

Najib Razak's 1Malaysia and Charter of Medina's One Ummah: Comparative Perspective

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Abstract

Under his governance, Dato' Seri Haji Mohd Najib Tun Haji Abdul Razak has introduced the concept of 1Malaysia which has become the kinesthetic force in contemporary Malaysia's development, armed with the mission to unite all Malaysians who are culturally and religiously diversified. In Islamic history, the Prophet Muhammad has proposed the concept of One Ummah (Nation) in the Charter of Medina in order to accomplish similar mission. The purpose of the article is to analyse 1Malaysia concept with special reference of comparison to One Ummah concept. Undeniably this article finds that 1Malaysia is seen as supporting One Ummah in terms of its idea and vision. In order to suit its employment aspects, there will be certain contextual needs and challenging demands that make them practically differs.

Keywords: Islam, Malaysia, the Charter of Medina, 1Malaysia, One Ummah

INTRODUCTION

After his employment as the sixth Prime Minister of Malaysia, Dato' Seri Haji Mohd Najib Tun Haji Abdul Razak introduced his governance motto in his inaugural speech on 3rd April 2009. The sacred motto is "1Malaysia, People First, Performance Now". It has become a dynamic and unique base and important mission to form policies in developing Malaysia. The principal aspect that underlines 1Malaysia objective is to strengthen the diverse cultural bonds in creating a united Malaysia. Therefore, the article focuses on the 1Malaysia that has become the root of the Prime Minister's governance.

However, this approach has actually been practised by the Prophet of Islam, Muhammad during his initial governance in Medina. This has been acknowledged in the first phrase of the Constitution of Medina that stated the social contract between Muslim citizens, namely Muhajirin and Ansar, and non-Muslim citizens. This is further strengthened by an article that stated Muslim and non-Muslim citizens are One Ummah who lives together in a nation. This writing is produced in order to analyse Najib Razak's 1Malaysia theory and its employment in different Malaysians' cultural settings based on Islamic perspective. The perspective is a focus on One Ummah model that has been endorsed in the Constitution of Medina.

1MALAYSIA TOWARDS MALAYSIANS' UNITY

The main factor that has lead to the creation of 1Malaysia is religious and ethnicity relationship. Since Malaysia independence in 1957 until now, the occurrence of many ethnic conflicts are unavoidable. No matter how serious or small the matter could be, the repeated problem has left a deep impact with no long term solution. This comprises of conflicts in law, politics, economy and society. The scenario has proven the loose relationship between Malaysians even though they seem to be getting along on the surface. The loopholes should not be repeatedly covered up but it needs to be restructured. Therefore, the Prime Minister believes 1Malaysia as a stepping stone towards the new united Malaysian.

Besides, leaders are traditionally known to hold on to their motto and ideology in order to rule the nation. By doing so, it acts as a pillar for them to govern Malaysia. This has been marked by slogans such as Mahathir Mohamad's Vision 2020 and Abdullah Ahmad Badawi's Islam Hadhari. The slogans have become their governing themes and agendas to rule Malaysia.

Another undeniable factor that contributes to 1Malaysia is Malaysian political aspect. 1Malaysia is deemed as an effort to restore the nation's trust towards the National Front Party or Barisan Nasional (BN) leadership that has terribly lost in country's 12th election. With labels such as ultra-Malays towards United Malays National Organisation (UMNO), the lost of many Indians' and Chinese' supporters, deficits and certain issues, BN that has been in control of the government was horribly hit by the political tsunami. Therefore, efforts to strengthen the political situation such as ideas and leadership could give hope to Malaysian. Hopefully, it would be anticipated and accepted by all Malaysians. Therefore, 1Malaysia that has been firstly introduced in UMNO General Assembly on Mac 2009 inspired the Prime Minister to formulate a motto to achieve the purposes including the liberalisation of ultra ethnicity attitude that has been the UMNO image in the eyes of its non-Muslim members. There are indicators that could be traced through the proposed nation. It has first surfaced in the UMNO general assembly and has become UMNO and BN political slogan.

These could be viewed in websites, talks, media statements etc. Nonetheless, political factor only remains as a primary cause but not the solid one. Even if it has become the main agenda, it should not only be viewed from one point of view. The concrete truth is still out there which needs to be sought in order to reveal the reality.

