

SHAIKH YUSUF MAKASSAR AND HIS DA'WAH METHEOGOLOGY

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Abstract

Allah SWT mentioned three different da'wah methodologies in the Qur'an namely; wisdom, beautiful preaching, and the best form of debate. This paper aims to discuss the da'wah methodology of shaikh Yusuf Makassar. As a Sufi master shaikh Yusuf Makassar used wisdom and beautiful preaching within his Sufi teachings as his da'wah methodology. This paper also highlights the achievements of different da'wah activists such as Maulana Muhammad. Ilyas, shaikh Ahmad Deedat, Dr. Zakir Naik, and Dr. Abd Rahman Al-Sumait utilized different da'wah methodologies, as a comparative study. Where Shaikh Ahmad Deedat and Dr. Zakir Naik used interfaith debate in their da'wah activities, and Maulana Muhammad Ilyas used the method of khuruj (reaching out to other Muslims) besides Sufism, while Dr. Abd. Rahman Al-Sumait carried out his da'wah activities as a Muslim philanthropist. All of them had remarkable achievements in da'wah despite utilizing different da'wah methodologies. In other words, the message of Islam can be disseminated through many different methodologies.

Keywords : Da'wah methodology, Shaikh Yusuf Makassar, Sufism

A. INTRODUCTION

Da'wah is a basic teaching of Islam, so it is impossible to have a Sufi master who does not understand the importance of da'wah in Islam. Sufis may have different da'wah methodology compared to other Muslim activists like shaikh Ahmad Deedat and Dr. Zakir Naik who are well known for their skills in interfaith debate. The term hikmah (wisdom) has many meanings, it can mean knowledge or philosophy, so Muslim activist can use his own creativity to convey the message of Islam, whether through beautiful preaching, best form of interfaith debate or through philanthropy work.

Islam as a missionary religion had reached the four corners of the globe through many different da'wah methodologies. One of the interesting examples is when Suhaib Al-Rumi was sent to Madinah to teach Islam, Muaz b. Jabal sent to Yemen and Saad b. Waqqas sent to China for the same mission. When the new technology in communication was invented, the

spread of Islam even faster to the extent arguably, Islam has become the fastest growing religion in the world.

When the name of shaikh Yusuf Makassar is mentioned, at least three things come to our minds immediately namely; Sufism, Islamic leadership and da'wah. Every Sufi is a Muslim activist but not every Muslim activist is a Sufi. Da'wah is more general compared to Sufism. From another perspective, every single Muslim can become a Sufi just like every single Muslim can engage in da'wah activities.

B. METHODES

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me. And exalted is Allāh; and I am not of those who associate others with Him” .

Many Muslim activists take for granted that since they were born Muslim, they also can carry out da'wah activities just like Muslim scholars. It is true the prophet Muhammad PBUH said “Convey about me even one verse” But it is much better to be knowledgeable about Islam before involving in da'wah, as Allah mentioned in the above verse that “This is my way; I invite to Allāh with insight”. The term insight means clear and deep knowledge about Islam.

Shaikh Yusuf Makassar spent 25 years in the Middle East studying Islam before returning to Banten to teach Sufism and spread Islam. Muslims nowadays have so much opportunity to spread Islam or to do da'wah to Muslims and to non-Muslims alike, to the extent sometimes non-Muslims come to the Muslim society or Islamic NGO asking information about Islam.

It is high time for Muslim society to minimise polemic among themselves and focus more on Islamic education instead. Spiritually, it is very

harmful and damaging to claim that our group is the best and the closest to the way of life of the prophet Muhammad PBUH. and other groups have strayed from the real teachings of Islam.

“They ask thee concerning the Spirit (of inspiration). Say: “The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)”

Muslims society needs knowledge, wisdom and philosophy very badly before involving in da’wah activity. The real cause of the problem among Muslim activists nowadays is none other than lack of Islamic knowledge, wisdom and philosophy and respect to Muslim scholars. Shaikh Yusuf Makassar had no problem with Muslim society he only had problem with the Dutch colonial who disturbed his da’wah activities. Due to his charismatic leadership, knowledge, philosophy and wisdom, he was well received in Banten, Ceylon and South Africa.

