

APPLICATION OF THE HUDAYBIYAH TREATY IN THE CONTEMPORARY ISSUES: CASE STUDY OF MULTIRACIAL SOCIETY IN MALAYSIA

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Abstract: Regarding to the current situation, there is need for possibility of interactive dialogue between Muslim and non-Muslim in the interest of peace and love. The idea of inter-religious dialogue is not new because early Muslim and Christian encountered this type of inter-religious dialogue as a mechanism and a crucial instrument for developing better understanding of other religion positively. It is obvious that Prophet Muhammad (s.a.w.) made efforts to spare violence and conflict during the battle and consulted all his companions before taking any action as a means of co-existence with other faiths. This is apparent in the case when Prophet asked his companions whether to proceed and fight Quraysh in order to enter the Ka'bah but Caliph Abu Bakr advised him to proceed peacefully because his initial intention was to visit Ka'bah and if there is any obstruction from anybody, then, they would retaliate. Based on this, the Prophet commanded all his companions to proceed peacefully in the name of Allah. Whatever the Quraysh requested from him that will elevate sanctity and which is permissible in the sight of Allah will be granted in order to avoid violence and fracas. This is because Prophet wanted to keep Quraysh alive in the hope that they might become Muslims. Therefore, it is better to apply peaceful and harmonious approach rather than violent method. The study examines the spirits of hundaybiyah treaty as an example for multiracial society such as Malaysia. It aims to examine an approach and policy applied by Prophet Muhammad (s.a.w.) during hundaybiyah battle so as to apply it to overcome all contemporary issue between Malaysian Muslims and non-Muslims in order to achieve concept of one (1) Malaysia in the interest of all and

nation at large. The study also discusses Prophetic dialogue method during the battle and how such dialogue can be utilized to address all religious misconception across the nation. The finding sees dialogue and reconciliation during the hundaybiyah as an instruments and methods to be applied in Malaysia in order to achieve good legacies which present and future generation should follow and emulate. Qualitative and quantitative methods are exploited throughout the discussion. Finally, useful solution to outstanding problem and suggestions would be suggested in the findings.

Keywords: Hundaybiyah, Muslim, non-Muslim, tolerance, and dialogue.

INTRODUCTION

Malaysia population was estimated to be over 27 million based on the last population and housing census. Religiously, Malaysia is multi-religious and multi-racial society where citizens are granted freedom of religion; that is, to practice their faiths without any hindrances from any quarter. It is estimated that 60.4% of the population are Muslims; 19.2% practicing Buddhism; 9.1% are Christians; 6.3% are worshipping Hinduism; while 2.6% are the practicing Chinese religion and the remaining 2.4% are following other faiths such as Animism, Folk religion and Sikhism. The applicable Codes of laws in Malaysia are Civil law, Islamic Law and Customary law. Islamic law is implementing on Muslims only and Shariah courts have jurisdiction over Muslims and persons who declare themselves as a Muslim. Non-Muslims have constitutional rights to seek for recourse in the secular court in a situation where Shariah court affect non-Muslim based on the

Article 121 of the Federal constitution that provides the Shariah court jurisdiction limitation. Freedom of religion is enshrined and legally permitted in the Malaysian Constitution. Article 3 and 11 provide that Islam is the religion of the country but every person has the right to profess and to practice his or her religion without intervention or hindrances from other faith. [1]

CONCEPT OF TOLERANCE AND ITS APPLICATION IN MALAYSIA

The word tolerance connotes the acts or practices, which are permitted under the provision of Qur'an, hadith, and the juristic interpretation. It is defined as "willingness to accept behaviour and beliefs which are different from your own, although you might not agree with or approve them". [2] It involves beliefs, actions, and opinions of a group of people, which might differ from the established or prescribed religion of a country. So, the phenomenon is not something that human beings can formulate, rather, it is authority that no government can defy or ignore because of one reason or another. If non-Muslims reside in a Muslim country and insist on following and practicing their faiths, personal statutes and their practices, they should be allowed and permitted by Islamic authority, provided that their freedom does not cause any rift and confusion in the society. Non-Muslims are questionable if they violate the Islamic law and tend to disturb the peace and harmony in the nation. Pursuant to that, religious tolerance implies that every body in a nation has the right to belief in what he or she thinks is good and right for him or her; freedom of worship and freedom of speech provided that they are consciously aware of and respect Islamic law and principles. [3] Freedom of religion for all faiths has been provided in article 3 and 11 of Malaysian constitution which states that Islam is the religion of state and other religions are free to practice their faith without any intervention or obstruction from anybody. This is to give all citizens their right to worship their creator according to their scripture and belief. Similarly, article 18 of UDHR states that individual has the rights to practice his or her religion and also free to change his or her religion. Article 18 of UDHR is contravened to the Malaysia constitution, which does not permit Malay to change or convert into other religion. In order to allow peace and love across the nation, priority and supremacy must be given to the constitution by not allowing Malay to convert into other religion and no religion should allow Malay in particular to convert into their religion as stipulated in the Malaysian constitution.

Qur'anic evidences on Religious Tolerance

There are numerous quotations from Qur'an and Hadith in support of religious tolerance purposely to

allow peace and harmony in society in the interest of nation at large. The following quotation calls for the peace, unity and tolerance among all the sects in the nation. And endure you patiently (O Muhammad s.a.w), your patience is not but from Allah. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot. [4]

Prophet Muhammad (s.a.w.) has been reprimanded and commanded by His Creator to exercise patience with non-believer and all Muslims must abide to the command and should maintain peace and love with non-Muslims in their environment. Any act that will aggravate or trigger confusion, conflict, and rift must be avoided for the sake of love and peace. [5].

