

SHAYKH YUSUF AL-MAQASSARĪ'S DA'WA AND CONTRIBUTION IN THE ISLAMIC WORLD (THE PURIFICATION OF BELIEFS)

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Abstract

This article is about Shaykh Yusuf al-Maqassarī's profile, his da'wa and contribution in the Islamic world, through the purification of beliefs (aqīda), which is inspired from the author's research in Indonesia, Leiden till South Africa. This article utilized a qualitative descriptive method with a comprehensive religious history approach, for describing and identifying al-Maqassarī's profile, his da'wa through the purification of beliefs that contributes and plays an important role in the Islamic world. Shaykh Yūsuf (1626-1699), a moderate ṣūfī from Eastern Indonesia who is still one of the ahl al-Bayt. He wandered to several parts of the world to deepen his understanding of Islamic mysticism. He holds the title 'wālī quṭb al-Rabbānī wa al-'Ārif al-Ṣamaḍānī' and is well known for his Waḥdat al-Ṣamad view. He was a prolific writer, fighter, and human rights defender until his exile, initially to Ceylon, then to Cabo de Goede Hope, Cape Town, South Africa. Today, he has become a National Hero of Indonesia and South Africa. His main teaching is the purification of beliefs (aqīda). All practices and worship are directed to the Oneness of God and nothing else. This teaching has become the basis of his reformist ideas, to transform his animistic society into fervent Muslims, to build his Islamic community in South Africa, and then to be implemented into his Ṭarīqat Khalwatiyyat al-Yusufiyya (Yusufiyya). This article will bring benefits to the Islamic world and as a reference for future researchers.

Key word : Contribution; Da'wa; Islamic World; Purification of Beliefs; Shaykh Yūsuf al-Maqassarī

A. INTRODUCTION

Talking about Shaykh Yusuf al-Maqassarī, his contribution and da'wa in the Islamic world could be a very long discussion, since he was not only a local 'ulama, but now he is a world figure 'ulama. He is not only for Indonesia, the land where he was born, but for other nations and countries as well, that is why he could be called belonging to the world, especially in the Islamic world.

In this article, the author, however, only provides limited discussion as it wishes by the system for no more than 6000 words. This only discusses

briefly, but is clear and complete about the profile of Shaykh Yusuf al-Maqassarī, his contribution and da'wa through the purification of beliefs that play a very important role in the Islamic world.

Recognising the profile of Shaykh Yusuf, we need to know and discuss about: his origin, his wandering in search Islamic knowledge, especially in mysticism, his fighting towards colonialism and as a defender of human rights, his writings or treatises, his exile till he died. As for his da'wa and contribution through the purification of beliefs (aqida), first we need to know the concept of 'aqida and tawhīd, and Waḥdat Ṣamad view of al-Maqassarī; how his da'wa could purify the beliefs of ones and how this da'wa as a base of his reform in sufism played an important contribution in the Islamic world; especially where ever he was, even to today when his ideas exist and emerged either in Indonesia or in South Africa or some other Muslims countries. All the above queries will be discussed in brief but complete in this article.

LITERATURES REVIEW

Shaykh Yusuf al-Maqassarī was one of the Malay Archipelago/Malay-Indonesian scholars who was part of the cosmopolitan scholarly network; one that was centered in the Haramayn (that is, Makka and Madīna), (Azra, 1992, 2007). Sultan (2008) stated that he was one of the reformers who was active in Sufism (referred to as 'Islamic mysticism') as a Sufi Shaykh in the seventeenth century. He was a 'Mujāhid, a fighter (Hamka, 2017); Sahib, M (2019 & 2021) stated that al-Maqassarī was a pioneer in the exposition of the theological concept, namely Tawhīd Waḥdat al-Ṣamad (The Unity of Dependence Direction).

Choiriyah (2015) states that da'wa invites people to the path of Allah and the work being done to realize the Islamic teachings in every dimension of human life.

As for contribution is result in something (Walter, Elizabeth, 2008) or result in doing dawah in this regard; or something that plays a significant part

in making something happen (Meriem Webster, 1983) and many other literature reviews related to the Shaykh and his da'wa and contribution in the Islamic world that cannot be mentioned here, because of limited words given by ISDC.

