

# SYED MUHAMMAD NAQUIB AL-ATTAS' CONTRIBUTIONS TO MALAY WORLD STUDIES: AN APPRAISAL

*(Sumbangan Syed Muhammad Naquib al-Attas dalam Pengajian Dunia Melayu:  
Suatu Penilaian)*

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## **Abstract**

Professor Dr. Syed Muhammad Naquib al-Attas is one of the most prominent, multifaceted and creative Muslim thinkers in contemporary times who embodies the multi-disciplinary mastery and unity, personal integrity and courage of the Islamic religious-intellectual ideals which were genuinely represented by numerous Muslim scholars, sages and saints of the past, especially Abū Hamid Muhammad al-Ghazālī (d.505/1111). His contributions to scholarly works especially Malay World Studies are manifold. To date, he has written more than 24 books and monographs in English and Malay, many of which have been translated into other languages such as Arabic, Persian, Turkish, Urdu, Malayalam, Indonesian, German, Russian, Bosnian, Japanese, Hindi and Korean. Among his publications: *Rangkaian Ruba'iyat, Some Aspects of Sufism as Understood and Practiced among the Malays, Raniri and the Wujudiyah of 17th Century Aceh, The Mysticism of Hamzah Fansuri, A Comment on the Hujjatu'l Siddiq of Nur al-Din al-Raniri*. This paper attempts to explore his contributions to Malay World Studies with a specific reference to his influence in shaping the development of Malay Studies in Malaysia and Southeast Asia.

Keywords: Syed Muhammad Naquib al-Attas, Malay World studies, Islamic scholar, Islamization

## **Abstrak**

*Profesor Dr. Syed Muhammad Naquib al-Attas merupakan salah seorang pemikir Islam yang terkenal, mempunyai kepelbagaian kepakaran, kreatif, menguasai pelbagai disiplin ilmu, berkeperibadian yang berintegriti dan berkewibawaan seperti*

*sarjana pemikir Islam yang terdahulu terutama Abū Hamid Muhammad al-Ghazālī (d.505/1111). Pelbagai sumbangan telah dicurahkan oleh beliau dalam kerja ilmiah terutamanya pengajian dunia Melayu. Sehingga kini, beliau telah menulis lebih daripada 24 buah buku dan monograf dalam Bahasa Melayu, dan banyak yang telah diterjemahkan ke dalam bahasa lain, seperti Bahasa Arab, Parsi, Turki, Urdu, Malayalam, Indonesia, Jerman, Russia, Bosnia, Jepun, Hindi dan Korea. Antara penerbitan beliau: Rangkaian Ruba'iyat, Some Aspects of Sufism as Understood and Practiced among the Malays, Raniri and the Wujudiyah of 17th Century Aceh, The Mysticism of Hamzah Fansuri, A Comment on the Hujjatu'l Siddiq of Nur al-Din al-Raniri. Penulisan kali ini akan membincangkan sumbangan beliau terhadap pengajian dunia Melayu dengan mengambil kira pengaruh kewibawaan beliau dalam membentuk pengajian dunia Melayu di Malaysia dan Asia Tenggara.*

*Kata kunci: Syed Muhammad Naquib al-Attas, pengajian Dunia Melayu, cendekiawan Islam, Islamisasi*

## **INTRODUCTION**

Syed Muhammad Naquib Al-Attas is one of the towering intellectual thinkers. He is chiefly known as a critic and a thinker in history and philosophical thought. A true polymath, he has produced works on theology, philosophy, metaphysics, history, literature and Malay world studies. The discussion below is aimed to provide discerning readers with a glimpse into the cultural-historical factors that have contributed to Professor Dr. Syed Muhammad Naquib al-Attas' developments, and his far-reaching contributions to contemporary Malay World Studies in Malaysia and Southeast Asia.

