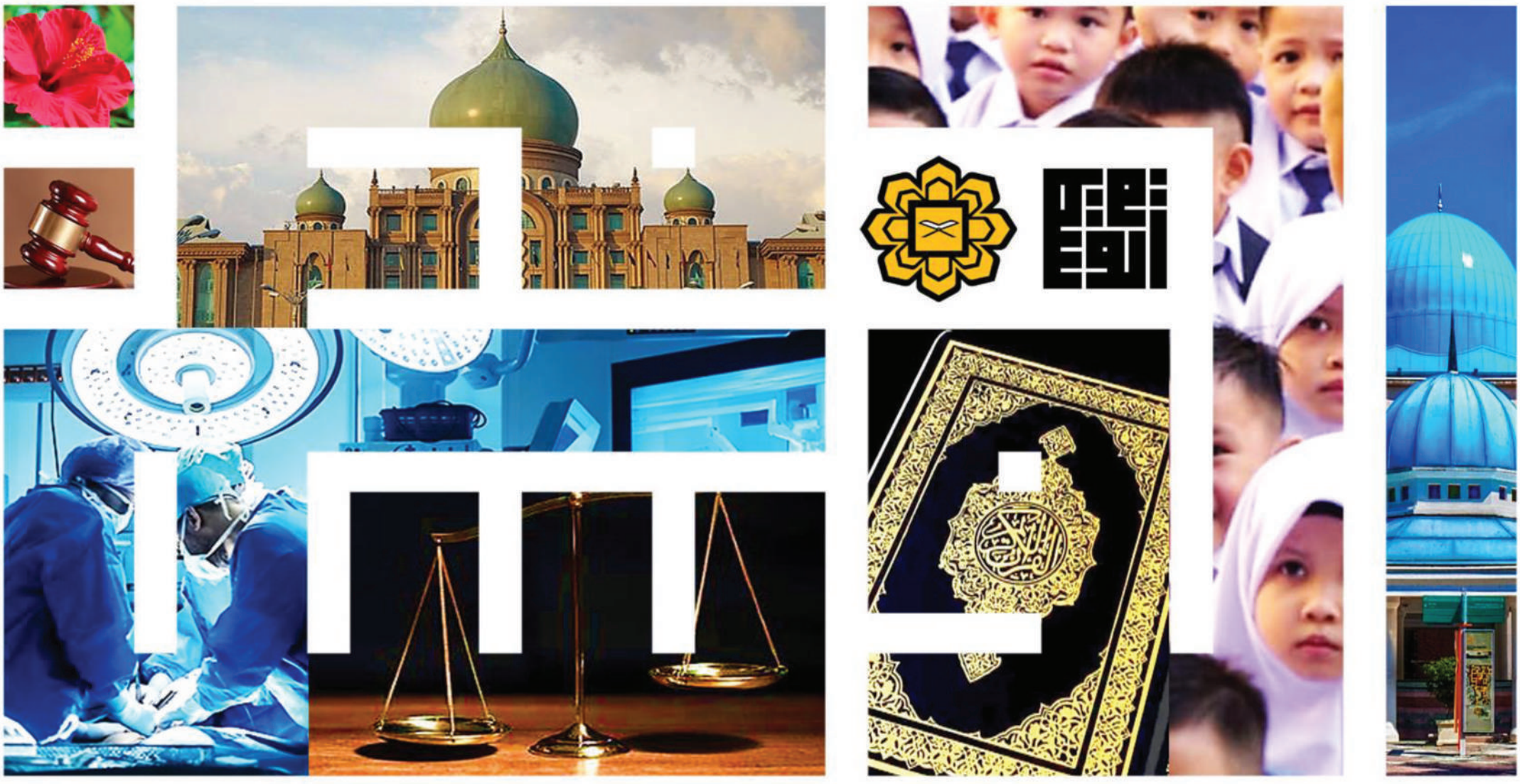
Executive Report

IIUM's

VISION 2077

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



Initiated by **M. KAMAL HASSAN**

Executive Report

IIUM's VISION 2077

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IIUM's
VISION 2077

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

الرؤية

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-'ĀLAMĪN

Gombak

2025

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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*.

