NABI APARAS
THE SHAVING OF THE PROPHET MUHAMMAD'S HAIR

A facsimile edition of a Javanese manuscript from Lombok, MS M.53 in the private collection of Dick van der Meij

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CIP-GEGEVENS KONINKLIJKE BIBLIOTHEEK, DEN HAAG

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For Jaap van Rooijen

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INTRODUCTION

Indonesian palm-leaf (lontar) manuscripts come in a great variety of sorts and sizes. Some manuscripts are quite long, some are extremely tiny. Volume 4 of the series Manuscripta Indonesica presents an average-sized lontar of 46.7 cm (width) by 3.3 cm (height).\(^1\) The present volume presents an exceptionally small lontar of only 9 cm (width) by 3.3 cm (height) and 3.3 cm thick. Actually, it is the smallest lontar I have ever come across, though even smaller ones are known to exist.

Usually the size of a lontar manuscript depends on the length of the story to be contained in it, or the value attached to the text. Thus, lengthy classical Javanese texts from Bali and Lombok such as kakawins or parwas are written on long leaves. Very long texts, such as the stories of the Menak Amir Hamzah cycle in Lombok require very big lontars, sometimes containing hundreds of long leaves. Short texts, such as the text at hand, often come in very small manuscripts.

This particular manuscript is more than simply a text. It is also a prophylactic in itself. It is so small that it can be carried around wherever the owner goes and it can be easily stored in the house. Anyone owning a manuscript like this is automatically protected from all the harm that can befall a human being: from theft to burglary, from fire and water, and the machinations of humans and superhumans. From stanza 45 onwards the manuscript ends with a short piece of another text, the Sipat Nabi which has the same beneficial effect on the person owning it.\(^2\)

A facsimile, a transliteration and a translation\(^3\) of this text is presented after a general introduction on manuscripts from Lombok, and the Nabi Aparas in particular.
Lontar manuscripts from Lombok
In Lombok, lontar manuscripts are found in astonishing numbers. It appears that writing manuscripts was an activity greatly enjoyed by the Sasak people of Lombok and manuscripts were widely used during ceremonies and ritual activities (see e.g. Meij 1995 and 1996 for more details). Writing manuscripts is an activity engaged in by the ordinary people and executed without the supervision of people thought to be experts in the field. The result is manuscripts with numerous scribal errors and many variations in text and spelling.
As a rule, lontar manuscripts contain four lines of script on both sides of the leaves. The script used is a local form of Javanese script. Usually the leaves of the manuscript are held together by means of a string passed through the hole in the centre of the leaves and the complete manuscript is preserved between two wooden or bamboo boards. A Chinese coin is sometimes attached to one end of the string. The boards are often finely decorated and have developed a nice patina. The quality of the lontar leaves used is usually not very high and many manuscripts are brittle and damaged.
Major collections of lontar manuscripts from Lombok are found in the following collections: Leiden University Library (Lor. numbers), the Netherlands; Museum Nusa Tenggara Barat in Ampenan, Lombok (using **/NK/** numbers); Gedong Kirtya in Singaraja, Bali (K. numbers); National Library, Jakarta; Museum Sonobudoyo, Yogyakarta, Kraton Surakarta, and the collection of the present author (M. numbers).

