The Idea of Rahmatan Lil 'Alamin (A Mercy for the Whole World) and How It Connects to the Implementation of Fiqh Al-Ta'ayush in Da'wah Within Plural Society

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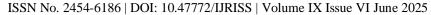
ABSTRACT

Malaysia's diverse mosaic of multiracial, multiethnic, and multireligious identities presents both opportunities and challenges for the practice of da'wah (preaching). This study addresses the problem of potential discord arising from this diversity, which can hinder effective religious discourse. It posits that instead of creating divisions, this pluralism offers a platform for meaningful preaching that aligns with the Quranic concept of *Rahmatan lil `alamin* (a mercy for the worlds) as stated in Surah al-Anbiya (21:107). Employing a qualitative methodology centered on document analysis, the research examines theological texts, including tafsir and hadith, as well as scholarly writings, to explore the interplay between *Rahmatan lil `alamin* and *fiqh al-ta`ayusy* (understanding of coexistence). The findings indicate that a nuanced understanding of these concepts can enhance cooperation, respect, and appreciation among Malaysia's diverse communities, thereby facilitating a culture of peace and unity. The significance of this study lies in its potential to provide guidance for Muslim preachers on how to engage effectively with a pluralistic society, fostering a spirit of mutual respect and coexistence that reflects the values embodied by the Prophet Muhammad (pbuh). By advocating for the adoption of these principles, the research aims to contribute to the promotion of societal harmony and the safeguarding of citizens' rights under the Federal Constitution, ultimately minimizing bias and conflict in Malaysia's multicultural landscape.

Keywords: Rahmatan lil 'alamin, fiqh al-ta'ayusy, da'wah, pluralistic society.

INTRODUCTION

In the formation of beings, diversity is *sunnatullah*. Reactions are only good from people with mental fortitude. Not even the most powerful nations in the world can alter the sunnatullah via the imposition of variety. Humans continue to differ in terms of race, religion, culture, and language. As a result, the Qur'an (al-Hujurat:13), which includes the divine knowledge suggested within the phrase "get to know each other," enshrines the human phenomenon of nations and tribes, which means that diversity that reveals distinctions should be welcomed well and positively. The term "li ta'arafu" from the Quran, which translates to "you may know each other," also denotes "receivity." This refers to acknowledging, appreciating, helping, cooperating in goodness, and other concepts.

Understanding life together in diversity and difference, also known as *al-ta'ayusy* or co-existence, is one of the processes that can be addressed in order to realise the idea. Indeed, the idea has been and continues to be discussed among scholars, whether it is in relation to how Muslims interact with non-Muslims in their own Muslim countries that are diverse in terms of race and ethnicity, like Malaysia, or how Muslims interact with non-Muslims when they are a minority in a non-Muslim nation. Muslims have an obligation to introduce and elucidate Islam to non-Muslims through suitable means and methods as part of their preaching responsibility. Argumentative and persuasive strategies that are based in love, hospitality, or morality, for instance, are thought to be consistent with the concept of *Rahmatan lil 'Alamin* as it is expressed in surah al-Anbiya verse 107.

LITERATURE REVIEW

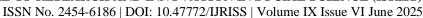## The Idea of Rahmatan lil alamin

The Meaning and Concept of *al-Rahmah*

Al-rahmah al-ilahiyyah is the concept behind Rahmatan lil 'Alamin (Bukhayt, 2009), and it originates from the Qur'an and Sunnah. Allah says in the Holy Quran from surah al-Anbiya' verse 107 "We sent thee not, but as a Mercy for all creatures". The Prophet also used the phrase to convey his message, saying, "In fact, I was sent as a bearer of mercy for the whole world". Al-'Azzami (2007) asserts that the term "rahmah" in the Quranic passage refers to a mercy from Allah, who is the most merciful of all the merciful beings. Additionally, Allah's mercy comes before His wrath. Rahmah is a gift from Allah to His Messenger and is not something that can be developed by humans, nor is it acquired by ijtihad—the intense effort of a trained jurist to find a rule or law for a specific human situation by applying the principles of jurisprudence to the Quran and sunnah—training, imitation of morals, or any of these methods. Thus, it is due to Allah's compassion that Rasulullah (pbuh) is able to exhibit gentleness, as stated in surah Ali 'Imran verse 159. Allah says "It is part of the Mercy of Allah that thou dost deal gently with them". Prophet Muhammad (pbuh) was appointed the Prophet of Mercy by Allah. This demonstrates the merciful character of Rasulullah (pbuh), his prophetic messages, and his interactions with all beings in both good and terrible circumstances, whether they be adversaries or allies, unbelievers or believers.

The Prophet acknowledged various names for himself, according to hadiths narrated by Abu Musa al-Ash'ari. The Prophet said " *I am Muhammad, Ahmad. Muqaffi (the last in succession), Hashir, the Prophet of repentance, and the Prophet of Mercy."* (Abu al-Husain Muslim, 2003). Similar to this, the Prophet once said, "Indeed I was not sent as a curser, only I was sent as a bearer of mercy," (Abu al-Husain Muslim, 2003) in response to someone asking him to pray for a bad thing for the polytheists. The prophet Muhammad personally said that Allah has given the world mercy and guidance, and that His Majesty is the one to carry those blessings. A hadith from Abu Hurairah said that the Prophet said: "O mankind! Indeed, I am a gifted mercy (by God)" (al-Hakim, 2002).

Ibn Manzur (n.d) states that the word al-rahmah, which derives from the verb rahima, signifies al-riqqah, which is softness or delicacy; al-ta'attuf, which is affection derived from empathy; and al-maghfirah, which is forgiveness. Humans are merciful by nature; they are delicate or gentle and they feel love from the bottom of their hearts. However, God's love, kindness, and ability to provide for His creations are all aspects of His mercy. Other words that are related to the word al-rahmah are al-ra'fah and al-hannan. The Qur'an has thirteen references to the word al-ra'fah. While the terms al-rahmah and al-ra'fah are nearly synonymous, al-ra'fah has a more profound connotation that conveys a greater degree of affection than al-rahmah. The quality of al-ra'fah that a person with an undivided heart has when they see the goodness of those they love. In contrast to al-rahmah, who only perceives things that do good and produce advantages, a person can actually prevent harm or mafsadah because of the nature of al-ra'fah. However, the connotation of love, attachment, and affection is indicated by the word al-hannan in surah Maryam verses 12 and 13 (Bukhayt, 2009). According to al-Sirjani's research (2009), compared to other mahmudah attributes like al-sidq (true), al-sabr (patience), al-'afw (forgiving), al-kiram (noble), al-amanah (trust), and al-wafa' (keeping promises), al-rahmah attributes with different forms of the same word are repeated in the Qur'an as many as 315 times.

Ibn al-Jawzi (1987), in the meantime, provided seventeen interpretations of al-rahmah derived from the Qur'an based on the particular context in which they are used, namely (1) heaven - (al-Baqarah:218; Ali 'Imran:107; al-Nisa':175; al-Isra': 57; al-`Ankabut:23; al-Jathiyah:30), (2) Islam - (al-Baqarah:105; al-Insan:31), (3) Iman - (Hud:28, 63), (4) Prophetic - (al-Zukhruf:32; Sad:9), (5) the holy Quran - Yunus:58; Bani Isra'il:82), (6) Rain - (al-A`raf: 57; al-Rum:50, 46), (7) Subsistence or livelihood - (al-Isra':100; al-Kahf:10, 16), (8) Grace - (al-Nisa':113; al-Kahf:65), (9) Wellness - (al-Zumar:38), (10) Victory - (al-Ahzab:17), (11) Gift - (al-Qasas:46), (12) Subtlety - (al-Hadid:27), (13) Forgiveness - (al-An`am:45), (14) Width - (al-Baqarah:178), (15) Love - (al-Fath:29), (16) Care - (Yusuf:53), and (17) Light - (al-Syura:28).
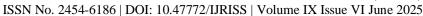
According to Bukhayt (2009), al-Rahmah's essence originates from human nature itself, including the heart, feelings, and emotions. Outward deeds like showing compassion, providing food and support to the less fortunate, and acting lightheartedly to uplift and cheer up the bereaved are manifestations of that inner nature. By doing this, a loving and caring person can build a strong bond with the one they are adoring. The hadith of the Prophet Muhammad SAW serves as the basis for this. Abu Hurairah reported that The Messenger of Allah, peace and blessings be upon him, said, **"A man suffered from thirst while he was walking on a journey. When he found a well, he climbed down into it and drank from it. Then he came out and saw a dog lolling its tongue from thirst and licking the ground. The man said: This dog has suffered thirst just as I have suffered from it. He climbed down into the well, filled his shoe with water, and caught it in his mouth as he climbed up. Then he gave the dog a drink. Allah appreciated his deed, so He forgave him."** They said, "O Messenger of Allah, is there a reward for charity even for the animals?" The Prophet said, "Yes, in every creature with a moist liver is a reward for charity" (al-Bukhari, 2002).