## **A BRIEF BIOGRAPHICAL BACKGROUND<sup>1</sup>**

Syed Muhammad Naquib al-Attas bin Syed Ali al-Attas was born on September 5th, 1931 in Bogor, Indonesia. His genealogical tree can be authentically traced over a thousand years to the Ba' Alawi sayyids of Hadramaut and all the way back to the Imam Hussein, the grandson of the Prophet Muhammad (Peace Be Upon Him).<sup>2</sup> One of his later illustrious ancestors which constituted of saints, scholars and savants was Syed Muhammad al-Aydrus, the teacher and spiritual guide of Syed Abu Hafis Umar Ba Syaiban of Hadramaut who commenced one of the most prominent scholars in the Malay world, Nur al-Din al-Raniri<sup>3</sup> into the Rifa'iyah Order.<sup>4</sup> In sum, although he was born in Dutch East Indies and his family was of Hadhrami origin, migrating to Southeast Asia along with the waves of Arab migrants to the region arriving around

the turn of the 20th century, the major part of his educational background, working life and its principal literary output has been associated with Malaysia.<sup>5</sup>

Al-Attas' genealogical tree as well as his strong inclination towards Arabness, however, does invite cynical provocation from Mona Abaza. Seeing that al-Attas bear the name Syed Muhammad Naquib al-Attas (replacing the letter "g" Naguib with "q" Naquib) in his later publications, Mona Abaza, thus, interprets this change was made to amplify the sense of his "Arabness".<sup>6</sup> Unfortunately, Mona Abaza does not stop here. In matter-of-factly, she proceeds to state that Al-Attas' appearance is like a lion who might easily be provoked. Or to quote from her own words:

When lecturing on his self-designed baroque eccentric chair, al-Attas's silver-white beard and curly hair might remind us of a lion who might easily be provoked.<sup>7</sup>

This provocation is debatable as well as inappropriate from a certain point of view. It is debatable in the sense that there is no increase in the weight of Arabness here either in naguib or naquib. In point of fact, both names refer to the Arabic words. Furthermore, were he to boost his Arabness, then the first and foremost word he should change is his title, i.e., from "Syed" to "Sayyid." Mona Abaza proceeds to state that the budge from "naguib" to "naquib" might be to give more emphasis on al-Attas' elitist position. It may well be that her statement is plausible. Nonetheless, with such a viewpoint, it depicts that she somehow has a sentiment of prejudice towards al-Attas.

## **EDUCATIONAL BACKGROUND**

Family background permanently and positively shaped al-Attas' basic education. He obtained his education in the Islamic Sciences from his family in Bogor and he developed his foundations for Malay language, literature and culture from his family in Johore. It is during his stay with one of his uncles, Ungku Abdul Aziz bin Ungku Abdul Majid, that his interest in Malay literature studies amplified. Ungku Abdul Aziz kept a good library of Malay manuscripts primarily on Malay literacy and historical subjects. Seeing these invaluable collections, al-Attas then spent much of his time reading and pondering over these manuscripts on history, literature and religion as well as the Western classics in English that were available in the collections of other family members. It is not an exaggeration to say that it is partly due to this cultured social atmosphere, and mostly these reading materials, that al-Attas developed an exquisite style and precise vocabulary that uniquely characterized his Malay writings and language.

Needless to say, his involvement with manuscripts during those formative years made a lasting and important impression on his life. To date, he has a personal collection which comprises several very important Arabic and Malay manuscripts which are not even listed in Van Ronkel's Catalogue and in other extant catalogues of Malay manuscripts. His first step of scholarly involvements and contributions to Malay and Islamic Studies started with these two books which he produced while he was an undergraduate at the University of Malaya. The first is *Rangkaian Ruba'iyat*,<sup>8</sup> a literary work that was among the first ever published in 1959 by Dewan Bahasa dan Pustaka (DBP) Kuala Lumpur. The second is *Some Aspects of Sufism as Understood and Practiced among the Malays*.<sup>9</sup> Following these two books are his M.A. and Ph.D. theses which also reflect his interest in Malay and Islamic Studies. Based on his M.A. thesis entitled *Raniri and the Wujudiyah of 17th Century Aceh*,<sup>10</sup> he was awarded the M.A. degree with distinction in Islamic philosophy. His two volumes doctoral thesis on the Mysticism of Hamzah Fansuri, which is the most important and comprehensive work to date on one of the greatest and perhaps the most controversial Sufi scholars in the Malay world, earned him the Ph.D. degree with distinction.

