

AL-MA'IYYAH AND AL-AHÁTHAH, "THE ACCOMPANIMENT AND ENCOMPASSING OF GOD TOWARDS HIS SLAVE" IN SHEIKH YUSUF CONCEPTION

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Abstract;

Sheikh Yusuf al-Maqassary (1626-1699), adalah seorang penulis produktif yang telah menulis risalah lebih dari 38, sebagai pedoman bagi masyarakat muslim khususnya bagi para pengikutnya. Meskipun Sheikh Yusuf berpegang teguh pada transendensi Allah, ia percaya bahwa Allah meliputi segala sesuatu (al-aháthah) dan ada di mana-mana (al-maiyyah) atas ciptaan-Nya. Namun, dia sangat berhati-hati untuk tidak mengikat dirinya dengan doktrin panteisme dengan mengatakan, meskipun Allah muncul sendiri dalam ciptaan-Nya, itu tidak berarti bahwa ciptaan-Nya adalah Allah sendiri, semua ciptaan hanyalah makhluk alegoris atau metaforis (al -maujúd al-majazi), bukan wujud yang sebenarnya (al-maujúd haqiqi). Jadi, menurut Syekh Yusuf, kata Tuhan dalam ciptaan-Nya tidak berarti kehadiran Allah sendiri dalam diri mereka, tetapi sifat ilmunya-Nyalah meliputi hamba-Nya, dan keadaannya yang bersama dengan hamba-Nya, bukan keadaan hamba bersama-sama dengan Allah, karena itu tidak mungkin, kecuali bagi hamba yang berada dalam kondisi dzikr (hanya mengingat Allah) dan tidak mengingat wujud lain selain Allah. Oleh karena itu, Sheikh Yusuf menganggap bahwa salah bagi seorang sufi yang telah mencapai puncak pengalaman spiritual, merasa *fana fillah* dan *baqa' bihi*, atau telah memasuki keberadaan Tuhan, kemudian dia mengatakan perasaannya dengan kata-kata shataháts, seperti: 'Ana-Allah (saya Allah),' Ana al-Haqq (Akulah Paling Benar), Subhani (Maha Suci aku), dll. Adapun konsep kebersamaan dan liputan Tuhan ini terhadap hamba-Nya kebanyakan tertuang dalam risalahnya "*Zubdat al-Asrár* and *Sirr al-Asrár*", akan tetapi, pembahasannya mungkin terlalu panjang, jika kita harus mengambil dari kedua teks tsb. Oleh karena itu penulis hanya memilih satu teks saja, yakni "*Zubdat al-Asrár*."

Kata Kunci:

Syaikh Yusuf al-Maqassary, Pendampingan, Tuhan dan HambaNya, "*Zubdat al-Asrár*"

Sheikh Yusuf al-Maqassary (1626-1699), was a prolific writer who has written a treatise of more than 38, as a guide for the Muslim community in particular for his followers. Although Sheikh Yusuf cling to the transcendence of God, he believes that Allah encompasses everything (al-aháthah) and there everywhere (al-maiyyah) over his creation. However, he was very careful to not bind himself with the doctrine of pantheism to say, although God manifests itself in His creation, it

does not mean that his creation is God himself, all creation is only allegorical or metaphorical creature (al -maujúd al- majazi), not the actual form (al-existent haqiqi). Thus, according to Sheikh Yusuf, said the Lord in His creation does not mean the presence of God in themselves, but their knowledge is His nature includes his servants, and the circumstances which along with his servant, not a slave state together with God, because it is not possible, except for the servants who are in a state of dhikr (remembrance of Allah only) and do not remember any other form other than Allah. Therefore, Sheikh Yusuf considers that one for a Sufi who has reached the pinnacle of spiritual experience, feel mortal 'fillah and baqa' bihi, or has entered the existence of God, then he said his feelings with words shataháts, such as: 'Ana-God (my God), "Ana al-Haqq (I am the Most True), Subhani (Glory I), etc. The concept of togetherness and coverage of the Lord is against His servants mostly contained in his treatise "Zubdat Sirr al-Asrar al-Asrar and", however, the discussion may be too long, if we have to take from the second text page. Therefore, the authors only choose one text only, namely "Zubdat al-Asrar.

Key words:

Sheikh Yusuf al-Maqassary, the Accompaniment and Encompassing, God and His slaves, “Zubdat al-Asrár”

INTRODUCTION

Sheikh Yusuf (1626/1699) was a Sufi Islamic scholar who wandered for along time in search of Islamic knowledge and in depth his mysticism, especially in the Arabic peninsula. He is a prolific writer, leaving many treatises in Arabic language for us as guidance for approaching God.

In the early of 2011, I just found his works as treatises, of which there are known to be 37, but in the end of 2011 when I would be back from Leiden, I found one additional text that to be considered as one of Sheikh Yusuf works in F Or A 13b [26], therefore now to be 38. However, it is very sorry since the text was lost when copying the entire of F Or A 13b, and just I found the translation of it in Keraan Musthapa and Mohammed Haron. The works are mostly preserved at Leiden University Library and the National Library Jakarta. The works or treatises are as follows:

Al-Barakât al-Sailâniyyah or “the Blessing from Ceylon” (البركات السيلانية), written in Ceylon, *Bidâyat al-Mubtadi* or “Affliction of the Beginner” (بداية المبتدى), written in Banten, *Al-Fawâ'ih al-Yusufiyyah fî Bayân Tahqîq al-Sh fiyyah* or “the Benefits Obtained by Explaining the Accomplishments of the Sufis, according to Yusuf” (See Danggor in Da Costa, 1994: 24) (الفوائد اليوسفية في بيان تحقيق الصوفية) , written in Banten, *Hâsiyyah fî Kitâb al-Ambah fî i'rab La Ilaha Illa Allah* or “The Virtue in the Book that Explains the Rules of the words L Il ha Ill All h.”(حاشية في كتاب الأنباه في اعراب لا اله), written in Banten, *Kaifiyyah al-Nafy Wa al-Itsbat bi al-Hadîts al-Qudsi* or “the Way for Abolishing and