Al-Rahmah is also a manifestation of the inner state of feelings or emotions displayed by those with tenderness, delicacy, and sincerity of heart; it acts as a catalyst and trigger for the loving and kind character of kindness. Al-Sirjani (2009) asserts that practising the attribute of al-Rahmah serves as a precursor to other essential mahmudah attributes. This is due to the fact that the quality ought to be deeply rooted in oneself as it is frequently demonstrated during prayer when reciting surah al-Fatihah, which expresses the words al-Rahman and al-Rahim. The concept of al-Rahmah, which is associated with the two attributes of Allah, namely al-Rahman and al-Rahim, is a manifestation of Allah's love for His servants. When Allah sent His Messenger to teach humanity how to be al-Rahmah, as He desired, He revealed the Qur'an to them as proof and a source for the nature of mercy and how it can be practised. By doing so, individuals receive direction and guidance straight from Allah, allowing them to both enter heaven and benefit from His love and mercy in the hereafter and consume healthily while on Earth. This indicates that al-Rahmah's character is a manifestation of Allah's perfection. It is an attribute that Allah Himself used to characterise His Divine Essence. Allah created a love for other beings who are deserving of love and affection because of that nature. As stated in Rahmatan lil 'Alamin, al-Rahmah is universal in nature and encompasses all elements. All creatures ought to experience love.

The mission of Prophet Muhammad to humanity is a divine blessing. The Prophet Muhammad was sent by God as a Messenger with the attribute of mercy to fellow humans and creatures, and among other things, he brought a divine message that is a message of love to bring people back to God, who is al-Rahman and al-Rahim. This became a symbol of God's love and affection for His creatures. People learned how to worship Allah as the true God, who is comprised of al-Rahman and al-Rahim, from the Prophet. The Qur'an was revealed to the Prophet Muhammad, who also taught it and provided guidance for others by his sunnah. The sunnah of the Prophet served as a guide for practicing the kind of al-Rahmah that Allah desired. Therefore, surah al-Anbiya's verse 107 is the most comprehensive expression, according to Ibn 'Asyur (1984), of the Prophet Muhammad's mission as a Messenger and the message's superiority over other sharia due to its generality and continuity, which makes it a blessing to the whole world. This particular verse from the Qur'an is also a brief phrase that praises Allah, the Prophet, and the Messenger of Allah for his message, which conveys God's mercy for all of humanity. Actually, it's God's kindness towards His creation.

The Concept and Scope of Rahmatan lil 'alamin

The concept of *rahmatan lil 'alamin*, as it is expressed in surah al-anbiya's verse 107, was once debated among Muslim scholars, particularly tafsir scholars, in relation to non-Muslims. For example, al-Tabari (2000) notes that there is dispute among scholars (ahl al-ta'wil) on the interpretation of a Qur'anic verse regarding whether it refers to both believers and unbelievers simultaneously or just believers. What type of *al-rahmah* do non-Muslims appreciate if it involves them? To address the issue, Imam al-Tabari agreed with Ibn 'Abbas r.a. that the verse's meaning of *al-Rahmah* is a believer in Allah and His Messenger. When believers are granted entry to heaven, it is a sign of Allah's mercy, as they follow His wishes and believe in Him. If he doesn't believe, he will be spared and given more time to experience the misfortunes and tragedies that previously befell the earlier people. This entails postponing punishment as they do not consider it to be a benefit. Azmi and Ismail (2018) claim that this kind of thinking demonstrates how *al-rahmah* and faith are connected. The greatest

blessing to humanity is faith. The goal of *rahmatan lil 'alamin* ought to be to develop and sustain a foundation of faith.

As for the Qur'anic verse (al-anbiya':7), Ibn Kathir (1999), al-Zamakhsyari (2009), al-Baydawi (n.d), and al-Alusi (1995) link mercy with happiness. According to Ibn Kathir, pleasure can be attained both here on the present life and in the hereafter when a person is grateful for the blessing they have received from God through the message of Prophet Muhammad (peace be upon him) who serves as a Messenger to spread the divine word throughout the world. Those who reject and deny it, on the other hand, will lose out both here on the present life and in the hereafter. While al-Zamakhsyari discusses happiness in the context of mercy, he does so from the perspective of the message that the Prophet brought, when Allah proclaimed that the message of His prophet was a mercy to everyone on the natural world. If people adhere to the teachings of Rasulullah, they can find happiness. Individuals who disagree with and do not adhere to Rasulullah are a mirror of their own mindset in that they fail to take advantage of the chances that are presented to them. For instance, some people use the water source to irrigate their crops and for drinking when Allah sends forth a bountiful spring. They take advantage of it, which is why they are successful people. Some people, nevertheless, choose not to because of their own mindset. Anyone who want to use the spring may do so. Both sides received Allah's mercy, but they took advantage of it because of their sluggish behaviour. Al-Alusi expressed a similar opinion, stating that the reason for people's happiness both here on the present life and in the hereafter is the teachings of the Prophet Muhammad, who is considered the blessing of all people. Nevertheless, unbelievers make the decision to reject such grace rather than take advantage of it. The Prophet Muhammad is not affected in the slightest by it. The same applies true for springs that are unaffected by the sloth of those who choose not to utilise them.
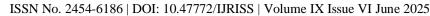
Thus, the concept of *Rahmatan Lil Alamin*, as stated in surah al-Anbiya verse 107, encompasses three dimensions: Allah SWT as a God of *al-Rahmah* who sent Prophet Muhammad SAW to the entire world; Prophet Muhammad as a prophet of *al-Rahmah* sent by God who is *al-Rahman* and *al-Rahim* so that His Majesty SAW teaches people about the teachings of God who is *al-Rahman* and *al-Rahim*; and the message of Prophet Muhammad SAW, which is *al-Rahimah* to the entire world so that the target group can be guided and assisted through a revelation regarding how they should adhere to Allah's teachings as *al-Rahman* and *al-Rahim* and follow the Qur'an as a source of *al-rahmah* that Allah desires.

The Idea of *Fiqh al-Ta'ayusy* in the Coexistence Framework

The Meaning and Concept of *al-Ta'ayush*

According to Ibn Manzur (n.d.), the word *al-ta'ayusy* is derived from the word *al-'aysy*, which signifies *al-hayah* or life. The term *al-ta'ayusy* evolved from the wazan *tafa'ul*, which translates to "al-musyarakah wa al-ta'amul ma'a al-akhirin." This phrase conveys the idea of reciprocity in interactions and activities involving other people (Al-Asmar, 1997). *Al-ta'ayusy*, taken in a wider context, refers to coexisting in a community founded on the values of love, mutual understanding, mutual trust, acceptance of variety, extreme tolerance, and total complementarity. mutual benefit (Abdul Manas & Mohamad Siddeek, 2016). Mustafa (2014) asserts, quoting Ibn Faris' view, that the term *al-ta'ayusy* is derived from the word *al-'aysy*, which means life and survival. This is founded on phrases from the Qur'an, including verses 21 and 124 of Surah Taha, verse 124 of Surah Al-Naba', and verse 58 of Surah al-Qasas. Al-Sharif (2013) defines *al-ta'ayusy* as Muslims and non-Muslims living together in a nation where non-Muslims, formerly referred to as *ahl al-dhimmah* but currently known as *al-muwatinun*, or citizens of the nation, or even Muslims living together with individuals who come to seek protection from the Muslim government in harmony with the *al-ta'syrah* system.

