

## **Position of Islam and Islamic Law in The Malaysian Legal System**

**Zulkifli Hasan, PhD**



# CONSTITUTIONAL HISTORY

- Islam has been made the official religion of our country since Merdeka in 1957 by virtue of the Federal Constitution of Malaysia.
- The position of Islam and Islamic law as it stands today is not a new constitutional development- has its roots from the historical experiences.
- Before Merdeka, Rulers of Malay States through their respective written and unwritten State Constitutions made Islam as their State official religion .

## + Pre-Colonial

- Initial era - Islam perceived as religion and personal practice changed altogether in the 15<sup>th</sup> century with initiative undertaken by Malaccan Sultanate.
- Continuation by Malay States after Malacca era.
- Earliest written Constitution according Islam as the state religion – the Constitution of Johore (1895) and the Constitution of Terengganu (1911) (freedom of religion)

# + Post-Colonial

- Colonisation by British witness the downsize of the importance and role of Islam in term of administration and justice.
- The Federation of Malaya was formed in 1948 in replace of the Malayan Union formed in 1946. First General Election 1955.
- Economic requirements in British era witnessed drastic increase in migration esp. Chinese and Indian work force to the country.
- Towards independence, communal SOCIAL CONTRACT was created.
- The Reid Constitutional Commission entrusted to provide a proposal for the constitution of an independent Malaya by the Constitutional Conference in London in 1956.



- Majority of the Reid Commission did not make any recommendation for specific religion to be taken as the religion for the Federation.
- Dissenting note by Justice Abdul Hamid recommending Islam as the religion of the state but shall not impose any disability for any non-muslim citizen from professing and practicing their religions.
- Recommendation made on basis of proposal by the Alliance Party representing the major races was adopted by the Working Committee.

# + ISLAM AND THE FEDERAL CONSTITUTION

- The Federal Constitution is the result of negotiations of various parties.
- Its basic features were formed in consideration of the country's legislative history blended with the observance to the social contract of the community.
- Many provisions seen in the FC touching on Islam despite the fact that the legal system of the country is not completely governed by the Shariah or Islamic law.

# + Supreme Law Of The Federation

## Article 4

- Highest source of law in the country.
- Article 4 FC – The Federal Constitution shall be the Supreme Law of the Federation.
- Any laws passed after Merdeka Day which is inconsistent with The Federal Constitution shall to the extend of its inconsistency, be void. 4(1) FC.

# + RELIGION OF THE FEDERATION

## ARTICLE 3

- Under Article 3(1)- Islam is the religion of the Federation.
- However, Article 3(1) FC does not restrict freedom to practice other religion in any part of the federation in so far as it is practiced in peace and harmony.
- Freedom and non-prohibition in line with spirit of Islam.
- Literal interpretation - Islam accorded a dignified and special status as compared to other religions in Malaysia.



# + YDPA and Sultan as the Head of the Religion of Islam- Article 3

- the Yang di-Pertuan Agong shall be the head of the religion of Islam in the Federal Territories of Kuala Lumpur, Labuan and Putrajaya
- In every State other than States not having a Ruler the position of the Ruler as the Head of the religion of Islam in his State

# + FREEDOM OF RELIGION

## ARTICLE 11

- Under 11(1) Every person has a right to profess and practice his religion subject to clause 11(4).
- State law and in respect of 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.

# + RIGHTS IN RESPECT OF EDUCATION

## ARTICLE 12

- Under Article 12 (2) every religious group has the right to establish and maintain institutions for the education of children in its own religion and there shall be no discrimination on the ground only of religion.
- It shall be lawful for the Federation or a State to establish or maintain or assist in establishing or maintaining Islamic institutions or provide or assist in providing instruction in the religion of Islam and incur such expenditure as may be necessary for the purpose.
- No person shall be required to receive instruction take part in any ceremony or act of worship of a religion other than his own Article 12(3).
- For this purpose, the religion of a person under the age of eighteen years shall be decided by his parent or guardian – Article 12(4).

# + HEAD OF THE RELIGION OF ISLAM

- Every Malay Ruler is the Head of the Islamic religion of their respective states- Article 3(2).
- The effect of this provision allows the Ruler concerned to act independently in religious matters with the advise from the Majlis Agama Islam of the states.
- The YDPA is the Head of the religion of Islam for his own state and the states of Malacca, Penang, Sabah, Sarawak- Article 3(3).
- The YDPA is also th Head of Religion of Islam in the Federal Territories of Kuala Lumpur, Labuan and Putrajaya -Article 3(4).

