

THE EVER CHANGING MALAYONESIAN COSMOLOGICAL DOCTRINES BASED ON SOME GREAT WRITINGS IN MALAY AND ARCHITECTURAL DESIGNS OF MALAYONESIAN TEMPLES, MOSQUES AND HOUSES

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ABSTRACT

A system of belief of a group of people on anything in the universe (the seen and the unseen) including the origin of themselves, the universe and the configuration of all objects (heavenly bodies) in the universe is considered as the cosmology of the people concerned. Malayonesian people are roughly the Southeast Asian natives whose mother tongue are one of the languages generically named Austronesian language and their *lingua franca* is one of the Austronesian language named Malay especially before 20th century, and hence the presence of Malay in the word Malayonesia and Malayonesian. The Malayonesian cosmological doctrines here are based on the study of the two Malay inscriptions, the Dong Yen Chau (Vietnam) c. 400 AD, the Talang Tuwo, Palembang (Sumatera, Indonesia) 606S/684 AD, a traditional Malayonesian folklores compiled by Nakula in 1977, a well known best seller Malay manuscript entitled *Taj al-Muluk* edited by Syaikh Ismail Aceh/al-Asyi in 1893 (which contains the two well known manuscripts, *Kejadian Tujuh Petala Langit dan Bumi*, by Nur al-Dyn al-Ranyry/Nuruddin al-Raniri (originally written in 1639) dan *Siraj al-Zhalam* by Syaikh Abbas bin Muhammad Aceh/al-Asyi/Kuta Karang written in 1849 M besides his own essays on Malay medicines, mysticism and predictions). Other sources are the two well known temples in Jawa (Indonesia) the 8th century Candi Borobudur and the 9th century Candi Prambanan, the two oldest Mosques In Indonesia and Malaysia respectively (the 15th century Masjid Demak and the Masjid Kampung Laut), and our own observation on modern Malayonesian cosmology. We find that the Malayonesian cosmology changes as they change their religion from Hindu to Buddha and Islam as such that their cosmology is a syncretism of Hindu-Buddha cosmology and Islamic cosmology (after 13th century). But in the second part of the 20th century, the Muslims throughout the world began to rediscover their cosmology in relation to a much more pure Islamic cosmology and as a result, a substantial portion of Malayonesians become dualistic in their internalisation of cosmology: the syncretic Hindu-Buddha-Islamic cosmology exists in parallel with their pure Islamic cosmology. Then toward the end of the 20th century came a very powerfull Western or colonial cosmology invades the Muslims thought through economics and melitarism and particularly Malayonesians as such that their believe in Islamic cosmology has to accommodate the Western cosmology as well and hence the syncretic Hindu-Buddha-Islamic cosmology became less prominent. A new relativistic dualism in Malayonesian cosmology appear, namely a parallel recognition for both the Islamic and the Western cosmologies depending on time and space/place (hence the proposed terminology, relativistic dualism)

1. Introduction

This work is influenced by the famous book of Sayyed Hossein Nasr first publish in 1962 entitled *An Introduction to Islamic Cosmological Doctrines* where its second edition 1972 was translated into Malay (as well) in 1993 (and reedited in 2002) entitled *Pengenalan Doktrin Kosmologi Islam*. Malayonesian means the people of southeast Asian region. The name of this region, *Malayunesia* originally named by the English ethnographer in 1850s, George Earl, in recognising the Malay as the *lingua franca* as well as the main medium of intellectual writings of the region at the time despite the presence of a multitude of ethnic groups in the region. He also felt that his earlier name of the region as *Indunesia* was less appropriate and similarly with the official name by the European traders/colonials, East Indies, at that time. But later in the 1920s the liberators of the region, especially from Jawa, partly because later Dutch and Germans ethnographers, prefer *Indunesia* than *Malayunesia* and adopted it (in the form of a new spelling, Indonesia). Originally, the name Indonesia was intended for the new nation for the whole East Indies (under the Dutch and the British) but it succeeded in materialising their dream only for the Dutch East Indies. Before Indonesia came into being in 1945 as a new nation to replace The Dutch East Indies (*Nederlands-Oost-Indië* in Dutch, and *Hindia Timur Belanda* in Malay), the southeast Asian region was well known also by the name, Malay Archipelago. The name originally from the famous British naturalist, Alfred Wallace in the 1860s in his many publications on the fauna and flora of this region but undoubtedly the name became famous due to the title of his book "*The Malay Archipelago: The land of the orang-utan, and the bird of paradise. A narrative of travel, with sketches of man and nature*" first released in 1869. The book became an instant best seller as such it has been republished and reprinted innumerable times since then until today (A new reprinted version of it was released in 2014 by the Penguin). The Malay-Pattani scholars during the same period of time used the Malay-Arabic word, *Malayuwiyyah*, in their writings which mean the same as the *Malayunesia* of George Earl. But which one is earlier or perhaps coined independently is still unknown.

There were many names for this region including its Sanskrit names, *Javadvipa/Yavadvipa*, *Swarabhumi/Swarnadvipa* or its Javenese-Sanskrit translation *Nosa Koncana* (in Malay, *Nusa Kencana*) or its Greek name/translation *Chry Insula* or *Chry Choresonese*, Latin translation *Aurum Chorsenesis* and English translation, Golden Khersonene/Korsenes/Chorsenes, and Javanese-Sanskrit name, and Nusantara. Some Greek writers in 2 century B.C called this region as *Kolandia* and its language as *Kolan* whereas Chinese writers in 4th century refer the language of the first Malayonesian kingdom, the Funan Kingdom centered at Cambodia in 2 A.D-6 A.D, the Champa Kingdom centered in Vietnam in 2 A.D-1450 A.D, and the Sri Wijaya Kingdom centered at Palembang, Sumatera (Indonesia) in 7 A.D-1250 A.D to as *Kunlun* where the Palawa scripts were used. Then when these kingdoms falls and replaced by Islamic kingdoms notably the Aceh Kingdom and Islamic Malayapura Kingdom or the Pagar Ruyung Kingdom in Sumatera, and the Kuala Berang Kingdom in Terengganu at the end of 13th century the language transform into a new powerful language using a modified Arabic alphabets known as *Jawi* and the *Kolan* or *Kunlun* language itself obtained a new name, *Jawi* language, but since 18th century the name again changed into the Malay language. Nowadays the *Kolan* or *Kunlun* is regarded as the old Malay and the *Jawi* or the Malay in *Jawi* is referred to as the classical Malay to differentiate them with the Latinised/Romanised Malay as the modern (Malaysian, Indonesian, Brunei or Singaporean) Malay.

The region was influenced by the Hinduism-Buddhism since the beginning of those kingdoms, Islam since 13th century, and later their European colonials since 16th century, the Malayonesian cosmology changes accordingly but remain distinctively their own cosmology as revealed in this paper. Our study based on four writings in the language, two in the old Malay language or the Kunlun, the two inscriptions found dated 400 A.D and 686 A.D which we refer to as the Dong Yen Chau inscription (in Champa, Vietnam) and the Talang Tuwo inscription (in Palembang, Sumatera) respectively, and on earlier work (Shaharir 2000) based on a book written by a mystical scholar Abdullah (1984) or his famous pseudonym, Nakula [a work based on Malayonesia folklores (*cerita penglipur lara*) narrated by professional story tellers known as *Tok Selampits* which are still available, albeit rarely, in remote Malaysian villages; and as he often claimed based on his dream]. Others are work by Zulkepli (2008) based on the two manuscripts written by Hdamzah Fanshury/Hamzah Fansuri at the end of 16th century A.D, *Asrar al-'Ariffin* and *Syarab al-'Aasyiqin*; and the famous manuscript, *Taj al-Muluk*, edited by Syaikh Ismail Aceh/al-Asyi (1893). The later manuscript contains the two well known manuscripts which interest us most, *Kejadian Tujuh Petala Langit dan Bumi*, by Nur al-Dyn al-Ranyry/Nuruddin al-Raniri (originally written in 1639) dan *Siraj al-Zhalam* by Syaikh Abbas bin Muhammad Aceh/al-Asyi/Kuta Karang originally written in 1849 M, besides (presumably) editor's own essays on medicines and supplements, *ma'ajuns*, on spiritual self-defences from human and animal foes, astrology (*'ilm nujum, rasi, rejang* and *kutika*), mystical predictions based on days, months and personal appearance, interpretations of dreams, sexology, and on home building. Other sources are architectural designs of the world renown ancient *candis* (temples) in Jawa, the Candi Borobudur and Candi Prambanan built in the 8th and 9th century A. D respectively and oldest living mosques (built in the 16th century A.D and 18th century AD respectively), the *Masjid Agung* in Demak, Jawa, and *Masjid Kampung Laut*, Kelantan, Malaysian Paninsula, other later mosques and Malayonesian houses in general.