B. METHODE

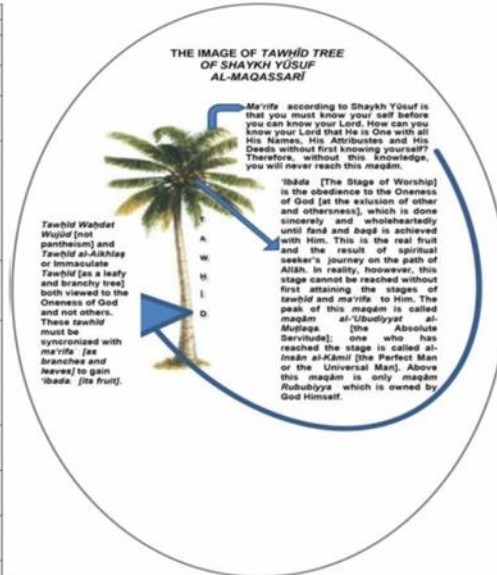
This article utilized a qualitative descriptive method, with a comprehensive religious history approach to describe and recognise or identify who Sheikh Yusuf is or his profile as well as his da'wa through the purification of beliefs (aqida) that contributes and plays an important role in the Islamic world. The author used this approach to gain a more accurate account of the historical life of Shaykh Yusuf al-Maqassarī as well as his da'wa in purification of believes (aqida) and contribution in this regard from the author's research and works during these days as well as other works. This is also supported by theological and socio-cultural da'wa theory, whereas Da'wa is not merely concerned with theology and religion but also addresses the socio-political aspect (Rr. Suhartini, 2019) and this is relating to the da'wa of al-Maqassarī.

C. RESULTS

The following figures are what the author found about the profile of Shaykh Yusuf al-Maqassarī as well as his da'wa by purification of beliefs that contributes and plays an important role in the Islamic world:

Figure No. 1. Biodata or Profile of Shaykh Yusuf al-Maḡassarī, Figure No. 2 An illustration of Tawḥīd teaching of al-Maḡassarī in purification of beliefs

Name	: Shaykh Yusuf al-Maḡassarī
Year of Birth and Died	: 1626-1699/1036-1110AH.
Places of Buried	: Faure, Zandvlied, Cape Town, South Africa and Lakiung, Gowa, South Sulawesi, Indonesia
Father	: Abī al-Jalāl ‘Abdullah Khidr bin Abī al-Khayr Yahya bin ‘Alawī al-Ḥadramī
Mother	: Āmina I Tubiani Dg. Kunjung bt. Ahmad Dg. Leo (Gallarang Moncong Loe or a Local Ruler of Moncong Loe)
Silsila	: Muḡammad Yusuf bin Abi al-Jalal ‘Abdullah Khidr bin Abi al-Khayr Yahya bin ‘Alawī al-Ḥadramī bin ‘Abdullah bin Hasan bin ‘Alawī bin Ahmad bin Muḡammad Yahya bin al-Mahdi bin ‘Abdullah bin ‘Umar bin Muḡammad bin ‘Ali bin ‘Alawī bin Muḡammad bin ‘Ali bin Abī Tālib kw and Fātima al-Zahra ra. binti Muḡammad saw.
Wives	: I Sitti Daeng Nisanga, Khadija, Sayyida Jidda, Sharifa (Ratu) Habiba, Sharifa (Ratu) Fatima (Khatija), Pani, Hafila Johar Manikan, Khafifa, dan ‘Afifa (a Lady of Ceylon).
Sons and daughters	: Zamanīa (Puang Ammang), ‘Abdullah (Daengta Kare Sitaba), ‘Abd. Kabir (Jalāluddin Tubagus Matao), Hafila (Asma), ‘Abdullah (Muh. Sa’ad Tubagus Malolo), Habiba, Asyāni, Sārah, Muh. Tāji ‘Abd. Mannan (Tuan Ince Daeng), ‘Abdullah (Tuan ri Dima), Muh. Jaylāni (Shaykh al-‘Alam, Tuan ri Lau), Ahmad (Kare Mamo), Shagira (Kare Mami).
Masters (Local and Overseas)	: Four of Local Masters and around 15 of His overseas Masters from South Sulawesi till India, Yemen, Makka and Madīna, till Syam (Damascus) (1631-1661)
Turūq (ṣūfī orders)	: He learned and masters 18 Turūq and obtained 5 certificates, i.e: Qādiriyya, Naqshabandiyya, Bā’ ‘Alawīyya; Shattariyya and Khalwatiyya
Works or risāla	: There are around 57 texts related to the Shaykh. Most of them are still preserved at UB Leiden and the National Library Jakarta.
Main teaching and view	: Purification of beliefs (<i>aqida</i>) and famous with <i>Wahdat al-Ṣamad</i> view (the Unity of defence direction)
Places of Exiles	: Ceylon, Sri Lanka and Cabo de Goede Hope, Cape Town, South Africa
Title and his Other Names	: <i>Abū al-Mahāsīn</i> <i>Abū al-Harkānī</i> <i>Hadīyatullah Taj al-Kahlawati</i> <i>Sayyidīnā al-Salāma</i> <i>Karaengta Salāmaka</i> <i>Tuanta Salāmaka</i> <i>Tuanta Salāmae’</i> <i>Panrita To Maupeé</i> <i>Tuan Yusuf of Macassar</i> <i>‘Abidin Tadjia Tjoesoef</i> <i>Quthub al-Rabbānī wa al-‘Arif al-Shamadānī</i>
The Title of Heroism	: A National Hero of Indonesia and South Africa



