IIUM's
VISION 2077

A **New** *Hijrah* of the Muslim *Ummah* of Malaysia

Initiated by **M. KAMAL HASSAN**

Executive Report

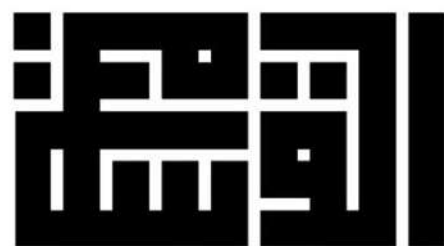# IIUM's
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Executive Report

Team of Editors
OFFIR-CENTRIS IIUM

IIUM
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

TAWHIDIC EPISTEMOLOGY
LEADING THE WAY

UMMATIC EXCELLENCE
LEADING THE WORLD

KHALĪFAH · AMĀNAH · IQRA' · RAḤMATAN LIL-ʿĀLAMĪN

Gombak
2025

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This is to inform that in the course of producing this work, all authors and contributors to the work have adhered to the ethical and legal standards required in producing an original work. All efforts have been exercised with vigilance and care to ensure the academic integrity of the work.

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FOREWORD

It is with profound honor that I introduce VISION 2077, a transformative initiative of the International Islamic University Malaysia with CENTRIS-IIUM as the Secretariat, designed to shape the future of the Malaysian Muslim *ummah*. This project represents more than just a set of ambitions; it is a meticulously crafted framework, grounded in Islamic principles and enhanced by advanced futures studies methodologies.

In 2019, Professor Kamal Hassan, a pioneering force and former rector of the International Islamic University Malaysia (IIUM), invited the entire IIUM community to participate in a series of futures studies workshops facilitated by Dr. Abdulwahed Jalal. Under his visionary guidance, VISION 2077 was conceived with the aim of creating a future for the Malaysian Muslim community that is both prosperous and firmly rooted in the ethical and moral teachings of Islam.

VISION 2077 is a trans-disciplinary collaborative effort to tackle the complex challenges facing the Malaysian Muslim community. It addresses a broad spectrum of areas, including politics and governance, leadership, educational transformation, economic justice, the legal system, architecture, health, Islamic unity and solidarity, Islamic entertainment, science and technology, and fostering good relationships with non-Muslims. This comprehensive approach ensures that every facet of our community's future is meticulously examined and strategically planned.

The workshops, both main and mini, that contributed to this vision served as crucial platforms for in-depth discussions and innovative strategies. These sessions were instrumental in identifying the forces driving change, the obstacles to progress, and the necessary milestones to achieve our long-term objectives. The methodological framework developed for this initiative ensures that the goals are both ambitious and attainable, providing a clear path from the present to 2077.

At the core of Vision 2077 is an Islamic framework that guides every aspect of our planning and execution. By drawing upon the Qur'an, the *Ḥadīth* of the Prophet *Ṣala'Llāhu 'alaihi wa Sallam*, and the insights of both classical and contemporary scholars, this vision affirms the relevance of Islamic teachings in addressing today's challenges. It underscores the dynamic nature of the faith, capable of guiding us towards a future characterized by justice, excellence, and balance.

This volume is more than a document; it is a beacon of hope and a call to action. It invites every member of the Malaysian Muslim ummah to engage in this journey towards a brighter future. It challenges us to think critically, act decisively, and remain steadfast in our commitment to the principles of our faith.

As you explore the pages of ***IIUM's VISION 2077 - A New Hijrah of the Muslim Ummah in Malaysia: Executive Report***, may you find both inspiration and clarity. Let this vision serve as a guiding light as we navigate the complexities of our era and work together to realize a future that is both prosperous and deeply rooted in our shared values.

May Allah *Subḥānahū wa Ta'ālā* bless our efforts and grant us the wisdom and perseverance to achieve this vision. May He also grant our esteemed mentor, Allahyarham Professor Emeritus Tan Sri Dr. Mohd. Kamal Hassan, the highest place in *Jannat al-Firdaus*.

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3rd February 2025 / 4th Sha'bān 1446 H

PREFACE

All praise belongs to Allah *Subḥānahū wa Taʻālā* for allowing us the opportunity, time and ability to compile this volume of ***IIUM's VISION 2077 - A New Hijrah of the Muslim Ummah in Malaysia: Executive Report***. The International Islamic University Malaysia is indebted to Professor Emeritus Tan Sri Dr. M. Kamal Hassan (*Raḥimahu'Llāh*) for initiating and piloting this very important futures endeavour.

Indeed, those who fail to plan are planning to fail.

We see the contemporary Muslim world broiling in socio-political and inner crises, decadence, corruptions, internal divisions, wars, occupations, neo-colonisation, neo-imperialism, environmental degradations, and Islamophobia to mention a few.

Looking forward—VISION 2077 is a comprehensive long-term futures project for the Muslim *Ummah* in Malaysia. Established in 2019, the project had embarked, with Professor Kamal's mentorship, towards fulfilling the characteristics and responsibilities of *Ummatan Wasaṭa* and *khaira ummah*, observing Qur'anic spiritual ethics with the spirit of mercy to all.

The *Ummah* must be prepared to face the myriads of internal and external challenges that come in multitude fronts. These include the very pressing issues of Ummatic integrity and unity, as well as environmental emergencies. VISION 2077 is no ordinary Futures endeavour. It is built upon the fundamental premise of *Tawḥīd,* ingrained in the oath that Muslims declare in the daily prayers,

قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

"Say: 'Behold, my prayer, and (all] my service of sacrifice, and my living and my dying are for God [alone], The Sustainer of all the worlds" (Q. 6: 162).