Maintaining (Dzikir) with a Sacred Had ts.” (كيفية النفي والإثبات بالحديث القدسي), written in Ceylon, *Mathâlib al-Sâlik n* or “What is Looked for by the Seekers or the Endeavours of the Seekers” (مطالب السالكين), written in Ceylon, *Al-Nafahât al-Sailâniyyah* or “the Blowing from Ceylon” (السيلانية), written in Ceylon, *Qurrat al-'Ain* or “the Coolness of Eyes” (العين), written in Banten, *Sirr al-Asrâr* or “the Secret of Secrets” (), written in Banten, *Surah* “the Picture of Tauhid Face” (), written in Banten, *Tâj al-Asrâr fî Tahqîq Masyârib al-'Ârifn* or “the Secret Crown in the Truth, the Drinking place for the Gnostic Men” (تاج الأسرار في تحقيق مشارب العارفين), written in Banten, *Zubdat al-Asrâr fî Tahqîq Ba'dh Masyârib al-Akhyâr* or “the Essence of (God's) Secrets in Divine Truth, Drinking Places for Chosen People” (زبدة الأسرار في تحقيق بعض مشارب الأخيار), written in Banten, *Fath Kaifiyyat al-Dzikir* or “the Explanation about the Ways of Doing 'Dzikir” (فتح كيفية الذكر), written in Banten, *Daf'u al-Bala* or “the Rejecter of Danger” (), written in Banten. *Hâdzihî Fawâ'id Lâzimah Dzikr La Ilaha Illa Allah* or “this is a Big Advantage of Dzikir L Il ha Ill All h” (هذه فوائد لازمة لذكر لا إله إلا الله), written in Banten, *Muqaddimat al-Fawâ'id al lafî mâ lâ budda min al- 'Aqâid* or “the Important Things that Must be Known about Faith.” (), written in Banten, *Tahsîl al-'Inâyat wa al-Hidâyat* or “the Result of Help and Guide” (تحصيل العناية والهداية), written in Banten, *Risâlah Ghâyat al-Ikhtishâr Wanihâyat al-Intizhâr* or “the Treatise of Short-term aim and end that are Hoped.” (رسالة غاية الإختصار ونهاية الإنتظار), written in Ceylon, *Tuhfat al-Amr fî Fadhilat al-Dzikir* or “a gift about the Glory Dzikir” (تحفة الأمر في فضيلة الذكر), written in Banten, *Tuhfat al-Abrâr li Ahl al-Asrâr* or “a gift of obedient men towards the secret experts” (تحفة الأبرار لأهل الأسرار), written in Banten, *Al-Washiyyât al-Munjiyyât 'an al- Mudharrat al-Hijâb* or “the Secret Testament from the Hidden Misery” (الوصيات المنجيات عن المضرة الحجاب), written in Banten.¹ *Talkhis ul-Ma'ârif* “The synopsis of the divine knowledge” (تلخيص المعارف), written in Banten.² For more information about this, it can be seen in, *Tuhfat al-Thâlib al-Mubtadi wa Minhat al-Sâlik al-Muhtadi* or “a Gift for a beginning Student and for a Sâlik who got guidance” (تحفة الطالب المبتدى و منحة السالك المهتدى), written in Ceylon, *Al-Tuhfat al-Sailâniyyah* or “a Gift from Ceylon” (التحفة السيلانية), written in Ceylon, *Habl al-Warîd Li Sa'âdat al-Murîd* or “the Way of Life for Student's Happiness” (لسعادة المرید), written in Ceylon, *Al-Fut hât al-Rabbâniyyah* or also is called as *Al-Tuhfat al-Rabbâniyyah* or “the Discloser of God's Screen.” (الفتوحات الربانية/التحفة الربانية), written in Ceylon, *Zubdat al-Asrâr* or “the Essence of God's Secrets”, another version (), written in Banten, *Tuhfat al-Labib billiqâi al-Habib* or “the Valuable Gift to Meet Who is loved” (تحفة اللبيب بلقاء الحبيب), written in Banten, *A letter of Sheikh Yusuf to Sulthan Wazir Karaeng Karunrung Abd al-Hamid* (رسالة الي سلطان الوزير كرايغ كرنرغ عبد الحميد), written in Banten, *Safinat al-Najâh* or “the Vessel of Salvation” (سفينة النجاة), written in Ceylon, *Al-Minhat al-Sailâniyyah fî al-Minhat al-Rahmâniyyah* or “the Gifts from Ceylon as the Gifts from the Beneficent, the Merciful God” (المنحة السيلانية في المنحة الرحمانية), written in Ceylon, *Al-Risâlat al-Naqsyabandiyyah* or “the Work about Naqsyabandiyyah Thariqat”

(الرسالة النقشبندية), probably written in Ceylon, *Fath al-Rahmân* or “the Blessing Opener” () , probably written in Ceylon, *Asrâr al-Shalâh* or “the Prayer Secrets” () , written in Banten, *Tuhfat al-Mursalâh* or “the Gift Given” () , written in Banten, *Al-Haqîqat al-Bayâniyyah* or “the Light Truth” (الحقيقة البيانية) , probably written in Ceylon, *Ma’âdin al-Asrâri* or “the Sources of All Secrets” () , probably written in Ceylon, *Al-Shirâth al-Mustaqîm* or “the Straight Way” (الصراط المستقيم) , probably written in Ceylon.

Those treatises written in Banten are estimated around 1671-1681 while those treatises written in Ceylon are estimated around 1684-1693 or he may be assumed that he wrote those treatises for more than 20 years of his life.

His Other Treatises

Besides all of above, there are still other works in Javanese, Buginese and Makassarese (which are as quotation or translation from Arabic by his students).

The work of Sheikh Yusuf that has been translated in Javanese which is called as *Barkah Seb Yusuf Saking Banten* (it is not known whether it is translated or written directly in the language, or even who translated it, but it is clear from its name that it is Sheikh Yusuf’s treatise)³, while in Buginese is called *Tajeng Patiroanngge Lao ri Laleng Malempue* by Ahmad Shalih⁴ and in Makassarese is called *Riwayatna Tuanta Salamaka Sehe Yusufu* by Nuruddin Dg.Magassing.⁵

The Concept Of Al-Ma’iyyah And Al-Ahâthah

The following will be taken and discussed about al-Maiyyah and al-ahâthah and *dzikr* or remembrance in *Zubdat al-Asrâr* which is adapted from Nabilah Lubis and Sahib Sultan with minor addition on the notes of the text.⁶