D. DISCUSSION
PROFILE SHAYKH YUSUF AL-MAQASSARĪ
SHAYKH YUSUF’S ORIGIN

Shaykh Yusuf was born in the Gowa-Tallo palace, Parangloe, on the 3rd of July 1626 corresponding to the 8th of Shawwāl 1036 (Lighvoet, 1877). He was the son of Abū al-Jalāl Sayyid ‘Abd Allāh Khidr bin Abī al-Khayr Yahya bin ‘Alawī al-Ḥadramī (Tuanta Manjalāwī) and Āmina I Tubiani Daeng Kunjung and grew up in royal surroundings. After detailed research regarding his father’s origin, it may be concluded that Shaykh Yusuf was a descendant of the Ahl al-Bayt and he was twenty generations removed from Prophet Muḡammad.

The complete name of Shaykh Yusuf in the Arab tradition, is Abū al-Maḥāsīn al-Shaykh al-Ḥājj Yusuf al-Shāfi‘ī al-Ash‘arī, Hadiyyat Allāh Tāj al-Khalwatī al-Jāwī al-Maqassarī bin Walī‘ Allāh Abī al-Jalāl ‘Abd Allāh Khidr bin Abī al-Khayr Yaḥya bin ‘Alawī al-Ḥaḍramī. Another title, however, appears in his treatise Tuḥfat al-Mursala. And herein he is referred to as Abū al-Ḥarkānī (that is, a father of motion [this is as a sign of appreciation from all his disciples and his followers]); this is probably because he participated in a movement that defended the human rights of the subjugated communities in the Archipelago. Throughout this chapter, he will be referred to by the title Shaykh Yusuf al-Maqassarī.

In South Sulawesi, people address Shaykh Yūsuf using different titles such as Tuanta or Karaengta Salāmaka [Macassar]; Tuanta Salāmae [Bugis] and Panrita To Maupeē [Masenreng Pulu] (Hamka 1959/ 1960: 248).

In Cape Town, South Africa, people simply call him Tuan Yūsuf or Tuan Yūsuf of Macassar. Another of his popular names there is ‘Abidin Tadjia Tjoesoef. His shrine, situated in Macassar, is normally referred to as Krāmāt of Macassar (كرامة المقسري).

AFTER SHAYKH YUSUF’S BIRTH

After his birth, he grew up under the care of Sulṭān Alā’ al-Dīn who treated him as his own son in the Gowa-Tallo Palace. The Sultan had a daughter, the Lady Princess Sitti Daeng Nisanga who later became the Shaykh’s first wife at the age of 18. At that time, the Kingdom of Gowa needed a qualified Muslim scholar to convert its animistic society to become fervent Muslims. This responsibility encouraged him to wander and travel parts of the world in search of knowledge. Al-Maqassarī’s fruitful educational journey resulted in him having imbibed impeccable learning strategies that he imparted to those who studied under him and that added luster to the concept of tawḥīd; an issue that will be explained in the next section.

SHAYKH YUSUF’S EDUCATION

It is an established fact that he had an array of many principal masters; a few hailed from Macassar and most of them were in the Arabian Peninsula and surrounding areas. Al-Maqassarī was a brave, strong and intelligent man who wandered continuously in search of knowledge. He lived and studied in Celebes [1632-1644] and, thereafter, he moved to Banten [1644-1645]; after that, he finally landed up in Aceh [1645] where Shaykh Nūr al-Dīn al-Ranīrī stayed and left a legacy.

Though he did not meet this renowned Shaykh in Aceh, he managed to do so when he journeyed to South Asia (that is, India) [1645/1646-1648]. He eventually settled in the Arabian Peninsula [1649-1667] where he spent about twenty-one years with the purpose of deepening his knowledge about the Islamic sciences and where he was exposed to various Sufi Shaykhs who helped to shape his understanding and insights into ṣūfism.

AL-MAQASSARĪ'S MASTERS IN CELEBES/MAKASSAR

- 1) In Gowa, I Daeng ri Tasammeng (circa 1632-1636) taught him to read al-Qur'ān till he memorized it at the age of 8 years; he also learned from this teacher Arabic grammatical and Fiqh (Nuruddin Dg. Magassing, 1933).
- 2) In Tallo, Sri Naradireja ibn 'Abd al-Makmur (Datuk ri Panggentungan, the son of Datuk ri Bandang who built a Muslim school that specialized in Sufism in the town of Kaluku Bodoa during 1634; this teacher helped to immerse him the practice of Sufism between 1636 and 1640 (Sultan, 2021)
- 3) Before he returned to Sri Naradireja in 1642, he studied under Aceh's Shaykh Jalāl al-Dīn al-Aidit; the latter built a Muslim school in 1640 and here he was further immersed in ṣūfī practices; this was during 1641 (A. Muawiyah Ramli, 2006).
- 4) Sometime thereafter and for a short spell, he spent time at the top of Bawakaraeng Mountain where he was mentored by a teacher (Allah's saint) whose name was not mentioned (Sultan, 2015 & 2016).