Nabi Aparas
One fine Monday the nineteenth of the month of Ramelan, Gabriel shaved the hair of the Prophet Muhammad. His hair was carefully collected and each and every single strand was promoted to the status of a talisman to protect the person who wore it. This little piece of information from the life of the Prophet inspired a small poem in Javanese and has been transformed from a piece of literature into a magical charm to protect any person carrying or possessing it.
The present lontar contains a mere forty-eight stanzas of text in three different Javanese verse forms (macapat): Sinom, Asmaradana, and Dangdanggula. In Lombok it is usual to come across six Javanese verse forms: Dangdanggula, Pangkur, Sinom, Asmaradana, Durma, and Mas Kumambang. In macapat, each different verse form contains a fixed number of verse lines, each line containing a fixed number of syllables, and each line ending in a fixed vowel. The name of the verse form is usually indicated at the start of a canto, but by no means always. Sometimes no indication at all of the verse form is given. When names are given, they often vary and differ from the names mentioned above.
The title and age of the Nabi Aparas
The text in this manuscript does not mention a title nor does it contain a colophon in which a title is indicated. Likewise, no title is to be found, either on the boards or elsewhere in the manuscript. Titles are usually absent in lontars from Lombok, just as they are often absent in lontars from Bali and other places as well. Usually the title given is the first name encountered in the lontar e.g. the Puspa Krema, Renggants, Citiayna or the topic described in the lontar. Such is the case with the Nabi Aparas. Sometimes a text is known under the title of the first words of the text as in the case of Ana Kidung (literally: there is a poem), an equally short text from Lombok which is also known under the name Kidung Rumeksa ing Weni, which describes its topic--Song Guarding at Night.
The name of the present text varies in the literature and in the catalogues. The following names have been given to the following manuscripts: Nabi Paras found e.g. in Lor. 3191, 4940,
Nabi Cukur: Lor. 3945(16),
Nabi Muhammad Bercukur: K.10.043,
Muhammad Paras: Lor. 6777(8),
Paras Nabi: Lor. 7186, Lor. 7606, Lor. 7712, Lor. 8996, Lor. 10.352, K. 10.045,
Singar Parase Nabi Muhammad (Sonobudoyo I37),
Paras Rasul (East Java, Jav. 3(C). 6059 [Copenhagen]),
Serat Parastipun Kangjen Nabi Muhammad (Kraton Surakarta, KS 584.25).

We have no way of knowing how old the text of the Nabi Aparas is. Probably it was composed for the first time somewhere in the eighteenth or nineteenth century. Manuscript research may yield more information about this, but this information is not available as yet. Because the manuscript presented here does not contain a colophon, we do not know when it was copied. Trying to determine the age of a lontar from Lombok is tricky. Looking at a lontar of good quality may lead us to think it is new - whereas it is actually old. Likewise, a lontar looking old and brittle may be rather new.

The author, the scribe, and the owner
No author of the text is mentioned and we know nothing about him or her. As with many manuscripts from Lombok, texts like the Nabi Aparas are copied and recopied in a rural setting, where authorship is often not considered important. Many manuscripts from Lombok do mention the scribe who copied the manuscript, but this is not the case with this manuscript. Unlike many manuscripts from Bali, where the name of the owner is often found in the manuscript, this is usually not the practice in Lombok. In this manuscript also no owner is mentioned.

Provenance, languages and script
Manuscripts containing the Javanese tradition of the Nabi Aparas originate from West, Central, and East Java, Madura and Lombok and the languages in which they are written are Javanese, Sundanese, and Arabic, in Javanese, Balinese, Sasak, Latin, and Arabic script.
The following list may serve to give examples of the materials used for the manuscripts, the kind of script used, the shelf mark of the manuscript in the collections consulted, and the provenance (if indicated in the catalogues). It is by no means exhaustive, but may provide us a tool for future study.
Palm-leaf, Javanese script: Lor. 8996 (East-Java or Madura), Lor. 9001 (East-Java), Lor. 9003(2) (East-Java), Jav. 3 (C. 6059 [Copenhagen], East-Java).
Treebark paper, Arabic script: Lor. 4940 (East-Java or Madura), Lor. 7757, Lor. 8960 (Madura)
Treebark paper, Javanese script: Lor. 8534
Paper, Arabic script: Lor. 7186 (Legacy C. Snouck Hurgronje), Lor. 7462 (idem, from West-Java), Lor. 7712 (idem, from West Java)
Paper, Arabic and Javanese scripts: Lor. 5600 (Surakarta), Lor. 7606 (Legacy C. Snouck Hurgronje)

Paper, Javanese script: Museum Sonobudoyo, Yogyakarta: I37, Kraton Surakarta KS 584
Palm-leaf, Balinese script: Lor. 3191 (Lombok)
Paper, Balinese script: Lor. 3945(16) (Legacy Van der Tuuk)
Paper, Javano-Balinese script: Lor. 13.811 (Karangasem, Bali)
Romanized copies: Lor. 6777(8) (made in Yogyakarta for Dr. Pigeaud), Lor. 10.352 (originally from Lombok).
Apart from (semi-) public collections, many manuscripts are in the possession of the local people in Lombok and probably also in Java and elsewhere. During an inventory conducted in Lombok in 1993, twenty-seven manuscripts allegedly containing the Nabi Aparas were encountered (Meij 1994).
Nabi Aparas in other languages of the Malay Archipelago

The text of the shaving of the Prophet Muhammad’s hair is found not only in Javanese. It is also found in a number of other languages in Indonesia, e.g. in Acehnese where it is called Hikayat nabi meucuko. In Aceh, Leiden, Jakarta, and Paris a number of manuscripts is kept in public collections (Voorhoeve 1994:157-160). In Aceh the text used to have (and probably still has) the same properties of the warding off of evil as is still the case in Lombok (Voorhoeve 1994:150).

