

Hadhrami ‘Ulama’ Within the Malay-johor Activism: The Role of Sayyid ‘Alwī Bin Tahir Al-haddad (1934-1961)

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Abstract: Sayyid ‘Alwī Bin Tahir al-Haddad was one of the most prominent overseas Hadhrami in the late nineteenth century. He became the leading ‘ulama’ among the Hadhrami in that era due to his renowned intellectuality in many places in the Islamic world such as South Africa, Singapore, Indonesia and in Malaya. According to R.B Serjeant, Sayyid ‘Alwī was remarkable in terms of his achievements and prominence, as well as being well-versed in the Islamic jurisprudence and Islamic education. He also played crucial roles in the study of Islamic literacy, politics and history, which were the determining elements in championing the Malay supremacy in Johor from 1964-1961. Viewing Sayyid ‘Alwī’s remarkable achievements, his contribution in various fields were clearly significant, particularly so when it comes to transforming perspectives either in Islamic administrations or in educations among the Malay-Johor people. This paper will consider the life of a Hadhrami ‘ulama’; Sayyid ‘Alwī’s life, career and contributions towards the Malay-Johor activism in the late nineteenth century, in the wake of Islam. Along the way, this essay will briefly explore the many points he had expressed, especially Islamic reformist ideas through various media such as religious works, educations and journalistic writings.

Key words: Hadhrami Arab ‘Ulama’ • Malay-Johor Activism • Sayyid ‘Alwī Bin Tahir Al-Haddad

INTRODUCTION

The last decades of the nineteenth century witnessed the emergence of the reformist movement in various parts of Southeast Asia. The movement, which involved Middle Eastern immigrants known as the Hadhrami Arabs, was spearheaded by Sayyid Muhammad al-Sagoff and Sayyid Šay? al-Hadi, who carried out a similar reformation in the Malay-Indonesian Archipelago. In colonial Malay, the reformist spirit brought by the Hadhrami Arabs was formed by two main aspects that helped the Islamisation process to progress rapidly. Firstly, this reformist spirit was based on the leadership of its members who fought not only for economical and political reasons, but also for religious purposes. This had happened since the earliest efforts of spreading the da’wa of Islam. This has been proven through a statement by Roff, who said that we are “to look all upon Arabs, whatever their origin, as the direct inheritors of the wisdom of Islam and on Sada in particular ... as possessors or unexampled piety and religious merit”.

[1]. Secondly, these efforts were driven by their experience in facing the pressure given by the Dutch colonials throughout the nineteenth century. In fact, this experience encouraged them to stay active in all forms of Muslim reformation, including the printing media, educational institution organisations and developments in religious matters [2]. The idea of reformism put forth by this group was based on the backwardness of local community and the Muslim ummah at large. These reformists believed that it was their responsibility to carry out a campaign for reformation in their own community. In doing so, they believed that they would be able to restore the purity of the Islamic teaching and practices, which is necessary in helping Muslims to get out of their material slump and intellectual stagnation.

Efforts to reform Muslim thinking in Johor were carried out through the activities of Hadhrami scholars who stand at the helm of Islamic institutions, such as the Mufti administration. Their authority can be seen through the special elections held to choose figures who would head the highest religious posts in Johor, offered by

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the Royal House of this state. Among those involved were Sayyid Mohammad bin Šay?, Sayyid Salim bin Ahmad al-‘Attas, Sayyid Salim bin Hassan al-‘Attas, Sayyid ‘Abd Qadir bin Muhsin al-‘Attas, Sayyid ‘Alwī bin Tahir al-Haddad and Sayyid ‘Alwī bin ‘Abdullah al-Haddad. The involvement of these Muslim Hadhrami Arab scholars in Islamic institutions, particularly in the administrative and religious education sectors, before moving to Johor, generated a point of meaningful development for the society.

One prominent Hadhrami ‘ulama’ who played a pivotal role in promoting reformism in Malay-Johor was Sayyid ‘Alwī bin Tahir al-Haddad (who will be referred to, hereafter, as Sayyid ‘Alwī). Sayyid ‘Alwī was an ‘ulama’ well-known for being a progressive thinker and a brilliant social critic. Because of his prominence, Sayyid ‘Alwī’s background deserves special consideration and mention, though my objective is not to present an analysis of his life and ideas, as this has been adequately covered by existing literature.

