KEHIDUPAN BERSAMA ANTARA
MUSLIM
DENGAN KAUM LAIN

Empat Model Dari Petunjuk Nabi s.a.w.
Bagi Meletak Asas Dan Tujuan

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PREFACE

Praises be to Allah Ta`ala. By His grace, the Malay translation of the original title by Sheikh Ali Jum`ah has been successfully published for public reading. This seminal work covers the issue of Muslims living together harmoniously in a plural society in accordance with the examples and guidance of the Prophet (saw).

It is hoped that this translation can increase knowledge, generate good Islamic understanding and practices among Muslims who are living with fellow non-Muslims in Singapore. The goal is to maintain and preserve the social harmony that has prevailed in Singapore over many years.

Two reasons set the impetus to translate the Sheikh's book on Muslims and non-Muslims' harmonious coexistence in a society. It is a crucial topic for Muslims in this region where Malay language is a its lingua franca. Furthermore, the Sheikh is a respected and influential scholar of Islam by Muslims of this region. The respect that the Sheikh has garnered from Muslims of this region would render great credibility and appeal for his work to be translated. The topic itself is highly beneficial, relevant, and strongly rooted to the Islamic tradition of promoting socially harmonious coexistence with non-Muslim communities among us.

The importance of the topic of this book can be explained by the following points:

Firstly, the Malay speaking community of this region who are predominantly Muslims has shown great interest in living by their religious precepts. This book has immense potential in offering an Islamic guidance within the social domain of the region's Muslims.

Secondly, a large number of Muslims/Malays in this region live within a plural society composed of diverse ethnic groups and cultures. Their existence as a minority (Singapore and Patani) or majority (Malaysia, Indonesia, and Brunei) is the focus of this book.

Thirdly, any keen observer of socio-political developments of Muslims in Malaysia, Indonesia and Patani would recognise the contemporary challenges to harmonious coexistence with communities of different faiths; which may develop into a serious problem if left unaddressed. This book humbly seeks to contribute ways to address these challenges.

Fourthly, since 9/11, the topic of Muslims in a plural society has become an interest to Muslim and non-Muslim researchers, academicians and thinkers in universities, research institutes and think-tanks. The 9/11 incident highlighted the pertinent issue of *wasatiyah* (moderation) regarding Muslim and non-Muslim relations within a plural society. There is greater urgency to understand the need for *wasatiyah* given the emergence of IS in 2023 which propagates a hateful ideology among Muslims towards non-Muslims. This ideology is still circulated, especially online. This book may contribute as a counter to IS' hateful propaganda because it promotes a peaceful harmonious coexistence between Muslims and non-Muslims in a plural society based on tolerance, peace, and compassion.

Fifthly, the above four points are relevant for Muslim community in the Singapore context. We live in a plural society, inevitably affected by the winds of Islamic revivalism which blows throughout the region and are exposed to the threat of ideological propaganda of extremist groups like Al-Qaeda, IS and Jemaah Islamiyah (Indonesia). This topic holds immense importance and interest to academicians and policymakers. Since 2014, the S Rajaratnam School of International Studies (RSIS), at Nanyang Technological University (NTU), since 2014 started a research programme - Studies in Inter-Religious Relations in Plural Societies (SRP).

For this reason, this book is, first and foremost, dedicated to the Singapore Muslim community with the objective that it will further strengthen *da`wah* effort in propagating *wasatiyah* of Islam.

2014 is a pivotal point for the concept of *wasatiyah* culminating in the publication of a book titled Moderation in Islam in the Context of Muslim in Singapore, by Pergas.

I regard the Sheikh as an influential Muslim scholar in this region. Muslims of this region has long historical religious and intellectual ties with Egypt through Al-Azhar University – a hallowed place of learning for hundreds of thousands of Muslims who have gone on to become *asatizah* and learned scholars in their local communities for the past one or two centuries. Egypt is also known as the importer of Islamic revivalism trends to the region through the ideas promoted by Jamaludin Al-Afghani, Sheikh Rashid Rida, and Sheikh Muhammad Abduh and the *da`wah* of Muslim Brothers founded by Hasan Albanna. This long historical connection cultivated high respect among the local religious elites and common people towards scholars from Egyptian religious institutions such as Al-Azhar University and the Grand Mufti.