The text is also found in Malay and manuscripts are found in collections in Leiden (Juynboel 1901:379, Ronkel 1921:33), Jakarta (Ronkel 1909:226-228), and London (Ricklefs and Voorhoeve 1977:141, 162). Manuscripts in Makasarese were described by Matthes in 1875 (pp. 13-14). One manuscript in Sundanese is kept in the Library of Leiden University (Lor. 7712), which was described by Ekajati in 1988 (p. 227).

Nabi Aparas in combination with other texts

The text of the Nabi Aparas in Javanese may be found in a single manuscript containing just this one small text. However, often the text of the Nabi Aparas is found in one single manuscript in combination with several or indeed many other texts. For instance, Lor. 3945 contains seventeen texts, among them the Nabi Aparas. The other texts are mystical sulas and other writings about Islamic knowledge and practices. Another manuscript containing many other texts is Lor 5600, which consists of no less than 503 pages and contains many texts of prayers, medicines, white magic, and so forth. Other similar manuscripts are Lor. 4940, Lor. 6777, Lor. 7186, Lor. 7606, Lor. 7712, Lor. 7757, Lor. 8534, Lor. 8960, and Lor. 13.811 (misleadingly called Smara Gama), and KS 584 from the Kraton Surakarta which contains 34 texts!

A number of manuscripts contain stories on the life of Muhammad. Among them the Nabi Aparas. Lor. 10.352 contains the Javanese-Sasak story of

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Unduk in macapat metres describing Muhammad’s war with King Unduk, son of Suleman, and his son Bandar, unbelievers, both killed by Baginda Ali. It also records wars with the unbelieving jinns, ruled by Unduk’s daughter Putri Dulul, of Jabal Kap, who are vanquished with the assistance of the Muslim Jinn Kobat Sahung. The manuscript ends with the death of Muhammad. Lor. 7462, Lor. 8996, Lor. 9001 and Lor. 9003 contain both charms and mystical texts as well as stories of the life of Muhammad, besides the Nabi Aparas.

The text Rumeke ing wengi is one which is found especially often in combination with the Nabi Aparas, such as for instance in Lor. 3191, Lor. 4940, Lor. 8996, Lor. 9001, Lor. 9003.

Looking at the page numbers indicated by Voorhoeve, one may observe that also in Aceh the text is part of collections of more texts in single manuscripts as well, which is also the case in Malay, Makasarese and Sundanese.

Physical description of manuscript M. 53

Lontar manuscript, 9 cm (width) x 3.3 cm (height) and 3.3 cm thick. The leaves are tied together by means of a string passed through the hole in the centre of the manuscript. The string is provided with a Chinese coin (kepeng).6 When the manuscript is opened and the string is held by the coin, the beginning of the text faces upwards. The manuscript contains 44 leaves, of which 39 contain text. The text starts on the b-side of the first leaf and ends on the a-side of leaf 39. The remaining 5 leaves contain no text. Each leaf contains 4 lines of text and the script is regular and easy to read. The letters have been blackened and the leaves have been somewhat cleaned for the occasion of the making of this facsimile edition. The original blackening had faded. The leaves are numbered in Javanese script on the top left b-sides. Punctuation marks between individual verse lines and between stanzas are clearly indicated. Verse lines are separated by means of the pada lingsa, whereas stanzas are separated by pada lungsil. Changes in the cantos are
indicated by means of more elaborate pada put before and after an indication of the verse form to follow. The manuscript ends with a graphic applying these pada in an elegant pattern. The condition of the lontar is fairly good, except that leaves 8 and 11 are slightly damaged due to folding. The manuscript is provided with two wooden boards which have acquired a pleasant patina.

Notes on orthography in the transliteration, and on the translation

The transliteration is kept as close as possible to the original manuscript. No effort has been made to reproduce different characters for the same phonemes which are found in the manuscript. Additions provided to the manuscript by me in order to help the reader, are written between <...>. Verse line endings both in the text and the translation are indicated by /. The places where the lines end in the manuscript are indicated by |. Page breaks are indicated by [|], while the page number is placed in between them ([number-a] indicates the start of a numbered verso page in the manuscript; [number-b] indicates the start of a numbered recto page in the manuscript). The pepet is distinguished from taling by presenting the first with <e> and the second with <ē>.