Sayyid ‘Alwī’s Life, Career and Writings: Sayyid ‘Alwī, whose full name was Sayyid ‘Alwī bin Tahir al-Haddad bin ‘Abdullah bin Taha ‘Abdullah bin ‘Umar bin ‘Alwī bin Ahmad bin Abī Bakar bin ‘Alwī bin ‘Abdullah (Sahibul Ratib) bin ‘Alwī bin Muhammad bin Ahmad bin ‘Abdullah bin Muhammad bin ‘Alwī bin Ahmad bin Abu Bakar bin Ahmad bin Muhammad bin ‘Abdullah bin Ahmad bin ‘Abdurrahman bin ‘Alwī bin Muhammad bin ‘Alī bin ‘Alwī bin Muhammad bin ‘Alwī bin ‘Abdullah bin Ahmad al-Muhajir bin ‘Isa bin Muhammad al-Baqir bin ‘Alī Zainal ‘Abidin bin Husain bin ‘Alī bin Abī Talib (spouse of Fatimah az-Zahra binti Rasulullah) [3, 4], was born on 7th August 1884 in Hadramaut, Yemen [5]. His parents were both Hadhrami ‘Arabs. His father, Tahir al-Haddad was also a well-known scholar in Hadramaut and in fact it was through him that Sayyid ‘Alwī received the title al-Haddad. Having been born in a family that practiced the culture of knowledge and descended from the ahlul-bait indirectly gave recognition to his leadership in later days. In fact, the Muslim world especially the Indonesian Archipelago recognised Sayyid ‘Alwī as a proponent of thought, distinguished scholar as well as celebrated historian in his day.

Sayyid ‘Alwī received his early education in *Tafsir, Hadīth* and Islamic education from his uncles, Imam Habib ‘Abdullah bin Taha al-Haddad and Habib Tahir bin Abī Bakri al-Haddad. Upon reaching adulthood, he was sent to study under two renowned scholars, Sayyid Ahmad bin Hassan al-‘Attas and Sayyid ‘Umar al-‘Amudi.

His studies were conducted through the method of *mu‘akarah* [6]. According to Sayyid Muhd Sa‘ir, Sayyid ‘Alwī also studied under Habib Tahir bin ‘Umar al-Haddad [7], Habib Muhammad bin Tahir al-Haddad and al-Mu‘ammar Sirajuddin ‘Umar bin ‘U‘man bin Muhammad bin ‘U‘man bin Muhammad al-‘Amudi al-Siddīqī al-Bakarī. The formal education that he received through his studies under distinguished Hadramaut scholars made Sayyid ‘Alwī proficient and efficient in his areas of study, such as *usul fiqh, tauhid, usuluddin and hadīth*. He possessed good character and was a smart learner. His ability to master what he learned was proven when he became a teacher at the early age of 17. At this time, he was already able to teach *tafsir, hadīth*, *fiqh, tasawwuf, usul fiqh*, astronomy, history, *bala‘ah* and philosophy [7]. Due to the knowledge he possessed in religious matters, he was appointed as Qadī of Hadramaut for several years [8]. Conflicts and disputes which occurred between Sayyid ‘Alwī and the Hadramaut government led him to migrate to other countries in order to continue spreading the teachings of Islam.

During the late 18th century, Sayyid ‘Alwī moved to Mecca and studied under Imam Zaini Dahlan, a distinguished scholar who was also an Imam in Haramayn, which here refers to Mecca and Medina. Both of these places were convenient stopovers for religious scholars and pilgrims from all over the world. Growing up in a number of prestigious places such as Hadramaut and Mecca helped Sayyid ‘Alwī in gaining a lot of knowledge, which he brought with him to other places. He later travelled to many different places such as Habsyah and South Africa and later made Bogor, Indonesia his next destination for study and *da‘wah*. He especially favoured his move to Indonesia as the Muslim community there practiced their culture and lifestyles based on the teachings of Islam. He did feel out of place as there was already a large number of Hadhrami Arabs living there. His noble character and the knowledge he possessed helped the Muslim community to warmly welcome him into their circle and make him one of their sources for religious knowledge and later appoint him as an unofficial mufti [9]. In 1920, he moved to Java where he met and married a girl from the Raden lineage, by the name of Radin Khadijah binti Ahmad [10].