2. Malayonesian cosmological doctrines before 13th century

The **Dong Yen Chau inscription** (in Champa, Vietnam) dated approximately 400 A.D written in Kunlun (old Malay) stated that the King (of a group of Malayonesian people at that time, the Champa people), was from different world, the world of *Dewa* (*Deva*) or the world of gods whose ancestors are normally unseen or inviscible by the ordinary people. The King was a transformed *Dewa* who was sent by the King of *Dewa*, *Dewata Mulia Raya*, the God, to the earth destined to become a king. Further, it is stated that the King not only must be obeyed, but even his image, the *Naga*, the big serpent, (*Ni yang Naga punya patauv*), is sacred and must be respected as such anybody who disrespect it will be a thousand years in hell (*naraka*) with seven generations of his family. The act of disrespect a *raja* (king) is known as *darohaka* or *durhaka* (the present Malay word is *derhaka*) and it is regarded as one of the "great sin", if not the greatest, even today. Thus, it is clear that the cosmological doctrines of the Malayonesians in the 4th century (at least the people of Champa) was a Hindu cosmological doctrines in which the world has two categories, the unseen or the invisible world where the *Dewas* (males) and *Dewis* (females) live and the seen world, the visible world, or real world such as the earth, where humans live. Hence such a king (believed to) has a superhuman power and naturally the normal human beings are afraid of and must be obeyed at all cost. In other inscription or folklores, this unseen world is known as *Kahyangan* (the original old Malay and Javenese word from *Ka-Hyang-an* which means

the place for *Hyangs* (referring to a particular *Dewa*); the Malay word *sembahyang* = pray came from) later corrupted to become *Kayangan*). Even today in Malaysia, this belief is coded as a very serious offence and it is included in the Seditious Act in the Malaysian Law. *Kahyangan* is different from *swarga/sorga* in Sanskrit the word which later became the present Malay word *syurga* or *syurga*, where the goodness or good returns (*ratnas* or jewels) come from for everybody who respect the image of his/her king, as also mentioned in the Dong Yau Chen inscription. The *Dewas* and *Dewis* governed this Real World as such everything in this Real World must be respected and not to displease the guardian (*penunggu* in general and the evil one, *hantu* in Malay).

The **Dong Yen Chau inscription** also contains four Malay terminologies for number : *sa* (one or a; the present Malay is also *sa* with its variant *se* and *satu*), *tjuh* (seven; the present Malay is *tujuh*) and *riwu* (thousand; the present Malay is *ribu*) and *sa-riwu* (one thousand; the present Malay is *seribu*). Thus we can envisage that the Malayonesian people in late 4th century have already their concept of numbers up to thousands. We can also deduce that the number seven and thousand have some mystical values. In fact, later we show that these numbers or their multiples are used often to describe ultimate numbers of great and mystical things in this universe.

The contents of the **Talang Tuwo inscription** (in Palembang, Sumatera) dated 7th century A.D. (684 A.D) shows that the Malayonesian people in the Sriwijayan Kingdom (centered at Palembang, Sumatera, West Indonesia) had no longer embraced Hinduism but Buddhism instead (according to Dr. Tee at UNITAR, a school of Buddhism known as *Wajrayana*, which is different from *Mahayana* as interpreted by many other scholars: a private communication). Their king, Jayanasa, was depicted as ordinary human being but very religious man. Everything that the king did was stated in the inscription for the happiness of the people based on the teaching of Buddhism so much so that he wanted everybody to practice Buddhism to reach at the highest level of enlightenment in Buddhism, *Buddhisatva*. Thus the Malayonesian cosmological doctrines in the 7th century onwards were very much influenced by Buddhist cosmological doctrines especially in the concept of good man and happiness. The King is not a superhuman or descendant or transformed *dewa* any more even though the world is still divided into two categories, the seen and unseen worlds as mentioned in the inscription, describing the purpose of his botanical garden (perhaps the first in the world), "... can be enjoyed for the benefit of all creatures; the one that can moved around and ones that cannot, and may this would be the best path to achieve happiness." In fact, "all creatures; the one that can be moved around and the ones that cannot" has another clearer translation which implies the recognition of the seen and unseen worlds in this new cosmological doctrine, which corresponds to the original expression "*sarvvasatva sacaracara*". Other statements in the inscription which indirectly recognised the two worlds are: "from themselves born the thought of *Boddhi* and friendship (...) from three *Ratnas*"; "they have tenacious thought, with diamond body just like the *Mahāsattvas*"; "they become the vessel of *cintamani* sacred stone"; "they finally achieved *anuttarabhisamyaksambhodi*." According to the inscription, the king stressed that everybody would experience incarnation, and should strive for reaching the *Brahma* level. In this inscription also, it is revealed the Malayonesian concept of happiness (influenced by Buddhism) is for everyone to reach for and that is to be religious and free of physical and spiritual diseases. In particular it must necessarily have a good care of environments. The King himself show this by establishing many *parlaks* (a kind of botanical gardens where all kinds of eatable fruit trees are planted for people to enjoy them), besides his concern on having productive farmers, healthy people,

loyal and devoted workers, faithful friends and wives, free from *swapraghna* (insomnia), a society without violence, killers and adulterers/adulteresses, plenty of generous people, following the rules, patience, strength, diligence, knowledge of all kinds of arts, focused attention, have knowledge, good memory and intelligence, and have tenacious thought, and believe in astrology.

The Buddha-Malayonesian cosmology is also entrenched in the world renown *candi* (Hindu or Buddha temple) in Jawa, the **Candi Borobudur** as shown below (Fig. 1) in which the design is based on the recognition of three categories of the world in this universe, namely *Arupadhato/Aropadhatu* (The Unseen of The Unseen World), *Rupadhatu/Ropadhatu* (The Unseen World) and the *Kamadhatu* (The Seen World or the Real World).

The **Talang Tuwo inscription** also clearly dated 606 Saka (equivalent to an additional 78 years of A.D) in a unique Malayonesian numeral system. It is clear that, even based on this inscription alone, we can confidently conclude that Malayonesians had a decimal numeral system having a zero numeral at least since early 7 century A.D. Indeed based on other Malay inscriptions during the same period of time we can find a complete Malayonesian numerals symbolising number zero (*khaung* in those days, as mentioned in Aymonier & Cabaton MDCCCCVI (=1906), which became *kosong* in the moden Malay), one, two, up to nine, and other numbers are written numerally based on these symbols using a decimal system just like our present universal numeral system (the Andalusian numerals, *al-arqam al-ghubariyyah* which is confusingly referred to in English as the Arabic numerals). The most interesting part of these findings is that the Malayonesian numeral system is the oldest decimal system in the world. We can speculate that Malayonesians invented zero (number and numeral) earlier than those so often quoted civilisations because of their deeply concern with the concept of *sunyata* in Buddhism especially via Nagarjuna's teachings on reaching *nirvana*.

Hindu-Malayonesian cosmology can be traced based on another world renowned temple, Candi Prambanan, or originally known as *Shivagraha* (House of *Shiva*), also at Yogyakarta, Jawa. It was built in the ninth century A.D later than the Candi Borobudur. The whole temple was designed to reflects the Hindu cosmology as understood and internalised by the Malayonesian (Javanese in particular) whereby it depicts *Meru*, the holy mountain of Hindu gods, the home of *Shiva* and the layers of Hindu World, *Loka*. (equivalent to *Dhatu* in Buddha worlds). The architectural design of the temple reflects the Malayonesian belief in Hindu worlds just as the Buddha worlds but with different terminologies (as shown in Fig. 3):

- *Bhurloka* (in Buddhism/ Borobudur : *Kāmadhātu*), the outer courtyard and the foot (base) of the temple. This is the lowest world of cosmos whereby common mortals leave (humans, animals also demons).
- *Bhuvarloka* (in Buddhism/Borobudur: *Rupadhatu/Ropadhatu*), the middle courtyard of the temple. This is the middle world of holy people, occupied by rishis, ascetics, and lesser gods. People here begin to see the light of truth.
- *Svarloka/Svargaloka* (in Buddhism/Borobudur: *Arupadhatu/Aropadhatu*), the highest and holiest world, reserved for the *dewas* and *dewis* (Hindu gods and goddesses), the inner courtyard and the roof of each temple. The roof of Candi Prambanan are adorned and crowned with *ratna* (jewel) which is equivalent to the *Stupa* in Buddhism/Borobudur, and served as the temple's pinnacle.

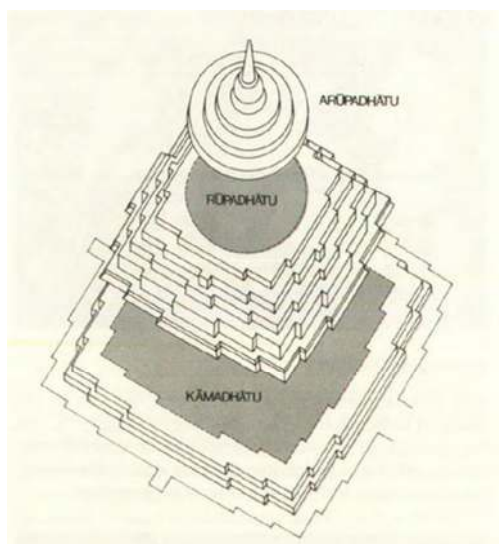


Fig. 1: An Illustration of the Buddha-Malayonesian cosmology based on the architecture of the world famous Buddhist temple in Yoyakarta, Jawa, the Candi Borobudur build in 8th century A.D. Note the three worlds of the universe: *Kamadhatu*, *Ropadhatu* and *Aropa- dhātu*. The steps between the *Dhatus* represent the level of reincarnations of a person. Source: <http://www.borobudurpark.com/temple/aboutBorobudur>



Fig. 2: A Real Picture of the Candi Borobudur.
<http://www.borobudurpark.com/temple/aboutBorobudur>

Originally there were 240 temples standing in Prambanan (as illustrated in Fig 4):

- 3 *Trimurti* temples: three main temples dedicated to *Shiva*, *Visnu*, and *Brahma*
- 3 *Vahana* temples: three temples in front of *Trimurti* temples dedicated to the *vahana* (vehicle) of each gods; *Nandi*, *Garuda*, and *Hamsa*
- 2 *Apit* temples: two temples located between the rows of *Trimurti* and *Vahana* temples on north and south side
- 4 *Kelir* temples: four small shrines located on 4 cardinal directions right beyond the 4 main gates of inner zone
- 4 *Patok* temples: four small shrines located on 4 corners of inner zone
- 224 *Pervara* temples: hundreds of temples arranged in 4 concentric square rows; numbers of temples from inner row to outer row are: 44, 52, 60, and 68