Other successful Muslim activists all have clear knowledge, philosophy and wisdom when they involve in da’wah activities, like Maulana Mohd Ilyas, shaikh Ahmad Deedat, Dr. Zakir Naik and Dr. Abd. Rahman Al-Sumait. Both Dr. Zakir and Dr. Abd Rahman are medical doctors but they have enough knowledge in da’wah, so they did not create problems in Muslim society. When Muslim activists do not have enough knowledge, wisdom and philosophy in da’wah, they create another problem instead of solving the current problem facing the Muslim society. Thus, it is better to study Islam properly and get rewarded rather than doing da’wah without enough knowledge, wisdom and philosophy and creating problem accordingly.

This is what prof Syed Husain Nasr writes about wisdom or hikmah.

“Muslim authorities belonging to different schools of thought have sought over the ages to define the meaning of hikmah as well as falsafah, a term which entered Arabic through the Greek translations of the second/eighth and third/ninth centuries. On the one hand what is called philosophy in English must be sought in the context of Islamic civilization not only in the various schools of Islamic philosophy but also in schools bearing other names, especially kalam, ma’rifah, uṣūl al-fiqh as well as the awa’il sciences, not to speak of such subjects as grammar and history which developed particular branches of philosophy. On the other hand, each school of thought sought to define what is meant by hikmah or falsafah according to its own perspective and this question has remained an important concern of various schools of Islamic thought especially as far as the schools of Islamic philosophy are concerned” .

According to the above quotation, da’wah also must have specific definition of hikmah or wisdom, otherwise da’wah will create problem and will not be able to achieve the objective. As we can see today some Muslim activists cause disunity among Muslims due to his little knowledge about wisdom or hikmah in da’wah.

“Wisdom” has been at the core of Iranian intellectual discourse and spiritual endeavor, both as a nation and as a people of faith – whether in their pre-Islamic or Islamic religious identities. The term ‘philosophy’ (falsafa) and ‘wisdom’ (Arabic hikmah or Persian khirad) have often presented the same concept in classical Persian writings; they refer to a multidisciplinary process that is aimed at discovering the reality and purpose of existence, with the intention of guiding man to salvation” .

The last part of the above quotation is very interesting and also very close the meaning of few verses of the Qur'an like the purpose of the creation of human being.

“I did not create jinn and humans except to worship Me” .

And the very last part of the quotation “with the intention of guiding man into salvation”. Is very close to the meaning of da'wah. Compare with the meaning of the verse,

“Say, "This is my way; I invite to Allāh with insight”.

Allah stated clearly the importance of having wisdom or hikmah.

“He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding”

This Quranic verse has very strong message especially for Muslim activists. All Muslim activists are looking for overflowing spiritual benefits, but without wisdom most probably no overflowing benefits will be given, instead, problem will be created consciously or unconsciously.

Seeking hikmah is essential for every Muslim, since hikmah will enable him to execute his duty effectively and efficiently. The above verse relates between hikmah with men of understanding, in others words, in

order to gain hikmah one has to excel intellectually and the importance of hikmah will only be understood by those people.

Among many famous collectors of the tradition of the prophet Muhammad PBUH. including Bukhari and Muslim, only al-Tirmizi received the title the wise. Known as al-Hakim al-Tirmizi mainly because he was not only expert in the tradition of the prophet Muhammad PBUH. but expert in Sufism as well.

Hikmah can be achieved through personal effort, even though it is granted only by Allah to whom He wishes.

“The word of wisdom is the lost property of the believer Wherever he finds it, he is most deserving of it.”

Ibn Maskawaih interpreted hikmah as the opposite of ignorance when he explained about the technic of how to refine the human character. Wisdom, justice, courage and chastity are the foundations of praiseworthy character of human being. While ignorance, greed, cowardness and injustice are the foundations of blameworthy character of human being .

C. RESULTS

Da'wah Methodology of Shaikh Yusuf Makassar

Born Shaikh Yusuf Makassar

Born in the state of Gowa, South Sulawesi, Indonesia in 1626. His mother is Siti Aminah of Makassar origin and his father is the 14th Sultan of Gowa Sultan Alauddin (1593-1639). When he was born the process of the Islamization of South Sulawesi was going on. His father prepared him to be a Muslim preacher to make Islam the official religion of the state. In his youth

he studied religious sciences from Syed Ba'alawy b. Abdullah Tahir in Bontoala which was the centre of Islamic studies.