During his stay in Bogor, Sayyid ‘Alwī befriended Sayyid ‘Abdullah bin Muhsin al-‘Attas, a pious scholar and an expert on religious knowledge. It was from him that Professor Dr Sayyid Naquib al-‘Attas, the renowned historian descended [11]. This meant that Sayyid ‘Alwī had once been a student of Professor Naquib al-‘Attas’s

grandfather. This fact is evidence that their families had once communicated with each other [12]. His studies in different places and his meetings with different individuals had clearly built Sayyid ‘Alwī’s leadership skills in religious matters. This ability that he possessed could be seen through his involvement with the local community of Bogor and Jakarta, Indonesia, in which he contributed his ideas in their fight against the people who created turbulence against issues regarding the *ahlul bait* and the organisations formed by the Hadhrami Arabs. During his stay there, Sayyid ‘Alwī was also invited to solve a dispute concerning some matters on *khilafiyah*, which took place between him, A. Hassan Bandung and Šay? Ahmad Sukarti.

Apart from his experiences in Bogor, Sayyid ‘Alwī also became involved in a number of large organisations founded by Hadhrami Arabs in Indonesia, such as the Jamiat Kheir, Rabitah ‘Alawiyah and Darul Ai?am, from as early as 1910 [13]. His involvement in Jamiat Kheir, an organisation which catered towards the best modern educational system for Islam, created a new momentum in reforming the educational constitution in Indonesia and more specifically in Johor. His presence in these organisations helped to form his ideologies to later modernise the religious institutions in Johor. His contributions to Rabitah Alawiyah, a religious organisation founded on 22nd December 1929, succeeded in developing the morale and material needs of the Hadhrami Arabs, as well as cultivating the brotherhood between the Hadhrami Arabs and the ‘Alawiyyin, as well as Hadhrami immigrants in general. In addition, Sayyid ‘Alwī was also active in providing the best education for orphans by founding Darul Ai?am, giving monetary help to widows and the poor as well as helping to reduce the level of unemployment by providing suitable jobs for those who needed them [14]. His position and the responsibility that he displayed added to his greatness and expertise in the educational world and helped him to familiarise himself with new ideas to dominate the intellectual horizon during that time.

In addition to the knowledge he possessed in the areas mentioned above, Sayyid ‘Alwī was also highly regarded for his critical writings in a number of Arabic magazines specifically for the Arab community, among which were the Sawt al-Hadramaut magazine and the Rabitah magazine. It was through these magazines that Sayyid ‘Alwī shared his thoughts on reformation, the importance of knowledge and the need for the local community to abandon their beliefs in superstition and myths. His desire for balance between matters regarding

both the world and the hereafter can clearly be seen through the thousands of fatwa that he made. Some of the issues that he discussed were compiled in two volumes of fatwa and can also be found in articles in the Pelita Johor magazine, four volumes on Qadiani entitled ‘Anwar al-Qur’an al-Mahiyah li Zulmat Mutanabbi Qadiani’ which means ‘The Light of the Quran in Banishing the Qadiani Who Pose as Prophets’ [14] His great love for knowledge can be seen through how he filled his free time by engaging in intellectual discussions and exchanges with his colleagues and friends. He could often be seen in the companies of Habib Muhammad, Šay? ‘Abd Allah Balfaqih (head of Madrasah al-Junied) dan Šay? ‘Umar bin ‘Abd Allah al-Katib, Habib Harun bin Hasan al-Juneid (owner of Toko al-Juneid) dan Habib Muhammad bin ‘Alawi al-Aidarus from Madrasah al-Junied. They would continuously gathered at ‘Asar every Friday to read books and hold intellectual discussions. This tradition continued for 15 years until the death of Sayyid ‘Alwī [15].

Sayyid ‘Alwī’s priority for religious affairs was revealed when he accepted an invitation from the Royal House of Johor to become a mufti in 1934 [16]. He was the only Johor Mufti [17] to have been honoured with a second appointment on 28th February 1952, a position he held until his retirement on 1st December 1961 at the age of 77 [18]. Johor provided him with better prospects to earn his livelihood and promote his reformist ideas. In the subsequent paragraphs, special attention will be paid to his intellectual contributions in this field.

