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Pjir legacy of Lee Kuan
 1 ^srs^ssrs^
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 man, is admired by multitudes.
 However, many may not remember, or have chosen to forget, that the birth of Singapore andhs^sub-
 by force.
 Other lesser rulers would have resorted to violence, as a natural
 nadon in 1971 in the aftermath of a
 embroiled in a self-destructive civil war of needless mayhem, it did not even have to deal with the ethnic
 majority nJSon. " " ^ " MUSUm "

Likewise, when the American Civil War (1862-1865) broke out, it was a
 World history has been shaped as much by chance and error as by the courage and wisdom of individuals. If there were only a Pakistani or an
 there would have been two fewer
 human conflict.
 Tunku Abdul Rahman was, first
 tocol and self-aggraMisement. L a
 royalty, he firmly hejd on to the noble belief of *noblesse oblige*, which is a French phrase literally translated as "duty of nobility". This simple ideal is that those priv-
 royal titles and material regards alone, but a noble obligation to help the poor and marginalised of society.
 Tunku was a devout Muslim, but never the self-righteous kind who would manipulate Islam for populism and vote-getting. He held the Federal Constitution as sacrosanct, to be upheld as an ideal of rule of law, and not rule by arbitrary law.
 Present-day politicians ought to learn from the leadership example of Tunku as a pious Muslim, an honest politician and a law-abiding prime minister. There was no aspersion cast on the reputation of his

(trust) and *bersih* (avoidance of personal avarice) as his Greater Jihad.
 The controversy of implementation of hudud in our multi-faith society, which has been governed by a secular Federal Constitution since 1957, is not so insurmountable, if only we adopt Tunku's philusupny 01 mouerauon.
 The practice of Islam - or any other faith - is a oersonal matter and it follows, naturally, that such a
 ment hudud should be decided by individual Muslims and non-Muslims in a national referendum. No political party, no matter how large its majority in the legislature or party membership, should resort to a unilateral implementation of hudud, with the expressed aim of
 After all, Islam forbids coercion, particularly against followers of other faiths, and the reading of Islamic jurisprudence must be done even more strictly by *ijtihad* (intellelctual reasoning and scholarly enquiry), and not *taqlid buta* (blind faith). This is about moderation.
 Thus, Tunku Abdul Rahman has been always held up as a rare gem of humanity among everyday politicians of his time, and for all times.
Tai Hean Kiat,
 Sungai Buloh, Selangor