from the text, and the information supporting the validity of the text or manuscript. The external text critique includes looking at the validity of the manuscript, written genres, paper quality, background of the author, and context of writing (Lubis, 1996, p.70).

Transliteracy

Transliteration is defined as the transcription of a word or alphabet into corresponding letters of another alphabet. The term is not limited to the above definition. It can be like editor's work (Lubis, 1996, p.73). In this regard, the errors and written standard deficiency in the book of *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur* are corrected so that it can be presented in a user-friendly and readable form.

Structural Analysis Method

Structural analysis for certain manuscripts aims at clearly presenting the components and characteristics of a masterpiece that collectively contribute to the generation of comprehensive meaning. In other words, it is an instrument used to make and understand meaning of certain texts being read (Lubis, 1996, pp.87-88). The structural analysis corresponds to the theory of reception, which posits that the result of interpreting certain texts is different depending on the

experience and background knowledge of the reader. In this case, the contents of the books of both *al-Lu'lu' al-Mantsur fi Mawlid al-Musyaffa' al-Manshur* and *Mawlid al-Barzanji* would be interpreted according to the past and current contexts. Suffice it to say, the interpretation aims to provide vivid descriptions of Sirah Nabawiyah in the books and its relevance to the current context.

4.0 FINDINGS AND DISCUSSION

Biography of TGH. Umar Kelayu

Lalu Wacana mentions that Tuan Guru Umar was born in Kelayu East Lombok Timur in around 1200 Islamic calendar, which is equivalent to 1784 solar calendar (Wacana, dkk, 1988, pp.155-156). That, however, does not make any sense given the year of his death in 1930, which means that Tuan Guru Umar Kelayu had lived for 146 years, and which is impossible for humans to live such a long life. However, this puzzle was finally figured out and became clear after examining his book, *Manzarul Amrad*, prefaced by his student TGH. M. Saleh Hambali Bengkel.

In the prefatory comments, TGH. M. Saleh Hambali Bengkel remarked that Tuan Guru Umar was born in Kelayu East Lombok in 1268 Islamic calendar or 1851 solar calendar (Umar, 1949, p.2). He passed away on Wednesday, 18 Rabiul Akhir 1349 Islamic calendar or 13th August 1930 (Umar, 1949, pp.1-2). Hence, the he had lived for 79 years, which sounds more logical and reasonable.

Tuan Haji Umar was brought up in a pious and religious family background. His grandfather was reknown as Kyai Nurul Huda, while his father's name was Kyai Ratana, during whose life was known as being generous with poor travelers (Thoyyib, 2012, pp.3-4). During his childhood, TGH Umar used to study Qur'an from his teacher, TGH Amin, at his village, Kelayu (Thoyyib, 2012) and Tanjung.

After accomplishing his Islamic studies in his village and Tanjung, TGH. Umar continued his scholarly journeys to West Lombok where he earned Islamic education from Tuan Guru Mustafa Sekarbela and Tuan Guru Muhammad Amin Sesela. When he was 14 years old in about 1865, his parents sent him to the holy land Mecca not only for the purpose of the holy pilgrimage, Hajj, but also for improving his knowledge of Islam. He spent 15 years living in the holy land during which he learnt various branches of Islamic studies from the prominent Islamic clerics at the time in Masjidil Haram. He studied hadith from some prominent Islamic clerics, Syaekh Mustafa al-'Afifi and Syaikh Muhammad Zainuddin bin Muhammad Badawi al-Sambawi or generally known as Syaekh Zainudin Sumbawa (Jamaluddin, 2011, p.271) Syaekh Abdul Karim Daghestan and other reknown Islamic clerics specialized in Thasawuf in Medinah and Masjidil Haram.

After pursuing Islamic studies for about 15 years in the holy land, in 1800 he returned to Lombok, where he was actively preaching his knowledge (Jamaluddin, 2011). His perserverance resulted in the birth of respected and well-thought of Islamic scholars. The Islamic scholars being the students of Tuan Guru Umar did not only come from the island of Lombok but also from other courtries, such as Malaysia.