The Arabic Text and Translation Of Zubdat Al-Asrar

فنقول الآن لقد آن أوان الشروع في المقصود ولا رب غيره معبود وهو أنه يجب على العبد الكامل العارف الواصل فضلا عن غيره بأن يجزم ويعتقد بقلبه قطعاً جازماً بعد اعتقاده في الله تعالى هو الموجود القديم القائم بنفسه المقوم لغيره وإنه لا بداية لوجوده ولا نهاية وإنه { ليس كمثل شئ } وإن كان هو له كل شئ و { هو الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفواً أحد }

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وإنه خالق كل شئ ومدبرهم في جميع أمورهم { وما تشاءون إلا أن يشاء الله } ما شاء الله كان وما لم يشأ لم يكن واعلموا { أن الله على كل شئ قدير }

وذلك هو أن يعلم ويعرف العبد المذكور العارف المذكور دائما في جميع أحواله وأوقاته وتقلبات أموره كلها أن يعلم بأن الله معه حيث كان بموجب قول سيد الخالق أجمعين وهو الصادق والأمين صلى الله عليه وسلم (أفضل إيمان العبد أن يعلم بأن الله معه حيث كان) وبموجب قول أصدق القائلين سبحانه وتعالى: {وهو معكم أينما كنتم} وقوله أيضا: {ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك أو أكثر إلا هو معهم أينما كانوا} الآية. فاعلم ذلك.. وكذلك يجب عليه أيضا أن يعلم ويعرف بأن الله سبحانه وتعالى محيط بالكل من الأشياء بموجب قوله تعالى: {وكان الله بكل شيء محيطا} وقوله: {وقد أحاط بكل شيء علما}،

وغير ذلك من الآيات الكريمة وأنت يا أخي لا شك بأنك من جملة الأشياء فافهم وتأمل. وأما الأحاديث التي دلت على إحاطته تعالى بالأشياء كلها فسيأتي ذكرها إن شاء الله تعالى. وقد اصطاح بعض أهل العلم بأن يقول إن هذه المعية الإلهية هي [إحاطة] المعية غير أن آية المعية وآية الإحاطة تحقيق معناهما يكون مسلما إلى القائل وما لنا إلا الإيمان بهما فقط، وهو الله تعالى أصدق القائلين.

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[2] *He creates all things and arranges all affairs. "But you cannot will, unless Allah wills."*⁷ *What is willed by Allah must occur, and what is not willed by Him, does not occur. Know that "Certainly, Allah has power over all things."*⁸

5. *Therefore the Gnostic slave should always know in each condition and time in all his affairs, that Allah is together with him wherever he is, in accordance with the words of the Messenger of Allah - may Allah bless and grant him peace, a leader of all creatures, who is sincere and the most believable: (The best faith of one is to know that Allah together with him wherever he is),⁹ and in accordance with the words of Allah, the Exalted "... And He is with you (by His Knowledge) wheresoever you may be."¹⁰ And His words also: "... There is no Najwa (secret counsel) of three men, but He is their fourth (with His knowledge) while He Himself is over the Throne, over the seventh heaven), - nor of five but He is their sixth (with His Knowledge), - not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be."¹¹ Know that.*

6. *Likewise, He also must know that Allah, the Most Holy and the Exalted knows or encompasses all things, in accordance with His words, the Exalted: "... And Allah is ever encompassing all things,"¹² and His words: "... and that Allah surrounds (comprehends) all things in (His) Knowledge"¹³, and other holy verses. Then you o' my brother do not doubt*

that you are included among all things that exist, so understand and pay attention please. About the words of the Messenger of Allah - may Allah bless and grant him peace, which pointed out that Allah the Exalted encompasses all things, and will be mentioned if it is promised by Allah the Exalted. Some Mysticism experts had stipulated a term by saying that our participation with God is called "going along" in the meaning exist in His Knowledge scope, like God's scope, His accompaniment with slaves. But, the real meaning of participation and the scope of His Knowledge are submitted to Allah Who said it and we only have faith in both, and He is Allah the Exalted, the best Essence, Who said.

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ثم يجب على العبد المذكور أيضا أن يكثر بلسانه ذكر لا إله إلا الله بموجب قوله تعالى {اذكروا الله ذكرا كثيرا} الآية. وقوله تعالى: { اذكروا الله قياما وقعودا وعلى جنوبكم} وغير ذلك من الآيات الشريفة وبموجب حديث (إذا أراد الله أن يجعل عبده وليا من أوليائه ألهمه لذكره) وبموجب قوله أيضا صلى الله عليه وسلم (أفضل الذكر لا إله إلا الله) وقوله صلى الله عليه وسلم (أفضل ما قلت أنا والنبيون من قبلي قول لا إله إلا الله) وقول صلى الله عليه وسلم (لا إله إلا الله حصني ومن دخل حصني أمن من عذابي) وقوله (لا شئ أنجى من عذاب الله من قول لا إله إلا الله) وغير ذلك من الأحاديث الكريمة

9. ثم يفهم العبد الذاكر المذكور عند ذكره أيضا معنى تلك الكلمة بأن لا معبود ولا مطلوب ولا مقصود ولا مراد ولا محبوب ولا معشوق ولا فاعل ولا موجود حقيقة إلا الله وما سواه إنما هو ظل له تعالى والظل شئ معدوم وجوده كلا وجود بعد تحقيق الأمر وإن كان مرئيا فافهم الأمر لأن القاعدة الاصطلاحية عند العارفين بالله [تقول] بأن كل من كان وجوده بغيره فوجوده لغيره لا لنفسه فإذا كان كذلك فبان أن ما سوى الله تعالى ليس بموجود على حقيقة الأمر وإنما يقال في حقه أنه هو ظهور الوجود القائم بنفسه المقوم لغيره وليس ذلك إلا وجود الحق سبحانه وتعالى فاعلم ذلك كظل

الشخص مثلا لا يقال بأنه موجود بنفسه وإنما يقال في حقه هو ظهور وجود الشخص والموجود حقيقة هو الشخص فقط، وإن كان الظل مرئيا برؤية العين فافهم وتأمل إن كنت أهل العلم والحكمة ويجب عليه أيضا أن يقول بقلبه أيضا ذكر الله الله بموجب قوله تعالى تلميحا وتصريحا قل الله ثم ذرهم في خوضهم يلعبون وغير ذلك من الآيات العظيمة ثم يتحقق بسره ذكر هو هو بموجب إشارة قوله تعالى اذكروني أذكركم (الآية) وغير ذلك من الآيات فافهم وتأمل.