Sayyid ‘Alwī’s Religious Administration: Sayyid ‘Alwī’s role in religious administrations can be studied through fatwa cases which were resolved through his 27 years of service. On the whole, 7274 fatwas were issued to resolve cases relating to syariah (ibadah, muamalah and marriage), usuluddin (aqidah and theology) and social issues [19]. Collection of data obtained by a collection of data files released by the National Archives of Johor Branch from 1934-1961 M expressed as in Table 1.1.

Table 1.1: Division of Fatwa According The Highest Field

Division of Fatwa	Total
Akidah dan Tauhid	393 usuluddin
Muamalat	607
Marriage	940 syariah
Ibadat	746
Social Issues	4588
Total	7274

Sources : The files of Fatwa collection from 1934-1961 M

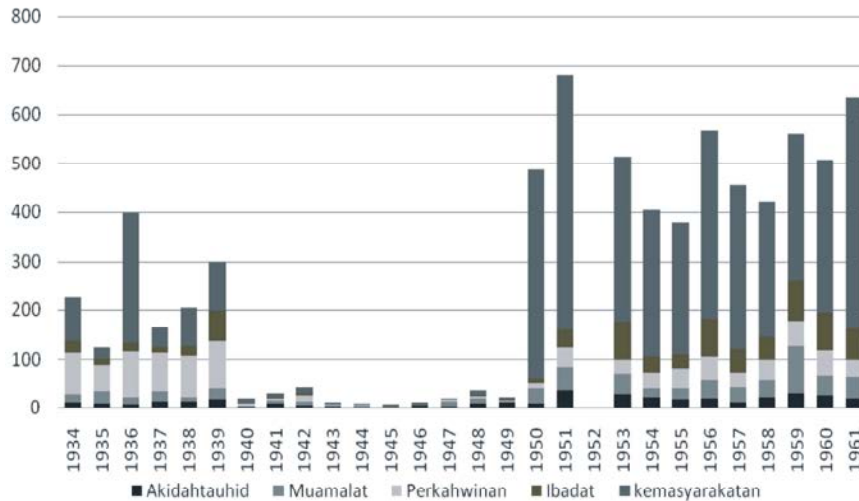


Fig. 1.1: Highest Cases According to Each Component From 1934-1961M
 Source: The Files of the Religious Department (Office of the Mufti), ANCMJ

Based on Table 1.1 above, the top issue was resolved by Sayyid ‘Alwi for the period 1934-1961 are social issues with 63%, syaria’s issues 32% and usuluddin issue 5%. 63% that solved by social issues consist of 4588 cases, 32% in syaria involving 746 issues on ibadah, 607 cases on muamalat (business transactions) and 940 cases in marriage matters. Meanwhile, 5% from usuluddin consisting 393 issues from aqidah and tauhid. Each cases was resolved in accordance with sub-field aqidah tauhid, ibadah, muamalat, marriage and social from the period 1934-1961 are shown in Figure 1.1 below;

Figure 1.1 above shows the fatwa issued by Sayyid ‘Alwi based on the period 1934-1961. The cases resolved by him clearly shown through out the 1934-1939. However, the rate of decline in the management of cases appear to occur sharply in the next 10 years (1940-1949) and again showed a positive increase in 1950 to 1961. Social issues was found stayed in the highest ranking for 1951 from other years. It was followed by marriage cases, an increase of cases continued until the year 1939 and shows the sharp decline after the year 1940-1949, but it roses again in 1950 to 1961. For marriage cases, the highest cases was found in 1939. However, the cases involving ibadah issues consist 9% with the highest cases occurred in 1956. Cases involving issues of ibadah is low in the early years (1934-1950) and increased significantly in the three years, namely 1952, 1959 dan 1960. However, the highest solutions involving aqidah issues was occurred in 1952. For overall, the cases in muamalat issues was consistent for over 27 years which the highest cases in 1958.

Based on the rate of increase and decrease in cases as shown in the figure 1.1 as above, a number of factors and reasons identified. High data collection on the first phase of Sayyid ‘Alwi’s reign in the year 1934-1939, showing the effective period he worked in resolving cases that occurred in the community. Sayyid ‘Alwi’s role in resolving cases decreased dramatically since the beginning of 1940 till as a whole Malaya under a state of emergency duet o the Japanese attacked [20, 21].

