

## The Policing and Politics of the Malay Language

By *Ooi Kok Hin* (Analyst, Political Studies Programme)

### Executive Summary

- Book banning in Malaysia is often regarded as arbitrary decisions made in a non-transparent manner. The Home Ministry officially banned a total of 1,695 books between 1971 and 2017, an average of 37 books per year
- Books written in both the Malay and Indonesian languages form the majority of banned books at 40.83%. This is followed by English books at 30.44% and Chinese books at 26.55% respectively
- In terms of topical categories, while 1.3% of banned Chinese books and 21.5% of banned English books relate to religion, this figure triples to 61.7% with regards to banned Malay-Indonesian books. This include books that are banned solely in the Malay language, and books that were translated into the Malay language, resulting in the ban of both language versions of the books
- The stricter policing of the Malay language contradicts the attempt to popularise it as a tool for national unity. The desire to control discourse in the Malay language promotes exclusivity, not shared ownership and inclusiveness of the national language
- The language policing has serious implications for academic freedom as books written by non-Muslim scholars and minority Muslim sects on subjects related to comparative religions, Islam and historical Islamic societies have also been banned

# The Policing and Politics of the Malay Language

By **Ooi Kok Hin** (Analyst, Political Studies Programme)

## Introduction

Under the Printing Presses and Publications Act 1984 (PPPA), the Home Ministry regulates all matters relating to publication including printing, distribution, possession, licensing, and prohibition. The Ministry also has near absolute discretion to ban or limit a publication if the content is deemed prejudicial to public order or morality under the PPPA's Section 7 "Undesirable Publications". A case in point is the book *Breaking the Silence: Voices of Moderation: Islam in a Constitutional Democracy*. Authored by members of the elite Malay lobbying group G25, as well as scholars of constitutional law and social justice, the volume is aimed at promoting moderate Islam. Even so, Home Minister Ahmad Zahid Hamidi signed the order to ban the book in a gazette circulated on July 27, 2017 on grounds of it arousing public disorder.

Malaysia is no stranger to book banning, and the above mentioned example is by no means the only controversial publication to be prohibited in recent times; the latest being *Islam Without Extremes: A Muslim Case for Liberty* by the Turkish writer and New York Times columnist Mustafa Akyol, and its Malay translation, as well as *Ulama Yang Bukan Pewaris Nabi*, a book by Wan Ji Wan Hussin, a popular Muslim preacher and the newly appointed Penang information officer. It is noteworthy that as of October 2017, the number of banned books this year is recorded the highest in a decade.

For the purpose of this brief, the list of banned books from 1971 to present day has been procured from the Home Ministry to analyse and understand the patterns of book banning, as well as their varied negative implications.

## Excessive and Vague Powers of the PPPA 1984

The crux of the PPPA 1984 pertains to the control of publications. This can be found in Section 7 of the act:

7. (1) If the Minister is satisfied that any publication contains any article, caricature, photograph, report, notes, writing, sound, music, statement or any other thing which is in any manner prejudicial to or likely to be prejudicial to public order, morality, security, or which is likely to alarm public opinion, or which is or is likely to be contrary to any law or is otherwise prejudicial to or is likely to be prejudicial to public interest or national interest, he may in his absolute discretion by order published in the Gazette prohibit, either absolutely or subject to such conditions as may be prescribed, the printing, importation, production, reproduction, publishing, sale, issue, circulation, distribution or possession of that publication and future publications of the publisher concerned.

Section 8 provides further particulars about related offences:

*8. (1) Any person who without lawful excuse is found in possession of any prohibited publication shall be guilty of an offence and shall, on conviction, be liable to a fine not exceeding five thousand ringgit. (2) Any person who prints, imports, produces, reproduces, publishes, sells, issues, circulates, offers for sale, distributes or has in his possession for such purpose any prohibited publication shall be guilty of an offence and shall, on conviction, be liable to imprisonment for a term not exceeding three years or to a fine not exceeding twenty thousand ringgit or to both.*