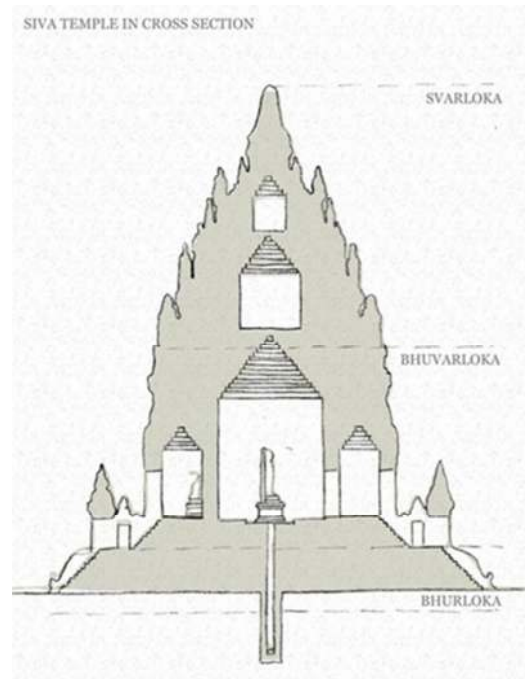


Fig 3: The cross section of the Shiva temple Candi Prambanan build in he century A.D. It consists of three ascending worlds, temple's base (Bhurloka), body (Bhurvaloka) and roof (Svarloka). The steps between the Lokas repsents the level of reincarnations of a person. Source: Borobudur & Prambanan UNESCO World Heritage. <http://www.borobudurpark.com/temple/aboutPrambanan>

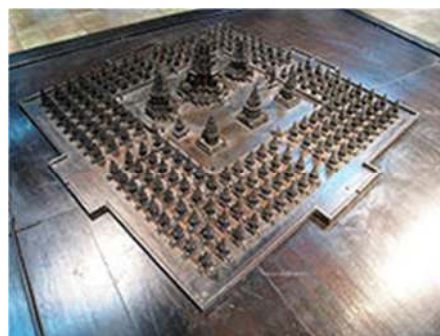


Fig. 4: Architechtural Model of Candi Prambanan
 Source: Prambanan. Wikipedia. <http://en.wikipedia.org/wiki/Prambanan>



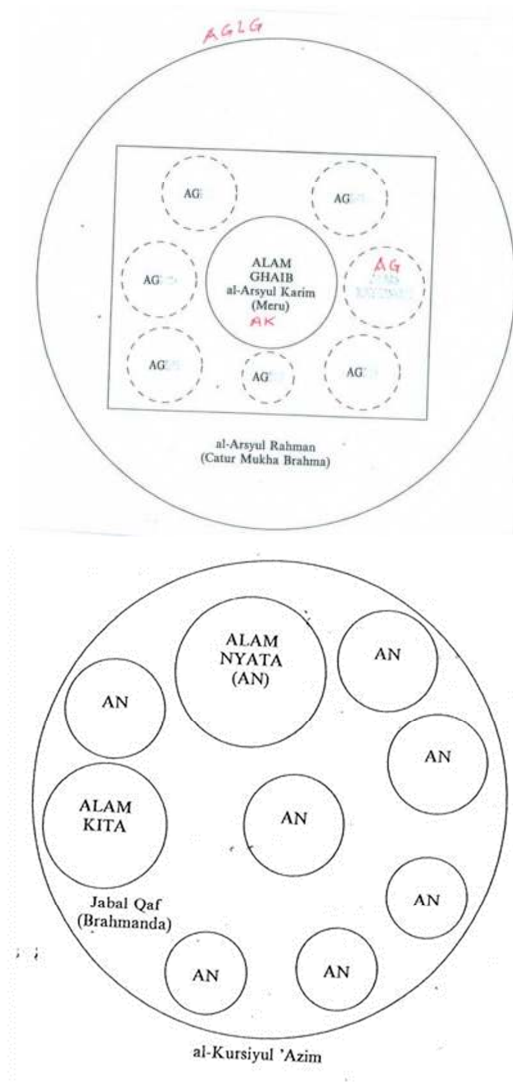
Fig. 5: A real picture of Candi Prambanan
 Source: Wikipedia. Candi of Indonesia. http://en.wikipedia.org/wiki/Candi_of_Indonesia

3. Malayonesian Cosmologies after 12th Century A.D

When Islam came to Southeast Asia, and the Malayonesian people embraced it significantly in the end of 13th century A.D, in the earlier part of Islamisation, the Malayonesian cosmological doctrines undergone some changes in their form (not in contents) as it may be seen from the Malayonesian folklores and *Selampit* recorded by Abdullah/Nakula (1984) which was first interpreted geometrically by Shaharir (2000) and briefly re-presented here. From these folklores and *Selampit*, it can also be seen that the Malayonesian embraced the Hindu-Buddhist cosmological doctrines much more than what we have thought before in the 7th century A.D. In fact at least in the 12th century A.D. the universe or the world for Malayonesians consists of three categories similar to the Hindu-Buddhist cosmology: The Unseen of the Unseen World, *Alam Gaib Lagi Ghaib* or *Syurgaloka/Surgaloka* in Malay (the *Arupadhatu* or *Svargaloka* in the Buddha and Hindu cosmology respectively), the Unseen World or *Alam Ghaib* in Malay (the *Rupadhatu* or *Bhuvvarloka* in Buddha and Hindu cosmology respectively) and the Real World or *Alam Nyata* in Malay (the *Kamadhatu* or *Bhorloka* in Buddha and Hindu cosmology respectively). The *Syurgaloka* (in a form of a sphere originally known as *Mahameru*) was Islamised into '*Arsy al-'Azhim*. *Alam Ghaib* was assumed inside the spherical form of *Mahameru* in a formed of a cuboid known as *Catur Mukha Brahma* and Islamised to become *al-'Arsyul Rahman* which contains many worlds, one of them is referred to as *Meru* or its indigenised name, *Kahyangan/Kayangan*, which was Islamised as *al-'Arsy al-Karim*. The soles of *Dewas* and *Dewis* in the *Meru/Kayangan* were replaced by the soles of prophets (*nabis* and *rasuls*) and saints (*wali*). In *Meru* or *al-'Arsy al-Karim* there is a spherical world known as *Hansa* (*Hangsa/Angsa*) which islamised into *al-Kursy al-'Azhim* and contains many spherical worlds, Real Worlds (*Alam Nyata* which correspond to *Kamadhatu* and *Bhorloka* in Buddha and Hindu cosmology). Among these Real Worlds is Our Own Real World known as *Brahmanda* and Islamised as *Jabal Qaf*. The *Brahmanda* or *Jabal Qaf* has seven layers of earths (*bumis*) and seven layers of skies/heavens/celestia (*langits*). The Hell (*Naraka*) is in the seventh layer of the celestia (*langits*) and all the celestia are in the first layer of the earths. In the first layer of the celestia there is a world known as *Bimasaksi* (now it is taken to be the Malay term for our own galaxy). Geometrically, this syncretic Hindu-Buddha-Islamic cosmology is shown in Fig. 5a and 5b below.

Then a few centuries later, the whole Hindu-Buddha-Malayonesian cosmology above was completely replaced by a much more Islamic in nature whereby the three categories of world is replaced by two world, the unseen world known as the *Alam Akhirat* (Arabic-Malay word which means the Hereafter World) and the *Alam Duniya* (Arabic-Malay word which means the Universe or the Cosmos) both govern by the God, *Allah*. Then the Universe and its contents are created by the God from a source known as the *Nur Muhammad* (Arabic-Malay word which means the Light of Muhammad) in orders of creation, *martabat kejadian* in Malay, described in details in a manuscript entitled *Asrar al-'Arrifin* (*Rahsia Orang Arif* or The Secrets of the Gnostics) written by Hdamzah Fanshury/Hamzah Fansuri in 1590 (the title of the manuscript is in Arabic but the contents are in the classical Malay) and the cosmogenesis known by later scholars as *Martabat Lima* (the Five Orders) or *Martabat Enam* (the Six Orders) depending on interpretations of scholars such as Syukri (2005) or Zulkefli (2008) respectively. The Six Orders are *La Ta'ayyun* or *Zat Tulen* (The Unknown of the Unknown or Pure Essence), *Ta'ayyun Awwal* or *Penyingkapan Pertama* (The First Revelation) or *al-'Ayan al-Thabitah* (Fixed Potentialities), *Ta'ayyun al-Thani* or

Penyingkapan Kedua (Second Revelation), *Ta'ayyun Thalith*, *Ta'ayyun Rabi'* and *Ta'ayyun Khamis*. Some combine the last three Orders into two as '*Alam Mithal* and *al-Insan al-Kamil* or *Insan Kamil* (The Perfect Man), and thus become the Five Orders. The Orders occur in three different worlds namely '*Alam Lahut*, *Lawh Mahfuz*, and *Nur Allah* which was discussed in great details by Syukri (2005). Some identified the first three worlds as the three worlds of the pre-islamic Malayonesian cosmology described earlier, but according to Syukri (2005) it correspond to the four sufists worlds: '*Alam Jabarut*, '*Alam Malakut*, '*Alam Mithal* and '*Alam Ajsam*. *al-A'yan Thabitah* has the following characteristics: 1) active and passive simultaneously, 2) exist (*mawjud*) and void ('*adam*) simutaneously, 3) without origin (*qadim*) and new (*hadith*) simultaneously.

