

Cosmology Of The Malay Realm

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INTRODUCTION

Every human heart often wonders about the creation and origin of the universe. With such a question, one will seek an indirect answer to the question of where man came from, his purpose, and the direction in which his life will end. These inquiries are inextricably linked to the origins of the universe. This is also true for the Malay society. The origins of thought about the origin of the universe are formed by human experiences and passed down from generation to generation. Similarly, the Malay community's perception that goes through varying phases of experience that can eventually build a reality about the origin of the universe and human beings. The following will trace the Malay community's universe's origins.

CREATION OF THE UNIVERSE

The origin of what, how, and why this universe was created is a question that every individual continues to ask, which eventually leads to the discipline of knowledge known as cosmology. Cosmology is a science that studies the process of universe creation and the relationship between the microcosm (human nature) and the macrocosm (universe). Because of the relationship between the existence of the universe and the existence of God, this branch of knowledge is closely related to ontology (Hasan Shadily, 1990: 281; Jujun S. Sumantri, 1993: 63; Haarod H. Titus dkk, 1984: 515). In terms of the origin of the universe (cosmology), the Malay community has gone through a series of life experiences that eventually build and shape the realm of how the universe was created, among other things.

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PHASE OF ANIMISM

The term "animism" is derived from the Latin anima, animus, which means soul, breath, or spirit. Humans are unable to cope with the environment of life, such as natural disasters, due to a lack of mental and material abilities, so such disasters are linked to some other force that affects their lives. As a result, a force known as the soul or spirit creates the universe. As a result, every object in nature is said to have a power known as the soul or spirit. The belief that every object in the

universe, including humans, trees, mountains, valleys, lakes, rivers, and seas, possesses supernatural powers known as souls or spirits. This includes the human being himself, who possesses supernatural abilities capable of overcoming any danger that may arise in human life. (W.W. Skeat, 1967: 53). The Malay community recognises superpower or spirit as the inner strength possessed by all things, living or dead. (Taib Osman, 1989: 78-79). This superpower (spirit) is said to have essence, soul, and form, just as humans can eat and drink, feel emotions, and adoration. If man is stronger than it, it can help, be expelled, summoned, and destroyed. (W.W. Skeat, 1967: 45).

PHASES OF HINDU AND BUDDHIST

The Malay community's understanding of the creation of the animistic universe was strengthened by the arrival of Hinduism and Buddhism through the intertwining of trade relations, which indirectly brought it from India before the year AD. Moreover, in the 4th century AD, a large number of Hindu-Buddhist monks migrated from India to the Malay world in search of a peaceful place of samadhi (meditation) (Endicott, K.M. 1970: 3 & Amran Kasimin, 1991: 118-119). Malay animism beliefs were influenced by Hindu-Buddhist belief patterns. Hinduism is an Indian religion that has no known founder. Buddhism which originated from India was founded around 400 BC in Benares, India, by Siddharta Gautama, who died in 483 BC (Indonesian National Encyclopedia, vol. 3, 1989: 499-500).

According to Hindu teachings, the beginning of the universe is in the form of darkness, which cannot be seen through thought or knowledge. The Most Holy God exists in every object, like a seed or an egg, before God exists in overt objects (G. Pudja & Tjokorda Rai Sudarta, t.th.: 30 dan 31). Whereas, according to the Buddha's teachings, all things in this world are made up of various elements and have an impermanent nature (anicca) (Yoneo Ishii. 1993: 28).

PHASE OF ISLAM

Different views of the universe were developed until Islam arrived in the Malay World, based on the stance that the entire contents of this universe were created by Allah s.w.t. Nonetheless, the process of creation of the universe by Allah s.w.t. is one in which scholars debate upon. In the attempt to answer the question of ontology and cosmology that the entire content of the universe was created by Allah s.w.t. through Nur Muhammad in the falsafi promulgation of the word shahadah by the messengers of zawayah Cot Kala. Shaykh Abdullah Arif introduced the Tauhid ontology and cosmology (Manuscript: MKM 7239: 424-425) through his work entitled Bahr al-Lahut (Ocean of the Devine) was dedicated in the 12th century AD to the zawayah of Cot Kala and spread throughout the Malay World. Excerpts from Nur Muhammad's hadith by Shaykh Abdullah Arif (Manuscript: MKM 7239: 424-425):

‘Abd al-Razzaq narrated with his sanad from Jabir bin ‘Abdi’Llah al-Ansari “I asked O Messenger of Allah, for the sake of my mother and father, tell me! tell me about a being that was first created by God before anything else.” The Prophet s.a.w.: “O Jabir, indeed, Allah Ta‘ala has created before anything else is the light of your Prophet from His Light” (al-Qastalani. 1991. 1: 71-72).