The wide-ranging power of Section 7 has been employed on numerous occasions to justify seemingly arbitrary decisions on book banning. For example, in the gazette serving to notify the public of prohibited publications, book excerpts are not cited by the Ministry to back up its claims of their being prejudicial to public order and morality. Neither is there a transparent process detailing how the decision to ban a book is reached, nor how the publisher can file an appeal to the Ministry. This understandably leads to some bizarre book banning, culminating in mounting resistance. ZI Publications is a case in point. In 2012 the Selangor Islamic Religious Department raided the independent publishing house and seized 180 copies of the Malay translation of Irshad Manji's *Allah, Liberty and Love*, five days after the Home Ministry gazetted the ban on both language versions of the book. The raid prompted three different legal responses from the company:

- i. Challenge against the Syariah law banning books contrary to Islam;
- ii. Challenge against the Home Ministry's book ban; and
- iii. Challenge of the Jabatan Agama Islam Selangor's (JAIS) raid, seizure, arrest, and prosecution.

The Federal Court dismissed the first challenge by ruling that the state has the power to legislate laws to prevent Islamic deviants. For the second case – *ZI Publications Sdn Bhd v. Timbalan Menteri Dalam Negeri & Ors* – the High Court quashed the ban on the publication's Malay translation, a decision upheld by the Court of Appeal, citing the lack of evidence of disturbance to public order:

*"If it is true that the book is prejudicial to public order, why was no action taken to ban its English version when it was first circulated? Why was the prohibition (order) made only when it was translated into the national language?"*

The case is now pending trial at the Federal Court.

## **Malay as the Most Policed Language, and Sex and Religion as the Most Policed Topics**

A quick study of banned books (mined from the Home Ministry's database) reveals some interesting points. The first pertains to the language category. Books written in or translated into the Malay language make up the majority (556) of reading materials banned between 1971 and 2017. This is followed by English (516) and Chinese (450) language books respectively.

The language policing pattern is made clearer when two extra factors are added to the equation. As both the Malay and Indonesian languages fundamentally share the same language root, publications in these languages are placed in a category of their own, prompting the increase of banned Malay books to 692, or 40.83%. Additionally, it can be argued that since the mass of the Malaysian population speak and write in the Malay language, it is only natural then to assume that Malay publications would make up the most number of books banned as they are also the most produced and distributed in the country. However, the sequencing factor shows this is not entirely the case. *Allah, Liberty and Love* was available for a year before the publication was banned following the release of its Malay translation.<sup>1</sup> Mustafa Akyol's *Islam Without Extremes* follows a similar trend. Its English version was made available in 2011, and its Malay translation in 2016. However, a ban was gazetted on both language versions of the book early October 2017. Furthermore, though the English version of Charles Darwin's *The Origin of Species* remains available in the market, its Malay translation *Asal-Usul Spesies* has been taken off shelves. Given the aforementioned factors, it can be inferred that books in the Malay language is subject to stricter language policing.

Secondly, in order for us to further understand the nature of their prohibition, the books that have been banned are topically categorised as follows:

**R** : Religion

*(The category has been further divided into R1 and R2 in the raw data; R1 – books that touch on Islam, its history, societies, political issues etc; R2 – books that deal with other religions e.g. Christianity and Confucianism.)*

**SP** : Sexuality and pornography

**L** : Leftist and communism-related

**G** : Critical of the government

**Others** : Remaining titles that are too small to form categories of their own

Leading the topical categories are books containing elements of sexuality and pornography (44.42% or 753 books), while books on matters of religion make up 35.63% (604 books). It is noteworthy that more than half of these religion-centric books touch on or are related to Islam and Islamic societies (R1).

Breaking the details down further, most books in the R2 category are about Christianity, but written in the Indonesian language. Presumably, they are banned for fear of the books reaching a wide Malay-reading public. A number of books written by non-Muslims about Islam as a subject for comparative history of the world's religions or issues about political Islam have also been prohibited.

<sup>1</sup> ZI Publications Sdn Bhd currently have three civil cases: challenge against Shariah law banning books contrary to Islamic law, challenge against Home Ministry's book ban, and challenge of JAIS's raid.  
<http://www.themalaymailonline.com/malaysia/article/lawyer-hearing-of-ezra-zaid-challenge-of-jais-arrest-on-aug-28-#LoXD1BbBlrgg5oTo.97>

To summarise, the majority of books banned in the Chinese language are SP-related. While books banned in the Malay language have significantly higher R1 and R2 elements.