The translation is in some places tentative. I would like to thank Muhammad Hisyam (LIP) and Mohammad Nurcholis Setiawan, who are both working in Leiden in the framework of INIS, for their help with some of the obscure passages of the text.

NABI APARAS, THE SHAVING OF THE PROPHET MUHAMMAD’S HAIR

Nabi Aparas, text

1. |1b| bismilah ambal nunurat / maka| panglipuring brangti / ambal ikang anunun / rat / womb ina nista kasyasih / | manah pten tan sipi / salami ambal aturu |2a| wuh / tan amanggih pakēnak / pataka | ambal anda sih / anēng dunya tanpa / polah rai ambal.

2. aning ta panda / ambal / maring hyang misēsa bumi / ambal asinung |2b| an ani'mat / ing dunya hērat dén-wi'di / apan ambal anda sih / anēng / Wong asra ni agung / iku karana / ambal / anurat rekayat nabi / malar a |3a| ntuik sihing yang maring kawula.

3. pan sakēh | puji panembah / yang suksma awēh / ing dasih / lawan kinēn malaēka | t / catur angraksa sirēki / ing ayu |3b| muwah ing uri / ing sor kalawan ing lu| hur / kinēn déra yang suksma / angra| ksa sandang lan bukti / lawan turu ma| lékat catur angraksa.

4. lah ta sami |4a| pyarsakna / sihing yang mara ing dasih / yan / patut ormataka / sadaya kang ami| singgih / karana dunya iki / tan lawas apan sawegung / nulīh kinēn ngamba / |4b| hyang widi akēn jebra’il / ing kana / sami wruh pramaning alah.

5. kēwala / ambal sung wikan / ing sakwēhē sang / asudi / nda sami cīngena / wahu|5a| nira sang yang wdi / lawan wāhyuning nabi / | rasululah kang limulung / moga sīh | ing abērat / lan sakēh nabi / lan wali / lawan mu|m kang aniksa |5b| ing sinupar.

6. moga |<a>| mba tan kenēg sa| sar / tan tableg tulya sari / a| mba anda sinampura / maring yang misēsa bumi / kaping kalih ing nabi / utusa |6a| n |<n>| da pitulung / nda brekat sapa’at / | ing dunya ing |<a>| hērat singgih /
14. Wabiyunira sang yang suksma / | ing ulan ramlan singgih / kakasihungs | 12b | n aparasa / jabra’i awangsul aglis | / dateng arsaning nabi / jabra’i aris umatur / dateng nabi utusana | n / e | nabining yang kakasih / tu ‘13a | wan kiné napan aparasan <s> | asih ramlan.

15. Nabi | muhmad anabda / dateng jabra’i si | nggih / takalana amba apinaras / / ing arsané sapá iki / jabra’i si | 13b | grah aglis / punika tumulya matur / / dateng ing sang yang manon / sa | sait anulya prapti / datan da | ngu prapti ing nabi utusan.

16. Lini | 14a | ra jabra’i mojar / hya nabining yang | kakasih / paran ta arsaning twan / / karana twan prindi / wruh pramaning’ | hyang widi / tan | lyan tuwan kangu wruh / maka | 14b | nabi ngandika / e | jabra’i dal ngini / / dastar amba yén sampu | n paras punapa.

17. Jabra’i tumulya mangkat / umatur ring sang yang widi / / 15a | saprapataning arsaning hyang / jabra’i uma | tur aris / aturira jabra’i | 1 | / ya | twan pangéran ulun / pa | ran kinaria dastar / kakasih tuwan a | 15b | kuris / / ssampauné aparasan nabi | utusan.

18. Mangkadanikanging yang su | ksma / mangké dateng jabra’i / / sira mangkata den | énggal / méjring | 16a | sira ing swargi / ambina dén | aglis / / salembar godongning kayu / sun | a | rani kastuba / sira ambina den | aglis / siji kinaria dastar kakasih | 16b | ngwag.

19. Pan sampun <n> ugrahaning yang / jabra’i | umangkat aglis / angambil ro | ning kastuba / jabra’i a | shumpu | aglis / warnané liwhi adi / tan | sa | 17a | maning dunya iku / warna kadya mangkana / / aglis binakta tumulih / datan dangu pra | pta ing nabi utusan.