So bear patiently (O Muhammad s.a.w) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregation prayers), that you may become pleased with the reward which Allah shall give you." [6]

Prophet Muhammad (s.a.w) was also ordered to eschew their provocation or provocative act against him and religion and must stand firmly to maintain peace. Instead of revenge, he should glorify Allah because Allah knows best and He knows how to deal with them and reward Prophet upon his patience. [7]

So be patient (O Muhammad s.a.w); verily, the promise of Allah is true and whether We show you (O Muhammad in this world) some part of what We have promised them, or We cause you to die then still it is to Us they all shall be returned" [8]

All soul shall taste death regardless of their post and personality in society. Therefore, if non-Muslim murdered Prophet Muhammad (s.a.w), definitely Allah will reward him with paradise as Allah promised him. Based on that notion, if Muslims killed or murdered by non-Muslims, their rewards lies in Allah. It is due on Muslims to exercise patient in dealing with non-Muslims to let them know the beauty of Islam as religion of peace, love, harmony, and affection. [9]

And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongly without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.[10]

It can be inferred from the above Quranic quotation that it is prohibited and unlawful for any Muslim to insult or abuse other religion, faith, pastors, prophet, followers, set fire on churches, synagogue, and their abode. The reason and cause of prohibition is to avoid blasphemy, abuse, or ridiculous attack against

Allah and Prophet Muhammed (s.a.w). If Muslims desist and abstain from abusing other faiths, then, other faiths disciples or followers will not abuse Islam aggressively. If Muslims abuse other religion, abusing their religion will pave way for them to abuse Allah and Prophet, which Muslims should avoid in the interest of sanctity of Islam. Islamic scholars or jurists unanimously agreed that the prohibition remain forever and no Muslim should violate the prohibition because it is clearly prohibited. [11]

And verily, whosoever shows patience and forgive that would be truly be from the things recommended by Allah.” [12]

Exercising patience and forgiving non-Muslims’ wrong is considered as obedience to the commands of Almighty Allah that both Muslims and non-Muslims must leave in peace and love. [13]

Therefore, be patient (O Muhammad) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur’an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fasiqun (the rebellious against Allah’s Command, the disobedient to Allah)? [14]

It has to be borne in mind that it is only Allah that will grant all creatures their rewards. He can only determine the final abode of a particular person or people. No creature can decide others’ fate or rewards whether into paradise or hell fire because that jurisdiction is beyond individual ability and capability. [15]

“So be patient (O Muhammad with a good patience”. [16]

And be patient (O Muhammad) with what they say, and keep away from them in a good way. [17]

Prophet Muhammad (s.a.w.) and Muslims are commanded by Allah to calm down and overlook what the non-Muslims say, write, post, and spread against Islam and depart them in very good manner and lovely separation rather than fighting them. This is to show that Allah himself is protecting Islam and He will surely protect it until the last day. So, the duty of Muslims is to maintain good relationship with non-Muslim at all level. [18]

“ ... Only those who are patient shall receive their reward in full, without reckoning” [19]

Allah will only rewards those who are patient with non-Muslim despite the fact of all their aggressive provocation and irreligious accusation against Islam and Prophet but, yet, they calm down with them. [20]

... and be patient. Surely, Allah is with those who are As-Sabirun (the patient) [21]

Allah loves those who exercise patience with non-Muslims in spite of their distasteful character and behavior and He will reward him or her in the last Day for their patience. [22]

And be patient; verily, Allah wastes not the reward of the good-doers. [23]

The rewards of good-doer who live together with non-Muslim without rift and conflict will not be wasted or deprived in this life and the hereafter. So, Muslim must create peaceful and harmonious environment with other faith. Some non-Muslims may embrace Islam due to good relationship with them rather than fighting them. It has to be borne in mind that the guidance is from Allah and no one can guide any creature or force other to accept Islam but Allah. [24]

The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allah. Verily, He likes not the Zalimun (oppressors, polytheists, and wrong-doers). And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. And verily, whosoever shows patience and forgives, that would truly shows patience and forgives, that would truly be from the things recommended by Allah. [25]

And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabirin (the patient) [26]

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity. [27]

It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Zalimun (wrong-doers, those who disobey Allah). [28]

It is possibly inferred from the above quotation in surat al-Mumtahanah that fighting or waging war against non-Muslims would be the consequence of the non-Muslims negative or aggressive action against Muslim for being fighting, killing, and driving Muslims from their abode, then, it will be considered as self defense that is legally recognize under the laws. However, Muslims are not allowed to

wage war against non-Muslim intentionally under the pretext of religion. [29]

Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve [30].

It has to be borne in mind and understood that Allah rewards the non-Muslim accordingly and their judgment cannot be determined by anybody except Allah. Therefore, Muslims should not engage in war with them due to their religion or faith. The peace should be prevailed and accommodate co-existence in order to avoid and safeguard war that will result into killing and murdering of innocent children and women. [31] According to Ibn Abbas, this verse should not be misunderstood and given wrong interpretation because this verse has been abrogated by verse 3: 85 says that: And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. [32]

According to the Holy Quran, it clearly stated that Islam is the only acceptable religion and Muslims are not allowed or permitted to seek other religion than Islam. Likewise, Non-Muslims also have strong belief in their faith and religion. Therefore, both sides should be steadfast with their belief without prejudicing or waging war against others due to the religion. It has been also clearly stated in Holy Quran that:

“ To you be your religion, and to me my religion.” [33]

Evidences from Hadith

The following evidences are in support of religious tolerance and indicate how Prophet Muhammad displayed tolerance with non-Muslims:

And say to those who do not believe: “Act according to your ability and way, we are acting (in our way) And you wait! We (too) are waiting. [34]

Narrated Ibn ‘Umar (r.a): Allah’s Apostle (s.a.w) set out for the ‘Umrah but the pagans of Quraish prevented him from reaching the Ka’ba. So, he slaughtered his sacrifice and got his head shaved at al-Hudaibiyah, and agreed with them that he would perform ‘Umra the following year and would not carry weapons except swords and would not stay in Mecca except for the period they allowed. So, the Prophet (s.a.w) performed the ‘Umra in the following year and entered Mecca according to the treaty, and when he had stayed for three days, the pagans ordered him to depart, and he departed. [35]

There is nothing wrong with mediation between a Muslim husband and non-Muslim wife since both have married each other. Whenever there is conflict, people surrounding them should mediate to restore

peace, harmony, and passion into the family. This will depict the good name of Islam as a religion of peace and its peaceful teachings all the time.

