

Islam and the 1 Malaysia Concepts

Abstract

The misunderstanding about the position of Islam as the religion of the Federation of Malaysia continues. Some perceive the provision under article 3 of the Federal Constitution as putting Islam as the official religion of the country while others addressing the permission to practice other religions as providing equal rights to other religions as much as it is allocated for Islam. This paper promotes that 1 Malaysia implies that as the Federal Constitution has clearly defined that Malaysia declares Islam as the religion of the Federation, as such, the position of Islam is higher than other religions. In this respect, this paper traces the aspects of which the government is entrusted to provide and argues that the government is not burdened with a duty to ensure equality of rights and treatment in all aspects concerning religion to others. Thus, the assurance that other religions may be practiced is a permission allowing the non Muslim to embrace their religions without putting a responsibility on the government to ensure equal rights are provided. This paper looks at the meaning and spirit of Article 3 of the Federal Constitution and the right and duties assigned to the Yang Di Pertuan Agong to protect the position of Islam as the religion of the Federation.

Keywords: religion, Islam, Federal Constitution, Yang Di Pertuan Agong

Introduction

Malaysia marks the 53 years of independence with many achievements economically, politically and socially. At the same time, the needs for continuous and sustainable policies are critical. It follows that there is an urgent need to ensure proper understanding of the stated policies. The multi racial background of Malaysia demands variety of approaches and strategies that require any leaders to be creative and innovative. Moving on this fact, the Prime Minister of Malaysia, Dato' Seri Najib Tun Abdul Razak has announced eight thrusts under the 1 Malaysia

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concepts. The general perception about this concept varies. This paper chooses to discuss only one aspect of the eight thrusts i.e. the tolerance in the perspective of Islam as the religion of the Federation. It is important to note that tolerance is not a concept which to remain permanent but it is introduced as an introductory concept which further needs to be strengthened in order to achieve the ultimate aims that is a total acceptance.

According to Dato' Sri Najib, "under the concept of 1Malaysia, being tolerant is just the beginning...the next paradigm is to move from tolerance to total acceptance. In other words, when we accept the differences in our society we accept diversity as something unique, something that provides us with a very colourful tapestry in our society, something that actually can give us strength and not otherwise,"¹

Najib said, if there was total acceptance of diversity within the society as strength and something unique, then "we can move from one level to the next level". He further said that "And when we move from the paradigm of being tolerant to total acceptance, there is a final apex which is to celebrate our diversity. When we celebrate our diversity then it means we have reached the final destination of *Bangsa* Malaysia of one Malaysia...it is then we will think and we will act as one people, one nation and one dream," he said.

The above words are the wonderful words of a leader. The path to achieve the mission lies with the people. The Malaysian is acceptable to the fact that in Malaysia there are various races with several religions. But many people is being told and taught that all religions are equals. This is a true misconception. The history as well as the law contains many evidences, proof and facts showing that Islam is the main religion but other religions may be practiced in peace and harmony.² The government has a duty to ensure that Islam is and remains the primary

¹ <http://www.mmail.com.my/content/28812-1malaysia-concept-truly-united-malaysia-says-najib>

² The Johore Constitution 1895, the Laws of the Constitution of Terengganu 1948. Prof Ahmad in "The Position of Islam in the Constitution" in *The Constitution of Malaysia Its Development: 1957-1977*, Tun Mohamed Suffian, H.P. Lee and F.A Trindade (editors), at p.47 states that the early Malay States Constitution –written or unwritten– show traces of the traditional Islamic polity.

religion and also to safeguard the rights of non-Muslims to practice their religions. Nobody has the right to deny, disturb or threaten the non Muslims from practicing their beliefs.