# + OATH TAKING BY YDPA

- Article 37
- YDPA in taking office is required under the FC to undertake an oath to at all times protect the religion of Islam and uphold the rule of law and order in the country.
- Similar with the Johore Constitution (1895) - Wallahi, Wabillahi, Watallahi.

# + DEFINITION OF 'LAW' AND 'MALAY'

- Article 160 (2)
- Law- includes written law, the common law in so far as it is in operation in the Federation or any part thereof, and any custom or usage having the force of law in the Federation or any part thereof.
- Malay -defined as a person who professes the religion of Islam, habitually speak the malay language, conforms to Malay custom.

# + CONFERENCE OF RULERS

- Article 3 (2): When the conference of Rulers has agreed that they should extend to the Federation as a whole each of the other rulers shall in his capacity of the Head of the religion of Islam authorise the YDPA to represent him
- Article 38 (2): The Conference of Rulers shall exercise its functions of agreeing or disagreeing to the extension of any religious acts, observances or ceremonies to the Federation as a whole.

# + ISLAMIC LAW UNDER THE FEDERAL SYSTEM

- The Federal Constitution provides for Federal, State and Concurrent Legislative Lists.
- Parliament may make laws for the whole or any part of the Federation and the Legislature of a State may make laws for the whole or any part of the state.
- Parliament may make laws with respect to any matters enumerated in the State List or Concurrent List.
- Islamic law? A state matter except for the Federal Territories.



# + ISLAMIC LAW UNDER THE FEDERAL LIST

- Federal List 4 (k): Civil and criminal law and procedure and the administration of justice: Ascertainment of Islamic Law and other personal laws for purposes of federal law.
- The Constitution, organisation and procedure of Syariah Courts which shall have jurisdiction only over persons professing the religion of Islam and in respect only of any matters in the State List and in so far as conferred by the Federal Law.
- The control of propagating doctrines and beliefs among the Muslim

# + ISLAMIC LAW UNDER THE STATE LIST

- Islamic Law and personal and family law of persons professing the religion of Islam

## + Islamic Law and personal and family law of persons professing the religion of Islam

- the Islamic law relating to succession, testate and intestate, betrothal, marriage, divorce, dower, maintenance, adoption, legitimacy, guardianship, gifts, partitions and non-charitable trusts;
- Wakaf
- Malay Customs
- Zakat, Fitrah and Baitul Mal
- Mosques or any similar public places of worship
- Creation and punishment of offences by persons professing the religion of Islam against precepts of Islam except in regard to matters included in the Federal List
- the constitution, organization and procedure of Syariah courts, which shall have jurisdiction only over persons professing the religion of Islam

## + ISSUE (1): Islamic law to be law of the Federation?

- Was there an inferred intention by the drafters of the FC to provide the same?
- Can it be argued that the position of Islam and Islamic Law carries similar importation?
- Should laws passed inconsistent with Islamic Law be regarded as void?

## + Historical Approach

- **Che Omar Che Soh v PP** [1988] 2 MLJ 55 the Appellant contended mandatory death sentence for both drug trafficking and Firearms (Increased Penalties) Act since these offence is not provided in hudud nor qisas,- contrary , void.
- Court took historical approach in dealing with Article 3(1) and Article 4(1)- intervention reduced Islamic law to personal law (confining to law of marriage, divorce and inheritance) and it was under this consideration did framers of the FC gave meaning of Islam in Article 3.
- **The Alliance (Parti Perikatan)** clarified to the Malay Rulers that the actual intention to place Islam as the official religion is basically to accommodate formal ceremonies such as the installation of the YDPA, the celebration of Independence and others which is necessary by the doa and Islamic practices.
- **Tunku Abdul Rahman** during a debate at the Federal Legislative Council in 1958 stressed that Malaysia was not an Islamic State and that Islam was only intended as official religion of the Federation

## + Literal Approach

- **Sheridan & Groves** “The Constitution of Malaysia”pg27- Art 3 is intended only to impose a requirement that certain ceremonies be carried out in the Federation in accordance to Islam.
- **Hashim Yeop Sani** “Islam Dalam Perlembagaan”pg 186- propagated the literal approach to Art 3 and contended that the intention of the framers of the Constitution does not go beyond the wording spelt out.