Narrated Al-Hasan (Al-Basri): By Allah, Al-Hasan bin ‘Ali led large battalions like mountains against Mu’awiya. ‘Amr bin Al-As said (to Mu’awiya), “I surely see battalions which will not turn back before killing their opponents.” Mu’awiya who was really the best of the two men said to him, “ O ‘Amr! If these and those and those killed these, who would be left with me for the jobs of the public, who would be left with me for their women, who would be left with me for their children?” Then Mu’awiya sent two Quraishi men from the tribe of ‘Abd-i-Shams called ‘Abdullah bin ‘Amir bin Kuraiz to Al-Hasan saying to them, “ Go to this man (i.e. Al-Hasan) and negotiate peace with him and talk and appeal to him.” So, they went to Al-Hasan and talked and appealed to him to accept peace. Al-Hasan said, “We, the offspring of ‘Abdul Muttalib, have got wealth and people have indulged in killing and corruption (and money only will appease them).” They said to Al-Hasan, “Mu’awiya offers you so to accept peace.” Al-Hasan said to them, “But who will be responsible for what you have said? They said, “We will be responsible for it.” So, whatever Al-Hasan asked they said, “We will be responsible for it for you.” So, Al-Hasan concluded a peace treaty with Mu’awiya. Al-Hasan (Al-Basri) said: I heard Abu Bakr saying, “ I saw Allah’s Apostle (s.a.w) on the pulpit and Al-Hasan bin ‘Ali was by his side. The Prophet (s.a.w) was looking once at the people and once at Al-Hasan bin ‘Ali saying. ‘This son of mine is a Saiyid (i.e a noble) and may Allah make peace between two big groups of Muslims through him. [36]

Also, Narrated ‘Aisha (r.a.): Once Allah’s Apostle (s.a.w) heard the loud voices of some opponents quarrelling at the door. Once voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but the other was saying, “By Allah I will not do so.” Allah’s Apostle (s.a.w) went out to them and said, “Who is the one who was swearing by Allah that he would not do a favour?” That man said, “I am that person, O Allah’s Apostle! I will give my opponent whatever he wishes. [37]

DISCUSSION ON HUDAYBIYAH TREATY AND ITS APPLICATION IN MALAYSIA

In order to maintain stability in a society, the religious leaders must always strive and engage in dialogue with other faiths for the purpose of peaceful co-existence among all citizens. The beauty of religious tolerance and patience can be traced down to the effort of Prophet Muhammad (s.a.w) who negotiated and arbitrated between the people of Madina and Jews known as his first treaty he did in

his life. He maintained oneness of community despite the fact of their religion differences. The Jews were accorded with equality, freedom of religion and freedom of movement. [38] Prophet Muhammad (s.a.w) also reconciled among the Quraysh Arab tribes of Mecca on the reconstruction of Holy Ka'ba. He demonstrated a commendable role where he requested for a sheet of clothe and asked all the tribe leaders to hold an end of the cloth and lift it together. The whole tribe leaders involved in the collective reconstruction of Ka'ba. His divine reconciliation put an end into the blood shield because all the tribe carried the black stone to its proper place peacefully and collectively.[39] It has to be quickly pointed out here that national resources that belong to all citizens must be distributed judiciously regardless of other's status. Properties should not be vandalized or destroyed due to the religion rift or misunderstanding. Amicable and everlasting solution must be applied between the concern parties. On the other hand, in the battle of Uhud, Prophet Muhammad (s.a.w) displayed utmost patience despite the fact of predicament faced him and the Muslim warriors during the battle of Uhud. He maintained his utmost patience with whom had attempted to exterminate him and he moved closer to the enemy of Islam as a close or bosom friend with intention that level of his tolerance, loyalty, friendship and kindness will have positive changes in their attitude towards the Islam and they might embrace Islam in folds. [40]

Hudaybiyah is the name of a well or a place where Muslims stayed when Quraysh denied them to enter Mecca to perform their Islamic rites (umrah) and the battle was named as battle of hudaybiyah. The Muslim intention was plainly for religious purpose not to wage war against their enemies but they were obstructed from entering the ka'ba. The Muslims were well prepared for the umrah but their intention was not materialized due to Quraysh obstruction. Due to unbearable inhuman treatment and humiliation by the Quraysh people, Prophet became furious about their attitude and he later consulted his companions on how to handle their plight. He suggested fighting whoever obstructs them from entering the Mecca. He was later advised to proceed peaceful because he intended to visit ka'ba not fight anybody and he should maintain his stance but if anybody fights them, they can retaliate as self-defense. In order to maintain peace, Prophet changed his army route to avoid ugly consequence and he said he will do whatever will bring peace by giving the Quraysh whatever they request in as much is inviolable in the sight of Almighty Allah. The prophet wanted to protect their live with the hope that their mind may change and become Muslim and they would be useful for Islam due to their eloquence,

experience, intelligent, and status among the Arabs. In order to achieve his goal for not killing Quraysh and to maintain peace he sent neutral person who was Budayl Ibn Warqa al-Khuzai to convey his intention i.e. visiting Sacred House (ka'ba) to Quraysh. Unfortunately, Budayl told Prophet that the Quraysh were adamant with their decision. On another occasion, he resent Kharash Ibn Ummayya al Khuzai to repeat his intention but all his efforts to convince them were abortive. Prophet did not overwhelm with the Quraysh stubbornness, he wanted to resend another emissary in person of Umar Ibn Khattab but he later realized the hostility he had for the Quraysh and he knew Quraysh will spare his blood. He sent Uthman Ibn Affan because he did not want worsen the situation and he was protected by the Abban Ibn Said Ibn Al-Assiy till he managed to deliver the message. The great level of Prophet's diplomacy could be ascertained and should be imbibed by all Muslim in the interest peace. Uthman was later detained by the Quraysh people and was not allowed to return back to the camp and the Muslims thought he had been killed by their obstructers. All the Muslims pledged their allegiance to fight gallantly with Prophet if their enemies attacked them. On the other hand, the Quraysh sent Urwah Ibn Mas'ud al-Thaqafi who noticed the respect given to Prophet by his companion and they later sent Hulays Ibn Alqamah al-Kinani and upon seen him, Prophet ordered the companion to set out camel for sacrifice and recite talbiyah because he was from the people who cherished such thing. Hulays told Quraysh people what he saw as a sign of peace but he was scolded as an ignorant and Bedouin. Quraysh finally sent Makraz Ibn Hafs followed by Suhayl Ibn Amr who was a symbol of peace and upon seen him by Prophet, he told the companion that Quraysh want peace for sending this man. Then, they reach conclusion on truce based on many conditions and requirement and Prophet granted them all what they wanted in order for peace to prevail. He was asked to remove Allah's name and not to include messenger of Allah with his name, they should go back to Medina in that year and come back in subsequent year to visit ka'ba, and to handover whoever converted into Islam. All their requests were granted to them, even, when they were drafting the treaty, Abu Jandal Ibn Suhayl Ibn Amr entered with intention to join Muslims 'camp but Prophet was asked to return him to them and after long conversation on Abu Jandal, Prophet returned him to them. Although, this action triggered Muslims anger.

