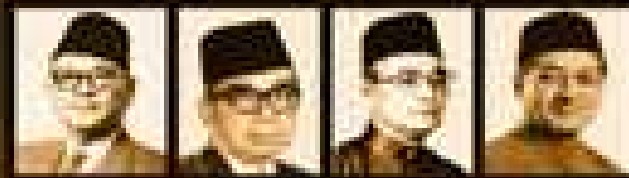


Vol. 1 Issue 4 July 2018

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Contents



Foreword | 2

Selected new books | 3

Selected serials collection | 10

Selected rare book collections | 11

Selected digitized materials of the month | 12

Selected full text speeches | 16

Selected full text article | 24

Contact information | 25

“DRAWING ON THE PAST TO SERVE THE FUTURE”

Foreword

This month's highlights Islam and Leadership. The present challenging environment requires Muslim organisations to be highly participative in and contributive to a society's development. They have to be led at all levels by capable leaders. Leadership can be the key factor for an organisation's performance.

This is because leadership differs significantly from management. It is of paramount importance for us to be committed to the principle that leadership comes before management in any organisation. Good leadership determines the doing of the right things and good management is to do the things right. The ability to determine the right things is the initial step for success.

There are 20 titles of books, 2 journal titles, 10 digitised titles, 2 rare books 4 selected speeches and 1 full text article highlighted in this month's publication. Literature on other Malaysian leaders and the nation's struggle for independence are highlighted in this month's issue. Some of the titles worth mentioning here includes: ***Pemikiran Dr. Mahathir tentang Islam; Islam & the Muslim Ummah, Islam & Modernity; Islam, Modernism & the West*** and ***the Politics of Islam in Contemporary Malaysia***.

Another interesting feature in this issue is that we have included full text speeches and article: ***Speech by Tun Abdul Razak at the Opening Ceremony of Persidangan Majlis Hal Ehwal Malaysia at Dewan Tunku Abdul Rahman on 8 July 1971; Speech by Tun Dr Mahathir Mohamad at University of London on 22 September 2003*** and ***"Hussein: Islam perlu diperkenal di kalangan masyarakat pelbagai kaum / Utusan Malaysia: 15 March 1976"***

AZAHAR MOHD. NOOR

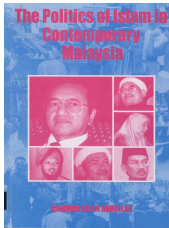
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Selected New Books

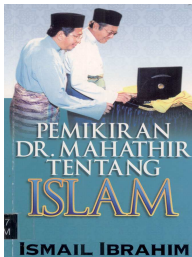
1. Title : **The Politics of Islam in Contemporary Malaysia**
Author : Kamarul Nizam Abdullah
Publisher : Universiti Kebangsaan Malaysia (2002)



This book focuses on two major Malay political parties, UMNO and PAS, two major dakwah movements, ABIM and Al-Arqam to analyse and to examine their impact on Malaysian politics. The appealing nature of Islam as a political vehicle in the socio-political process has become a salient feature of Malaysian politics. What is more interesting is the impact of dakwah phenomenon in Malay politics. This book explores the role of Islam in Malay society and Malay unity.

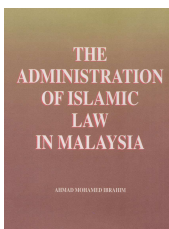
It explores and tries to construct what role Islam has in the concept of Malay unity and National Security.

2. Title : **Pemikiran Dr. Mahathir Tentang Islam**
Author : Ismail Ibrahim
Publisher : Utusan Publication & Distributors Sdn. Bhd (2002)



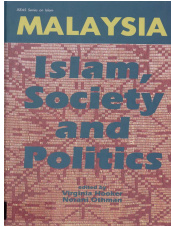
Pemikiran Dr. Mahathir Tentang Islam discuss about Dr. Mahathir's efforts in Islam development in Malaysia and world stage. Some of the efforts are by giving speeches related to Muslim issues and shared his views on it. For him, knowledge, technology, economy and unity are the key for muslim's success.

3. Title : **The Administration of Islamic Law in Malaysia**
Author : Ahmad Mohamed Ibrahim
Publisher : Institute of Islamic Understanding Malaysia (2000)



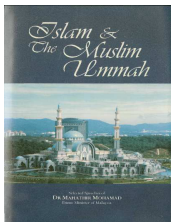
The book deals with the Administration of Islamic Law in Malaysia. It is a collection of working papers presented by al-Marhum Prof. Tan Sri Datuk Ahmad Mohamed Ibrahim in a number of seminars he attended. It focuses on various topics and issues pertaining to the development of the administration of Islamic Law in Malaysia.

4. Title : **Malaysia: Islam, Society and Politics**
 Author : Virginia Hooker and Norani Othman
 Publisher : ISEAS Singapore (2003)



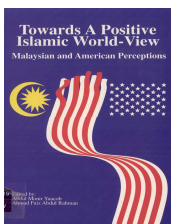
This collection of essays has been prepared as a tribute to Clive S. Kessler, Professor of Sociology at the University of New South Wales for over twenty years and a member of staff of the London School of Economics and Political Science, University of London, and the Barnard College, Columbia University, New York. Written by colleagues and graduate students, the essays are divided into three sections: Islam, Society and Politics. They focus on Professor Kessler's analyses of Malaysia. Each essay draws on aspects of his published research, taking his insights as points of departure for new studies. Professor Kessler's ideas and observations are thus extended, complemented and updated in ways which emphasize the depth and extent of his influence on contemporary research on Malaysia.

5. Title : **Islam & the Muslim Ummah**
 Author : Hashim Makaruddin
 Publisher : Pelanduk Publications (2001)



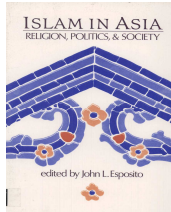
In this collection of speeches, Dr. Mahathir shares his thoughts on Islam, the Muslim world today and his concern that the Muslim are disarray, unable to cope with the changes taking place in the world, and thus are sliding further and further backwards.

6. Title : **Towards A Positive Islamic World-View: Malaysian and American Perception**
 Author : Abdul Monir Yaacob & Ahmad Faiz Abdul Rahman
 Publisher : IKIM Publication (1993)



This book is a storehouse of illuminating and thoughtful knowledge distilled by the editors from the *Seminar on Islam and Its World-View: An American Perception*. The seminar has brought forth several major and common concerns that could initiate enlightenment of the multi-faceted perspectives of what leading Muslim and non-Muslim scholars think of Islam and Muslim civilization. This book is a contribution towards enhancing the existing references on the Islamic world-view. Regardless of one's religious belief or cultural background this book provides valuable insights.