# + Constructive Approach

- **Meor Atiqulrahman bin Ishak & Lain-lain v Fatimah bte Sihi & Lain-lain** [2000] MLJ 375
- Regulations prohibiting pupils from wearing serban resulting in school expulsion for the same is contrary to article 3 and 11 of the FC.
- Islam has special place in Malaysia
- **RA SHAH, Dato Menteri Othman Baginda & Anor v Dato Ombi Syed Alwi Syed Idrus** (1981) 1 MLJ 29: In interpreting a constitution, 2 points must be borne in mind.
  - 1. Judicial precedent plays a lesser part than in normal in matters of ordinary statutory interpretation.
  - Constitution being a living piece of legislation, its provision must be construed broadly and not in a pedantic way with less rigidity and more generosity than other acts.

## + *Titular Roman Catholic Archbishop of Kuala Lumpur v Menteri Dalam Negeri & Anor*

- “Article 3(1) has a historical background and dimension, to the effect that those words are not without significance. The Article places the religion of Islam at par with the other basic structures of the Constitution, as it is the 3rd in the order of precedence of the Articles that were within the confines of Part I of the Constitution. It is pertinent to note that the fundamental liberties Articles were grouped together subsequently under Part II of the Constitution.”



## + Issues (2): Islamic Law v Federal Constitution

- Any laws passed after Merdeka Day which is inconsistent with The Federal Constitution shall to the extent of its inconsistency, be void. 4(1) FC.
- Should laws passed inconsistent with Federal Constitution be regarded as void?
- Should laws passed inconsistent with Islamic Law be regarded as void?

## + Any laws passed after Merdeka Day

- Written laws passed by the parliament after Merdeka day will be void if it is inconsistent with the Fed Const.
- Islamic law is unwritten laws?
- The implementation of Islamic law before Merdeka day?

## + Tan Sri Abdul Khalid bin Ibrahim v Bank Islam Malaysia Bhd (2009) 7 MLJ

- Challenge the validity of S 56 and 57: Syariah issues should be referred to the SAC, whose ruling would be binding on the civil court by virtue of s 57 of the Act.
- S 56 and 57 of CBMA were valid federal laws enacted by Parliament pursuant to Item 4(k) of the Federal List (List I) in the Ninth Schedule of the Federal Constitution.
- The SAC did not perform a judicial or quasi-judicial function. Its function was confined to the ascertainment of Islamic law on a financial matter. The court still had to decide the ultimate issues which had been pleaded

## + ISSUES (3): Freedom of Religion

- Under 11(1) Every person has a right to profess and practice his religion
- Laws against the propagation of other religions
- Eg: The Perak control and Restriction of Propagation of Non-Islamic Religious Enactment 1988.
- The enactment also includes prohibiting the usage of words significant in Islam such as Allah by practices of other religion.

## + Lina Joy v Majlis Agama Islam WP [2007] 4 MLJ 585

- whether the NRD was right in law in rejecting the appellant's application under regulation 14 of the National Registration Regulations 1990 to have the statement of her religion as "Islam" deleted from her identity card and in requiring a certificate or order from the Syariah Court
- The declarations were sought on the basis of Clause (1) of Article which she contended gave her absolute freedom to renounce Islam and become a Christian, which could not validly be restricted or controlled by any law, such as the Administration of Islamic Law (Federal Territory) Act 1993, by the Syariah Court, or by any other authority.
- Islam prevails over the rights to religious freedom
- The freedom to profess and practise the religion of one's choice guaranteed by Article 11 does not include freedom of choice of religion. Only the Syariah Court is competent to determine the question of renunciation of Islam by a Muslim

# + The Allah's Case

- 2007-2014
- The Home Ministry banned the use of *Allah* in the Malay-language edition of the paper, which dovetailed with a threat to withdraw its publishing permit. Church leaders insist that *Allah* has been used in religious literature and Malay-language Bibles to refer to the Christian God for centuries.
- article 11(4) states “may control or restrict the propagation of any religious doctrine or belief among persons professing the religion of Islam
- the Non-Islamic Religions (Control of Propagation Amongst Muslims) Enactment 1988 (Selangor Enactment No 1/1988).