Al-Hussayn (2017), on the other hand, came to the conclusion that the term *al-ta'ayusy* refers to three things: (1) the relationship between actions in a state of sharing between various groups with the goal of obtaining good and sharing benefits or benefits in a situation of mutual respect and love; (2) learning to live sharing and accepting differences that contain positive elements in relationships with other parties; and (3) celebrating human culture, preserving human rights, laying the groundwork for justice for all future components of society as well as assuming social, political, and economic responsibilities in society. According to al-Ghamidiyy (2020), *al-ta'ayush*, on the other hand, is a modern term that is in use and a subject of debate among academics

today. Two interpretations of this phrase have been made: *al-ta'ayush* from a political perspective and *al-ta'ayush* from a cultural, religious, and civilizational perspective. From a political perspective, *al-ta'ayush*, according to al-Ghamidiyy (2020), refers to a prosperous living together between nations. However, from the perspective of culture, religion, and civilization, the term *al-ta'ayush* refers to a formation of life that discovers the will of the heavenly religious people with civilizations distinct from the practical nature in order to maintain safety and security in the world, so that mankind can live in an environment of brotherhood and cooperation in goodness and welfare that encompasses all human beings without exception.

Al-Ta'ayush is separated into three categories: *al-ta'ayush al-diniyy*, *al-ta'ayush al-'irqiyy wa al-lughawiyy*, and *al-ta'ayush al-madhhabiyy* (al-Saif, 2016). The term "al-Ta'ayush al-Diniyy" describes a situation in which a Muslim community coexists with communities of various religions, whether in an Islamic or non-Islamic nation. Subsequently, the Muslim community enjoys peace, prosperity, and all other things that fulfil the advantages of Islam in every way, including aspects of life and national unity, in accordance with Islamic guidance. In the meantime, *al-ta'ayush al-'irqiyy wa al-Lughawiyy* refers to a community that congregates in an Islamic nation and is made up of many races and languages, yet each group is able to communicate with one another despite having distinct backgrounds, skin tones, cultures, and communication styles. However, the term *al-Ta'ayush al-Madhhabiyy* refers to a nation where a plurality of social streams coexist, be it the *aqeedah* stream (Ahl al-Sunnah wa al-Jama'ah, Shia, and so forth) or the *fiqh* stream (the four schools of thought inherent in the Islamic religion). The Hanbali, Syafii, Hanafi, and Maliki schools are the most well-known and recognisable. After then, every one of these streams dwells peacefully in a nation.

The Meaning of Coexistence

Al-ta'ayusy is known as coexistence in English (Yousefi, 2015). Oxford Dictionary (2016) defines coexistence as a nation where people live in harmony despite holding divergent beliefs or interests. When Yousefi (2015) employs the word "peaceful coexistence," he defines it as the coexistence of two or more individuals or groups, even in cases where their differences in race, culture, or religion prevent them from being compatible. But it is linked to a tolerant mindset, comfortable communication, and respect for one another. The most crucial aspect that must be highlighted is the readiness to accept others who are different from oneself and the cooperative mindset in a positive manner. Kamaruzaman (2010), on the other hand, uses the term "pluralistic co-existence" to describe the coexistence of groups that may belong to distinct racial or ethnic groups, tribes, religious traditions, or cultural expressions inside a state or society.

The Meaning of *Fiqh al-Ta'ayush*, It's Principle and Diferences with The Traditional *Fiqh*

The phrase *fiqh al-ta'ayush* is formed by pairing the word *al-ta'ayusy* with the word *fiqh*. The Arabic term *fiqh* stands for *al-fahm*, or profound comprehension (al-Zuhaili, 1989). Therefore, *fiqh al-ta'ayush*, a term that is new to the field of contemporary *fiqh* (Mohd Zuhdi, Ahmad Dahlan & Mohammad Zaini, 2023) which refers to a branch of *fiqh* that examines Islamic law in relation to social interaction and communication between individuals of different genders, races, and religions as well as the nation to promote harmonious coexistence (Hamdan et al., 2018). According to al-Bakri (2023), *fiqh al-Ta'ayush* is the understanding of sharia laws with regard to coexisting peacefully and harmoniously between Muslims and non-Muslims in light of current circumstances. Mohd Zuhid, Ahmad Dahlan, and Mohammad Zaini (2023) state that *fiqh al-Ta'ayush* is a field of study that examines *fiqh* pertaining to socio-religious relationships in which people share their lives based on respect for one another, exchanging benefits and experiences to ensure well-being and enrich the earth while preserving their Islamic identity. *Fiqh al-Ta'ayush* also refers to jurisprudence that addresses the rules and principles for living in harmony between Muslim and non-Muslim communities, with an emphasis on social interaction practices that involve different people to create a peaceful and harmonious life while maintaining their Muslim identity (Saiful Islam et al., 2019; Asma, Nur Azuki & Zuriati, 2019; Mohammad Nidzam, 2019).

The discussion on social interaction in the socio-religious context between Muslims and non-Muslims has been given attention by scholars such as Abu Bakr al-Khallal through his book *Ahl al-Milal wa al-Riddah wa al-Zanadiqah wa Tariq al-Salah wa al-Faraid min Kitab al-Jami' Li al-Khallal*, Ibn Qayyim through his book *Ahkam Ahl al-Dhimmah*, 'Abd al-Karim Zaydan through his book *Ahkam al-Dhimmiyyin wa al-Musta'minin fi*

Dar al-Islam, and Yusuf al-Qaradawi through his book *Ghayr al-Muslimin fi al-Mujtama' al-Islami* (Mohd Zuhid, Ahmad Dahlan & Mohammad Zaini, 2023; Siti Shamsiah, 2001). The discussion is, nevertheless, traditional and classical in tone. According to Khairul Azhar, Syamsul Azizul, and Rushdi (2017), the discussion is viewed as being a little less in line with the contemporary reality, which operates under a modern citizenship system founded on the values included in the constitution and national laws. But according to Khairul Azhar, Syamsul Azizul, and Rushdi (2017), this does not imply that traditional *fiqh* is not outstanding; rather, it indicates that its application is less appropriate because of the passage of time and the context. This is because reality has changed, causing the space to evolve with the times and the surroundings rather than remain stagnant (Fadzli, 2016). The *dhimmiy* status, for instance, is frequently connected to the citizenship of non-Muslims in classic *fiqh* books. Muslims are guaranteed to shield non-Muslim citizens from oppression in any way because of their status. However, al-Qaradawi (2010) asserts that the term "Dhimmiy" is no longer suitable for usage in reference to citizenship for all current citizens recognised by a state or nation-state. *Al-muwatin* or *al-muwatinun* are more accurate names to employ because, like Muslim citizens, non-Muslims are also *ahl al-dar* and *ahl al-watan*. Furthermore, the term "Dhimmiy" was originally used to refer to minority groups that paid *jizyah* (a tax imposed on non-Muslim inhabitants in an Islamic state) for protection; however, Zulkifli (2019) contends that in the Malaysian context, minority groups do not pay *jizyah* and that their position is that of citizens subject to national law. Variations in reality, or *waqi'*, are the source of variations in fatwas, which in turn lead to variations in *fiqh*. In light of this, *al-waqi'* is among the key components in the development of *fiqh*, along with the elements of *nass* (a clear, explicit statement or text within the al-Quran or al-hadith that serves as a legal basis for a ruling) and *mujtahid* (a legal scholar who can drive rulings based on the al-Quran, the Sunnah and Islamic legal principles), which must be discussed jointly and thoroughly. Compared to the approach that solely concentrates on al-waqi' while utterly ignoring *nass* and *turath*, which are deemed inappropriate for the current context, this approach is right and balanced. The latter approach takes *nass* (revelation and heritage) literally without taking into account the actual context (Fadzil, 2016).