There is no doubt that the Sheikh has benefitted from this historical connection when he was the Grand Mufti of Egypt. However, credit goes to him personally because the respect he garnered remains high and significant even after relinquishing the official Grand Mufti post. This can be seen from the positive response towards him when he was invited to visit Singapore in October 2019, Malaysia in May 2023, and Indonesia in October 2023.

Nevertheless, the Sheikh is not free from controversy due to certain viewpoints he held regarding certain religious and political issues. He gave theological support for people's uprising and military coup d`etat that brought down Egypt's democratically elected President Morsi. This is in direct contrast to his opposition against Egyptians' demand for President Hosni Mubarak to step down from the Presidency. In supporting the coup d`etat, the Sheikh provided theological justification for the military's action against pro-Morsi's peaceful protests that caused the death and detention of many civilian protesters. This led to strong criticism from various ulama, Muslim intellectual and activist fraternities.

This controversy was well documented and discussed in a book titled *Islam and the Arab Revolutions*, by Usaama Al-Azami. I too analysed Sheikh Ali Jum`ah's standpoint on the issue in a book titled, *Civil Disobedience in Islam: A Contemporary Debate*.

Despite this controversy, I chose to translate the Sheikh's book for the benefit of Muslim readers because I regard it as very beneficial and relevant. Furthermore, Islam teaches Muslims to accept anything that is good from any source, even if it comes from a non-Muslims.

This can be deduced from the Prophet's (saw) saying, "The word of wisdom is the lost property of the believer. Wherever he finds it, he is most worthy of it." (Narrated by Al-Tirmizi)

Muslim scholars in the past had an open attitude towards learning even from non-Muslim sources. This can be seen from the famous adage to "Seek knowledge even if it was in China". If taking knowledge from non-Muslims is encouraged, surely taking it from a Muslim scholar, despite his controversial opinions in certain issues, is virtuous too.

Muslims recognise that nothing is perfect except Allah Ta'ala and all humans are fallible except the Prophets.

Thus, even a Muslim scholar can still err. A scholarly status should not immune them from errors in making *ijtihad*. Similarly their errors and mistakes should deny them the merits that they deserve.

Furthermore, the history of Islamic intellectual tradition show that many great Muslim scholars too are not free from controversial opinions. However, respect is still accorded to them, and their works remain an important reference and source in various religious issues. For example:

- Abdullah bin Umar r.a., a companion of the Prophet (saw) and son of Umar r.a., held to a view that performing ablution with sea water is invalid. This view contradicts the view of the

companions and is not held by the scholars of the four *mazhab* (schools of Islamic jurisprudence).

- Abu Hanifah viewed that drinking *nabiz* (beer, alcoholic drink produced from other than grapes and dates) is not forbidden, unless if it is consumed till intoxicated. This contradicts the majority of Muslim scholars.
- Abu Hanifah viewed that it is permissible for Muslims to enter usurious contract with non-Muslims in a non-Muslim country, even though his two famous students, Abu Yusuf and Al-Shaibani, and majority of Muslim scholars from other *mazhabs* disagreed with him.
- A view attributed to Ahmad bin Hanbal and held by Ibn Hazm, author of a voluminous classical book of *fiqh* titled *Al-Muhalla* and a scholar of Al-Zahiri *mazhab*, holds that masturbation is only disliked, whereas most Muslim scholars view it as forbidden.
- Al-Auza'ii, a scholar of *fiqh* and *hadith* from Tabi` Tabi`in generation and Daud Al-Zahiri, founder of Al-Zahiri *mazhab*, view the permissibility of viewing all parts of a lady, except the private parts, for the purpose marriage.

For the readers' information, the Sheikh' original book includes appendices that contain texts of the Prophet's (saw) farewell sermon and Abu Bakr, Umar, and Ali's caliph inauguration sermons. It is not clear how these texts are related to the main topic of the book and there is no explanation from him. Thus, I concluded that they were included for general benefit of the readers and decided not to translate them in this translation work to shorten the content and save publication cost.

Finally, I would like to express my utmost gratitude to the sponsors and donors that make the publication of this book possible and to the publisher for publishing this small effort.

I ask for forgiveness for any shortcoming in this effort. May the effort be accepted by Allah Ta`ala as a righteous deed and be beneficial knowledge to readers.

INTRODUCTION

This chapter will present the overview of Sheikh Ali Jum`ah's original book for the purpose of helping readers familiarise themselves with the book's contents before deciding to purchase this translation work and assisting researchers to identify research materials related to the topic before reading it. This chapter can be regarded as a review of the Sheikh's book by this translator.