His students from Lombok Island are TGH. Rais Sekarbela (Jamaluddin, 2011), TGH. Muhammad Saleh (Tuan Guru Lopan) (Azhar and Tsalis, 2003, p. 5), TGH. Muhammad Saleh Hambali Bengkel (Fadli, 2010), TGH. Muhammad Siddik Karang Kelok Mataram, TGH. Abdul Hamid Pejeruk Kota Mataram, TGH. Asy'ari Sekerbela, TGH. Abdul Karim Praya, TGH. Mu'in

Pagutan, TGH. Mali Pagutan, TGH. Syarifuddin Pancor East Lombok, TGH. Badrul Islam Pancor East Lombok, TGH. Zainuddi Tanjung East Lombok, TGH. Abdullah dan TGH. Muhammad Ali Kelayu.

His students, who became prominent Islamic clerics, coming from other countries are KH. Abdul Fattah Pontianak, KH. Daud Palembang, KH. Nawawi Lampung and KH. Abdurrahman Kedah. While his students and friends at once are Syaekh Sa'id ibn Muhammad al-Yamani, Syaekh Muhammad Jamal ibn Muhammad al-Amir, Syaekh Umar ibn Junaid al-Hadhrami, Syaekh Abdul Qadir Mandailing, Syaekh Mukhtar Bogor, Syaekh Jamal al-Maliki.

Apart from teaching his students through a *halaqah* (religious gathering often in circle form), there were some other senior prominent clerics being his colleagues in Makkah al-Mukarramah from Lombok, including TGH. Amin Pejeruk (Faisol and Sai, 2004), TGH. M. Sidik Karang Kelok (Faisol and Sai, 2004), TGH. Muhammad Ali (TGH. Ali Batu) Sakra (Faisol and Sai, 2004), Tuan Guru Haji Ibrahim Tanjung Luar dan Tuan Guru Haji Muhammad Mertak (Jamaluddin, 2011, p.273) serta TGH. Abdul Hamid Pagutan (Zakaria, 1988).

As a respected Islamic cleric, Tuan Guru Umar Kelayu is expertised in various Islamic disciplines, such as Al-Qur'an Hadith, Shariah, Thasawuf (Jamaluddin, 2011), and Linguistic (*nahwu, sharaf, balaghah*) (Umar, 1949).

TGH. Umar married to his first wife named Aisyah, who latter was known as Hajjah Aisyah after undertaking her Hajj pilgrimage. From their marriage were born Raden Akar known as TGH. Badrul Islam (Jamaluddin, 2011), and TGH. Abdullah (Jamaluddin, 2011). TGH. Umar also married to Hajjah Raden Aminah who gave birth Tuan Guru Ahmad Tretetet (Jamaluddin, 2011) and Hajjah Mariam. He also married to Hajah Aminah from Madura who gave birth Hajjah Hafshah. From his marriage with Suriati were born Hajjah Shubuhiyah and Hajjah Husniah.

Tuan Guru Umar was buried in Ma'la next to the grave of Imam Ibnu Hajar al-Haitami (Thoyyib, 2012, pp.23-24).

Text Description

The manuscripts of the book *Al-Lu'lu'ul Mansur fi Mawlidil Musyaffi'il Manshur* are getting scarce to find. After searching for ages, the researcher has never found the one other than the book collected in 2006. TGH. L. Muhammad Turmudzi Badaruddin had admitted collecting such a book, yet it was borrowed by someone without a return. Therefore, the researcher was only able to collect one book; hence, it can be said as a single manuscript, which is the one garnered from Ust. Baihaki Syakbani, M.H. on Fiday, 11 August 2006 or 17 Rajab 1427 with reference to Islamic calendar. The manuscript belongs to Haji Ahmad Zain Taman village, the father of Ust. Baihaki Syakbani, M.H. and TGH. Fathul Qadir.

Ust. Baihaki Syakbani, M.H. has allowed me to collect the manuscript, which is still readable and still in a good shape. The front cover is green using a thin paper like Buffalo paper.

The size of the book is 16.3 x 21 cm and published by Pertjetakan Moelja Heerenstraat 7 Surabaya or Mathba'ah al-Mulia al-Atthasiyah Surabaya in 1369 in Islamic calendar or 1949 in solar calendar. The book was published due to the support of trade union of Akar Kelayu East Lombok Lombok and gained a permission for publication from the son of TGH. Umar Kelayu, TGH. Abdullah Kelayu. On the first page of the book was a blue stamp written PERSATOEAN "AKAR" RARANG – TIMOER 29 – 2 – 1944 KLAJOE.