وقال بعض أهل العلم رضي الله عنه لا إله إلا الله ذكر اللسان والله الله ذكر القلوب وهو هو ذكر السر ...

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8. [3] Then it is also incumbent upon one slave (the traveler) to constantly engage many 'dzikir', "Lá Iláha Illá Allah" by his tongue, in accordance with the words of Allah the Exalted: "O, you who believe! Remember Allah with much remembrance"¹⁴ And His words, the Exalted: "... Remember Allah standing, sitting down, and lying down..."¹⁵, and other holy Verses. In accordance with the words of the Prophet: (If Allah wills to become His slave a 'wali' or saint among the saints of Allah, so he is given divine inspiration by Him with many 'dzikir'),¹⁶ and his words also- may Allah bless and grant him peace: (The best of dzikir or invocation is Lá Iláha Illá Allah),¹⁷ and his words - may Allah bless and grant him peace: (the best thing that I and the prophets before me uttered are the words Lá Iláha Illá Allah),¹⁸ and his words - may Allah bless and grant him peace (in a sacred hadíts): (Lá Iláha Illá Allah is my fortress; whoever enters my fortress, he is secure from my punishment).¹⁹ Then, the words of the Messenger of Allah - may Allah bless and grant him peace: (Nothing is more effective in protecting (one) from the punishment of Allah except the utterance: Lá Iláha Illá Allah)²⁰ and other similar noble traditions (hadíts)

9. Then the slave who remembers Allah in his 'dzikr' can understand the meaning of the utterance that no one is worshipped, aimed, intended, willed, beloved or longed for, no one created or caused and no one exists actually besides Allah, and besides He is truly only a shade of Allah the Exalted, and the shade never exists.²¹ The shade is something non-existent, even though it is seen or visible to the naked eye. So, understand this, because (in terms of) terminology for the Gnostic men who know God said that. "Anyone whose existence depends on someone else, such existence is for someone else and not for that person. If this case, it is clear that másiwa Allah Ta'ala (everything besides Allah the Exalted) does not exist in reality. It can only be said that everything (besides Allah) is a phenomenon or a manifestation of form that Stands Alone and gives forms to others. Thus, it is the form of al-Haq Subhánahu wa Ta'ala (Praise be unto Thee the Almighty), know that it is only like one shade,²² for

example: it is not said that the shade is formed alone, but it is said that it is the phenomenon of the existence form of person. What exists in fact is only the person, even though the shade is visible. Please, understand, if you are included among scientists and wisdom experts.

10. It is incumbent on the slave to do 'dzikr' with wholeheartedly by saying 'Allah-Allah' in accordance with His words, the Exalted, either by sign or explicitly i.e. "...Say. 'Allah [sent it down]. Then leave them to play in their vain discussion."²³ , and other holy Verses. Then said 'dzikr' Hu-Hu with full of heart, in accordance with the sign in His words, the Exalted: "Therefore remember Me (by praying, glorifying etc.) I will remember you, (and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me)." ²⁴ and other Verses. Understand and contemplate this, please.

11. A number of scientists, may God bless them, said: "Lá Iláha Illá Allah" is tongue 'dzikr', "Allah-Allah" is heart 'dzikr' and "Huwa-Huwa" is secret 'dzikr'.²⁵ ...

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... 4] And they also said: "Lá Iláha Illá Allah" is the 'dzikr' of the common people,²⁶ "Allah-Allah" is the 'dzikr' of the elect people (khawás)²⁷ and "Hu-Hu" is the 'dzikr' of the elect of elects people (akhásh al-khawás),²⁸ so understand this please, and it is incumbent on the slave also to always do supervising in his self, i.e. know that Allah the Exalted is present with him, sees him, in accordance with the words of Prophet Muhammad - may Allah bless and grant him peace: (Worship God as if as you see Him, if you do not see Him, He still sees you).²⁹ This supervising is called "supervising ihsaniyyah" or well supervising in accordance with the words of Muhammad - may Allah bless and grant him peace.

12. A part of 'al-Dzaúq' (feeling) experts among mystics experts, may Allah purify their heart, said that the stage of (Worshipping God as you see Him) is the stage of common people among the experts of the travelers on the Sufi path, and the stage of "although you cannot see Him, He certainly sees you" is the stage of the elects amongst them. So, understand and contemplate, please, if Allah the Exalted wills it, you will reach the truth. And so on....

بعد تحقيق العبد [بجميع] المقام المذكور يصير عبدا خالصا لله تعالى وحرا عن سواه سبحانه وذلك هو المقصود الأعظم والمطلوب الأقدم وهذا المقام يقال له العبودية المطلقة التي هي أعلى المقامات للعبد فاعلم ذلك. وفي هذا المقام أشار الله تعالى إليه بقوله تعظيما لعبده محمد صلى الله عليه وسلم {سبحان الذي أسرى بعبده..}. الآية ولا يقول برسوله ولا بنبيه ولا بجبيهه إذ ليس فوق هذا المقام للعبد...

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إلا مقام الربوبية الخصوصية لله تعالى فافهم الكل والسلام.
 وفي هذا المقام أيضا يصير الذاكر مذكورا والعارف معروفا والناظر منظورا والشاهد مشهودا والمريد مرادا والمحب محبوبا والرب عين العبد والعبد عين الرب لفنائته في الله تعالى وبقائه به سبحانه واستغراقه في تجلي جلال الجمال وجمال الجلال بشهود الدائم الانطماس والمحو كأنه هو لتخلقه بأخلاق ربه بعد تحققه بمقام حديث كنت سمعه وبصره إلى آخره الحديث ولكن بأن العبد وإن ترقى والرب رب وإن تنزل.