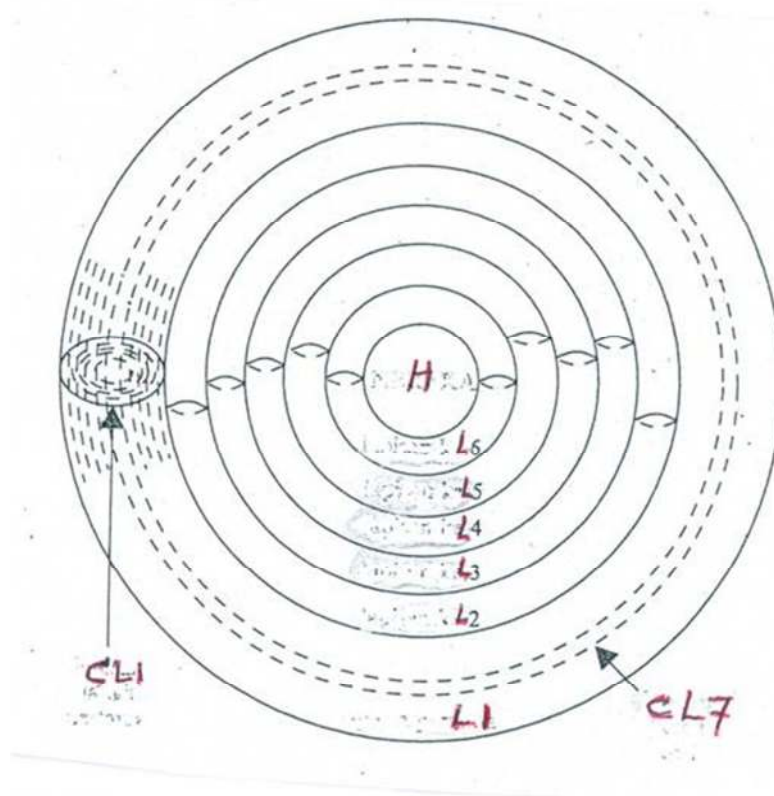


AGLG=Alam Ghaib Lagi Ghaib (*The Unseen of the Unseen World*)

AG=Alam Ghaib (*The Unseen World*)

AK=Alam Kayangan = A special world of *The Unseen Worlds*

Fig 5a: The First Islamised Hindu-Buddha Cosmology in Malayonesia before 16th Century A.D



H = Hell

Ln = the nth spherical layer of the *Jabal Qaf*

CL1 = the first spherical-celestial layer

CL7=the seventh spherical-celestial layer

Fig 5b : A Geometric Configuration of the Islamised Our Real World of Hindu-Buddha Cosmology in Malayonesia before 16th Century A.D : The *Jabal Qaf*

Later, in 1639, Nur al-Dyn al-Ranyry/Nuruddin al-Raniri presented much more detailed on the nature of *Nur Muhammad* but with improved number of order of creation into seven, and hence his theory of cosmogenesis is known as the *Martabat Tujuh* (the Seven Order) in his famous manuscript entitled bilingually, *Bada' Khalq al-Samawat wa al-Ardh* (Arabic) or his own translation in Malay *Kejadian Tujuh Petala Langit dan Tujuh Petala Bumi* (which means The Creation of Seven Heavens and Seven Earths). According to his theory, the God created the *Nur Muhammad* from nothing and the cosmos then created from the *Nur Muhammad* the seven Orders (state of creation) namely *Martabat Ahadiyah* (Order of the One Form), *Martabat Wah-dat* (Order of the First Form), *Martabat Wahidiyat* (Order of the Early Form), *Martabat Alam Arwah* (Order of World of Soul), *Martabat Alam Mithal* (Order of World of Examples), *Martabat Ajsam* (Order of Mass) and *Martabat Alam Insan al-Kamil* (Order of World of Complete Man) or simply we rename it as the Seventh Order. Briefly, the First Order God is the state of being the pure essence or *dzat* of God only without being able to described by any words or means; the Second Order is the state of creation from the *Nur Muhammad* without being able to be functioning yet but only a creation of a form of manifestation of his presence known as *tajalli* in Arabic ; in the Third Order, the God created

from *Nur Muhammad*, the origin of everything; in the Fourth Order, the God created one soul which became the origin of all souls created in the next Order; in the Fifth Order, the God created all the unseen/invisible things but real namely angels (*malaikats*), *jins* (which includes *syaitdan*/ satans, *hantu*/ghosts and *iblis*/devils), souls, heavens, hells etc.; in the Sixth Order God created all physical things (things with masses); in the Seventh Order God created human beings. Then al-Ranyry not only described the creation of those things in the *alam Ghaib*, the Unseen World (in the Fifth Order) (*lawuh mahfuz*, *qalam*, '*arsy*', '*arasy kursy*', *lwa*' *al-hamd*, *malaikat*, *jin*, *syaitan* dan *iblis*, *sidraht al-muntahday*, *langit*, *syurga*, *neraka*, *hur al-'ain*, and *byt al-ma'mur*) but the order of creation of things in this cosmos, physical world (in the Sixth Order).

The first thing Allah created was the light known as the *Nur Muhamad* (from the the emission of His *Nur Ahadiyah*), and it happened from '*adm* (void or empty) to an existence (*wujud*), followed by other creations from this *Nur Muhammad* not through evolutions but simply instantly by the Order from Allah, "let it be" (*kun fayakun*) or by His Lovingly Look (*tilik mahabbah* محبه or *tilik Hdaybaht* هيبه). The first creation from *Nur muhamad* is sole (*ruh* or *nyawa*) then intellect ('*aqal*) and *qalam*. The first sole created was from a dot of perspiration of the *Nur Muhammad* ; it became all human souls (*nyawa insan*). From these human souls God created the souls of all angels and from the souls of angels came souls of *jins* (holy ghost and spirits), followed by souls of *satans* (*syaitdan/setan*), souls of animals (*haiwan/binatang*) and souls of plants (*tumbuhan*). From souls of plants the God creates the four fundamental substances: soil (*tanah*), water (*ayer* or *air*), fire (*api*), and air (*hdawa'*). By the *tilik hdaybaht* هيبه of Allah that the fire heated the water to produce smoke (*asap*) and subsequently became the sky/heaven/celestium (*langit*); the air (*hdawa'*) and smoke (*asap*) became the Sun, the Moon and the stars; the wind came from the sole of fire lid to produce water waves and subsequently water foams to became this earth; the waves themselves became hills and mountains; water became seas and oceans. All these happened in six days (the present unit of day).

The plants began with seeds known as *biji sawi* (mustard seed, *Brassica juncea*). The man began with Adam but the concept of Adam is different from the presently adhered to as such there were 10 thousands of Adams and 200 thousands of man created from light about 10 million years earlier than the well known Adam and Eve. The skies/heavens/celestia (*langits*) was created from substance (*jawhdar/jauhar*) which contains in the "smoke of jewel water" ("*asap air manikam*"; an interpretation of the quranic term, *dukhan* in *Suraht Fushilat*, *Ayaht* 11) and some Malayonesian scholars later regard *langit* as the fifth fundamental element equivalent to *akasa/angkasa/al-athir/aether/ether* (Shaharir 2011). The distance from each *langit* is 500 years of travelling (*perjalanan*). Above the seventh *langit* there are 7 layers of oceans. Then further on the seventh ocean, there are layers of 8 walls/partitions/veils (*hijab*) each of which has 70 thousands *hijabs* respectively from *Nur*, *Zulmat*, thundering (*halilintar*), lightening (*kilat*), light like the light from the sun (*cahaya seperti cahaya matahari*), light like light from the moon (*cahaya seperti bulan*), oceans (*laut*), and rivers (*sungai*). Some believe there exists also separations (*hijabs*) consist of trees (*pohon kayu Sidraht al-Muntahday*), *Jannaht al-Ma'wa*, *al-Hamd*, *al-Yajd*, *al-Jabarut*, *al-'Izzaty*, *al-Zulumat*, *al-Kibriya'*, *al-Kursy*, and *al-'arasy*. All these *hijabs* are inhibited by angels.

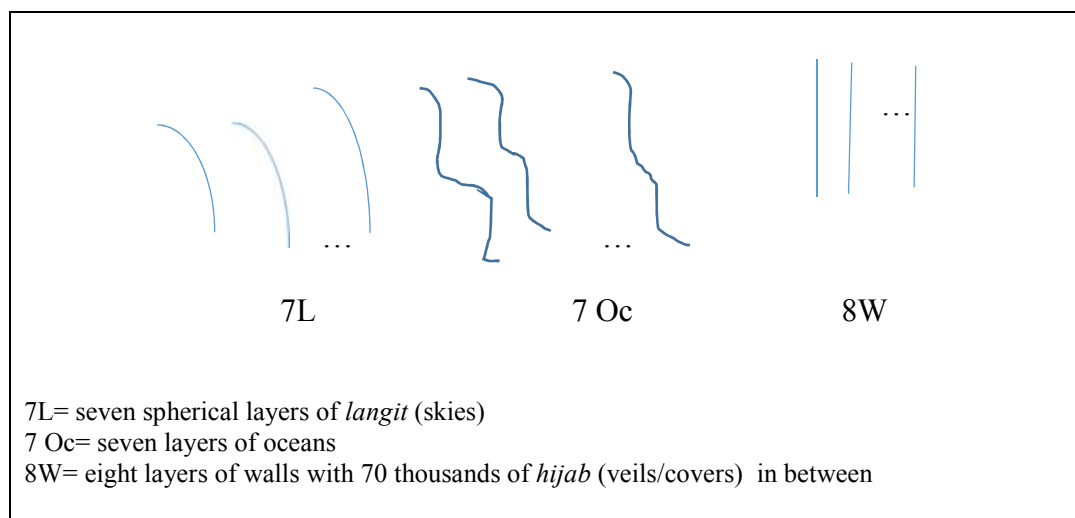


Fig. 6: Beyond the Seven Skies according to al-Ranyry

There are 7 layers of earths on the back of a cow from the Heaven of Firdaus (*Jannaht al-Firdawus*) which has 40 thousands horns. The distance between the horns is 500 (some say 50 thousands) years of travelling (*perjalanan*), 40 thousand feet, 40 thousands heads and similarly with the number of ears, noses, mouths, and tongues. Its head is at the East (*Masyrik*) and its tail at the West (*Maghrib*). The distance between the earth and the first *langit* is 500 years of travelling (*perjalanan*). This is similar to the myth among the people in the Middle East and Greek or even European in general (until our modern time) as described below.