20. Tumulya / nyaturi salam / ya nabi ngyang kaka | 17b | sih / punika roning kastuba / twan a | ngéné tumulih / ya | sampun tuwan a | kuris / / karyen dastar puniku / / kiné déra yang suksma / kangi adi saking | 18a | jro swargi / / saking ugrahaning yang mara / ing wani.

21. Lingira nabi utusan / / mangké dateng jabra’i / sapa kangu / amaras ambapara


9. Sapa | 8a | sènten kang amaras / lan sapa ikang / gupési / takalana nabi apa | s / lan dastaré saking pundi / mi | warih dinten punapi / lan punapa tawu | 8b | nipun / miwah tanggai ping pira / la | n punapa sasihnéki / / / lawa | n pinten umuré takalana <a> | para | s.

10. Mangkin tuwan wartanana / bagi | 9a | da bu bakar angling / takalana pinaras / nabining yang kang linwih / ya | ta wahiun yang widi / aprimpa | ka | lanipun / duk musuh raja lasat / / 9b | / ing désa mka mah nggnéénké / / dina sné | n waktunira kala paras.


12. Y a nabining hyang muhamat | t / puniki sadba hyang widi / / kang / / wénten ing dalem surat / / kangu pasti / ing tuwan mangkin / / twan kinén akuri | 11a | / s / / nabi muhamat amuwus / dateng ja | bra’i mangko / lingé | e | wong / / sanak mami / ing masa padu kamba pinaras.

13. Jabra’i aris ana | 11b | bda / mangkin ngong matur ring widi / / tumulya / jabra’i mangkat / / matur ring yang ma’a tīnggi / / tan dangu ané ng margi / / sakdé | p nétra arowuh / / ing ayunan yang mano | 12a | n / / matur ring yang ma’atinggi / ing sasih / / punapa nabi tuwan pinaras.
amoradana
28. sun-luputaken ing saki | tatkalanira sakarat | laginé dép-pecat rohé | 24b | bëňjang sun-wëhi sapa’at | lan sing sapa amaca | miwah reké | kang angrungu | caritane nabi | paras.
29. miwah reké kang anu | 25a | lis | atawa kang andrabéya | dyà | nancing yan baé | miwah reké kang | ambakta | ing carita punika | kakashiingsun acukur | maka sun-wëhé | 25b | i kamulyan.
30. sun-salameta i <ng> | bëňjing | malih ing dunya a | herat | sun-luputaken sa | kéhé | ing bënjang sakëching | 26a | siksa | jungkar wa nakir ika | lan sa | kéhing siksa kubur | miwah ing di | na kypamat.
31. lan tan pgat su | n-tingali | tan pgat sun-wëhi rahma | 26b | t | lan sun-raksa reëçanâne | e | jin lawan belis lanat | lamo | n wong iku ora | asimpe | n carita iku | miwah ikang Nora | 27a | maca.
32. miwah kang nora ngupami | miwah | kang nora myarsa | maka dadi wong mu | napék | asingit ing sun kaliwa | t | lah poma éngetna | sira sun-wëhé | 27b | ing rahayu | adoh saking duka cipta.
33. miwah carita puniki | sinaláh éng | wismanira | sun-raksa saisiné | i | ing wismanira sun-raksa | sun-dohake | 28a | n ing bala | ing salaminé tumuwuh | ing tir | ta lawan pawaka.
34. lamon carita | puniki | gen-gawaa mamalampah | ma | ring pekik miskin reko | iku sami sungaug | 28b | en | sira ing pawëhira | maring pekik | miskin mangkëku | ing sun angilen i si | ra.
35. upama arta sadeni | sun-ilé | pitung dasa | saking punika pawëhe | 29a | saking kudrating yang suksma | mangkëna wahu | yun alah | pinasti antuk rahayu | i | sakëhé kang angupama.
36. lan a | nuk <k> | ang sapaat nabi | kang asung lan kag sinu | 29b | ngan | samya <a> | nuk brekat karone | kang a | sung lan kag sinungang | nabi rasul ana | bda | éh sakëhé umatingsun | poma dén sami ngupama.
37. dateng ing | 30a | carita nabi | tatkala ingsun pinara | s | tinurunan aglis
46. lawan antuk <k>ang sapangat na|bi| lawan luput / siksa ing | naraka / malékat mungkaran | reké | kalawan wana kirun | la|36b|wan siksa yammat singgih | lawan si|ska kubura | sakéh iku lupu|t / ing siksa yahomal kyamat | lawan luput / saking siksa |37a| woi10 mustakim | tulékna ing swar|ga.