Thirdly, in terms of time periods, book banning during the 1970s concentrated on left-leaning. Communism-centric publications with references to Mao Zedong, Lenin or the Malayan Communist Party, or even a book by a Vietnamese general detailing the victory of the Vietnam War were banned.

More recently, the trend has shifted towards the policing of books that are believed to be morally and religiously deviant. Interestingly, sexuality and pornography-related books maintain a constant presence throughout.

A cross-examination of both the language and topical categories reflects certain characteristic arrangements. 86.9% of banned Chinese books have sexual and pornographic content while 1.3% have materials that are religiously sensitive. As for banned English books, 21.5% are religion-related. The percentage however triples to 61.7% (427) with regards to banned Malay-Indonesian books. It is worth noting that about a quarter (85) of the books belong in the R2 category, or are reading materials that touch on more than one religion. Most of the banned books in the R2 category are Christianity-related books written in the Indonesian language and imported from Indonesia. Thus, it is not entirely true that the policing of the Malay-Indonesian language books are limited only to the R1 category (Islam), it extends and affects other religions as well.

**Table 1: Banned books according to topical categories**

Year	R	SP	L	G	Others	TOTAL
1971	0		1			1
1972	0		2			2
1973	0		1			1
1974	0		0			0
1975	0		2		3	5
1976	0		5	1	2	8
1977	3		1	2	6	12
1978	0		2	6	1	9
1979	0		1	1		2
1980	2		5	2	3	12
1981	1	3	2	6	3	15
1982	4	5	1	5	3	18
1983	3	6			2	11
1984	0	30	1		4	35
1985	6	21	2	2	11	42
1986	1	26			6	33

<b>Year</b>	<b>R</b>	<b>SP</b>	<b>L</b>	<b>G</b>	<b>Others</b>	<b>TOTAL</b>
1987	3	8				11
1988	19	41		1	10	71
1989	8	33	3		34	78
1990	0	25	1		7	33
1991	1	54			23	78
1992	39	82		2	25	148
1993	4	30		1	19	54
1994	97	28	2		22	149
1995	3	44			5	52
1996	19	35	1		2	57
1997	0	9				9
1998	6	23				29
1999	78	26			4	108
2000	9	7				16
2001	10	5			3	18
2002	2	10			1	13
2003	33				3	36
2004	0	55			18	73
2005	19	39			4	62
2006	30	18		1	7	56
2007	50	28			6	84
2008	10	2			4	16
2009	12	14				26
2010	0	21		4		25
2011	1					1
2012	6					6
2013	2					2
2014	17	2			8	27
2015	36	4		3	6	49
2016	28	13	1	2	5	49
2017	42	6	2	1	2	53
<b>TOTAL</b>	<b>604</b>	<b>753</b>	<b>36</b>	<b>40</b>	<b>262</b>	<b>1695</b>
<b>PERCENTAGE</b>	<b>35.63</b>	<b>44.42</b>	<b>2.12</b>	<b>2.36</b>	<b>15.46</b>	<b>100.00</b>