According to Arabic and Jewish mythology (Internet 1) a vast fish known as *Bahamut* (Arabic: Bahdamwut, بهموت), or *Behemut* in Jewish/Hebrew, supports the earth. In some sources, *Bahamut* is described as having a head resembling a hippopotamus or elephant. In Hinduism, the creature is *Akupara*, a gigantic tortoise supports the earth. In *Vedas*, the second incarnation of *Vishnu* depicts a turtle known as *Kurma*.

Stephen Hawking, in his best seller, *A Brief History of Time* (1988), made an anecdote mentioning the occasion at the end of a public lecture on astronomy given by Bertrand Russel whereby “a little old lady at the back of the room got up and said: “What you have told us is rubbish. The world is really a flat plate supported on the back of a giant tortoise.” Russel gave “a superior smile before replying, “What is the tortoise standing on?” “You’re very clever, young man, very clever,” said the old lady. “But it’s turtle all the way down!” Again Bertrand Russell, in his lecture *Why I Am Not a Christian* (1927) use this Hindu cosmology myth to support his argument on the invalidity of argument based on God.

In Greek myth, it is one of the *Titans*, *Atlas* does the job (The word “atlas” came from. The Greek believe that *Atlas* was forced to hold the earth on his shoulder for ever after he was defeated in the war with *Kratos*). Titans are the Greek gods/deities believed to be the descendants the God of the earth (*Gaia*) and heaven (*Uranus*).



(8a)



(8b)



(8c)

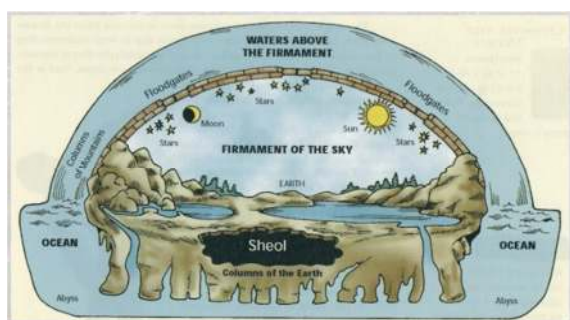
(8a) An illustration of the Persian Myth on the Believe that the Earth is on the Back of a Gigantic Cow Standing on the Back of a Collosol Fish taken From '*Ajaib al-Makhlukat* (The Wonders of Creation) by the Persian writer, Zakariya Qazwini (death 1283 or 1284). Source: Science, Scriptures & Faith. <http://www.unchangingword.com/beyondbucailleism.php>

(8b) Hindu Cosmology. The four elephants on the back of a tortoise supports the earth and the seven heavens on top of the earth. Source: <http://dcsymbols.com/mastersquare/page4.htm>

(8c) Babylonian Cosmology (c. 3000 B.C). A Tree as the Center of Universe. Sumber: Kat Morgenstern, August 2001. The Cosmic World-Tree & the Tree of Life. <http://www.sacredearth.com/ethnobotany/sacred/worldtree.php>

Fig. 8 : Various Myths on the Place of the Earth

It is interesting to note that al-Ranyry use the Malay word *lapis* or *petala* which we translate it into English as 'layer' to describe the number strata of the earth. This word is suitably understood in accordance to the belief in the flatness of the world, even though the word can also be used for strata of a thing which is curved in nature, such as concentric spheres. In fact traditionally, the Malayonesian, just like other people all over the world (the West before 16th century) believe that the World is flat.



(9a)



(9b)

(9a) An illustration of Cosmology and Cosmogony of Ancient Civilizations (almost all civilisations): The finiteness and flatness of the earth and the nature of the cosmos thereby. Source: Brent Meeker. http://www.mukto-mona.com/new_site/mukto-mona/Articles/brent_meeker/cosmology.htm

(9b) A well known painting which illustrates the Christian cosmology in the Middle Ages depicting a story of Christian monk who claimed that he had experienced (spiritually) of reaching the end of a flat earth. Sumber: Science, Meaning & Evolution: The Cosmology of Jacob Boehme by Basarab Nicolescu. <http://www.jacobboehmeonline.com/nicolescu>

Fig. 9: Flatness of the Earth

There are 7 stars (known as the Seven Stars or *Bintang Tujuh*): Moon (*Bulan*) at the first *langit*, Mercury (*Utdarid/Utarid*) at the second *langit*, Venus (*Zuhrah*), Sun (*Matahari*), Mars (*Marikh/Mirikh*), Jupiter (*Musytari*) and Saturn (*Zukhal*) at the seventh *langit*. These stars control the earth rotationally.

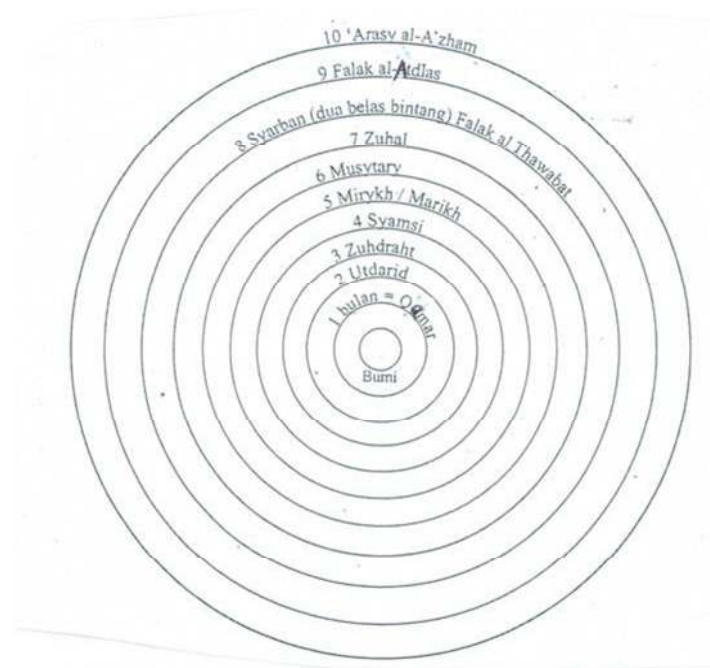
There are 12 fixed stars or constellations (*buruj*): Aries (*Hamal*), Virgo (*Sunbulaht*), Taurus (*Thur*), Gemini (*Jawza*), Leo (*Asad*), Cancer (*Sartdan/Sartan*), Libra (*Mizan*), Scorpio (*'Aqrah*), Saggitarius (*Qaus*), Capricorn (*Judi/Jaddy*), Aquarius (*Dalwu/Daluw/Dalu*), Pisces (*Hut*).

There are 28 Lunar Mansions (*Manazil*) or *Naksara* in Kunlun-Sanskrit, believed to be the stopping places of the moon: Mengikut al-Ranyry ialah (setelah kami susun mengikut tertib abjad) *Ahbiyah* احبيه, 'Awwa' atau 'Uwa' عوا, *Iklyl* اكلي, *Bal(a)dahd* بلده, *Batdan al-Huwt* فرغالمأخير, *Butdayn* بطين, *Dabaran* دبران, *Dzira* ذراع, *Fargh al-Muw'akhkhyr* فرغالمأخير, *Fargh al-Muq(ad)dim* فرغ المقدم, *Ghaf(a)r* غفر, *Ghafardan* غفردن, *Hdaq'ahd* هقهقه, *Jabhdahd* جبهه, *Nathrahd* نثره, *Tdarfah* طرفه, *Qalbaht* قلبه, **Qutb* قطب, *Sar(a)tdayn* سرطين, *Su'uw'd* سعود, *Sharfah* صرفه, **Sya-hdal* شهل atau *Sa-hdal* سهال, *Syawlahd* شوله, **Taraba* ترابا, *Thurayya* ثريا, *Zubana* زباني, *Zubrahd* زبره [One star left out here most likely by the copier or later proof reader! According to the internet, we find that there are 5 *Manazils/Naksaras* which are unable to be identified with the list above (denoted by a star to each of them): *al-Han'ah*, *al-Na'am*, *al-Sa'd al-Bula*, *al-Sa'd al-Dhabih*, and *al-Simak*, which certainly includes the one not listed in the manuscript mentioned above. Names of the stars in Sanskrit (believed to be also the name of the star in the old Malay, Kunlun, for example *Thuraya* is *Krittika* in Sanskrit and *Kartika* in the present Malay) together with the corresponding names in English is found in Shaharir (2014).

There is the 8th *langit* which contains many *kursies* and one of the *kursy* known as *Falak al-Tawabik*. All other stars are at these *Kursies*. Rotations (*Perkitaran*) occur from the West (*Maghrib*) to the East (*Masyrik*).

There is the 9th *langit* known as *Falak al-Atlas* and the 10th *langit* known as *Falak al-A'zham*, i.e. *arasy*, which has without stars and its rotation (*perkitaran*) is from East (*Maghrib*) to the West (*Maghrib*).

The difference between the al-Ranyry's theory and the Ptolemy's theory is that the numbers of layers of the worlds are 9 and 10 respectively, and the direction of rotation for every layers of the world in the later theory is not mentioned at all. These differences can be regarded as due to the result of Islamisation of the Greek model beyond just the changes in names of the Greek wandering stars to adopt the Arabic names which are not associated with the Greek or Roman Gods. The abandonment of the eleventh layer of the Greek world is very Islamic because the layer is inhibited with the Greek Gods and "the Selected people" which contradict to the Islamic teaching. Islamisation was also done on the names of the 8th, 9th and 10th layers from the fixed stars layer into *Falak al-Thawwabit* الثوابت which all of them revolve from the West (*Maghrib*), and the name of the Crystalline Layer into *Falak al-Atlas* الاطلس and *Falak al-A'zhim* الاعظم, i.e. 'Arasy, without stars on it, and without revolving from the West (*Masyrik*) to the East (*Maghrib*).