So, around 1643, he was again with Sri Naradireja bin ‘Abd al-Makmūr Datuk ri Panggentungan (his master) and ‘Abd Allāh Lokmok ri Antang (his colleague) from whom he took lessons in Ṣūfism.

Although these teachers only taught the essentials of Sufism, they had a lasting influence on him.

AL-MAQASSARĪ’S PRINCIPAL TEACHERS ABROAD IN ACEH TILL INDIA (CIRCA 1645 AND 1648)

1) Shaykh Nūr al-Dīn al-Ranīrī (died 1068/1658) in Randūr, Surat, India. From him, he obtained a certificate of al-Qādirīyya.

2) Shaykh ‘Umar bin ‘Abd Allāh Bā Shaybān (d. 1066/1656) on the Gujarat coast.
IN YEMEN (CIRCA 1649 AND 1653)

3) Shaykh Abū ‘Abd Allāh Muḥammad ‘Abd al-Bāqī (d. 1074/1664). From him, Shaykh Yusuf obtained a certificate of Ṭarīqat al-Naqshabandīyya.

4) Shaykh Tāj al-Dīn al-Malkib al-‘Arifīn ibn Zakarīyā bin Sulṭān ‘Uthmān al-Naqshabandī (d. 1052/1642), whose family originated from Haḍramawt, was from India.. It has been recorded in al-Risālat al-Naqshabandīyya (Abdullah, Hawas, 1980)

5) Shaykh Sayyid ‘Alī al-Zabidī (d. 1072/1662); and from him, he obtained a certificate of Ṭarīqa Sādat al-Bā ‘Alawīyya;

6) Shaykh Muḥammad bin al-Wājiyyat al-Saudī al-Yamanī (al-Maqassarī, S.Y., al- c1167; see also Azra, 1992);

7) Sayyid Abū Bākar ibn Salīm Al-Irāqī was famous in Haḍramawt and this was n recorded in Zubdat al-Asrār [Arabic Microfilm MSKBG 101 or Jakarta Manuscript A 101];

8) Imām ‘Abd Allāh ibn ‘Alawī al-Ḥaddād.

IN MAKKAH AND MĀDĪNA (CIRCA 1653/1654 AND 1657)

9) Shaykh Burḥān al-Dīn al-Mulla ibn al-Shaykh Ibrāhīm bin al-Husayn bin Shihab al-Kurdī al-Kūrānī (al-Kawrānī) al-Madanī (d.1101/1690) issued him with a Ṭarīqat al-Shattarīyya certificate; 10) Shaykh Aḥmad al-Qushāshī

(d.1071/1661); 11) Shaykh Muḥammad Murāz al-Shāmī or Muḥammad Mirza al-Dimashqī (d. 1066/1656) who was a guest in al-Madīna al-Munawwara.

12) Shaykh Ḥasan ibn ‘Alī bin ‘Umar bin Yaḥyā al-‘Ajamī al-Makkī (d.1113 /1701) whose name is recorded in al-Nafaḥāt al-Saylāniyya. He was one of the leading figures of Ṭarīqat al-Sattariyya in Makka.

13) Shaykh ‘Abd al-Karīm al-Naqshabandī al-Lahūrī, who came from Lahore (South Asian city and located in present-day Pakistan) settled in the al-Madīna al-Munawwara. Shaykh Yusuf recorded in Maṭālib al-Sālikīn.

IN DAMASCUS (CIRCA 1658 AND 1661)

14) The name of Shaykh Raslān al-Dimashqī or Shaykh Karīm al-Raslānī Abū Yaḥyā Zakarīyyā al Anṣārī appears in two treatises, namely Fatḥ al-Raḥmān and Ma’nā al-Wujūd;

15) Shaykh Abū al-Barakāt Ayyūb ibn Aḥmad bin Ayyūb al-Khalwatī Al-Qurayshī (d. 1071/1661) honored Shaykh Yusuf with the title Hadiyyat Allah Tāj al-Khalwatī and awarded him the certificate of Ṭarīqat al-Kalwattiyya (Sahib, M, 2019)

Between 1662 and 1667, Shaykh Yusuf returned to the Ḥāram where he became a great teacher in ṣūfism at the central mosque. And during 1664, he used his position to also complete copying the treatises of his Madina-based master Shaykh Burḥān al-Dīn al-Mullā ibn al-Shaykh Ibrāhīm bin al-Ḥusayn bin Shihāb al-Kurdī al-Kūrānī (al-Kawrānī) al-Madanī.

From the list given above, it may be stated that Shaykh Yusuf learned from around fifteen ṣūfī shaykhs or masters as well as scholars of Ḥadīth, Qur’ānic exegesis and Islamic jurisprudence from 1646 to 1661; the mentioned respected teachers molded him to become a great teacher at al-Ḥaram mosque in 1662; he taught and remained there till the end of 1667. It was reported that he became associated eighteen ṣūfī orders and he obtained certificates from the orders. Shaykh Yusuf, by and large, received his education from scholars who adhered to the Sunni orthodoxy.