**R** : Religion

**L** : Leftist and communism-related

**Others** : Remaining titles that are too small to form categories of their own

**SP** : Sexuality and pornography

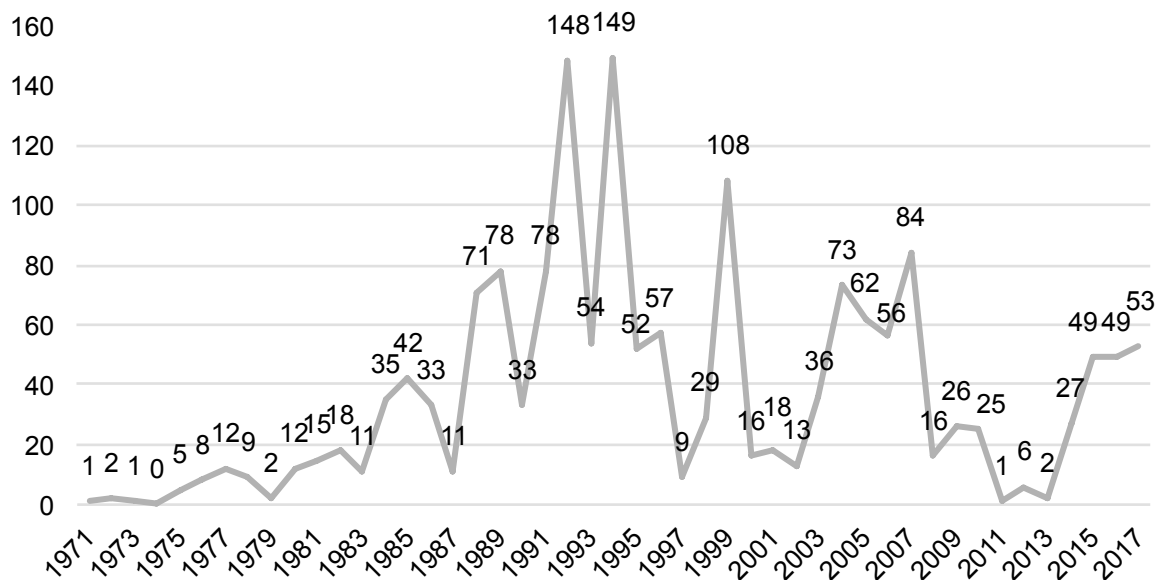
**G** : Critical of the government

**Table 2: Banned books according to language categories**

Year	Malay- Indonesian	English	Chinese	Tamil	Others	TOTAL
1971	0		1		0	1
1972	0	1	1		0	2
1973	1				0	1
1974	0				0	0
1975	2	2	1		0	5
1976	1	2	5		0	8
1977	8	1	3		0	12
1978	3	6			0	9
1979	0	1	1		0	2
1980	6	6			0	12
1981	10	3	2		0	15
1982	6	2	10		0	18
1983	4		6		1	11
1984	26	1	8		0	35
1985	25	7	6	4	0	42
1986	5	10	18		0	33
1987	10	1			0	11
1988	31	18	22		0	71
1989	17	45	13	3	0	78
1990	5	15	11	1	1	33
1991	4	54	16	3	1	78
1992	32	56	60		0	148
1993	10	15	29		0	54
1994	90	37	21	1	0	149
1995	6	4	38	1	3	52
1996	20	2	35		0	57
1997	0		9		0	9
1998	6		23		0	29
1999	76	23	9		0	108
2000	9		7		0	16
2001	10	6	2		0	18
2002	11		1	1	0	13
2003	34	1			1	36
2004	0	40	29	4	0	73
2005	19	15	27		1	62
2006	18	34	1	2	1	56
2007	30	29	25		0	84
2008	4	8	2	2	0	16
2009	17	9			0	26

Year	Malay-Indonesian	English	Chinese	Tamil	Others	TOTAL
2010	15	2	5	3	0	25
2011	0	1			0	1
2012	4	2			0	6
2013	2				0	2
2014	22	4	1		0	27
2015	30	17	1		1	49
2016	28	20			1	49
2017	35	16	1		1	53
<b>Total</b>	<b>692</b>	<b>516</b>	<b>450</b>	<b>25</b>	<b>12</b>	<b>1695</b>
<b>Percentage</b>	<b>40.83</b>	<b>30.44</b>	<b>26.55</b>	<b>1.47</b>	<b>0.71</b>	<b>100.00</b>

**Chart 1: Number of books banned annually**



\*Data obtained from the Home Ministry from 1971 to July 2017, and from the Federal Gazette from September 28th to October 3rd, 2017.

## **The Contradiction and Exclusivity of the National Language**

The Malay language is Malaysia's national language as specified in Article 152 of the Federal Constitution and the National Language Act 1963/67. But the desire to control discourse in the language appears to have curtailed attempts to popularise it as a tool for national unity.

Malay language books in the R2 category are often met with disapproval, if not threatened with limited circulation (allowed only in East Malaysia) or a ban. Malay-written religious content is equally controlled, facilitating the notion of the language as an exclusive space not extended to



non-Islamic faiths. Bibles in the Malay-Indonesian and Iban languages, for example, have been banned in Peninsular Malaysia on the implicit assumption that the Malay-Muslim reading public may be tempted to renounce their faith after reading the religious text.