The truce was drafted and signed by both parties but Muslims were not satisfied with it. Even, Ali Ibn Abi Talib who was scripeter of the truce refused to write what the Quraysh dictated for him but he was ordered to do so by Prophet Muhammad. Umar Ibn al-Khattab became furious and not satisfied with the

truce and later went to Prophet to find out the wisdom behind the Prophet Muhammad actions because he granted more than what he can stomach. He reminded Prophet that he said they will perform umrah and Prophet answered him positively (yes) I say this year and Umar says (no). Abu Bakr consoled Umar to take it as Prophet did because he is Prophet and companions are not. Despite the fact of truce between the Muslims and Quraysh, the Quraysh did not stop provoking and attacking Muslims' camp where eighty men wanted to attack Muslims and they captured by Muslims warrior and were later released by the Prophet. In addition, another thirty young Quraysh men wanted to raid Muslims camp and were also arrested and later freed by Prophet. Four Mushrikun were caught slandering Prophet and were took to Prophet by Salamah Ibn al-Akwa and all of them were permitted to go. Finally, another seventy Quraysh were also pin down by Muslims after treaty for their heinous intention to attack Muslims and they were also released as a sign of peace from Muslims side. [41]

Many wisdoms and lessons can be drawn from the extraordinary and divinely patience of Prophet Muhammad (s.a.w) during the incident. Its clearly stated in the Holy Qur'an that Muslims must emulate and follow the saying, act, and deeds of Prophet Muhammad (s.a.w) without emulating part and neglecting part. In any religious discord, Muslims as individual or leaders should exercise utmost patience and find possible strategy to dialogue with concern other faith as Prophet did during the hudaibiyah where the battle was dropped. It is a fact that many unbelievers during the hudaibiyah became devoted Muslims and useful for Islam which also can be achieved in the present century. Irrational injustice against Islam and Muslims can be corrected through the peaceful dialogue and intellectual manner rather than fight and terrorizing the society in the name of religion.

CAUSES OF RELIGIOUS CONFLICT IN MALAYSIA

Despite the fact of Malaysian government efforts to bring all citizens together peacefully as one (1) Malaysian, yet, there are slight religious conflict which this study finds that if such conflicts persist, it will gives the whole nation set back socially and economically. There was destruction of Hindu Temple in April 2006 and also protest against building of Temple for Hindus to worship. There was also grievance and claim from the Malaysian non-Muslim against azan (call for Morning Prayer for Muslim) that such azan disturbs neighboring home. Similarly, another scene was recorded where a mosque was destroyed in January, 2010 in Muar and also in August 2010 in Seremban where mosque was painted in red colour and also littered with alcoholic

bottles by non-Muslims. On the other hand, Assemblies of God church in Desa Melawati, Kuala Lumpur was attacked by Muslims in January 8, 2010. [42] All religious leaders must desist from any sensitive issue that will trigger religious conflict across Malaysia such as destruction of mosques, churches, synagogues, and properties in the name of religion. They should not claim and protest for any request that will create turbulent or unsettle water across Malaysia in as much the constitution gives permission and recognition for such faith or practice. Muslim should imbibe in all method to dialogue and arbitrate with other faith as Prophet Muhammad displayed with non-Muslims during his time. Although, many battles were waged by non-Muslims against Islam; yet, Prophet maintained peace, love, and extended friendship to them with intention to create harmonious society. this system can be applied in Malaysia

In order to eliminate religious conflict in Malaysia, both Muslims and non-Muslims should know that all religions are equally valid within their own culture of origin and belief. However, it may look different to religious conservatives who profess that Islam is superior or other is superior. Rather than arguing or fighting each other because of religious supremacy, tolerance should be given more space on the ground for the best interest of life security, property protection and social security. If both Muslim and non-Muslims could adhere to the religious rules and code, ethics, and moral conduct, the rate or percentage of religion rift would be reduced significantly. The following discussion should be well comprehended by the concern parties,

RELIGIOUS TOLERANCE IS ABOUT CIVIL RIGHT

It is an individual's right to adhere to any religion or faith he or she likes to follow without any compulsion. Nobody should be forced to embrace Islam, Buddhism, Christianity or any other faith because it is contrary to religious concept. So, to achieve religious tolerance in Malaysia, people should not force one another to embrace their faith, Common Law should not be implemented on Muslims while Shari'ah should not be imposed on non-Muslim. In any condition or situation, nobody should abuse his or her post to maltreat or intimidate the adherence of other religions. Islamic worldview is based on the universal principle of unity, justice and benevolence which are in consonant with the very nature of the human soul. It underlines the unity of all mankind, not only oneness of Allah. So, all human beings are one and the same. Religions or faith is the only difference between mankind and because of that difference the principle of tolerance becomes relevant and obligatory, in order to live in peace and harmony. It is very clear that tolerance is a very important

aspect of Islamic teaching which emanates from the principle of the Islamic worldview that Muslims are tolerant of all people of other faiths. It is part and parcel of their nature and way of life. [43] It is clear that those who do not tolerate other faiths are definitely violating the rules of tolerance unless other faiths wage war against them and it is a natural phenomenon to retaliate or defend life, property, and family from any aggressive attacks.

Acquiring Religious Knowledge

Knowledge is the key to everything in this life; ignorance will always cause problem all the time. If Muslims and non-Muslims lack some basic principle of their faith that guides and educates them to be tolerant, the conflict will always occur. Many are not conversant of how to maintain peace and harmony in their surroundings. Majority of them depend on their teacher, reading religious books, pamphlets, and others which is not really enough for them to have comprehensive understanding about their faith because they might not understand some quotation, equivocal and ambiguous words. Ignorance of correct interpretation and the meaning of quotations, opinions of scholars, sound and weak hadith will put some disciple in darkness of their religion. Likewise, differences of school of thought may not be clear to some of them. However, teacher or religious personnel also influences their disciples. [44] So, only the Malaysian government can play valuable and immeasurable roles to educate its citizens about their faith through the religious studies programmes in the schools, higher institutions, media houses, mosques, and churches for the best interest of children in society. Religious programs should dominate television and radio programs rather than transmitting irreligious programs on television and radio. Malaysian government are trying to give individual their rights compare with some other countries but if the religious conflict aggravated, it will affect Malaysian economy and subject many to abject poverty.