When he was 18 years old, he moved to Banten, then to Aceh to strengthen his religious knowledge for 5 years. His intention from the beginning is to travel to the Middle East to search for the essence of Islam. In 1649 he travelled to Yemen, Makkah, Madinah and Syria where he received several qualifications to teach in Sufi orders, like Ba'alawiyyah Sufi order, Naqshabandiyyah, Shatariyyah and Khalwatiyyah. In 1664 he returns to Banten in response to the invitation of Sultan Tirtayasa of Banten, who was preparing to face the attack of the Dutch colonial. The Dutch colonial controlled first the state of Gowa which was regarded as the giant maritime at that time, the next is the state of Banten which was the trade centre in the West.

The war between Banten and the Dutch colonial could not be avoided. The war started from 1682-1683 and the Sultan Tirtayasa was captured in Mac 1683, and later shaikh Yusuf Makassar and his followers about 5000 men from Makassar, Bugis, Malay and Javanese were also captured.

Da'wah Shaikh Yusuf

Having four qualifications to teach and lead Sufi gathering (Remembrance of Allah) in varies Sufi orders is very interesting to explore and share. When Sufism and da'wah are combined together, there are at least two main academic disciplines involve, namely spiritual education or Sufism and communication which is da'wah. Sufism is much more difficult

than da'wah. Thus, this paper can only provide basic principles of Sufism. The following quotation is quite long but it is worth to share, since until now Muslims are still arguing whether Sufism is part of Islam or nothing to do with Islam.

It was narrated on the authority of Umar (may Allah be pleased with him), who said:

While we were one day sitting with the Messenger of Allah (peace be upon him), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (peace be upon him), rested his knee against his thighs, and said, "O Muhammad! Inform me about Islam."

The Messenger of Allah (peace be upon him) said,

"Islam is that you should testify that there is no deity except Allah and that Muhammad is His Messenger, that you should perform salah, pay the Zakah, fast during Ramadan, and perform Hajj to the House, if you are able to do so." The man said, "You have spoken truly."

We were astonished at his questioning him (the Messenger) and telling him that he was right, but he went on to say, "Inform me about iman."

He (the Messenger of Allah) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in qadar (fate), both in its good and in its evil aspects." He said, "You have spoken truly."

Then he (the man) said, "Inform me about Ihsan."

He (the Messenger of Allah) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet (know that) He sees you."

He said, "Inform me about the Hour." He (the Messenger of Allah) said, "About that, the one questioned knows no more than the questioner." So he said, "Well, inform me about the signs thereof." He said, "They are that the slave-girl will give birth to her mistress, that you will see the barefooted, naked, destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went of. I waited a while, and then he (the Messenger of Allah) said, "O Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril (the Angel Gabriel). He came to teach you your religion."

What we can understand from the above quotation is that this religion of Islam consists of three basic elements; the first is theology, the second is jurisprudence and the third is Sufism. Arguably, the term Sufism is one of the most controversial terms in Islamic studies, mainly because it is not mentioned in the Qur'an and the tradition of the prophet Muhammad PBUH. The term used by Angel Gabriel is Ihsan, but the question is books written using the term Sufism or Tasawwuf in Arabic is much more detail and complete compared to books written using the name Ihsan. And furthermore, only few books written using the title Ihsan, on the other hand, thousand books written using the title Sufism or Tasawwuf.

Sufis divide the self into seven levels;

Nafs Ammarah (the commanding self)

Nafs Lawwamah (the accusing self)

Nafs Mulhamah (the inspired self)

Nafs Mutmainnah (the serene self)

Nafs Radiyah (the fulfilled self)

Nafs Mardiyah (the fulfilling self)

Nafs Kamilah (the complete self)

They use remembrance of Allah to upgrade the quality of the self from the commanding self until the complete self. This process from Sufi perspective can only be done by becoming disciple in a Sufi order. One can practice alone but there is no guarantee that he or she will achieve the objective effectively. Shaikh Yusuf Makassar spent 20 years in Banten teaching Sufism and as a Judge or Muslim jurist. 10 years in Ceylon teaching and writing treatise, and 5 years in South Africa where he and his 12 disciples established Muslim community. We can assume that during that period thousand disciples had benefited from his charismatic leadership, knowledge and da'wah. During that time also he regularly conducted Sufi gathering to strengthen the bond among his disciples and the society.