Nonetheless, 1Malaysia slogan has been created at the right time in strengthening the ideas and actions of prior leaders in accomplishing national unity and Malaysia development. These are carried out to ensure the holistic continuation from all aspects such as political, economical and social aspects. This has been optimised by the fact that 1Malaysia is seen an inaugural politic agenda that could be accepted by all Malaysians without any defiance. Although there are few people who appear to be dissatisfied and unresponsive to 1Malaysia, there is no stated defiance as opposed to previous mottos such as Islamisation and Islam Hadhari.

Najib Razak (2009) has explained that 1Malaysia concept means the people think and act as united Malaysians. The actions that need to be taken are based on all ethnic needs in Malaysia. Nevertheless, this does not mean all policies such as the aboriginals' rights and priorities are being abandoned. What matters the most is to ensure the fairness and justice of the policy and to give adequate consideration to rightful aboriginals. The Prime Minister further stated that 1Malaysia would demolish the great wall of ethical discrimination. In other words, priority and consideration should encompass all Malaysian regardless of cultural boundaries.

In addition, Najib Razak (2009) has written in his official blog regarding 1Malaysia eight main values. The elements are accomplishment, strength, humility, acceptance, royalty, meritocracy, education and integrity. The values reflect a unified identity and high moral values that should be optimised by all Malaysians.

On 15th June 2009, the Prime Minister constructively elaborated on his 1Malaysia vision during parliament sessions. The two underlying objectives that have become the 1Malaysia focus contain two aspects. The aspects are the inculcation of the spirit of unity among Malaysians. This comprises the acceptance of all ethnicities, national principals based on the Constitution of Malaysia, and social justice. Moreover, the second aspect is the inculcation of positive moral values; namely the eight values that have been posted in his blog. Both of the aspects are heading towards the same goal which is national unity. He also emphasized that the inculcation which he has proposed is different from other countries assimilation where ethnicity identities are irrelevant and replaced with a similar national identity for everyone. Indeed, 1Malaysia explicitly and implicitly upholds the main pillars in Article number 3, 4, 152, 153 and Part 2 and 3 which have been endorsed in the Constitution of Malaysia. (Tarmizi Abdul Rahim 2009)

Previous leaders have practised the concept of 1 Malaysia in many forms such as laws, policies, programmes, activities, education etc. Referring to najib Razak, 1Malaysia emphasizes on the attitude of accepting the diversity in ethnicity. Furthermore, one ethnic could openly accept the uniqueness and appreciate other ethnics as valuable assets and identity as Malaysians. (Tarmizi Abdul Rahim 2009)

ONE UMMAH AS MEDINA FOUNDATION

One of the primer texts of Medina history is *Sirah Rasul Allah* that is part of *al-Maghazi wa al-siyar* book by Muhammad ibn Ishaq (d. 151H) that is also known as Ibn Ishaq and *al-Sirat al-Nabawiyah* that is famously known with the title *Sirah Ibn Hisham* by Abu Muhammad ibn Abd al-Malik bin Ayub al-Ansari (d. 213H) or more commonly known as Ibn Hisham. Both of the books are part and parcel of Prophet's history that still exists besides revelation compilation books. Other than the two resources, other early references include *Kitab al-amwal* written by Abu 'Ubayd al-Qasim bin Salam and also *'Uyun al-athar* by Sayyid al-Nas. (al-Buti 1988:7)

Al-Maghazi book is believed to be lost as written in historical books. The books have been written by earlier figures of the Companions of Prophet Muhammad and their next generation of Tabi'in such as Abban bin Uthman bin 'Affan (d. 105H), 'Urwah bin Zubayr (d. 93H), Wahb bin Munabbih (d. 101H), and Muhammad bin Muslim bin Shihab al-Zuhri (d. 124H). It is uncertain whether there is the history of Medina text in the books. Nevertheless, *al-Maghazi* is said to be the most reliable source. One of the Islamic scholars that played a major role is al-Waqidi. Even though he has received many critics just like Ibnu Ishaq and Ibn Hisham, his efforts has saved parts of the influential historical works in the Islamic world. According to some perspectives and records of historical figure, parts of the book could be found in *Sirah Ibn Hisham*. This is because Ibn Hisham has been a student to Ibn Ishaq's student which is Ziyad bin 'Abd Allah al-Bakka'i. (al-Buti 1988:2-3)

There are countless allegations and doubts regarding the authenticity of Ibn Ishaq's work. Even his character has been criticised by other academicians figures such as Muhammad bin Idris al-Shafi'i, Ahmad bin Hanbal and few other non-Muslims (Nu'mani 1963). Nonetheless, the paper is not purposely written to further elaborate this issue. What is given emphasize is whether the Constitution of Medina could be traced through the works and could be deemed as primer sources that have recorded details of all phases in the Constitution.