When he stayed in Makka's Ḥaram, he married twice, first with Khadīja bt. Imām al-Shafi'iyya [Imām in Safety School], who gave birth to Zammāniya (Puang Am Mang or Poetri Sam Mang). The second with Sayyida Jidda bt. Shaykh Abū 'Abd Allāh Judda. who gave birth 'Abdullah (Daengta Kare Sitaba).

Then, he returned to the Archipelago during the early part of 1668 and he stayed in Banten. Furthermore, he married nine times, the last of his wives being 'Afifa bt. 'Abd Allāh Sarnadib (Serendib, Ceylon), who gave birth Al-Shaykh al-'Alam, Muḥammad Djaylānī (Alī); Care Mamo (Aḥmad or Jahamath [Dutch spelling]), Care Mami (Shagīra or Care Sangie [Dutch spelling]). This wife had a great chance to accompany her husband to Cape of Good Hope, South Africa, although Dutch considered her as his concubine and called her as Na'imah (Dutch spelling).

THE SHAYKH'S STAY IN BANTEN AND EXILE

While Shaykh Yusuf lived in Banten between 1668 and 1683, he played an important role, not only as a writer of important treatises on guiding the Muslim community at the time; but also as a defender of human rights on behalf of Sulṭān Ageng Tirtayasa the King of Banten (1651-1682). On 22nd March 1684, the Dutch exiled Shaykh Yusuf, who was then 58 years old, with members of his family (except his father-in-law) and his followers to Ceylon (now Sri Lanka). In his new location, al-Maqassarī abandoned his political activities that had dominated almost half of his life in Banten. During the period when he countered the Dutch, it resulted in him losing many people who were dear to him especially his beloved Sulṭān Ageng Tirtayasa. The Shaykh had always respected the Sulṭān because of his commitment towards Islam. So, he withdrew to dedicating his life to mysticism and developing and following his ṣūfī order.

With respect to al-Maqassarī's personality, he was a true hero not only in the Archipelago, but also at Cabo de Goede Hoop where he was banished during the last few years of his life. Al-Maqassarī's life experiences as a Sufi

did not keep him away from worldly affairs. He was a *ṣūfī* who also fought for the rights of everyone. He was thus called a great *ṣūfī* and *mujāhid* (warrior) as well as a father of the Islamic communities in South Africa. He was a *ṣūfī* scholar who spent a significant part of his life to not only search for knowledge but to deepen his understanding of Sufism. Earlier it was mentioned that while he was in the Arabian Peninsula, he scripted a few treatises in Arabic and these focused on ways of approaching God (M. Sahib, 2021).

From 1693 to 1694, the Dutch exiled and moved Shaykh Yusuf from Ceylon on the 27th of June 1693 to Cabo de Goede Hoop on the ship called *de Voetboog*; he was forced to travel together with 49 members of his family and his followers. On the 2nd April 1694, Shaykh Yusuf and the entourage arrived at the Cabo de Goede Hoop where he was royally welcomed by the then Governor, Simon van der Stel. The Dutch feared his influence over the slave community at the Cape and thought it was best to seclude him far away from the port center. Because of the role that the Shaykh played in the Archipelago, the authorities isolated him and his entourage to *Zandvliet*; they were kept far from Cape's slave community at a location that was many miles away from the port. Whilst there, a few sources seem to suggest that he did missionary work among the Cape communities such as the *Khoi-Khoi* and the *San* who were described as animists (M. Gielmie Hartley, personal communications on the 18th of April 2021); it appears that there were some who embraced Islam by accepting the concept of *tawḥīd*.

SHAYKH YUSUF'S WORKS

Al-Maqassari was a prolific writer, who wrote many *risāla* as guidance for his Islamic community, especially his followers. There are around 57 texts related to the Shaykh, most of them are still preserved at Leiden University library and National Library, Jakarta. Among those are such as: *Safīnat al-Najah* (the ark of safety); *Wājib al-Wujūd* (the Essential, Indispensable Existence), *ḥaqīqat al-Rūh* (Soul), *al-Nafḥat al-Sailāniyya* (a Breeze from Ceylon), *ṣūra* (the

image of tawḥīd), Zubdat al-Arār (the Essence of Secrets), Sirr al-Asrār (the Secret of Secrets), Asrār al-Ṣalā (the Secret of Ṣalā), Maṭālib al-Sālikīn (the quest of the spiritual seekers), Tāj al-Asrār (the Crown Secrets), Bidāyat al-Mubtadī (the first step of the Novice), Hādhihi Fawā'id Aẓīma (these are the Great Benefits) and al-Fawāih al-Yusufiyya and some others. For more information regarding this, refers to M. Sahib's Thesis (2019)

SHAYKH YUSUF'S DEATH

Shaykh Yusuf, died and was buried in Faure, Zandvliet, Cape Town, South Africa on May, the 23rd 1699 corresponding to 22nd of Dhū al-Qa'eda 1110. Then, his corpse body (or part of his body, some say only his nails, which by Allah's permission became perfectly intact like his body) was brought to Makassar by the Ship de Liefde in 1704 and arrived in 1705, then he was buried in Lakiung Gowa with the great ceremony of the Kingdom of Gowa. Both shrines are visited regularly by people paying homage to one of the most famous sons of the Malay Archipelago who was not only a scholar but also a Ṣūfī Shaykh and a and freedom fighter (Dangor, 1994).