One of the unique characteristics of Sufi teaching is the over emphasis of the importance of the remembrance of Allah. According shaikh Yusuf Makassar there 3 types of Zikir (Remembrance of Allah) the first is by repeating this phrase which is for the tongue لا اله الا الله the second is by repeating this word which is for the heart الله الله الله and the third is by repeating this word which is for the secret هو هو هو ال سر .

Da'wah methodology of Maulana Muhammad Ilyas

Brief biography of Maulana Muhammad Ilyas the founder of Jamaah Tabligh.

Muhammad Ilyas was born in 1303 AH (1885/1886) in the village of Kandhla, Muzaffarnagar district, North-West Provinces, British India (in

present-day Shamli district, Uttar Pradesh, India). His year of birth can be computed by the tarikh (chronogrammatic) name "Akhtar Ilyas" (اخر ايل) using abjad numerals. He was the son of Muhammad Ismail and his second wife, Safiyah. In a local maktab he memorized one and a quarter ajza' of the Qur'an, and he completed memorizing the Qur'an under his father in Nizamuddin area, Delhi. Thereafter, he studied the elementary books of Arabic and Persian language mostly under his father. Later on he lived with and studied under Rashid Ahmad Gangohi. In 1905, the death of Rashid Ahmad Gangohi occurred, when Ilyas was 20. In 1908, Ilyas enrolled in Darul Uloom Deoband.

More or less he was just like shaikh Yusuf Makassar in terms of having affiliated to more than one Sufi orders. One of the distinctive da'wah methodology of him is khuruj (reaching out to other Muslims) which is not part of the practices of the traditional Sufi masters. According to Haq, Tabligh Jamaah was influenced by 3 major Sufi orders in India namely; Chistiyyah, Qadiriyyah and Suhrawardiyyah. From six principles of Tabligh Jamaah only one principle was contributed by Maulana Muhammad Ilyas which is khuruj, where a Sufi master reaching out to meet new and potential disciples in different places instead of sitting at home waiting for new disciple to come. Arguably, this unique da'wah methodology is the main reason why the group managed to cover the four corners of the globe easily. Perhaps he was inspired by the mission of Muaz b. Jabal and Saad b. Abi Waqqas.

The six principles of Tabligh Jamaah.

Believe in Kalimah Tayyibah 'Laa ilaaha illallah Muhammadur Rasulallah',

Shalatul khusyu 'wal khudu',

Al Ilmu ma'adz dzikir,
Ikromul muslimin,
Tashhihun niyyah,
Ad Da'wah wat tabligh. (Khuruj)

Da'awh methodology of shaikh Ahmad Deedat and Dr. Zakir Naik.
(Teacher and student)

Brief biography of Ahmad Deedat and Dr. Zakir Naik.

Ahmed Hoosen Deedat born in India and died in South Africa in August 8 2005, also known as Ahmed Deedat and Shaikh Ahmed Deedat, was a Muslim missionary and self-taught scholar on Islam and Quran. He was not only well-versed in Islamic studies but also Christian theology, including the Bible. His uniqueness as a missionary was his ability to draw parallels between the Bible and the Quran, Christianity & Islam, and the relevance of Jesus in Islam. Although a staunch Muslim, he was open to the idea of inter-religious discourses. He held debates and discussions with eminent Christian leaders. Some of his views, however, have been subject to stark criticism. He found himself on the wrong side of the followers of other faiths after he published books that were critical of them

Dr. Zakir Abdul Karim Naik (widely known as Zakir Naik) born in India in 18th 10. 1965 is a world-famous religious preacher. He is very known for his excellent memory and the way of conveying. Answering very critical and sensitive questions regarding Islam brought him fame and controversy at the same time .1972. London: Allen and Unwin.

Both of them use the same da'wah methodology which is interfaith debate. Allah mentioned clearly about this third method in the Qur'an and

perhaps the most challenging method of da'wah. One has to be prepared intellectually as well as mentally besides the capacity to deliver the speech eloquently and convincingly. Without doubt, shaikh Ahmad Deedat was the pioneer in the modern Islamic history in this da'wah methodology, although he benefited a lot from reading the book *Izhar al-Haq* by an Indian Muslim scholar, who wrote down his personal experience after having debated a British missionary in India.