Islam is the religion professed by the Malays when the history of Malacca was recorded since 1511. In fact, it has been proven historically as the oldest religion in the state.³ The majority of the Malaysian i.e. the Malays is known as Muslims. The head of the state i.e. the Yang Di Pertuan Agong and the Sultan as well as other leaders are Muslims and they have been entrusted to protect the religion.⁴ The words of the Federal Constitution 1957 clearly provide for the special place of Islam taking into consideration the commitment, the expectation as well as the aspiration of the people towards the religion when it was coded in the book of parent law. It is well understood that there are many Muslims who do not understand or fail to subscribe to the belief of the special place of Islam. The worry that Islam is given a special place is always synonymous with the fear of Islam and the Muslim being branded as extremist, fundamentalist or terrorist. For the very same sentiment, some wish to diminish the special place of Islam and call for the equal status for all religions. Irony these groups claim that they are the champion for justice and human rights. And they interpret equality for all religions as justice and seem to be the most common perception to make 1Malaysia or Malaysian Malaysia. These groups deny the true fact which exists in the primary source of law i.e. the Federal Constitution.⁵

³ The finding of *Batu Bersurat* in Terengganu proved a scripture indicating a date as far back as 13H. It is proven as the oldest artifact with Jawi writing on it. The artifact proves that Islam reached Terengganu earlier than 1326 or 1386. It was accidentally discovered near Teresat River at Kuala Berang, Terengganu, Malaysia by an Arab trader named Sayid Husin bin Ghulam al-Bokhari in 1899 after a flash flood hit Kuala Berang. The Malacca Legal Digest contains provisions that were based on the adat law as well as Islamic law.

See, http://www.tourism.terengganu.gov.my/historical/Hulu%20Terengganu/batu_bersurat.htm

⁴ See article 3(2) of the Federal Constitution

⁵ Article 4(1) provides for the Federal Constitution as the supreme law. It shall invalidate any law that against the spirit of this constitution.

The acceptance of the Malays and other natives on other races happens since the early establishment of the Federation or earlier. The Federal Constitution itself is a document resulting from various meetings and discussions held with the main purpose to seeking independence and in pursuing that the parties were duty bound to accommodate the needs and ensure justice to natives as well as the immigrants. Though the natives were resistant to the terms of the negotiations at the beginning but through explanation and further negotiations⁶, the locals at the end have accepted other races coming from other part of the world, the east and the west as part of the population in this country. The relationship has been strengthened through social contract and later followed by the stated provision in the important source of reference known as the Federal Constitution 1957. The provisions are almost similar to all other constitutions in the world which uphold or promote democracy. Nevertheless, while countries like India and England do not have provisions for religion in their constitution, Malaysia, based on advice by the special appointed consultants working through a Commission has clearly provided for the special place of Islam and at the same time guarantees that other religions shall not be disturbed.

The history also shows that the presence of British in the Malay states was lawful only on the consideration and obligation of the treaties entered into by the Malay Rulers. Based on this, later it is seen that the content of the treaties has further been provided in some of the provisions of the Constitution. Though as already mentioned earlier there are resentment by some quarters on the special rights and privileges given to the Malays and other natives, the tolerant and later a total acceptance of the former immigrant to citizen is a great sacrifice of the locals especially at the time where the biggest part of their cakes were mostly in the hand of the colonials and the immigrant.

The Article 3 of the Federal Constitution 1957

⁶ See Dato' Menteri Othman bin Baginda and anor v Dato Ombi Syed Alwi bin Syed Idrus [1981] 1 MLJ 29. Raja Azlan Shah Ag LP "It is in the light of this kind ambulatory that we must construe our Constitution, the Federal Constitution was enacted as a result of negotiations and discussion between the British government, the Malay Rulers and the Alliance Party relating to terms of which independent must be granted...."

Article 3(1) of the Federal Constitution states that 'Islam is the religion of the Federation; but other religions may be practised in peace and harmony in any part of the Federation'.⁷ There are many interpretations about this provision. The arguments and their justifications are derived from various sources and perspectives such as history, intention of legislators, the wordings of the provision reading with the understanding of the whole constitution, human rights principles, and also the current aspiration of the people.