A sharp decline in cases during the first six years of emergency was also supported by the chaos that took place as to make the function Johor Islamic Religious Department delayed a moment. Although the administration of affairs cannot be work out properly until mufti seat vacated by the Japanese [21, 22]. but the role of Sayyid ‘Alwi in helping Johore Muslims to solve the problem regarding the religious law does not end there.

After the war ended and the administrative system begins to work in 1948, he accept reappointment of the mufti [23]. It was found that the increased in cases in the second phase (1950-1961) grew up as the earliest phase (1934-1939). Therefore, the record shows that during the period 1950 to 1961, there was increased of cases in accordance with the mentioned sub-field as high rates. Some of the main cases which Sayyid ‘Alwī solved according to the Šafi’ī *mazhab* were as follows:

Case 1: The Ban on the Book by A. Hassan Bandung:
 One of the most well-known cases was the ban issued on the *Soal Jawab* (Q&A) book written by A. Hassan Bandung from the Bandung Islamic Association.

The polemic that occurred between Sayyid 'Alwī and A. Hassan Bandung began with the restriction on the circulation of this book, which was printed by the Penang Persama Press. This restriction was implemented as the issues debated in the book did not follow any particular *mazhab* and in fact were mostly based on self *ijtihad*, which the writer did by taking any hokum (laws) stated in the Quran and Hadith, the latter of which mostly followed the views of Ibn Taimiyyah, Ibn Qayyim and their followers, all of whom opposed *taqlid* towards any one *mazhab*. More than that, what Sayyid 'Alwī fought against the most was the *ahkam* (laws) which involved issues on *ʿilafiyah* among the followers of the Sunnah wal Jama'ah. A. Hassan Bandung was inclined towards supporting one particular *mazhab* against another or dismissing the words used by these other *mazhabs* [24].

The polemic which took place through his written works and movements became a primary topic of discussion among the Muslim community [25]. Sayyid 'Alwī took action by issuing a *fatwa*, by stating that the Religious Q&A Book (*Buku Soal Jawab Agama*) published by PERSIS had deviated from Islam [26]. In fact, this deviation also recovered great opposition from the renowned Johor scholar, Pehin Seri Maharaja Datu Seri Utama Haji Ismail bin Omar Abd Aziz, who claimed this group of people to be apostates and not being among the *ʿimmi* [27].

Sayyid 'Alwī's stand was proven when he stated that the need to put restrictions on the publication of the Q&A book was because it was able to raise questions on the issue of *ʿilafiyah*, which would confuse the Muslim community to the extent of creating fanatics who only supported one particular party and finally creating a schism among Muslims. Some of the *ʿilafiyah* problems which clashed against the *Šafi'ī mazhab* were issues regarding pig meat, pig saliva (with claims that it was not *haram*), obligations to follow scholars (with claims that it was unnecessary) and reading the *talqin* for the deceased (with claims that it was unnecessary) [28]. These issues were truly disturbing as Indonesia had begun to witness blood spills between Muslims due to the issues on *ʿilafiyah* [29]. Therefore, since this book had gone against the policy of the *mazhab* used by the governments of the federal states in Tanah Melayu, which is the *Šafi'ī mazhab* (2;2) and raised *ʿilafiyah* problems which cause disputes and misunderstandings, it was decided that its publication be stopped [30].

When we examine the issues related to *ʿaqīdah* in Sayyid 'Alwī's era, we can see that he had a firm stand in following the Sunnah wal Jama'ah in giving responses towards the fatwa released.

Case 2: Post-Mortem Examinations on Bodies of the Deceased: Sayyid 'Alwī's strictness in adhering to the *Šafi'ī mazhab* can also be seen in the issue of post-mortem examinations carried out by the police on bodies of the deceased. There had been several different views on whether it is permissible for these examinations to be carried out. Some of the earlier cases involved victims who were; hit and buried underneath wood (a case on 15.5.36), found in a crocodile (1.6.36) and a death caused by eating mudskipper eggs (10.6.37). These cases were brought to the office of the *qadis* in their respective districts. The verdict was that the post-mortems should not be carried out under any circumstances. Since the situation provided problems for the police, the matter was brought to the Johor Religious Department so that a *fatwa* could be issued based on the *Šafi'ī mazhab*.