ولهذا قال بعض العارفين بالله تعالى في شعره البحر على ما كان في قدم وإن الحوادث أمواج وأسهار فافهم الأمر ولا تغلط فإن فيه مزلة الأقدام ولا يتخلص من هذه الورطة الداهية إلا أهل العناية وكمال السعادات الشاملة على ظواهرهم وبواطنهم وفي هذا المقام أيضا قال الشاعر رق الزجاج ورقت الخمر فتشاكلا وتشابه الأمر فكأنما خمر ولا قدح ولا خمر وقال غيره من العارفين بالله تعالى لون الماء لو إنائه وغير ذلك من أجناس هذا الكلام على قدر المقام بعد حصول المرام فافهم الأمر والسلام.
 ثم ربما استغرق العبد في هذا المقام بدوام شهود الكثرة في الوحدة والوحدة في الكثرة حتى غلب عليه الحال عند تجلي الحق تعالى بالتجلي الجلالي القهري فما رأى في الوجود غير الوجود القائم بنفسه الظاهر بصورة الأشياء كلها علما وكشفا فصار في مقام العينية المنفية عن الإثنية فاعلم ذلك وفي هذا المقام أشار صلى الله عليه وسلم (المؤمن مرآة المؤمن) أي المؤمن الحادث مرآة المؤمن القديم فتعين كل واحد منهما في [الآخر] فجرى ما جرى من لسان هذا العبد القاني المستغرق في شهود الوحدة المطلقة كلام من غير اختيار مثل قوله أنا الحق كالشيخ الحلاج البغدادي، وأنا الله كالسيد نسيم الحلبي،... ومافي جبتي سوى الله كالشيخ الشبلي، وسبحاني ما أعظم شأنك كالشيخ أبي يزيد البسطامي وكأصبحت، على كل قدير كالشيخ أبي الغيث ابن الجميل اليمني

28. *After the slave reaches the divine truth in the all kinds of stations, he becomes the real slave of Allah the Exalted and free from what besides Allah - Praise be unto Thee the al-Mighty. This is the noble aim and the main demand. This station is called the absolute servitude station.³⁰The absolute servitude is the highest degree for a slave. Know this. This case is called by Allah the Exalted as an appreciation for His slave Muhammad - may Allah bless and grant him peace in His words: "Glorified (and Exalted) be He (Allah) (above all that (devil) they associate with Him) who took His slave (Muhammad - may Allah bless and grant him peace) for a journey....."³¹ God does not say by using the words His Messenger, His Prophet or His love, since there is no more noble level for a slave ...*

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... [9] *except God's level which is only had by the Creator, Allah the Exalted. Understand this, 'Wassalám'.*

In this level, a slave who remembers also will be remembered, who knows will be known, who sees will be seen, who witnesses will be witnessed, who wills will be willed, who loves will be loved, the God as if a slave, and the slave as if God, since he has 'faná' in Allah the Exalted and 'baqá' with Him (Allah-Praise be unto Thee the Almighty), and he spends his time seeing the beautiful great and the great beautiful by witnessing Him continuously, as if his self has disappeared/is lost and budding leaf, as if as he is He, because he has good morals as his God has good morals. He can reach the station in a hadít: (I (God) became his ears and his eyes,... till the end of the hadít).³² However, the servant remains a servant even though he reaches the high 'maqám'/'station in Sufi (reaches ittihád). God remains God even though He goes down by 'tajalli',³³

30. *Therefore some Mystics who know Allah say in their poem, "Sea is sea, from the beginning and what are new only wave and rivers." Understand this and do not be wrong, since it is the slippery place that can mislead. No one can be free from the dangerous mistakes except the men who are protected by God and the perfect men, outward and inward. In this case, a poet says in his poem: "Thus smooth/soft and clear glass, and thus smooth/soft and clear wine, as if wine only exists without glass, and as if glass only exists without wine." Another poet among the men who know Allah the Exalted said: "The colour of water is as clear as glass, and there are still other words like that, in accordance with the station you intend to reach. Understand this, 'Wassalám'.*

31. *Then, a slave may sink in this station by continuously witnessing many in one and one in many, so he is empowered by the condition, where is al-Haq the Exalted shows His Greatness and His power, so he cannot see the form besides the 'Real Form' that stand alone, and His Knowledge and Discovery appear in the forms of all things. Therefore he reaches the 'ayniyah' (the Essence of the Great Unity God) station that disappear dualism. Know that. In this case the Messenger of Allah - may Allah bless and grant him peace said: (The believer is a mirror for other believers).³⁴ It means the new believer is a mirror for the old believer. Therefore one of them will appear in another. So it is expressed what is said by the tongue of*

the slave who is in 'faná' condition and sinks in the absolute Oneness without deliberateness such as the words of Ab Mansúr al-Halláj al-Baghdadi: "I am the Most Right (of God)"³⁵, the words of Nasím al-Halabi "I am God," the words of Ab Bakr al-Syibli "In my long robe flowing is only Allah that exist,"³⁶ and the words of Ab Yazíd al-Bustámi: "How holy I am, how exalted my condition,"³⁷ and the words of Ab al-Gais Ibn Jamíl al Yamani "I become the Almighty of all things,"

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وغيرهم من أهل [الشطحات] قدس الله أسرار الجميع

وأما في الحقيقة فإن الله تعالى هو المتجلي المتكلم على لسان عبده لا العبد³⁶ أما فهمت قوله تعالى في الحديث القدسي (لا يزال عبدي يتقرب إلي بالنوافل حتى أحبه [فإذا] أحبته كنت سمعه الذي يسمع به وبصره الذي بصر به ويده التي يبطش بها ورجله التي يمشي بها ولسانه الذي ينطق به الحديث وقال أيضا سبحانه لبعض المعصومين عليه السلام (من طلبني وجدني ومن وجدني أحبته [ومن أحبته] عشقته ومن عشقته قتلته ومن قتلته وعلي ديته ومن علي ديته فأنا ديته فحيث يكون الحق سبحانه في المقام قام مقام الكل من العبد المتقرب إليه تعالى قال الله تعالى {إن الله يأمركم أن تؤدوا الأمانات إلى أهلها} وفي هذا المقام أيضا يسمى العبد بالإنسان الكامل كما تقدم فيصير هو سرا من أسرار الله تعالى بموجب قوله تعالى في الحديث القدسي الإنسان سري وأنا سره

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... [10] and other words that is said unconsciously by Sufis, may Allah purify their souls all, in ecstasy (drunk) condition.

