

TAREQAH NAQSYABANDIYAH AND ITS IMPACT ON CHARACTER REFINEMENT IN SOUTH SULAEWSI

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Abstract

To Muslim societies, especially of those inclining to sufism, *Tareqah Naqsyabandiyah* is particularly outstanding. This is mainly due to the wide spread and broad influence of the *Tareqah* teachings in different parts of the world. In Indonesia, the influence of *Tareqah Naqsyabandiyah* teachings is scattered in almost all areas of the country, including in South Sulawesi. For the people of South Sulawesi, the position of *Tareqah Naqsyabandiyah* is highly essential as it is closely related to the greatest scholar of the region, Shaykh Yusuf al-Makassari, who is believed to be the first to introduce *Tareqah Naqsyabandiyah* in Indonesia. This paper examines methods developed to obtain fundamental values in *Tareqah Naqsyabandiyah*. More specifically, it will also examine the *Tareqah* teachings practiced by the people of South Sulawesi. The exploration flows from the historical aspect to elaborate the role of *Murshid* and the practical benefits affecting the social life in South Sulawesi, especially with regards to worship and *muamalah*.

Keywords: *Tareqah Naqsabandiah, sufism, Syaikh Yusuf al-Makassari, ihsan, hakekat, ma'rifah.*

Introduction

Tareqah Naqsyabandiyah, one of the most popular schools in sufism, was founded by al-Bukhari Bahauddin Naqshbandi. He was born in Hinduan, a village near Bukhara, in 1317 H / 717 AD. The title *Naqshbandi*, which means ‘writer or sculptor’, is specified to Bahauddin as he was acknowledged to have been successful in ‘sculpturing’ the character of perfection of man’s heart, the highest achievement in the world of Sufism. In the perspective of sufism, this *tareqah* has a distinctive position for its broad impact on the Muslim world and its universal widespread to regions such as India, China, Middle Eastern countries, Europe and parts of America.

The teaching of *Tareqah Naqsyabandiyah* developed in South Sulawesi focuses on the implementation of *al-Sunnah* and refraining from *bid'ah* as well as other blameworthy behaviors, and on enhancing the self with praiseworthy qualities and high morality¹. To facilitate its followers in achieving the degree of inner perfection in the spiritual dimension, the teachings are delivered in a simple patterned through regular congregations of *wird* repeated every certain night. In this regard, guidance from a *murshid sheikh* (spiritual teacher) is a must, as every student should keep increasing his degree of knowledge up to the *maqam* (station) called *ma'rifat*, the highest level in the pattern of increasing knowledge and practice of *Tareqah Naqsyabandiyah*.

The core of sufism in *Tareqah Naqsyabandiyah* is an implementation and an attempt to emulate the life and practice of worship performed by the Prophet Muhammad, aiming to achieve the essence of knowledge (*ma'rifat*) of the central message of Islam, that is the oneness of Almighty Allah (*tawheed*). This core value of sufism, along with other praiseworthy values of spiritual enhancement mentioned above, has significantly influenced the world view and life style of the people of South Sulawesi. These values helped shaped their concept of dignity with high standard of morality and

¹Abdurrahim Nur; 2003. *Pergolakan Muhammadiyah Menuju Sufi*. Hikam Press, Yogyakarta, p. 93

praiseworthy behaviors. In addition, the congregation of *Tareqah Naqsyabandiyah* with its different system of the Islamic *da'wah* to Islam has increased the performance in worship and in *mu'amalah* (interacting with fellow Muslims, the nation, and the state). In this manner, *Tareqah Naqsyabandiyah* becomes the largest *Tareqah* in South Sulawesi.

Developments of *Tareqah Naqsyabandiyah* in South Sulawesi can be ensured to have close links with the greatness of the name of Sheikh Yusuf al-Makassari as a leader, nation defender, and an authoritative religious figure who delivered sufism in accordance with the teachings of *Naqsyabandiyah* congregation in South Sulawesi. This description implies that the values of sufism especially those of *Tareqah Naqsyabandiyah* orders in South Sulawesi cannot be assessed partially on certain accounts. Rather, it should be explored comprehensively in a holistic perspective.