## + *Titular Roman Catholic Archbishop of Kuala Lumpur v Menteri Dalam Negeri & Anor*

- the use of the word 'Allah' is not an integral part of the faith and practice of Christianity. Constitutional protection of religious freedom extends only to practices and rituals that are essential and integral to the religion
- the prohibition of the use of the word 'Allah' by the Catholic Herald posed a public order and security issue.
- the Latin maxims *salus populi suprema lax* and *salus reipublicae suprema lax*, "the welfare of an individual or group must yield to that of the community"

## + Halimatussaadiah v Public Services Commission, Malaysia [1994] 3 MLJ 61

The Court concluded that the wearing of the purdah has not infringed her “constitutional right to profess and practise her Muslim religion”. The freedom of religion under Art 11 (1) is subject to Art 11 (5). Art 11 (5) does not authorise any act contrary to any general law relating to public order, public health or morality. The government circular prohibiting face covering during office hours did not contravene Art. 11 (1) as it was done in accordance to Art 11 (5). They dismissed the appeal.



## + **Meor Atiqulrahman & Others v Fatimah Sihi and Others [2000] 5 MLJ 375**

- Three Muslim male schoolchildren minors were expelled from a public school for wearing the Muslim head dress. The head dress was said to be in contravention of the school's circular on uniform dress.
- Whether the regulations prohibiting the wearing of “serban” by school pupils violate Article 11(1) of the Federal Constitution.
- the School Regulations 1997 in so far as it prohibits the students from wearing turban as part of the school uniform during school hours does not contravene the provision of Article 11(1) of the Federal Constitution and therefore is not unconstitutional.

## + Issue 4: Hudud in Malaysia

- Article 75: If any law is inconsistent with the Federal law, the Federal Law shall prevail and the State Law shall to the extent of its inconsistency, be void.
- **1993- Enakmen Hudud, Qisas dan Takzir (Kelantan)**
- **2002- Enakmen Hudud, Qisas dan Takzir (Terengganu)**



## Malaysian Islamic Scholar: Sharia Punishments Apply to Everyone, Not Just Muslims

MALAYSIA | 62 Comments



We are constantly schooled and admonished that sharia applies only to Muslims, and so non-Muslims should not be concerned about its spread in the West — anti-sharia laws are “islamophobic,” as Muslims only want to follow sharia marriage procedures and the like, and what’s wrong with that? But in reality, sharia asserts authority over non-Muslims, and this Malaysian Islamic scholar has dropped the mask: he says the stonings and amputations and the rest apply to non-Muslims as well as to Muslims. And as sharia continues to advance in the West, that will become clear here as well.



“Hudud in Malaysia can be applied to everyone, says Islamic scholar,” [Malaysian Insider](#), May 11, 2014:

It is possible to enforce hudud in Malaysia as the country is not secular

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MALAYSIA

## Hudud in Malaysia can be applied to everyone, says Islamic scholar

BY ANISAH SHUKRY

Published: 11 May 2014 | Updated: 11 May 2014 2:31 PM



PAS is seeking to enforce hudud in Kelantan, a move which an Islamic scholar says is possible through amending the Penal Code. — The Malaysian Insider file pic, May 11, 2014.

*It is possible to enforce hudud in Malaysia as the country is not secular and already applies aspects of Islamic criminal law in the Penal Code, an Islamic scholar said today.*

Faculty of Sharia and Law, Islamic Science University of Malaysia lecturer Dr Zulkifli Hasan said at a forum today that anti-hudud arguments, such as Malaysia’s secular and multiracial status, were void as Islam was recognised as the official religion in Malaysia.

“We are not a secular country. On the contrary, we place Islam at the highest position... our efforts to enforce hudud should be seen as part of our fight to strengthen God’s law,” said Zulkifli at the forum titled “Hudud: Challenges in implementation” at the Shah Alam state mosque today.

He said hudud could be made a part of the country’s Penal Code, or a second Penal Code could be created to include hudud offences, such as adultery, pre-marital sex, alcohol consumption and

## + **Power of Parliament to extend legislative powers of States**

- (1) It is hereby declared that the power of Parliament to make laws with respect to a matter enumerated in the Federal List includes power to authorize the Legislatures of the States or any of them, subject to such conditions or restrictions (if any) as Parliament may impose, to make laws with respect to the whole or any part of that matter.
- Parliament may delegate legislative authority in respect of a matter enumerated in the Federal List to the Legislature of a state

## + Issue 5: Islamic Finance?

- Federal list or State List?
- List 1 (Federal List), of the 9th Schedule of Federal Constitution includes civil, criminal procedures, contracts, *lex mercatoria* (inclusive of banking and financial laws), arbitration, the administration of justice, etc.
- Para 1 of List 11 (State List) of the 9th Schedule of the Federal Constitution. Matters under the state list, inclusive of family law, personal law, divorce, waqf, succession, and the religion of Islam, including offences against it (except what falls under the Federal Law).