A nation's Muslim-non-Muslim interactions are kept harmonious by the framework of *fiqh al-ta'ayush*, which is founded on a number of values such as equality and justice as well as tolerance (Mohd Zulkarnain, Ali & Rosele, 2019; Afra & Abdullah, 2013). According to Usman, Abdullah, and Azwar (2023), tolerance is a requirement for coexisting even if allowing for certain social, cultural, and religious differences does not satisfy Muslims' "approval." Tolerance in the absence of increased acceptance is a sign of conditioned approbation. Tolerance, however, is seen in the Quran as a crucial first step towards achieving greater harmony. With a focus on preserving cordial links between followers of other religions, its teachings aim to bring about harmony among many religious communities and recognise cultural and religious diversity. Tolerance, however, is seen by the Quran (al-Tawbah, 9:6) as a crucial first step towards achieving greater peace. With a focus on preserving cordial links between followers of other religions, its teachings aim to bring about harmony among many religious communities and recognise cultural and religious diversity. The discourse on tolerance in the Quran also emphasises this point. In the context of interactions amongst multireligious communities, the notion of tolerance in terms of respect and openness to accepting differing opinions may be acceptable. Religious tolerance does not entail forcing other believers to embrace a certain religion or exposing oneself to accusations of other faiths. It is a mindset that respects other religions and learns about their teachings or tenets through reading, conversations, and debates (Usman, Wazir, Mutalib, & Ibrahim, 2017). It may serve as the cornerstone of positive, enduring ties amongst many religions around the world. There are four primary components of tolerance: First, the topic of tolerance and what is acceptable. Second, two methods can be used to examine the goal of tolerance related to treatment, action, or belief: refraining from profit-seeking and refraining from any behaviour that makes other people uncomfortable. The third is a negative attitude towards the items, either rejection or dislike; the fourth is patience and avoiding the object of tolerance. Accordingly, tolerance is not just predicated on ideas, perceptions, or comprehension; more significantly, it is founded on how individuals, organisations, or groups behave in respect to what is acceptable (Usman, Abdullah & Azwar, 2023). Non-Muslims have the freedom to practise their religion, erect houses of worship, and instruct their adherents in it, according to Surah Al-Kafirun (109), verse 6. According to Allah SWT in Surah Al-An'am verse 108, Muslims who do not disparage or condemn any faith are also exhibiting tolerance (Abdul Kadir, 2019b).

Shamrahayu and Sambo (2012) assert that one of humanity's most important rights is the right to equality and fairness. But there's a small difference between equality and justice. Being equal does not always equate to

being just. It is a tool for obtaining justice, yet it might not be required to accomplish what is right. Human dignity and basic duties and responsibilities are the same for all men, regardless of their race, colour, language, sex, religion, political affiliation, social standing, or other characteristics. Since they both sprang from the same source and have a same soul, they are essentially equals. The right to equality in the context of *fiqh al-ta'ayush* encompasses a number of topics, including equality before the law, equality in social security, the right of minorities to social security, racial equality and gender equality. In the framework of *fiqh al-ta'ayush*, justice means providing everything according to the truth. Abdul Aziz (2020) asserts that the value of tolerance across races and religions, particularly in Malaysia, must include the values of justice and respect for cultural differences. Abdul Kadir (2019b) states that Islam forbids discrimination against community groups based only on religious differences and that it does not punish the innocent because of enmity (Surah al-Ma'idah, 5: 8).

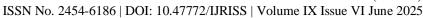**The Fundamental Coexistence Principle in the *Fiqh al-Ta'ayusy* Concept**

The social interaction of the Prophet SAW and the Khulafa' al-Rasyidin is manifested in the existence and coexistence of a pluralistic society through a number of guiding principles, including the following (al-Faryani, 2006; Hamdan et al., 2018):

1. It is not because of religious differences that non-Muslims are killed. Speaking in a responsible and polite manner is encouraged among Muslims. The dissemination of Islamic teachings, which share traits with al-silm, to non-Muslims in an attempt to win them over.
2. Brotherhood and unity between people who share the same ancestry, namely the Prophet Adam.
3. The nature of events like gender, race, and descent is what makes humans diverse, even though Allah SWT has the ability to create individuals in a single design and shape.
4. Urge non-Muslims to behave well and wisely towards them as long as they don't act aggressively or oppose Islam.
5. If there is conflict between two nations, Islamic and non-Islamic, the best course of action is peace.
6. The protection of non-Muslims' safety, security, and interests is ensured by the Islamic government and its citizens.
7. In a pluralistic society, emphasis is placed on the values of justice (al-'adalah), equality (al-musawah), tolerance (al-tasamuh), and religious freedom (al-huriyyah al-diniyyah).

Despite differences in religious practices and beliefs, Mabruk (2015) asserts that in a time of great diversity in ideologies, intellectual trends, and religious beliefs, the willingness of citizens to coexist peacefully with one another is the most crucial factor in ensuring the stability of a society. As stated by Allah Ta'ala in surah al-Hujurat verse 13, "O mankind! We created you from a single (pair) or a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other), Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)", this diversity is inherent and has universal worth.

One of the most important ways to translate the concept of *fiqh al-ta`ayusy* is to look at the phrase "li ta'arfu" found in a Quranic verse (surah al-Hujurat: 13). It means reciprocity in the context of mutual recognition, which leaves room for other potentials like understanding each other (al-tafahum), helping each other (al-ta'awun), living together in goodness (al-ta'amul bi al-ma'ruf), and so on. In the context of *al-ta`ayusy*, dialogue amongst citizens is one of the finest tools to realise the principle of reciprocity. A lack of tolerance for community life may stem from a lack of understanding of the significance of coexisting in a multiethnic and multireligious society. This is due to the fact that constructive interpersonal relationships and effective tolerance are more needed than ever in today's environment. The information and communication technology revolution should, therefore, be causing positive relations and civilization-to-civilization engagement to increase daily (Aini & Wan Ismail 2018). Thus, under the framework of *fiqh al-ta'ayusy* in a nation where its residents come from a variety of backgrounds, some of the values of the coexistence approach are as follows (Mustapha, 2014):

1. The distinctiveness of humanity is the reality that human events are shaped by their national, ethnic, and geographic surroundings.

2. Islam recognises each country's uniqueness by being positive as long as it refrains from allowing those involved to exploit others or from acting as a barrier that divides the distinctiveness of every human group.
3. Islam asserts the variety of human individuality is a representation of the diversity of knowledge and experience, including what enables people to interact with people from different countries and enrich each one.

According to Mustafa (2014), one of the the foundations of the coexistence approach is the uniqueness of human beings, or the fact that human events are shaped by national, ethnic, and geographic environments. Islam affirms that human uniqueness diversity is a symbol of the diversity of scientific and practical experience, and that it is what brings people together from different nations to enrich each one; Islam claims that the uniqueness of each human being is a representation of the diversity of knowledge and experience, and that it is precisely this diversity that fosters international friendships and enriches each nation. However, according to al-Gharyani (2006), some of the primary principles in the development of *fiqh al-ta'ayusy* are equality from a human perspective, justice and rejecting all forms of oppression, freedom of religion—that is, the right of non-Muslims to practise their own religion or to follow Islam—implement promises, tolerance, economic guarantees, and the ability to participate in national governance. Al-Tuwaijiri (2015), however, believes that *al-ta'ayusy* in the context of religious diversity needs to be based on four things: there must be no element of coercion; there must be mutual understanding of the set goals so that all parties benefit from each other; there must be mutual assistance in doing something that can be shared in order to achieve a set goal; and there must be a spirit of mutual respect for one another. Furthermore, Yousefi (2015) noted that a number of concepts related to peaceful coexistence require further consideration. These include the universal qualities inherent in Islam, human rights and obligations to uphold and elevate the human element (karamah insaniyyah), and the role of *da'wah* in educating and enticing non-Muslims to learn about Islam in order for them to eventually embrace it as their religion, believe in it, and practise it, an efficient tool for persuasion when considering internal human factors like *al-qalb* and *al-'aql*, the idea of responsible freedom, the idea of true justice, the dignity of a person, intelligent sharing and cooperation, truth, and respect for other people's lives.