PROFESSOR DATUK DR. AHMAD FARIS BIN ISMAIL
DEPUTY RECTOR (ACADEMIC and INTERNATIONALISATION)
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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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

PREFACE

All praise belongs to Allah *Subḥānahū wa Ta'ālā* 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 Ta'ālā* 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 Ta'ālā* accept all the sincere efforts and contributions of many towards this project as *'amal 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 Sha'bān 1446 H

Section 1

THE CONCEPT

1 ***MUḤARRAM*** **1500 H** Friday 27 November 2076

INTRODUCTION

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ...

"And thus, have We willed you to be a community justly balanced, so that you might bear witness to the truth before all mankind, and that the Messenger might bear witness to it before you…"
(Q. 2: 143)

VISION 2077 PROJECT

VISION 2077 Project is a brainchild of the late Professor Emeritus Tan Sri Dr. Mohd. Kamal Hassan (*Raḥimahu'Llāh*, may Allah The Most Gracious shower him with His Mercy and Grace), former *Profesor Ulung* (2010-2017) and the Third Rector of the International Islamic University Malaysia (1998 – 2006). The project, considered to be the largest Islamisation initiative of the University, was officially declared on 1st October 2019 (Ṣafar 2, 1441).

VISION 2077 is a long-term Futures Project for the Muslim *Ummah* of Malaysia, in preparation towards the *Ummah* and the nation's favourable scenarios at the turn of 1st Muḥarram, 1500 Hijrah, which will fall on Saturday, 28th November 2076, *in shā' Allāh*. This is not a conventional futures endeavour, but a uniquely Islamicised futures project as how Allah *Subḥānahū wa Ta'ālā* commands in the Qur'an and in the *Sunnah* of His Rasūl *Ṣala'Llāhu 'alaihi wa Sallam*.

The global Ummatic euphoria at the turn of the 15th Century Hijrah in 1979 and cascading into the early 1980s, aspiring it to be the century of Islam with Ummatic resurgence and betterment, was indeed very short-lived. The euphoria was not predated by careful and proper plans. Indeed, as Muslims had failed to plan, we had thus inadvertantly "planned to" fail.

Looking at the global catastrophes of the Muslim *Ummah* more than 40 years into the 15th Century Hijrah, the International Islamic University Malaysia (IIUM) is fully cognizant of the need and necessity to fulfil the characteristics and responsibilities of ***UMMATAN WASAṬA* (Q. 2: 143)** — an *Ummah* typified by excellence, justice, equity and rightful balance. This Divine "appointment" by Allah *Subḥānahū wa Ta'ālā* **is** for the *Ummah* to strive for and achieve.

The above calls for major transformations across the various socio-spiritual, ethico-moral, cultural, political, economic and educational landscapes of Malaysia. It is to fulfil the responsibility as ***khaira ummah*** (the best people) with the incumbant duty of Islamic *da'wah*, calling all towards ***amar ma'rūf*** (advocating goodness) and ***nahy munkar*** (forbiding evil) **(Q. 3:110)**, and propagating ***0o***

k (**Q. 21:107**, mercy to all the worlds).

A new breed of God-fearing leaders of integrity and professional competency is needed for the tranformations to take place. Muslim unity **(Q. 3:103)**, as well as convivial relations with the rest of the peoples – Malaysians and expatriates – must be achieved, as commanded by Allah *Subḥānahū wa Ta'ālā*, to qualify for honour and power (*al-'izzah*) endowed from Him.

Additionally, the *Ummah* needs to be prepared **(Q. 8:60)** for the rising phenomena of *kufr* (unbelief), hypocrisy, religious fanaticism and socio-economic imbalances and solve her lacklusters and ailments. The project also works to redress the ecological emergency resulting from corruptions that manifest from diseased *qalb* (spiritual heart) in lieu of the self-inflicted ruptures between human and The Creator-Sustainer of the Universe.

Hence, the need to define "Civilisational Collapse" from Islamic perspective and to reconstruct the severed spiritual-moral dimension of true sustainability. The IIUM is to Lead the Way in charting a path guiding to a brighter, and more ideal future of the Muslim *Ummah* of Malaysia and the nation.

This endeavour is driven by our believe in ALL promises of Allah *Subḥānahū wa Ta'ālā*—with the condition that the *Ummah* fulfils her responsibilities and *amānah* (trust).