Nonetheless, specifically written to support the Constitution of Medina, Hamidullah (1983) explained parts of the clauses that have been included in the Constitution of Medina in *Sahih al-Bukhari* and *Sahih Muslim* that has been passed by Anas bin Malik. Even some parts of the text have been passed on from other Tabi'in scholars such as Ibn Zanjawah from al-Zuhri and Ibn al-Sayyid al-Nas from Ibn Abi Khaithamah. The dictions of the text are ancient and similar to language that has been used during Prophet's time and are different from during Ibn Ishaq's time to write the book. Al-Maqrizi has also claimed that the Constitution of Medina document has been attached to the Prophet's sword, called Zulfaqar, which has been inherited from Ali bin Abi Talib. The oppositions and doubts that have occurred mostly refer to the writer's credibility and the authenticity of its contents and meanings. Indeed, it is undeniable that there is no document in the Constitution of Medina that contradicts Islamic principals. It is even harmonious with the Islamic requirements and is aligned with what has been understood in the Prophet's actions.

The Constitution of Medina has been identified as the first national written constitution in the world (Hamidullah 1983). Even though prior to the existence of the Constitution of Medina, there are other books such as *Samuel* in Tanakh or Old Testament, *Artha-sastra* by Kautilya and *Manusmrti* in Hinduism tradition, and also *Athenaion politeia* (*The Constitution of the Athenians*) by Aristotle. However, all of the writings are merely in the form of historical advice to the king or queen. None of them has the constitution authority of a nation. (Hamidullah 1983:5-6)

Al-Madinah al-Munawarah is a city-state that has been built on firm ground through the establishment of a constitution. The Constitution of Medina is a national constitution that has been consensusly created by the Prophet and all diverse ethnic leaders in 622H. It is a code of action and charter of rights and duties that have become the Medina governance policy. Besides being the centre of Islamic researchers such as Barakat Ahmad, Muhammad Hamidullah, Muhammad Tahir al-Qadri, and Ali Khan, it has been attracting attention from Western researchers such as Julius Wellhausen, Mueller, Hubert Grimme, Bernard Lewis, Sprenger, Wersinck, Caetow, Cetani, Buhl, Ranke, R. B. Serjeant, Montgomery Watt etc.

In some of the charter explanation, it could be certain that Constitution of Medina is written based on orders and revelation from God. Article 42 and 46 are examples stating Allah witnesses the benefits and truth about the content of the charter and has blessed it. Indirectly, it reveals the divine aspect of the charter that is indeed aligned with Allah and Islam requirements. Generally, according to al-Buti (1997), the Constitution of Medina consists of 52 clauses or articles as referred in *Sirah Ibn Hisham*. Nevertheless, Muhammad Tahir al-Qadri in *Constitutional analysis of the constitution of Medina* categorised it into 63 articles based on modern constitution.

In general, the Constitution of Medina comprises of two different parts. The first part is 23 articles related to Islamic affairs. On the other hand, the next part is related to non-Muslims such as Jewish affairs. The Constitution of Medina is a social contract that is based on a community agreement concept that consists of diverse ethnics that could live under one roof and one God. The Constitution has also stated a method to solve all of the arguments between the diversified ethnicity and groups in a peaceful manner without forcing the ethnics to embrace one religion, one language or one culture. This reflects Muhammad's action as possessing high diplomatic skills that have been formed in aligned with all of the practical considerations without ignoring religious aspects.

Article 1, 2 (some historians and history researchers combined Article 1 and 2 as an article) and Article 25 is clear parts that explained the concept of One Ummah:

Article 1: In the name of Allah the Beneficent, the Merciful. This is the book (charter) from Muhammad, Prophet and Messenger of Allah between the faithful people and those who embraced Islam from Quraysh (Muhajirin) and Yathrib populace (Ansar and Jewish/Non-Muslims) and whoever that is with them and included in their groups and fight with them (their alliances).

Article 2: That they (Medina populace) are One United Ummah (Nation); different from other people.