The original book of this translation work is *Al-Namazij Al-Arba`ah Min Hady Al-Nabiy s.a.w Fi Al-Ta`aush Ma`a Al-Akhar: Al-Usus Wa Al-Maqasid (Four Models From the Prophets on Living Together With Others: Foundations and Objectives*, published by Dar Al-Faruq (Cairo), in 2013.

The book was authored by Sheikh Ali Jum`ah, former Grand Mufti of Egypt (2003-2013). Although the Sheikh has retired from the Grand Mufti post, he remains influential among Muslims globally. He is ranked 22nd of the top 50 of the most influential Muslims in the world by The Muslim 500: The World's 500 Most Influential Muslims, for the year 2024.[1]

The book was authored amidst the political turmoil in Egypt from the people's uprising to bring down the ruling regime which began in 2011, inspired by the same uprising in Tunisia in December 2011 leading to Arab Spring revolution in many Arab countries. The wave of the people's revolution in Egypt witnessed the fall of Egyptian presidents; a) Hosni Mubarak in February 2011, and b) Mohamed Morsi in July 2013 who won the presidential election after the fall of Hosni

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[1] *The Muslim 500: The World's 500 Most Influential Muslims* (2024), Amman: The Royal Islamic Strategic Studies Centre, ms. 34, lihat di https://themuslim500.com/ (15 Januari 2024).

Mubarak. The revolution has caused political instability and social tension between Egyptian Muslims and Christians, predominantly Egyptian Coptics. Around the same period, the world witnessed atrocities by the IS extremist group after it successfully captured large areas in Iraq and Syria and announced the establishment of a caliphate. Among the atrocities committed were the persecution of Christians and Yazidis in Iraq by destroying their houses of worship and villages, random killing and kidnapping of members of the communities and enslaving them. These atrocities highlights two points; a) the existence of extremist groups like IS that promote an ideology that justifies the despicable acts towards non-Muslim communities which must be denounced so it would not influence other Muslims, and b) the negative impact of the atrocities to non-Muslims at global level which raises a question on Muslims' ability to live harmoniously with others in countries where they reside. The misrepresentation and misconception of Islam by IS and non-Muslim communities necessitate efforts from Muslim scholars to correct them. It is on this spirit, the Sheikh wrote the original book which then inspires this English translation.
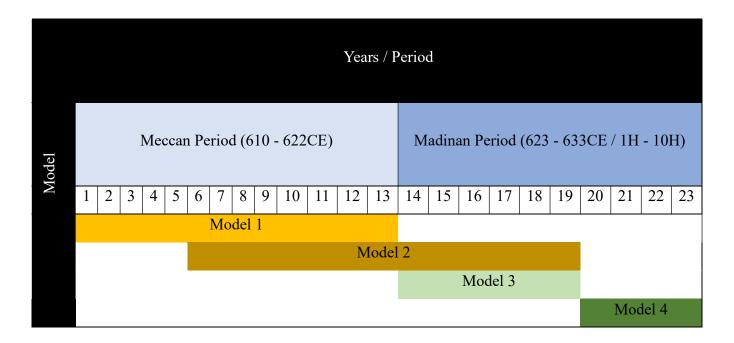
In the original book, the Sheikh formulates four models for Muslims to live harmoniously with non-Muslims, or in other words, to coexist peacefully in a pluralistic society, especially the society that is multi-religious, based on the examples and guidance from the Prophet (saw) that could be found in his history (*sirah*) books. The objectives are:

- To make a case for Islamic intellectual tradition's ability to offer religious bases for Muslims, as majority or minority group, to live harmoniously in a plural society without compromising the principles of Islam,
- To guide contemporary and future Muslims in dealing with challenges from living in a plural society,
- To fulfil personal religious duty as a scholar to continue and enliven the spirit of *ijtihad* and reform in solving contemporary problems faced by Muslims and Islam.

The overview of the four models presented by the Sheikh in the book are as follows:

- Model 1: Meccan period, from the beginning of Prophethood (610CE) to migration to Madinah (623CE / 1H)

  - period of patient and coexistence in a non-Muslim society

- Model 2: Habshah period, from the Prophet (saw) companions' migration to Habshah (614/615CE) to permanent settlement in Madinah with the Prophet (saw) (628CE / 6H)

  - period of respect, loyal and participation in society

- Model 3: First Madinan period, from the Prophet's (saw) arrival in Madinah (623CE / 1H) to the signing of Hudaibiyah Peace Treaty (628CE / 6H)

  - era of cooperative and inclusive social life

- Model 4: Second Madinan period, from the signing of Hudaibiyah Peace Treaty to the demise of the Prophet (saw) (628CE / 10H)

  - period of common justice and vision

The overview could also be viewed in the table form below.