### **A BRIEF EVALUATION OF HIS SCHOLARLY INFLUENCE IN SHAPING THE DEVELOPMENT OF MALAY STUDIES IN MALAYSIA AND SOUTHEAST ASIA**

Syed Muhammad Naquib al-Attas has been a prolific writer on wide-ranging fields. He is also competent in several academic areas such as theology, philosophy and metaphysics, history and literature. His adroit in these areas is largely displayed in his original and authoritative works of significance especially in the fields of Islamic and Malay civilizations. His early works were chiefly concentrated on Islamic history addressing issues such as Malay Sufism, doctrinal conflict among competing Sufi groups and scholars, and the transmission of Islamic thinking from the Arab world to Southeast Asia. Including the three books mention earlier, the following are among his early writings: *The Islamization of the Malay-Indonesian Archipelago*,<sup>11</sup> *The Mysticism of Hamzah Fansuri*,<sup>12</sup> *The Correct Date of Trengganu Inscription*,<sup>13</sup> *The Origin of the Malay Sha'ir*,<sup>14</sup> and *Islam dalam Sejarah dan Kebudayaan Melayu*.<sup>15</sup> In later years, al-Attas intensified his works on deeper philosophical matters. He turned his attention to arguing and discussing Islam as one of the sole sources of modern scientific knowledge and method.<sup>16</sup> However, it is pertinent to note here that although he did show emphasis in such a discipline, yet he did not lose interest in the subjects of his earlier research.<sup>17</sup>

His notion of Islamization of Malay-Indonesian Archipelago is indubitably of importance to Malay World Studies. He first discussed it in Hamzah Fansuri. Later, he amplified it in *Islam dalam Sejarah dan Kebudayaan Melayu*.<sup>18</sup> In this very work, he set forth an original and definitive theory of the Islamization of the Malay-Indonesian Archipelago which initiated a general consciousness of the need to reinterpret Islamic history in Southeast Asia. Here, he criticized some of the Dutch scholars like Van Leur whose arguments he regarded as full of inadequacies and contradictions of a very glaring nature.<sup>19</sup> In drawing a parallel between the Islamization and the Indianization of the Archipelago, Van Leur has this to say about the spread of Islam in the Malay Archipelago:

...both these world religions were only a thin, easily flaking glaze on the massive body of indigenous civilization.<sup>20</sup>

Standing firm on this view, Van Leur proceeds to state:

Islamization was dictated by political situations and political motives. The dynasty of Malacca, for instance, adopted Islam with the idea of using the new religion as a political instrument against Hindu traders, Siam, China and the Hindu region of Java. The Hindu concept of *devaraja* or divine kingship which was the cornerstone of the political structure featuring the organization of the state with the raja at the apex was perpetuated but given the Islamic form of legitimization.<sup>21</sup>

The viewpoint as represented by Van Leur along with other Dutch scholars like B.H.M Vlekke<sup>22</sup> and B. Schrieke<sup>23</sup> has been criticized by al-Attas on the basis that it is not tenable and tends to reduce Islam to the level of a pragmatic subterfuge to promote worldly ends.<sup>24</sup> In refuting such a claim, al-Attas is joined by other scholars like W.F. Wertheim,<sup>25</sup> C.A.O. Nieuwenhuijze<sup>26</sup> and Syed Hussein al-Attas.<sup>27</sup> They are of the view that the spread of Islam in the Archipelago should be viewed in the light of the new values introduced by the teachings of Islam. Thus, Islam did not succeed solely because it served the political, economic, or class interests of the aristocrats. It succeeded because its teaching appealed to the people.<sup>28</sup>

Concerning the theory that Islam came to the Archipelago from India, al-Attas is of the view that such a theory cannot be accepted. Asserting such a claim as the autochthonous theory, he then asserted that most of the major religious studies dated from the 10th-17th century backwards showed that Islam was conveyed to the Archipelago by the Arabs, particularly those who came from the Middle East.<sup>29</sup> In elucidating further this point of view, al-Attas has this to say:

Any author described as “Indian” or work as of “Indian origin” by Western scholars turned out to be actually Arab or Persian and most of what has been described as Persian has in fact been Arabian, whether considered ethnically or culturally. The early missionaries too from what is known of their names and titles have been Arab or Arab-Persian ... It is true that some works were written in India, but their origin is Arabia and Persia, or they could even be, in comparatively small measure, Turkey or the Maghrib, and what is more important, their religious content is Middle Eastern, not Indian.<sup>30</sup>