Article 25 : That the Jews from Banu 'Araf is living together in One Ummah with the faithful people (of Muslims); they are free to embrace their own religions, and so is their alliance and themselves except those who commit cruelty and sins, therefore the punishment would be imposed on him and his family.

Muslim scholars have different opinions in translating the group that has been called as One Ummah in the articles. Even Ibn Hajar al-Asqalani who refused to proclaim Ibn Ishaq's passing although he did not mention his reason was surprised with the statement in Article 25 that stated the Jews is considered as one with the faithful Muslim. Hamidullah (1983:25) explained that the Jews' believe in God is just like Islam. Hence, the statement in the article was made on the concept that the origin of Judaism is a religion from God. In other words, the Jews are The People of The Book that have certain rights and privileges in Islam. Nevertheless, to relate the statement with citizenship purposes as a basis is more accurate than People of The Book.

Some researchers like Ibrahim Che Noh's (2001:125) has ignored the meaning of non-Muslims stated in the Ummah concept. He translated the word '*ummah*' as Muslim community while '*dun al-nas*' as other people which include non-Muslims and Jews. Nevertheless, the writer believes such meanings are inaccurate and was opposing the real meaning of the Constitution. This might be due to the fact that the Constitution of Medina is widely known as an agreement of all people in Medina specifically between Muslims and non-Muslims such as the Jews. This has confirmed that "Yathrib citizens" include the non-Muslims. It is actually a common phenomenon in any agreement to state those who are involved in the agreement at the initial stage. It would be awkward if only one participant is mentioned and is involved in the agreement.

The first statement in the article refers to different groups. In language perspective, it is awkward to state that the first and second groups are the same group that is making the agreement. Moreover, exclusion of the Jews and non-Muslims is obviously contradicting both articles in the Constitution of Medina. Since the Jews are mostly given the same rights as the Muslims in Article 25, the Jews are considered as One Ummah with the Muslims. Indeed, all of the articles in the second part of the charter touch on non-Muslims affairs. This article also included those who are alliance of the Jews from other ethnics or races. The main Jewish ethnics that resided in Medina are stated from Article 26 to Article 35.

In addition, article 1, 23 and 42 in the Constitution clearly put the Prophet as the nation leader that was accepted by everyone. When it is researched from history, the acceptance of the Prophet as the leader is clearly stated. In addition, punishment due to Bani Qaynuqa', Nadir, and Qurayzah's betrayal is founded in the Constitution. The non citizenships in the country also refer to the non-Muslims citizens. Islamic researchers from the West have also agreed that the Constitution of Medina has included all ethnics such as Muslims and non-Muslims. Therefore, the assumption that One Ummah only refers to Islam are irrational and baseless. In reality, it refers to the nation and its citizens which unspecifically refer to the Muslims alone.

The first clause is generally the pillar of all the following contents in the Constitution of Medina. The social contract includes the nation foundations and principals such as the Prophet as the leader in Article 1, 23 and 42, Islam as the main religion in Article 1, 2, 20 and 23, Al-Quran and As-Sunnah as guidance in Article 20 and 23, the rights and responsibility of the Muslims as stated in Article 3 to 12, Article 13, 17, 18, 19, 20, 21, 22, and 23, the rights and responsibility of the non-Muslims in Article 16, 24, 25 to 35 and Article 37. In addition, the rights and responsibility of all citizens are stated in Article 15, 22, 36, 37, 39, 40, 41, 42, 43, 44, 45, and 47. The responsibility of all Muslims and non-Muslim leaders especially the Jews in order to take care of their ethnics and listen to their respective leaders as long as it complies with Article 3 to 12 and Article 25 to 35.

The Medina populace comprises of diverse ethnics and racial backgrounds. Before the debut of Islam, they are divided until wars such as Bu'ath war between Bani Aws and Bani Khazraj occurred. The Arabs are formed by different ethnics and cultures such as Aws, al-Harith bin Khazraj, 'Awf, Sa'idah, Jusham, al-Najjar, 'Amr bin 'Awf, al-Nabit etc. Meanwhile, the Jews are 'Awf, al-Najjar, al-Harith, Sa'idah, Jusham, Aws, Tha'labah, Jafnah, Shutaybah, Nadir, Qaynuqa', Bani Qurayzah etc. Moreover, there are minority groups such as the Christians, pagans and animism believers, those who are from outside Madinah and other small ethnic groups. The arrival of Muhajirin had opened the path of a new community civilization in Medina. The new approach to bond Bani Aws and Khazraj who are fighting under one name which is Ansar and to form brotherhood between every Muhajirin and Ansar have formed a solid Muslim brotherhood in Medina. The brotherhood concept is expanded to non-Muslims especially the Jewish.