***Wasilah* (genealogy) and its Primacy in The South Sulawesi Community**

The Caliph AbuBakr as-Siddiq (the first caliph), as *wasilah* (genealogical path way) on *Tareqah Naqsyabandiyah*, received his spiritual lesson on the night of *Hijra*, when he and the Prophet were hiding in a cave not far away from Mecca. They could not speak loudly since there were a lot of enemies around them. Then, the prophet taught him the divine knowledge and *dhiker* in the heart called silent *dhiker*. This silent *dhiker* along with spiritual approaches formed the basis of *Naqsyabandiyah* delivered by Abu Bakr to his disciples, and eventually it was turned into a system of *Tareqah* by Baha'al-Din Naqshband. This is not contradictive to the fact that Baha 'al-Din as a *murshid* and other spiritual teachers have introduced some developments and innovations with new techniques into this *tariqah*. *Naqsyabandiyah* people believed those innovations are based on what was being taught by Abu Bakras-Siddiq, therefore no fundamental changes were made. In addition, up keeping the genealogy becomes a necessity and virtue for the followers of *Tareqah Naqsyabandiyah*.

Exploration of sources on this subject shows that followers of *Tareqah Naqsyabandiyah* have been exist in Indonesia since two centuries before the Dutch introduced the name for the first time, although structure might be slightly different. The first Indonesian sufi scholar who addressed *tareqah* in his writings was Sheikh Yusufal-Makassari (1626-1699), a contemporary of 'Abd al-Ra'uf Singkel, who introduced *Tareqah Syattariyah* to Indonesia. Sheikh Yusuf (al-Makassari) wrote about *Tareqah Naqsyabandiyah* by the title *al-Risala al-Naqsyabandiyah*. This paper suggests that Sheikh al-Makassari actually taught this *tareqah*. The text contains, among others, techniques of meditation and rules of *dhiker* that brought the *tareqah* into a wide acknowledgement² and reached South Sulawesi.

Tareqah Naqsyabandiyah spread over the archipelago was originally brought from Mecca by Indonesian students and pilgrims. Muhammad Yusuf al-Makassar was the young lord of Riau Island and the first pilgrim to Mecca. He declared his pledge of allegation to *Naqsyabandiyah* under the supervision of Sheikh Muhammad Salih al-Zawawi. After Sulaiman Badrul Alam Shah passed away in 1883, he took over the position of sultan. He ran the highest authority through his wife, a daughter of a previous sultan. Muhammad Yusuf (nicknamed sheikh Yusuf al-Makassari) was capable of this role because his leadership in *tariqah Naqsyabandiyah* was strong enough to support his position in the Lingga island where the sultan lived. In 1894, Muhammad Yusuf provided a printing machine for the government and printed treatise books that cover cultures in general. Among those printed treatises is the work of Salih al-Zawawi, his *Naqsyabandiyah* teacher. The intellectual activator behind this publishing was a talented group of nobles in the field of intellectuality and art. they form a discussion group called Rusydiah, and it was very possible that they were

² Sri Mulyati, (et.al); 2004. *Mengenal dan Memahami Tarekat-Tarekat Muktabarah di Indonesia* Prenada Media, Jakarta.

followers of *Tareqah Naqsyabandiyah*. Some of them then became renowned writers.³

Tracing back the history of Islamization in South Sulawesi, both Mattulada and Andi Zaenal Abidin (both are contemporary anthropologist of South Sulawesi) confirm that the arrival of Islam in South Sulawesi was through the instigation of the three *muballig* or scholars of Koto Tangah Minangkabau of West Sumatra who Islamized King Luwu' La Pattiwarek Daeng Parabbung, so called Sultan Muhammadin 1603, and followed by King Tallok I Malingkaang Daeng Nyonri, so called Sultan Awwalul Islam and the King of Gowa Daeng Manrakbia Sultan Alauddin (1603).

Lontara Wajo mentioned that three datuk came at the beginning of the seventeenth century from Tangah Minangkabau city. They are known as Datuk *tellue* (Bugis) or Datuk *tallua* (Makassar), namely: Abdul Makmur, Khatib Tunggalis, popularly known as Datuk ri Bandang, Sulaiman, Khatib Sulungis, popularly known as Datuk Patimang, and Abdul Jawa, Khatib Bungsu, who is better known as Datu ri Tiro.