Islam's core values and precepts are not compromised by adopting the *fiqh al-ta'asyusy* practice. This is because Islam is still a "ya'lu wa la ya'lu 'alayh" religion even though its adherents coexist peacefully and harmoniously. Muslims must uphold the creed in accordance with the teachings of *Ahl al-Sunnah wa al-Jama'ah* and refuse to yield to any humanism or school of thought that might undermine Islamic *'aqidah*, *shari'ah*, or the morality. In the context of a pluralistic society, the application of *fiqh al-ta'ayusy* also prevents the proliferation and flourishing of modern ideological aspects like secularism, liberalism and religious pluralism through defensive apologetic efforts. Even while the method of describing Islam can take into account the context of a specific *'urf* (the manner of the common people or communities) of the location and period, it should always be preached and explained within the bounds of real and legitimate teachings. Thus, even if it exists within the framework of *al-ta'ayusy*, the perspective of al-Qaradawi (2003)—which holds that Islam possesses the traits of *al-thabat* (fixed) and *al-murunuh* (flexible)—needs to be given careful consideration.

METHODOLOGY OF STUDY

This qualitative study uses *Fiqh Al-Ta'ayusy* as a framework to investigate the idea of *Rahmatan Lil 'Alamin* and its implications for the practice of *Da'wah* in a pluralistic society. The research design, data collection tools, and data analysis strategies used in the study are described in the methodology. The research design used in this study is qualitative, with an emphasis on content analysis. The qualitative method is said to be appropriate since it enables a thorough comprehension of the concepts, viewpoints, and customs related to *Rahmatan Lil 'Alamin* and *Fiqh Al-Ta'ayusy*. This design will make it easier to examine complex viewpoints in the framework of a multicultural society. Document analysis, which includes the methodical review of previously published works, religious texts, academic journals, case studies, and other pertinent publications, will be used to collect data. The following steps will be taken:

Selection of Documents

The researcher identifies and chooses primary sources of Islamic literature, including the Qur'an, Hadith, and

writings by eminent Islamic scholars, that define *Rahmatan Lil 'Alamin* and *Fiqh Al-Ta'ayusy*. The researcher also collects secondary material, such as scholarly publications, reports, and papers that address pluralism, community involvement, and *Da'wah* practices.

Criteria for Inclusion

The inclusion of some documents is determined by their pertinence to the Islamic concepts of mercy, inclusive behaviours, theoretical foundations of *Fiqh Al-Ta'ayusy*, and practical research addressing *Da'wah* in pluralistic settings.

Thematic analysis will be used to examine the data, which entails finding and interpreting patterns (themes) in the documents that have been gathered. The researcher immerses themselves in the content of the chosen materials to acquire a basic comprehension of the concepts, terminologies, and narratives associated with *Rahmatan Lil 'Alamin* and *Fiqh Al-Ta'ayusy* in order to become comfortable with the data.

The researcher creates preliminary codes by drawing on recurrent themes, expressions, and ideas about mercy, inclusivity, *Da'wah* tactics, and relationships in multiple cultures. Additionally, the researcher groups the initial codes into more general themes that capture important facets of the study in order to develop specific themes. Themes like "The Concept of Mercy in Islamic Teachings," "Principles of Fiqh Al-Ta'ayusy," and "Practical Examples of Da'wah in Plural Societies" may fall under this category. Finally, the researcher reviewed and improved the themes to make sure they were coherent, clear, and pertinent to the study's goals. At this point, take peer or academic adviser opinion into consideration. The validation of findings is a crucial step. Triangulation, which compares the results from various document sources, will be used to guarantee the validity of the findings. Findings will be compared to previous research when appropriate in order to assess consistency and dependability. The purpose of this qualitative study is to advance knowledge of *Fiqh Al-Ta'ayusy* and *Rahmatan Lil 'Alamin* in relation to *Da'wah* in pluralistic cultures. Through a thorough qualitative design and analysis process, the study seeks to illuminate how Islamic teachings might promote tolerance and mercy in multicultural settings.

FINDINGS AND DISCUSSION

The Application of the *Fiqh al-Ta'ayusy* Concept in Malaysia's Ethnic Diversity

General Overview

As stated by Kamaruzaman (2010), the concept of "Muhibah" was once popularised and promoted by the late YAM Tunku Abdul Rahman Putra al-Haj (1903-1990), the first Prime Minister of Malaysia, in order to promote racial unity in a multiethnic country and religion. The goal is for citizens to live in harmony and cohabit with one another. Families, unity, love and affection, empathy and sympathy, decency, and respect are all implied by the word goodwill. Beyond the surface concept of "a superior-inferior" relationship between people, tolerance has deeper meanings. Kamaruzaman (2010) put up the following five "Muhibah" principles as a framework for fostering coexistence, quality, and harmony in Malaysia:

1. The non-intrusion and non-interference principle
2. The decorum and deference principle
3. The principle of sympathy and empathy
4. The principle of communal cooperation
5. The principle of unity in diversity

Furthermore, according to Ibrahim, Abd Rokis and Wan Husin (2016), the "Muhibah" practice, which was developed by YAM Tunku Abdul Rahman Putra al-Haj, has a high social philosophy that contributes to the development of reciprocity and unity in Malaysia's multiethnic community. The custom known as "Muhibah"

encourages or demonstrates key ideas that foster understanding and acceptance of the existence of various races among Malaysia's citizenry. "Muhibah" is a symbol of the highest order in social philosophy; it emphasises the interaction between the individual and the community.

The essence of "Muhibah" has been exemplified by Malaysian life. Every adherent of a religion is free to uphold and practise their own customs, identities, cultures, beliefs, and lifestyles. The Federal Constitution actually guarantees every religion believer's freedom to practise their particular faith. In Federal Constitution states that in the context of freedom of religion:

(1) Every person has the right to profess and practise his religion and, subject to Clause (4), to propagate it.

(3) Every religious group has the right— (a) to manage its own religious affairs; (b) to establish and maintain institutions for religious or charitable purposes; and (c) to acquire and own property and hold and administer it in accordance with law.

(4) State law and in respect of the Federal Territories of Kuala Lumpur, Labuan and Putrajaya, federal law may control or restrict the propagation of any religious doctrine or belief among persons professing the religion of Islam.

The Application Within teh Malaysian Reality

The application of *fiqh al-ta'ayush* must be viewed within the framework of Malaysian reality, or *al-waqi' al-Malizi*, which is characterised by a pluralistic society; that is to say, Muslims do not constitute a minority group, despite their relatively small fraction in relation to non-Muslims. When considering the *fiqh al-waqi'* aspect, the statement differs from the topic of *fiqh al-ta'ayusy* in relation to Muslims occupying a minority position in a nation under non-Muslim rule, which is frequently observed in the context of *fiqh aqalliyyat*. The discourse surrounding *fiqh al-ta'ayush* is perceived as distinct from traditional Islamic texts that categorise non-Muslims as either *harbi* or *dhimmi* infidels, given Malaysia's demographic makeup from both Muslim and non-Muslim perspectives. This distinction undoubtedly has legal and social ramifications.

Hence, in the context of Malaysian reality, the term that can be taken into consideration for the situation of non-Muslims is *al-muwatinun* (citizen), according to Fadzil (2016) based on the formulation of Muslim scholars, because they are also legitimate citizens from a legal point of view. Despite their differing religious beliefs, they coexist in the *al-ta'asyuy* environment by equally exercising their rights and fulfilling their obligations as citizens who uphold the federal constitution's guaranteed Malaysian values and pledge to protect the nation's sovereignty. Muhammad Ikhlas et al. (2019) state that in this regard, a number of factors need to be taken into consideration in order to achieve that goal, including having a thorough understanding of Malaysian history, which is closely tied to the identity of the community as a whole, comprehending the federal constitution in terms of Islam's status as the official religion and the privileges and rights accorded to Malays, and comprehending the positions of His Majesty The Yang Di-Pertuan Agong and Malay rulers.

The notion of *fiqh al-Malizi*, or jurisprudence based on Malaysian context, is taken into consideration in *Al-waqi' al-Malizi*, or the Malaysian context of reality, given that the reality that exists in Malaysia differs from that which occurs elsewhere. The foundation of the concept of *fiqh al-ta'ayusy*, which may not have originated in other nations but rather originated and developed in Malaysia, is the reality of that country (Kassim & Mohd Hazmi, 2018). Knowing *fiqh al-ta'ayush* in the context of Malaysian reality can help to establish and strengthen the Malaysian nation as well as increase the effectiveness of social engineering from the perspective of empowering and constructing society. It does not follow that Muslims should refrain from engaging in *da'wah* efforts with non-Muslims due to the country's pluralistic society, which acknowledges the plurality of races, religions, and cultural traditions. This is due to the fact that *da'wah* plays a part in a pluralistic society like Malaysia, which is acknowledged in this context of *fiqh al-ta'ayush*.