Years / Period		
Model	Meccan Period (610 - 622CE)	Madinan Period (623 - 633CE / 1H - 10H)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
Model 1																						
				Model 2																		
													Model 3									
																			Model 4			

First Model

This model begins with the first revelation to Prophet Muhammad (saw) which inaugurated him as the Messenger of Allah Ta`ala. It begins with his life in Mecca for 13 years and ended with his migration to Madinah.

The model is characterised by:

- Muslims as a minority but lived openly among predominantly pagan and hostile society in Mecca. Darul Arqam existed as a *da`wah* centre, not as an exclusive village segregated from the mainstream society;

- Muslims propagated Islam openly, especially after the conversion of Umar r.a. and Hamzah r.a. to Islam, except in the first three years of Prophethood where *da`wah* was done privately or at an inter-personal level;

- Muslims were facing severe persecution from the majority population in Mecca. The persecution was intense that it cost lives and tens others were forced to seek protection in Habshah;

- Islam was practiced openly in the middle of non-Muslim populations, despite the severe persecution. The Prophet (saw) and his companions performed prayer at Kaabah / Masjid Al-Haram, despite the presence of 360 idols around it. Living openly continued even when Meccan populations launched a social and economic boycott on Bani Hashim and Bani Abdul Muttalib for protecting the Prophet (saw). During the boycott, Muslims of Bani Hashim and Bani Abdul Muttalib were forced to live segregated from the society, but other Muslims continued with an open life with others in the society;

- *Da`wah* in this period was peaceful and civil. Muslims were prohibited from responding to the persecution with violence or arms against the pagan Meccans. Instead, they were commanded to practice patience, restraint, forgiveness and to ignore all harms that were thrown at them. Armed *jihad* as a response to hostility and torture was not yet commanded. In fact, it was prohibited.

Second Model

The second model began from the Prophet (saw) companions' migration to Habshah. The migration to Habshah was suggested by the Prophet (saw) for the following objectives:

- Alleviate the companions' sufferings from severe persecution of the Meccans, especially those who had no protection from their clans or any noble person because they were slaves with no connection with tribes living in Mecca or low social status etc;
- Create safe haven for Muslims to practice their faith far from any threats;
- Create a "reserve group" who would continue with *da`wah* work if anything harmful were to befall on Muslims who were in Mecca.

Habshah was chosen by the Prophet (saw) because he knew that it was ruled by a just ruler (Negus), although he was a Christian.

Muslim historians are not in agreement about the exact year the migration to Habshah happened. However, it was estimated between 614 and 615CE, which was in the fourth or fifth year after the Prophethood. Muslim historians recorded two big groups of 120 Muslims who migrated to Habshah in two separate times, with possibility of other batches of smaller groups. All of them left Mecca secretly because the Meccans were determined to prevent them.

Some of the migrants to Habshah returned to Mecca before the Prophet's (saw) migration to Madinah. After the Prophet's (saw) migration to Madinah, some of the migrants travelled to Madinah to join him and other Muslims and some others stayed in Habshah. This last batch of migrants then left Habshah to permanently settle in Madinah. They arrived in Madinah in 628CE / 7H, at the end of the Battle of Khaibar. It is estimated that Muslims stayed in Habshah for 14 to 15 years.

The model is characterised by:

- Muslim minority in a predominantly non-Muslim society ruled by a non-Muslim ruler under a non-Islamic system;

- Muslims were given guarantee of security and freedom to practice their faith;

- Muslims were weak politically and socially because they were migrants and a minority group;

- Absence of command from the Prophet (saw) to activate armed *jihad* on his behalf in Habshah against the Meccans and its allies who were hostile towards Islam.