32. In fact, Allah the Exalted who appears Himself and talks with the slave tongue is not the slave himself. You understand the words of Allah the Exalted in a sacred hadíts, don't you?, he said: (The servant who always approaches to Me by 'sunnah' good deeds, I love Him. If I love him I become his ears that he uses to listen, and become his eyes that he uses to see, and his hands that he uses to do, and his legs that he uses to walk/ to try, and his tongue that he uses to speak,³⁸ al-hadíts And the words of Allah, Glorified to Him (in a sacred hadíts) towards a part of 'ma'súm' who are kept from sinful deeds, may they be safe,: (Whoever looks for Me, he will find Me, and whoever finds Me, I will love him, and whoever I love, I will devour Him, and whoever I devour, I will kill him, and whoever that I have killed, I will pay his 'diat' (fine imposed for failure in the thing of religious responsibilities) and I Myself become His 'diat' .³⁹ At the time, he becomes the Great-Haq/Right, the Most Holy, and the Highest,^{40 87} in this station; He becomes the station for all slaves who always approach Him, the Exalted. In accordance with His words, the Exalted: "Verily! Allah commands that you should render back the trusts to those, to whom they are due."⁴¹ In this level, a slave can

also be named ‘*al-insán al-kámil*’ (the perfect human) as has been explained, therefore he becomes a secret from the secrets of Allah the Exalted, in accordance with His words, the Exalted in a sacred hadíts: (The human is My secret and I am his secret).⁴²

Commentaries

Al-Ma’iyyah and al-Aháthah (His accompaniment & His encompassing)

[See paragraph 5-6]. As for *al-ma’iyyah* (accompaniment), it is said that at all times and in all circumstances that a wise servant should believe that God is with him wherever he is, according to the words of the Prophet:

أَفْضَلُ إِيمَانٍ أَلْعَبْدُ أَنْ يَعْلَمَ بِأَنَّ اللَّهَ مَعَهُ

“The best faith of one is to know that Allah together with him wheresoever he may be.”⁴³

The words of God:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

“He is with you (by His Knowledge) wheresoever you may be.”⁴⁴

As for *al-aháthah* (encompassing) knowledge of God, it is said that a servant must believe that God knows everything, according to His word:

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا

“And (the knowledge of) Allah is ever encompassing all things”.⁴⁵

Therefore, according to Sheikh Yusuf, the servant must be convinced that he was included among the things encompassed by the knowledge of God, according to His word (which was not mentioned by Sheikh Yusuf):

إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ

“Verily! Your Lord has encompassed mankind (i.e. they are in His Grip).”⁴⁶ (A human must always keep in mind and always remember that God is always with him, see him and encompasses him with affection. On the contrary a servant must remember Allah at all times and in every circumstance. This case (*al-ma’iyyah and al-aháthah*) has also been discussed in *Mathálib al-Sálikín*, and will be discussed in *Sirr al-Asr r* in more detail.

Dzikir and its kinds

[See paragraph 8-12]. The way for always remembering Allah is by engaging *dzikr*, i.e. by saying Allah in a variety of lafadz. By constantly engaging *dzikr*, a slave only remembers Allah and abolishes all forms besides Him. By engaging *dzikr*, finally the slave will be convinced and feel that no one is worshipped, aimed, intended, willed, beloved nor longed

for, no one created or caused and no one exists actually besides Allah. Then it is incumbent on the slave also to always do supervising in his self, i.e. know that Allah the Exalted is present with him, sees him, in accordance with the words of Prophet Muhammad-may Allah bless and grant him peace: “Worship God as if you see Him, if you do not see Him, so He still sees you.”⁴⁷ This supervising is called “supervising *ihsaniyyah*” or supervising in accordance with the words of Muhammad:

اعْبُدِ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

“Worship God as if as you see Him, but if you do not see Him, surely He sees you”

A part of ‘*al-Dzauq*’ (feeling) experts among mystics experts, said that the stage of “Worshiping God as you see Him” is the stage of common people among the experts of the travelers on the Sufi path, and the stage of “although you cannot see Him, He certainly sees you” is the stage of the elects amongst them. So, understand and contemplate, please, if Allah the Exalted wills you will reach the truth.

Worship God or performing prayer by engaging dzikr to Him, in accordance with His words:

...وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤)

“And perform *al-shalat* (*iqámat al-shalat*) to remember me.”⁴⁸

It is stated in this treatise many kinds of *dzikr* such as: “*Lá Iláha Illá Allah*” is called *awwám* (the common) people’s *dzikir* or tongue *dzikr*; “Allah-Allah” is the *dzikr* of *khawás* (elect) people or it is also called as heart *dzikr*; and “*Huwa-Huwa*” which is called *akhásh al-akhásh dzikr* (the elect of elect people’s *dzikr*) or *Sirr* (secret) *dzikr*, with a whisper of the deepest soul in engaging *dzikr*, as mentioned in the *hadíts Qudsi*:

مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي

"Who remembers Me in his soul, I would remember him in Myself"

By engaging the ‘dzikir,’ a Sufi candidate will convince that no forms actually besides Allah, and besides He truly is only a mere shade.

In relation to *al-Ma'iyah* and *al-aháthah*, there is a *maqám* called *al-ubudiyyah al-muthlaqah*.

Al-Ubudiyyah al-Muthlaqah (The Absolute Servitude)

[See paragraph 28-32]. The absolute servitude or the absolute servant hood (See, Dangor in Yusuf da Costa, 1994: 34) is the highest degree for a slave who wishes to reach *Ma'rifah*. This case is called by Allah the Exalted as an appreciation for His slave Muhammad in His words:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا

“Glorified (and Exalted) be He (Allah) (above all that (devil) they associate with Him) who took His slave (Muhammad -may Allah bless and grant him peace) for a journey by night.”⁴⁹

In this verse God does not say by using the words His Messenger, His Prophet or His love, since there is no more noble level for a slave [9] except God’s level which is only had by the Creator.

On this level, a slave who remembers will also be remembered, who knows will be known, who sees will be seen, who witnesses will be witnessed, who wills will be willed, who loves will be loved. This is called by ‘*fana*’ station. In this situation the feeling of a servant as if as God, and before it he had purified himself by leaving his attributes as human. Since what are left are only the God’s attributes, so he tried in the condition to do what is called by *baqá*. He spends his time seeing the beautiful great and the great beautiful by witnessing Him continuous, as if as he himself has disappeared/lost and budding leaf or *faná*’ .