In the opinion of Abu Hamid (another Anthropologist), when they succeeded in Islamizing Datuk Luwu, they formulated a new strategy by prioritizing certain areas to spread Islam subsequently. That is by dividing power and mission objectives adjusted to their skills and to the conditions of each target area, as follows:

- a. Datuk ri Bandang, who was mastering in *fikhi*, was in charge of dealing with people of Gowa and Tallo, who still held on the old traditions including gambling, drinking wine or *tuak (ballo)*, and committing cock fight. In dealing with society, *dakwah* methods used by Datuk ri Bandang were emphasizing the implementation of Islamic law or *sharia*.
- b. Datuk Patimang served in the Kingdom of Luwu, where the people still held old belief in *Dewata Semvae*. Datuk Patimang introduced a simple *Tawheed* doctrine

³ *Ibid.*, p.98

by elaborating the properties of God such as the necessity nature of God, the impossible nature for God and the contingent nature of God. The emphasis on *Tamheed* teaching was meant to replace the belief in *Dewata Semwae* with the belief in *tamheed*, that is to believe in Allah the Almighty.

- c. Datuk ri Tiro served in Bulukumba regency (including the District of Bantaeng) with more emphasis on the tasawuf teaching, according to the conditions faced by people who were still holding fast to mysticism and magic with various charms. The Tiro Community had a penchant to use magic powers (*doti*) to destroy enemies. According to Datuk ri Tiro, monarch would be better fit based on the Sufism approach.

The main dimension of *Tareqah Naqsyabandiyah* is *ihсан*

Subject to the target of purification through *Ihsan* is *robaniyah* (the spiritual dimension), in order to obtain sincere worship and praiseworthy characters. In the hadith, *Ihsan* means "worship to Allah as though to see Him present", or "feeling that God is always watching and paying attention". According to Saidi Kadirun Shaykh Yahya, "*Ihsan* is *Rabitha* with reference to what the Prophet said when Gabriel asked the third questions to the Prophet Muhammad. "What is *Ihsan*?, the Prophet replied," You do worship to Allah SWT. as if you see Him. Although you do not see Him, surely He sees you".

The implementation of *Ihsan* through *tasawwuf* and methods of *Tarekatullah* is of principle in sufis, as it aims to bring one as close as possible to God through faith, experience of Islamic *syari'ah*, and morality. Abdul Karim al-Jili includes *Ihsan* as one *ahwal* or *maqam* that a sufi has to pass through in order to achieve the stage of *insan kamil*.

The Sufis talk about *hal* (sufi spiritual condition), and *maqam* (position, status in the sufi path). They regard *hal* as a prelude to *maqam*, as disclosed by Said Hawwa. According to Shaykh Der Moga, the first thing achieved as one is busy chanting is temporary lull in the heart which can disappear, and this is called *hal*. Then, if he is constantly chanting he will get

the peace of mind that is lasting, which is called *maqam*. However, many people do not understand nature of *maqam*, as they also do not understand about the deeds as means to achieve these *maqam*.

People of South Sulawesi mostly believed and accepted *Tareqab Naqsyabandiyah* as a way of life. They have a strong principle of life (ideology) that to achieve a high *maqam* and perfection of faith, one should follow the *tareqab*, which was the path of *jihad* against the lowly desires, enhancing morality, and pursuing the *maqam* (levels) to perfection under the supervision of the *murshid*. This is the bridge leading from the *Shari'a* to the truth, to reach the peak of *taqwa*.

The importance of following the *Tareqab* For the South Sulawesi society

As mentioned earlier, *Tareqab Naqsyabandiyah* developed in South Sulawesi is in accordance with sufism purely based on Islamic teachings. According to Abu Hamid, it is the most glorious science for it is closely related to the knowledge of Allah SWT. (*ma'rifatullah*) and love of Him, which make the highest level of attainment in the perspective of religion. This knowledge is a prerequisite for the source of the other sciences because science and charity would not give advantage unless the purpose is seeking the pleasure of Allah SWT. The Prophet SAW. suggests in a *hadith*, "Worship Allah SWT. as if you see Him, but if you cannot see Him, then rest assured that he always sees you".