In our point of view, al-Attas’s voice on this issue is somewhat an exaggeration. Indeed, he has succinctly stated that it is not important who ethnically brought Islam to the Archipelago, and that it is not his intention to absolutely deny the Indians contributions to the Islamization of the Archipelago.<sup>31</sup> Nevertheless, his straightforward expression of this theory could reflect otherwise. One might get an idea that it is only the Arabs that brought Islam to the Archipelago. Such a view could also demonstrate his concern to prioritize the Islamization of the Archipelago only to the Arabs. In effect, although al-Attas’s commentary on these Arabs is commendable, yet it would be better for him to consider other views which also have included other races particularly the Indians as one of the earliest groups who brought Islam to the Archipelago.

Apart from the work on the Islamization of Malay-Indonesian Archipelago, his work on the Trengganu Inscription is also considered important for it has a significant bearing on the writing of Islamic history in Southeast Asia. In a sketchy data, in this very book al-Attas discovered and computed the correct date of the Trengganu Inscription, thus, solving the riddle which had puzzled orientalist scholars for more than half a century.<sup>32</sup> His commentaries on the ideas of Fansuri and al-Raniri are the first definitive ones on early Malay Sufism based on 16th and 17th century manuscripts. In point of fact, he discovered and published his meticulous research on the oldest extant Malay manuscript wherein among other important matters, he also solved the riddle of the correct arrangement of the Malay-Islamic cyclical calendar. He was responsible for the formulation and conceptualization of the role of the Malay language in nation building during debates with political leaders in 1968. This formulation and conceptualization was one of the important factors that led to the consolidation of Malay as the national language of Malaysia. As a Dean of Faculty of Arts, University of Malaya, he personally initiated its implementation and mobilized the Faculty and the student organizations toward the systematic implementation of Malay as an intellectual and academic language. His scholarly writings in Malay on Islamic subjects marked the first time that modern Malay is used intellectually and philosophically, thereby creating a new style of language.<sup>33</sup>

In a strict sense, the contributions and influences of al-Attas are manifold. He has created the situation that led to the examination of the problems of education in the contemporary Muslim world. The situation emerged as a result of his writings and numerous public lectures which he delivered to Muslim scholars and students alike in Malaysia and abroad since the mid-1960s to the 1970s. He was one of the leading voices which were responsible for the implementation of Malay as the language of instruction in the faculty and the university despite intense opposition from the majority of lecturers then mostly expatriates. He was also one of the senior founders of the Universiti Kebangsaan Malaysia (National University of Malaysia) which sought to replace English language with the Malay language as the medium instruction at the tertiary level of education. In 1973, he founded and directed the Institute of Malay Language, Literature and Culture (IBKKM) at the National University of Malaysia. This institute offers a new concept and method of studying Malay language, literature and culture, such that the role and influence of Islam and its true relationship with other indigenous regional and international languages and cultures would be properly studied.<sup>34</sup>

To date, he has written more than 24 books and monographs in English and Malay, many of which have been translated into other languages such as Arabic, Persian, Turkish, Urdu, Malayalam, Indonesian, French, German, Russian, Bosnian, Japanese, Hindi and Korean. Apart from winning international recognition by orientalist and scholars of Islamic and Malay civilizations, he has attended and chaired many important sessions at numerous international congresses organized by UNESCO and other academic bodies. It is beyond the scope of the paper to elaborate in detail his multidimensional contributions towards society, especially the Islamic Nation. However, with the present discussion, it is hoped that discriminating readers will have a glimpse on his great influence in shaping the development of Malay World and Islamic Studies in Malaysia and Southeast Asia.