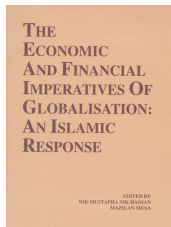
7. Title : **Islam in Asia: Religion, Politics & Society**
 Author : John L. Esposito
 Publisher : Oxford University Press (1987)



The actions and political rhetoric of the day seem to affirm the commitment of many Muslims to a more Islamic political, social, and economic order. But despite the pervasiveness of this phenomenon and its geopolitical significance, our understanding of the contemporary Islamic world has remained astonishingly limited. More than half of the world's 800 million Muslims live in Asia, and yet most people continue to think of Islam as an essentially Arab phenomenon.

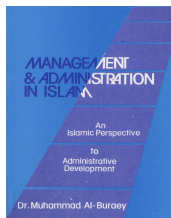
This wide-ranging volume brings together previously unpublished writings by leading authorities on Islamic affairs to provide the fullest picture of the diverse roles played by Islam in Asian public life today. Central topics include how Islam is presented in the public life--government, national ideology, law, and political parties--of Asian Muslims, and the ways in which Islam influences both the domestic politics and foreign policies of Muslim countries today.

8. Title : **The Economic and Financial Imperatives Of Globalization: An Islamic Response**
 Author : Nik Mustapha Nik Hassan & Mazilan Musa
 Publisher : Institute of Islamic Understanding Malaysia (IKIM) (2000)



This book enlighten the readers on the following areas: to understand the existing international trade and finance practices, to explore the various Islamic guidelines and approaches to international trade and finance, to discuss the Islamic macro-economic responses to the present world economic disorder and to find the micro-economic solutions such as the Islamic infrastructure financing and corporate bonds to the present world economic disorder.

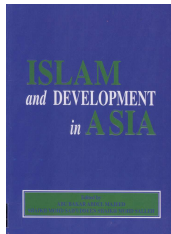
9. Title : **Management & Administration in Islam**
 Author : Dr. Muhammad Al-Buraey
 Publisher : King Fahd University of Petroleum & Minerals (1990)



The study is divided into three major parts. In part I, 'The Ideology of Development', Chapter 1 gives a comprehensive background and analysis of Islam, as a guiding ideology for development. Chapter 2 discusses man and development and portrays an Islamic view of human nature. In part II, 'The Environment of Development', Chapter 3 discusses political development, and chapter 4, socio-economic development. Part III, 'Administrative Development', is the core of the study and contains three chapters. Chapter 5 details the administrative sources in Islam and researches Islamic roots of administration. Chapter 6 analyses the elements and dynamics of an Islamic model of administration. Finally , Chapter 7 outlines the strategy, implementation, and implications of this model, emphasizing

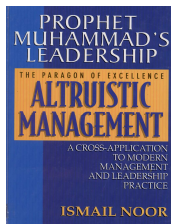
the Islamists' role in the process. Brief concluding remarks, presenting a summary and the direction for future research, complete the study.

10. Title : **Islam and Development in Asia**
Author : Abu Bakar Abdul Majeed and Shaikh Mohd. Saifuddeen Shaikh Mohd. Salleh
Publisher : Institute of Islamic Understanding Malaysia (1998)



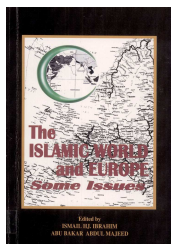
Islam is a way of life. It has been emphasised time and again that Islam is not just about rituals. Here lies the beauty of Islam as it is comprehensive and covers every aspect of life, from economy to culture to security. This book, Islam and Development in Asia, explores these three aspects while enlightening readers with the aim to enhance their understanding of both Asia and Islam. As we journey into the third millennium, closer co-operation between Muslims and non-Muslims is becoming all the more crucial for a peaceful coexistence and synergy in the Asian region in particular and the world in general. This co-operation can only stem from understanding the matters at hand.

11. Title : **Prophet Muhammad s.a.w Leadership : The Paragon of Excellence**
Author : Ismail Noor
Publisher : Utusan Publications & Distributors Sdn. Bhd (1999)



What happened in the past cannot be summarily dismissed as mere history. Truly, there are valuable lessons to be learnt from the ancient civilizations and the golden eras of the Prophets. Most of all, modern managerial leaders can draw inspirations and experiences about value systems in most fields of human endeavour. The Prophet of Islam has shown the way towards selfless devotion to one's fellow beings in a universal sense. His spirit of altruism transcends religious, cultural and ethnic barriers. In this book, an overview analysis will be carried out on how the Prophet s.a.w's principles pervade into his role as a visionary, an entrepreneur, a manager-administrator, a team leader and a transformational leader

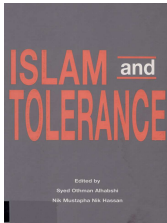
12. Title : **The Islamic World and Europe: Some Issues**
Author : Ismail Hj. Ibrahim and Abu Bakar Abdul Majeed
Publisher : Institute of Islamic Understanding Malaysia (1998)



This book is a faithful record of the proceedings of 'the Malaysia-EU Seminar: Europe And The Islamic World', held on March 24-25, 1998 at the Main Hall, of the Institute of Islamic Understanding, Malaysia. True to the spirit of the theme of the seminar, the deliberations dwelled at length on the historical links and mutual influences between Europe and the Islamic world and the need for bridge-building the two. The experience that Malaysia has in leading a violent-free Muslim majority country would perhaps qualify it to

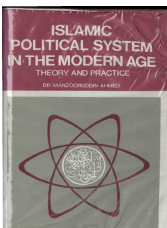
provide the example of a truly Islamic *modus vivendi* in inter-religious and intercivilisational accord. It is hope that this book can become a source of inspiration, if not reference, towards achieving this goal.

13. Title : **Islam and Tolerance**
Author : Syed Othman Alhabsi and Nik Mustapha Nik Hassan
Publisher : IKIM Publication (1994)



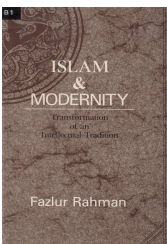
Islam has long been misunderstood and misrepresented in various ways and forms, far from what it actually deserves. Tolerance in Islam entails a completely different connotation from what is normally understood by people of other religious faiths. It is based on the premise that all humankind has one and the same origin, that there is no compulsion in religion and freedom of worship should be accorded to everyone. Apart from the conceptual framework, this book also provides ample evidence of tolerance by Muslims in history. It also covers the Muslims' reactions to the onslaught of western modernisation in general as well as in political spheres.