Fear of the other

Fear can lead to rejection of others and worsen the situation and atmosphere because human beings are religiously cautious towards people who are surrounding them. Feeling uncomfortably towards persons of a different religion leads to conflict and misunderstanding. Therefore, Muslims should follow Shari'ah rules on neighbour and they should not project malice or harm upon their neighbour in any circumstances unless for their self-defense. Likewise, non-Muslim should follow the stipulations of their religion on goodness toward neighbour regardless of their faith, gender, post, and for the purpose of peace and love. If youth are less busy or

unemployed, it is very easy to explore and lure them into the religion conflicts.

Theory of Reciprocal.

It is a virtue of righteousness to engage in doing right things to others, to eschew and overlook other's wrongs, and has power to defeat wrong and injustice of others. Members of both religions should bear in mind that the other will reciprocate and retaliate upon their action towards them. So, they should not have malice and harm others because of their religion. Likewise, nobody should be deprived of their rights due to their faith. You should do unto others, as you would have them do unto you. [45]

Dualistic thinking

Every religion adherents regard and believe that their religion is good and others are in the wrong directions and paths. This should not cause any trouble in society if they are well educated religiously and following their religious' principles that their and guidelines in dealing with other faiths. In Islam, non-Muslims deserve neighborhood rights form the Muslims, likewise their parents, wife, and friends. So, their rights should not be denied because of power and capability. It is injustice in Islam not to give non-Muslim their rights because it's clearly and obviously stated in Shari'ah that justice should be awarded for non-Muslim.

GENERAL DISCUSSION ON RELIGIOUS TOLERANCE IN MALAYSIA.

The aforesaid discussion needs to be well understood and well displayed in Muslim daily life and activities as a panacea to the peaceful coexistence of Malaysian citizens. The Malaysians should know that:

Effect of Religious Conflict on Malaysia

In a society suffering from religious conflict, children experience a number of negative events such as shooting, street riots, killing, beating, and psychological effects due to religious unrest in the society. [46] If Malaysian gives rooms to religious conflict and refuse to respect other faith as stipulated in the constitution, many children will experience displacement from their home. Furthermore, the displacement camps which children and families migrate to will definitely be different from their personal home while some children will also be separated from their mothers. [47] Religion conflicts also affect children's education because they cannot go to school due to the tension and fear of attack against them on their way to the school. In addition, when children are exposed to the violence and trouble in their society they too will learn how to shoot and kill in future.

Unjustified killing of non-Muslim by Muslims

Under Shari'ah individual lives must be protected and should not be wasted and people are not to be killed without any justification as a retaliation or punishment. The Islamic jurists differed among themselves on the issue of a Muslim who killed a non-Muslim. Imam Malik and Shafi'i held the views that Muslims should not be killed for killing of non-Muslim on the ground that a non-Muslim is no peer of a Muslim. Their view is based on the condition of qisas which is equality. So, if a Muslim killed a non-Muslim, he or she should not be slain as a result of his or her voluntary action. Contrarily to that, Imam Abu Hanifa expounded that a Muslim should be killed for the killing of a non-Muslim without any justification. [48] This opinion is based on the injunction relating to the punishment of qisas such as: O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female... [49]

And We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal... [50]

And do not kill anyone whose killing Allah has forbidden, except for a just cause.. [51]

All these verses indicate that no one should be killed erroneously and unjustly. Therefore, Malaysian Christians should not be killed without any substantive and credible evidence. They can only be killed as a self defense on the ground of killing Muslims in the nation, so, if Muslims retaliate as a result of their act, there should not be any problem. Killing Malaysian non-Muslim without any legal and rational justification will definitely affect the life of the victim's wife and children and will cause unforeseen negative consequences in the nearest future. Both Malaysian Muslims and non-Muslim should desist and refrain from any act that will cause rift in the society and the others' right should not be ignored, abused, and denied. If members of both faiths believe in their doctrine, they will not deprive other religions' adherents their rights and entitlements from the national resources. However, if a non-Muslim kills a Muslim, Islamic jurists unanimously agreed that the non-Muslim should be killed in retaliation for his or her act. Imam Abu Hanifa based his view on general injunction while the other three Imams said he would be killed regardless of the difference for difference. [52]

Punishment for a Muslim who accuses a non-Muslim

According to the majority of Islamic scholars, if a Muslim accuses a non-Muslim (Christian) of any crime, the accuser is not subject to hadd punishment but he or she will be liable to the ta'zir punishment.

Nevertheless, Ibn al-Musayyid and Ibn Abi Layla said that if a non-Muslim woman who has a Muslim child was accused by a Muslim, he or she will be punished. [53]

Preaching Islam and freedom of religion

Freedom of religion is recognized under Islamic law such that no one should impose or force anybody into Islam, so, everyone must have freedom to observe and practice his or her faith without intervention or coercion. According to Ibn Qudamah: It is not permissible to compel a disbeliever into professing Islam. If, for example, a dhimmi (non-Muslim citizen) or a musta'man (person of protected status) is forced to accept Islam, he is not considered a Muslim unless it is established that his confession is a result of his own choosing. If the person concerned is a disbeliever, the reason for the prohibition of duress here is the words of God Most High that there shall be no compulsion in religion [54].

Converting into Islam should be voluntary; therefore, if a person converted under the spectrum of compulsion, it is null and invalid. [55].

Invite (mankind, O Muhammad to the Way of your Lord (i.e Islam with wisdom (i.e with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [56]

The philosophy behind the freedom of religion is to allow the society and community to be at peace and harmony, and if people are forced to embrace any religion, there is a tendency that the converted person may not be a perfect devotee of such a religion. In a religiously compulsive society, war will always erupt, it will affect many families, and that the consequences would fall on children as prime victims and lead them to suffer. Therefore, Islam recognizes freedom of religion and allows other faiths to practice their doctrine without disturbance.

Christianity and Muslims perception.