## CONCLUSION

In sum, Syed Muhammad Naquib al-Attas is one of the scholars in Malaysia who resembles the universal character of scholars of the past in the mastery of many branches of learning: religion, metaphysics, theology, philosophy, education, philology, letters, art and architecture, and military sciences. His discussion on some significant subjects such as Malay Sufism, Islamic philosophy of science, psychology, ethics and happiness are not only concise but also cogent and coherent and cannot be separated from his treatment of other related subjects in the worldview of Islam. It should become clear to even a casual reader that all his writings contain

fundamental elements which should not also be benefited thoroughly, but also be used in encouraging discriminating readers, scholars and researchers to further pursue the matters and can have wide implications for other disciplines such as education, sociology, anthropology, political science, management, and development studies. Needless to say, his contributions are outstanding and it is not an exaggeration to say that we need his greater minds today more than ever before. Perhaps, the best way to access more of his great ideas are to scrutinize his works to the fullest. In so doing, we may well discover that we have more to learn from him than we thought.

## NOTES

- 1 All of the facts and interpretations hereunder, except otherwise referred to by a footnote, are taken from Wan Mohd Nor Wan Daud, *The Commemorative Volume on the Conferment of the al-Ghazali Chair of Islamic Thought* (Kuala Lumpur: ISTAC, 1994), 1-14, hereinafter cited as *The Commemorative*. Cf. idem, *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: An Exposition of the Original Concept of Islamization* (Kuala Lumpur: ISTAC, 1998), 1-21, hereinafter cited as *The Educational Philosophy*.
- 2 The official nasab (genealogy) of al-Attas' family shows that he is separated from the Prophet Muhammad (Peace Be Upon Him) by 37 generations. For further details of al-Attas' family tree, see: Wan Mohd Nor, *The Commemorative*, 2. Cf. idem, *The Educational Philosophy*, 1-2. See also: <http://alattas.tripod.com/>.
- 3 For a close look at the works on Nur al-Din al-Raniri, see for instance: Syed Muhammad Naquib al-Attas, *Raniri and the Wujudyyah of 17th Century Aceh* (Singapore: Monograph of the Royal Asiatic Society, 1966); idem, *Comments on the Re-examination of al-Raniri's Hujjat al-Siddiq: A Refutation* (Kuala Lumpur: Museums Department, 1975), hereinafter cited as *The Re-examination*; idem, *A Commentary on the Hujjat al-Siddiq of Nur al-Din al-Raniri* (Kuala Lumpur: Minister of Culture, 1986); Jelani Haron, "Bustan al-Salatin: Karya Sejarah Dunia (Universal History) dalam Pensejarahan Melayu Tradisional," in *Journal of Humanities*, 6 (October 1999), 1-33; and Hashim Musa, *A Brief Survey on the Study of Malay Sastera Kitab on Malay-Islamic Thought* (University Malaya: Akademi Pengajian Melayu, 1999), 2, 8-13, 26-33, and 72-73.
- 4 Al-Attas, *The Re-examination*, 11. Cf. Wan Mohd Nor, *The Educational Philosophy*, 1.
- 5 Peter G. Riddell, 2001. *Islam and the Malay-Indonesian World: Transmission and Responses*. Honolulu: University of Hawaii Press, 234, hereinafter cited as *Islam and the Malay-Indonesian World*.
- 6 Mona Abaza, *Debates on Islam and Knowledge in Malaysia and Egypt: Shifting Worlds* (London: RoutledgeCurzon, 2002), 93, hereinafter cited as *Debates on Islam and Knowledge*.
- 7 *Ibid*, 89.
- 8 Syed Muhammad Naquib al-Attas, *Rangkaian Rubai 'yat*, 1959. Kuala Lumpur: Dewan Bahasa dan Pustaka.