According to Prof Ahmad Ibrahim when the Reid constitutional Commission was drafting the Constitution, it considered the question whether there should be any statement in the Constitution to the effect that Islam should be the state religion.⁸ The majority of the members⁹ were in the opinion that such provision should not be inserted while Justice Hamid from Pakistani opted to dissent and he viewed that the recommendation of the Alliance Party which stood unanimously among the UMNO, MCA and MIC should be accepted. The Alliance submitted that "the religion of Malaysia shall be Islam". Mr Justice Hamid further suggested for 'Islam shall be the religion of the State of Malaya, but nothing in this article shall prevent any citizen professing any religion other than Islam to profess and propagate that religion, nor shall any citizen be under any disability by reason of his not being a Muslim'.¹⁰

While the position of Islam is expressly stated under the provision, the non Muslim is always worried as to how the position of Islam shall affect their rights and interest in professing and practicing their religion. The understanding may be inferred in the Federation of Malaya

⁸ This Commission was established based on the Constitution Conference held in 1956 in London. The Commission is known as Independent Constitutional Commission. It was headed by Lord Reid. Among others it was suggested by this Commission that "There was a universal agreement that if any such provision were inserted it must be made clear that it would not in any way affect the civil rights of the non-Muslims...."

⁹ The ratio of 3:1

¹⁰ Cited in Ahmad Ibrahim, "The Position of Islam in the Constitution of Malaysia:1957-1977" in Suffian, Lee and Trindade, p. 48.

Constitutional Commission, 1956-57 Report which states that this Article 3(1) 'shall not imply that the State is not a secular State'. The term secular has been further illustrated by the Supreme Court decision in **Che Omar Che Soh** (1988) reaffirmed that "the law in this country is still what it is today, secular law". No doubt that the law that was referred in Che Omar's case was a secular *law* (the emphasis is ours) but the country cannot become secular merely because one of the laws applicable is a secular law. Hence, it is always correct to say as far as the non-Muslims interest is concerned that this state is a secular state. Nevertheless, reading the Constitution as a whole, any Muslim should agree that being a Muslim where his religion has always been placed in the highest position¹¹ any obligations arising from it need to be observed, protected and uphold all the times.

Shad Faruqi shares his opinion on Article 3(1) and said that Malaysia is neither a full-fledged Islamic state nor wholly secular. On the one hand, it maintains Islam as a state religion and is deeply committed to the promotion of the religion in the life of the nation. On the other, it adopts supremacy of the Constitution as the basic rule of the legal system. As a multi-racial society, it walks the middle path of tolerance and accommodation. This is not a bad way of doing things.

There are also other views from other legal scholars on this provision. The late Prof Ahmad Ibrahim explains the position of Islam within the scope of Article 3 and 4 of the Constitution as follows:

The late Prof has showed that what is stated under Article 3 is the manifestation of what has been practiced by the people and upheld by the previous legal documents. So that even when the Reid Commission by majority of 2 non-Muslims member and 1 Muslim member of non native and foreigners inclined for not having a clear statement declaring a religion for the state as being practiced by many other states, the latter commission on consultant has taken the

¹¹ This is due to the evidences that all the earliest Malay Digest, the older versions of state Constitution such as Johore and Terengganu has clearly state that Islam is "the religion of the State". See for example Article VII of the Constitution of Johore 1895.

dissenting views of the Muslim members as well as the proposal by the locals through The Alliances Party. A simple reason will explain that justice require the aspiration of the people needs to be upheld. Under the concept of 1Malaysia, people's first performance now.

Article 4(1) provides that "the Federal Constitution is the law of the Federation and any law being legislated after the Independence Day and against the spirit of the Constitution shall become void." The late Professor proposed that Article 4(1) covers only written law and is confined only to laws being enacted after Merdeka. Any laws introduced before the Independence Day is not void even if it is against the spirit of the Constitution but the law need to be amended to streamline with the spirit of the Constitution.

The author⁷ highlight the opinion of the Muslims scholar as the main reference for discussion on the presumption that a Muslim should speak from his heart about his religion and supported his opinion with positive spirit for his religion. Aziz Bari reiterates the opinion about the special place of Islam in the Constitution and supports his opinion with some historical facts as well as looking into the culture of the Malays especially those who lived during the time when Islam was debated to be part or to be excluded from the written constitution of Malaysia. Prof Aziz said that the term "Islam is the religion of the Federation" inferring a connotation that Malaysia is a country with a religion that embraces it and he likens the scenario with a man who chooses to have religion and thus he is expected to commit himself to fulfill any obligation and duties arising from such belief.