14. Title : **Islamic Political System In the Modern Age: Theory and Practice**
Author : Dr. Manzooruddin Ahmed
Publisher : Saad Publications (1983)



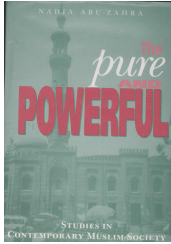
The main object of this book was to undertake an extensive survey of the basic sources of Muslim political theory, namely, the Qur'an and *Sunnah*, early historical records, and medieval treatises in order to determine as to what constitute the key political concept of Islam. After having identified politically relevant terminology of Islam, attempts have been made to trace their origins and developments in the course of classical and medieval periods of Muslim history. The other major purpose of the present study is to reconstruct these concepts in the context of the requirements of the modern age. In reconstructing these concepts, the guiding principle has been to achieve resolution of the conflict between traditionalism and modernism.

15. Title : **Islam & Modernity**
Author : Fazlur Rahman
Publisher : The University of Chicago Press (1982)



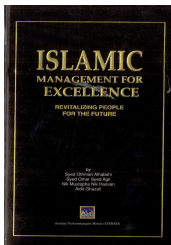
In this work, Professor Fazlur Rahman presents a positively ambitious blueprint for the transformation of the intellectual tradition of Islam: theology, ethics, philosophy and jurisprudence. Over the voices of advocating a return to Islam or to reestablishment of Sharia, the guide for action, he astutely and soberly asks: What and Which Islam? More importantly, how does one get to 'normative' Islam? The author counsels, and passionately demonstrates, that for Islam to be actually what Muslims claim it to be –comprehensive in scope and efficacious for every age and place.

16. Title : **The Pure and Powerful**
 Author : Nadia Abu-Zahra
 Publisher : Ithaca Press (1997)



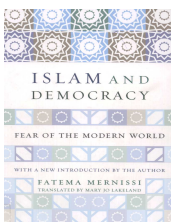
The material in this book examines the beliefs and practices of the common Muslim as part of the intricate web of social relationships which involve the ulama (the traditionally educated scholars), government Islamic institutions, Sufis and the people of the city and country, both women and men. The analysis demonstrates that in order to further our understanding of Muslim society, fieldwork data on how the Islamic practices of the common person are related to the Islamic tradition must be gathered and the relevant analytical concepts applied.

17. Title : **Islamic Management for Excellence**
 Author : Syed Othman Ahabsi, Syed Omar Syed Agil, Nik Mustapha Nik Hassan & Aidit Ghazali
 Publisher : Institut Perkembangan Minda (1998)



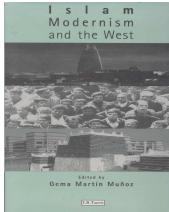
The principle strength of this book is on the careful blending of the modern approaches to management with the fundamental teachings of Islam as the guiding principles that are not only universal but also consonant with human nature. It therefore contains pragmatic and common examples of management problems that could be effectively overcome by the basic principles emanating from the Islamic teachings.

18. Title : **Islam and Democracy: Fear of the Modern World**
 Author : Fatima Mernissi
 Publisher : Perseus Publishing (2002)



Is Islam compatible with democracy? Must fundamentalism win out in the Middle East, or will democracy ever be possible? In this now-classic book, Islamic sociologist Fatima Mernissi explores the ways in which progressive Muslims--defenders of democracy, feminists, and others trying to resist fundamentalism--must use the same sacred texts as Muslims who use them for violent ends, to prove different views. Updated with a new introduction by the author written in the wake of the September 11 terrorist attacks on the United States, *Islam and Democracy* serves as a guide to the players moving the pieces on the rather grim Muslim chessboard. It shines new light on the people behind today's terrorist acts and raises provocative questions about the possibilities for democracy and human rights in the Islamic world. Essential reading for anyone interested in the politics of the Middle East today, *Islam and Democracy* is as timely now as it was upon its initial, celebrated publication.

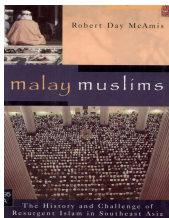
19. Title : **Islam, Modernism and the West**
Author : Gema Martin Muñoz
Publisher : I.B Tauris (1999)



The long-standing notion that "Islamic affairs" are removed from, and inevitably clash with, "Western affairs" has, since the publication of Samuel Huntington's *Clash of Civilizations*, taken on a new life. In this context a critical reassessment of history and a reconsideration of fundamental questions have become more urgent. In this book, leading scholars from the Muslim world and Europe look both at the existing ground for this project and consider new avenues of thought

and research.

20. Title : **Malay Muslims: The History and Challenge of Resurgent Islam in Southeast Asia**
Author : Robert Day McAmis
Publisher : William B. Eerdmans Publishing Company (2002)



Although Muslims of the Malay race are the largest ethnic community of Muslims in the world, they are little known in the Western hemisphere. Writing as an American Christian missionary who lived among Malay Muslims in the Philippines over forty years, Robert Day McAmis provides the first comprehensive look at Malay Muslims, describing their history, practices, influence, and distinctive customs. McAmis also gives attention to the history of their relationship with

Christians- a history that is key to understanding the current state of religious and social life in places like Indonesia, Malaysia, and the Philippines. Since Muslims and Christians together comprise ninety-four percent of the Malay population, peaceful interaction and cooperation between mosque and church are crucial to realizing the economic and political goals of the entire region.

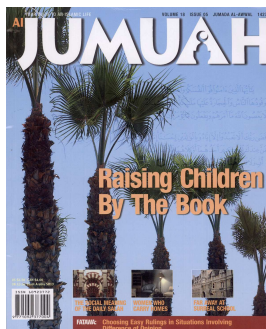
Selected serial collections:

1. OIC Today



OIC Today is published by Ramcel Media Sdn. Bhd. It focus on Muslim's issues in OIC countries such as OIC news, Islamic events, oil and gas, economy, tourism, business, banking and finance.

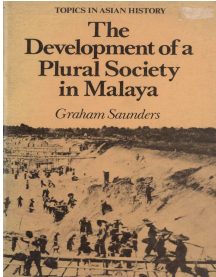
2. Al-Jumuah



Al-Jumuah is the market leader in Islamic knowledge-based publications. It provide Islamic knowledge and practical guidance on issues that cause confusion for Muslims living in the West and source Islamic knowledge from a true and genuine scholarship, making it both relevant & compatible with the demands of contemporary living.

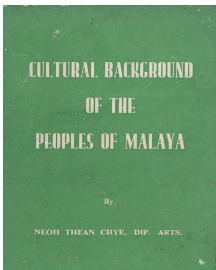
Selected rare books collection:

1. Title : **Cultural Background of the Peoples of Malaya**
Author : Neoh Thean Chye
Publisher : Perak Publishing House (1960)



This book discuss about the cultural background of the Peoples of Malaya. Chapter I focus on Malay and Islam, Chapter II tell us about the India culture and Hindu religion, Chapter III discussed about the features of Chinese culture and modern trends in Chinese society and government while Chapter IV explain the European culture and the modern European political ideas.