- 9 Syed Muhammad Naquib al-Attas, 1963. *Some Aspects of Sufism as Understood and Practiced among the Malays*. Singapore: Malaysian Sociological Research Institute.
- 10 Syed Muhammad Naquib al-Attas, 1966. *Raniri and the Wujudiyah of 17th Century Aceh*. Singapore: Monograph of the Royal Asiatic Society.
- 11 Syed Muhammad Naquib al-Attas, 1969. *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago*. Kuala Lumpur: Dewan Bahasa dan Pustaka, hereinafter cited as *Islamization of the Malay-Indonesian Archipelago*.
- 12 Syed Muhammad Naquib al-Attas, 1970. *The Mysticism of Hamzah Fansuri*. Kuala Lumpur: University of Malaya Press.
- 13 Syed Muhammad Naquib al-Attas, 1970. *The Correct Date of the Trengganu Inscription*. Kuala Lumpur: Museums Department, hereinafter cited as the Trengganu Inscription.
- 14 Syed Muhammad Naquib al-Attas, 1971. *Concluding Postscript to the Origin of the Malay Sha'ir*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- 15 Syed Muhammad Naquib al-Attas, 1972. *Islam dalam Sejarah dan Kebudayaan Melayu*. Kuala Lumpur: Universiti Kebangsaan Malaysia, hereinafter cited as *Islam dalam Sejarah dan Kebudayaan Melayu*.
- 16 Among his later writings: Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM), 1978); idem, *Islam and the Philosophy of Science* (Kuala Lumpur: ISTAC, 1989); idem, *The Nature of Man and the Psychology of the Human Soul* (Kuala Lumpur: ISTAC, 1990); idem, *The Intuition of Existence* (Kuala Lumpur: ISTAC, 1990); idem, *On Quiddity and Essence* (Kuala Lumpur: ISTAC, 1990); idem, *The Meaning and Experience of Happiness in Islam* (Kuala Lumpur: ISTAC, 1993); and idem, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: ISTAC, 2001).
- 17 Peter G. Riddell, *Islam and the Malay-Indonesian World*, 234.
- 18 This book has been so popular and influential in Malaysia that it has been reprinted four times as of 1990. It was reprinted for the first time in Indonesia by Pustaka Mizan in 1991 and forthrightly received eight favourable reviews from different influential sectors. Cited in Wan Mohd Nor, *The Commemorative*, p.12, n. 12. Cf. idem, *The Educational Philosophy*, p. 18, n. 17.
- 19 Syed Muhammad Naquib al-Attas, *Islamization of the Malay-Indonesian Archipelago*, 5. Cf. idem, *Islam dalam Sejarah dan Kebudayaan Melayu*, 18.
- 20 Van Leur, *Indonesian Trade and Society* (The Hague and Bandung, 1955), 169, hereinafter cited as *Indonesian Trade and Society*. Cf. Mohd Taib Osman, 1980 "Islamization of the Malays: A Transformation of Culture" in *Tamadun di Malaysia*. Kuala Lumpur: Persatuan Sejarah Malaysia, 1, hereinafter cited as *Islamization of the Malays*.
- 21 Van Leur, *Indonesian Trade and Society*, 112 and 122. Cf. Mohd Taib Osman, *Islamization of the Malays*, 2.
- 22 See Vlekke commentaries on the *Islamization of the Malay-Indonesian Archipelago*: B.H.M. Vlekke, *Nusantara: A History of Indonesia* (Hague and Bandung, 1959).
- 23 See B. Schrieke, *Indonesian Sociological Studies*, 2 parts. (The Hague, 1955-1957), Part 1: Chapter I-III, and Part 2: Appendix Two.
- 24 Syed Muhammad Naquib al-Attas, *Islamization of the Malay-Indonesian Archipelago*, 4-5. Cf. idem, *Islam dalam Sejarah dan Kebudayaan Melayu*, 17-18.
- 25 See W.F. Wertheim, 1959. *Indonesian Society in Transition*. The Hague and Bandung, 196-197.

- 26 See C.A.O. Nieuwenhuijze, *Aspect of Islam in Post-Colonial Indonesia* (The Hague and Bandung, 1958), 35-36 and 39-40.
- 27 See Syed Hussein al-Attas, "On the need for a Study of Malaysian Islamization," in *Journal of South East Asian History*, IV (March 1963), 68-81.
- 28 For a close look at Syed Muhammad Naquib al-Attas critical evaluation on this issue, see Syed Muhammad Naquib al-Attas, *Islamization of the Malay-Indonesian Archipelago*, 4ff. Cf. idem, *Islam dalam Sejarah dan Kebudayaan Melayu*, 12ff. The above elucidation, however, is cited in Mohd Taib Osman, *Islamization of the Malays*, 2-4.
- 29 Syed Muhammad Naquib al-Attas, *Islamization of the Malay-Indonesian Archipelago*, 25.
- 30 *Ibid.*
- 31 *Ibid.*
- 32 For details, see: Syed Muhammad Naquib al-Attas, *The Trengganu Inscription*, 1-32.
- 33 See for instance, Syed Muhammad Naquib al-Attas, *Risalah Untuk Kaum Muslimin* (unpublished type-written monograph, 1973; repr., Kuala Lumpur: ISTAC, 2001); idem, *Islam: Faham Agama dan Asas Akhlak* (Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM), 1977).
- 34 Wan Mohd Nor, *The Commemorative*, 4-5. Cf. idem, *The Educational Philosophy*, 6. For details of his new concept and method of studying Malay language, see: Syed Muhammad Naquib al-Attas, "Konsep Baru mengenai Renchana serta Chara-Gaya Penelitian Ilmiah Pengajian Bahasa, Kesusasteraan dan Kebudayaan Melayu," *Jabatan Bahasa dan Kesusasteraan Melayu, Universiti Kebangsaan Malaysia* (Kuala Lumpur: Jabatan Bahasa dan Kesusasteraan Melayu, 1972), 1-32. For details of an intellectual conceptualization of the need and significance for such an institute, see: Syed Muhammad Naquib al-Attas, *Islam dalam Sejarah dan Kebudayaan Melayu*, 60-71.