There are several scholars' perspectives on the hadith, including: a. The sanad of this hadith is mustaqim, which belongs to the acceptable narrators (al-Amiri, Yahya bin Abu Bakr, t. Th. Vol. 1: 15). b. This hadith is maqbul, which is acceptable (al-Laknawi, cAbd al-Hay bin Muhammad cAbd al-Halim, 1984: 42).

This system of cosmology and ontology (wujudiyyah) about Nur Muhammad is the foundation for the messengers of daizawiyah Cot Kala, from the Islamic Kingdom of Peurlak, and other zawiyah branches to change the Malay world's creed from anamism and Hindu-Buddhist beliefs to Islamic monotheistic beliefs, that is, urging the singularity of Allah s.w.t and this entire universe was created by Him through His knowledge, which is Nur Muhammad.

The Ahadiyyah Formation

The beginning of the universe, which began with Allah s.w.t., His own substance. In connection with this event, one of the companions, Abu Razn, had questioned the Messenger of Allah s.a.w. about the existence of Allah s.w.t before the creation of the universe. Rasulullaha.s.w. responded that Allah s.w.t. is in al-^ḥAma' below and above which there is no air, and Allah created His Throne over water. The same question was once posed to Sayyidina^ḥAlir.a. After a brief pause, he responded that asking where God is a way of indicating placement. Now Allah swt is not with a place (space/time), just as He was before this place (space/time) was created. Al-^ḥAma' is a symbol (symbolic) that explains that the essence of God is void of space and time, i.e., emptiness. The existence of His reality is beyond the reach of the senses. The Arabic word Al-^ḥAma' means "fog" (A.W. Munawwir, 1984: 1047). Imam Ahmad, Al-Tarmidhi, and Ibn Majah believe that the hadith is the hadith of Hasan Gharib because, according to this hadith, Al-^ḥAma' s a symbolic term (symbolic) that means emptiness without space/time. This explains the existence of God's substance without being constrained by space/time. Imam Muslim narrates two hadiths in which Rasulullah (s.a.w.) is asked whether he saw Allah (s.w.t.) on the night of Isra' and Mi'raj. The Prophet (s.a.w.) replied that he saw light, and in another narration, the Prophet (s.a.w.) stated Allah (swt) behind the curtain of light (nur) (according to Abu Bakr as Siddiq: fire) that if He (Allah swt) revealed it, indeed the greatness of His Essence will burn the creatures seen by Him (meaning: all creatures will burn, because Allah's sight encompasses all creatures) (Ibn Majah, Abi Muhammad Yazid Qazwini, 1353: 527-53, Muslim, Abu Husayn Muslim bin Hajjaj al-Qushayri al-Naysaburi, jil. I t.th: 161-162).

According to Shaykh Abdul Rauf, this formation is at the level of ontology without statement (la ta^ḥayyun) for it cannot be attained by the capacity of the human intellect. Tanazzul is the essence of the Divine substance (هُوِيَّةٌ) which stands on His own substance and is free from any attribute and name (Sharh al-mawahib al-mustarsalah (40/NKT/YPAH/92): 9 & 15). This is a prohibition for man to think about "self" (His substance) (Manuscript: Bidayah al-mubtadi, Personal Collection of Syamsul Anwar: 12), as His word is in Surah Al 'Imran, 3: 28: ﴿وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ﴾ meaning: "And Allah warns you against Himself." This verse is in accordance with the hadith that reads: " تَفَكَّرُوا فِي خَلْقِ اللَّهِ وَلَا تَتَفَكَّرُوا فِي ذَاتِ اللَّهِ " meaning: "Think about God's creation, but do not think about the Essence of God." The text resistance comes in a variety of forms. This hadith, however, is said to be weak, but its meaning does not contradict the text of the surah's revelation in Ali 'Imrān, 3: 190: Meaning: Verily in the creation of the heavens and the earth, and the alternation of night and day, there are signs (of Allah's power) for men of understanding (Isma'īl bin Muhammad al-^ḥAjluni, 1988: 371-372, Muhammad bin Muhammad al-Husayn, t.th.: 162-163).