Allah is the One who initiates this knowledge and reveals it to the Prophet SAW and to other previous Prophets. This is believed, as sufism has been serving to be the spiritual dimension for the commandments of all heavenly religion. In this respect, we should bear in mind that the Prophet has three terms, namely *Shari'a*, *the Tareqab* and *ma'rifat*, which require an in-depth study so that the knowledge gained is not biased.

There are five basic principles of the *Tareqab Naqsyabandiyah*. Firstly, fear of Allah SWT. both secretly and in public. This can be realized by *istiqamah*. Secondly, following the Sunnah in words and deeds. This can be achieved by

maintaining and constantly strive to edify themselves. The third is turning away from the creature in like or dislike. This can be realized by way of patience and resignation. Fourth, be pleased with what Allah has given, either a lot or a little. This can be achieved in a manner entirely *qanaah* and handed everything to Allah SWT. The last, to return to Allah SWT. in pleasures and difficulties. This can be realized with gratitude in ease and taking refuge in Him when in narrow circumstances.

As we know that the foundation of Sufism is al-Quran and al-Sunnah, and the words are delivered by a chosen one. The law of studying sufism by the practice of *Tareqah* is absolutely mandatory, since no one is free from shame or bad heart except the prophets. Some people who have reached the stage of *makrifat* said, "People who do not know any of this science (Sufism), then I'm afraid he will die in *su'ul khitmah*. Even if he does not know much about science, at least he justify this knowledge and acknowledge the existence of people at it."

According to Imam al-Ghazali, studying sufism is easier than practicing it. Thus, methods are needed through learning and listening. Actually, achieving the specific knowledge (*Khanwas*) is not merely through study, but through a sense, the stages of spiritual condition and replacement of spiritual properties. For example, a doctor in a state of pain would know healthy boundaries, its causes and medicines, even though he himself was in a state of good health. Similarly, everyone needs to know the nature of ascetic, differentiate conditions and causes, and the state itself, as an ascetic alienate himself from worldly matters.

Furthermore, one would know that in fact they are the people who have a spiritual behavior, not the people who have the intelligence to speak. All the possibilities that can be achieved through the scientific method have been obtained. However, to achieve Sufi knowledge, there is no way either through learning or understanding, one must go through the feeling and mysticism.

According to Imam Ghazali there is no way to achieve happiness in the hereafter except through God-fearing and

suppressing lowly desires. The root of these is declining from all temptations of worldly matters and facing totally to the 'eternal home'. One should expose completely to Allah SWT. and turn away from the throne, treasures and other varieties of temporal dependence, until a person reaches a peak in *takwa*. Allah SWT. reveals in a hadith Qudsi: "My earth and My heaven can not contain Me. And who could accommodate me, it is my servant's heart that is faithful, soft, and quiet."

The Substance of *Tareqah Naqsyabandiyah* for the South Sulawesi community

Burdens of *shari'a* as conveyed to mankind can be divided into two categories. First, the laws relating to external deeds. Second, the laws relating to mental deeds. In other words, there are deeds relating to human body and there are deeds relating to human heart. Practice relating to the body is divided into two kinds. First, a command, such as prayer, charity, pilgrimage and others. Second, prohibition, such as murder, adultery, stealing, drinking alcohol, and others.⁴

Deeds relating to the heart consists of two kinds: the commands and prohibitions. the commands are faith in God, His angels, His books, and His apostles. Similarly are orders for sincere, pleasure, truth, humility, resignation, and so on. The prohibitions are, hypocrisy, arrogance, *ujub*, *riya*, cheating, revenge, envy, and so forth. The second category of deeds relating to the heart is more important than the first category in the sight of God, although both are equally necessary. Therefore, the mind is the basis and source of the outward. Charities of mind is the starting point of the outward deeds. Damage to the inner deeds will cause damage to the outward deeds. "Those who expect to meet with the Lord, should do the pious deeds and not associate anyone in the worship of his Lord."⁵

The role of *Tareqah Naqsyabandiyah* is as a method taken for starting a spiritual path to achieve the quality of *tawhid*

⁴Abu Hamid., *Ibid.*,

⁵Departemen Agama RI; Al-Quran dan Terjemahnya (QS. Al-Kahfi: 110)