Article 3(1) must be read together with Article 3(4) which emphasises on the impact of section 3(1) to other provisions. It is mentioned that Article 3(1) shall not undermine the position of other provisions in the Constitution. Article 4 seems to further explain Article 3(4). The issue is how far these two provisions truly reflect the position of Islam as the religion of the Federation. The contention that Malaysia is a secular state, Shariah only governs Muslim personal matters, and the issues on jurisdiction of Shariah court are among the conflicts that arise

on the various interpretations on the position of Islam in Malaysia. The concern is why the issue about Islam is being given negative reaction by the non Muslim despite the crystal clear of Article 3. It is unfortunate that most of the arguments and challenges about the position of Islam are being raised by the non-Muslims and a minority of liberal Muslims whose background are secular. It is viewed that ignorance about Islam will certainly create doubts and uncertainties and thus lead to lack of confidence in the system.

The position of Islam and the role of Shariah court in Malaysia is supposedly be discussed and determined by the Muslim alone. If and when the matters relate to non-Muslims then it is advisable that the matters be discussed with the presence of the non-Muslims representative. Unfortunately, the mass media especially the internet based media are found to heavily criticise the position of Islam unjustifiably. Of course, the issue of religion is the fundamental rights of their followers. Hence, as far as Islam is concerned, the matter should be left in the hand of those who experts on it. On this issue, it is submitted that the non-Muslim should stay put and take a neutral stand unless their rights to practice their religion is affected or not been protected by the government.

As far as other religions are concerned, the Constitution guarantees that the followers may practice their religion in peace and harmony. There is no such constitutional obligation on the government to ensure a similar and equal treatment to other religion as Islam. Nothing as to the effect is mentioned in the constitution except for Islam. And this is in line with the spirit of article 3 (1) of the Federal Constitution. Any doubt on the encroachment of rights of the non Muslim should not arise nor has any relevancy in a country which the main law has clearly indicated for the Shariah administration. In Islam it is part of the constitutional rights of the non Muslim to be guaranteed on protection as for their life, property and family.¹² The Prophet saw

¹² See for example, "God does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from dealing kindly and justly with them. Indeed, God loves those who act justly. God only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion – (forbids) that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers." (Quran 60:8-9)

in one *hadith* said that the blood of the non Muslim is sacred so long if they choose to respect the Shariah and the Muslim.¹³

In *Ong Ah Chuan v Public Prosecutor*¹⁴ the Privy Council held that the Federal Constitution must be interpreted within the scope of the principles of the Common law and it is also subject to its rules. If it is interpreted according to the Malaysian context thus it means that any interpretation of the Federal Constitution should not contradict to the general rules of Shariah. It is important to note that Shariah is not a written law and also not a law that have been given consent after the Independence Day.¹⁵ The scope of Article 3 relating to right to freedom of religion has been explained in a high court case of *Meor Atiqulrahman bin Ishak & Ors v Fatimah bte Sihi & Ors* [2000] 5 MLJ 375. The Lordship Mohd Noor Abdullah J held that article 3 should be given a proper interpretation beyond the scope of rituals and ceremonials only. This can be done so long it does not affect the peace and harmonious right of practicing other religion.¹⁶ In this respect, this case clears out the worry of how Islam as the religion of Federation could be interpreted. The emphasis is on the application of the law for the Muslim and ensuring that it shall not affect the rights of the non-Muslim to practice their religion. The judgement allows for committed Muslim to practice their religions freely and at the same time allowing the Muslim not to follow by having another option. In this case, the option to allow Muslim students to wear pinafore for the girls is clearly contradict to Shariah and the decision to force Muslim students to follow a regulation that is clearly contradict to Shariah also was decided to be against the spirit of Islam being the religion of the Federation.