## + MOHD ALIAS IBRAHIM V RHB BANK BHD & ANOR [2011] 4 CLJ 654 [2011] 3 MLJ 26

- **Islamic banking was put under Federal List since it refers to commercial dealings although it actually falls under the purview of Islamic law.**
- **Thus, it is the parliament to pass any law governing the Islamic financial institutions.**
- **The disputes will be heard in the Civil court due to Schedule Nine, List 2 of the Federal Constitution.**

## + **Issue 6: Is Malaysia a secular or Islamic state ?**

- Though it is viewed by some quarters that the FC is founded on a secular foundation, the FC itself does not specifically mention whether Malaysia is Islamic State or secular state.
- It only states that Islam is the religion of the Federation.
- Tun Salleh Abbas:



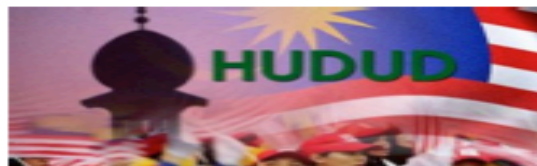
## 'MALAYSIA NOT A SECULAR COUNTRY'

May 11, 2014

by Super Admin

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(The Rakyat Post) – A religious scholar in stressing that Malaysia is not a secular country, pointed out three approaches to implement hudud which can be applied to all Malaysians.

Universiti Sains Islam Malaysia (Usim) senior lecturer Dr Zulkifli Hasan said, during a forum organised by the Muslim Youth Movement of Malaysia (ABIM) on hudud today, that Muslims in the country, have "long been duped into believing that Malaysia is a secular country when it is not.

"We have for long been duped by this statement. There is not even a word that says 'secular' in the constitution or state constitutions before independence ... on the contrary, it is essentially Islamiah Malayuwiyyah," he said during the forum entitled "Hudud in Malaysia: Challenges and Implementation" held at the Selangor State Mosque.

Zulkifli said that the position of Islam is superior in the Federal Constitution.

"Malaysia is not a secular country so what's wrong in implementing hudud? Given the standing of the religion, that is why funding is provided to the Islamic Development Department to 'strengthen' it," he added.

Zulkifli who stressed that hudud is an "ideal set of laws" to only be implemented in an "ideal society", adding it can be implemented to cover both Muslims and non-Muslims.

"I will highlight three approaches. First, hudud can be made as part of the general laws in the country. It can be made as part of the Penal Code...we Islamise it, have Penal Code 1 and 2, which can be applied to all.

"Only few laws need to be amended with a simple majority for this to happen," he said, adding that, the Penal Code as it is, already adopts several hudud laws.

However he acknowledged that this will give rise to several issues pertaining to both the Federal and state constitutions.

"Secondly, hudud can be made state enactments, like what Kelantan is attempting to do. This can be

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# + **Che Omar Che Soh v PP [1988] 2 MLJ 55**

- We have to set aside our personal feelings because the law in this country is still what it is today, secular law, where morality not accepted by the law is not enjoying the status of law.”

## + FC is the Supreme Law

- An Islamic state would place the Quran as the highest authority, but our Constitution provides in Article 4 that the Constitution is the highest law of the land.
- The validity of laws therefore must be measure upon the yardstick of the Constitution, and not Islamic principles, thus making the Constitution a secular one
- Secular constitution = Secular Country

# + Tunku Abdul Rahman

- In Parliament on May 1, 1958: “I would like to make it clear that this country is not an Islamic state as it is generally understood; we merely provided that Islam shall be the official religion of the State.
- the Alliance (Umno, MIC and MCA a 20 page memorandum to the Reid Commission. On Islam, the memo says:
- *“The religion of Malaysia shall be Islam. The observance of this principle shall not impose any disability on non-Muslim nationals professing and practising their own religion, and shall not imply that the State is not a secular State.”*