DA'WA AND CONTRIBUTION OF SHAYKH YUSUF IN THE ISLAMIC WORLD

CONCEPT AQĪDA, AND TAWḤĪD IN PURIFICATION OF BELIEFS

The Shaykh, like others, taught that all Muslims should declare, acknowledge, prove, believe, and testify that: "There is no god but Allāh and Muḥammad is the Messenger of Allāh, and I believe in Allāh, His Angels, His Books, His Messengers and the Day of Resurrection, and that the decree of good and bad are from Allāh the Exalted. "Allāh is my Lord, Muḥammad is my Prophet, and the Qur'ān is my imām," (Narrated by Muslim), (see also Lubis, Nabilah, 1996).

As for Allāh's decree and destiny, Shaykh Yusuf said that being satisfied with the decree of Allāh is compulsory, but being satisfied with sin is disbelief (See al-Maqassari in Ṭuḥfat al-Abrār, n.d) Then, he urged his followers to hold on firm to the Qur'ān as reflected in Chapter al-Shūra: "Nothing comparable

unto Him” (Q. 42:11) and Chapter al-Ikhlāṣ (Q. 112:1-4). These, like many other verses, stressed the Oneness of God; a central idea that enforces the absolute core of Muslim beliefs. All scrupulous investigators, who recognise Allāh and are counted among His servants, have agreed that all beliefs stem from it; and the chapter discussing His absolute monotheism (as illustrated in Qur’ān, Ch.112) understand that (See al-Maqassarī in al-Nafḥat al-Saylāniyya and Zubdat al-Azrār; see also M.A. Rafudeen, personal communication on 14 February, 2017 and Lubis, 1996).

He should, thereafter, also believe that Allāh, the Most-High and that He possesses all attributes of perfection. He is One who Exists, by Himself, everything dependent on His existence, and He is the true Deity, in contrast to [all] false deities. He must also then believe in everything that Allāh revealed to His Prophet Muḥammad صلى الله عليه وسلم and what it contains (al-Maqassarī, S.Y. in Ṭuḥ fat al-Abrār, n.d.)

Regarding the notion of faith that 'there is no god that must be worshiped except Him. One must also believe that He is Eternal without beginning, Who subsists Alone, and Who gives forms to others. He is without beginning and end, and He creates all things and arranges all affairs; these are expressed in the following verses: “But you cannot will, unless Allāh wills” (Q. 76:30). “What is willed by Allāh must occur, and what is not willed by Him, does not occur” (Q. 2:20). Know that “Certainly, Allāh has power over all things” (Q. 3:165), (See al-Maqassarī in al-Barkat al-Saylāniyya and in al-Nafḥat al-Saylāniyya, see also Azra (1992).

In Shaykh Yusuf’s Taḥsīl al-Ināya wa al-Ḥidāya, it is stated that the servant must believe in his/her heart that the Messenger of Allāh is absolutely the noblest creature with the most perfect character; he is the most perfect in deed and thought in sharī‘a, and the highest in his ṭarīqa and the highest in his degree, and so forth. The Prophet said: “I am from Allāh and nature is from me.” He also said: “I am from the light of Allāh (nūr Allāh) and the universe is

from my light.” And also: “The first thing created by Allāh was my soul (rūḥ).” For more information about the light of Muḥammad and all His creations see also al-Maḡassarī in *Baḥr al-Lahūt* or the Ocean of Divine Nature; and see also Tudjim (1997: 95).

Relating to the Shaykh’s *Maṭālib al-Sālikīn* (the Quests of the Spiritual Seekers), he stated that *tawḥīd* is likened to a tree with branches and leaves, and *gnosis* (*ma’rifa*) represents its branches and leaves, and devotional service or worship (*‘ibāda*), its fruit. If you find a tree, it is probable that you will find branches and leaves, and if this is true, the chances are high that you will find fruit by means of this tree. The opposite holds true as well. If you do not encounter branches and leaves from this tree, it is impossible to expect fruit from this tree. This is a metaphorical example in order that you can understand the true relationship between the concepts of *tawḥīd*, *ma’rifa* and *‘ibāda*. To continue with this parable, *tawḥīd* without *ma’rifa* or knowledge about Him is like a tree without any branches and leaves. It is then impossible to find fruit on such a tree unless the branches and the leaves of the tree grow out again. In other words, only the one who has *tawḥīd* with *ma’rifa*, could be expected to perform true worship to God.