The verse demonstrates that there is no law and no room for rational or Shari'ah-compliant thinking about the substance of al-Haq. This is a decree because the substance of God has no relationship with the substance of the creature. Ibn ^ḥArabī warns: There is no law or area of authority to think

about the substance of al-Haq either rationally or sharia The Shari'ah forbids contemplation of His substance, as stated in His words: "And Allah warns you against Himself." (Ali 'Imran, 3: 28). This is a ruling because the substance of al-Haq has no relation to the substance of al-Khalq (Ibn cArabi, al-Futuhat al-makkiyyah, p. 230).

The Ahadiyyah Formation is then extended with endless continuity (tasalsul) to the Wahdah Formation and the Wahidoyyah Formation in the Jabarut dimension, continuing out to the Malakaut dimension, the Mihtal dimension, the Ajsam dimension (macrocosm) and forming the Insan al-Kamil Dimension (microcosm).

The Wahdah Formation

According to Shaykh Abdul Rauf, this formation is known as nur Muhammad (Hakikat Muhammadiyah) or a^ʿyānthābitah. The word a^ʿyān can mean a variety of things, including substance, essence, substance, self, individual, important, and esteemed person. Also refers to an eye, an eye point, a spring, a water source, a scout, a spy, a hole, a net eye, the primary and best choice (of something) (Wehr, Hans. 1980: 776, AE Elias, 1981, 470, MZ Media, t.th.: 473). Furthermore, the word a^ʿyan which does not have a plural, has other meanings, such as cash. According to C. W. Chittick (1989: 83) Ibn cArabi use of a^ʿyan indicates the meaning of specificity, which distinguishes one thing from another. In the context of ontology, the word acyan refers to fact, essence, and substance. The word thabitah is a feminine form of the word thabit which means fixed, unchanging, immortal, and eternal. In the context of ontology, the meaning of thabitah is permanent, fixed, and unchanging forever (Wehr, Hans. 1980: 122).

In this regard, the term a^ʿyanthabitah used in cosmology and ontology refers to an enduring fact that is the object of God's knowledge because God knows the beginning and everlasting, without a beginning and ending of time (Ibn cArabi, Muhyi al-Din, vol. I, 1400/ 1980: 60). What exists and occurs in this universe includes all the states of other beings identical to what exists in God's knowledge from the beginning, and God's knowledge is none other than what has existed for him according to the state of a^ʿyanthabitah prior to the hakikat existed in this realm. Every occurrence and every thing that exists is a manifestation of Allah's knowledge (Ibn cArabi, Muhyi al-Din, vol IV: 128). A^ʿyanthabitah according to Ibn cArabi is synonymous with lawh al-mahfuz, a term used by Imam al-Ghazali in his works and also found in Fath al-bari sahih Bukhari, (al-cAsqalani, Ahmad bin cAli bin Hajar, t.th. the 3191st hadith) which means: None is comparable to Allah. His Throne is on the water, and He has written everything in lawh al-mahfuz, and He created the heavens and the earth. According to al-Ghazali as presented by Abu Zayid Ahmad Zabal (t.th. vol. I: 163), the term lawh al-mahfuz is divided into two: (i) lawh al-mahfuz in Allah's knowledge (A^ʿyanthabitah) (ii) lawh al-mahfuz which is a common record in this world.

According to Shaykh Abdul Rauf, the three terms, nur Muhammad (Hakikat Muhammadiyah) or a^ʿyanthabitah are majaz or metaphors of al-Haq, which is the totality cilm (knowledge), cAlim (All Knowing) and ma^ʿlum (object in knowledge) which have not been distinguished because the one who knows His essence is Himself (alim), and ma^ʿlum is His oneness. The only distinction between cilm, cAlim and ma^ʿlum, is one of parable. As a result, the universe is an example of ma^ʿlum Allah is existant (object) associated with the knowledge of Allah (s.w.t.) (Sharh al-mawahib al-mustarsalah(40/NKT/YPAH/92): 13). This is consistent with Ibn cArabi's belief that al-Haq (God)

knowledge of Himself is the same as His knowledge of the realm, because a realm is forever witnessed by Him, even though the realm is characterised by non-existence (al-^ʿadam). Because His knowledge of Himself is His knowledge of the realm, His knowledge of the realm exists in perpetuity. As a result, He understands the existence of the realm in its absence. He created the realm in His knowledge according to His form.