Are the non-Malay-Muslim communities encouraged to practice their religions in the national language, or would that be seen as an attempt to create confusion and as propagation of their religions to the Malay-Muslim community? From the list of banned books, it appears that the fear of causing *murtad* (apostasy) in the Malay-Muslim community overrides the priority of making the Malay language nationally used and accepted by all Malaysians.

This is further supported by the various Malaysian states' legal provisions, most significantly the states' enactments on the Control and Restriction of the Propagation of Non-Islamic Religions that prohibit non-Muslims from using certain words and expressions deemed to be of Islamic origin.<sup>2</sup> For example, the Kedah enactment (Section 9) reads:

*(1) A person commits an offence if he, in any published writing, or in any public speech or statement, or in any speech or statement addressed to an organised gathering of persons, or in any speech or statement which is published or broadcast and which at the time of its making he knew or ought reasonably to have known would be published or broadcast, uses any of the words listed in the Schedule, or any of its derivatives or variations, to express or describe any fact, belief, idea, concept, act, activity, matter, or thing of or pertaining to any non-Islamic religion.*

*(2) Any person who commits an offence under subsection (1) shall, on conviction, be punished with imprisonment for a term not exceeding three years, and for a second or subsequent offence, shall be punished with imprisonment for a term not exceeding four years.*<sup>3</sup>

This raises serious issues concerning the exclusive control of the list of words and their implications on the ability to practice non-Islamic faiths in the national language.<sup>4</sup> Prophets and apostles are key figures in Abrahamic religions, but there are state enactments in place that can lead to imprisonment of non-Muslims for uttering or writing the equivalent of those words in the Malay language. Consequently, it restricts the ability to practice other religions in the Malay language because one could utter the words "prophets" and "apostles", but not their Malay equivalents *nabi* and *rasul*.<sup>5</sup>

---

<sup>2</sup> All states except Penang, Sarawak, Sabah and federal territories have such an enactment. However, there are provisions in the other existing state enactments that allow for or/and can lead to similar prohibitions.

<sup>3</sup> Enactment No. 11 of 1988, Control and Restriction of the Propagation of Non-Islamic Religions Enactment 1988. Part II- Offences, Section 9. Different states have different degree of punishment (from a few thousand Ringgit fines to as heavy as multiple years of imprisonment) and variety of prohibited words.

<sup>4</sup> This observation is first made in: Wong, Chin-Huat, "If Allah is Islam-exclusive, can Bahasa Melayu be national?" Hornbill Unleashed. 29 December 2013.

<sup>5</sup> For more on legislations pertaining to restriction of propagation of non-Islamic religions, see Roger Tan, "Religion and the law", The Star. 12 January 2014. And "Legal Provisions and Restrictions on the Propagation of Non-Islamic Religions among Muslims in Malaysia". *Kajian Malaysia*, Vol. 31, No.2, 2013, 1-18.

The stringent language control also has the unintended consequence of making the national language less competitive. The transmission of knowledge and the development of public discourses are limited by the lack of vocabulary and reading materials in the Malay language due to the policing and restrictions imposed. For example, *The Origin of Species* is only available to English-speaking readers, making it difficult for those who are solely literate in the Malay language to grasp the book's key concepts and terminologies.