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## APPENDIX

### LIST OF PUBLICATIONS OF AL-ATTAS

#### A. Books and Monographs

1. *Rangkaian Rubai 'yat (Rubai 'yat Poetry)*, 1959. Kuala Lumpur: Dewan Bahasa dan Pustaka.
2. *Some Aspects of Sufism as Understood and Practiced Among the Malays*, 1963. Singapore: Malaysian Sociological Research Institute.
3. *Raniri and the Wujudiyah of 17<sup>th</sup> Century Aceh*, 1966. Singapore: Monograph of the Royal Asiatic Society, Malaysian Branch, No. 111.
4. *The Origin of the Malay Sha'ir*, 1968. Kuala Lumpur: Dewan Bahasa dan Pustaka.
5. *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago*, 1969. Kuala Lumpur: Dewan Bahasa dan Pustaka.
6. *The Mysticism of Hamzah Fansuri*, 1970. Kuala Lumpur: University of Malaya Press.
7. *The Correct Date of the Trengganu Inscription*, 1970. Kuala Lumpur: Museums Department.
8. *Concluding Postscript to the Origin of the Malay Sha'ir*, 1971. Kuala Lumpur: Dewan Bahasa dan Pustaka.
9. *Islam dalam Sejarah dan Kebudayaan Melayu (Islam in Malay History and Culture)*, 1972. Kuala Lumpur: Penerbit Universiti Kebangsaan Malaysia. This book is partially translated into Russian, French and a version in Indonesian.
10. *Risalah Untuk Kaum Muslimin (Message to the Muslims)*, 1973. Unpublished type-written monograph. Reprint, Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 2001.
11. *Comments on the Re-examination of al-Raniri's Hujjat al-Siddiq: A Refutation*, 1975. Kuala Lumpur: Museums Department.
12. *Islam: the Concept of Religion and the Foundation of Ethics and Morality*, 1976. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM). This book is translated into Korean, Japanese and Turkish.

13. *Islam: Faham Agama dan Asas Akhlak*, 1977. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM). This book is a Malay version of no. 12 above.
14. *Islam and Secularism*, 1978. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM). This book is translated into Malayalam, Hindi, Persian, Urdu, Indonesian and Turkish.
15. (Ed.). *Aims and Objectives of Islamic Education*, 1979. London: Islamic Education Series, Hodder and Stoughton and King Abdulaziz University.
16. *The Concept of Education in Islam*, 1980. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM). This book is also available in Persian, Arabic and Indonesian translation.
17. *Islam, Secularism and the Philosophy of the Future*, 1985. London and New York: Mansell.
18. *A Commentary on the Hujjat al-Siddiq of Nur al-Din al-Raniri*, 1986. Kuala Lumpur: Minister of Culture.
19. *The Oldest Known Malay Manuscript: A 16<sup>th</sup> Century Malay Translation of the 'Aqa'id of al-Nasafi*, 1988. Kuala Lumpur: Publications Department, University of Malaya.
20. *Islam and the Philosophy of Science*, 1989. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC). This book is also available in Indonesian, Bosnian, Persian and Turkish and translation.
21. *The Nature of Man and the Psychology of the Human Soul*, 1990. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC). This book is available in Persian translation.
22. *The Intuition of Existence*, 1990. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC). The book is translated into Persian.
23. *On Quiddity and Essence*, 1990. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC). The book is translated into Persian.
24. *The Meaning and Experience of Happiness in Islam*, 1993. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC). The works is translated into Arabic and Turkish.
25. Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam*, 2001. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC).