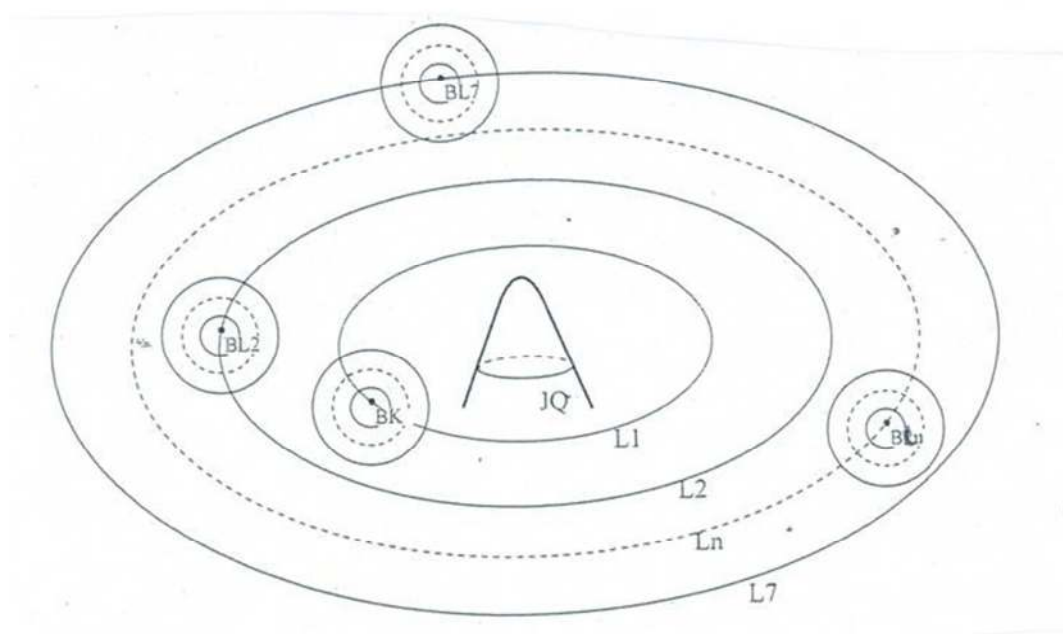


1=Moon, 2=Mercury, 3=Venus, 4=Sun, 5=Mars, 6=Jupiter, 7= Saturn, 8=zodiac and other fix stars, 9 & 10= correspond to the Crystalline layer in the Ptolemy's model

Fig.10: Geometrical Configuration of Our (Small) World according to al-Ranyry

Besides the the theory of Our Small World with its ten layers centered around the the Earth, al-Ranyry also presents a theory of nature and its form of the universe all together centered at *Jabal Qaf* and there are seven layers of universe where there are 70 thousands of earths like our earth and each "back of the earth" there are 70 thousands worlds similar to the Our (Small) World centered at the earth. Thus al-Ranyry's Universe contains $7 \times 70 \text{ thousands} \times 70 \text{ thousands}$ Small Worlds, or 34 billions 3 hundreds millions Small Worlds (i.e there are that much number of stars in the al-Ranyry's Universe). These numbers are smaller than the present Western knowledge on the number of stars which will be discussed again later. It is still yet unknown on the level of innovation made by al-Ranyry on both of theory of Small World and the universe because his original manuscript was not found. The al-Ranyry's model of the universe can be geometrically illustrated in Fig. 11 below.

The geocentric world of al-Ranyry is still popular among the Malayonesian religious scholars until today judging from the popularity of such writings, for example the book by Ahmad Sabiq 1427 H (=2006) was reprinted 5 times until 1429 H (during a period of two years of Islamic calendar). However, **the many worlds theory** (by al-Ranyry or even by other great scholar during Islamic Civilization such as al-Raazy) was abandoned completely judging from the fact that there has been no interpretation of the quranic word '*aalamyyin*' ('alamin) as many worlds worlds in Malay (This is discussed at length in Shaharir 2012)



JQ = *Jabal Qaf* (a mountain, known as *Jabal Qaf*, the centre of universe)

$L_j, j = 1, 2, \dots, n, \dots, 7$, is the j -th layer of worlds

BK = *Bumi Kita* (our earth) with its system of wandering stars

BL_j = *Seperti Bumi Kita yang ke-j* (Like Our j -th Earth) with its own system of wandering stars

Fig. 11: A geometrical Configuration of our Universe according to al-Ranyry

Creations of all things are classified into three: living things or *haywanat*, plants or *nabatat*, and things without life, without uncertainty, like stone, sand and soil or *jamadat* (*tiada bernyawa, tiada berlebih berkurang, seperti batu dan kersik dan tanah*). *Haywanat* consists of five categories: human (*manusia*), angels (*malaikat*), genes (*jin*), satan (*syaitan*) and animals (*binatang*). Humans are either Muslims (*Islam*) or infidels (*kafir*). This biological classification creates **dualism among present Malayonesians** since most of them believe in this Islamic teaching as well as the modern Western biological classification.

Most of the contents of the *Taj al-Muluk*, other than the manuscript by al-Ranyry and Syaykh Abbas Kuta Karang, are regarding predictions (horoscope, *rasi*, *kutika*, *rejang* or *ilmu nujum* in Malay) of all sorts of situation and intentions, curing and healing all sorts of diseases, sexology, spiritual defences from humans, animals and satans/devils (*syaitdan* and *iblis*), interpretation of dreams, and prescriptions for doing almost everything and living including making a house/home. The subjects are seen from the physical as well as the spiritual worlds in accordance with the adherence to the belief in the existence of the seen/visible and unseen/invisible worlds. Thus most diseases are treated not only by consuming or rubbing the relevant herbal medicine but also by reciting, chanting or wearing talismans/amulets (*tangkals* or *azimats*) of some religious rituals or sacred writings/symbols which is an Islamised heritage of the pre-Islamic practice. The existence of holy ghosts and spirits (genies

or *jins*), devils (*iblis*) and satans (*syaitdans*) in Islamic teachings (part of the unseen Islamic world) is integrated into the pre-Islamic belief in ghosts (Malay ghosts are: *hantu*, *polong*, *penunggu*, *pelesit*, *orang halus* etc.). The Islamic teaching of recognising every living thing has soul is integrated with the pre-Islamic belief in the power of spirit of everything on earth. Thus came the ritual of soothing the spirit of everything that man has to deal with such as in building a house elaborately prescribed in *Taj al-Muluk*. *Horasastera* (Malayonesian astrology during the pre-Islamic period) is integrated with the '*ilm nujm* (the Arabic astrology considered Islamic by the earlier Malayonesian Islamic scholars) to become an important prestigious and practical knowledge for Malayonesians until today such as the good and bad times, days and months prescribed lengthy in *Taj al-Muluk*. The interpretations of a dream in *Taj al-Muluk* also reflect an integration of the pre-Islamic heritage of Malayonesians and the Islamic elements of the subjects concerned. Thus even though dreams of seeing or meeting the prophet Muhammad and the God *Allah* are prohibited the interpretation of these dreams are discussed in *Taj al-Muluk*. Other dreams on the subjects in the Islamic Unseen World such as dreams on angels, prophets, Hereafter (*qiyamah*), Bridge of Judgement (*Titian Shiratd al-Mustaqym*), God's Individual Programs (*Luh Mahfuz*) etc. are discussed which are unIslamic. It is interesting also to note that dreams of a benevolent or unjust king (*raja*) or minister (*menteri*) are not allowed to be interpreted in any way and a dream of becoming *raja* signifies of doing something unjust (*aninyaya*), and a dream of an angered *raja* signifies of losing wealth. These are manifestations of feudalistic nature of Malayonesians and the Malayonesian belief in the sacred power of a king as discussed earlier with regard to the content of the oldest Malay inscription. There is of course ironically, a very Islamic writing in the introduction of the chapter on the interpretation of dreams whereby a prescription for obtaining a true dream is presented: Before going to sleep a person must take ablution and read a specific *doa* (humbly recital pray, supplication) which includes *Surah al-Fatihah* and *al-Ikhlās*, *Sholawaht* for 7 times and *allahu maghfirli zunuubi* ... until the end.

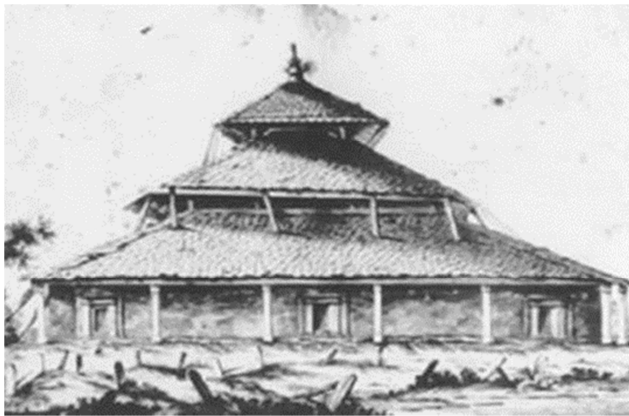
Regarding building a home, the care for the existence the two worlds (the seen and the unseen worlds) is started from the day of choosing a place to build the home (it is assumed that many places are only good for non-human including the unseen creatures) to the day of moving to occupy the finished house (It is believed that there is a spirit lives in the house to be properly cared for properly sending the spirit off the house). Among other things to be cared are not only for self-satisfaction physically but equally important for pleasing the unseen creatures around the place of the house such as in choosing a good day of fixing the pillars (such as to avoid of ghosts/devils/satans visiting the house), choosing the wood (often guarded by *hantu-setan* or ghosts-satans), choosing the place for pillars, choosing a day for measuring a thing related to making a house, designing a door for avoiding many evils entering the house and hanging a suitable talisman on the door, designing walls, steps/stair case, and designing everything in a house.