**Table 3: Examples of selected prohibited words for non-Muslims in Malacca and Kedah**

Malacca		Kedah	
Part I: Words that are not to be associated with non-Islamic religions	Part II: Expressions that are not to be used by a non-Muslim to be associated with non-Islamic religions	Part I: Words that are not to be associated with non-Islamic religions	2014 Amendment <sup>6</sup> : Words that are not to be used by non-Muslims whether verbally or in print
Allah	Subhanallah	Masjid	Assalamualaikum
Firman Allah	Alhamdulillah	Allah	Insyaallah
Ulama	Lailahaillallah	Qiblat	Allahu Akbar
Hadith	Walillahilhamd	Rasul	Subhanallah
Ibadah	Allahu Akbar	Surau	Alhamdulillah
Kaabah	Insyaallah	Firman Allah	Lailahaillallah
Kadi	Astaghfirullahal Azim	Haji	Masyaallah
Illahi	Tabaraka Allah	Dakwah	Astagfirullahalazim
Wahyu	Masyaallah	Mussala	Auzubillahi
Mubaligh	Lahaula Walaquata Ilabillahil Azim	Hadis	Walillahilhamd
Syariah	Assalamualaikum	Fatwa	Watallahi
Qiblat	Wallahi	Imam	Tabarakaallah
Haji	Wabillahi	Mussabaqah	Wallahi
Mufti	Watallahi	Kaabah	Wabillahi
Rasul	Auzubillah	Hajjah	Lahaula Walaquata Ilabillahilaliyil Azim.
Iman		Solat	
Dakwah		Zakat	
Salat		Kadi	
Khalifah		Mufti	
Wali		Khalifah	
Fatwa		Fitrah	
Imam		Ibadah	
Nabi		Khutbah	
Sheikh		Quran	

<sup>6</sup> "Kedah larang bukan Islam guna 15 perkataan", Sinar Harian. 23 November 2014. In the same report, the State Exco in charge of Religious Affairs said, "Contohnya, ada pemimpin bukan Islam ucap Assalamualaikum sebelum ceramah umum, kita boleh dakwa. Kita akan bertindak tegas untuk elak perkataan khusus Islam digunakan sewenangnyanya oleh bukan Islam."

Malacca		Kedah	
Part I: Words that are not to be associated with non-Islamic religions	Part II: Expressions that are not to be used by a non-Muslim to be associated with non-Islamic religions	Part I: Words that are not to be associated with non-Islamic religions	2014 Amendment <sup>6</sup> : Words that are not to be used by non-Muslims whether verbally or in print
Akhirat			
Azan			
Al-Quran			
Al-Sunnah			
Hauliak			
Karamak			
Shahadah			
Masjid			
Baitullah			
Punishment: An offender is liable to a fine of RM1,000.		Punishment: An offender is liable to be punished with imprisonment not exceeding three years, and for a second or subsequent offence, with imprisonment not exceeding four years.	

## Implications for Academic Freedom

A number of books written by non-Muslims on comparative religions, and on subjects related to Islam and historical Islamic societies have also been banned. (Table 4 shows the list of notable academic books banned by the Home Ministry). This begs the question: Are the authors' religions a contributing factor to the ban? If so, that would be tantamount to religious discrimination; not to mention a curtailing of academic freedom.

Clearly, the bans are not limited to only Western or non-Muslim academics, but also minority Muslim sect scholars with books in the R1 category. This includes publications and academics writing on secularism (*Menuju Reformasi Perundangan Islam* by Abdullahi Ahmed An-Na'im; its Malay translation is banned), women in Islam (*Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* by Amina Wadud), extremism within Muslim societies (*Islam Without Extremes* by Mustafa Akyol), Al-Arqam (nearly all titles published by al-Arqam-affiliated publishers), Ahmadiyah (*Mengapa Ahmadiyah Mencabar Muis* by Mobarak Ahmad; *Apakah Itu Ahmadiyah* published by Jemaat Ahmadiyah Muslim Malaysia), freedom of religion (*Isu Semasa Dalam Risalah: Konsep Kebebasan dan Agama* by Al-Mustaqeem Mahmud Radhi and Khairul Anam Che Mentr), and seven books by local academic and novelist Mohd Faizal Musa, popularly known as Faisal Tehrani.