According to the Islamic doctrine, Muslims have their own perception of other religions such as Christianity. Obviously, traditional Islam considered Christianity to be in error for attributing divinity to Jesus or perhaps even to be blasphemy, because it totally violates the Islamic doctrine of the oneness of Almighty Allah and His command against associating anything or anyone with Him. However, the Christian also does not recognize Prophet Muhammad as a true Prophet of God. Some Muslim thinkers examine religions as variations of creatures' responses to their God, which includes Islam, Christianity, Hinduism, Buddhism, and others. Some Muslims consider criticism of Christianity as unjust

and argue that entering into dialogue is better than criticizing other faiths. [57] As it has been stated above, Islam prohibits any sort of abuse against other faiths in order to avoid negative consequences against Islam and Almighty Allah. Under Islamic law, Muslim men are permitted to marry the people of the scriptures (ahl-kitab), it is also allowed for Muslims to eat foods and drinks of non-Muslim. This indicates the extent of tolerance Islam has for other faiths and it is unlawful for any Muslim to violate the rules on marrying non-Muslim females and eating their food unless otherwise is proved. It is unwise and irrational for someone who married from non-Muslims to wage war against such family. So, Islam advocates and preaches for peace, tolerance and understanding on that aspect. However, the Qadi or Mufti can pass or expound fatwa against marriage with non-Muslim on the argument that the percentage of unmarried Muslim women is very high. In such situation, the principle of public interest or *maslah al-mursalah* would be applied.

PRINCIPLE OF TOLERANCE

The Islamic principle of tolerance towards non-Muslims, especially Christian, can be based on the following major principles:

Human Dignity: All human beings legally and morally deserve honour and respect regardless of his or her faith, race, gender, post, and colour. So, individual personality, life, and property should be protected under normal circumstances based on the following verse that says:

And indeed We have honoured the children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibat* (lawful good things), and have preferred them many of those whom We have created with a marked preferment.” [58]

According to the verse, every human being deserves respect, dignity, and protection and he or she should not be deprived of any of his right because of faith. Human being deserves respect whether in his lifetime or after his death. According to a tradition, when a corps of a Jew was being carried away, Prophet Muhammad (s.a.w) stood up as a sign of respect. It was recorded that:

It is narrated on the authority of Ibn Abu Laila that while Qais b. Sa'd and Sahl b. Hunaif were both in Qadislyya a bier passed by them and they both stood up. They were told that it was the bier of one of the people of the land (non-Muslim). They said that a bier passed before the Holy Prophet (may peace be upon him) and he stood up. He was told that he (the dead man) was a Jew. Upon this he remarked: Was he not a human being or did he not have a soul? And in the hadith narrated by 'Amr b. Murra with the same

chain of transmitters, (the words) are:” There passed a bier before us. [59]

Also, Again Abu Zubair heard Jabir say that the Holy Prophet (may peace be upon him) and his Companions kept standing for a bier of a Jew until it disappeared from sight. [60]

Religion differences are a will of Almighty Allah

According to Islam, all revealed religions starting from Adam to Prophet Muhammad (s.a.w) were revealed with revelations by Almighty Allah from time to time purposely to guide creatures to the right path. All these religions' adherents are worshipping their creator according to their doctrine. All religions have their own scriptures sent by Allah. Despite the fact that, the purpose of Shari'ah is to regulate the act of people, this may differ from time to time due to the conditions, situations, and the need of people at the time. [61] Therefore, if Allah willed to make all creatures Muslims or non-Muslims He could do so. Al-Quran says:

Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then, such (people) are the *Fasiqun* [the rebellious i.e. disobedient (of a lesser degree)] to Allah. [62]

And We have sent down to you (O Muhammad (s.a.w) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures) So, judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ. [63]

The above verses indicate that Qur'an is the last revelation sent to Prophet Muhammad (s.a.w), despite that, Prophet Muhammad did not implement Shari'ah law on non-Muslims. So, Muslims also are forbidden to be judged under any law except Shari'ah. Therefore, judging Muslims under Civil and Common laws which is contrary to their faith and it will cause much havoc and conflicts in the nation because Muslims are deprived of their rights. Therefore, full implementation of Shari'ah should be legally and constitutionally permitted as the right of Muslims to be judged under the Islamic law.

Muslims are not responsible for the disbelief of non-Muslims

Islam urges all Muslims to strive for peace and harmony all the time and they should not cause any problem in the society and nation at large. So, Muslims should not fight people of other faiths

purposely to convert or embrace Islam, this is contrary to what Islam is preaching to the world. Belief is not by compulsion nor by force but by self and total submission from the heart. If Muslims are well versed in their faith, there is no point in fighting other faiths provided that they were not attacked by these non-Muslims.

Verily you (O Muhammad (s.a.w) guide not whom you like, but Allah guides who He wills. And He knows best those who are the guided. [64]

I worship not that which you worship, Nor will you worship that which I worship, And I shall not worship that which you are worshipping, Nor will you worship that which I worship, To you be your religion, and to me my religion. [65]

Allah will judge between you on the Day of Resurrection about that wherein you used to differ. [66]

The above quotations are inline and support that there should be no coercion or compulsion in Islam and nobody should be forced or imposed to embrace Islam because it is something that comes voluntarily from the minds of converted person. So, Islam does

not enjoy anybody to force others to come to Islam but urges application of wisdom when preaching Islam for non-Muslim.

Avoidance of injustice

Muslims should desist from injustice against non-Muslims in any way and any form. Any crime committed against non-Muslims should be brought to hearing and judged accordingly.

O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily, Allah is Well-Acquainted with what you do. [67]

Under Shari'ah, Muslims are liable for crimes they commit against non-Muslims regardless of the religion, race, gender, and colour. This is what Islam advocates and preaches for.

Tolerance can only be materialized if the above mentioned principles are studied and practiced accordingly by both parties in the nation. Muslims and non-Muslim should also know that the country belongs

Table 01: Frequency analysis

No of item	Strongly Agreed	Agreed	Disagreed	None
1	59.8%	39.3%	.9%	0%
2	44.3%	53.4%	1.8%	.5%
3	34.7%	63.5%	1.4%	.5%
4	53.9%	41.6%	4.1%	.5%
5	22.4%	55%	22.4%	.2%
6	63.0%	30.1%	5.9%	1%
7	53.9%	41.1%	4.1%	.9%
8	55.3%	30.6%	10.0%	4.1%
9	29.7%	57.1%	8.2%	5.0%
10	32.4%	48.9%	13.2%	5.5%
11	47.5%	45.2%	3.2%	4.1%
12	34.2%	54.3%	8.7%	2.7%
13	46.1%	43.8%	8.2%	1.9%
14	42.0%	50.2%	5.5%	2.3%