2. Title : **The Development of a Plural Society in Malaya**
Author : Graham Saunders
Publisher : Longman (1977)



The development of Malaysia's plural society was a product of the colonial era and a legacy of British rule. Even though Chinese migration into the Malay states began before direct British political intervention, the increased demand for tin which encourage Malay rulers to expand production and to call in Chinese labour was a product of the industrial revolution and of the world-wide economic system being developed by the industrial nations of Europe and North America. Chinese emigration on a large scale was made possible by the extension of Europe trade to China and the forced opening of the treaty ports. Indian migration was from one part of the British empire to another. The extension of British rule over the peninsula encouraged investment and provided conditions which attracted immigration. The ending of the colonial era and the return of full independence to the peninsula and to Sabah and Sarawak in the context of Malaysia has given a political dimension to the plural society.

Selected digitized materials of the month

1. **Islam and Ethnicity In Malay Politics/** Hussin Mutalib
Oxford University Press : 1990

http://library.perdana.org.my/Digital_Content/NLM/Batch1/NL_PDF_CD001/IslamAndEthnicityInMalayPolitics%5bHussinMutalib%5d.pdf

The primary objective of this study is to analyse how the two forces in the Malay ethos-Islam and Malay ethnic nationalism-function in the Malaysian political system, from the formation of Malaysia in 1963 to 1987. Chapter 1 attempts to provide a general overview of Malay society and the place of Islam in Malay political culture compared to other forces, in particular ethnicity, up to the formation of Malaysia in 1963. Subsequent developments from 1963 to the early 1970s are covered in Chapter 2, which is aimed at taking up further the tensions evident in the Malay-Islam symbiosis. Chapter 3 focuses on the analyses the extent to which Islam, through the Malays, asserts itself in Malaysian society as whole, particularly since the early 1970s. Chapter 4 and 5 attempt to weigh the influence of Islam on the politics of the Malaysian politics of the Malaysian state. Chapter 6 gives a summary of the roles of Islam and Malay ethnic-nationalism in Malay politics until 1986.

2. **Islam the Misunderstood Religion/** Awad Ibrahim Awad
Afro-Arab Centre Sdn. Bhd. : 1996

http://library.perdana.org.my/Digital_Content/NLM/Batch1/NL_PDF_CD002/IslamMisunderstoodReligion%5bDr.MahathirMohammad%5d.pdf

This speech by the Prime Minister of Malaysia, his excellency honorable Dato' Seri Dr. Mahathir Mohamad at the Oxford Centre for Islamic Studies in United Kingdom was delivered on Tuesday, 16 April 1996. He chose "Islam, The Misunderstood Religion" as a title for his talk. Although he started his speech by stating that he was not an expert or an Islamic scholar, yet he was indeed one of the leaders who tackled the hardest-part of the issue. And he was the only leader to direct the accusation towards the West without any hesitation. He identified the actual trouble-makers who used to accuse every Muslim of conspiracy. It was a real clarion call on Muslim scholars and leaders.

3. **Islamic Civilization in the Malay World/** Mohd. Taib Osman
Dewan Bahasa dan Pustaka & The Research Centre for Islamic History, Art and Culture: 1997

http://library.perdana.org.my/Digital_Content/NLM/Batch1/NL_PDF_CD011/M909_097671.ISL-IslamicCivilizationInTheMalayWorld%5bMohd.TaibOsman%5d1997.pdf

This book explain the social and cultural ramifications of the advent spread and entrenchment of Islam in the region. It will play a significant role in introducing the Islamic civilization in the Malay world to the world opinion, not only to academic circles but to the present and future generations of all nations. With its thorough coverage from the spread of Islam in the region to state administration, from economic activities to arts and architecture, it will serve as a model for studies on the history of other regions.

4. **Islamic Modern: Religious Courts and Cultural Politics in Malaysia/**
MichaelG.Peletz
Princeton University Press and Oxford : 2002

http://library.perdana.org.my/Digital_Content/NLM/Batch1/NL_PDF_CD003/IslamicModern%5bMichaelG.Peletz%5d.pdf

Focusing on Malaysia, which has sustained more rapid development than probably any other Muslim nation, Michael Peletz explores the culture, political economy, and history of Islamic courts. He demonstrates that they are centrally involved in the creation and policing of new Malay-Muslim identities (such as middle-class urban dwellers) that the state sees as the basis for a national polity that will be highly competitive. He also shows how and why Islamic courts are key sites in struggles involving ethnic and religious groups, social classes, political parties, and others with a major stake in defining Islam's role with respect to the maintenance of sovereignty and the achievement of modernity and civil society in an age of globalization. Peletz deepens our knowledge of Islamic political development in a country very much concerned with forging an Islamic modernity viewed by its leaders as a viable alternative to Western-style modernization.

5. **The Islamic Party of Malaysia (PAS): Ideology, Policy, Struggle and Vision Towards The New Millenium/** Nasahrudin Mat Isa
Islamic Party of Malaysia: 2001

http://library.perdana.org.my/Digital_Content/NLM/pnm_bk/D324.2595%20NAS.pdf

In this paper, the author intend to expose in brief, Islamic Party of Malaysia (PAS) views vis-à-vis the Malaysian political system so as to share their experience and compare notes among colleagues of other nations towards achieving a common goal and understanding.

6. **Hudud in Malaysia: The Issues at Stake/** Rose Ismail
SIS Forum (Malaysia) Berhad (1995)

http://library.perdana.org.my/Digital_Content/NLM/Batch1/NL_PDF_CD011/M345_595077.HUDHududInMalaysia_TheIssuesAtStake%5bRoseIsmail%5d1995.pdf

Although the Kelantan Syariah Criminal Bill (II) is an Enactment, its enforcement remains only a possibility for as long as its implementation continues to be a bone of contention between the State and the Federal Government, thus offering some space for further debate on the viability of enacting the *hudud*. This book, therefore remains current as the voice of an alternative opinion. However, its currency does not deny it the possibility of being relevant whatever the eventual turn of events maybe.