**Table 4: Selected banned academic books found in the Home Ministry's list**

<b>LEFTIST AND COMMUNISM-RELATED</b>		
<b>Title</b>	<b>Author</b>	<b>Publisher</b>
Arguments For Revolutionary Socialism	John Molyneux	Bookmarks Publishing Co-operative
Karl Marx's Theory Of Revolution Part I:	Hal Draper	-
China The People's Republic, 1949-1976	Jean Chesneaux	-
How We Won The War	General Vo Nguyen Giap	-
Karl Mark-A Christian Assessment of His Life & Thought	David Lyon	Lion Publishing Berkhamsted, Herts, England
<b>COMPARATIVE RELIGION, MYTHOLOGY &amp; SCIENCE</b>		
<b>Title</b>	<b>Author</b>	<b>Publisher</b>
The Power Of Myth	Joseph Campbell with Bill Moyers	Doubleday, a division of Bantam Doubleday Dell Publishing Group, Inc.,
A Treasury Of Asian Literature	John D. Yohannan	Meridian (Penguin Group), Penguin Books USA Inc
The Battle for God: Fundamentalism in Judaism, Christianity and Islam	Karen Armstrong	Harper Collins Publisher
God is not Great: How Religion Poisons Everything	Christopher Hitchens	Twelve Hachette Book Group USA
The Origin of Species - Asal-usul Spesies	Penterjemah - F.Susilohardo / Basuku Hernowo	Ikon Teralitera
<b>FEMINISM AND SEXUALITY</b>		
<b>Title</b>	<b>Author</b>	<b>Publisher</b>
Feminism and Islamic Fundamentalism: The Limits of Postmodern Analysis	Haideh Moghissi	ZED Books Ltd
Qur'an and Women Rereading the Sacred Text from a woman's Perspective	Amina Wadud	Oxford University Press
Nine Part of Desire: The Hidden World of Islamic Women	Geraldine Brooks	Anchor Books
Women and Islam	Fatima Mernissi	Blackwell Publishers
Sexuality In Islam	Abdelwahab bouhdiba	Routledge & Kegan Paul

**Table 5: Selected academic books that are banned possibly due to the religion, outsider status, and minority sects of the authors**

<b>MOSTLY NON-MUSLIM / WESTERN AUTHORS ON QURAN AND THE PROPHET</b>		
<b>Title</b>	<b>Author</b>	<b>Publisher</b>
The Collection of the Qur'an	John Burton	Syndics of the Cambridge University Press
The Koran Interpreted	A Translation by Arthur J. Arberry	Macmillan Publishing Co. Inc., Collier Macmillan Canada, Inc.
Islam	Matthew S. Gordon	Oxford University Press, New York
The Qu'ran	M.A.S. Abdel Haleem	Oxford University Press Inc., New York
Memories Of Muhammad: Why The Prophet Matters	Omid Safi	Harper Collins Publishers
The Koran : A Very Short Introduction	Micheal Cook	Oxford University Press Inc.,
Mohammed The Man and His Faith	Tor Andrae	Harper Torch Books
The Prophet	Kahlil Gibran	William Heinemann Ltd.
The Life and Times of Muhammad	Sir John Glubb	Mardison Books
Muhammad: A Biography of the Prophet	Karen Armstrong	Harper Collins Publisher
Muhammad: A Western Attempt to Understand Islam	Karen Armstrong	Victor Gollancz Ltd.,
<b>MOSTLY NON-MUSLIM / WESTERN AUTHORS ON HISTORY OF ISLAM AND ISLAMIC SOCIETIES</b>		
<b>Title</b>	<b>Author</b>	<b>Publisher</b>
Islam In The World	Malise Ruthven	Penguin Books Ltd,
The Islamic World	William H.McNeil dan Marilyn Robinson Waldman	The University of Chicago Press
Islam	Matthew S. Gordon	Oxford University Press, New York
Islam	Alfred Guillaume	Vicking Penguin
An Introduction To Islam	Frederick Mathewson Denny	Macmillan Pub. Company
Muhammadan Festivals	G.E. Von Grunebaum	Curzon Press Ltd
Islam in Context: Past, Present, and Future	Peter G.Riddell, Petter Cootterell	Bakers Books: A Division of Baker Book House Company