As for the *tawḥīd*, according to Shaykh Yusuf, there are two types of *tawḥīd*. The first type of *tawḥīd* is the Oneness of Being according to the view of *ṣūfi muḥaqqiqīn* who say that there is no existence in the visible or external and the unseen or internal forms, except the One Being and One Essence and One Reality. The second type of *tawḥīd* is what is described in the Qur’ān Chapter *al-Ikhlāṣ*, and already known by all Muslims, such as His words: “Say (O Muḥammad *صلى الله عليه وسلم*): “He is Allāh (the) One. Allāh al-Ṣamad (The Self-Sufficient Master, whom all creatures need), He begets not, nor is He begotten, and there is none co-equal or comparable unto Him” (Q. Ch. 112); for this reason, it is called *tawḥīd al-ikhlāṣ* [pure *tawḥīd*] or what Azra described as the immaculate *tawḥīd* (Azra 1992). This *tawḥīd* later develops

into the notion of Waḥdat al-Ṣamād. For more information regarding all above, please refers to Muzdalifah Sahib's thesis or dissertation (2019).

WAḤDAT AL-ṢAMAD OF SHAYKH YUSUF

This term is derived from the words Waḥdat al-Ṣamadiyya in one of his treatise, *al-Nafḥat al-Saylānyya*, p. 28 lines 11. The Unity of all Creatures' dependence (or the Unity of One who fulfills all His creatures needs) in the sense that the concentration of dependent feelings of all inner consciousness to only the Oneness of God, because He is Allāh, the One God Whom all creatures need. This was popularized by Shaykh Yūsuf al-Maqassarī (1626-1699). In his opinion, Allāh [His knowledge] encompassed all things without fusion or interfusion and although He is within [together with] everything, nothing comparable unto Him. Allāh is Wājib al-Wujūd [the absolute or essential existence], while all His creations are only Wujūd al-Majāzī [have metaphorical existences]. Then he said that our belief in Allāh, the Exalted, must be located between the absolute affirmation of the Divine Transcendence and the absolute Immanence, meaning that we affirm His Divine Transcendence without denying His attributes and we affirm His immanence without comparing Him with anyone. We affirm His divine Transcendence in the situation of Immanence and affirm His immanence in the situation of divine Transcendence because the position of absolute divine Transcendence leads to negligence and negligence is something which does not have limits. The same applies to the position of absolute Immanence for it leads to extravagant behavior which transgresses all boundaries (Dangor 1995: 41-43). This is one of his reforms to prevent fellow Muslims from false beliefs.

If, on the one hand, Waḥdat al-Wujūd of Ibn 'Arabī refers to the Immanence of God, while on the other hand, Waḥdat al-Shuhūd of al-Sirhindī refers to the Transcendence of God, Waḥdat al-Ṣamad of Shaykh Yūsuf refers to both. However, free from the similarities and differences between Waḥdat

al-Wujūd of Ibn ‘Arabī and Waḥdat al-Shuhūd of al-Ghazālī and al-Sirhindī, it seems that Shaykh Yūsuf tries to mediate and to reconcile between the two views by merging both. Then to avoid a long debate between the two, he finally closed the discussion on this issue with the words that a servant is a servant, although he ascends and he is characterized by God’s characters or attributes, and God is God, although He descends to His servant and is characterized by servant’s characters. This is because His manifestation on one being or His unveiling on His servant is not by fusion or infusion or incarnation or union. He has no shape and limits. Therefore, although he agreed and accepted the tawḥīd of Waḥdat al-Wujūd and the tawḥīd of Waḥdat al-Shuhūd, both forms of tawḥīd in his Waḥdat al-Ṣamad refers to Panentheism and not Pantheism or Transcendentalism.

Shaykh Yusuf only tried to complete the words of previous ṣūfīs with clear arguments and not react blindly in his efforts to reform ṣūfism to correct and avoid false beliefs. Therefore, it is not surprising, if he has a title besides his Tāj al-Khalwatī as “Walī Quṭb al-Rabbānī wa al-‘Ārif al-Ṣamadānī, (Dg. Magassing, 1933) as a great saint of Allāh (a leader of Allāh’s saints of his time who has God’s attributes), who knows Allāh; a human conduit spiritual power from Allāh as the Supreme Ruler whom all creatures need, through whom this power is distributed in the world. According to A. Ridwan Tahir and the Sultan , this title is a gift from our Lord directly through His guidance on the person (the servant of Allāh) and some of his disciples. It is only once a walī quṭb descended by our Lord in each period, and the wālīs or saints are divided into some levels from the highest to the lowest (A. Ridwan Tahir and Sultan, personal communication, 10 May 2019).