¹³ In one *hadith* cited in <http://www.islamreligion.com/articles/374/> under the various parts of articles on non-Muslims in Islam, Prophet saw is reported to have said .."Beware! Whoever is cruel and hard on a non-Muslim minority, curtails their rights, burdens them with more than they can bear, or takes anything from them against their free will; I (Prophet Muhammad) will complain against the person on the Day of Judgment." (Abu Dawud)

¹⁴ [1981] 1 MLJ 64

¹⁵ It is a divine law revealed by Allah swt through His Prophet Muhammad saw.

¹⁶ See [2000] 5 MLJ 375 at p. 386

There is also opinion that Islam or Shariah is not recognized as it has not been clearly defined under Art 160 of the Federal Constitution. The late Prof Ahmad Ibrahim rejected this negative interpretation and argued that the same provision may be positively construed. For example, the word “law” under Article 160 of the Federal Constitution may include Islam. In addition to Article 160, Islamic law or Shariah has been given due recognition in Item 1, Schedule 9 of the Federal Constitution.

The foregoing discussion highlights the justifications for the acceptance of Islam as the religion that has been given special place under the Federal Constitution. It is not a topical issue proffered by any politician. The recognition is based on various justifications. The resistance raised by some quarters may be due to ignorance or reluctant to accept as it may affect their personal interests. It is mooted in this paper that the 1Malaysia concept has been interpreted in various approaches due to its abstract approach and lack of policy guidance on what is actually envisioned in the concept. Does it a call for unity that may make Malaysian Malaysia as it has been called for by some quarters or does it wish to lay down some points of coherence towards establishing Malaysia as a country that stands in diversity yet united. The second approach is preferable so that in this paper some facts are tabled to bring back the Malaysian to accept the fact we are diverse in many aspects and thus a total acceptance on the position of Islam shall surpass mere tolerance which under certain circumstances may not be based on any solid evidence. As such, the illustration on the concept of equality and justice should not be interpreted to mean equality in all aspects as it shall result in unfairness. Fairness requires action that putting things at its proper place. Thus, equality may not be suitable to be applied in a circumstance where there are differences of age, gender, or physical needs. Secondary school children may need more pocket money than primary school children. So, giving a more or a less and equal may not amount to fairness.

From tolerance to total acceptance for Islam as the religion of the federation

The 1Malaysia concept has been perceived by some as calling for the one Malaysian nation and deleting the races one belongs to, forgetting about the fact that one religion is above the others, eliminate Bumiputera and non Bumiputera policy, obliterate federalism and statesmanship and others.¹⁷ In this paper, the discussion is done from the perspective of a Muslim on what is expected to be understood by all Malaysian in relation to the position of Islam in Malaysia. For a Muslim, any issue about Islam carries either individual obligation (*fard ayn*) or communal obligation (*fard kifayah*). The duty surpasses races, politic or economy. As such, any strive towards making and realizing Islam as the religion of the Federation is for all Muslims and non-Muslims alike. When Muslims are good and harmony, others should enjoy the same benefits as a Muslim government has a big responsibility to ensure and protect the right of any non-Muslims who chooses to live in a Muslim country peacefully. It is just a coincidence of the facts and history that all Malays in Malaysia are Muslims and this has prompted a conclusion that being Malay thus you are presumed to profess Islam.

It is mooted that the Federal Constitution has clearly placed Islam at the appropriate place on due consideration of the wishes of the Malays who are the native of the states. The recognition shall not in any form whatsoever interferes with the non Muslim to practice their religions. This is followed by article 11 of the Constitution which declares the fundamental right of every person to profess and practice his religion but as far as Malaysia is concerned this right is given subject to clause 4. It is timely for the non Muslims to accept the fact that the constitutional position of Islam is consistent and relevant even before the federal constitution has been promulgated and remain relevant until now. The spirit remains, the aspiration sustain and the hope heightens in the heart of the majority of the Muslims. There may be a minority group continues to doubt the competency of Islam to lead the way of life of the people. This minority group is anticipated. Different people receive different knowledge or take different

¹⁷ There are many blogs and website promoting and pursuing their own way of interpretation on the concept. Some may just throw their feelings and thinking and ignoring all facts and evidences. See for example, gkm2020.com.my

understanding for various reasons and resulted in different stands. There are misconception on the role of Islam in various aspects of the interpretation and implementation of the laws.