  It is a fair assumption that there was a Meccan trade delegation present in Habshah because trade is Meccans' primary economic source. However, there isn't a single report that the Prophet (saw) ever commanded his companions in Habshah to fight and harass the Meccans there or outside it. Thus, it could be deduced that Muslims were not obligated to perform armed *jihad* while in Habshah, although it has been obligatory after the Prophet's (saw) migration to Madinah. This also informs that Muslims in Habshah were required to respect the kingdom's non-hostile policy towards Mecca for the purpose of the benefits of trade and peace, although it inclined to protect Muslims from being persecuted by the Meccans;

- Life in Habshah focused on practicing Islam at an individual and group level only. There is no evidence of Muslims' active propagation of Islam to the local population or the Prophet's (saw) command to them to spread Islam in Habshah, This was in a stark contrast to the Prophet's (saw) attitude towards Madinah where he sent few companions to propagate Islam there before and after the migration until it became a predominantly Muslim city;

- Muslims chose to be on the side of the Negus when some local nobles attempted rebellion to overthrow him. Few Muslims joined the battle against the rebels with Negus' army and others prayed for his victory as a show of gratitude and fear of their security and freedom if the rebel succeeded.

Third Model

The third model began from the Prophet's (saw) migration to Madinah in 623CE / 1H till the signing of Hudaibiyah Peace Treaty between the Prophet (saw) and Meccans in 628CE / 5-6H.

The Prophet (saw) migrated to Madinah after 13 years of difficult *da`wah* in Mecca due to severe persecution by Meccan leaders. The persecution worsened after the death of Abu Talib, the

Prophet's (saw) uncle. The death caused the loss of an influential figure that could protected the Prophet (saw) from harms from Meccan because Abu Talib was the head of Bani Hashim clan in Mecca. The loss of Abu Talib had not only increased hardship to the Prophet's (saw) *da`wah* work but also put his life in danger.

The Hudaibiyah Peace Treaty was an agreement between the Prophet (saw) as the leader of Madinah and Meccan leaders after five years of war. More details about the treaty will be given when introducing the fourth model.

The model is characterised by:

- the Prophet (saw) possessed political power;
- Muslims lived in a plural society comprising of:
  - *Muhajirin* (migrants from Mecca)
  - *Ansar* (local Medinan Muslims)
  - Pagan Arabs
  - Jews of various tribes
- The Prophet (saw) created Medinan Charter as a social contract between various groups to create unity and harmony in Madinah. This agreement unites the *Muhajirin* and *Ansar*, Arab Muslims and Arab pagans and Arabs and Jews. An interesting feature of the charter is the recognition that all signatories were regarded as "one *ummah*" with equal rights and duties:
  - defending Madinan from foreign aggression,
  - living harmoniously with all Medinan parties,
  - freedom to practice religion and culture,
  - prohibition of collective punishment as commonly practice in a tribal society.
- No imposition of *jizyah* on non-Muslims under the rule of Madinah;
- Armed *jihad* was made obligatory upon Muslims to defend Madinah from foreign hostilities. In this regard, the period witnessed three major battles between Madinah and Mecca; Battle of Badr (2H), Battle of Uhud (3H) and Battle of Khandaq (5H).

- Conflict with three major Jewish tribes for breaching of terms in Medinan Charter i.e. attempted assassination of the Prophet (saw) and conspired with Meccans against Madinah during the Battle of Khandaq. The latter were punished by eviction from Madinah and the former were given death penalty for every able-bodied male persons.

- Presence of opposition group among Muslims. They were traditionally known as the hypocrites because they rejected the Prophethood of Muhammad (saw) and the religion that he propagated in their heart, despite declaring themselves as Muslims.

Fourth Model

This model began from the signing of Hudaibiyah Peace Treaty on 628CE / 6H till the passing of the Prophet (saw) (633CE / 10H).

Hudaibiyah is an area located near Mecca. In the year of the signing of the treaty, the Prophet (saw) planned to perform *umrah* with his companions. They were missing Mecca and Kaabah after 6 years of separation due the migration to Madinah. In was a tradition also among Arabs to pay visit to Kaabah and the idols around it.

On the way to Mecca, the Prophet (saw) and his followers camped at Hudaibiyah. A representative of Mecca came to the Prophet (saw) to inform that the Meccans refused him entry to Mecca to perform *umrah*. As a result, a negotiation between the Prophet (saw) and Meccans occurred leading to peace agreement which is known as the Hudaibiyah Peace Treaty. Among the key agreements were:

- both parties and their allies should cease hostilities for 10 years,
- any person from Mecca who ran to Madinah must be deported back, but any person from Madinah who ran to Mecca need not be deported back,
- umrah could only be done in the next year.