7. **Contemporary Islamic Developments in ASEAN/** Sharon Saddique
ISEAS : 1980

http://library.perdana.org.my/Digital_Content/Journal&Papers/000004/1980/SEA_A80_006.pdf

The religion of Islam serves as a common source of contemporary influence on the political, economic, social as well as religious, aspects of life in all five member countries of the Association of Southeast Asian Nations (ASEAN). The present role of Islam in ASEAN must be understood with reference to two historical processes. The first is the Muslim expansion which began in the fourteenth century and resulted in Southeast Asia Muslim region stretching from Southern Thailand to the Southern Philippines. The second historical process began with the advent of Western colonialism in the region in the sixteenth century. Contemporary Islam in ASEAN must therefore be viewed through these two historical perspectives. On one level of analysis, there are five developing nation-states which count Muslims in their populations. On another level, this Muslim population spills across national borders and must be understood within the context of their participation in the worldwide community of Islam (*ummah*)

8. **Performance of Islamic and Mainstream Banks in Malaysia/** Saiful Azhar
Rosly and Mohd. Afandi Abu Bakar

http://library.perdana.org.my/Digital_Content/Journal&Papers/000003/0060301203.pdf

The study found that Islamic banking scheme (IBS) banks have recorded higher return on assets (ROA) as they are able to utilize existing overheads carried by mainstream banks. As this lowers their overhead expenses, it is found that the higher ROA ratio for IBS banks does not imply efficiency. It is also inconsistent with their relatively low assets utilization and investment margin ratios. This finding confirmed our contention that Islamic banking that thrives on interest like products (credit finance) is less likely outshine mainstream banks on efficiency terms. Although Islamic credit finance products may have complied with Shariah

rules, their lack of ethical content is not expected to motivate IBS banks to strive for efficiency through scale and scope economies.

9. **Islam and State in Malaysia/** Tan Sri Musa Hitam
ISEAS : 2001

http://library.perdana.org.my/Digital_Content/Journal&Papers/000004/2001/TRS9-01a.pdf

Islam and State in Malaysia is a paper presented by Tan Sri Musa Hitam at the Forum on Regional Strategic and Political Developments organized by the Institute of Southeast Asian Studies in Singapore on 25 July 2001. It is about how Islam influences political processes in Malaysia since during the pre-independence day until today.

10. **PM: Muslim World Must Speak In One Voice/** The Star/ 12 June 2001

http://library.perdana.org.my/Digital_Content/Prominent_Leaders/Mahathir/News_1968-2004/2001/2001/00002033.pdf

Dato' Seri Dr. Mahathir has called on Muslim countries to speak as one voice in the face of Western-controlled economic and political power. Muslim countries must sit together and discuss what they can do. Muslim also should use the impact of the globalization wave to equip and strengthen themselves against Western controlled economic and political power. Muslim countries have no choice to accept the globalization process, but at the same time they should put to use the good effects of globalization to make a united stand against Western-controlled views on issues such as the World Trade Organisation.

Selected full text Speeches

1. Speech by Tunku Abdul Rahman at Majlis Penyampaian Hadiah Peraduan Membaca al-Quran at Stadium Merdeka, Kuala Lumpur on 22 March 1960

UCAPAN PERDANA MENTERI DI MAJLIS PENYAMPAIAN HADIAH PERADUAN MEMBACA AL-QURAN DI STADIUM MERDEKA, KUALA LUMPUR PADA 22 MAC, 1960.

Duli-Duli Yang Maha Mulia Seri Paduka Baginda Yang Dipertuan Agong¹ dan Raja Permaisuri Agong², Duli-duli Yang Maha Mulia, Tuan-tuan Yang Terutama Governor Pulau Pinang³ dan Melaka.⁴ Tuan-tuan Yang Terutama, Yang Berhormat Menteri-Menteri, Yang Berhormat-Yang Berhormat Ahli Dewan Rakyat dan Dewan Negara, Tuan-tuan dan Puan-puan.

Patik menyembahkan ucapan setinggi-tinggi terima kasih kepada Duli Yang Maha Mulia yang telah sudi mencemarkan kaus berangkat ke majlis menyampaikan hadiah-hadiah bagi pertandingan membaca Al-Quran ini. Keberangkatan Duli-Duli Yang Maha Mulia itu adalah menambahkan lagi seri majlis yang mulia ini.

Tuan-tuan dan puan-puan, peraduan membaca ayat-ayat suci yang diadakan selama empat malam berturut-turut di peringkat Persekutuan itu adalah peraduan yang pertama kali diadakan di Tanah Melayu ini. Maka bersyukurlah saya ke hadrat Allah Subhanahu Wataala kerana pertandingan itu telah dapat dijalankan dengan selamat, sempurna dan berjaya.

Saya merasa sangat gembira apabila mengetahui bahawa belum pernah lagi peraduan membaca Al-Quran pada peringkat kebangsaan dijalankan di negara-negara lain di dunia ini dan kesemua pendapat ber-setuju supaya peraduan yang telah kita mulakan itu patut diteruskan di masa hadapan.

Saya juga merasa amat sukacita bahawa cadangan atau cita-cita yang saya telah kemukakan dalam ucapan saya pada masa membuka majlis peraduan ini, iaitu hendak mengadakan peraduan membaca ayat-ayat suci di antara negara-negara Islam itu telah juga mendapat sambutan

-
- 1 Tuanku Abdul Rahman Ibni Al-Marhum Tuanku Muhammad
 - 2 Tunku Khursiah Ibni Tunku Besar Burhanuddin.
 - 3 Sir Raja Tun Uda bin Raja Muhammad
 - 4 Dato' Haji Abdul Malek bin Yusof

yang baik. Pesuruhjaya Tinggi dan Duta-Duta Besar bagi negara-negara Islam yang ada di sini telah menyatakan sokongan mereka terhadap cadangan saya itu.

Insyallah pihak Jawatankuasa yang mengelolakan pertandingan ini akan menimbangkan cadangan ini pada bila-bila masa hendak dijalankan kelak.

Kita telah beroleh kejayaan pada tahun ini kerana kita telah mendapat sokongan yang kuat dari tiap-tiap buah negeri. Kebanyakan negeri-negeri telah menghantarkan pegawai-pegawai tinggi pejabat agama untuk mengiringi qari-qari dan qariah-qariahnya datang ke ibu kota ini. Di antaranya terdapat juga beberapa orang mufti-mufti dan ketua-ketua pejabat agama. Langkah ini saya percaya telah memberi galakan atau peransang kepada peserta-peserta negeri-negeri itu.

Saya sangatlah tertarik hati melihatkan orang ramai yang telah datang dari tempat-tempat yang jauh sama ada dengan keretapi ataupun dengan bas untuk bersama-sama meramaikan majlis yang berkat ini. saya memuji dan menyanjung tinggi semangat dan perasaan mereka terhadap majlis peraduan yang mulia ini yang boleh dikatakan merupakan satu peristiwa kebangsaan dan keagamaan.

Kalaulah kesemua orang-orang yang duduk berhampiran dengan stadium ini mempunyai sikap yang sama seperti orang-orang yang telah datang dari jauh itu maka tentulah penuh sesak stadium ini pada tiap-tiap malam, tetapi sayang cuma sebahagian sahaja daripada stadium ini yang berisi.