As far as an architectural design of an earliest Malayonesian mosque is concerned, a syncretic of Hindu-Buddha and Malayonesian cosmologies can be seen from the two oldest mosques, The Masjid Agung Demak, Jawa (Indonesia) and the Masjid Kampung Laut, Kelantan (Malaysian) originally built in the 15th and 17th century respectively (see Fig. 12). Notice that the three layers of the Mosques (known in the present Malay term as *bumbung* and the pyramidal form is referred to as *limas*) corresponds to the three Hindu-Buddha Worlds and the pinnacle of the mosque correspond to the centre of the universe *Meru* or its Islamised term, *Jabal Qaf* but it is renamed as *buah buton* or *tunjuk langit* with an Islamic interpretation (Affendi 1995:80-83) regarding the level of Islamic Reality (*Haqyqaht*) and

cosmogogenesis. The three level of *bumbungs* represent *Syari'aht*, *Ma'rifaht* dan *Haqyqaht*. The whole *buah buton* represents the origin of this universe, *Nur Muhammad*, and each section of the *buah buton* represents the *Martabat* of the creation; the Order of Creation according to the *Nur Muhammad* theory mentioned earlier with uppermost of the *buah buton* represents the Essence of God (*zat Allah*) the first *Martabat* in the *Nur Muhammad* theory. The architectural design of a traditional Malayonesian house, known as *rumah limas* (*limas* house) does carry this cosmological doctrine normally without the three levels of the *bumbungs* as shown by the Figure 13 below.

Nowadays, most of the *limas* houses are in the form of modified *limas* where the pyramidal form of a roof is elongated to become a trapezoid and a pair of the trapezoidal faces are made into upright faces with some further design known as *tebar layar* or *tubing layar* which carry some further aesthetics values and cosmological interpretations (see Fig. 14). A *buah buton* is put at top of the *tebang layar*. Such a house is also known as *rumah potong* (cutting house) and nowadays, as the people become less traditional, normally without the *buah buton*. An interesting interpretation is that the *tebang layar* represents the transformation of Allah knowledge from the state of *sir* or the world of *haqyqaht* into man's heart (*qalb*) dan finally to the real world (Afandi 1995: 83-86).

A later mosque is normally with (a) spherical dome(s) (*Kubah Bawang* in Malay) and a pinnacle with a symbol of a crescent and a star, constitute the name minaret (*menara* in Malay). This is a new design influenced by the Turkish mosque (it is said that the Turkish domes of a mosque were inspired by water bubbles; whereas the Malayonesian domes were modified form of the bell-shaped of the *Meru* Mount in the Hindu-Buddha cosmology). In deed a crescent was introduced as a symbol of Islam after the fall of Constantinopole 1453 and further additional five pointed star was introduced by a famous Ottoman caliph (*khalifaht 'Uthmaniyaht*), Selim III, in 1793 to represent the 5 pillars of Islam.(see for example, Internet 1). But before the appearance of the Turkish dome in Malayonesian mosques, the shape of Malayonesian mosques have been still under the influence of *limas* concept of a house as shown by the Johor State Mosque in Fig. 15 below where the main roof is in a form of *limas* without the three level of roofs but instead there are four towers (represents the four main directions of the world) each with a three level of Islamised Hindu-Buddha worlds described earlier but this time with a clear bell-shaped dome at the top, another Hindu-Buddha heritage as clearly seen in the Candi Borobudur, and the handle of the bell is replaced by the *buah buton* (each tower is known as *menara*). Later the apex of the *buah buton* is attached a crescent and a star, nowadays considered as a symbol of Islam, other than just a crescent.



Masjid Agung Demak 1801



The present Masjid Agung Demak

Believed to be built in 1401 and rebuilt in 1706

Source: <http://buletinmadubranta.blogspot.com/2012/05/masjid-demak-dan-asal-usulnya.html>



Masjid Kampung Laut 1968



Masjid Kampung Laut 1905 (

Believed to be built in the seventeenth century AD

Sources: <http://abeadi.blogspot.com/2011/03/masjid-kampung-laut.html>; <http://deqnonn.blogspot.com/2011/11/my-kampung.html>



The present Masjid Kampung Laut

Fig. 12: The Oldest Mosques in Southeast: Masjid Agung Demak, Jawa, Indonesia and Masjid Kampung Laut, Kelantan, Malaysia



Rumah limas at the age of Sg Musi, Palembang

<http://kokocicipalembang.weebly.com/palembang-dari-masa-ke-masa.html>
<http://singahditerengganu.blogspot.com/2010/08/rumah-tradisional.html>



Rumah limas at Terengganu

Fig. 13: A *Rumah Limas* (A *Limas* House)



(14a) A modified *Limas* House

(14a) <http://marzasuria.blogspot.com/2011/11/landskap-rumah-limas-johor.html>



14b) A Tebar Layar

(14b) http://www.memori-kedah.com/page_pengenalan.php?pageNum_Recordset1=8&p=2&idstopic=3&idskandungan=32

Fig. 14: A Modified *Limas* House with the Tebar Layar



Fig. 15: A *Limas* Mosque (the Johor State Mosque, Masjid Abu Bakar Johor Bharu), built in 1892. Source: <http://www.islamgrid.gov.my/mosque/detailed.php?id=16>

4. Western-Malayonesian cosmology and its Islamisation

Western cosmology based on modern science is dominantly the world without god, or with irrelevant god, without the unseen world, without religion or metaphysics but instead replaced by naturalism, atheism, deism, liberalism or secularism. In particular the Western cosmology becomes a mathematical cosmology in a sense not only without the unseen world but actually without the realistic world since the universe is just man made model to fit all the

observation at a particular time and place, a mathematical model of the universe. The Universe is a 4-dimensional pseudo-Riemannian manifold on the assumption that the basic constituent of the universe are particles (atomistic view), or for some people, an 11-dimensional manifold on the assumption that the basic constituent of the universe are strings (stringistic view); or even an infinite dimensional geometry on which the Bohmian quantum mechanics is developed. This is lucidly and interestingly discussed by Hawking and Mlodinow (2010) from atomists point of view, Greene (1999) from stringistic point of views, and Lee (2001, 2006) on both point of views ; each point of views are very challenging to Islamists. The atomistic view believe in the Big Bang theory as the beginning of this universe which takes about 9 billion years for evolutionary changes to occur into the the state where biological evolution (Darwin's theory of evolution) was suitable to start with and it takes further about another 8 billion years to evolve to the present state of universe. The stringistic view (string theory) does not support the Big Bang theory but the alternative theory is yet to be introduced. There is one exceptional Western theory or interpretation in Quantum Mechanics which is heavily influenced by a religion, Hinduism, and that is the Bohmian theory/interpretation of quantum mechanics. A criticism on this theory and the atomist view of the universe (Relativity and Quantum Mechanics) from an Islamic perspectives have initiated by Shaharir (2011) but of course need to be supported by more articulations and finally improved or replace the whole theory based on those criticisms of the Western cosmological doctrines implicitly entrenched in the Relativity and Quantum Mechanics. Malayonesian knowledge has been dominated by the Western sources since 18th century as such the cosmology of the Malayonesians become dualistic, Western-Malayonesian cosmology (subscribe the Western cosmology and the syncretic Malayonesian cosmology separately depending on occasion, or time and place). There are of course some subscribed the Western cosmology completely, and some are trying to Islamicize the modern science (and hence the western cosmology) but without much success (not as much as the Islamisation of the Hindu-Buddha cosmology).

As far as the contents of the universe based on the present Western cosmology, the cosmos or universe contains 88 constellations (of stars) which include the 12 constellations known by most people (especially those who believe the Western horoscope) such as (in English) Capricorn, Leo, Virgo, Pisces etc. Each constellation has tens millions of galaxies which in turn each galaxy contains 200 billion of stars (our sun is one of the stars) and hence there are about 200 sextillions stars in the universe (2 followed by 20 zeroes). Our (small) world centered at the sun (a star), not at the earth, is in a galaxy known as The Milky Way. There are 10 planets including the earth revolve around the sun approximately in elliptical path (actually wobbling around the Sun), each planet has her own satellites or moons revolving around the planet (the earth has only one satellite known as the Moon). Each star has her own planets and satellites and hence appropriately referred to a world by its own, just like our own world. Thus there are 200 sextillion worlds in the universe (much bigger than the number of the al-Ranyry's world in the Islamic-Malayonesian cosmology discussed earlier). There are many other objects in space around our sun and they are known as planetoids, meteors, meteorites, particles, plasma, and plenty of dark matter (matter which theoretically exists but does not react with light). Similar situations occur around other stars. Based on the present theory of atomic physics, it is estimated that around 95% of the universe consists of dark matter or dark energy (they are equivalent based on Relativity Theory). The distance in the universe is measured in term of the length of time for light to travel (about 3 million meter per second), so that the distance between us (the earth) to the sun is 3 seconds of light

travelling or simply 3 light seconds, and the nearest star to us after the sun is 3 light years (the star is named Alpha Century).