The Prophet (saw) agreed with the terms of agreement because he was able to think strategically ahead, which was the creation of peaceful condition that would allow him to do *da`wah* freely to

the entire Arab tribes across the Arabia and to secure Madinah from the threat coming from the south so he could focus on the threat coming from Khaibar – a fortified Jewish village where many Jews were evicted from Madinah and sought refuge and started planning against Madinah to exact revenge. This can be seen from the fact that the Prophet (saw) launched a military operation to capture Khaibar as soon as he returned to Madinah from his unsuccessful *umrah* trip.

This model is characterised by:

- An increase of Muslims' political power under the Prophet's (saw) leadership;
- Medinan remained as a plural society even after the eviction of three major Jewish tribes for breaching the Madinah Charter. This can be seen from the fact that some of the Prophet (saw) allies were Arab non-Muslim after the Hudaibiyah Peace Treaty, the Prophet's (saw) armour were mortgaged to a Jew after his death and cases of dispute heard by the Prophet (saw) involving Jews;
- Active *da`wah* across the Arabia targeting all Arab tribes farther away from Madinah and kings and rulers such as Caesar of Rome, Chosroes of Persia, and Coptic King in Egypt via letters and preachers;
- Increase in the number of conversions to Islam due to the peaceful conditions created by the Hudaibiyah Peace Treaty. It was recorded that the number of conversions to Islam was far greater after the treaty till the conquest of Mecca that the 19 years prior;
- Extensive relation building with non-Muslim groups leading to non-hostility treaties and alliances. Some of them were required to pay *jizyah* and others were not;
- Apostasy cases without imposition of death penalty
- The conquest of Mecca in 629CE / 8H as a result of Meccans' breach of the Hudaibiyah Peace Treaty when they provided military support to an Arab tribe allied to them against another tribe allied to the Prophet (saw).

Key Points

Sheikh Ali Jum`ah makes important points in the book as lessons for readers after presenting the four models mentioned above. The points could be summarised in the following paragraphs.

Firstly, each presented model should be regarded as an independent unit. This means that the model of the effective and validity of the later era model does not require the existence of the earlier era. For example, it is not a requirement for the fourth model to be used in a certain context after the first, second and third model are used first. It is sufficient for the fourth model to be used if its features and characteristics are compatible or present in a context. Furthermore, the later era model does not abrogate the earlier period, which means that the fourth model being the final model practiced by the Prophet (saw) did not make the first, second and third model null and void. In other words, Muslims are not restricted to live by the fourth model and regard all other models as historical facts only.

Secondly, the Sheikh does not discount the possibility of hybrid model – a model that combines the features of one or more models to suit the context where Muslims currently live or in the future. In fact, the Sheikh encourages a hybrid model if it serves Muslims' interest best. This necessitates Muslims to think critically and creatively in order the expand the existing knowledge in line with spirit of *ijtihad* and *tajdid* found in Islamic intellectual traditions.

Thirdly, what model suits a context depends on whether `*illahs* (reason for the ruling) of the model are present in the context. For example, if a context closely fits the `*illah* or characteristics of the second model, it will then be the most suitable option to guide Muslims living in that society. As the time passes, and the same context witnessed changes that transform it to a society closely fits "`*illah*" or characteristics of the third model, the Muslim community there should then make an adjustment to live by the new model. Similarly, if the Muslims' condition deteriorates and weakens, they can revert to the second or first model, whichever that fits their context. This informs that when a model is not upheld, it is not because it has been abrogated by other model, but its implementation is suspended (*nasa'*) due to the absence of its "`*illah*". If the "`illah" re-emerges with the passing of time, the model can be re-implemented in the context.

The role in determining "`*illah*" and key characteristics of a model and its suitability with a context should be carried out by Muslim scholars who lived within the society. Examples of "`*illah*" and key characteristic of the four presented model can be seen in the below table.

Model	`*lllah* / Key Characteristics
1	• Weak condition • Lack of freedom to practice Islam • Lack of security to personal self, family, and property • Presence of strong persecution
2	• Socially and politically weak • Presence of security for personal self, family, and property • Presence of freedom to practice major *shi`ar* of Islam
3	• Having political power, but unconsolidated yet • Social cohesion at early community building stage
4	• Having consolidated political power • Strong and stable social cohesion

Fourthly, since the determining of "`*illah*" and key characteristics of the four models from the Prophet's (saw) *sirah* and their suitability to a context falls on the shoulders of Muslim scholars, it is their duty to determine which model fits a plural society where a Muslim society resides. However, it must be reiterated that the options to be chose should not be limited to the four models only. A hybrid model should also be considered in view of the complexity of human's social life which often defies one specific and exclusive categorisation.