Saya percaya setengah-setengah orang yang ada di bandar ini memikirkan bahawa adalah lebih mudah untuk mereka mendengarkan bacaan ayat-ayat suci ini melalui radio. Pendapat yang seperti ini tidak mengapa sekiranya majlis yang diadakan itu ialah satu majlis yang lain daripada majlis membaca ayat-ayat Al-Quran.

Sebaliknya majlis yang telah diadakan selama empat malam yang lepas itu adalah merupakan satu majlis kebangsaan dan keagamaan yang sungguh luar biasa. Majlis seumpama membaca ayat-ayat Al-Quran itu yang dijalankan pula pada peringkat kebangsaan sepatutnya mendapat sambutan yang istimewa dari segenap lapisan penduduk yang cintakan agamanya yang maha suci.

Saya percaya jika sungguh kuat perasaan keislaman dan kebangsaan seseorang itu maka tidaklah senang rasa hatinya untuk duduk di rumah dan mendengarkan bacaan Al-Quran itu menerusi radio. Semangat

Source: **Ucapan –Ucapan Tunku Abdul Rahman Putra 1959 dan 1960/Arkib Negara Malaysia/ 1985**

2. Speech by Prime Minister Tun Abdul Razak at the Opening Ceremony of Persidangan Majlis Hal Ehwat Islam Malaysia at Dewan Tunku Abdul Rahman on 8 July 1971

UCAPAN PERDANA MENTERI MERANGKAP
PENGERUSI MAJLIS HAL EHWAL ISLAM
MALAYSIA KETIKA MEMBUKA PERSI-
DANGAN MAJLIS DI DEWAN TUNKU ABDUL
RAHMAN, KUALA LUMPUR, PADA 8^{HB} JULAI,
1971

Y.A.B. Tun Datu Mustapha, Y.B. Tan Sri-Tan Sri, Datuk-Datuk
Saudara-saudara ahli-ahli Majlis.

Assalamualaikum warah matullahi wabarakatuh.

Saya bersyukur ke hadrat Allah Subhanahuwatalla kerana hari ini saya dapat hadir bersama-sama buat pertama kali pada sidang Majlis Kebangsaan Bagi Hal Ehwat Ugama Islam, Malaysia, sejak saya dilantik oleh Majlis Raja-Raja sebagai Pengerusinya yang baru, menggantikan tempat Y.T.M. Tunku Abdul Rahman Putra Al-Haj. Seperti kita sama-sama maklum, Y.T.M. Tunku sudah pun mula menjalankan tugasnya sebagai Setiausaha Agung Sekretariat Negara-negara Islam, di Jeddah bulan April yang lalu. Saya mengambil kesempatan ini merakamkan ucapan tahniah dan terima kasih kepada Tunku atas usaha dan inisiatifnya menubuhkan Majlis ini dan menjadi Pengerusinya yang pertama.

Sebelum persidangan kita membincangkan agenda-ajenda yang telah ditetapkan, saya suka memberi sedikit pandangan-pandangan saya di atas peranan dan tugas-tugas yang harus dijalankan oleh Majlis ini. Tetapi terlebih dahulu, saya dengan sukacita mengalu-alukan anggota Majlis baru yang mewakili Negeri-negeri Malaysia Timur iaitu saudara-saudara kita Yang Amat Berhormat Tun Datu Haji Mustapha, Ketua Menteri Sabah dan Yang Amat Berhormat, Datuk Haji Abdul Rahman Yaacob, Ketua Menteri Sarawak. Kemasukan Sabah dan Sarawak dalam Majlis ini adalah merupakan satu detik penting dalam sejarah perkembangan Majlis ini yang baru berusia dua tahun kerana dengan ini Majlis merupakan badan yang bercorak kebangsaan. Oleh yang demikian, saya fikir, dari sekarang, nama Majlis ini patutlah diubah dan perkataan "Barat" tidaklah lagi digunakan. Tegas kata, Majlis Kebangsaan Malaysia.

Saudara-saudara,

Saya telah mengikuti perkembangan serta kemajuan-kemajuan yang dicapai oleh Majlis ini dalam memperluaskan lagi ajaran dan pengaruh agama Islam. Tugas Majlis ini sebahagian besarnya ialah menyelaraskan urusan dan pentadbiran agama Islam di seluruh tanah air pada segi dasar dan undang-undang dan juga peraturan-peraturan yang bertujuan memenuhi hasrat umat Islam dan selaras dengan ajaran-ajaran Islam yang sebenarnya. Pendek kata, Majlis ini merupakan satu forum bagi pemimpin-pemimpin Islam berunding serta memberikan pendapat sambil mencari penyelesaian di atas perkara yang berhubung dengan agama Islam. Oleh itu, Majlis ini tidaklah sekali-kali menyentuh hak dan kuasa Raja-raja dan segala syur-syur serta keputusan yang telah dicapai dalam Majlis ini akan disembahkan untuk pertimbangan Majlis Raja-Raja selanjutnya.

Saudara-saudara,

Salah satu daripada tugas-tugas penting Majlis ini ialah untuk mengembangkan lagi ajaran Islam. Dalam hubungan ini segala daya usaha akan dijalankan oleh Bahagian Dakwah Islam untuk meluaskan ajaran-ajaran Islam yang sebenar serta sesuai dengan kehendak dan tujuan Islam yang maha suci. Cadangan sudah pun dibuat bagi membentuk sebuah Badan Tabligh yang teratur dengan sempurna. Saya berseru kepada semua pihak yang menjalankan tabligh khususnya Pegawai-pegawai Majlis ini, PERKIM dan juga Jamiyah Dakwatul Islamiah, supaya memperhebatkan lagi Dakwah Islam dengan cara yang bijaksana dan lebih berkesan sebagaimana yang dituntut oleh Ugama dengan harapan supaya orang-orang kita menjadi penganut Islam yang saleh serta berbakti kepada masyarakat.

Rasanya eloklah saya tegaskan kepada saudara-saudara tentang hasrat jangka panjang Negara kita sebagaimana yang termaktub dalam Rukunegara. Tidaklah dapat dinafikan bahawa prinsip-prinsip Rukunegara sebenarnya sejajar dengan tuntutan Islam. Oleh itu, Dakwah Islam boleh disesuaikan dengan Rukunegara yang kita harap akan sehati dengan cara hidup kita untuk zaman berzaman. Dengan cara memupuk ajaran-ajaran agama iaitu apa-apa yang baik dalam tata susila kehidupan kita, pasti akan tercapai perpaduan yang lebih erat lagi di kalangan seluruh masyarakat di Malaysia ini dan semangat muhibbah di antara masyarakat kita berbilang kaum dan keturunan. Sebagaimana yang dituntut

3. Speech by Tun Hussein Onn at the Closing Ceremony of Muktamar Dakwah Islamiah for Asia and Rantau Pasifik at Dewan Tunku Abdul Rahman, Kuala Lumpur on 14 January 1980

UCAPAN PERDANA MENTERI DI MAJLIS UPACARA
PENUTUP MUKTAMAR DAKWAH ISLAMIAH BAGI
TENGARA ASIA DAN RANTAU PASIFIK, DI DEWAN
TUNKU ABDUL RAHMAN, KUALA LUMPUR PADA
14HB JANUARI, 1980

Assalamu 'alaikum Warahmatullahi Wabarakatuh.