Axiom : the universe has no centre, but it is isotropic and homogeneous

The objects in the universe are categorised as galaxies which is approximately a billion Stars where each has its own celestial objects (planet-like objects including earth-like object, satellites or moon-like objects). There are approximately 200 sitalion/*seksitilion* (2 diikuti 20 kosong) Constellations where each constellation consists of 10 million of galaxies. There are 88 constellations

Fig. 16a: The present categories of objects in the Western model of our universe

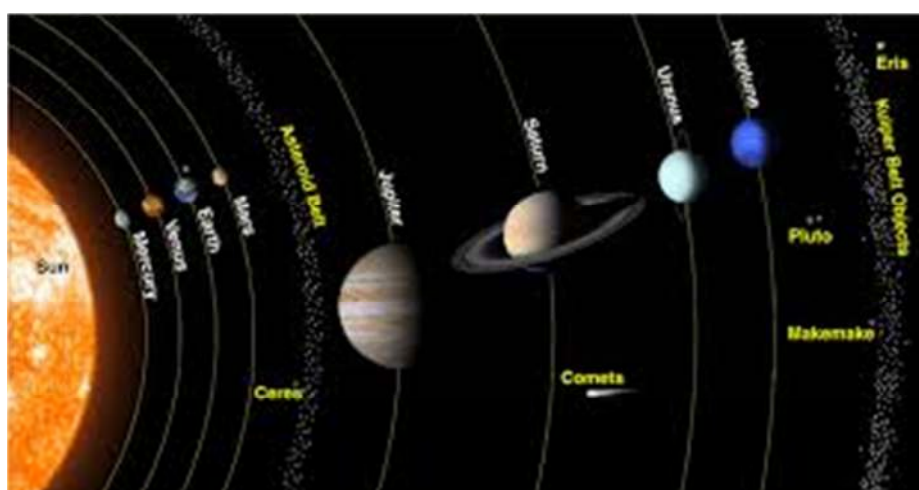


Fig. 16b: Our own (small) world centered at the sun (the classical western model: the Copernicus-Newton model). Source: google, solar system with asteroid belt.

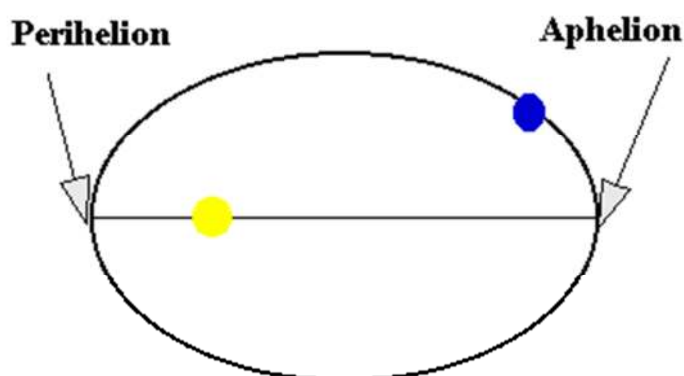


Fig. 16c: The Present Model of Motion of a Two-Body System Based on the Classical Western Theory (The Newton's Theory). Source: <http://spaceguard.rm.iasf.cnr.it/NScience/neo/dictionary/definitions.htm>

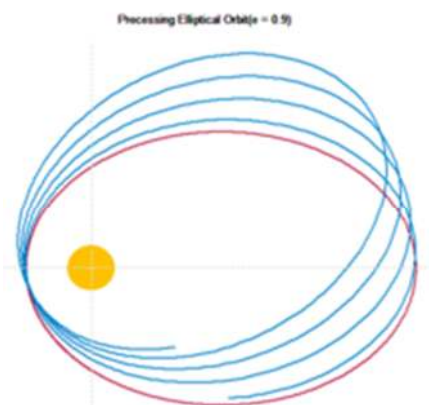


Fig. 16d: The Present Model of Motion of a Two-Body System Based on Einstein's Theory. The orbit is not a closed orbit. A smaller object (e.g a plane) wobbles around a bigger object (e.g the Sun). **Source:** Talk: two-body problem on relativity. http://en.wikipedia.org/wiki/Talk%3ATwo-body_problem_in_general_relativity

5. Conclusion

The present Malayonesian cosmological doctrines are those derived from a syncretic Hindu-Buddha-Islamic cosmology and dualistic Western-Malayonesian cosmology but those derived from pure Islamic cosmology and pure Western cosmology are becoming more visible and assertive as well. The main Malayonesian cosmological doctrines are as follows:

- 1) Feudalism strongly embraced by Malayonesians at least from the end of 4th century AD not after the agreement between Nila Utama (titled Sri Tri Buana; the first great Malay King at Palembang, Sumatera. Some version said the king was Sang Sapurba) and the Demang Lebar Daun (represents the *rakyat*, the people) in the 6th century AD as described in the *Sulalaht al-Salatdyn* or *Sejarah Melayu* (The Malay Annals) as normally quoted by Malayonesian Historian.
- 2) Malayonesians strongly believe in the Unseen World and the Seen/Real World (first according to Hindu-Buddha world-view then adapted to Islamic World view and thus there is a syncretic Hindu-Buddha-Islamic world view). Thus the unseen creatures known in Malay as *Dewata Mulia Raya* or *Sang Hyang Tunggal* (the most powerful Hindu-Buddha-Malayonesian God) is identified as the Muslim God, *Allah Rabbul 'Alamyyn* (as depicted in the famous earliest Islamic Terengganu inscription dated 1303); other gods (*dewas dewis*) are identified as *malaikahts* (angels) or *jins* (holy ghosts or spirits), *dewa-dewi Jahat* (evils gods), *hantu*, *penunggu*, *orang halus*, *bunian*, etc (ghosts, spirits, etc) are identified as *jin jahat* (evil spirit) and *jin baik/islam* (good spirits), *setan/syaitan (satan)*, and *iblis* (devils).
- 3) As far as the physical cosmology (the physical universe) is concerned, Malayonesians believed the existence of many (unknown number of) Real Worlds centred at *Jabal Qaf*. The *Jabal Qaf* has 7 layers of the earths /earthy objects and 7 layers of skies/celestia/heavens. All the skies are in the first layer of the earths and the first layer of the skies is known as *Bimasakti*. Each layer of the earthy objects contains 4.9 billion earthy objects (a multiple of seven and seventy and thousand each has its own system of wandering stars (including its own sun and moons) which is analogous to the present solar system. So Our Real World consists of 7 concentric territories

around the *Jabal Qaf* having a total of 34.3 billion earthy objects (a multiple of seven, seventy, and thousand). After 17th century, most al-Ranyry's techings in astronomy-cosmology-cosmogony-cosmogenesis became part of Malayonesian cosmological doctrines. The *Nur Muhammad theory* which produces a unique Malayonesian cosmogenesis, the *Martabat Tujuh* (the Seven Order), with the process of creation known as *tilik mahabbah* or *tilik hdaybaht* became a part of Malayonesian world view until today (albeit only among the conservatives). In Our Own Real World there is Our Own Small World centred at the Earth and surrounded by the sun, the moon and other Wandering Stars (nowadays known as planets), and other small celestial objects such as the shooting stars (comets, meteors, meteorites etc). This still becomes the system of belief for some of Malayonesian conservatives against the corresponding modern theory. However al-Ranyry's theory that the seven earths placed on the back of a gigantic cow was abandoned by later scholars. Similarly, unfortunately, with the al-Ranyry's theory on the many worlds in this universe.

- 4) As far as the creations of living things are concerned, al-Ranyry's theory states that every living things has sole and the first soles are human soles created from a dot of perspiration of *Nur Muhammad*, and other soles are from the human soles: the first are soles of all *malaikahts* (angels), followed by soles of *jins*, (holy ghost/spirits?) followed by soles of *syaitdan/setan* (satans), soles of animals and soles of plants. From the soles of plants, God created the 4 fundamental substances: *tanah* (soil), *air* (water), *api* (fire) and *hdawa/angin* (air). By the *tilik hdaybaht* of Allah, the fire heated the water to become *asap* (steam/smoke) and subsequently became *langit* (the sky). The air and smoke became the Sun, the Moon and the stars; the wind came from the soul of fire lid to produce water waves and subsequently water foams to become this earth; the waves themselves became hills and mountains; water became seas and oceans. All these happened in six present days.
- 5) The first man was Adam. The al-Ranyry's theory that God created Adam after 10 thousands Adamic man and 200 thousands man-like creatures created from light in a period of 10 million years was abandoned by later scholars. Al-Ranyry's theory of creation is not an evolutionary theory, in fact contradicts to it. This creates a conflict or at best dualism among Malayonesians.
- 6) Malayonesian people belief in the *rasi* or *ilmu nujum* (zodiacal predictions or astrology) in a much more complex than the present day horoscope since their predictions not just based on the 12 known constellations (Aries, Virgo, etc) but also on the 28 Lunar Mansions (*Manazil* or *Naksara*). However, the present Malayonesians are becoming more well verse and adherence to the present day (Western) horoscope than their own *rasi*. In fact, many just ignore or even abhor the *rasi* or horoscope due to their adherence to the true teaching of Islam.
- 7) Malayonesian people belief in all sorts of mystical predictions (including good-bad times, days or months) based on what is known in Malay as *ramalan*, *kutika*, *rejang* and *taabir mimpi* (inference on dreams). They also believe in mystical power of specific symbols, chantings and rituals and hence amulets or talismans for personal defence (physical or spiritual) and healing. These systems of belief are still in practice not only among the conservatives, uneducated but also a substantial numbers among "the educated people". Thus traditional healings are still popular even in urban areas.
- 8) A substantial numbers of Malayonesian people live in a relativistic dualism or embrace galileanism: adherence to the syncretic Hindu-Buddha-Islamic cosmological doctrines at some times and places and an Islamic cosmological doctrines at some other times and places; or an Islamic cosmological doctrine and Western cosmological

doctrines at different times and places. Of course a growing number of Malayonesian people simply happily and proudly embrace the Western cosmological doctrines as much as possible, for example by declaring themselves as liberal-secularists and advocate strongly that only the Western sciences are true or valid knowledge. The dualistic nature of most Malayonesians in their system of belief in cosmological doctrines perhaps can be seen from the small number of membership of Malaysian scientists in ASASI (Academy of Islamic Science Malaysia) and the popularity of Buccaillists or *i'jazist* because the former consists of scientists who believe that many Western/modern scientific theories are not compatible with Islamic teachings and should be approached critically, modified or replaced by more Islamic theories; whereas the latter scientists simply accept the Western science as the truth and can/should be strengthened by *al-Qur'aan* or as true as the teachings in Islam but at different levels or different times and places.

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