The publication of the manuscripts of the book were reasonably good and comprising of three parts, namely:

1. Cover page
2. Table of Contents, and
3. Preface.

The book is written by means of typing machine and is readable. In the book too are eight side notes in both left and right sides. In addition, there were some blue *dhabitban* (blue-inked footnotes under the texts), which were probably written by TGH. Ahmad Zain Masbagik when he was in apprenticeship of TGH. M. Shaleh Hambali at the Islamic school Darul Qur'an Bengkel. The researcher found the *Dhabitban* written by the student of TGH. Umar Kelayu, TGH. M. Shaleh Hambali Bengkel, to be very helpful for the translation of the manuscripts because it provides clear descriptions of the text.

There was no date when the manuscript was written by TGH. Umar Kelayu. Probably, the book was written between half of the 19th century, which corresponds to the writing date of the book *Manzarul Amrad fi Bayani Qith'atin Minal I'tiqad*, which was in 1295 Islamic calendar or in 1878. It is reasonable that, drawing on the manuscript of the text, it was found the commentary remarks of Syekh Muhammad Jamal bin Muhammad al-Amir on Thursday, 3 Dzulhijjah 1348 Islamic calendar or 1st of May 1930, after which was then published together with the book *Manzarul Amrad* in 1949.

The book is of 56 pages including the cover and the commentary remarks, of which entails 53 pages for the main content. This book was commented by three Islamic clerics or scholars, namely TGH. M. Zainuddin Abdul Madjid, the founding father of Nahdlatul Wathan, Syekh Sa'id bin Muhammad al-Yamani, and Syekh Jamal bin Muhammad al-Amir.

There is no information pertinent to the editors of the book prior to the publication. However, there is a strong possibility that the book was edited by TGH. M. Shaleh Hambali Bengkel along with the book *Manzarul Amrad* given the same year of publication in 1949 – nineteen years after the death of the author, TGH. Umar Kelayu.

Manuscript Edition *(Umar, 1949)*

To make the manuscripts be more understandable, the researcher did some editions on the texts with guidelines as the followings:

1. Red color indicates improper lines. 'Hamzah' (the second last Arabic letter in Arabic alphabet) is not used at the beginning but in the middle of the manuscript. In the manuscript, the Arabic letter 'Ya' (the last Arabic letter in Arabic alphabet) preceded by Harakat Kasrah (a short vowel i put under the Arabic letters) is not given dots.
2. In the *footnote*, the editor uses *fin nuskhah*; if found otherwise, it is the original footnote of the manuscript.
3. The stanza between no 1 and no 54 uses the suffix 'ra'
4. The stanza between 55 and 91 employs the same suffixes as half of them.
5. The stanza between 92 and the rests uses the suffix 'ra'

6. TGH. Pancor stated that the total number of the stanza of the manuscript was 384 by adding the stanza of *iffitab* (preface) and omitting that of *maballul qiyam* (the stanza red while the participants are standing) of which were generated from the following formula:

The number of stanza mahallul qiyam = 37 stanza

The number of responding stanza = 40 stanza

Sum = 77 stanza

Hence, the total stanza was $461 - 77 = 384$ stanza

7. The number of stanza of *maballul qiyam* was given symbol of a blue collored round bracket (...).
8. The responding stanza is given the symbol square bracket [...]

Comparative Analysis of the manuscript

Table 1. Perbandingan naskah *Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur* dan *'Iqdul Jawbar fi Mawlidin Nabiyil Azhar*

MATERIALS	AL-LU'LU'	BARZANJI (http://rmi-nu.or.id/nahdlatul- ulama/sejarah-kitab-mawlid-al-barzanji-iqd-al-jawhar- fi-mawlid-an-nabiyil-azhar . Monday, December 1, 2014)
Original Title	<i>Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur</i>	<i>'Iqdul Jawbar fi Mawlidin Nabiyil Azhar</i>
Authors	TGH. Umar Kelayu (1851 – 1930)	Syekh Ja'far bin Husin bin Abdul Karim bin Muhammad al-Barzanji (1690 – 1766)
Year of publication	The end of the 19 th century	The beginning/Mid of the 18 th century
Language	Arabic	Arabic
Stanza	461 Quatrains	355 Natsar Quatrains and 205 nazham quatrains
Suffixes	Ra' kecuai bait tempat berdiri	Ha' kecuai bait syarub pada Barzanji Natsar Nun kecuai bait syarub pada Barzanji Nazham
Content	Complete	Complete