A^ʿyānthabitahis the tajalli of God from Him-self, that is al-ghayb to Himself, in all forms of His existence that ranks the possibilities of ontology that are eternally unchanging and unchangeable, i.e. the manifestation of all His names and attributes that encompasses the oneness of His substance. In the realm of God's knowledge, the existence of these possible forms of the ontology of divinity is abstract and potential, not the actual existence that exists in the human senses (^ʿalammahsus). As a consequence, it is clear that a^ʿyanthabitahas the nature of absence (^ʿadam) because it has no empirical existence that the human senses can perceive.

The existence of a^ʿyanthabitahis the existence of God's knowledge (Divine Consciousness), which is God's knowledge that does not yet exist in the real world, namely the sensory realm. God is all-knowing of the azali and eternal, with no beginning or end in time. God has known the creation of the universe (including all beings) since the beginning, and God's knowledge is nothing more than what has been revealed in the present existence (universe). What has existed before or what is to come is never outside of God's decree because it is a course that traces its origin to what has existed since the beginning, Shaykh Abdul Rauf quotes Allah's word in surah al-Hadid, 57: 3 meaning: And He is All-Knowing of all things (Manbat al-i^ʿtiqad (MS1530, G): 7, Sharh al-mawahibal-mustarsalah (40/NKT/YPAH/92): 15 dan 16, Aghmad al-sa'il (MSS 2382): 10).

There is no difference between the reality of God's knowledge in a^ʿyanthabitahand the reality that exists in this universe because the reality of God's knowledge in mazhar (Clearly Visible) than that of His knowledge in a^ʿyanthabitah. The only distinction between the two is that, first, knowledge of God in a^ʿyānthabitahas no real existence (something that was possible before being given a potential existence) and is independent of space and time. Second, the universe has a physical form (something may have existed) (Sharh al-mawahibal-mustarsalah (40/NKT/YPAH/92):15 & 16). According to the explanation, a^ʿyanthabitahoccupies a middle position between the absoluteness of God and the (real) universe. This central position provides an azali preparation for the location (mahal) of the second tajalli, which is the Wahidiyyah Formation.

The Wahidiyyah Formation

This is known as a^ʿyan al-kharijyyah, or the realisation of God's knowledge in a^ʿyanthabitahfrom the existing realm of knowledge (^ʿalamma^ʿqul) to the actual realm (^ʿalammahsus); from the supernatural to the real world; from potential to actual; from oneness to diversity; and from the spiritual to the physical. At the same time, everything in this universe accepts universal preparation (original preparation) in a special form. This universe (^ʿalamshadah) is the place of the manifestation of God in infinite forms. Nature and everything in it exist in the same way that Allah's knowledge; Allah's knowledge (a^ʿyanthabitah) (Daqa'iq al-Huruf (MS1314, N): 5, UsulTahqiq(MSS 1045): 41, Toshihiko Izutsu, 1984: 156-157).

However, it is possible to conclude that the realm of jabarut is the realm of nur, the realm of malakut is the realm of the spirits, the realm of mithal is an embodiment of image, and the realm of

ajsam is the realm of the body (shahadah) in this discussion of cosmology and ontology (wujudiyah) of God and cosmology (Syed Muhammad Naguib, 1990: 55, Muhyiddin Ibn 'Arabi, 1400/198: 109-110, Abd. Al-Qadir As-Sufi Ad-Darqawi, t.th.: 28-29).

According to Shaykh Abdul Rauf, such a process is a gradual without end (tasalsul) overflow of continuity from one formation to another, that is, from the dimensional realm of jabarut out-flow to form the dimensional realm of jabarut itself, then the dimensional realm of malakut, after which the mithal dimension, and thus the realm of the ajsam dimension.