Fifthly, the Sheikh emphasised an important point for contemporary Muslim scholars that they should not uphold what they found in the past Islamic intellectual heritage at a wholesale level to solve contemporary problems. He reminded them to enliven the spirit of *tajdid* and *ijtihad* and

continue such traditions as exemplified by their classical predecessors. The Sheikh also stressed that it is inappropriate to abandon the entire 1500 years Islamic intellectual traditions in the name of "reform" and "revisiting" old *ijtihad*, thinking that the old have expired and are obsolete. Such attitudes contradict the very fundamental academic endeavour that scholarly work should be built upon cumulative knowledge, not by wholesale abandonment of past intellectual heritage.

Sixthly, the Sheikh gives special attention to the second model where Muslims were living as a minority in a non-Muslim society of Habshah. He holds the view that the second model possessed great potential in providing millions of Muslims today and in the future who live as minorities within secular countries and plural societies dominated by non-Muslim communities yet are free to practice Islam. The Sheikh reminds us that the second model has long been neglected and marginalised in Islamic intellectual heritage because the experience of minority Muslims in Habshah was overshadowed by Muslims' experience living in Mecca i.e the two models that succeeded the Habshah model. Also, the codification of *fiqh* during the golden period of Islam had a significant effect on Muslim scholars' thought. Thus, Muslim scholars did not see the need to consider the Habshah model anymore in Muslim affairs because it was in the past, and they could not imagine that the glorious period would one day disappear. Thus, the development of *fiqh* during that period and the *fiqh* books that were inherited till today were highly influenced by the period where Muslims were strong and powerful befit the fourth model only. As a result, most *fiqh* rulings found in the classical texts do not suit squarely with challenges faced by Muslim minorities and do not help to solve their contemporary problems today. Thus, among other things that need to be given attention by contemporary and future Muslim scholars is to review and re-read the available Islamic intellectual heritage in order to rediscover and resurface traditions and experiences of Muslims in Habshah and their equivalent. For this reason, Muslim scholars must apply prudence by not upholding what they found in the classical texts without considering the context where the ruling was formulated and the context of today.

Closing Remarks

In closing, this translator put forth the following lessons deduced from the original book. The lessons are summarised in the following paragraphs for the purpose of sharing of ideas with the hope that they would be of beneficial knowledge for readers.

Firstly, living an open and unsegregated social life is the way of the Prophet (saw) even before his Prophethood. The Prophet's (saw) *sirah* records that he lived from young till adulthood as an active contributive member of his society. This can be seen from the following historical reports:

- The Prophet (saw) was given a title, Al-Amin (the trustworthy person) by his society. If he was not actively contributive in the society, he would not be honoured with such recognition.
- The Prophet (saw) was entrusted to be the mediator for resolving a dispute among various Quraish clans when he was young. The representatives of the clans involved unanimously agreed to the solution that the Prophet (saw) decreed. This informs that the was well-known and respected member of his society before becoming a Prophet.
- The Prophet (saw) was involved in Battle of Fijar helping his uncle Abu Talib who represented Bani Hashim. He was a teenager at the time and was tasked to collect arrows shot in the battlefield for archers to shoot again at the enemy.
- The Prophet (saw) participated in Hilf Al-Fudul (Pact of Nobles) for the purpose of defending the weak in Mecca.
- The Prophet (saw) was entrusted to trade merchandise of Meccan traders on their behalf. One of them was Khadijah, a wealthy female trader who was later married him. He was also entrusted to shepherd Meccans' cattle and was paid for it when he was young.

All the above reports could support arguments for Muslims' positive and open attitude in a plural society since it mirrors the Prophet's (saw) life. Although Muslim scholars are not in the agreement whether the Prophet's (saw) life before Prophethood is regarded as part of the *shari`ah*, however they are still relevant in projecting the good character of the Prophet (saw) for Muslims to emulate. In fact, it could be argued that virtue of such attitude is increased in view that it was practiced by the Prophet (saw) even before the Prophethood.

Secondly, the four models and their relations with contemporary Muslims' realities can be described by the table below. The tabulation on the application of the four models to the Muslims' context is not based on extensive study, but "a thinking-aloud" exercise to facilitate better understanding on how the models could be applied to various contemporary Muslim realities.