(oneness of Allah) in a high degree. If the condition when accepting this teachings was less capable and preparations were still not up to achieve a high degree, then the teacher will devote all the spiritual help and love for his disciples, Since the foundation of this order is by the outpouring and the provision of an interest by Allah SWT. (*Jadzib*) while undergoing the mysticism of the Murshid (spiritual mentor or spiritual).⁶

Similarly, Rosulullah SAW gave motivation to his companions concerning purification of the heart. In the hadith it is also explained that determining a good person depends on the heart and his recovery from diseases that are hidden: "Remember, in the human body there is a blood clot, if it is good, it will make the whole body good. And if it is damaged, it will corrupt the whole body. This blood clot is the heart."⁷

The Prophet also taught his companions that Allah SWT. will only see the hearts of His servants and he said that "never will Allah see the body and the shape of your body but your heart"⁸. If the barometer of good person depends on the heart, which functions as the source of charity outward, he is required to repair the heart by clearing out disgraceful qualities forbidden by Allah SWT. and replacing them with admirable qualities as taught. That way, his heart will be healthy, clean, classified as that of the winners, obtaining congratulations and luck in the afterlife. Allah SWT. reveals, "one day wealth and children are useless, except for those facing God with a clean heart."⁹

Cleaning up the heart and purifying the soul is an individual obligation (*fardhu 'ain*) and the most important commandments based on the Qur'an, hadith and the opinions of scholars'. According to most scholars', the heart disease

⁶Sykeh Dermog Barita; *Selamatkan Nyawamu Yang Selebar Itu*, Kiblatul Amin Dua Batam Press. Kepulauan Riau, 2007, p. 2-5. And al-Kurdi. Muhammad Amin, Syaikh., *Op. Cit.*, p. 235

⁷Al-Bukhari, Abu Abdillah Muhammad bin Ismail., *Op. Cit.*, p. 114

⁸ Al-Bukhari, Abu Abdillah Muhammad bin Ismail., *ibid*

⁹Departemen Agama RI; Al-Quran dan Terjemahnya (QS. Asy Syu'ara': 88 - 89)

includes big sins that requires individual repentance. The writer of "*Jauharah at Tawbeed*" states that in his verse,

Command the good and avoid pitting
Backbiting and all the despicable nature
As *ujub*, arrogant and spiteful disease
Also like to show off and likes to argue

In his Hasyiah, Ibn Abidin said that the law to know sincere, *ujub*, envy and show off is *fard 'ain*, and so are the other heart diseases, such as pride, greed, resentment, anger, hostility, hatred, carelessness, arrogance, treacherous, reluctant to accept the truth, deceptive, cruel, etc¹⁰

Eliminating all heart diseases is also classified as *fard 'ain*. And it cannot be done except by knowing the boundaries, causes, signs and treatment methods. One who does not know a crime, then he will sink into it.¹¹

In the book *Maraqi al-Falah* it is said that physical purity is useless if not accompanied by spiritual purity, sincere, and purifying the heart from revenge, deceit, jealousy, envy and everything other than Allah. One should worship God because of His Essence, not for the result of other causes. Thus, he will become the sole servant to the only One of Allah.

If a servant do all the tasks assigned to him with pleasure and sincerely for Allah only, then he will get help from any directions he is facing Allah. And God will teach him anything that has not been learned. In his *Hasyiyah*, ath-Thahawi states that all of it is the word of God, "And you surrender to Allah, Allah will teach you."¹²

The corrupted heart drives someone away from God and from His eternal heaven.¹³ In this case, Rosulullah said, never will they go to heaven, if their heart is a little vanity.¹⁴

¹⁰Abdul Qadir Isa; 2005. *Haqa 'iq at-Tashawwuf* translated by Khaerul Anwar Harahap as *Hakekat Tasawuf*. Qisthi Press. Jakarta, p. 15

¹¹Abdul Qadir Isa., *Ibid.*, p. 15.

¹²Departemen Agama RI; Al-Quran dan Terjemahnya (QS. Al Baqarah : 282).