In principle, each view of the previous ṣūfīs has the truth, although their views also have flaws. Then only one who has reached his God [annihilation in God and subsistence with Him] can feel the truth itself. Therefore, one could follow what he considered correct based on his point of

view. Shaykh Yusuf just tried to straighten out the way someone delivered his spiritual experience which could lead someone else astray and ultimately, to avoid false beliefs.

Those teachings above are implemented to his own *ṭarīqa*, namely *Khalwatiyyat al-Yusufiyya* or *Yusufiyya* through *awrād* (dhikrs and other litanies). As for the remembrance to our Lord, Shaykh Yusuf, throughout his treatises, advocated mainly three dhikrs: *Lā ilāha illā Allāh*, *Allāh-Allāh* and *Huwa-Huwa* (Hu-Hu or ah-ah) to reach his Lord. This teaching has been practiced by his followers up to the present day. For more information regarding this, please refer to Muzdalifah Sahib's Thesis (2019).

As far as the author is concerned, Shaykh Yusuf had invited his Islamic community to the right path and directed all his followers to the Oneness of God and nothing else, before he left Macassar, and then to be continued after his return to his homeland. First by oral speech and deed (*da'wa bi al-lisān* and *bi al-af'āl*) and latter followed by writing (*da'wa bi al-qalam*) throughout his works.

The following discussion is supported by Rr. Suhartinis's theory (2019) as has been mentioned in the method above. The impeccable luster of his *tawḥīd* played an important role in the socio-political context of his time till today. Firstly, it had a profound effect on his homeland, through his disciples and his long-line of descendants by releasing idol places, cock fighting and alcoholic drinking and all related to animistic traditions and beliefs. At the time, the Macassar Kingdom had become a great Muslim empire under the rule of Sulṭan Ḥasan al-Dīn (1659-1670).

Secondly, it played an important role in the reformation of the Cape Muslim community who managed to avoid the influence of Dutch missionaries; the latter tried to force the locals to become Christian. To this community, the Shaykh's teachings of *tawḥīd* reinforced the Oneness of God. He taught that the Lord who acknowledges humans are all the same, either

white or black, free or slave. Then his ṣūfism which is more oriented to the sharī'a. The shaykh taught them how to recite al-Qur'ān, how to stand for praying and how to remember our Lord by adhkār and some other litanies. This was the right time and place for him to practice his reform ideas. Although he never mentioned the type of doctrine he was teaching or where it came from, the essence of his teachings and reforms made an undeniable impact on the hearts of the Cape community; and he succeeded in building a true Muslim community at the Cape during a short time.

Recently, the impeccable luster of his tawḥid teaching spread via various forms of awrād (litanies) in both regions. The Ratib ul-Ḥaddād and wīrid al-laṭīf are respectively popular at the Cape and the awrād of Khalwatiyya Yusufiyya in South Sulawesi; both practices are derived from al-Maqassarī's teaching. Even the last award has been simplified by his great-great grandson 'Muḥammad Sultan Baitullāh' and continued and further developed by his son, 'Shaykh K. H. Sahib Sultan' in Gowa, South Sulawesi spread it across present-day Indonesia; it, however, was also spread in South Africa. These awrād (litanies, including du'a, ṣalawāt, dhikrs, and istighāzah or reciting some of chosen verses of the Qur'an) are impeccable and they reflect the luster of al-Maqassarī's teachings of tawhid that are presently shining bright among the communities in both regions; though these practices are below the radar of the diplomatic ties, they do strengthen the bilateral relations between the two (Sahib, M, 2021). Thus, the da'wa and contribution of Shaykh Yusuf al-Maqassarī in the Islamic world.

The author could say that the da'wa through the purification of beliefs has made a good contribution in the Islamic world to this day, even until the end of time. By instilling the right faith in the hearts of Muslims, one can have good ma'rifa and 'ibāda and ultimately have good morals, and then could become al-Insān Kamīl (the Perfect man or the Universal man). All Muslims

who have good aqīda and tawḥīd also have good morals, but people who have good morals do not necessarily have good aqīda.

E. CONCLUSION

Based on the discussion above, it can be concluded that Shaykh Yusuf al-Maqassarī, a moderate ṣūfī and he is still one of ahl bayt or descendants of our Prophet Muhammad saw. He is a prolific writer, a fighter and human rights defender, who made da'wa by purification of beliefs in the areas he lived and contributed well in developing Islamic community and in the Islamic world in general. This teaching is implemented into his Ṭarīqa, namely Khalwatiyya Yusufiyya or Yusufiyya. He holds the title 'wālī quṭb al-Rabbānī wa al-'Árif al-Şamaḍānī' and is well known for his Waḥdat al-Şamad view. The purification of beliefs that he planted in the heart of his community in South Sulawesi and in the Cape, South Africa then changed his animistic traditions and beliefs into real beliefs to the Oneness of God and to non others. Therefore, if Muslims in South Sulawesi, and Capetonian Muslims appear as Fervent Muslims today, it can be ignored the role of Shaykh Yusuf in this regard, even the best appreciation must be for him.

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