Resources	Kitab al-Barzanji	Various sources
Commentary books	No commentary book	1) <i>Al-Qawlul Munji 'ala Mawlid al-Barzanji</i> karya Syekh Muhammad bin Ahmad 'Ilyisy 2) <i>Madarijus Shu'ud ila iktisaa'il Burud</i> karya Syekh Nawawi Banten 3) <i>Al-Kawkabul Anwar 'ala Iqdil Jawhari fi Mawlidin Nabiyil A'zhar</i> karya Syekh Ja'far bin Ismail
Popularity	local	Globally used

The content of the book *Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur* comprises of three parts, namely the preface, content, and *mahallul qiyam*. On the other hand, the book of al-Barzanji entails two parts, namely Natsar and Nazham. In the former are the preface and content; while in the latter are the content and *mahallul qiyam*.

The book of *Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur* has been given some notes and comments by three prominent Islamic clerics, namely TGH. M. Zainuddin Abdul Madjid, Syekh Sa'id bin Muhammad al-Yamani, and Syekh Muhammad bin Muhammad al-Amir.

TGH. M. Zainuddin Abdul Madjid Pancor has edited the book of *Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur* as evidenced by the given total number of the stanza in the book 374, which was revised to be 384 following the correction made by some colleagues of TGH. M. Zainuddin Abdul Madjid Pancor, excluding the stanza of *mahallul qiyam* and the preface. The total number of the stanza of *Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur* is 461 including that of *mahallul qiyam* and the preface. It is unfortunate that there is no year of publication for the commentary (Umar, 1949, p.54).

Syekh Sa'id bin Muhammad al-Yamani is a colleague of TGH. Umar in Mecca and is the master of TGH. M. Shaleh Hambali Bengkel al-Ampenani. Syekh Sa'id highly honored TGH. Umar by awarding him a title called "*al-'Allamah*" (the master), the honorable. Syekh Sa'id posits that *Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur* is the best book clearly presenting the history of the prophet Muhammad and thorough analyses of the history (Umar, 1949, p.55).

On the other hand, Syekh Muhammad Jamal bin Muhammad al-Amir states that the language used in *Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur* is plain which makes it light to read and understand, metaphorically speaking like drinking a glass of water. Syekh Muhammad also awards TGH. Umar by giving him a title 'the master' or '*al-Majidul Ajallu*' (Umar, 1949, p.56).

The three aforementioned commentators and editors admit that the perfection belongs only to god. Syekh Sa'id and Syekh Muhammad Jamal explicitly state that his humbleness by the following statements *faqir rahmati Rabbibi wa asiru washmati dzambibi Sa'id bin Muhamad al-Yamani 'amilubu Maulabu biluthfihid dani* and *katabahu rajil 'afwi minallahil qadir, Muhammad Jamal bin Muhammad al-Amir* (Umar, 1949, pp.55-56).

5.0 CONCLUSION AND RECOMMENDATION

Drawing of the above descriptions, it can be concluded that:

1. The manuscript *Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur* belongs to an extinct and single entity garnered from the Islamic scholar, Baehaki Sya'bani bin TGH. Ahmad Zain Masbagik East Lombok. The book is still good, complete and readable with the paper size 16.3 x 21 cm.
2. The main reference of the book of *Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur* derives from the book of al-Barzaji; while the latter, the book of al-Barzanji, comprises of various resources. The contents of the two books have a lot in common but different in terms of displays. The book of *Al-Lu'lu'* uses the suffix 'ra'; while the book of al-Barzanji Natsar employs the suffix 'ha' and al-Barzanji Nazham uses the suffix 'nun'. The book of *Al-Lu'lu'* has yet been interpreted and only remains popular among the local students of TGH. M. Shaleh Hambali Bengkel and TGH. M. Zainudin Abdul Madjid Pancor, especially in mid 20th century; while the book of al-Barzanji has been widely interpreted and has gained global heed and prominence. The two books are written in Arabic.

Drawing on the findings and conclusion above, the researcher recommends the followings:

1. For the sake of comparison, seeking for the other manuscript of *Al-Lu'lu'ul Mantsur fi Mawlidil Musyaffi'il Manshur* is of paramount importance.
2. It is necessary to disseminate the masterpiece and teachings of TGH. Umar Kelayu through various media, such as printed, social and electronic media.
3. It is incumbent upon the regional government to facilitate and provide funding for the seeking and dissemination of the local figures' masterpiece and teachings.

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