Within the Malaysian context, *fiqh al-ta'ayusy* ought to serve as a platform for Muslims to elucidate the genuine meaning of Islamic teachings to non-Muslims and to exhibit the beauty of Islam. It is confusing when non-Muslims in this country are referred to as "harbi", who should be defeated due to their differing religious

beliefs. However, in order to fully understand and explain the meaning of *rahmatan lil 'alamin*, they must be handled as an *ummah al-da'wah*. This is because the Qur'an states, "La ikrah fi al-din," which translates to "there is no compulsion in religion" (al-Baqarah: 256). It is up to them to determine whether or not to accept the Islamic explanation provided in terms of comprehension and other aspects. What matters is the preacher's ability to influence individuals during interactions, which eventually leads to a change in behavior—intellect, feelings, and actions—regardless of whether they accept Islam as a way of life or as a belief that they must hold. According to al-Quran surah al-An'am verse 108, Muslims are prohibited by Allah SWT from criticising the worship and beliefs that they follow because doing so has significant implications for religious harmony among citizens of different religions. This prohibition also applies to their situation as *ummah al-da'wah*. When someone disparages adherents of any religion for carrying out its precepts according to their own sources, it is feared that this person may be viewed as an extreme when engaged in social interactions. Such things do not fit into the framework of *fiqh al-ta'ayusy*.

The practice of *fiqh al-ta'ayusy* actually goes beyond simple discussions of race and ethnicity to include the formation and construction of Malaysian citizens capable of considering the formation of the *ummah* under the auspices of the *Madinah Sahifah*, which ultimately demonstrates diversity in the frame of unity (al-tanawwu' fi itar al-wihdah), where the unifying factor is the *Madinah Sahifah*, which serves the diversity of Medina's population groups under the guidance of the Prophet Muhammad (Fadzil, 2016). Humanity's spirit, or *insaniyyah*, is related to humanity rather than the nation's creed, or *al-ummah al-'aqidiyyah*, in a multiracial and multireligious environment. We can recognise the *fiqh* of coexistence in this multiplicity by looking to our human nature, which is one of peace, unity, and fairness. Realising that all people are citizens of the same nation, despite differences in race, politics, religion, and skin colour, is essential. Maintaining interreligious unity and tolerance is exemplified by this. What's more important is that each and every person respects the religious convictions of others without casting doubt on them or extending the divide in opinion brought about by the provocations of certain individuals.

A study on how to address the difficulties Muslims encounter in resolving issues that arise in a nation with a diverse population of religions and cultures was mentioned in the *Sinar Harian* newspaper on July 19, 2017. A contemporary legal study that examines Islamic law as it relates to living in a multiethnic and multireligious nation must consider the advantages and particularities of the nation and be conducted within the frameworks of *Maqasid Al-Shari'ah* and *Qawa'id Fiqhiyyah* in order to keep discussions about *fiqh* relevant and up to date. Furthermore, to understand the meaning of li ta'arufu as it appears in surah al-Hujurat verse 13, research on *fiqh al-ta'ayush* must consider the general features of Islam, such as *wasatiyyah*, *mu'tadil*, and *salam*. This is due to issues involving ethnic and religious relations, such as interfaith marriages, multireligious households, as seen in the Sabah and Sarawakian tribes and the indigenous community in Peninsular Malaysia, greetings on specific festivals, participation in religious ceremonies, and other customs that must be handled wisely and in accordance with Islamic law. Specifically, the concept of *Fiqh Sabahi* (an understanding of Islamic teaching based on the context of state of Sabah in Malaysia) regarding islamic legal maxim, *da'wah*, and education concerning relationships in a pluralistic society was introduced by Bungsu (2018), the Mufti of the Government of Sabah. This created an opportunity for *ijtihad* concerning Muslim and non-Muslim relationships, considering the principles and practices of *fiqh al-awlawiyyat* (the science of priority jurisprudence), *fiqh al-muwazanat* (Understanding the Need for a Balanced Approach in Making Judgement), and *fiqh al-waqi'* (an understanding what concerns the Muslims with regard to their own affairs or the matters which can impact them or An Understanding of Contemporary Problems). For instance, giving and greeting non-Muslims as well as providing them sacrificial meat are examples of fatwas. Hence, in light of this, Abdul Kadir (2019) contends that communication between religious communities necessitates an awareness of the broad openness of *fiqh*, particularly when considering the perspectives of different schools of *fiqh*, the notion of *maqasid al-shari'ah*, which emphasises racial harmony and justice, as well as the idea of *fiqh al-awlawiyyat*, or priority in a matter to be prioritised.

Practical Application Aspect of Fiqh al-Ta'ayush

Actually, ethnic-based education is permitted as long as it takes into consideration the various languages and cultures of the students. Examples of this include the establishment of national schools in Chinese and Tamil, as well as indigenous national schools. Additionally, each student's mother tongue is taught in schools and

evaluated through the examination system. national origin. Indeed, certain religions accept and designate some festivals as public holidays in their calendars, which are based on their respective cultures and beliefs. The concept of "muhibah" serves as the cornerstone for the development of pure values in racial interactions by establishing seven essential pillars of values, such as mutual trust, respect, kinship, harmony, Ikhlas (sincerity), and trust (integrity). According to Ibrahim, Abd Rokis and Wan Husin's (2016) research on religious leaders in Malaysia, the majority of them hold the opinion that the idea of "Muhibah" is the most effective means of fostering relationships between different racial and religious groups in the context of sharing love and affection and coexisting.

Meanwhile, according to Khadijah et al (2019) some Malaysian institutions demonstrate the practical application of fiqh al-ta'ayush in the course curriculum by emphasising interreligious interaction, which is a key component of a peaceful multiracial nation. For instance, in every topic related to religious studies at the University of Malaya, interreligious dialogue has been used as a teaching and learning strategy. Interfaith conversation has been used as a subject, particularly in courses like Study of Religions, Islam and Its Relation to Other Religions, and Comparative Religions. Program like Undergraduate students were given the opportunity to discuss the major theme, "Inter-Religious Dialogue in the World of Difference." A polite visit to religious authorities (whether Sikh, Muslim, Christian, Hindu, or Buddhist), In order to comprehend their sacred text, history, and customs, religious leaders including imams, priests, bhikkhu, and brahmins exchanged a wealth of experiences. Through storytelling, students were able to affirm one another, share their lived experiences, and internalise new options for collectively expressing and processing repressed and conscious ideas and feelings. In the discussion session, individuals from different ethnic and religious backgrounds are given 20 minutes to share their cultural and religious experiences, such as eating *Nasi Ambeng* (traditional food among Javanes in Malaysia) before Ramadan, the *Wayang Kulit* (a traditional form of shadow puppetry originally found in the cultures of Java in Indonesia) Festival, or the *Gawai* Celebration.

Generally speaking, Malaysia has long been depicted as a country where its various racial and ethnic groups cohabit peacefully. In a variety of settings, including public areas, government buildings, and schools, Malays, Chinese, Indians, Ibans, Kadazandusuns, and others coexist, work, and live. This harmony is frequently exhibited in textbooks, commercials, and national images such as the famous Malaysia Truly Asia posters, which feature a variety of races and ethnicities set against the stunning and attractive scenery of Malaysia. A sense of harmonious ethnic relations is fostered by the presence of representatives from a variety of racial and ethnic backgrounds on both public and private sector bodies. Students work together on academic assignments in mixed-race/ethnic groups even in classroom settings (Jerome, Hasbi & Ting, 2024).