As a result, Sayyid 'Alwī issued a *fatwa* stating that post-mortems should not be carried out on bodies of the deceased, unless (i) it is someone who has, during his lifetime, swallowed something valuable such as a diamond for which the owner asked to claim, therefore it is permissible to do an operation on the body in order to retrieve it, (ii) it is a dead woman who carries a baby that still has a chance of living. If the two situations stated above come to pass, then the *Šafi'ī mazhab* permits post-mortems on the dead bodies, but only to a certain limit as human beings must be respected during their death as much as they were during their lifetime [31].

Laws concerning post-mortems are based on the law stated above and considered exceptions only in certain cases. Since the police force and doctors consider post-mortems as necessary, these procedures are carried out only in cases that require investigation such as those that involve doubt, sudden deaths, accidents (such as drowning) or cases for which the reason is known such as dying in a car.

Sayyid 'Alwī in Islamic Education: Apart from contributing his ideas and expertise in the educational concerns of Johor religious schools, Sayyid 'Alwī was also ahead of scholars in his time when he introduced and created a standard curriculum for religious schools throughout Johor. Sayyid 'Alwī's involvement began

when YM Tuanku Ibrahim, the ruling Sultan suggested that Arabic schools be built systematically under the supervision of the Johor government. The ruler's concern in creating Arab schools can be detected when he stated that the Malay community in general could read the Quran but could not understand it. He opined that by opening Arabic schools, the younger generation could learn the Arabic language and understand the Quran when they read it [32].

In order to make Tuanku Ibrahim's hopes a reality, Sayyid 'Alwī was called upon to be asked for his views and suggestions. Tuanku Ibrahim set up an Advisory Committee for Arabic Schools and appointed Sayyid 'Alwī as the main advisor [33]. Sayyid 'Alwī's involvement in the administrative matters for the Arabic schools was considered timely. This was because even though several Arab schools had been built through the funding and efforts of the local community as early as 1912, the Arab schools in Johor were in a critical stage and nearly closed down when the monetary support began to stop.

Some of the school which were involved in this monetary problem were *Sekolah Agama Bahasa Arab Kampung Tengah Sekamat, Madrasah al-'Arabiyah Al-Islamiah Muar and Madrasah al-Arabiah Persekutuan Melayu Kluang*. Only Madrasah al-Attas al-'Arabiyah al-Islamiyah Muar [34] was left standing as it was under the supervision of its owner and founder, Habib Hassan al-Attas.

The reformation of the Arabic school education system proves that there were efforts towards an integration of academic and religious knowledge, compared to the pre-independence days. The transformation that took place in different fields was a movement towards introducing a more suitable education system for Johor as well as helping to prepare students to further their studies in Arabic whether locally or internationally [35]. The action plan generated by Sayyid 'Alwī underlined the opportunity for students from Arabic schools to further their studies to a higher level through a more systematic syllabus [36].

A Muslim Thinker through His Writings: Apart from the knowledge he possessed, his noble character and leadership skills, Sayyid 'Alwī was also known for being a great literary figure of his time. He put in a lot of effort to share his ideas and thoughts while writing his books and articles. Throughout his life, he was said to have written a large number of books on many areas of Islamic knowledge, including *tafsir, hadī?, fiqh, tauhīd, tajwīd, history, rijal al-hadī?* and others.

A number of Sayyid 'Alwī's writings were recorded by an Arab historian, 'Ali bin Ahmad as-Sagof, as follows:

The lists above are a record of some of Sayyid 'Alwī's writings, all of which cover a wide array of different subject matters. These texts are considered

Table 3.2: Religious Works (*tafsir, hadī?, fiqh, tajwīd, 'ilm rijal al-hadī?*)

