

*the later Manghits*, Uppsala 2013; Andreas Wilde, *What is beyond the river? Power, authority and social order in Transoxania (18th–19th centuries)*, Vienna 2016; Olga Yastrebova, The Bukharan emir ‘Abd al-Aḥad’s voyage from Bukhara to St. Petersburg, in Beate Eschment and Hans Harder (eds.), *Looking at the coloniser. Cross-cultural perceptions in Central Asia and the Caucasus, Bengal, and related areas* (Würzburg 2004), 63–74.

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## al-Maqassari, Yusuf

**Yusuf al-Maqassari** (Muḥammad Yūsuf b. ‘Abdallāh Abū l-Maḥāsīn al-Ṭāj al-Khalwātī al-Maqassari) (1035–1111/1627–99) was one of the most prominent *‘ulamā’* in the Malay-Indonesian archipelago in the eleventh/seventeenth century, before he was exiled by the Dutch colonial government to Sri Lanka and then to South Africa. He was born in Gowa, a village near Makassar, South Sulawesi, Indonesia. He was called Ṭāj al-Khalwātī (“the crown of the Khalwātiyya Ṣūfī order”) and was known fondly in South Sulawesi as Tuanta Salamaka ro Gowa (“our gracious master from Gowa”). He was considered as the founder of Islam in South Africa.

Al-Maqassari received his early Islamic education from his family and local teachers, prominent amongst them Sayyid Bā ‘Alawī b. ‘Abdallāh al-‘Allāma al-Ṭāhir, a scholar of Yemeni origin, and Jalāl al-Dīn al-‘Aydīd, a travelling teacher reported to have come from Aceh (in northern Sumatra) and Kutai (East Kalimantan) before finally settling in South Sulawesi. These two teachers probably suggested that he pursue further studies in Mecca and Medina, and he left for Arabia in Rajab 1054/September 1644. Following

established maritime trading routes, he sailed to Banten (western Java) and then Aceh and on to Calcutta, before arriving in Zabīd, Yemen.

In Zabīd, al-Maqassari appears to have been accepted into the network of *‘ulamā’* centred in Mecca and Medina. His teachers in Zabīd, particularly Muḥammad b. al-Bāqī al-Mizjājī al-Naqshbandī (d. 1074/1664) and other scholars from Mizjāja, near Zabīd, recommended that he study with several prominent teachers in Mecca.

In Mecca, al-Maqassari studied with many great *‘ulamā’*, amongst them Aḥmad al-Qushāshī (d. 1071/1661) and his celebrated student Ibrāhīm al-Kurānī (d. 1101/1690), from whom he took the Naqshbandī *ṭarīqa* (Ṣūfī order). He also studied with Ayyūb al-Khalwātī (d. 1071/1661) in Damascus, from whom he took the Khalwātiyya *ṭarīqa*. Al-Maqassari earned the honorific Ṭāj al-Khalwātī for spreading the Khalwātiyya *ṭarīqa* in the Malay archipelago.

Through a network of teachers, al-Makassari became a close friend of Abdurrauf Singkili (d. 1105/1693), and he was also connected to Nuruddin Raniri (d. 1069/1658–9), both of them prominent *‘ulamā’* in the Malay-Indonesian archipelago.

The exact date of al-Maqassari’s return to the archipelago is unknown. Several sources suggest 1075/1664, which would mean that he spent between twenty and twenty-eight years travelling in search of knowledge. Most sources assert that, on his return, he went not to Gowa but to Banten.

In Banten, he was befriended by its ruler, Sultan Ageng Tirtayasa (r. 1053–96/1651–83) and later married a daughter of the sultan. An ardent enemy

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