The inclusion of religion in the Constitution and the declaration of one religion are higher than others as the religion of the state are not new and not only special to Malaysia. Justice Hamid in his dissenting view cited 14 other countries that clearly declare in their Constitution of what is the official religion for the state. The 1Malaysia concept is an effort to call for a better future for all with a proper understanding on the history, economic status, the sensitivity of the people, the rights of others, the role of the government towards all, the changes that are needed with the change of time and within the identified scope of interest and etc. Understanding alone will not last. The court cases and the mushrooming of blogs discussing the issue freely and without facts and figures has to a certain extent influenced the younger generation of the Malaysian. The future of Malaysia will ruin with such individualistic approach and attitude. We may have plan for a blur future for our next generation. Certainly we are not ruining our own children. The provisions of Constitution have successfully given peace and harmony for more than half a decade except for the black record in 1969. All Malaysian seem to share a small cake equitably.

The constitution has assigned the Rulers and the Yang Di Pertuan Agong as the care takers of Islam¹⁸. It is a hereditary duty and existed before the Federal Constitution was enacted. The history shows that the commoners pledged their loyalty and allegiance to the Rulers by following the orders and instructions from their Rulers. The Rulers set the role model and when the rulers decided to embrace Islam, all the people chose to follow their footsteps. As such the Rulers have committed to protect their people especially the religion and this is part of the religious duty of every Muslim. This spirit is clearly translated in the Federal Constitution. In fact, the early Malay States constitution either written or unwritten show traces of the traditional Islamic polity.¹⁹ The same spirit has been negotiated and later translated to be preserved in the

¹⁸ Article 3(2)(3)(4)(5)

¹⁹ Prof Ahmad Ibrahim, *The Position of Islam in the Constitution*, p. 67.

Federal Constitution 1957. The history also shows that at the beginning, the Rulers of the Malay states refused to accept the Constitution worrying that the phrases in the Federal Constitution naming Islam as the religion of the Federation might taken away their rights and authorities in determining matters concerning Islam. However, after being convinced that the rights and authorities as the guardian of the religion shall not be affected, and Islam is always remain with the Rulers they finally gave their approval. Until now, the inherent power of the Rulers though under certain circumstances acting on advice remains. For other Malay states having no rulers, the Yang Di Pertuan Agong and the Conference of Rulers will become the highest bodies to determine matters on Islam and other adat matters.

The peak of this is the Federal Constitution has clearly provides for the Yang Di Pertuan Agong to take a special oath to undertake the duty as the caretaker and the protector of Islam. This has again putting Islam in a very special position and it certainly placed it above and of better position than other religion. Islam perceive oath as a very serious act, commitment or obligation. It cannot be made playfully.²⁰ Previously, this fact is taken lightly as there was almost no challenge at all to Islam or even if there was any, the Muslim were not brave enough the challenge them due to many factors.²¹ The misconception about the special place of Islam happens due to ignorance and lack of knowledge about the history, culture and value of Islam among many Malaysian, including the Malays themselves. The lack of concern about religion

²⁰ The Qur'an stresses the importance of keeping one's word:

Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully you will pay heed. Be true to Allah's contract when you have agreed to it, and do not break your oaths once they are confirmed and you have made Allah your guarantee. Allah knows what you do. Do not be like a woman who spoils the thread she has spun by unraveling it after it is strong, by making your oaths a means of deceiving one another ... *Qur'an* : 16.90-92)

The Qur'an warns those who do not keep their word:

Those who sell Allah's contract and their own oaths for a paltry price, such people will have no portion in the *akhira* and on the Day of Rising Allah will not speak to them or look at them or purify them. They will have a painful punishment. (*Qur'an* : 3.76)

²¹ See, for example the court decision in *Ainan v Abu Bakar* [1939] MLJ etc.

and the actual role of religion in their lives have aggravated the problem. In this respect, it certainly adds burden to the role of the Yang Di Pertuan Agong and the Rulers in protecting Islam. (Of course) the roles are shared with other Muslim institutions and thus it is important to prepare a strong root to defend Islam in times of challenge. The Rulers shall not be able to act alone without the strong root on the ground.