The feeling of a slave as if as he is He, because he has had the same moral as his God’s moral. This condition is in accordance with the secret *hadíts*: “The servant who is always approach to-Me by ‘sunnah’ good deed so I love Him. If I love him I become his ears that he uses them to listen, and become his eyes that he uses them to see, and his tongue that he uses it to speak, and his hands that he uses them to do, and his legs that he uses them to walk/ to try. So through Me he listens, sees, speaks, thinks, does and walks.”⁵⁰ Then another *qudsi hadíts*: “Whoever looks for Me, he will find Me, and whoever find Me, I will love him, and whoever I loves, I will devour Him, and whoever I devours, I kill him, and whoever that I have killed, I will pay his ‘*diat*’ (fine imposed for failure in the thing of religious responsibilities) and I Myself becomes his ‘*diat*.”⁵¹

However, Sheikh Yusuf tried to remind us, in order that we do not misunderstand about this case. It must be remembered that servant is servant even though he reaches the high ‘*maqám*’/station in Súfi Mystics who knows Allah and reaches ‘*Ittihád*’ and God is God even though he goes down (*tanazzul*) by *tajalli*. A slave must be careful in understanding about this case, since misunderstanding will lead to digression. Therefore a part of mystics said in their poem “Sea is sea, from the beginning and what are new only wave and rivers;” while the condition of a slave that reaches ‘*Ittihád*’ is illustrated in some poems, such as:

رِقُّ الزَّجَاجِ وَرَقَّتِ الْخَمْرُ فَتَشَا كَلَا وَتَشَابَهُ الْأَمْرُ فَكَأَنَّمَا خَمْرٌ وَلَا قَدَحٌ
وَكَأَنَّمَا قَدَحٌ وَلَا خَمْرٌ

“Thus smooth/soft and clear glass, and thus smooth/soft and clear wine, as if the entity is only wine without glass, and as if the entity is only glass without wine;” then the poem sounds: “The colour of water is the same clear as its glass.”

In the condition likes that, a Sufi fells himself as God, he may sink in this station by continuously witnessing many in one and one in many, so he is powered by the condition,

where is al-Haq shows His Greatness and His power, so he cannot see the form besides the 'Real Form' that stands alone, and His Knowledge and Discovery appear in the forms of all things. Therefore he reached the 'ayniyah' (the Essence of the Great Unity God) station that disappear dualism. So it is expressed what is said by the slave tongue who is in 'fana' condition and sink in the absolute Oneness, at the time, the words saying without deliberate intention such as the words of Abú Mansúr al-Halláj al-Baghdady: "I am the Most Right (of God)", the words of Nasím al-Halabi "I am God", the words of Abú Bakr al-Syibli "In my long robe flowing is only Allah that exist," and the words of Abú Yazíd al-Bustámi: "How holy I am, how exalted my condition," and the words of Abú al-Gais Ibn Jamíl al Yamani "I become the Almighty of all things," [10] and other words said unconsciously by Sufis, in ecstasy (drunk) condition to strengthen the illustration of *faná'*, *baqá'* and *ma'rifah*.

Therefore, in this case, Sheikh Yusuf did not say that the words of the Sufis like Abu Mansúr al-Halláj, Nasím al-Halabi, Abú Bakr al-Syibli, Abú Yazíd al-Bustámi, and the words of Abú al-Gais Ibn Jamíl al Yamani, "are wrong, since they are in drunk or *faná'* condition as has been explained by al-Gazali above about the words *sathahát*, except if the words are out of the conscious condition of Sufis, since he still holds on firmly to his principle that a servant is a servant even though he goes up or reaches '*Ittihád*' and God is God even though He goes down by *tajalli*.

The slave who reached to *ma'rifah station can be called a perfect human or Insán al-Kámil*.

The warning of Sheikh Yusuf above is reinforced and strengthened by his writing in Qurrat al-'Ayn about the words '*shataháts*' that are considered as wrong for Sufis who said. Because according to him, the Prophet Muhammad himself as the most perfect human and he who has the highest *maqám* before Allah, never admitted and said: "I am the Most Right" or "I am Allah."⁵² The messenger of Allah only said what is commanded by God to him, as His words:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌُ وَاحِدٌ ۗ

"Say (O Muhammad) I am only a man like you, It has been inspiring to me that your Iláh (God) is One Iláh (God i.e. Allah)."⁵³

Therefore, no one could claim that he is God, but God Himself, in accordance with His words:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ... ۞

"Verily! I am Allah La iláha illá Ana (none has the right to be worshipped but I), so worship Me, ..."⁵⁴

CONCLUSION

Based on the statement above, we will reach a conclusion as follows: A prominent feature of the theology of Sheikh Yusuf is the Oneness of God and His theology is the same as *Ash'ariyah* theology; even he was very obedient to the doctrine of *Ash'ariyah*. In the concept (*al-aháthah*) and (*al-ma'iyyah*), the Lord descends (*tanazul*), while the man or servant ascends (*taraqq*), a spiritual process which brings them closer. It should be noted and remembered, according to Sheikh Yusuf, the process will not take shape in the final unity between the servant and the Lord, while both are more closely linked together; in the end the servant remains the servant and God remains God (*al-'abdu 'abdun wa al-Rab Rabbun*). With this, Sheikh Yusuf appears to reject the subtle concept of *Wahdat al-Wujúd* (Unity of Being or Ontological Monism) Ibn 'Arabi and the concept of *al-Hulúl* (Divine Incarnation) Abu Mansúr al-Halláj. In his opinion God can not be compare with anything (*laysa kamitslih syay'*). Instead he tends to take the concept of *Wahdat al-Shuhúd* (Unity Consciousness or Monism Fenomonologis) of al-Ghazali. Thus, while he carefully estranges himself from the controversial doctrine of *Wahdat al-Wujúd* (Unity of Being or Ontological Monism) Ibn 'Arabi and *al-Hulúl* (Divine Incarnation) Abu Mansúr al-Halláj, Sheikh Yusuf took the doctrine of *Wahdat al-Shuhúd* of al-Ghazali which later developed into the doctrine of *Wahdat al-Samád* (Unity of all creatures dependence) on the basis of the verse of al-Ikhlás (QS. 112: 1-4). Thus, according to Sheikh Yusuf, the word God in His creation does not mean the presence of God Himself in their selves, but His knowledge's attribute encompassing His slave, and His condition together with His slave, not the condition of a slave together with God, because it is impossible, except for the slave who is in *dzikr* condition (only remembering Allah) and not remembering his form and the forms besides Allah. According to Sheikh Yusuf, the accompaniment of God with His slave is general, while the accompaniment of a slave with God is special. Why it is not like that, because only a slave who has high *ma'rifah* and always remembers God can reach Him and be together with Him inwardly.