In 2009, Dato' Sri Haji Mohammad Najib bin Tun Haji Abdul Razak, Malaysia's sixth prime minister, launched his administration with the idea of 1Malaysia for national cohesion (Chang & Kho, 2017). According to the Prime Minister of Malaysia, 1Malaysia means that we address the concerns of all ethnic groups, not just those of one. The following fundamental principles, dedication, and moral and aspirational values form the foundation of 1Malaysia: (1) solidarity in inclusivity and diversity: 1Inclusion, not just tolerance or respect, is what Malaysia is built on. This entails valuing the distinctive characteristics that each ethnic group contributes, embracing diversity among them, and using this diversity as a competitive advantage for the country. We can establish a foundation of trust and unity by being really inclusive. (2). Social justice: No group should be excluded due to any aspect of their ethnicity, religion, politics, geography, or socioeconomic status. Considering the varying levels of development among groups, 1Malaysia urges the government to offer chances and support to every Malaysian based on their unique merit and need. The promotion of an inclusive 1Malaysia media is another topic covered in the Government Transformation Programme Roadmap. They claimed that while print and electronic media in Malaysia have flourished in the country's four main languages—Bahasa Malaysia, Chinese, English, and Tamil—some Sabah and Sarawakian newspapers also use Kadazan-Dusun and Iban-Dayak supplements. While the English-language press serves readers of various ethnic backgrounds who are educated in English, the Tamil, Chinese, and Bahasa Melayu newspapers typically target their own ethnic communities more. As a result, the media in every language have a propensity to choose and present news and create opinions that will appeal to their main audience's needs and interests. The Chinese press of China and the Chinese diaspora, the Tamil press of India and the Indian diaspora, and the Malay press all have a tendency to offer more coverage of Islamic nations and communities.

Majlis Perpaduan Integrasi Selangor, the International Institute of Advanced Islamic Studies (IAIS Malaysia), and the Institute for Research and Development of Policy (IRDP) organised the Selangor Inter-Religious Dialogue Convention on November 25, 2021. Among the speakers were Assoc. Prof. Dr. Syed Muhammad Khairudin Aljuneid from the Department of Malay Studies at the National University of Singapore, who gave a talk titled "The Culture of Religious Harmony: Lesson from Southeast Asian Islamic History." There were also forums on "Religious Harmony from Different Religious Perspectives," featuring distinguished panellists like Assoc. Prof. Dr. Imtiyaz Yusuf (ISTAC-IIUM), Mr. Jason Leong (Founder/Advisor, Christians for Peace and Harmony Malaysia), Dato' Ir. Ang Choo Hong (Advisor, Buddhist Missionary Society Malaysia), and Mr. Uthaya Sankar (Founder, Kumpulan Sasterawan Kavyan). Not only that, according to Arfah (2014), there are few organizations that respond to the dialogic approach to da'wah in the context of *fiqh al-ta'ayush* such as Institut Kefahaman Islam Malaysia (IKIM), Islamic Propagation Society International (IPSI) and Islamic Information Services (IIS). For example, IPSI organised a mosque tour program with the goal of introducing Islam to both foreign and local non-Muslim tourists.

Da'wah in Plural Society Based on Rahmatan lil 'Alamin and Fiqh al-Ta'ayush's Conceptual Framework
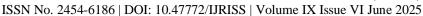
The Basic Concept of Da'wah within Rahmatan lil 'Alamin and Fiqh al-Ta'ayush's Conceptual Framework

A appeal to Islam by specific techniques, strategies, and procedures is known as *da'wah* (al-Bayanuni, 1995). Preachers who play a major role in the *da'wah* arena concentrate not only on educating non-Muslims about Islam so they can comprehend and embrace it, but also on attempts to raise Muslim understanding of the religion. Since it is a directive from Allah, who is both *al-Rahman* and *al-Rahim*, *da'wah* initiatives should be carried out according to the love method (Zaydan, 1993; Mohamad, 2014). This is because, in his capacity as a renowned preacher, Allah admonished His Messenger (pbuh) to treat people with kindness (Ali 'Imran, 3: 159). Hence, *da'wah* in the context of *Rahmatan lil 'Alamin*, which is based on the biography of the Prophet Muhammad, is a model of the Prophet Muhammad's *da'wah*, that invites people to the path of Allah with the qualities of love and tenderness by adhering to by the Qur'an and the prophet Muhammad's Sunnah (Zaydan, 1993). This is done in order to prevent punishment in hell, embrace benefits and happiness in this life, and receive blessings from heaven in the hereafter (al-Tabari, 2000; Ibn Kathir, 1999; Al-Zamakhshari, 2009; al-Baydawi, n.d; al-Alusi, 1995). Furthermore, this kind of da'wah encourages individuals to study believers' lives impartially and strive to become strong, balanced individuals from a natural, psychological, intellectual, and physical viewpoint (Hefni, 2017). Additionally, the preacher possesses the qualities of kindness and facilitation (al-takhfif wa al-taysir) in addition to projecting an image of mercy by delivering a convincing preaching that has a strong ability to activate emotions and increase consciousness. Berghout (2008) claims that this situation requires additional value in a few specific skills, including teamwork, planning, persuasion, and problem-solving abilities.

According to al-Khaiat, al-Shafi'i, Yusuf, and Firdaus (2019), preachers should uphold genuine Islamic moral principles when fostering the culture of contact between Muslims and non-Muslims within the framework of *al-ta'ayush*. Their differences do not prevent them from communicating and acting morally. Justice, civility and kindness, respect for religion teachings by refraining from disparaging one another's practices of worship, and even when there is disagreement, it must be handled with the utmost care are the moral dimensions that are emphasised.

Effective Da'wah in Pluralistic Society Within *Rahmatan lil 'Alamin* and *Fiqh al-Ta'ayush*'s Conceptual Framework

Given the Malaysian environment, Muslims must approach their interactions and associations with non-Muslims through appropriate channels, as stipulated by the Federal Constitution. They must understand that non-Muslims are free to practise their religion and beliefs, but that there must be a system in place that permits them to do so without atrociously infecting Muslims and adherents of other faiths (Jalil & Halim, 2014). In actuality, as stated in Ab. Aziz (2019), the Federal Constitution of Malaysia's Article 3 on religious freedom demonstrates that religions other than Islam can be practiced in accordance with the ideals of peace and
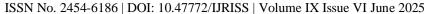
harmony. Not only does it satisfy the needs of maintaining harmonious relationships among Malaysia's various communities, but more significantly, it aligns with Islamic values. Thus, if non-Muslims are aware of Article 3(1) of the Federal Constitution, they shouldn't be concerned about the element of "force" to convert to Islam. This shows unequivocally that the Constitution recognises religious plurality while designating Islam as the official state religion, all based on the tenets of Islamic teachings.

Al-Sharif (2013), on the other hand, believes that Muslims have some advantages in applying *fiqh al-ta'ayush* in a society where different racial and religious groups coexist. These advantages include the ability to explain the superiority and benefits of Islam, the values of tolerance found in Islamic Sharia, and the high values that define Islamic civilization. In addition, they can utilise non-Muslims' assets to build civilization and work together to eliminate social injustices. They can also share the Islamic perspective on matters pertaining to human rights and responsibilities. Regarding that, he proposed a few *al-ta'syush* activities that should be prioritised, such as encouraging dialogue between Muslims and non-Muslims through seminars, forums, and such, preaching to non-Muslims as the Prophet SAW did, and accepting non-Muslims as fellow citizens if the *da'wah* is not well received. It is also necessary for Muslims to communicate and engage with non-Muslims through channels that are approved by national legislation. Notwithstanding the fact that non-Muslims are free to practise their faith as they see fit, a system must exist to enable them to do so within the bounds set by national law. Additionally, in the context of living as members of the public, non-Muslims must respect Islam and its adherents by abiding by the principle of "fa lahum ma li al-muslimin min huquq wa 'alayhim ma 'ala al-muslimin min wajibat" within the framework of rights and obligations that are permitted by both religion and law. Islam's core values and precepts are not compromised by adopting the *fiqh al-ta'asyush* practice. This is due to the fact that, despite coexisting peacefully with the nation's citizens, Islam maintains a status as a religion above all others, which is consistent with the idea of "al-islam ya'lu wa la yu'la 'alaihi," and continuing to uphold the faith of *Ahl al-Sunnah wa Al-Jama'ah*. Stated differently, when establishing social relationships with non-Muslims, humanitarian principles like cooperation, openness, and tolerance can be utilised; however, religious principles like belief systems cannot be used as a pawn for the express purpose of tolerating differences and preserving relationships. On the other hand, certain wisdom can still be applied in the social preaching setting to settle disputes pertaining to beliefs (Muhammad Ikhlas et al, 2019).