15	21.5%	70.8%	4.1%	3.7%
16	50.7%	43.4%	5.0%	.9%
17	38.4%	59.8%	.5%	1.4%
18	45.2%	53.0%	.5%	1.4%
19	50.2%	47.0%	1.8%	.9%
20	43.4%	53.0%	2.3%	1.4%
21	32.9%	49.3%	14.6%	3.2%
22	55.3%	35.2%	6.8%	2.7%
23	51.6%	37.0%	9.1%	2.3%
24	42.5%	52.1%	3.2%	2.3%
25	34.7%	54.3%	7.8%	3.2%
26	42.9%	47.5%	7.8%	1.8%
27	33.8%	47.9%	14.6%	3.7%
28	28.3%	58.9%	10.5%	2.3%
29	28.8%	65.3%	2.7%	3.2%
30	24.2%	61.6%	9.1%	5.0%
31	55.7%	38.8%	4.1%	1.4%
32	36.1%	58.0%	3.7%	2.3%
33	37.0%	54.8%	5.5%	2.7%
34	15.5%	69.4%	11.0%	4.1%
35	16.9%	63.5%	17.8%	1.8%
36	23.7%	70.8%	4.1%	1.4%
37	42.5%	47.5%	7.8%	2.3%
38	57.5%	30.1%	10.0%	2.3%
39	52.5%	37.9%	6.4%	3.2%
40	57.5%	36.5%	4.6%	1.4%

Notice: 1 = Strongly agreed 2 = Agreed 3 = Disagreed 4 = None

to the as stated and provided in the constitution regardless of faith, colour, tribe, language, culture, and status. No one has super power over the other. Therefore, they should learn how to live together in a peaceful and harmonious way. Muslims must follow

all the rules laid down by Shari'ah on harmonious relationships with non-Muslims. They should also imbibe the lifestyle of the Prophet Muhammad on how he dealt with non-Muslims when he was alive. Following these principles, it will help the Malaysian

government to achieve the goals of one (1) Malaysia that government is advocating.

Government Roles in eradicating the Religious turbulence in Malaysia

Under Malaysia government, there is a department in charge of religious affairs. It is the role of this department and its equivalents to educate their people on how to tolerate other faiths in order to give room for peace in the nation. It should regulate the sermons and lectures to be in line with the concept of tolerance and peace. In order to avoid any effect on the nation at large because of religious rancor, weekly lectures should be organized in the media and in mosques, temples and churches to educate the worshippers for the best interest of the nation. There should be a special daily or weekly religious free program on television and radio that will educate citizens about their religion, especially on the issue of coexistence, religion tolerance, love, and good leaders across the nation. Such programs should be sponsored by the governmental body in-charge.

Family Roles

It is the duty and responsibility of parents to teach their children their religion and if they are unable to do so, they have to send them to religious classes to learn. This will help children to understand their faith correctly and will guide them to have respect for other religions as well as able to reduce the religion conflict. Although, many children are lagging behind while some know little or nothing about their religion due to their parents' irreligious attitude or lack of concern. If parents carry out their duties judiciously, it will help the children and family and reduces burden on parents in the hereafter especially, Muslim parents. Therefore, parents should strive in inculcating and impacting religion to their children.

Dialogue, Reconciliation, and its foundation in Islam.

It was learnt from previous discussion on the level of Prophet Muhammad patience especially during the hudaybiyah treaty which all Muslims should imbibe and emulate as a way of paving way for religious harmony, understanding, love, peaceful coexistence in a multi-racial and multi-religion society such as Malaysia. In April 2002, the Human Rights Commission known as (Suhakam) solely initiated an interfaith dialog with intention of bringing all faith together peaceful and promoting better understanding of their religion differences and respect for each other in the interest of nation at large. Each Malaysian religious body such as the Malaysian Islamic Development Department, the Malaysian Ulama Association, the Malaysian Consultative Council of Buddhism, Christianity, Hinduism and Sikhism (MCCBCHS) sent their representatives. In addition,

in early 2005, much debate was stirred up by a proposed Inter-Faith Commission that involved individuals, academics and lawyers from the Bar Council aim at overseeing religion tolerance in Malaysia. There was national conference on the issue of apostasy and other religious issues in Malaysia that attended by Muslims and non-Muslims in order to educate relevant parties on how to handle the temporary issues such as said issues. [68] In any religious loggerhead in Malaysia or any part of the world, the concerned authority should strive for reconciliation and settlement to allow peace in society as displayed in hudaybiyah treaty by Prophet Muhammad and companions. Islam always advocates and calls for peace and harmony in any situations and conditions. The main objective of resolving such disputes through Islamic approaches is to find peaceful and meaningful way for the best interest of the society, community, and nation at large. Any turbulent situation in society has to be settled because if the misunderstanding is left unsettled the situation could be escalated and cause unforeseen calamity.

Justice between the litigants

It is a duty and responsibility on the mediator to be just when mediating between the conflicting parties in order to avoid future and similar cases. Some mediators are weak and partial to say the truth frankly and openly in order to avoid the enmity with a guilty party. Some are diplomatic in their judgment, as a way of avoiding misinterpretation and misunderstanding. All along, justice must be done when mediating between two parties especially on the issues related with religion. Failure to say the truth will amount to a similar case happened in the nearest future. The mediators must maintain justice and strongly follow the Islamic principles of mediation not western approaches that will contravene the Islamic principles. All sort of injustice must be avoided during the mediation between the conflictual parties in order to ascertain the purpose of reconciliation.

SUGGESTIONS

It is suggested that all religions in Malaysia should apply their wisdom to resolve their differences rather than emotion and feeling because once you apply emotion then you are not rational and you can only be rational when you apply your wisdom. Therefore, the only way to apply rationality and one's wisdom is through educative programmes and religious studies. Religious leaders should educate their disciples on the concept of tolerance in order to have a harmonious and peaceful environment. There should be interdenominational or interfaith dialogue between Muslims and other faiths in Malaysia, so, they can iron out their differences and reconcile.

It can be also suggested that any sensitive request must be dropped and abandoned in the interest of peaceful co-existence across the nation. Religious subject or course must be incorporated in the school syllabus and curriculum as compulsory for student to pass before graduating. Religious programmes must be given more space in media programs rather than song, dance, and irreligious programmes. However, more educative programs and religious awareness must be introduced in higher institutions so that Malaysian youths will be well versed on the tolerance and respect for other religions without over ruling his or her religion.