Both have made Muslims in general very proud despite having few mistakes which is normal as human being, because only Allah SWT. Is perfect. Both of them also have centre for da'wah training in South Africa and India. They did not study Islamic sciences in any Islamic university or Islamic college, but through their hard working they managed to master the interfaith debate's skills. By watching the audience in their videos is enough to convince us that they are very serious about conveying the message of Islam to the whole world.

Da'wah methodology of Dr. Abd Rahman el-Sumait the Muslim philanthropist.

Brief biography of Dr.Abd. Rahman Al-Sumait.

His full name is Dr. Abd Al-Rahman bin Hamood Al-Sumait, he was born and raised in Kuwait in 1947. Most of his popular professions were include Islamic scholar, medical practitioner but he dedicated the most of his time to the humanitarian. He will be remembered for his brilliant efforts to build hundreds of orphanages, schools, mosques, and amazingly inspired 11 million Africans to convert to Islam.

Dr. Sumait founded and co-founded countless Islamic organizations including,

Branch of the Muslim Physicians Society, United States of America and Canada 1976, East Canada Branch

Montreal branch of the Muslim Students Society, 1974-1976

Malawi Muslims Committee – Kuwait 1980

Kuwaiti Relief Committee

International Islamic Charity Authority – Kuwait

International Islamic council for Call and Relief – Kuwait

Charity Rescue Society – Kuwait

African Muslims Committee, 1981 – 1999

Direct Aid, 1999 – 2008 Member of the Kuwaiti Red Crescent Society – Kuwait

Al Kawther Magazine, 1984 until his passing

Islamic Call Organization – Sudan

Science and Technology University – Yemen

Charity Work Studies Centre – Kuwait

At the age of 35, he moved to Africa and dedicated 29 years of his life to better the lives of millions of Africans to help them access for the education. He played a key role in the battle against hunger, and illiteracy. In 1981 he founded the African Muslim Agency later renamed Direct Aid which he served as the chairman from 1981 to 2008. This organization operates in forty countries and it supports the people suffering from Economical and social crises.

Productivemuslim.com published an article about this legendary soul and summarized his main activities as the follows.

9,500 orphans supported

95,000 students financed

5,700 mosques

200 training centres for women

860 schools

4 universities

102 Islamic centres

9,500 wells

51 million Qur'ans distributed

7 million people reverted to Islam at his hands, Including priests and bishops.

Dr. Sumait passed away in 2013 but his legacy remains active. May his soul rest in paradise. The story of this Muslim Icon is available on the internet. Finally, we are very proud and thankful that SIMAD University is a part of the efforts of Dr. Sumait.

We are not exaggerating if we say that this man had achieved for the sake of Islam what thousand men cannot achieve. Arguably, he is the only person who had accomplished such extraordinary achievement in the entire Islamic history. Perhaps he will come closer to the sacrifice of Abu Bakar may Allah be pleased with him when he donated the whole of his property for the sake of Islam.

D. CONCLUSION

Islam as a missionary religion is very rich in da'wah methodology. The four da'wah methodologies discussed in this paper is more than enough to illustrate how creative some of the Muslim activist when it comes to da'wah.

Da'wah is part and parcel of Islamic teachings, whether in Muslim society or in non-Muslim society. But some universities in some Islamic countries da'wah is not taught in the universities, is it because the total Muslim population is more than 90% or they have another stronger reason. Whatever the case may be, 10 % less or more of non-Muslim population in any country, should also know about the real teaching of Islam, this is the broader meaning of maqasid shariah (the objective of the shariah) besides the nature of Islam itself as a mercy for the whole world rahmatan lil alamin.

Muslim activists should prepare themselves to grab the golden opportunity in da'wah to non-Muslim nowadays. The chance is so huge to the extent sometimes it becomes very challenging, for example Islam in you tube and face book. Knowledge and hikmah are the most important prerequisite before engaging in da'wah, in order to avoid creating problem and disunity among Muslims.

The four da'wah methodologies discussed in this paper are as follows; Da'wah through Sufi teachings. Da'wah through khuruj (Reaching out to other Muslims) together with Sufi teachings. Da'wah through interfaith debate, and da'wah through philanthropy activities.

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