47. yén binakta lilinggara i|ki | sing kapa pág | sami asih | wlas / sato galak / sirna galak |37b | miwah ing dulu tluh | taragnyana11 no|rana mandi / dengen teka sampurna /| dën ing sitap lebur | mambur re|ké | muksa ilang / datan ana / lara |38a| roga datan kari / muksa jati|ning ora.

48. yén sinahal a|nénги wismanéki / sami rina|ska reké saking durjana / mwha| dur|38b|jana sakéh / mwha reké puniku | / dën--waca sapaat nabi / ing wong kalaran ika / glis waras iku / saking agung sawabi|39a|ra / yén winaca / mangké sajro|ning nagari / luput saking sasadya.

The shaving of the Prophet's hair, translation

1. In the name of Allah, I write this / as a solace for a yearning heart / I, the writer, / am a miserable, worthless, wretched person / with a heart sunk in darkness. / I am ever restless / and have not found repose. / In my distress I beseech compassion / in the world, being myself disturbed.

2. But it is my supplication / to Allah Who Rules the World / that I be granted grace / in this world and in the Hereafter. / Thus I beg for compassion / from you, exalted person. / This is the reason I / write the story of the Prophet, / asking to be granted Allah's compassion for His subjects.

3. Because all praise and homage / to Allah, [Who] bestows [His gifts] upon his servants.12 / He has ordered His four angels, / to guard you / in front and behind / below and above. / The Lord Sublime has ordered / four angels / to take care of your clothing and food, / and to guard your sleep.

4. Well now, you pay heed to me, all of you. / The compassion of Allah towards his people, / honour that, / and behave properly, / because this world...
is not eternal / and in the future Gabriel / will be ordered to fetch you / by Allah, / and then, / everybody will know the command of Allah.

5. But, I tell / those who are willing to listen / to remember, / the revelation of Allah, / and the revelation of the Prophet, / the illustrious Messenger of Allah, / may he be loved until the Hereafter. / And all the Prophets and walis, / and the Muslim congregation who observe the teachings of the Prophet.¹³

6. May they not go astray / and not be afflicted by curses and magic. / I beg to be forgiven / by Allah Who Rules the World, / and secondly to the Prophet, / the Messenger, I ask help, / and I ask for your blessing and consolation / in the world and in the Hereafter. / I entreat the love of Allah the All-Sublime.

7. Because I am ordered to relate / the story of the Prophet, / I will not disobey / and I will make the verse which has to be composed in verse. / Sinom¹⁴ is the verse. / It is not written as it should be / because I am a mere imitator and am unlearned in the literary language. / I have to ape better men, / being so audacious as to pretend to be a person renowned in literature.

8. This is the story / of the glorious Prophet of Allah / when he was shaved. / Somebody came / and asked / Abu Bakar: / 'Sir, what happened / when the glorious Prophet / was shaved? I ask you, Sir,

9. who was it who shaved him? / And who were present¹⁵ / when the Prophet was shaved? / And where did his head-cloth come from? / And what day was it? / And what year? / And what was the date, / and what month? / And what was his age when he was shaved?

10. Please tell me now.' / Lord Abu Bakar said: / 'When the glorious Prophet, / was shaved, / there was a revelation of Allah. / At the time he was at war, / and at that moment the enemy was the king of Lahat. / It was in Mecca / on a Monday when he was shaved.

11. He was reading the Koran / as Gabriel arrived / and brought this Koran verse with him.¹⁶ / He said to the Prophet: / 'Now, Prophet of Allah, / these

are the words of the Supreme Lord, / conveyed before you. / The words that are presented to you, my Lord, / are a gift from Allah.

12. 'Greetings, Muhammad, Prophet of Allah, / these are Allah's words. / They are in this section of the Koran / which has now been destined for you. / You are ordered to be shaved.' The Prophet Muhammad said / to Gabriel: / 'Well my brother, / whenever it pleases my Lord I be shaved.'

13. Gabriel said gently: / 'I will go and communicate this to Allah.' / Then Gabriel left / to inform the All Highest. / He was not long on his way / and in the twinkling of an eye he arrived / before the All Seeing, / and he said to the All Highest: / 'In what month is Your Prophet to be shaved?'