The practice of *fiqh al-ta'ayush* should be the primary focus for Muslims, especially preachers, in the setting of a pluralistic society like Malaysia. This will help them to demonstrate the beauty of Islam and communicate its teachings to non-Muslims in context. This is so because their differences in faith do not make them into rival factions that can be engaged in combat. It is necessary to communicate with them as the *ummah al-da'wah* in order to clarify and interpret the meaning of *Rahmatan lil 'Alamin*. But it must adhere to Allah's teaching that "La ikrah fi al-din," or "there is no compulsion in religion," as stated in the Qur'an (al-Baqarah: 256). They make the decision as to whether or not to accept the provided Islamic explanation, that is, in terms of comprehension and so forth. Nevertheless, whether the preacher is "friendly" or "angry" also has an impact on the manner and style of explanation. However, as al-Bayanuni (1995) points out, the *ummahat al-asalib* or the main approach of *da'wah*, which includes *al-hikmah*, *al-maw'izah al-hasanah*, and *al-mujadalah bi allati hiya ahsan* as recorded in the Qur'an (al-Nahl:125), might prioritise the approach of love in delivering the message of Islam. Conversely, as the Qur'an states, the preacher should be with *al-rahmah*; but, a harsh and intimidating attitude may cause the target group to turn away (Ali 'Imran, 3: 159). Indeed, Allah The Almighty (al-An'am:108) prevents Muslims from criticising their worship and beliefs in order to appease the *ummah al-da'wah* as well, since this has significant ramifications for religious harmony among citizens who practise multiple religions. In interactions with others, it is thought that someone who insults and denies adherents of any religion when they carry out their religious teachings according to their sources is an extreme person. Within the parameters of *fiqh al-ta'ayush*, this is not acceptable (Aini & Wan Ismail, 2018).

When preaching and engaging with the *ummah al-da'wah*, the question of Islamic faith and honour is the primary focus when implementing the value of *al-rahmah*. While Muslims must respect non-Muslims in the context of their rights as citizens of the nation, non-Muslims are also forbidden from engaging in actions that may incite Muslims to resent them, such as inciting, religious provocation, challenging rights, and disclosing religious doctrine to Muslims (Meerangani, 2016). Delivering *da'wah* presented difficulties for the Prophet SAW as well, particularly for those who were against his efforts. When meeting with non-Muslims who had bad opinions about *da'wah*, the Prophet SAW at the time demonstrated his firmness. They likewise regard the

Prophet's position as *al-rahmah*. This is due to the fact that, depending on the situation, the scope of grace extends beyond simple compassion and tolerance (Azmi & Ismail, 2018). For instance, upon hearing Abu Jahl's threat to use the Quraysh to rebel against Islam, the Prophet SAW stood firmly for Islam. The Prophet's statements, which signify: "And for the sake of my life which is in His hands, I will fight them, crucify them, and give them guidance even if they are in a state of hatred. Indeed, I am a mercy sent by God, and God will not kill me until God wins His religion" (Al-Tabrani, n.d; and Ibn Kathir, 1419H) The Prophet SAW portrayed himself as a person who provides mercy, yet stating his firmness when confronted with the task of teaching by fighting the unbelievers, according to hadith. This demonstrates that the greatest compassion is consistency in promoting Islam and faith. In terms of faith, grace is also more beneficial in guidance than tolerance. As a companion of the Messenger of Allah, Abu Zar RA, understood it, the arrival of the Messenger of Allah as a messenger of God is a bearer of mercy when the Messenger of Allah succeeds in freeing society from the practice of ignorance (Ibn Hanbal, 2001). However, mercy does not imply that a preacher must tolerate efforts to eradicate ignorance in society.

Jamaludin and Adon (2020) assert that a preacher must be able to distinguish between "free space" and "limited space" in order to design an effective da'wah within a pluralistic society within the framework of *fiqh al-ta'ayush*. The preaching paradigm leans more towards humanism preaching, addressing socio-human issues such growing unemployment and poverty, socio-cultural issues like divorce and juvenile delinquency, and religious conflicts. Stated differently, the practice of *da'wah* must result in a model of *da'wah* that is inclusive, clear, and smart rather than exclusive. encouraging maturity, wisdom, and comprehension of the target, or area (object) of the *da'wah*. Preaching is not the same as blaspheming, inciting hatred, slandering, or cornering a group or culture. Conversely, the preaching model known as smart *da'wah* fosters mutual understanding among all parties despite their theological differences. It fosters religious tolerance (unity and harmony). Preaching with wisdom has also been communicated. Mohd. Sharif and Shamsudin (2018) state that intercultural da'wah is an act of successful communication that is relevant to the issues of heart, mind, and emotion in a pluralistic society in accordance with *fiqh al-ta'ayush*. The first step in intercultural da'wah is to look for commonalities. In other words, rather than condemning others, it encourages contemplation of shared characteristics. Intercultural da'wah is a way for Muslims to style and shape their responses to the pluralist society, both intellectually and practically. Using the Taxonomy paradigm, Mohd Sharif and Shamsudin (2018) propose a novel method of intercultural *da'wah* for a pluralistic society. Six components make up the taxonomy for intercultural *da'wah* in a pluralist society: (1) knowledge, (2) comprehension, (3) application, (4) analysis, (5) synthesis, and (6) evaluation.

CONCLUSION

Islam is a comprehensive religion that covers every aspect of life on Earth. Islamic teachings instruct muslims not just to treat other Muslims with compassion but also to treat non-Muslims with kindness. This is due to the fact that, so long as they do not oppose Islam, non-Muslims are also granted protection and some rights. But regardless of religion, everyone must respect the rights guaranteed by the law or the constitution and have mutual understanding. Within the framework of *fiqh al-ta'ayusy*, a preacher has a very legitimate right to use this time to introduce, clarify, and educate all citizens—especially non-Muslims—about the virtues of Islam. The idea of *Rahmatan Lil 'Alamin* allows preachers to employ the technique of compassionate and empathetic preaching. But when preachers use that strategy, they must set priorities. The development and fortification of faith and Islamic teaching as well as it's glories; intelligent, prudent, and strategic action or approach in dealing with ethical and moral transgressions; and firmness and principle in matters that could jeopardise the unity of the Muslim community and the standing of Islam are among the issues that require attention.

On the other hand, everyone involved needs to understand their own duties and responsibilities in managing this ethnic variety. Perhaps by taking the necessary actions and adopting this method, Malaysia's ethnic diversity management issue might be lessened. Stated differently, this idea encourages a spirit of coexistence that benefits all communities, Muslim and non-Muslim alike. *Fiqh al-ta'ayush* is something that Muslims should strive to promote, but it requires reciprocity. The interests of more than one party cannot be served in this way, as is evident. However, for the purpose of addressing their shared needs and interests, all parties must be present on a single platform. As to the principles of *fiqh al-ta'ayusy*, handling religious disagreements for the betterment of humanity as a whole requires bravery and intelligence. By acting as a catalyst or middleman

for parties who have never spoken to one another, *fiqh al-ta'ayusy* can serve as a medium for discourse between disparate communities. It can also be used as a tool to moderate extremism in the minds of races or groups that have never communicated. The educational system, which begins with elementary school, uses the idea of *fiqh al-ta'ayusy al-silmi* as a syllabus. Within the context of *wasatiyyah al-Islam*, some parties are permitted to release dramas, films, public service announcements, and advertising that support the idea of *fiqh al-ta'ayusy*.

In addition to the current National Unity Policy, appropriate guidelines are necessary to guarantee that harmony in Malaysia endures. The Federal Constitution, which contains laws governing harmony, is the ultimate governing text. These laws have the potential to avert turmoil and discord if they are obeyed by all citizens. The Rukunegara, which was produced in 1969 following the war, is another significant document. The Rukunegara has been crucial in helping Malaysians adhere to core values, whether they be ethical, religious, or constitutional, even though they are not as legally obligatory as the Constitution. Furthermore, all educational levels and teacher preparation programs should adhere to the goals of fiqh al-ta'ayush while implementing laws and advancing the idea of peaceful coexistence.

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