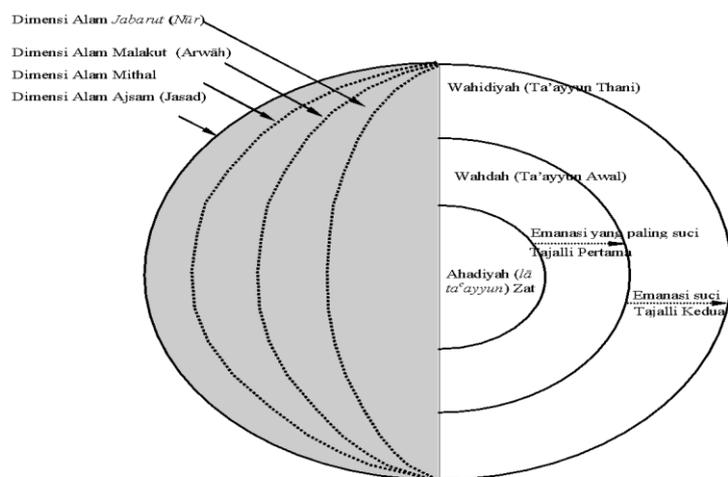
Dimensional Realm of Jabarut (Nur)

The dimension of the realm of jabarut (Nur) is the dimension of the Divine's light, as Allah (s.w.t.) says in surah al-Nur, 24: 35: meaning: Allah is the Light of the heavens and the earth. His light¹ is like a niche in which there is a lamp, the lamp is in a crystal, the crystal is like a shining star, lit from 'the oil of' a blessed olive tree, 'located' neither to the east nor the west,² whose oil would almost glow, even without being touched by fire. Light upon light! Allah guides whoever He wills to His light. And Allah sets forth parables for humanity. For Allah has 'perfect' knowledge of all things.

Through this verse, al-Ghazali explains that the light of the Divine has illuminated the entire dimension of the universe. Its existence cannot be achieved by sensory sight but by intuitive revelation (al-kashf) (Al-Ghazali, 1994: 36-37). Quoting the words of Allah (s.w.t.) in Surah Fussilat, 41: 53 which means: We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.¹ But is it not sufficient concerning your Lord that He is, over all things, a Witness?

Azlan Khalili Shamsuddin (1992: 84-85) explained that everything can be seen with the eyes due to the presence of external light. Everything will be clearly visible with the spiritual eye because God's light is present in everything (in the universe). Because He is the One who encompasses all things, the Ilahiah (Divine) light that shines forever is visible and clear. In other words, due to the radiance of the Ilahiah (Divine) light of His greatness, man is vague and nearly incapable of distinguishing all the light that radiates throughout the universe.

From the formation of Ahadiyyah, Wahdah and Wahidiyyah in the realm of jabarut (Nūr) according to Shaykh Abdul Rauf, (Manuscript: Sharh al-mawahibal-mustarsalah (40/NKT/YPAH/92): 15), the tanazzul exits to other dimensions, as in **Table 1.1**: The Process of the Creation of the Universe in the Second Stage According to Shaykh Abdul Rauf.



Jadual 1.1: Proses Kejadian Alam Semesta Pada Tahap Kedua Menurut Shaykh Abdul Rauf

Table 1.1: The Process of the Creation of the Universe in the Second Stage According to Shaykh Abdul Rauf

Dimensions of Malakut (Spirits) Realm

The word of Allah (s.w.t) in surah al-Isra', 17: 85: Meaning: And they ask you about the Spirit. Say, "The Spirit is of the Command of my Lord; and in no way have you been brought of knowledge except a little." This dimension, according to the verse, is God's concern. It is devoid of substance, existence, colour, and form that the senses cannot perceive (Manuscript: Sharh al-mawahib al-mustarsalah (40/NKT/YPAH/92): 16, Simuh, 1995: 216-217, Abu Hamid, 1994: 190, Simuh, 1988: 334-338). From this dimension it overflows directly into the natural dimension of Mithal.

Realm Dimension of Mithal

Next, Allah (s.w.t.) says in Surah al-Nūr, 24:35 which means: Allah is The Light of the heavens and the earth; the similitude of His Light is as a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering planet-kindled from a Blessed Tree, an olive that is neither eastern nor western, whose oil would almost illuminate, even if no fire touched it, Light upon Light; Allah guides to His Light whomever He decides, and Allah strikes similitudes for mankind, and Allah is Ever-Knowing of everything. This dimension is independent of the characteristics of the material (substance) and the material. It is the dimension of the embodiment of an imaginary image marked by color (Manuscript: Sharh al-mawahib al-mustarsalah (40/NKT/YPAH/92): 17, Simuh, 1995: 216-217; Abu Hamid, 1994: 190, Simuh, 1988: 334-338). From this dimension it overflows into the realm dimension of Ajsam.

