

Zikir Akhir Zaman Malaysia

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mahathir mohamad's legacy as malaysia's longest serving prime minister 1981-2003 is deeply controversial his engagement with islam the religion of just over half malaysia's population has often been dismissed as partisan maneuvering yet his willingness to countenance a more prominent place for islam in government and society is what distinguished him from other modernist politicians and his instinct to set malaysian politics against the backdrop of the wider muslim world was politically astute author sven schottmann argues that mahathir's transformative effect on malaysia can only be fully appreciated if we also take him seriously as one of the postcolonial muslim world's most significant political thought leaders schottmann sees mahathir's representations of islam as a relatively coherent discourse that can legitimately be described as mahathir's islam this discourse contains mahathir's assessment of the economic political and sociocultural problems facing the contemporary muslim world and the range of solutions and corrective measures that he proposed muslims should adopt his ideas are fraught with flaws and contradictions on the one hand he emphasized the individualistic egalitarian pluralistic democratic and dynamic qualities of islam on the other his government enacted legislation and acquiesced in the activities of religious bodies that curtailed religious freedoms of both muslims and non

muslims his ideas contributed to malaysias worsening state of interethnic relations yet his insistence that every muslim had the right to speak for islam may have paradoxically prepared the ground for a future democratization of malaysian politics mahathir s islam is based on rigorous analysis of mahathir s speeches interviews and writings which the author is able to link to parallel processes elsewhere in the muslim world indonesia the middle east pakistan turkey and diaspora communities in the west mahathir s islamic discourse schottmann suggests must be read against the wider late twentieth century resurgence of religion in general and the post 1970s islamic revival in particular balanced in approach and engagingly written this book will be of interest to scholars and students of political science religious studies and others interested in malaysias southeast asia or mahathir himself

apabila datang pertolongan allah dan kemenangan dan engkau melihat manusia masuk dalam agama allah beramai ramai maka ucapkanlah tasbih dengan memuji tuhanmu dan mintalah ampun kepadanya sesungguhnya dia amat menerima taubat apabila ayat ayat ini diturunkan sayyidina abu bakar t telah menangis para sahabat y bertanya kenapa kamu menangis wahai abu bakar bukankah ini berita gembira dari allah sayyidina abu bakar t menjawab dalam ayat ayat ini allah i telah memberi takziah kepada kita terhadap rasulullah r ayat ayat ini adalah tanda kewafatan rasulullah r apabila manusia telah masuk ke dalam agama allah berbondong bondong maka telah selesaiyah tugas rasulullah r rasulullah r telah menunaikan tanggungjawabnya islam telah tersebar ke seluruh semenanjung arab semua kabilah di semenanjung arab telah memeluk islam bahkan islam telah sampai ke rom dan parsi perjuangan selepas ini akan wariskan kepada generasi sahabat y dan tabi in merekalah yang akan bertanggungjawab menyambung perjuangan rasulullah r bahkan mengutip hasil daripada perjuangan baginda r allah i telah membenarkan janjinya kepada rasul nya di tangan sahabat y dan tabi in telah berlaku pembukaan demi pembukaan sehingga tiga suku dunia tunduk kepada kekuasaan islam

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