14. The revelation of the Lord Sublime is: / 'In the month Ramelan / My beloved is to be shaved.' / Gabriel returned swiftly / and arrived in the presence of the Prophet. / He said courteously / to the Prophet, the Messenger: / 'Well Prophet, beloved of Allah / you are ordered to be shaved in the month of Ramelan.'

15. The Prophet Muhammad said / to Gabriel: / 'As you please, / when I am to be shaved, / in whose presence will it be?' / Gabriel quickly left / and communicated his words / to Allah the All Seeing. In a flash he arrived. / In a short while he arrived back with the Prophet, the Messenger.

16. Gabriel said: / 'Well, Prophet of Allah, beloved one, / what is your wish? / Because you yourself / know the command of Allah. / No-one else but you knows.' / Then the Prophet said: / 'Now Gabriel, tell me. / What will my head-cloth be after the shaving is done.'

17. Then Gabriel left / to communicate this to Allah. / When he arrived before Allah / Gabriel spoke gently, / saying: / 'Sir, my Lord, / what shall be used as the head-cloth / of Your beloved to be shaved, / after he has been shaved?'

18. The Lord Sublime said / to Gabriel: / 'Leave at once / and go up into Heaven / and quickly fetch / a leaf of the tree / I have named Kastuba. / Make
26. The revelation of Allah Almighty to the nymphs was: 'Leave at once / and go hither to My beloved. / All of you / gather his hair, / and turn them all into talismans. / You should all tie a hair of My beloved / around your wrist / in order that you all / be freed later by Me / from the tortures of hell. / And he who keeps / this story / of the shaving of My beloved / from one place / to another place.' / (We change the canto to Asmaradana.)

Asmaradana
28. I will spare him from pain / when he is in death's throes, / and his soul will be set free. / In the future I will grant him inner harmony, / and he who reads it, / and he who will listen to / the story of the shaving of the Prophet, / and he who writes it down / or he who owns it / or whatever other way, / and he who carries with him / this story / of the shaving of My beloved / I will give him glory.

30. I will safeguard him in the future, / in the world as well as in the Hereafter, / I will spare him from everything / in future, from all torments, / Mungkar17 and Nakir18 / and all the punishments of the grave, / and from the Day of the Resurrection,

31. and I will always keep an eye on him, / and always grant him mercy. / And I will protect him from temptations, / from jin, and belis lanat.19 / On the other hand, people who do not / preserve the story / and who do not read it,

32. and who do not take it as an example, / and who do not listen to it, / they are insincere. / My contempt for them will be beyond bounds. / Now, remember this! / I will grant you happiness, / and will keep you far from sorrow.

33. And this story, / put it in your house. / I will protect everybody in it. / I will protect the house, / I will protect you from disasters / for as long as you live, / and from water20 and fire.
34. If you take this story / with you when you go out / to the poor and needy, / and when you give your gifts to them, / your gifts / to the poor and needy / I will return to you.

35. If for instance, you give a tiny amount / I will reward you seventy times / because such is the gift / from the omnipotence of the Lord Sublime. / Because such is the revelation of Allah / that all are predestined to be happy / who will take this as their example.

36. And they will be given intercession from the Prophet, / he who donates and he to whom is given. / Both will receive blessings / he who donates and to whom is given. / The Prophet has said: ‘Ok, all you, my followers, / take this as an example,

37. the story of the Prophet, / when he was shaved!’ / At once will come down upon you / grace that very day, / and good fortune, / daily ten thousand / will arrive / you will not be omitted[21] from his grace.

38. And you will be protected. / All who are affected by misfortune / and by all villains / and those who are far from Salat (?). / If you are ill, / your aid is nigh / and you will quickly be cured.

39. If you take this story with you, / danger, / evil spirits / and all wild animals / will not trouble you. / If you take it to the sea - / my story of the shaving -

40. fish in the sea / and ferocious fish / will all be afraid. / Crocodiles will not dare approach you / and when sailing / you will be safe and reach your destiny swiftly / because of the benevolent influence of the story.

41. If you take it with you into battle, / all weapons will evaporate. / Guns, lances, swords and spears / will not trouble you / and your fighting will be valiant, / because of the great benevolence of The Almighty / which the story carries.

42. And if there is a task to perform, / or work to be done, / it will quickly be achieved / and moreover many people / will be in sympathy with you / and

you will not be the victim of the king’s wrath, / and you will serve being loved and respected.