Bismilla-hir-Rahma-nir-Rahim.

Yang Berhormat Datuk Amar Haji Taib Mahmood, Pengerusi Muktamar, Yang Teramat Mulia Tunku Abdul Rahman, Presiden Pertubuhan Kebajikan Islam Malaysia, Tuan Yang Terutama Shaikh Muhamad Ali Al-Harakan, Setiausaha Agung Rabitah Al-Alam Al-Islam, Mekah, Tuan Yang Terutama Afzal Shima, Setiausaha Agung Jemaah Penyelarasan Islam bagi Asia, Para Perwakilan Luar Negeri, para peserta dan para hadirin sekalian.

Muktamar Dakwah Islamiah bagi Tenggara Asia dan Rantau Pasifik ini telah menarik minat dan perhatian ramai. Ia telah menjadi pusat tumpuan disebabkan oleh sambutan yang begitu menggalakkan dari 17 buah negara di rantau ini dan juga kerana ianya diadakan pada ketika pemandangan dunia tertumpu kepada kebangkitan semula Islam.

Hasil keputusan yang telah dicapai oleh Muktamar ini amatlah memerangsangkan. Menggembelingkan tenaga serta menyelaraskan kegiatan gerakan dakwah yang dijalankan oleh badan-badan dan pertubuhan dakwah dari rantau ini adalah usaha yang amat baik dan berkesan. Dakwah yang benar yang dijalankan secara jujur dan ikhlas akan mengukuhkan perpaduan serta mengeratkan kerjasama umat Islam di rantau ini ke arah meninggikan lagi syiar Islam dan taraf ekonomi umat Islam.

Saya mengucapkan tahniah kepada pihak penganjur iaitu Rabitah Al-Alam Al-Islam Mekah dan juga Pertubuhan Kebajikan Islam Malaysia atau PERKIM, di atas usahasama dan kejayaan mereka menganjurkan Muktamar ini serta di atas kejayaan Muktamar ini mencapai matlamat dan tujuan yang telah ditetapkan. Saya juga mengucapkan berbilang terima kasih serta

setinggi-tinggi penghargaan kepada pihak penganjur, khususnya kepada Yang Teramat Mulia Tunku Abdul Rahman dan Tuan Yang Terutama Shaikh Muhamad Ali Al-Harakan di atas penghormatan yang telah diberikan kepada saya di majlis ini. Saya juga suka menyampaikan ucapan terima kasih dan penghargaan kepada Sekretariat Pertubuhan Negara-negara Islam di atas sokongan yang telah diberikan kepada Muktamar ini.

Para hadirin sekalian,

Memanglah sejak Islam diwahyukan terdapat tentangan dan ancaman terhadap perkembangannya dan penyebaran ajaran-ajaran agama suci Allah ini. Cabaran dan dugaan yang dihadapi oleh umat Islam di zaman ini tidak kurang juga hebatnya. Selain dari ancaman yang didatangkan dari luar yang bertujuan hendak memusnahkan Islam, terdapat juga gejala-gejala yang dengan secara langsung atau tidak langsung, boleh melemahkan perjuangan umat Islam. Perbezaan-perbezaan pendapat dan pertelingkahan di kalangan pemimpin-pemimpin negara Islam sedikit sebanyak telah juga menjejaskan perpaduan dan keutuhan umat Islam di seluruh dunia.

Kegiatan dakwah yang berbeza-beza dan tidak selaras telah juga melahirkan bibit-bibit perpecahan umat Islam sesama sendiri. Penyampaian dakwah dengan cara yang sempit dan keterlaluan juga telah menimbulkan ketakutan dan kebimbangan di kalangan penduduk-penduduk bukan Islam. Jika kesemuanya ini tidak dikawal dan diperbaiki, maka ia akan hanya mempupuskan kemajuan ekonomi dan pembangunan umat Islam. Keadaan ini jika berlanjutan boleh membangkitkan kecurigaan dan kesangsian penduduk-penduduk lain agama terhadap Islam dan umat Islam.

Kita mestilah bersyukur kehadiran Ilahi di atas kurniaan rahmat kemakmuranNya yang telah dapat kita nikmat selama ini. Hasil sumber alam, terutamanya minyak yang telah dikurniakan olehNya kepada sebilangan negara-negara Islam telah meletakkan taraf kedudukan kita dan agama kita ke mercu yang paling tinggi. Pandangan seluruh dunia tertumpu kepada negara-negara ini serta umat Islam seluruhnya. Negara-negara maju dan pemimpin-pemimpin dunia sentiasa memerhatikan serta mengikut perkembangan, terutama mengenai cara dan kebijaksanaan kita menggunakan kekuasaan ekonomi yang diperolehi dari hasil kekayaan minyak.

4. Speech By Tun Dr. Mahathir Mohamad At University Of London On 22 September 2003

"Islam And The Ummah : Reexamining And Reinventing Ourselves In The Face Of New Challenges"

I have chosen to speak on a very sensitive and controversial subject - Islam and the Ummah: Reexamining and Reinventing Ourselves in the Face of New Challenges. I hope I don't touch any raw nerve by doing so.

2. Firstly, does Islam need to be reexamined? To determine whether it should or should not, we have to understand the fundamentals of Islam, the original Islam as brought and preached by the Prophet, and see whether there is any difference between this Islam and the Islam that we believe in and practice today.

3. We cannot change the fundamentals of Islam or we will be changing the message and the teachings of Islam as brought by the Messenger of Allah, Muhammad s.a.w. We will in fact be changing the religion of Islam. And it cannot then be Islam anymore. All we can do is to determine whether the Islam of today has deviated due to the interpretations of the fundamentals in order to suit changing circumstances. We cannot and must not accept a "New Testament" for Islam.

4. Islam changed the feuding Arab tribes into a united highly organised and sophisticated people who built a great civilisation which lasted 1,300 years. But today the followers of Islam, the Muslims are no longer the great people they were in the early years of Islam. The great Muslim civilisation has almost disappeared and the Muslims today are looked down upon, oppressed and humiliated, their religion said to be a terrorist creed, propagated by a terrorist prophet.