The Medina nation solidarity is tied to an agreement that have been stated in the Constitution of Medina which acknowledges all ethnics, races, religions are the same nation. Therefore, community in the constitutional context refers to all Medina populace including Muhajirin and Ansar, the Jewish and other ethnics that resided in Medina. Medina is formed based on the lines of unity of every individual, race, and group. Everyone has his or her own responsibility towards the nation. One Ummah has formed the Medina identity that has first class mentality and possesses high civilization. Medina has become a famous and respectable nation. In One Ummah concept, Medina populace has worked to develop Medina in terms of political, economical or social matters.

Medina is also secured from outside threats because every ethnic is always taking care of one another. Nevertheless, there are betrayals from other groups such as Bani Qaynuqa', Nadir, and Qurayzah. It could be handled easily because they had obviously violated the agreement in the Constitution of Medina. Consequently, they are given punishments such as expulsion, demolishment etc. Nonetheless, the Prophet still gave them the opportunity of being forgiven by offering the betrayers to convert to Islam. Unfortunately, only few of them had been given signs by God and accepted the offer. One Ummah has also settled leadership disputes. Previously, Bani Aws and Khazraj were at war in order to fight for Yathrib governance. The Jewish even took the chance to rage fire at the quarreling races. Nevertheless, the Constitution of Medina has formed a strong nation in terms of politics by accepting the Prophet's leadership.

The leadership has been integrated with positive moral values that have been included in One Ummah concept including citizens unity, cooperation, understanding, loyalty, affair, justice, Muslims' and non-Muslims' rights, cooperation and cooperation between citizens, the right to voice one's opinions, women and minority rights, citizenship and patriotism, responsibility, respect, trust, relationship between different ethnics, toleration between newly immigrants that had just arrived in Medina, respect to those who have been residing in Medina, harmonizing ethnics' disputes, friendship and brotherhood, respect between diverse religions and races, good intercultural relationships, listen to the nation and ethnic leader, Islam religion which is based on Al-Quran and As-Sunnah as the foundation of a country without religious, groups and racial prejudice and discrimination.

One interesting and important matter that needs to be explained is in the Constitution of Medina, the word "equal" has been regularly used to refer to the Jews and other non-Muslims (Iqbal 1965:14). This reflects the non-Muslims' aspects are stated clearly and given emphasis. This is due to the fact the charter has been created in practical and thorough consideration without bias to only one group. Simultaneously, it does not neglect any Islamic principles. Even though it has been repeatedly stated that the non-Muslims are equal to Muslims, this does not neglect the status of Islam as the nation foundation. There are many clauses that have clearly explained the high status of Islam as the nation foundation. The uppermost important matter is the agreement focuses on the objective (Islam) than the subjective matters (Muslims). If the object is given emphasis and attention, the subject would also be given highlight as long as the object is being strongly held to.

Islam is the best but Muslims are not necessarily following Islam. They could be done who violate Islamic laws. Whatever the condition could be, the justice is for all principle will always shelter all Medina citizens regardless of race and religion. This principle has made the Medina populace have high patriotism and strong unity within the ethnics. The peaceful situation is indeed different compared to their previous quarrelling situation. Moreover, One Ummah has enlightened the inspiration to the world in the unity direction between all diverse ethnics and races in the whole wide world. In a statement made by Snouck Hurgronje (1991):

The League of Nations that has been founded by Islam Prophet has put the international unity principles and brotherhood on universal basis that could cast its light on other races. However, there is no race in the world that could stand on the same par as what Islam had done in realizing The League of Nations (later, it became the foundation of the United Nations). The world is shameless in upholding the power of God that still exists but its teaching fades away. History has proven that there are no legends that could be accomplished although some were completed by Muhammad. All of his hard works and countless efforts are geared towards uniting people to worship God through high morality. Muhammad and his followers had never admitted they were God's sons, God's reincarnation, or human are God-like. They are always assumed as common humans who are God's messengers.