Model	`Illat	Modern Context	Recommendations
1	• Weak condition • Lack of freedom to practice Islam • Lack of security to personal self, family, and property • Presence of strong persecution	• Muslim under during communist era in China and USSR • Rohingya, Uighur	• Civil local *da`wah* for own basic rights • Socially open • Migration for those who are not able to face hardship
2	• Socially and politically weak • Presence of security for personal self, family, and property • Presence of freedom to practice major *shi`ar* of Islam	• Minority Muslims in the West, Patani etc.	• Civil local *da`wah* • Social and political participation for own and common/national interest • Active and positive citizenry
3	• Having political power, but unconsolidated yet • Social cohesion at early community building stage	• Muslims in Iraq, Afghanistan	• Political and democratic consolidation • Inclusive nation building

4	• Having consolidated political power • Strong and stable social cohesion	• Muslims in Turkey, Malaysia, Brunei	• Active and positive international engagement • Global civil *da`wah* • Inclusive nation building

Thirdly, Muslims, as an individual and part of a community, are enjoined to openly live socially and politically within the plural society where they reside, regardless if they are a majority or minority group. This can be supported by a hadith that says, "The believer who mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance." (Narrated Al-Tirmizi, Ibn Majah and Ahmad)

Fourthly, Muslims are required to uphold inclusivity in nation building and to protect minority rights when in power, as exemplified by the Prophet (saw) in building the Medinan community.

Fifthly, the Islamic concept of *ummah* need not be exclusive for Muslims only. In can include non-Muslim communities living in a Muslim society in an area or country. This can be seen from the use of *ummah* in the Medinan Charter.

Sixthly, it is permissible for Muslims to share a collective identity with non-Muslims. In addition to the Medinan Charter, this can also be supported by the fact that many of the Prophet's (saw) companions maintained their tribal affiliation in their name, even though the tribes were dominated by non-Muslims. Examples are Abu Musa Al-Ash`ari (from Al-Ash`ar tribe), Abu Zar Al-Ghifari (from Al-Ghifar tribe), Salman Al-Farisi (the Persian), dan Suhaib Al-Rumi (the Roman). This is relevant for Muslim minorities who embrace the national identity in their non-Muslim country they reside.

Seventhly, tolerance, civility and upholding peace should be maintained as principal Muslim values, not simply a pragmatic choice when in a weak condition. For this reason too, the principal basis of Muslim and non-Muslim relations should be peace and civility, not war and hostility. This

can be seen from the Prophet's (saw) attitude during *da`wah* in Meccan (Model 1 and 2) and Medinan period (Model 3 and 4).

Eighthly, peaceful *da`wah* should be regarded as the principal and armed *jihad* is a duty for self-defence and practiced in accordance with international laws and conventions. This can be seen from the fact that Muslims were commanded to perform peaceful *da`wah* only during Meccan period and those in Habshah were not obligated to wage armed *jihad* for the Prophet (saw) after the migration to Madinah. When the peace agreement was offered, the Prophet (saw) hastened in accepting it, despite strong protest from his companions.

Ninthly, creating and preserving peace are important for Muslims because *da`wah* prospers when there is peace as seen in the post-Hudaibiyah Treaty period mentioned in the fourth model.

Tenthly, being minority in non-Muslim society or country is not a disadvantage for Muslims in the eyes of Allah Ta`ala. Thus, minority Muslims should not feel guilty and inferior. What is important for Muslims is to try their best to live in their varied contexts by the principles of their religion. This can be seen from Muslims' experience in Habshah.

Eleventhly, living under non-Muslim rule is not impermissible nor abhorrent in Islam if Muslims' security of life, property, and freedom to practice the religion. i.e. the five pillars of Islam and six articles of faith are guaranteed. Such minority Muslims are not obligated to migrate from the country to live in majority Muslim country.

Twelfthly, differentiating Islamic practices between minority and majority Muslims has strong roots in Islam. This can be seen from Muslims' experience in Habshah who were not required to perform certain duties made obligatory on Muslims in Madinah; such participating in armed *jihad* alongside the Prophet (saw) or performing it on his behalf via Habshah and propagating Islam in non-Muslim society. Other than *fardu `ain* matters, such as the five pillars of Islam and the six articles of faith, most Islamic teachings are open to contextualisation.

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