Realm Dimension of Ajsam

This ajsam realm dimension contains four elements, among them:

- a. The earth element, the word of God (s.w.t.) surah Fatir 35:11: means: And Allah created you from dust.
- b. The element of water, the word of Allah (s.w.t.) surah al-Saffat 37:11: means: We created them from sticky clay
- c. The element of air says Allah (s.w.t.) surah al-Hijr 15:26: Meaning: And indeed, We already created man of dry clay of mud modeled.

d. The element of fire, the word of Allah (s.w.t.) surah al-Rahman 55:14: Meaning: He created man of dry clay like earthenware.

These elements become the dimensional realm of ajsam as a result of Allah's (s.w.t.) explanation of the elements of human creation, because humans are small realms that are a reflection of this universe. The mass in this dimension is formed by a fine arrangement of elemental jawhar. Arad is something connected to mass and jawhar. All of these are made of earth, water, air, and fire (Manuscript: Sharh al-mawahib al-mustarsalah (40/NKT/YPAH/92): 17 & 18, Simuh, 1995: 216-217, Abu Hamid, 1994: 190, Simuh, 1983: 33). **Table 1.2** shows the process of creation of the universe as a whole according to Shaykh Abdul Rauf.

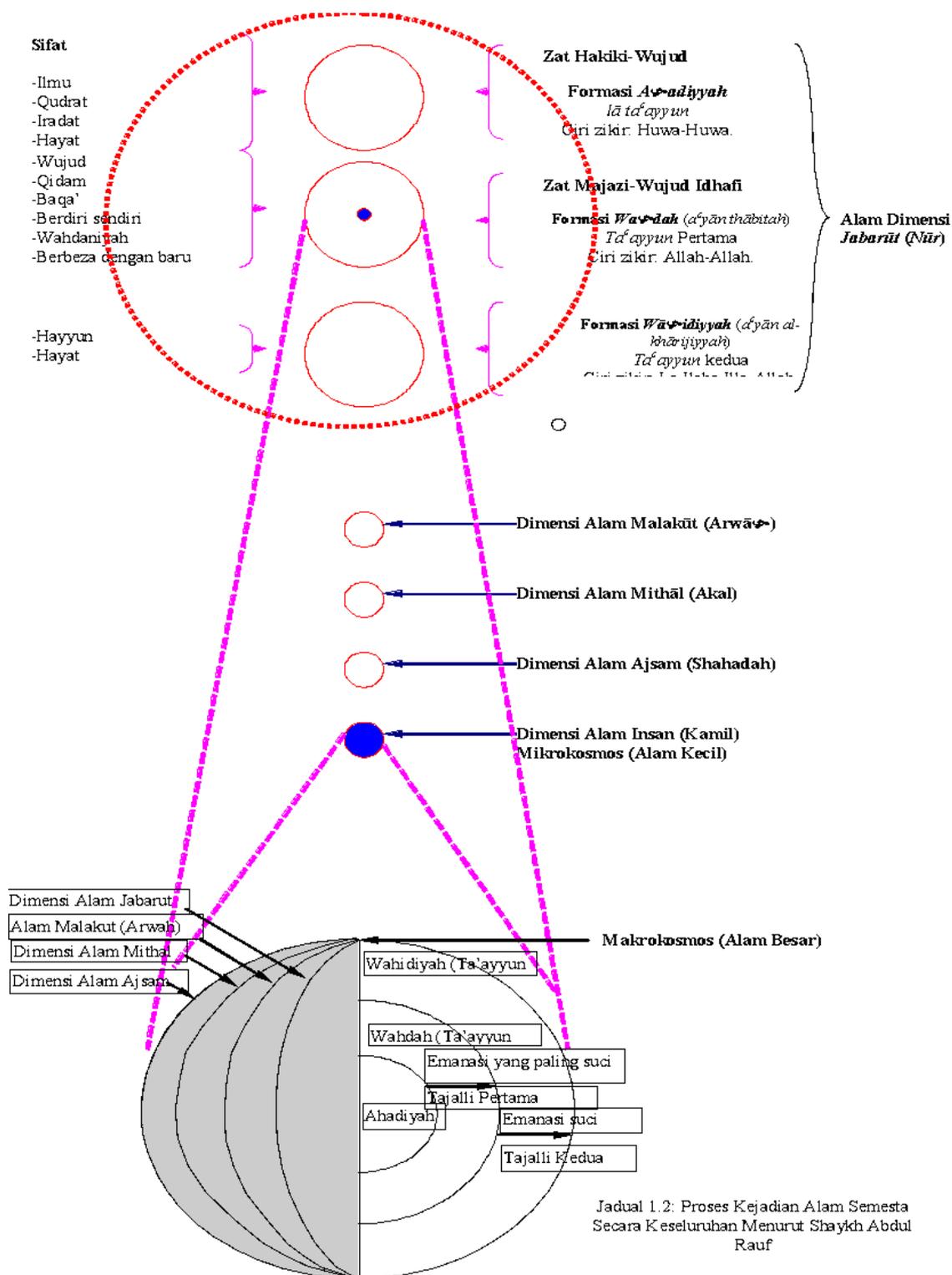


Table 1.2: The process of creation of the universe as a whole according to Shaykh Abdul Rauf
Realm Dimension of Insan Kamil (The Perfect Man)

This universe is a mirror that reflects an infinite number of asma' (names) and the characteristics of God. God is likened to standing in front of a universe mirror, which is made up of an infinite number of different shapes and reflects the reflection of the picture according to the different shapes. A

world without humans is like an oblique mirror incapable of reflecting a clear image because humans are the best locus mirror (mahal). It accepts the tajalli reflection of all of God's names and attributes, whereas other beings reflect only a subset of those names and attributes. The purpose of nature's creation is for God's will (iradah) to identify Himself and introduce Himself to His creatures, such as humans, because only humans are endowed with reason to know God. This goal will not be attained without the involvement of humans, as humans are the reason for the universe's existence. The word of Allah swt in Surah al-Jathiyah 45:13: He has subjected all that is in the heavens and the earth for your benefit, as a gift from Him. There truly are signs in this