Hence, we see VISION 2077 key drivers, factors such as 'Transformation of Muslim-Malay Political Culture and Landscape,

for an *Ummah* with Islamic Unity in a New Political Scenario', 'A New Breed of Islamic Leaders, who are God-fearing, competent, knowledgeable yet humble, tolerant, sincerely people-oriented, and with high integrity', as well as 'Excellent Relationship and Harmonious Convivencia with Non- Muslim Communities'.

Other key drivers include 'New Strength and Solidarity with Transnational Network - An *Ummah* with stronger domestic and global presence, exerting bigger impacts in the ASEAN Region', 'Good Governance, Competent Management in the Public and Private Sectors', and the 'Elevated Status of Shari'ah Courts and Laws on Par with Secular Civil Courts and Laws'.

This Executive Report compiles and presents the Executive Summaries of the narratives by the twelve clusters of the VISION 2077 Project, mostly in infographics. These narratives are the result of inter- and trans-disciplinary collaborative efforts by the members of the clusters from the different faculties of the University, as well academics from a few other universities.

It is noteworthy that Professor Emeritus Datuk Dr. Osman Bakar, as the current Rector of IIUM, is promoting "Tawḥīdic Epistemology", to not only restore and enhance the University's Islamic identity, but also to elevate its international standing as "a leading university in the world with a clear role in the thought leadership".

With his commitment in nurturing "Tawḥīdic and Ummatic minds", we are confident of the direction that the University is heading. It is indeed good news that an Institute of Futures and Sustainability Studies is in the pipelines of the University's agenda, highlighted with the tagline "Tawhidic Epistemology Leading the Way, Ummatic Excellence Leading the World".

I take this opportunity to congratulate and thank all the Heads of Clusters, the members and those who are actively on-board of the VISION 2077 Project, as well as those supporting the endeavour, in one way or the other.

A special thank you and acknowledgement must be given to Dr. AbdulWahed Jalal Nori, as our in-house futurologist, and to Dr. Nur Jannah Hassan and her team in the VISION 2077 Secretariat and Editorial. Without their hardwork, diligence, patience, sacrifices and selfless professionalism, this volume will not have materialised. I wish to also thank the International Institute of Islamic Thought (IIIT) for generously funding the printing of the hardcopies of this VISION 2077 Executive Report. *Jazākum Allāhu khayran kathīrā.*

May Allah *Subḥānahū wa Taʿālā* bless our beloved University with impactful traction and good fruition of the vision initiated by our highly regarded forefather, Professor Emeritus Tan Sri Dr. M. Kamal Hassan (*Raḥimahu'Llāh*) supported and carried through by the current Honourable Rector, Professor Emeritus Datuk Dr. Osman Bakar.

May Allah *Subḥānahū wa Taʿālā* accept all the sincere efforts and contributions of many towards this project as *ʿamal ṣāliḥ* that perpetuates and weighs heavily in the scale of their good deeds and reward each one of them with overflowing *ḥasanāt* (goodness) in this life and in the life to come. *Āmīn!*

DATO' HAMIDON ABDUL HAMID
DIRECTOR, CENTRIS
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA.

26th February 2025 / 27th Shaʿbān 1446 H

GLOSSARY OF STANDARD TERMINOLOGIES

'Abd Allah. State of being in eternal servitude to Allah.

'Arīsh al-Qiblah. The shaded structure or portico along the Qiblah wall in early Islamic mosques, providing shelter for worshippers.

'Ubūdiyyah. Service to God.

'Umrān. Civilisational development.

7G Mobile Network. The seventh generation of wireless communication technology, promising higher speeds and lower latency.

'Ādl. Justice or fairness, a key Islamic value in governance, city planning, and social systems.

'Āfiyah. A holistic Islamic concept of well-being encompassing physical, mental, social, and spiritual health.

Akhlāq. Islamic moral and ethical character, guiding actions and decisions, including those related to science and technology.

Al-'Ākhirah. The Hereafter.

Al-'Izzah. Honour and power.

Al-Falāḥ. True success, happiness, well-being, peace and prosperity.

Al-Ghaibiyyāt. Matters of the future; unsees; intangible realities; metaphysical or transcendent truths and realities; matters or realities beyond the ken of human reason.

Al-Ḥashr, **59:18**. A Qur'anic verse emphasizing foresight and planning: "Let every soul consider carefully what it sends ahead for tomorrow."

AL-IQTIṢĀD AL-WASAṬĪ **(AIAW)**. This phrase, comprising both terms "*iqtiṣād*" and "*wasaṭi*", refers to a balanced economy; an economy that emphasizes the middle-path for the sake of achieving socio-economic justice (the just path), e.g., lowering income inequality i.e., avoiding extremes like excessiveness and miserliness in terms of lifestyle and resource use; or avoiding unbridled liberalism and state domination from an ideological perspective.

Al-Khusrān. True loss, indignity, misery and suffering in the Hereafter.

Anticipatory Governance. A futures studies concept involving planning for potential future scenarios to guide present decisions and policies.

Applied Science. The practical application of scientific knowledge to develop technology for societal benefit.

Artificial Intelligence (AI). Advanced computing systems used for many purposes, including healthcare applications such as diagnostics, public health planning, and personalised medicine.

Arzāq, **sing.** *Rizq.* Sustainer's provisions.

Āyāt al-Kauniyyah, **syn.** *Āyāt al-Kauwiyyah*. Signs in the universe that reflect Allah's power and encourage contemplation of His creation. Signs of Allah SWT or manifestations of Allah's attributes in nature and the whole Cosmos.

Ayat al-Qauliyyah. Qur'anic verses containing divine guidance, forming a basis for integrating Islamic principles into scientific pursuits.

Backcasting. A futures method that assumes that the future 'has already occurred'. The challenge is to fill in the 'past'. In effect, it is a sort of reverse strategic planning. Participants 'remember' what happened – trends, events.