In the context of the present of the Federal Constitution, the non Muslim has no reason to worry. Any decision for the Muslim on Islam shall not affect the right of the non Muslim to freely practice but not to spread the religion to the Muslim. There is a clear guideline for the non Muslims to follow. Any act to publicly spread any religious matter of other religion to the Muslim is an offence under the law.²² Any publication if done must be strictly for the limited circulation of their members only and this must be made clear. The prohibition to publicly propagating other religions has been viewed as against the concept of freedom and human rights. This misunderstanding does not only happen among the non Muslim but to some Muslim alike. For the Muslim, the issue goes back to how one perceives Islam. It is not a mere religion but a way of life that governs all matters for mankind. As such, it is defeating one's own principle if you believe that your religion is the only way that can lead people to the right path and believing

²² See Article 11(4) of the federal Constitution and See other states law such as:

(1) Terengganu: Enakmen Kawalan Dan Sekatan (Pengembangan Agama Bukan Islam) Terengganu, 1980 (Enakmen No 1/1980)

(2) Kelantan: Enakmen Kawalan Dan Sekatan (Pengembangan Agama Bukan Islam) Kelantan, 1981 (Enakmen No 1/1981)

(3) Kedah: Enakmen Kawalan Dan Sekatan (Pengembangan Agama Bukan Islam) Kedah, 1988

(4) Melaka: Enakmen Kawalan Dan Sekatan (Pengembangan Agama Bukan Islam) Melaka, 1988 (Enakmen No 1/1981)

(5) Perak: Enakmen Kawalan Dan Sekatan (Pengembangan Agama Bukan Islam) Perak, 1988 (Enakmen No 10/1988)

(6) Selangor: Enakmen Kawalan Dan Sekatan (Pengembangan Agama Bukan Islam) Selangor, 1988 (Enakmen No 1/1988)

(7) Pahang: Enakmen Kawalan Dan Sekatan (Pengembangan Agama Bukan Islam) Pahang, 1989 (Enakmen No 5/1989)

(8) Negeri Sembilan: Enakmen Kawalan Dan Sekatan (Pengembangan Agama Bukan Islam) Negeri Sembilan, 1991

(9) Johor: Enakmen Kawalan Dan Sekatan (Pengembangan Agama Bukan Islam) Johor, 1991 (Enakmen No 12/1991)

otherwise means that one chooses to deviate and that will lead to hell. Therefore if you still allow people to preach and influence others to believe a fact that you strongly have faith that it is wrong is not right at all. By analogy, we would certainly not allow somebody to preach for drug is good for your health when you strongly believe that drug is killing people. It is so unfortunate for someone who is disagreeing about this but the law has clearly enacted this to be part of the law where all Malaysian citizens are bound and should bind themselves.

Conclusion

In conclusion, when Islam has been legally endorsed as the religion of the Federation, it has been accomplished with deep thought and consideration of many factors by our predecessor. The history and the aspiration of the people have been closely considered by the negotiators for the independence. There has been 'give and take' by many involving various sensitive issues of all, including religion, citizenship, races, sharing of resources, etc. It is important for the present generation to understand the same spirit shared by earlier people as it does not only concern the issue of economics and politics but the most important is Islam. Being a Muslim, we have the religious duty to practice and protect the religion. Understanding the 1Malaysia concept must be done with a proper understanding the history and the spirit held by our predecessors. A Muslim must propagate the concept of 1Malaysia from Islamic view point rather than being carried away with the principles of logic and fairness as propagated by the western concept of human rights. Muslim believes that Islam is a way of life and not only a religion. It is a religion that gives justice to all.

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