¹³Abdul Qadir Isa., *Op. Cit.*, p. 15

¹⁴Al-Bukhari, Abu Abdillah Muhammad bin Ismail.. *Op.Cit.*

Often people do not see the shame and heart disease. He thought that he was perfect, but in fact he is still far from perfection. How to know the method of heart disease, and is there a practical way to treat and get away from it, the answer is none other than through the congregation of *Naqsyabandiyah* "Sufism", because it is the science that specifically treats a variety of heart diseases, cleanse the soul and save them from the nature of despicable qualities. About the benefits and functions of the institute of sufism, Ibn Zakwan expresses in a poem,

*It is the knowledge
By which your soul is purified from all dirt
At any places*

When explaining this verse, al-Manjuri stated that the meaning of "the impurities of the soul" is any disgrace and despicable traits, such as resentment, envy, jealousy, love to be complimented, ostentatious, angry, greedy, appreciating the wealth and degrading poverty. The Sufism in the *Tareqah* is specifically focused to find out how to cure the disgrace of heart. By Sufism, all soul barriers can be lost and all properties can be cleaned reprehensible, so that a Sufi makes the heart free from others, and adorned with remembrance of Him.¹⁵

The society in South Sulawesi shares a common assumption in that the role of *Tareqah Naqsyabandiyah* emphasizes the aspects of both the heart and the soul. It does not rule out the physical aspects of worship and property aspect. The *Tareqah* has formulated a practical method that can elevate a Muslim to the level of perfection of faith and morals. In this light, following a *Tareqah* does not mean merely performing *dzikir*, as claimed by some people over the years. There is something missing from people's understanding, that is, the *Tareqah* is a practical and perfect method that can change one's personality from a perverted and distorted into a straight, ideal and perfect personality. The changes include streamlining aspects of faith, sincere worship, good *muamalah* and praiseworthy morals.

¹⁵Abdul Qadir Isa., *Op. Cit.*, p. 17

From the description above, it is clear the function and utility of Sufism is like the soul and the inner heart beats. Therefore, religion is not physical and formalistic deeds that does not have any soul. Never will Muslims decline and fall to weakness, except they lose the spirit and essence of spiritual, and that remains just skin and something purely physical.

The scholars and the *murshid* invite people to join and learn continuously with Sufi groups, so that they can harmonize between body and soul, feel the sense of probity and nobility of character and achieve *makrifatullah* with an absolutely convinced manner, that their hearts are decorated with love, *muraqabah*, and *dhikr* to Him. After testing the validity of *Tareqah*, observing values and tasting the fruit, Abu Hamid al-Ghazali said, "Joining the Sufi is *fard 'ain* because no one is free from shame and guilt except the prophets."¹⁶

Malik in the book *Sharh 'Ayn al-'Ilm al-Zain bilm*, vol I, rewritten by Abdul Qadir Isa, states that "whoever takes a *Tareqah* without *fiqh*, then he has heretic. Whoever takes the *fiqh* without *tasawuf*, he has been wicked and whosoever shall gather both, then he will come to the essence¹⁷. The first is said to be heretic because he looked to nature without implementing *Shari'a*. He said that people have no choice in all matters. He was like a poet sayings.¹⁸

The latter is said to have entered the wicked for his piety light, the secret of sincerity, awareness of God's control, and *mubasabah*, so he has not been spared from the vice and hold fast to the *Sunnah*. The third is said to have reached the essence because he has combined all the pillars of religion, faith, Islam, and *Ihsan*, which is collected in the mentioned above.

As the scholars *zahir* maintain boundaries, *Shari'a* scholars maintain Sufism and *Shari'ah* spirit. As for the clergy it is allowed to air-enacting of *ijtihad* in summing up the arguments and issue a legal, as well as possible for experts to

¹⁶Abdul Qadir Isa., *Op. Cit.*, p. 18

¹⁷Abdul Qadir Isa., *Ibid.*,

¹⁸Abdul Qadir Isa., *Ibid.*,

conclude *makrifat* manners and methods to educate students and the *salik*.