In principles, Islamic nation are tight enemies towards racialism and chauvinism as mentioned by Syed Hussein al-Attas (1954). He quoted Snouck Hurgronje's statement in *the Muslim world*, "The ideal league of human has been completed by Islam, earlier than any ideologies. The nation league that has been founded by Muhammad's religion seriously considers the equality principles among all human races. This had put the rest of the world communities in a shameful position". Arnold Toynbee (1948) also suggested the Islam soul to the Western people as a power to mitigate racialism influence.

COMPARATIVE DISCUSSION

Carefully observed, 1Malaysia theory does fit the principles and values that have been proposed by the Prophet. Even though One Ummah does not become an official slogan like 1Malaysia, the agenda and purposes are citizens' national unity. Nevertheless, national unity is not supposed to be the final destination as stated by Najib Razak (Tarmizi Abdul Rahim 2009). It is actually the first and primary purpose that would always be the base of consideration and continued purpose in a long term as what has been suggested through One Ummah.

According to Iqbal (1965:13), the Constitution of Medina has created a united community as One Ummah that consisted of diverse ethnics, races, cultures and religions. Nevertheless, they are loyal to the nation in political and citizenship terms. One Ummah is free and open-minded yet still tolerates and respects one another. One Ummah also preaches the friendship between citizens regardless of religions and heritage. All of them are working towards the path of goodness. The diverse people's identities in One Ummah are similar to the diversity in Malaysia. In the era of globalization, it is almost impossible to find a country which consists of similar heritage and culture. What could differentiate one county from the rest is its diversity level. In reality, Malaysia is indeed the most diverse country in terms of races and religions in the eyes of the world. The citizens' identity should not be based on the skin colour and language alone. On the other side of the coin, it should be evaluated collectively and founded on mutual basis.

The diversity and the world religions are natural and God's will that has been fated. The ethnics and racial diversity are created to prompt humans to know each other, understand thought, cultures and heritage. It is not meant for human to stand divided and fought tooth and nail. Allah has stated in the Quran (Surah al-Hujurat 49:13) that means:

O mankind, We have created you male and female, and appointed you races and tribes, that you may know one another. Surely the noblest among you in the sight of Allah is the most godfearing of you. Allah is All-knowing, All-aware.

In a diverse nation, unity is the most important element that needs to always be controlled and supervised so that the existed differences due to the diversity would not trigger conflicts and wars. This has been emphasized and efficiently accomplished by the Prophet during Medina government forming by uniting the Muslims and non-Muslims. The action was taken based on consideration of backgrounds, religions, diversified cultures in order to ensure there are no rooms for racial quarrels. In the end, the diversity had driven a unique and prosperous Medina people's lives.

This would be possible since every individual and diverse group has their own potentials to shine and shelter others' weaknesses.

The diversity in races, religions, and ethnics are the undeniable sociology facts in the country. If the leaders fail to form and control the unity in the diversity, definitely conflicts would arise. If the situation is vice-versa, huge benefits would be gained by all Malaysians. In order to accomplish the aim, respect, tolerate and accepting each other is needed in every Malaysians regardless of race, ethnic, political party, or groups. This is aligned with God's requirement (the Quran, Ali 'Imran 3:103) that means:

And hold fast to Allah's bond, together, and do not scatter; remember Allah's blessing upon you when you were enemies, and He brought your hearts together, so that by His blessing you became brothers. You were upon the brink of a pit of Fire, and He delivered you from it; even so Allah makes clear to you His signs; so haply you will be guided.

CONCLUSION

Malaysia is a county that is unique in the diversity of races, cultures, languages and religions contexts. Malaysia that moulds Malaysians' citizenship as a nation should be taking guidance and lessons from One Ummah concept in Medina that is even stronger and greater in racial and groups' quarrels and brawls. Taking a wider outlook on the issue, one could not help but wonder the beauty of One Ummah and its successful employment. It would be a better approach if the world could be more optimistic and see outside of the box. One Ummah is not just about Islam and the Muslims. Indeed, it is about living harmoniously with our differences being taken into account. We could smile, talk and even laugh with each other with our identity as a supporter of One Ummah.

In addition, wars due to differences in conflicts and interest seem to become unresolvable world issue. Unfortunately, casualty of innocence individuals had also been recorded during wars. This even triggers the parody of as long as men live, it would give life to war. This is the right time for the whole wide world to not just uphold but practice One Ummah. By holding the ultimate key of believing in One Ummah, Malaysians would peacefully live as one united Malaysian nation.

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