for those who reflect. This verse explains that everything in the universe is subject to man because man is the unity of all facts about the universe's existence. The names (Asma ') and attributes of God that are reflected in the mirror of this universe are all included in man because man is the totality of God's names and attributes, as well as the totality of this universe. That is why Allah says in Surah al-Baqarah 2:31: He taught Adam all the names [of things], then He showed them to the angels and said, 'Tell me the names of these if you truly [think you can]'

In this case, it is clear that all of God's names and attributes that are reflected in this universe are all included in humans. According to Ibn 'Arabi (t.th. vol. II: 67), man's relationship with nature is analogous to the soul's relationship with the body. Man, as God's caliph, has been appointed as God's intermediary with nature. At the same time, man is the totality of God's names (asma') and attributes in terms of the spirit (nuskahbatin), as well as the totality of the attributes of the creation of this universe in terms of the body (nuskahzhahir) (Manuscript: Sharh al-mawahib al-mustarsalah(40/NKT/YPAH/92): 18, Abu Hamid, 1994: 198-204, M. Nafis t.th.: 128-134). According to Shaykh Abdul Rauf (Manuscript: Sharh al-mawahib al-mustarsalah (40/NKT/YPAH/92): 20), what is inside the human self (nature) (microcosm) is also in the universe (macrocosm), as shown in **Table 1.3**: Symbolic relationship between the microcosm (human realm) and the macrocosm (universe). The macrocosm's (universe's) essence is micro, and the microcosm's (human realm's) essence is macro. This is due to the microcosm's ability to contain the entire macrocosm (universe) and acts as a soul to the universe.

The journey of isra' dan micraj by Rasulullah (s.a.w.) and the angel Jibril a.s. through four stations represents the proposition of the relationship and boundary of the dimensions of the microcosm with the macrocosm (universe). Among them are Bayt al-Haram, Bayt al-Muqqadas, Bayt al-Makmur, and Sidharat al-Muntaha, all of which are symbolic (representational) of the heart, mind, soul, and sirr faculties that exist in the microcosm (human realm). The human realm (microcosm) clearly encompasses the universe (macrocosm) (Manuscript: Sharh al-mawahib al-mustarsalah (40/NKT/YPAH/92): 21-24; Simuh, 1995: 216-217; Simuh, 1983: 334-338).

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