43. And moreover, in future when someone dies / he will not lose his way. / The death of that person will be that of a martyr / if he owns[22] the story / of the Prophet when he was shaved. / Its beneficence is great / because of the mercy of Allah the Sublime,

44. and moreover because of the blessing of the Prophet, / the beloved Messenger of Allah. / Whoever does not believe / does not fully believe, / when he does not believe / in fact, that person / denies the four schools of law (madhhabs).

Dangdanggula

45. These are the characteristics of the Prophet. / Whoever / merely owns / this story, / who reads it, listens to it, / writes it down, keeps it safe, / will be free of all dangers, / will be given the right path, / and you will be safeguarded, / on earth / and loved in the future and in the Hereafter, / and will be granted the mercy of Allah,

46. and will obtain the intercession of the Prophet, and will be spared from / the torments of hell, / the angels Mungkar / and Nakir, / the agony of Doomsday, / and the punishments of the grave. / All will be spared / the torments of the day of the resurrection, / and will be exempted / from the bridge of the Righteous (Mustakim) / and will be ushered into Heaven.

47. When taken along on your travels, / whoever you meet, / they will all be kind to you. / Wild animals will all slink away, / and evil spirits, / and sorcery will have no effect, and you will arrive in perfect condition, / because of its (the text’s) annihilating qualities, / it (the evil) will melt, / fade, dissipate, / and vanish, / just as illness and sickness. / It will disappear and be truly gone.

48. If it is kept in the house, / all will be protected from thieves, / and from
all evil. And it is like this: Read it and the help of the Prophet will be such that people afflicted by disease will quickly recover, because of its beneficial influence. If it is read, everybody in the country will be free from interference.

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INTRODUCTION

Ronkel, Ph.S. van
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Zoetmulder, P.J. with the collaboration of S.O. Robson
NOTES

1. The thickness of that manuscript is only indicated by the number of leaves, not in centimetres. In view of this it is fairly difficult to form an impression about the actual measurements of the manuscript.
2. My thanks go to Edwin Wieringa who kindly drew my attention to this piece of information.
3. Earlier versions of the transliteration and translation have previously been published in Meij 1995.
5. See e.g. Hinzler 1994:iii.
6. Obverse: Kuang-hsu T'ung pao (Kuang-hsu reigned 1875-1908), mint mark on reverse: Boo Guwang (Canton). This gives no clue to the age of the manuscript as the kepeng can have become attached to it at any moment after 1875.
7. The manuscript reads namaning = 'his name'. Pramaning 'command' makes more sense, hence the translation.
8. The manuscript says ata ila which does not make sense to me. In MS. M. 65 it says Pramaning yang maha malya.
9. The manuscript reads: aya.
10. The manuscript reads: pot.
11. The manuscript reads: taragwana.
12. The syntax of the text tells that the praise and homage of Allah go to His servants, which, however, is inconceivable.
13. This translation is tentative. Both aniksa and sinupar are not found in any dictionary. The translation was inspired by Mr. Nurcholis Setiawan.

INTRODUCTION

14. Often a text does not explicitly mention the name of the verse form. The word nata 'king' however, points to the name of the verse form Sinom.
15. Gapési is possibly a metri causa variant of upěksa 'observe' (Zoetmulder 1982:I: 2139).
17. The text says Jungkar, but the angel is actually called Mungkar. The mistake in the manuscript may be explained by the fact that Javanese aksara [ma] may look rather like [ja].
18. Mungkar and Nakir are the two angels of death who interrogate a deceased person in the grave about his knowledge on the Islamic faith.
19. Jin and belis lanat are various types of evil spirits and cursed demons.
20. Water meant as a danger, e.g. a flood.
22. gadhah a variant of gadhah 'to own'.
Nabi Aparas, The Facsimile

MS M. 53, Nabi Aparas, front cover, outside

MS M. 53, Nabi Aparas, front cover, inside

MS M. 53, Nabi Aparas, f. 1a
MS M. 53, *Nabi Aparas*, f. 31b

MS M. 53, *Nabi Aparas*, f. 32a

MS M. 53, *Nabi Aparas*, f. 32b

MS M. 53, *Nabi Aparas*, f. 33a
MS M. 53, Nabi Aparas, f. 37b

MS M. 53, Nabi Aparas, f. 38a

MS M. 53, Nabi Aparas, f. 38b

MS M. 53, Nabi Aparas, f. 39a
MS M. 53, *Nabi Aparas*, back cover, outside

MS M. 53, *Nabi Aparas*, the kepeng: obverse (left) and reverse (right)