Backcasting. A part/ process of the Futures methodology where a preferred vision of the future is first identified and then targeted by moving backwards—backcasting—from

the preferred vision towards the present-day reality. A planning method starting with a desired future outcome and working backwards to determine the necessary steps. A strategic planning method that starts by defining a desired future and then works backward to determine how to achieve it. Thus, in the case of Malaysia, the process of backcasting maps a strategic path of development that connects its future vision to the present-day Malaysia.

Bahtera Madani, **syn.** *Bahtera Madanī.* A conceptual framework for an ideal Islamic built environment in 2077, integrating Islamic governance, sustainability, equity, excellence, equilibrium and technology.

Balā', ibtilā'. Trials and tribulations.

Balanced growth. An approach to economic development that is inclusive by not only prioritising the high-growth sectors of the economy but also includes rural development and the urban poor in the development process.

Bangsa Malaysia. The Malaysian identity.

Bayt al-Ṣalāt. The designated prayer hall in a mosque, often located along the Qiblah wall.

Best case. What the organisation aspires to.

Biofortification. The process of breeding crops to increase their nutritional value, such as vitamin A-enriched sweet potatoes.

Biofuels. Renewable fuels derived from biological sources like plants or waste, aimed at reducing dependence on fossil fuels.

Black Elephant. Refers to our ability to believe in a given outcome regardless of contradicting data. 'The elephant in the room'. a problem that is visible to everyone, yet no one addresses it.

Black Jellyfish. The omission of elements that we deem as irrelevant. Thus, it is forcing us to look for those small-irrelevant phenomena that, under specific circumstances, can converge and bloom to be a formidable factor.

Black Swan Event. An unpredictable, rare, and high-impact event with significant implications.

Black Swans. Coined by Nicholas Nassim Taleb. An unlikely, unexpected event with enormous ramifications. Taleb argued that because black swan events are impossible to predict due to their extreme rarity, yet have catastrophic consequences, it is important for people to always assume a black swan event is a possibility, whatever it may be, and to try to plan accordingly.

Blockchain. A digital ledger system proposed for enhancing data security in healthcare management.

Brain Drain. The migration of educated and skilled individuals to other countries for better opportunities.

Brain-Machine Interface (BMI). A system enabling direct communication between the brain and an external device.

Building-Integrated Photovoltaics (BIPV). Solar power systems integrated into building structures, such as rooftops and facades.

Built Environment. The human-made surroundings that provide the setting for human activity, including buildings, parks, and infrastructure.

Business as usual. No change.

Carbon Footprint. The total greenhouse gas emissions caused by an individual, city, or country, contributing to climate change.

Carbon Footprint. The total greenhouse gas emissions caused directly or indirectly by human activities.

Carbon Neutrality. Achieving net-zero carbon emissions by balancing emitted CO_2 with carbon offsets.

Causal layered analysis (CLA). A method developed by Sohail Inayatullah. The method integrates empirical, interpretive, critical and action learning approaches to reality. Causal layered analysis seeks to unpack, to deepen the future. It has four dimensions: (i) The litany or the day-to-day future, the commonly accepted headlines of the way things are or should be. Solutions to problems at this level are usually short term. (ii) The second dimension is deeper, focused on the social, economic, political causes of the issue. (iii) The third dimension is the culture or worldview. This is the big picture, the paradigm that informs what we

think is real or not real, the cognitive lenses we use to understand and shape the world. (iv) The fourth dimension is the myth or the metaphor—this is the deep unconscious story.

Circular Economy. An economic model that reduces waste by ensuring that products, materials, and resources are reused, repaired, repurposed and recycled, or upcycled.

Climate Resilience. The ability of healthcare systems to withstand and adapt to environmental and climate-related challenges.

Communicable Diseases. Infectious diseases that spread from person to person, such as COVID-19.

Communication Technology (CT). Tools and systems for communication and information processing, including VoIP (Voice over Internet Protocol) and multimedia platforms.

Community-Based Economics. An economic system where communities collaborate and share resources for localised resilience.

Decent Housing. A housing model that ensures livable, safe, and affordable homes for people across all economic levels.

Decentralised Healthcare. A system where medical services are distributed closer to communities rather than concentrated in centralised hospitals.

Defence Budget. Allocation of financial resources for military activities, including personnel, R&D, and procurement.

Delphi Method. A forecasting process involving expert surveys to reach a consensus on future trends.

Digital Economy. An economy driven by digital technologies such as AI, IoT (Internet of Things), and cloud computing.

Digital Health. The integration of technology, such as AI and blockchain, into healthcare for diagnostics, patient management, and public health interventions.

Disruptive Technology. Innovation that significantly alters industries or creates new ones, often replacing older technologies.

Early Warning System. Systems designed to detect and forecast events to mitigate risks.

Economic Planning Unit (EPU). A government agency responsible for formulating national development plans and policies.

Education and Knowledge Development. A core principle in Islamic civilisation, ensuring that education aligns with faith, sustainability, and innovation.

Electric Vehicles (EVs). Vehicles powered by electricity stored in batteries.

Elise M. Boulding. A Norwegian-born American sociologist, and author credited as a major contributor to creating the academic discipline of Peace and Conflict Studies.

Emerging issues analysis. A term used in futures studies to describe the process of identifying and studying issues that have not been influential or important in the past, but that might be influential in the future. Emerging issues have both a forecasting utility in that they give us information on potential futures, and a disruptive dimension in that they call into question our assumptions about the present. Emerging issues should be provocative, controversial, and perhaps even ridiculous. If there is immediate agreement, most likely it is not an emerging issue but a trend.

Emerging Technologies. New technologies with the potential to significantly impact society, such as quantum computing.

Energy Depletion Policy (1980). A policy to prolong Malaysia's oil and gas reserves by controlling extraction rates.