The Malaysian government should be held responsible for the adequate and proper maintenance of child victims of religious conflict. The government should cater for their feeding, medical, education, and shelter. All sorts of provocation and wanton accusation purported against other faith should be dropped and abandoned by the concerned parties. Room should be given to tolerance, love, harmony, and security. Any useful religious program that will benefit Malaysian at large or a religion in particular should be given rational and moral support by other faith in as much it does not causes any arm to other faiths or contravene Malaysian constitution.

Data Analysis on application of the hudaybiyah treaty in the contemporary issues: case study of multiracial society in Malaysia. In order to answer the research questions, the researcher developed questionnaire namely application of hudaybiyah treaty in Malaysia questionnaire (AHTIMQ). The instrument divided into five parts, first, respondent's profile (7 items), second, Malaysia and Religion (10 items), third, Dialogue (10 items), fourth, Religion, Ethnic, and Rights (10 items), fifth, Crime in the name of religion and its punishment. The content validity of the questionnaire was conducted by consulting Dr. Mohammed Yusuf. However, his comments played significant impacts towards the improvement and structuring the questionnaire. For instance, the researcher was encourage to change the statement of : "All religion in Malaysia should maintain peace in the nation"? to "All faiths in Malaysia should maintain peace in the nation". The researcher also encouraged to change the "Muslim and non-Muslims leaders should always strive to harmonious solution to religion conflict" to "Religious leaders should always strive to harmonious solution to religion conflict". The distribution of questionnaire covered five selected universities such as Sultan Idris Education University, Perak, International Islamic University, Gombak, and Universiti Kebangsaan Malaysia, University Malaya, and International College University, Selangor. Therefore, 150 questionnaires were distributed to the undergraduate and postgraduate student and majority of respondent

were from Islamic Law, Islamic Education, and Common Law background, and Malaysia studies. The quantity of distributed questionnaire was varied from university to another.

FREQUENCY ANALYSIS

Findings of the frequency analysis indicate that the majority of respective respondents understand the concept and the meaning of religion tolerance where 63.5% agreed and 34.7% strongly agreed. The majority of 53.4% agreed that Malaysian Constitution legalizes freedom of religion and 44.3% strongly agreed but 1.8% disagreed. Also, the frequency analysis shows that 53.9% of respondents strongly agreed that there is need for religion tolerance across Malaysia in order to maintain harmonious environment while 41.6% agreed. The frequency analysis of application of hudaybiyah treaty in Malaysia questionnaire (AHTIMQ) is needed across the nation. For illustration, majority of participants of 53.9% indicated and strongly agreed that the all religious leader should act in line with Malaysian constitution while 41.1% agreed but 4.1% disagreed. The frequency of 55.3% strongly agreed that other faiths should not allowed Muslim to convert into their religion, 30.6% also agreed on that but 10.0% disagreed. On the other hand, 57.1% of respondents agreed that Malaysian government capable of controlling religious tolerance across the nation while 29.7% strongly agreed but 8.2% disagreed that government is not capable of maintain religious tolerance. On the other hand, 48.9% agreed that nobody has right to trigger religious conflict in Malaysia, 32.4% strongly agreed and 13.2% disagreed. Concerning dialogue, 47.5% strongly agreed that Malaysian religious leader must preach tolerance in interest of nation while 45.2% agreed and 3.2% disagreed. Similarly, 50.2% agreed that religious leader should call for dialogue whenever there is conflict and 42.0% strongly and agreed. Respondents of 50.7% strongly agreed that peaceful dialogue will solve religious conflict in the nation, 43.4% agreed and 5.9% disagreed. In addition, 59.8% of participants agreed that Muslim and non-Muslim should maintain utmost peaceful among themselves, 38.4% strongly agreed and .5% disagreed. Also, 50.2% strongly agreed that respect must be given to other religion, 47.0% agreed but 1.8% disagreed.

Regarding to religion, ethics, and rights, 49.3% agreed that individual has right to choose his or her religion without any intervention, 32.9% strongly agreed and 14.6% disagreed. According to Malaysian constitution, 55.3% strongly agreed that Malay does not allowed to convert to other faith, 35.2% agreed and 6.8% disagreed. However, 51.6% strongly agreed that nobody should destroy others worshipping places, 37.0% agreed while 9.1% disagreed. On the

issue of fatwa by Islamic scholars on tolerance, 54.3% agreed, 34.7 strongly agreed that fatwa must be issued by Islamic scholars on religious tolerance while 7.8% disagreed. It shows in the frequency that all Malaysian faith makes positive contribution to society, therefore, 47.5% agreed, 42.9% strongly agreed while 7.8% disagreed.

Concerning the crime against other faiths and its punishment, 55.7% of respondents strongly agreed that abusing other religion will cause conflict in the nation, 38.8% also agreed but 4.1% disagreed. Therefore, 58.0% of participants agreed that government should arrest anybody who abuses other faith, 36.1% strongly agreed but 3.7% disagreed. Respondents of 54.8% agreed that there must be a deterrent punishment against whoever abuse other faith and 37.0% strongly agreed on deterrent punishment but 5.5% against the deterrent punishment on abuser of other faith. Regarding to government effort to put an everlasting solution to religion conflict issue in Malaysia, 70.8% agreed that government is responsible to zero down religion conflict in the nation and 23.7% strongly agreed on it but 4.1% disagreed. Also, 47.5% agreed that all faiths must be treated equally when determining issue related with crime while 42.5% strongly agreed but 7.8% disagreed. In order to achieve the concept of (1) Malaysia, peace must be given space across nation, therefore, 57.5% strongly agreed, 36.5% agreed while 4.6% disagreed.

CONCLUSION

It can be concluded that there is religious conflict in Malaysia and worshipping places were destroyed while some were littered with alcoholic that triggered vengeance and retaliation as a result of provocation. The religions adherences seem to lack of tolerance. Likewise, their religious education is so trivial or shallow. Malaysian Muslims should emulate the high level of wisdom displayed by Prophet Muhammad (s.a.w.) during the battles and how he extended kindness and friendship to non-Muslims. The patience of Prophet Muhammad (s.a.w.) during the hdaybiyah battle yield positive result aimed by Prophet Muhammad where many later embraced Islam after loggerhead with Prophet and his followers during their darkness and unguided period.

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