## + Justice Abdul Hamid

- “It has been recommended by the Alliance that the Constitution should contain a provision declaring Islam to be the religion of the State. It was also recommended that it should be made clear in that provision that a declaration to the above effect will not impose any disability on non-Muslim citizens in professing, propagating and practising their religions, and will not prevent the State from being a secular State.
- As on this matter the recommendation of the Alliance was unanimous their recommendation should be accepted and a provision to the following effect should be inserted in the Constitution either after Article 2 in Part I or at the beginning of Part XIII.”
- *Among the Christian countries, which have such a provision in their Constitutions, are Ireland (Article 6), Norway (Article 1), Denmark (Article 3), Spain (Article 6), Argentina (Article 2), Bolivia (Article 3), Panama (Article 36) and Paraguay (Article 3).*
- *Among the Muslim countries are Afghanistan (Article 1), Iran (Article 1), Iraq (Article 13), Jordan (Article 2), and Syria (Article 3).*

# + Malaysia is a Secular State

- A secular constitution separates State from the Church and law from religion.
- Functions of state are confined to mundane matters and religion is left entirely to religious establishments.
- There is no state religion.
- eg. India- Constitution specifically mentions that India is a sovereign socialist secular democratic republic.

## + Malaysia is not a Secular State

- **Islam is the religion of the Federation**
- **Head of states or Rulers - all Muslim**
- **Majority in the state –Muslim**
- **The Malay status – person who professes the religion of Islam**
- **The Head of executive- the Prime Minister and Deputy**
- **The civil service – Chief Secretary, Majority critical position in government**



- Police, the army, judiciary and legislatures are dominated and controlled by Muslims
- The Federal Constitution and State constitutions embedded within Islamic features
- The Islamic economic and religious institutions supported by the state and the Federal government
- Muftis, Majlis Agama Islam in states, Fatwa Council.
- Administration of justice-The improvement to the Shariah Court in terms of jurisdiction, officers, salary scheme of the judges, Peguam syarie.
- Powers of states to legislate in Islamic matters (state List).

## + Oath Taking By YDPA

- Oath taking by YDPA
- YDPA in taking office is required under the FC to undertake an oath to at all times protect the religion of Islam and uphold the rule of law and order in the country.
- Similar with the Johore Constitution (1895) - Wallahi, Wabillahi, Watallahi.



# + Oath Taking By YDPA

- We ..... ibni .....  
being elected to be the Yang di-Pertuan Agong of Malaysia do hereby swear:
- Wallahi; Wabillahi; Watallahi
- and by virtue of that oath do solemnly and truly declare that We shall justly and faithfully perform (carry out) our duties in the administration of Malaysia in accordance with its laws and Constitution which have been promulgated or which may be promulgated from time to time in the future. Further We do solemnly and truly declare that We shall at all time protect the Religion of Islam and uphold the rules of law and order in the Country.

## + Responsibility of the YDPA to protect the Malays

- **153.** (1) It shall be the responsibility of the Yang di-Pertuan Agong to safeguard the special position of the Malays
- “Malay” means a person who professes the religion of Islam, habitually speaks the Malay language, conforms to Malay custom and—

## + Article 12 (2) Expenditure for Islamic Institutions

- it shall be lawful for the Federation or a State to establish or maintain or assist in establishing or maintaining Islamic institutions or provide or assist in providing instruction in the religion of Islam and incur such expenditure as may be necessary for the purpose.

## + Article 150 (6A): Proclamation of emergency

- no provision of any Act of Parliament which is passed while a Proclamation of Emergency is in force and which declares that the law appears to Parliament to be required by reason of the emergency, shall be invalid on the ground of inconsistency with any provision of this Constitution.
- Clause (5) shall not extend the powers of Parliament with respect to any matter of Islamic law or the custom of the Malays, or with respect to any matter of native law or customs in the State of Sabah or Sarawak; nor shall Clause (6) validate any provision inconsistent with the provisions of this Constitution relating to any such matter or relating to religion, citizenship, or language.

## + Tun Dr Mahathir

- 29<sup>th</sup> September 2001, during his Opening Address to the Gerakan Party's 30<sup>th</sup> national delegates conference, Prime Minister Datuk Seri Dr Mahathir Mohamed announced:
- *“UMNO wishes to state loudly that Malaysia is an Islamic country.*

## + Conclusion

**Malaysia is an Islamic  
secular Malay federal  
monarchy**