Energy Efficient Vehicles (EEVs). Vehicles designed to consume less fuel and emit fewer pollutants.

Energy Intensity. The amount of energy consumed per unit of GDP, indicating a country's energy efficiency.

Energy Transition. The shift from fossil fuel-based energy systems to renewable and low-carbon sources.

Environmental Sustainability. The practice of maintaining ecological balance to ensure long-term health benefits, such as reducing pollution and promoting clean energy in healthcare.

Equity in Healthcare. Ensuring fair and just access to healthcare services for all populations, regardless of socio-economic status.

Extended Future. The projection of the present, largely in terms of deeply embedded trends, into the future.

Familiar Futures. Familiar futures are projections of pre-existing ideas, notions and images on to the future. These common and recognisable images can be a product of trends as well as emerging issues.

Fasād. Corruption or mischief caused by human actions, often linked to the misuse of science and technology. Widespread of moral decay, oppression, exploitation, injustices, fraud and corruption.

Feed-in Tariff (FiT). A policy mechanism encouraging renewable energy adoption by offering long-term pricing incentives.

Fifth Malaysia Plan. A five-year development blueprint that, for the first time (1986-1990), included a chapter on science and technology.

Finā'. The inner courtyard of a mosque or a building, which can serve religious, social, or communal purposes.

FinTech and Blockchain. Innovations in financial services and secure digital ledgers for transactions.

Flying Cars. Aircraft-like vehicles designed for personal aerial transport.

Food Accessibility. The ability to access food, including affordability, transportation, and storage.

Food and Agriculture Organization (FAO). A UN agency leading effort to defeat hunger and improve global food security.

Food Availability. The physical presence of food in sufficient quantities through advanced agricultural practices.

Food Science and Technology (FST). The application of scientific principles to ensure food security and nutrition.

Food Stability. The consistent availability and access to food over time without disruptions.

Food Utilisation. The ability to properly consume and absorb nutrients from food.

Forecast. A calculation or an estimation which uses data from previous events, combined with recent trends and emerging issues to come up with a future event outcome.

Foresight. The process of predicting and preparing for future trends, challenges, and opportunities.

Fourth Industrial Revolution (Industry 4.0). The integration of digital, physical, and biological systems through advancements like AI and IoT (Internet of Things).

Framing the challenges. A part/ process of the Futures methodology to analyse a phenomenon—in this case Malaysian development—by considering its historical roots, influential trends and emerging issues.

Futures triangle. A method developed by Inayatullah to explore the impact of the pull (competing images of the future), the push (trends pushing the future) and the weight (what is difficult or problematic to change). The triangle can change shape depending on the organization, becoming more pull or push or weight oriented.

Futures wheel. A structured brainstorming method developed by Jerome Glenn. The method is a way of organizing thinking and questioning about the future.

Green Infrastructure. The integration of natural ecosystems (parks, green roofs, rain gardens, etc.) into urban planning to improve sustainability.

Green Technology. Technology minimising environmental impact and promoting sustainability.

Greenhouse Gases (GHGs). Gases that trap heat in the atmosphere, contributing to global warming.

Ḥalāl and Ṭayyib. *Ḥalāl* refers to permissible food under Islamic law, while *Ṭayyib* emphasises purity and wholesomeness.

Ḥalāl Authentication. The verification process ensuring products comply with Islamic guidelines.

Ḥalāl or Halal Healthcare. Medical treatments, products, and services that comply with Islamic ethical and legal principles.

Ḥarīm al-Jawāmi' wa al-Masājid. The protected area around a mosque, where certain religious or social activities are regulated.

Ḥayāt al-Dunyā. A Qur'anic term highlighting the transient nature of worldly pursuits.

Health Innovation. The development of new methods, technologies, and policies to improve healthcare systems and patient outcomes.

Health Self-Sufficiency. The ability of Muslim-majority countries to produce their own medical technologies, pharmaceuticals, and healthcare services without external dependency.

High value-added economy. Economic activity that primarily focuses on advanced/ complex production systems that generate high income and value to the economy.

Holistic and Regenerative Built Environment. A sustainable development model that aims for ecological, social, and economic renewal.

Holistic Health. A comprehensive approach to well-being that includes physical, mental, social, and spiritual dimensions.

Human Development Index (HDI). A composite measure of a country's social and economic development, including health, education, and income.

Hydropower. A renewable energy source generated from the movement of water.

I'ādatul-binā'. Reconstruction.

'Ibādah-Friendly Healthcare. Healthcare services that accommodate Islamic religious practices and rituals, such as prayer-friendly hospital environments.

Ifrāṭ. Ant. Tafrīṭ. Aggressive, militant, characterised by excessiveness, rigidity, extremism, exclusivism, fanaticism, etc.

IIUM. International Islamic University Malaysia, a university that is founded on, and integrates Islamic values in education, sustainability, and technological innovation.

Inculcation of Islamic Values policy or IIV policy. A set of policies introduced in 1981 to inculcate Islamic virtues and values intended to raise productivity and ethics within the public sector that fosters responsible and progressive governance.

Industry 4.0. Automation and smart technology integration in industries.

Inquiry-Based Science Education (IBSE). An approach emphasizing curiosity-driven exploration and critical thinking.

Insāniyyah al-Islām. Humanitarianism of Islam.

Integrated Air Defence System (IADS). A network of sensors and command centers protecting airspace.

Intensified Research in Priority Areas (IRPA). A Malaysian grant initiative supporting R&D in key areas.

Internet of Everything (IoE). An extension of IoT, integrating people, data, and processes with connected devices.

IPCC. Intergovernmental Panel on Climate Change, a UN body assessing climate change and sustainability.

Iqtiṣād. Balance; moderation; being economic or in the state of economising.