5. Yet we know from the Quran that the Prophet s.a.w brought glad tidings to the human community and promised good to those who accepted Islam.

6. And we always pray to Allah for good (hassanah) in this world, and good (hassanah) in the akhirat.

7. The prayers by Nabi Adam Alaihissalam on his arrival on earth in Surah Al-Baqarah, verse 201 clearly stated that he asked "Our Lord, give us good in this world and good in the hereafter".

8. Can we honestly say that the situation of the Muslim in this world today is good? It certainly is not. And if it is not, is it because of Islam, because of its teachings? Or is it because changes have been made to Islam so that it is no longer in accordance

with the original teachings of Islam.

9. Changes occur to everything over time. All religions change over time. All ideas and values change over time. The Christian religion for example has changed and changed again until the early Christians must find it impossible to reconcile their Christianity with that practised today. The sins of yesteryear are now no longer sins so much so that even the priests can indulge in them openly.

10. The same things happen to the ideals of egalitarian ideologies. The French Revolution was supposed to be about liberty, equality and fraternity but no equality was accorded to the aristocrats. Over time the ideals of the Revolution evolved into Socialism, Communism; and then to the Dictatorship of the Proletariat, the Dictatorship of a few in the Communist regimes. Millions were killed during the evolution of the egalitarian ideas of Socialism and Communism. Eventually the ideals of liberty, equality and brotherhood were made convenient excuses for denying them to those opposed to the Communist elites.

11. Today we are seeing the same thing happening to Democracy. It has become an excuse for applying sanctions, denying food and medicine, and finally to war against innocent people, killing and maiming them, invading and occupying their countries. The wishes of the majority are negated by the veto of one, even as it talks about promoting democratic processes. And we can expect more changes to the application of democracy until a dictatorship of democracy eventually destroys the great ideals. As with the communists, the wheel would turn full cycle.

12. Clearly, it is not just Islam which needs to be reexamined. All the religions, the ideologies and the value systems of the world's human community need to be reexamined. But we are of course concerned today with the religion of Islam. Is it the religion that the Prophet, Muhammad s.a.w. preached or is it different? If it is then is it responsible for the sad state of the Muslims today? Or is it because the religion has been changed that it cannot deliver the good that was promised? Is it true as some would have us believe that what the Muslims suffer today have been pre-ordained by Allah and Muslims will just have to endure it? Is it true that they will enjoy heaven in the next world because of their sufferings on this earth?

Source: <http://www.pmo.gov.my/website/webdb.nsf/pmoenglish?openframeset>

1. Hussein: Islam perlu diperkenal di kalangan masyarakat pelbagai kaum/ Utusan Malaysia/ 15 March 1976

Utusan Malaysia 15 Mac 1976

Hussein: Islam perlu diperkenal dikalangan masyarakat berbagai kaum

KUALA LUMPUR 14 Mac. — Perdana Menteri Datuk Hussein Onn berkata nilai Islam mesti diperkenalkan di kalangan masyarakat berbagai kaum di negara ini sebagai alat ketahanan nasional.

"Kita mahu memperkuat semangat keislaman kerana ia menjadi benteng dalam rangka pertahanan" katanya.

Berucap merasmikan kursus Nadwah Akademi Islam di Dewan Al-Malik Faisal Petaling Jaya pagi ini, Datuk Hussein yang juga Menteri Pertahanan menarik perhatian terhadap pentingnya peranan Islam dan penyebarannya dalam menghadapi masalah keselamatan dari ancaman golongan anti-nasional dan subversif komunis.

Positif

Segala usaha yang positif dan tersusun perlu dilakukan sebagai usaha menjamin keselamatan negara dan survival masyarakat Islam sendiri.

Datuk Hussein menyeru generasi muda dan kaum terpelajar di negara ini mendekati Islam dan pengertian dalam bentuk yang benar dan sihat, se-

hingga Islam sebagai pegangan hidup akan menjadi faktor yang positif dalam pemikiran dan jalan hidup mereka.

Demikian juga dalam menghadapi gejala perkembangan masyarakat yang sentiasa dilanda perubahan ini, dan dalam menghadapi pengaruh yang merosakkan nilai masyarakat ketimuran kita yang terus menerus menyragam cara hidup dan berfikir di zaman serba maju ini," tambahnya.

Bellau memberitahu bahawa Yayasan Dakwah Islamiah yang dilancarkan oleh Allahyarham Tun Abdul Razak tiga tahun lalu akan terus mengambil daya utama yang penuh lham dan imlikatif.

"Ini adalah menjadi harapan saya, Yayasan ini terus mempergiatkan usaha penyelarasan, iaitu bimbingan dan bantuan dalam bidang dakwah Islam negara ini."

"Sebagaimana ditegaskan dahulu, pembentukan kebudayaan nasional kita tidak boleh terlepas dari unsur dan pengaruh Islam, kerana ia menjadi sebahagian dari hidup kita."

"Oleh itu katanya, kaum serjana dan intelek Islam hendaklah memainkan peranan yang positif dalam

membimbing pemikiran masyarakat sejajar dengan semangat Islam.

Menyentuh tentang kursus Nadwah Akademi ini ia merupakan satu kursus yang boleh menjadikan tempat pergantungan cerdik pandai negara ini untuk memahami Islam lebih jelas dan teratur.

"Nadwah ini juga dapat menambahkan bilangan para intelek Islam kita", ujarnya.

Fahaman

Datuk Hussein Onn juga memberitahu, perlunya keadaan diubah dan ditela-raskan dalam fahaman Islam yang selama ini melalui berbagai punga dan cara yang berbeza sehingga dapat mengurangkan kekeliruan masyarakat terhadap ajaran agama kita yang suci ini.

Oleh itu, Nadwah ini bolehlah dianggap sebagai satu kursus yang sangat sesuai dihidup dan diperkembangkan dari masa ke semasa supaya masyarakat dapat mengetahui Islam dari sudut sebenarnya.

Bellau juga melabirkan harapannya supaya kursus Nadwah ini diperluaskan ke seluruh negara oleh kumpulan sarjana kita agar kesultanan dan silap faham mengenai Islam dapat dihapuskan.

Lebih 60 orang peserta terdiri dari golongan terpelajar yang mengandungi pegawai-pegawai eksekutif dalam lapangan awam dan swasta mengambil bahagian dalam kursus tiga bulan pertama tahun ini.

Kursus ini dianjurkan oleh Persatuan Bekas Mahasiswa Timur Tengah yang diketuai oleh Yang Dipertuanya Datuk Wan Kadir Ismail yang juga Timbalan Menteri Penerangan dengan kerjasama Fakulti Islam Universiti Kebangsaan.

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