<b>WESTERN AUTHORS ON FUNDAMENTALISM, SECULARISM, ISSUES AND ARTS IN THE ISLAMIC WORLD</b>		
<b>Title</b>	<b>Author</b>	<b>Publisher</b>
A Fundamental Fear: Eurocentrism and the Emergence of Islamism	Bobby S Sayyid	ZED Books Ltd
What Everyone Needs to Know about Islam	John L. Esposito	Oxford University Press, Inc.
Islamic Fundamentalism Since 1945	Beverly Milon - Edwards	Routledge
Islamic Aesthetics: An Introduction	Oliver Leaman	Edinburgh University Press Ltd
What Went Wrong? The Clash Between Islam And Modernity In The Middle East	Bernard Lewis	Harper Perennial
Among the Believers	V.S.Naipaul	Alfred A. Knopf, Inc. New York
Islam and the West: The Making of An Image	Norman Daniel	Oneworld Publications (Sales and Editorial)
<b>MUSLIM SCHOLARS ON REFORMATION OF ISLAMIC LAW, WOMEN'S PLACE IN THE QURAN, AHMADIYAH, SHIA, MIXED MARRIAGES AND STATE HISTORY</b>		
<b>Title</b>	<b>Author</b>	<b>Publisher</b>
Hadis Satu Penilaian Semula	Kassim Ahmad	Media Intelek Sdn. Bhd.,
Menuju Reformasi Perundangan Islam	Abdullahi Ahmed An-Na'im	Middle Eastern Graduate Centre (MEGC)
Qur'an and Women Rereading the Sacred Text from a Woman's Perspective	Amina Wadud	Oxford University Press
Mengapa Ahmadiyah Mencabar Muis	Mobarak Ahmad	-
Apakah Itu Ahmadiyah	Mirza Bashiruddin Mahmud Ahmad	Jemaat Islam Ahmadiyah Malaysia
Isu Semasa Dalam Risalah: Konsep Kebebasan dan Agama	Al-Mustaqeem Mahmod Radhi and Khairul Anam Che Mentri	Middle Eastern Graduate Centre (MEGC)
Islam Tanpa Keekstreman: Berhujah untuk Kebebasan	Mustafa Akyol	Islamic Renaissance Front Bhd
Jawapan Kepada Buku "Hadis Satu Penilaian Semula"	-	Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia
Isu Semasa Dalam Risalah: Kahwin Campur Antara Muslim Dengan Non Muslim	-	Middle-Eastern Graduates Centre Sdn. Bhd

MUSLIM SCHOLARS ON REFORMATION OF ISLAMIC LAW, WOMEN'S PLACE IN THE QURAN, AHMADIYAH, SHIA, MIXED MARRIAGES AND STATE HISTORY		
Title	Author	Publisher
Mawlana Ali Peace be on him	Institute's Department Of Curriculum Studies	Islamic Publications Limited for The Institute Of Ismaili Studies
Mencari Jalan Pulang Daripada Sosialisme Kepada Islam	Kassim Ahmad	ZI Publications Sdn. Bhd.
Jejak-jejak Sufi Di Malaysia dan Kesannya ke atas Dakwah Islamiah	Abu Nu`man Sulaiman Ibrahim Al-Bahuri	Jabatan Mufti Wilayah Negeri Sembilan Malaysia

## Conclusion

The process through which the Home Ministry decides on banning any particular book should be made transparent and credible. This can be easily achieved by citing any book excerpts that may potentially harm public order or morality. An avenue for challenge should also be made available. Significant development with regards to whether the freedom of expression is stifled by a book ban now depends on the Federal Court's hearing of *ZI Publications Sdn Bhd v. Timbalan Menteri Dalam Negeri & Ors*.

It is also crucial to ask whether it is realistic for the Home Ministry to conduct language policing and book banning in this day and age. Book banning will only increase publicity for the book; not to mention there are various possibilities to circumvent the ban. One can easily download it online, or find the book in another version or published by another publisher (for example, a Malay translation of Charles Darwin's book *Asal-Usul Spesies* was banned, but there are still alternate versions such as *Teori Evolusi Manusia* readily available). Unless the Home Ministry is planning to be on constant look out for other book versions and translations, it is safe to conclude that the book ban is not only ineffective, but also counter-productive.

**Managing Editor:** Ooi Kee Beng    **Editorial Team:** Regina Hoo, Lim Su Lin, Nur Fitriah, Ong Wooi Leng

**PENANG**  
INSTITUTE  
making ideas work

10 Brown Road  
10350 George Town  
Penang, Malaysia

Tel : (604) 228 3306  
Web : [penanginstitute.org](http://penanginstitute.org)  
Email : [issues@penanginstitute.org](mailto:issues@penanginstitute.org)

© Copyright is held by the author or authors of each article.

The responsibility for facts and opinions in this publication rests exclusively with the authors and their interpretations do not necessarily reflect the views or policy of the publisher or its supporters.

No part of this publication may be reproduced in any form without permission.