Iṣlāḥ. Reform, improvement, correction, change for the better, and making something good or virtuous. In the context of Vision 2077, it specifically refers to overcoming impositions and inhibitions from Malaysia's colonial past including western capitalism.

Islam Hadhari, **syn. *Ḥaḍārat al-Islāmiyyah*.** Introduced in 2003 to harness Islamic values as a progressive yet balanced means of achieving economic development.

Islamic Built Environment. A sustainable and ethical urban framework based on Islamic values, ethics, and teachings.

Islamic Ethics in Healthcare. Ethical guidelines derived from Islamic teachings that guide medical practice, patient care, and public health policies.

Islamic Golden Age. A Western attributed historical period (7th–13th centuries) during which Muslim scholars made significant contributions to medicine, science, and healthcare. In truth, this era is much longer tha this, possibly extending to the mid of the 'Uthmaniyyah (Ottoman) rule.

Islamic Spirituality in Development. Incorporating Islamic values into socio-economic advancements for holistic well-being.

James Allen Dator. A professor and Director of the Hawaii Research Centre for Futures Studies in the Department of Political Science at the University of Hawaii at Manoa. He wrote on four futures archetypes which represent four alternative scenarios, namely Continuation, Limits and Discipline, Decline and Collapse, and Transformation.

Jerome Glenn. A futurist who serves as the Executive Director of the Millennium Project. He has been the Executive Director of the American Council for the United Nations University 1988-2007 and the Deputy Director of Partnership for Productivity International.

Jihād. Striving hard or earnest struggle and exertion in various aspects of life, including the realm of spirituality and morality.

KAED. Kulliyyah (faculty) of Architecture and Environmental Design, an academic faculty at International Islamic University Malaysia (IIUM) focusing on Islamic urban planning.

Khair. The concept of goodness and benevolence in Islamic teachings, often applied in urban design and social well-being.

Khairiyyah. Quality of excellence, goodness, being the best and the choicest.

Khalīfah fī al-arḍ. Vicegerent; steward; agent; a sincere representative of Allah and propagator of Islam's values on Earth.

Khalīfah. The Islamic concept of stewardship, referring to humanity's responsibility to care for and manage the Earth (Q. 2:30).

Khilāfah. Human vicegerency or stewardship on the Earth decreed by God.

Knowledge-Based Economy. An economy driven by information, innovation, and intellectual capabilities.

Kufr. Disbelief.

Kulim High Technology Park (KHTP). An industrial park supporting high-technology industries in electronics and semiconductors.

Large-Scale Solar (LSS) Programme. An initiative promoting the development of large-scale solar farms in Malaysia.

Low Carbon Cities. Urban areas designed to minimize greenhouse gas emissions, or low carbon footprint through sustainable practices.

Ma'rūf. Right, good, agreeable, beneficial.

Madani **(Arabic *Madanī*) economy/ economic framework**. A framework to achieve a humane economy through fair/ good governance and shared prosperity, introduced by the 10th Malaysian Prime Minister. Madani is underscored by six "SCRIPT" values, namely, sustainability, care and compassion, respect, innovation, prosperity and trust.

Madanī. A term meaning 'civilized' or 'urban', referring to a city model that embodies spiritual and material prosperity in accordance with Islamic teachings.

Maqāṣid al-Khamsah, **syn. Maqāṣid al-Sharī'ah** The five objectives of the *Sharī'ah* (the normative way of conducting live in Islam, which includes law).

Maqāṣid al-Sharī'ah.   Goals or ultimate objectives of the *Sharī'ah* (Allah's Way and Law) ordained by Him for mankind to gain well-being in this world and in the Hereafter. Classical Muslim jurists had identified five (some made it six) basic and essential objectives commensurate with five minimum basic essentials (*Ḍarūriyyāt*) for human existence on earth, namely: Protection, preservation and sustainability of (*al-Dīn*), Life (*al-Nafs*), Intellect (*al-'Aql*), Progeny (*al-Nasl*) and Wealth or Property (*al-Māl*). Several contemporary Islamic thinkers and scholars have proposed extending the inventory of the goals to include several other essential goals such as Reform and Justice for Women, Justice and Freedom, Human Dignity and Rights. The higher objectives of Islamic law, often applied in medical ethics to ensure patient well-being and justice.

Masjid al-Nabāwī. The Prophet's Mosque in Madinah, serving as a model for Islamic urban planning and civic space.

Maṣlaḥah. Welfare or public interest.

Megatrend. A large-scale, long-term shift affecting global systems.

Mental Health Stigma. Social discrimination or negative attitudes towards individuals experiencing mental health conditions.

Micro Aerial Vehicles (MAVs). Small autonomous flying devices used for surveillance and military operations.

Middle-income trap. An economic situation where the average income of a nation is not able to progress beyond the middle-income level to a high-income threshold.

Military Contractors. Organisations providing defense equipment and services under government contracts.

Ministry of Science, Technology, and Environment (MOSTE). A former Malaysian ministry overseeing science, technology, and environmental policies.

Munkar. Wrong, bad, reprehensible, harmful.

Muslim *Ummah*. Universal religious community or nation of Islam.

Mustaḍ'afīn. A term used in the Qur'an for the oppressed, the weak, the downtrodden, and people under the control of the powerful, arrogant and affluent groups.

Nanotechnology. The manipulation of materials of 10^{-9} metre in size at the molecular or atomic level for advanced applications.

Nanotechnology in Medicine. The application of microscopic particles of 10^{-9} metre in size in drug delivery and diagnostics to improve treatment outcomes.

National Green Technology Policy. A framework promoting sustainable technology development and use.

National Policy on Science, Technology & Innovation (DSTIN). A strategic policy guiding Malaysia's science, technology, and innovation development.

National STEM Centre. A professional development center enhancing STEM (science, technology, engineering and mathematics) education in Malaysia.