NO.	BOOK TITLE	SUBJECT
1.	Risalah fi Hukm 'adama gawaz tarjemah al-qur'an, 'iddata kirasat.	Tafsīr
2.	Al-kalimah al-jami'ah fi tafsīr surah al-waqi'ah (<i>incomplete</i>).	Tafsīr
3.	Al-'Amalī fi 'Ulum al Qur'an, nahu qarasim.	Tafsīr
4.	Al-Qaul al Fasi Fi Ma Li Banī Hašim Wa Quraiš Wa 'Arab Minal Fadl.	'Ilm Rijal al- Hadī?
5.	Al-Khulasah al-nafiah fil Asanid Al-'Aliyyah.	'Ilm Rijal al- Hadī?
6.	Al raddu Ibn Khaldun Fī qa'idatuhu fi al nasb wa naqduha, yujad minhu kirasan.	
7.	Fatawiyah allatī Tablighu l'nata 'Ashara Alf mas'alah.	Fiqh
8.	'Anwar al-Qur'an fi Raddu 'ala dajjal Qadian (juz'an)	Fiqh
9.	Iqamah al-dalīl 'ala ighlat alhalī Fī naqdahu lil'atbu al-jamil.	Fiqh
10.	Kitab fi ahkam al-ankihah Wa al-qada' balagatu al-malayu tab'a juz'an.	Fiqh
11.	F'annah annahid fi 'ilmi faraid.	Fiqh
12.	Al-raddu 'ala ibn Nu'man fi Raf'i al-zakat ila al Sultan.	Fiqh
13.	Al-raddu 'alaihī aida fi mas'alah u'ra.	Fiqh
14.	Al raddu 'ala Dajjal yaf'i Ahmad bin 'Ata'i al-harazī (<i>incompleted</i>).	Fiqh
15.	Maqalatuhu fi Raddu 'ala al-Qadiyaniyyah.	Fiqh
16.	Majmu' Maqalatuhu allatī katabaha 'ilal taqliduhu wazifatu al-afat' bimajhur, fi 'iddatu 'ajza'. Risalah fi Hukm al-mal al-?ai'u.	Fiqh
17.	Al-'Amalī Fī al-Tawhīd (<i>incomplete</i>)	Tauhīd
18.	Al-'Amali fi 'Ulum al hadith.	Hadī?
19.	Ma katabahu min kalam Šay'ah fi kararis.	Hadī?
20.	Majmu' ma Kataba Min ?itob.	Hadī?
21.	Risalah fi Hukm 'adama ?awaz tarjemah al-qur'an, 'iddata kirasat.	Tafsīr
22.	Al-kalimah al-jami'ah fi tafsīr surah al-waqi'ah (<i>incomplete</i>).	Tafsīr
23.	Terjemah Jiddah 'Abdullah bin Taha Al-Hadar Al-Haddad, fi Nahu Khamsin Karasin.	Tafsīr
24.	Alfawaid al-lu'luwiyyah fi al qawa'id al-nahwiyyah.	Nahu

Table 3.3: Historical and Literary Works

NO.	BOOK TITLE	SUBJECT
1.	Risalah fi Istibdal al-harf al-‘Arabiyah bil harf al-latiniyyah.	Literature
2.	Durus al-sīrah al-nabawiyyah fi juz‘aini so‘iraini.	History
3.	Mu‘tasar ‘aqdu allal lil Sayyid ‘Idrus bin ‘Umar al-Habṣī.	History
4.	Majmu’ Muhadiratuhu fi mawadi‘u diniyyah wa tarī‘iyyah.	History
5.	Majmu’ maqalatuhu allatī naṣratuha ‘arīdah Hadramaut, wa al ‘arab wal nahdah fi arba‘ah azja’.	History
6.	Majmu‘ah Makatibah zat al-fawaid al-‘ilmiyyah wal tarikhiah.	History
7.	Al-ṣamil fi Tarī? Hadramaut Tab‘a nahu 260 sofhah.	History
8.	?ina al-ṣamari? ‘awab As‘ilah fi al-tarī?.	History
9.	Mu‘tasar Tarī? Hasan.	History
10.	Majmu‘ah maqalatuhu allatī naṣratuha Majallah al-Rabitah.	History
11.	Al-tabaqat Al-Al‘awiyah.	History
12.	Al-mud‘al Ila Tarī? Du‘ul al Islam ila ‘azair al-ṣarqi al-Aqsa (lengkap).	History
13.	Tarī? Islam bi Jawa wa Sumatra wa Palembang, nahu arba‘a mi‘ah sofhah.	History
14.	‘Uqud almas, tab‘a fi juz’an.	History
15.	Ahmad al-Basair fi <i>Mazhab</i> al-Muhagir, kataba minhu fi arba‘ata kararis(incompleted).	History
16.	Rihlah Ṣay‘ah al-‘aniyah al-musmah (al-rihlah al-tarimiyyah).	History
17.	Rihlah Ṣay‘ah Al-Habib Ahmad Bin Hassan al-‘Attas ila du‘an al-Musmah al-Rihlah aldu‘aniyah.	History
18.	Nuqul ‘ilmiyyah wa tarī‘iyah fi ‘iddatī a‘za’.	History
19.	Al-‘Amalī fi Tarī? al Islam (tidak lengkap)	History
20.	Ta‘qibu wa Tanqīb ‘an al mulaqqab binnafad min ali al-naqib.	History
21.	Ma baqiya min Ṣi‘rahu fi Diwan Sa‘ir.	Poetry [36]
22.	Du‘u al-qarīhah.	
23.	Majmu‘ah min ‘Ulum al fulk fi Magallad Do‘mi.	