## B. Articles

1. Note on the Opening of Relations between Malacca and China, 1403-1405, *JMBRAS*, vol. 38, pt. 1, Singapore, 1965.
2. Islamic Culture in Malaysia, *Malaysian Society of Orientalists*, 1966. Kuala Lumpur.
3. New Light on the Life of Hamzah Fansuri, *JMBRAS*, vol. 40, pt.1, Singapore, 1967.
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5. Hamzah Fansuri, *The Penguin to Literature, Classical and Byzantine, Oriental and African*, vol. 4, London, 1969.
6. Indonesia: 4 (a) History: the Islamic Period, *Encyclopedia of Islam*, 1971. New edition. Leiden: E.J. Brill.
7. “Comparative Philosophy: A Southeast Asian Islamic Viewpoint” in *Acts of the V International Congress of Medieval Philosophy*, Madrid-Cordova-Granada, 5-12 September, 1971.
8. Konsep Baru mengenai Rencana serta Cara-Gaya Penelitian Ilmiah Pengkajian Bahasa, Kesusasteraan dan Kebudayaan Melayu (A New Concept and Methodology for the Study of Malay Language, Literature and Culture), *Buku Panduan Jabatan Bahasa dan Kesusasteraan Melayu*, 1972. Kuala Lumpur: Universiti Kebangsaan Malaysia.
9. The Art of Writing, Kuala Lumpur: Museums Department, n.d.
10. Perkembangan Tulisan Jawi Sepintas Lalu (A Glance at the Development of the Jawi Script), *Pameran Khat*, Kuala Lumpur, 14-21 October, 1973.
11. Nilai-Nilai Kebudayaan, Bahasa dan Kesusasteraan Melayu (Values of Malay Culture, Language and Literature), *Asas Kebudayaan Kebangsaan*, 1973. Kuala Lumpur: Kementerian Kebudayaan Belia dan Sukan.
12. Islam in Malaysia (German Version), *Kleines Lexicon de Islamischen Welt*, ed. K. Kreiser, W. Kohlhammer, Berlin (West) Germany, 1974.
13. Islam in Malaysia, *Malaysia Panorama*, Special Issue. Kuala Lumpur: Ministry of Foreign Affairs, 1974.
14. Islam dan Kebudayaan Malaysia, *Syarahannya Tun Sri Lanang*, siri kedua, Kuala

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15. Pidato Penghargaan terhadap ZAABA (Public Oration in Honor of ZAABA), in *Zainal Abidin bin Ahmad*. Kuala Lumpur: Kementerian Kebudayaan Belia dan Sukan, 1976.
  16. A General Theory of the Islamization of the Malay Archipelago, in *Profiles of Malay Culture, Historiography, Religion and Politics*, ed. Sartono Kartodirdjo. Jakarta: Ministry of Education and Culture, Directorate General of Culture, 1976.
  17. Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education, *First World Conference on Muslim Education*, Mecca, 1977.
  18. Some Reflections on the Philosophical Aspects of Iqbal's Thought, *International Congress on the Centenary of Muhammad Iqbal*, Lahore, 1977.
  19. The Concept of Education in Islam: Its Form, Method and System of Implementation, *World Symposium of al-Isra'*, Amman, 1979.
  20. ASIAN-Ke mana Haluan Gagasan Kebudayaan Mahu Diarahkan? (ASIAN-Where are the Cultural Aims Heading), *Diskusi*, vo.4, no. 11-12, Nov-Dec. 1979.
  21. Hijrah: Apa Ertinya? (What is the Meaning of Hijrah), *Panji Masyarakat*, December, 1979.
  22. Knowledge and Non-Knowledge, *Readings in Islam*, no. 8, first quarter, Kuala Lumpur, 1980.
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  24. The Concept of Education in Islam, *Second World Conference on Muslim Education*, Islamabad, 1980.
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