NDP or National Development Policy. Malaysia's earlier 10-year plan from 1991 – 2000 that focused on balanced growth through private-public sector partnerships.

NEP or New Economic Policy. An earlier long-term plan of Malaysia from 1971 – 1990 that focused on equity and industrialisation. National Economic Plan, a Malaysian policy guiding economic and infrastructural development.

Net Energy Metering (NEM). A billing mechanism crediting solar energy system owners for excess electricity sent to the grid.

Net Zero Carbon Emissions. Balancing carbon dioxide emissions with an equivalent amount of carbon removal or offset.

Network Enabled Capability (NEC). A military framework using integrated systems for operational effectiveness.

Nifāq. Hypocrisy.

Non-Communicable Diseases (NCDs). Chronic health conditions such as diabetes, heart disease, and cancer that are not spread through infection.

NTP or National Transformation Policy. An earlier 10-year plan of Malaysia from 2011 – 2020 to achieve high income status while emphasizing sustainability.

NVP or National Vision Policy. An earlier 10-year plan of Malaysia from 2001 – 2010 that emphasized human capital development via a knowledge economy.

Outlier. A surprise future based on a disruptive emerging issue.

Paris Agreement. A 2015 international treaty aimed at limiting global warming to well below 2°C.

Pentaksiran Tingkatan 3 (PT3). A Malaysian lower secondary assessment evaluating students' academic proficiency.

Plaint. A legal term referring to formal legal charges or grievances.

Planned Obsolescence. The intentional design of products or buildings with a limited lifespan, leading to increased consumption, waste, and environmental harm.

Plausibility. A futures studies criterion assessing whether assumptions and events in a scenario are realistic.

Post-Harvest Loss Technologies. Innovations reducing food losses during storage, handling, and transportation.

Post-normal times (**PNT**). A concept developed by Ziauddin Sardar as a development of post-normal science. Sardar describes the present as "post-normal times", "in an in-between period where old orthodoxies are dying, new ones have yet to be born, and very few things seem to make sense.

Preferred Future. A desired future scenario aligning with long-term societal goals and values.

Preferred future. A part/ process of the Futures methodology to analyse different future scenarios/ outcomes of a phenomenon—in this case Malaysian

development—in order that the most preferred future scenario can be identified and targeted as a development strategy.

Preventive Healthcare. Medical practices and policies aimed at preventing diseases rather than treating them after they occur.

Probable Future. The most likely future outcome based on current trends.

Public Health. The branch of medicine focused on disease prevention, health promotion, and community well-being.

Quantum Communication. Secure data transmission based on quantum mechanics.

R&D&I (Research, Development, and Innovation). Activities driving technological advancement and innovation.

***Rabbānī* Approach**. Referred to as Manhaj Rabbani, represented a 2020 Malaysian policy initiative to develop the values and ethics of the society that targeted areas such as leadership and administration and human development.

Raḥmāniyyah. Gracefulness and compassionate quality.

Raḥmatan li'l 'Ālamīn. "Mercy to all creation," emphasizing environmental and social well-being, as mentioned in the Qur'ān (21:107).

Raḥmatan li'l 'Ālamīn. Mercy to/ for all (because of benefits accruing from adhering to the values of Islam); in the Malaysian context, *Raḥmatan li'l 'Ālamīn* was also a policy initiative introduced in 2018 to realise inclusive and sustainable economic development.

Raḥmatan li'l Ālamīn. An Islamic concept emphasizing responsible use of science and technology for universal well-being.

Raḥmatan li'l-'Ālamīn. The Islamic principle of "mercy to all creation," advocating for compassionate and accessible healthcare.

Raḥmatan li'l-ʿĀlamīn. Lit. "As a Mercy to all the worlds", including the non-human creations of Allah SWT. In the Qur'an the phrase occurs in Q. *Sūrah al-Anbiyāʾ* 21: 107 where Allah declares that He has not sent Prophet Muhammad (*ṣ.a.w.*) "except as a Mercy for all the worlds." This is the most comprehensive mission of His final Messenger, and it becomes the mission that all Muslims should emulate. But it should be pointed out that the other missions of the final Messenger (*ṣ.a.w.*) include *Shāhidan* (Witness), *Mubashshiran* (Bringer of Good Tidings), *Nadhīran* (Warner), *Dāʿiyan ilaʿLlāh* (Calling to Allah) *Sirājan Munīran* (Lamp Spreading Light) (Q. *al-Ahzāb* 33: 45-46). In our endeavours to actualise the Divinely prescribed status and goal of *Ummatan Wasaṭan*, our strategies, methods and ways of reaching the preferred goal and future, as followers of Prophet Muhammad (*ṣ.a.w.*), have to be formulated, packaged and presented to the public as forms of *Raḥmatan li'l-ʿĀlamīn*.

Regenerative Development. A process that restores and improves the natural and social environment instead of merely sustaining it.

Renewable Energy (RE). Energy derived from replenishable sources like solar, wind, and hydro.

Resilience. The ability to withstand and recover from disruptions.

Resilient Healthcare Systems. Health systems designed to adapt and recover from crises such as pandemics or natural disasters.

Richard Slaughter. A scholar and writer in the field of futures studies, applied foresight and social innovation. He is the co-director of Foresight International, and has guest edited the journals Futures and foresight.

Rihāb. The open space surrounding a mosque, serving as an extension of the sacred area and sometimes used for community activities.

Sahn. The courtyard of a mosque, often open to the sky and used for communal gatherings.

Scenario Development. Creating narrative descriptions of possible futures to support planning.

Scenario Planning. A method in futures studies exploring possible events by creating detailed scenarios.

Scenarios. Postulated sequences of future developments: Herman Kahn, who is regarded as a father of scenarios, describes them as a set of hypothetical events set in the future constructed to clarify a possible chain of causal events as well as their decision points. Michel Godet, the French pioneer of perspective and scenario planning, defines them as 'coherent set of hypotheses leading from a given original situation to a future situation.