Endnotes

¹ See and compare with Tadjimah, *Sheikh Yusuf Makassar Riwayat dan Ajarannya*. (Jakarta: Universitas Indonesia (UI Press), 1987), p. 21

² For more information about this, it can be seen in Mustapha & Muhammed Haron, *Selected Sufi texts of Shaykh Yusuf: Translations and commentaries*. (South Africa: University of Cape Town, 2008)

³ See Noorduyn. "Sejarah Agama Islam di Sulawesi Selatan", *Panggilan Kita di Indonesia Dewasa ini*, Susunan W.B. Sijabat (Jakarta: BPK Gunung Agung, 1964), p. 33

⁴ See Cence, "*Pemujaan Syekh Yusuf di Sulawesi Selatan*". *Sejarah Lokal di Indonesia*. Editor: Taufiq Abdullah. (Yogyakarta: UGM, 1979). p. 179

⁵ See Nuruddin Daeng Magassing, *Riwayatna Tuanta Salamaka Sehe Yusufu*. (Makassar: Volkedrukkerij, 1933)

⁶ See and compare with Nabilah Lubis, *Syekh Yusuf Al-Taj Al-Makassari. Menyingkap Intisari Segala Rahasia*. (Bandung: Mizan, 1996). And Sahib Sultan, *Allah and the Way for Approaching God in Sheikh Yusuf's Conception*. Editor by Muzdalifah Sahib (Makassar: YAPMA), 2008

⁷ S. Al-Insán [76]: 30

⁸ S. Al-Baqarah [2]: 20 and 'Ali Imrán [3]: 165

- ⁹ Gharib Hadits from Ubaidah Ibn al-Sámit
- ¹⁰ S. Al-Hádid [57]:4
- ¹¹ S. Al-Mujádalah [58]: 7
- ¹² S. Al-Nisá [4]: 126
- ¹³ S. Al-Thaláq [65]: 12
- ¹⁴ S. Al-Ahzáb [33]: 41
- ¹⁵ S. Al-Nisá [4]: 103
- ¹⁶ H.R. Muslim, Muslim Ibn al-Hajjáj, *Al-Jámi' al-Sahih*, Beirut: Dár al-Fikr, without year, p. 66
- ¹⁷ H.R. al-Turmudzi, Ibn. Majah, al- Hakim from Jabir ra.
- ¹⁸ *ibid*, hadíts hasan gharíb, R. al-Hakim
- ¹⁹ See Kitáb al-Jami' al-Shagir, Volume III, p. 2699
- ²⁰ Hadíts hasan, R. Abú Syaibah and al-Thabrání
- ²¹ A. Afifi (ed). *Fusús al-Hikám Muhy al-Din Ibn 'Arabi'*, Cairo: 'Isá al-Bab al-Halabi, 1946. p.27
- ²² The theory of Ibnu 'Arabi about this shades to strength his opinion about Wahdat al-Wujúd: See A. 'Afifi, *Ibid*, p.27
- ²³ S. Al-An'am [6]: 91
- ²⁴ S. Al-Baqarah [2]: 152
- ²⁵ See Abd. Al-Qádir 'Isa, *Haqáiq 'an al-Tashawwuf*. Damaskus: Dár al-Fikr, 1980, and Al-Ghazali in *ihyá 'Ulúm Al-Dín*.
- ²⁶ *Awwam* means (one who) begin to enter the Sufi path. For stabilizing his heart, he must always do repentance or 'dzikr' by invoke the names of Allah many times till nothing besides Allah in his mind
- ²⁷ *Khawás* that one who has the high status striving to Ma'rifah.
- ²⁸ *Akhás al-Khawás*, one who has reached the God by ma'rifah like al-Halláj, Abú Yazíd al-Bustámi, Ibn 'Arabi, Zú al-Nún al-Misri, al-Junaid
- ²⁹ Seeing God by a servant is based on his faith about the existence of Allah, and his faith that He saw him too. It is the meaning of the term "servant supervising" towards God. H.R. Muslim
- ³⁰ 'Ubúdiyyah for a Sufi, the feeling of 'ubúdiyyah or servant, this is what intended in order that free from anything besides God
- ³¹ S. Al-Isra' [17]: 1
- ³² H. R. Bukhari and Muslim. This hadits is subtitled completely in oryiginal text on p. 10, line 3-5.
- ³³ A. Afifi, *Fusús al-Hikám, op.cit.*, p.37-38
- ³⁴ H.R. Abu Dáwud
- ³⁵ Gibb and Kramers, *op.cit.* p. 127
- ³⁶ Núr al-Dín Syuraibah. (ed), *Thabaqát al-Súfiyyah*, the work of Abd al-Rahmán al- Sulami Cairo: Jama'at al-Azhar li wa al-Ta'líf, 1976, p.337
- ³⁷ Núr al-Dín Syuraibah. (ed), *Thabaqát al-Súfiyyah*, the work of Abd al-Rahmán al- Sulami Cairo: Jama'at al-Azhar li wa al-Ta'líf, 1976, p.337
- ³⁸ H.R. Bukhari & Muslim. What is intended in this qudsi hadits is that a servant cannot hear besides dzikir or remembrance to Him, cannot talk except by Gods' words, cannot be impressed except by remebering Him, do not do anything besides what is He wills. See: *Al-Ahádíts al-Qudsiyyah Beirut*: Muassasat Jamal, 197, p. 137.
- ³⁹ *Al-Ahádíts al-Qudsiyyah, ibid*, p.81-83
- ⁴⁰ Another verse of previous hadíts, *ibid*, p.84.
- ⁴¹ S. Al-Nisa [4]: 58
- ⁴² A. Afifi, *Fusús al-Hikám, and Al-Jili, Al-Insán al-Kámil Fí Ma'rifah al-Awákhir wa al-Awáil*, Cairo: 'Isa Al-Halabi, 1301H.
- ⁴³ H.R. from Ubaedah Ibn Shamit
- ⁴⁴ QS. al-Hadid (57): 4
- ⁴⁵ QS. al-Nisa' (4): 126
- ⁴⁶ QS. al-Isra' (17): 69).
- ⁴⁷ HR. Muslim
- ⁴⁸ QS. Thaha [20]: 14
- ⁴⁹ QS. Al-Isra [17]: 1
- ⁵⁰ HR. Bukhari & Muslim
- ⁵¹ *Ibid*
- ⁵² See, *Qurrat al-'Ayn* in Tudjimah, 1989: 65).
- ⁵³ QS. Al-Kahfi (18); 110
- ⁵⁴ QS. Thaha (20): 14

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