additional sources for Muslim communities, especially those in Johor, in order for them to understand the teachings of Islam and to avoid backwardness and be at par with other races that have excelled and succeeded. Each of his works contains invaluable historical facts which have in fact become important sources of information for historians to this very day. Evidence on this matter can be gained from reading the comments of Haji Abu Bakar, Head of the Department of Islamic Education, Johore in the foreword to Sayyid ‘Alwī’s book, entitled *The History of Islamic Development in the Far East*, as follows:

‘As I read through this book, it seemed clear to me that the contents are truly beneficial in obtaining knowledge about the history of Islam in the Eastern regions. Historical events which should be known by the Muslim youth are written simply and briefly. Sometimes, I would come across historical details which I had not read in other Islamic history texts. The descriptions and arguments provided are based on books written by Western and Eastern scholars, as well as a number of celebrated historians. Therefore, this book is not only useful for students, but also for those who would like to deepen their researches on the spread of Islam in the regions surrounding the Indian and Pacific Oceans, as well as the history of how Islam built its foundations in countries such as India, the Philippines and the Indonesian Archipelago’ [38].

More than that, R. B. Serjeant, a leading orientalist, also recognised Sayyid ‘Alwī’s reputation by describing the latter as a historian with a remarkable memory as well as being critically-minded whenever he made a review of any particular matter;

‘It has come to my understanding that he possessed a remarkable memory which enabled him to remember each and every word he had ever read, even after several years, as well as the number of pages. He was a brilliant author, especially in historical matters relating to the Alawi lineage, though his sympathy for them did not lead him to make extreme assessments about them. His book, *al-Syamīl fi Tarīkh Hadramaut...* had been in print when Singapore was invaded by the Japanese and was lost. However, I received news that he had other historical texts for print in order to replace this loss. Apart from Jany al-ṣamari?, he also followed his desire to compile a biography of Sayyid Ahmad bin Hassan ‘Abdullah al-‘Attas dari Huraidah, titled ‘Uqud Almas, (Singapura, 1949-1950). ‘Uqud Almas contained information about the Saiyid lineage and the desire to know more about the chronology of their ancestors, based on the classical Arabic data [37].

By looking at his written works, we can conclude that Sayyid ‘Alwī was a versatile scholar with the talent of mastering different areas of knowledge and

for writing, which he fully utilised in order to share his thoughts and views to the general public of his time.

Apart from these works, he also contributed to magazines and periodicals. Most of his works depicted his concern towards current issues especially those related to Islam. He could in fact write on a particular topic through the use of detailed explanations and evidence, which would later be published into books. The approach he used prove to be able to leave an impact on the religious understanding of the Muslim community and at the same time counter the false evidence from those who opposed him.

CONCLUSION

The above discussion underscores the significant contributions of Sayyid 'Alwī in various fields and acknowledges that he was not the most learned of reformists; however, he was the most effective reformist writer, propagandist and polemicist who confronted the traditional 'ulama' and propagated reformist ideas in Johor-Malaya. His inclusive attitude was primarily influenced by the unconventional nature of reformist movements, which Sayyid 'Alwī was part of adopted unfavorable attitude towards sayyid special status in Muslim society.

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