Science. The systematic study of the natural world through observation and experimentation.

SDGs. Sustainable Development Goals, a global initiative by the United Nations to promote sustainability.

Secular-modernisation thesis. The idea that modernization or progress can only occur through increased detachment from, or renouncement of, religion.

Sharīʿah. The comprehensive system of Islamic law and ethics governing all aspects of life.

Sharīʿah-**Compliant Governance**. Healthcare policies and regulations that align with Islamic law and ethical principles.

Shirk. Polytheism, association of partners or sharers of the power or attributes of Allah SWT; making any thing as an object of ultimate adoration, loyalty and obedience, to the detriment of faith in God; extolling man-made ideologies or systems as the highest object of adoration or sacrifice, such as nationalism, tribalism, racism, materialism, humanism.

Smart Cities. Urban areas leveraging ICT to improve services, sustainability, and quality of life.

Smart City. A city using technology, data, and AI to improve infrastructure, energy efficiency, and quality of life.

Social Setting. The societal environment influencing behavior, creativity, and innovation.

Socially Just Urban Development. A planning approach ensuring fair distribution of resources, housing, and infrastructure for all citizens.

Sohail Inayatullah. A Pakistani-born Australian academic, futures studies researcher and a visiting professor at the Graduate Institute of Futures Studies at Tamkang University in Taipei, Taiwan.

Speculative Design. A design approach exploring possible future technologies and systems.

SPV or Shared Prosperity Vision. Malaysia's 10 year-term plan/ vision to become a high-income nation without compromising on social welfare and sustainability.

STEM (Science, Technology, Engineering, Mathematics). An interdisciplinary approach focusing on real-world applications of STEM fields.

STEAM (Science, Technology, Engineering, Arts, Mathematics). An interdisciplinary approach focusing on real-world applications of STEAM fields.

Strategic Foresight. A structured approach to anticipating and preparing for future trends.

STREAM (Science, Technology, Religion, Engineering, Arts, Mathematics). An interdisciplinary approach focusing on real-world applications of STEAM fields, based on Islamic understanding, values, ethics and norms.

Sustainable City. A city designed to minimise environmental impact while maintaining a high quality of life.

Sustainable Development in Healthcare. Long-term strategies to ensure environmental, economic, and social sustainability in medical services.

Synthetic Biology. The design and construction of new biological parts and systems.

Tafrīṭ. **Ant.** *Ifrāṭ.* Permissiveness, liberalism.

Tajdīd. Renewal or betterment; in the context of Vision 2077, it refers to overcoming impositions and inhibitions from Malaysia's colonial past including western capitalism. Civilisational renewal.

Tamaddun. Civilisation or refinement in social culture, often linked with the development of Islamic societies.

Tawāzun. **Syn**. *I'tidāl*, or *tawassuṭ.* Balance between all forms of excess or extravagance (*ifrāṭ*) and deficiency or laxity (*tafrīṭ*).

Tawḥīd. The Islamic creed of absolute and uncompromising monotheism, emphasising Allah's Oneness.

Tawḥīdic Epistemology. An Islamic worldview or philosophy emphasising faith in the absolute and uncompromising Oneness of Allah and integrating this creed into knowledge in *ALL* aspects of life, including civilisational development and sustainability.

Technology Park Malaysia (TPM). A science park promoting high technology development and innovation.

Technology Readiness Level (TRL). A scale assessing the maturity of a technology, from early research to full deployment.

Telemedicine. The use of digital platforms to provide remote healthcare consultations and treatments.

The Disowned. The world that we reject or are unable to negotiate.

The Integrated. A situation where owned and disowned are united in a complex fashion.

The Preferred. The world we want, and work for.

Tissue Engineering. A field developing biological substitutes to restore or enhance tissue function.

Traffic Congestion. The problem of excessive road traffic due to poor urban planning and over-reliance on private vehicles.

Trebuchet (*Manjaniq*). An ancient military device used for hurling projectiles during sieges.

Triple Burden of Malnutrition. The coexistence of undernutrition, micronutrient deficiencies, and obesity.

Two-Tier Healthcare System. A structure where both public and private healthcare sectors operate, often leading to disparities in access and quality.

Ūlū al-Albāb. People of deep understanding / wisdom / true knowledge. A term repeated 16 times in the Qur'an for those who constantly purify themselves that their spiritual hearts (*qulūb,* sing. *qalb*) become free from spiritual diseases and rise to the higher station of *albāb* (sing. *lubb*). They use their intellect (*'aql,* the intellective faculty of the heart) in the proper way guided by Revelation, to observe, read (*iqra'*) and reflect deeply on creation, appreciate and learn (*fikr*) from Allah's Signs in nature and within themselves, with gratitude and rememberance (*dhikr*) of The Creator. They are thus endowed with high levels of intellect and understanding, with acute clarity of vision and quintessence of wisdom.

Ummatan Wasaṭan. Lit. "Middlemost Community". The meaning and significance as revealed in Q. *al-Baqarah,* 2:143 and explained further in other verses emphasise on a Universal Community that exemplifies qualities of Justice, Excellence, Being the Best and the Choicest, Goodness, Well-Balance (inclusive of Divinely ordained Moderation in religious devotion, economic consumption and lifestyle) and other positive characteristics. It is by having those exemplary qualities that this *Ummah* is required by Allah SWT to "*be Witnesses unto mankind* (*shuhadā' 'ala al-nās*), just as "*the Prophet would be a witness unto you*" in this world and in the Hereafter. It should be reiterated that this status of the *Ummah* as "Witnesses" is very important to be remembered as no other communities are ordained by Allah S.W.T. to be Witnesses (of everything that is good) for all of mankind in this world and in the Hereafter. Hence, the supreme urgency of Muslim communities throughout the world to aspire, strive for and dedicate themselves to the attainment of this noblest and highest of all societal goals on earth. The Jews were people chosen by Allah S.W.T. in ancient times to carry the noble mission, but they failed miserably, and so the mantle was passed on by Allah S.W.T. upon the shoulders of the followers of His Final Messenger (Ṣ.A.W.).