The *Tareqah* is the practice of *Shari'a*, exercises specified in *Shari'a*, and away from the attitude to underestimate something that should not be underestimated. Being away from the congregation is also prohibited. Man should keep all that Allah command according to his own ability and should stay away from the things that are forbidden, away from things that are *makruh*, wary of excess permissible things, and doing things that are *sunnah* under the supervision of a teacher who has attained the peak of *Tareqah* ".¹⁹

The knowledge of *hakekat* as plenary element in *Tareqah Naqsyabandiyah*

The substance or essence of sufism is vision of divinity by the heart. Therefore, the way to God is both spiritual and *zahir* (physical). The *zahir* comprises *shari'a* and the *tareqah*, while its inner aspect *hakekat*. Hidden nature of the *hakekat* within the *Shari'a* and the *Tareqah* is as hidden cheese in milk. Cheese cannot be taken except by squeezing juice milk starch. The purpose of the three (the *Shari'a*, *Tareqah* and *Hakekat*) is to carry out in accordance with the desired servitude of one servant. "

Sheikh Abdullah al-Yafii said, "the *hakekat* is watching the secret of divinity". And it has the way (*tareqah*) to implements *Shari'a*. If someone can take the *tareqah*, he will get to the level of *hakekat*. The *hakekat* is the end of the implementation of *Sharia*, and the end of something will not contradict it. Therefore, the *shari'a* is the basis, the *tareqah* is a way, and the *hakekat* is the achievement. These three elements are complementary and interrelated. Anyone who has been sticking to the first (*Shari'a*) would take the second (*Tareqah*), and then came to the third (*Hakekat*). There is no opposition and resistance in between. Therefore, the sufis say in their famous rule, "Every *hakekat* that violates *sharia* is *zindik*. "And how can *hakekat* violate the *shari'a* while it is the result of its

own implementation. Thus, *hakekat* is not opposed to the implementation of the Law. "

According to Abu Hamid, the people of South Sulawesi, who have a firm character and renown of great courage, is significantly influenced by their possession of the knowledge believed to be the highest achievement through *Tareqah Naqsyabandiyah* in particular and several other *Tareqahs* in general. Along with the growing proliferation of the *Tareqah Naqsyabandiyah*, it then gained increasing public trust for it is viewed to be relying on the noble path, providing solutions to any problems, especially concerning the decline of the heart.

Achievement of makrifat is the Main Dimension for the South Sulawesi

Al-Junady said that first *hajat hikmah* required by a servant is *ma'rifat* of the almighty Creator. It is about knowing the attributes of the Creator (*Khalik*) in creating what he created. When asked about the signs *ma'rifat*, he said the signs are already living with the heart of God Almighty. As he revealed to Prophet Daud, "Do you know what ma'rifat is?". Daud answered "No", the greatest Creator (Allah) said, "it is the life of heart when seeing Me".

The implications of *ma'rifat* in the *Tareqah Naqsyabandiyah* for the people of South Sulawesi is indicated in their assumption that human *fitrah* as being damaged and is in need of improvement. They need guidance that reminds them of the recognition of the nature of God Almighty (*ma'rifatullah*). Although There are differences in perceptions, there is a view that it is the result from observation of *ma'rifat* and effort. According to some other, *ma'rifat* exists by itself without efforts, and they are freed of the obligation (*taklif*). This assumption usually arises from theologians and this is wrong, because the obligation was imported through an intermediary messengers. The knowledge of the Creator and the natural *fitrah* is obtained. All human beings, believers or unbelievers, are born in a state of knowing God through nature. Similarly, Satan and Fir'aun

know God in their heart. However, they deny it due to the nature of injustice in themselves.²⁰

The 'firm' character of the people of South Sulawesi is partly because of the nature, but behind all that there is a high *ma'rifat*. Influence on achievement of *ma'rifat* on the self is the way to the *ma'rifat* on God. If one looks at oneself; his weakness, disbelief (his need), and helplessness, then people understand that he was not able to bring the benefits nor the power to prevent all the bad things that appear, then he will realize that the self definitely has God and Creator. Imaging oneself within this area is classified in the nature of 'spiritual people'.

This illustrates that the introduction of *ma'rifat* reveals the elements of the Divine through all forms of limitations and capabilities of human beings. The more the person illuminates all weakness, the more it will increase the depth of understanding that the Almighty Allah has power with all His attributes (*Asmaul Husna*).

A wise is asked, "do you know the Lord"? he replied, "the weakening of the will". That is, sometimes strong-willed man to carry out any work, but failed. And sometimes determined cancel a case but rather confirms it. This conveys a lesson on the interest in power out of himself, namely the grip of Allah, the One Almighty.