UNEP. United Nations Environment Programme, a global organization addressing environmental issues.

Universal Healthcare Access. The principle that all individuals should have access to essential health services without financial hardship.

Unthought Futures. Future possibilities that we do not consider simply because they are outside our cherished beliefs and basic tenets of our worldview.

Urban Heat Island (UHI) Effect. The phenomenon where urban areas experience higher temperatures due to concrete, asphalt, and human activities absorbing heat.

Vicegerency (*Khilāfah*). The Islamic concept of humans as stewards of the Earth, entrusted with its care.

Vicegerent (*Khalīfah*) in Islam. The concept that humans are stewards on Earth, responsible for maintaining personal, societal, and environmental health, balance, equilibrium and well-being in accordance with Divine Guidance.

VISION 2077. Is a planning for the preferred future for Malaysian Muslim *Ummah* by 2077. It projects future scenarios for Malaysia, with a strategic framework for transforming the *Ummah* by integrating Islamic values into the future uncertainties, aligning these with Islamic principles, sustainability and technological advancements that are aligned with the Qur'an and *Sunnah*. It has to be understood and crafted as a long-term preparation and development of the Muslim community to fulfil the Divinely endowed *Wasaṭiyyah* characteristics of the *Ummah* as best as we can, and to carry out the civilisational roles and responsibilities of becoming JUST WITNESSES over mankind after meeting the conditionality of Justice, Goodness, and Balance (*al-wasaṭiyyah*) in this world. This is so, that on the Day of Judgement, the Muslim *Ummah* could step forward as a whole, with confidence when called upon by Allah S.W.T. to testify regarding the reaction of non-Muḥammadan communities or nations to their respective Messengers.

Vision. A vision is a clear view of the future, usually one that an organisation is working toward achieving for itself. Vision is meant to enable and ennoble. It is not too far into the future nor too near.

Visioning. A process where stakeholders collaboratively imagine and describe a desirable future.

Waqf in Healthcare. The Islamic practice of endowment used to fund hospitals, medical research, and healthcare accessibility.

Wasaṭi. The characteristics of being in the state of justice, excellence, well-balance; and in extension, a state of moderation, as defined by the Qur'an and authentic *Sunnah*.

Wasaṭiyyah. Consisting of the integrated attributes of Justice, Excellence and Rightful Balance.

Weak Signals. Early indicators of potential future trends or disruptions.

Wild Card. A low-probability, high-impact event disrupting trends and strategies.

Worst case. A situation where everything goes bad.

X-Factor. Unpredictable variables that could influence future outcomes.

Ziauddin Sardar. A British Pakistani scholar. In 2010, Sardar outlined the concept "Postnormal Times" in a paper published in *Futures: The journal of policy, planning, and futures studies*. Since 2013, Sardar has worked as Director at the Centre for Postnormal Policy and Futures Studies. He is also a frequent commentator on current affairs and regularly makes media appearances in Britain and around the world.

IIUM's
VISION 2077
A **New *Hijrah*** of the Muslim *Ummah* of Malaysia

Executive Report

VISION 2077 Project was officially initiated on October 1ˢᵗ, 2019 (Ṣafar 2, 1441). It is a long-term Futures Studies project for the Muslim *Ummah* of Malaysia, in preparation for the *Ummah*'s favourable futures narratives at the turn of the 16ᵗʰ Century *Hijrah*. 1ˢᵗ Muḥarram, 1500 *Hijrah* will fall on Saturday, November 28ᵗʰ, 2076, *in shā' Allāh* – hence the name **VISION 2077: A New *Hijrah* of the Muslim *Ummah* of Malaysia**. This brilliant project was the latest major brainchild of the late Tan Sri Professor Emeritus Dr. Mohd. Kamal Hassan (may Allāh *Subḥānahū wa Ta'ālā* place him among His devout servants closest to him), who gathered inspirations from his observations of the trajectories of and his hopes for the Muslim *Ummah* of the world and of Malaysia in particular.

The International Islamic University Malaysia (IIUM) must be Leading the Way in charting a path to a brighter, and more ideal future of the Muslim *Ummah* of Malaysia, driven by our believe in **ALL promises of Allah Allāh *Subḥānahū wa Ta'ālā* —with the condition that the *Ummah* fulfils her responsibilities and *amānah*.** VISION 2077 project, an ambitious Islamisation endeavour, comprises of a Central Committee with the Office for Islamisation, CENTRIS as the Secretariat, and twelve clusters, each with approximately 10 members. From its initiation, a series of Central Committee Meetings, countless discussions and deliberations, and three Centralised Futures Workshops were conducted towards articulating the VISION 2077 Narratives. These were further assisted with numerous mini workshops at clusters' level, in collaboration with the Centre for Foresight Studies, of the AbdulḤamīd AbūSulaymān Kulliyyah of Islamic Revealed Knowledge and Human Sciences, IIUM.

VISION 2077 Symposium took place via online at IIUM on March 8 – 10ᵗʰ, 2021 (Rajab 24-26ᵗʰ 1442), which convened all members of the project to deliberate on the narratives of all the twelve clusters. The outcome of the symposium is a compilation of narratives from the twelve clusters. This volume is the VISION 2077 Executive Report of the clusters' narratives.

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**TAWHIDIC EPISTEMOLOGY
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**UMMATIC EXCELLENCE
LEADING THE WORLD**