Al-Ghazali devotes all efforts to arrive at a degree of *ma'rifatullah*. Someone would not be able to achieve this degree of *ma'rifatullah* before he knew himself. Thus, the ability of humans to achieve the degree *ma'rifatullah* depends on his ability to know himself. "If people know themselves, then they really know their Lord. If they are foolish of themselves, it means they are ignorant of their Lord²¹. Then the question is how is "self-introduction or *ma'rifat* is reached by human? Similarly, Allah SWT says: "We will see the signs (power) in all horizons

²⁰Ibnu Taimiyah., *Ibid.*,

²¹Ghalab. Muhammad; t.th. *At-Tashawwuf Al-Muqarran*. Maktabah Nahdhah. Egypt.

and in themselves, until it becomes manifest to them that the *Qur'an* is true".²²

The above verse motivates humans to see and examine the nature of Allah's creation, as well as their own, to make it clear to them that Allah SWT. *Is al-Khaliq* (the Creator), and *al-Mudabbir* (the Regulator) of the universe. Similarly, Allah reveals: "*And in the earth are signs (power of God) for those who believe, and (also) for themselves. Will you not pay attention*"²³.

Imam al-Ghazali said, "The glory of man is not determined by his readiness to recognize Allah' but in his readiness to recognize himself. If a person had known himself, he has identified himself. If he has identified himself, he has to know his Lord. Man will never reach *ma'rifatullah* unless he has reached an equilibrium mind and body free from disease (immorality)²⁴.

Concluding Remarks

From the description of the term, it can be implied that mindset and behavior patterns of the people of South Sulawesi colored by the values of Islamic teachings, particularly that of the *Naqsyabandiyah* congregations nuance. Laying the first message of Islam in this region, by three *muballigh* of Minangkabau of West Sumatra Kabau, basically starts with the values in the science of Sufism. In addition, the influence of Sheikh Yusuf al-Makassari as characters, Sufi teachings carrier congregation whose teachings of *Naqsyabandiyah* is preserved to date, helped coloring the pattern of life of local communities with a very strong ideology that they tend to run a simple life but not retarded accurately called Sufi "modern ". Society views that a person can know God, though not perfectly. Humans knows God through His works. "Nature is like a ladder that

²²Departemen Agama RI; Al-Quran dan Terjemahnya; (QS. Fushshilat [41], 53).

²³Departemen Agama RI; Al-Quran dan Terjemahnya (QS. Adz-Dzariyah [51] 20-21)

²⁴Ahmad, Abdul Fattah Sayyid, 2005, *Tasawuf Antara Al-Ghazali dan Ibnu Taimiyah*, translated from *Attasawwuf Bena Al-Ghazali Wa Ibnu Taimiyah*. Khalifah, Jakarta.

leads man to know God. Nature is like a writing of God that keep all aspects of the meaning of divinity. Intelligent people with different levels of intelligence are able to read the writing of God.

Thus, people are familiar with the properties of divinity such as *qudrat* (power), knowledge, kindness, and gentleness of Allah. Supreme knowledge about God is man's knowledge that he was not able to recognize Allah perfectly. It is impossible for humans to know Allah SWT. by the highest levels of knowledge. Only God is capable of knowing Himself perfectly.

Some people who have reached the *ma'rifat* stage said, there are three kinds of people whose prayers will not be granted. First, people who eat *haram*, second, people who conduct backbiting, and third, those whose hearts are filled with malice or envy in their fellow Muslims.

According to the Sufi scholars and followers of *Tareqah Naqsyabandiyah* in South Sulawesi, changing and shaping mental attitude is to carry out the whole pattern of Islamic teachings and charity as well as possible, which is implementing the *shari'a*, and the nature and *makrifat* orders with the correct methods and forecasting.

There is no way to free a person from any disaster in his life today except by executing commands and teachings of Islam seriously. Those who have run orders also will never achieve the results except through carrying on performing *dhikerullah* and maintaining the Islamic law. Because the true congregation is standing on the right *shari'a*. Essentially a "safe moves" is running a genuine Islamic commandment seriously and always stay away from the things forbidden by Allah SWT., as outlined by the Islamic *shari'a* values inscribed in the nature of Sufism through the congregation as taught by *Tareqah Naqsyabandiyah* in South Sulawesi.