The Organisational Chart of the VISION 2077 Project Central Committee Members, August 2020.

VISION 2077 project, an ambitious inter- and trans-disciplinary Islamisation endeavour, comprises of a Central Committee with the Office for Islamisation (now Office for Islamisation, Integration and Relevantisation, OFIIR), CENTRIS as the Secretariat and twelve clusters from all faculties of the University, each with approximately 10 members

The project areas of foci are extensive and quite all-inclusive, each is the focus of endeavour of the respective cluster: (1) Islamic Unity, New Strength and Solidarity; (2) Stronger Economic and Financial Resources; (3) Politics and Good Governance; (4) Excellent Relationship with Non-Muslim Communities; (5) Educational Transformation; (6) New Breed of Muslim Leaders; (7) ICT and Da'wah; (8) Science and Technology; (9) Entertainment Industry; (10) Architecture and Environmental Design; (11) Healthcare; and (12) Sound Islamic Legal System & Structure.

The chart on the previous page lays out the VISION 2077 Central Committee Organisational structure, dated August 2020. The Heads of the twelve clusters are also among the members of the Central Committee.

VISION 2077 PROJECT TIMELINE IN BRIEF

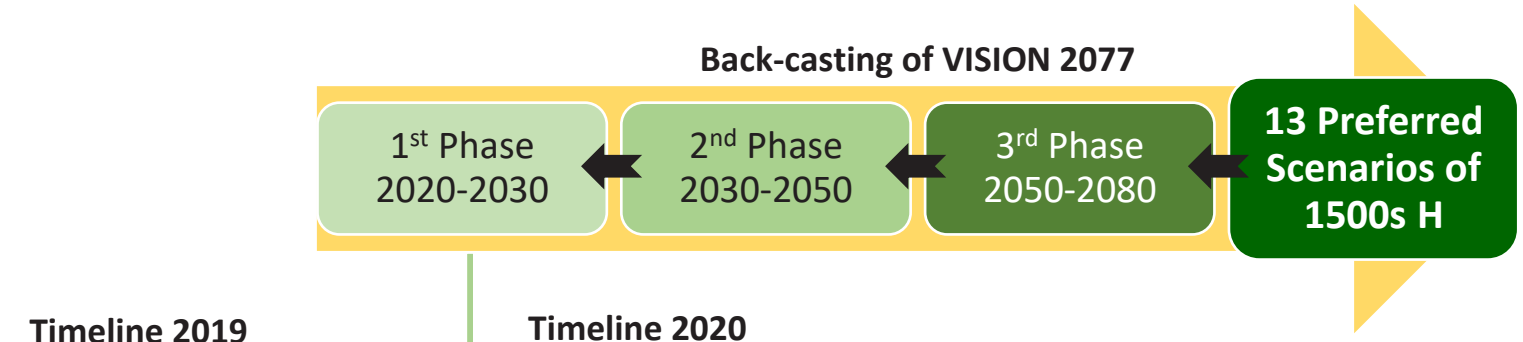
What had long been percolating in the visionary mind of *al-marḥūm* Professor Kamal Hassan began to be crystalised early in 2019. Moved by the Ummatic euphoria of 1979, which quickly crumbled to the Ummatic quandaries of the 1400s Hijrah, gave birth to VISION 2077. The subsequent progress of the project by the International Islamic University Malaysia (IIUM) is briefly depicted by the brief timeline on the following page.

SCENARIO PLANNING

From its official initiation on 1st October 2019, a series of Central Committee Meetings (CCMs), countless discussions and deliberations, and three Centralised Futures Workshops (CFWs) 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 AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, IIUM. The twelve clusters proceeded following the guidelines that were shared to all VISION 2077 members. These are:

1. To deliberate with fellow cluster members in planning towards the sustainability of the cluster, in achieving its yearly targets, towards fulfilling its long-term plan over the three phases of VISION 2077, namely Phase 1: 2020-2030; Phase 2: 2030-2050; and Phase 3: 2050-2080.
2. To identify and describe the necessary and plausible steps, measures, strategies, reforms, institutionalisations or transformations to be taken in the Three Phases (2020-2030), (2030-2050) and (2050-2080) of Ummatic evolution.
3. This has to be carefully charted in a form that is easily understood, using Futurological methodology of 'Back-Casting'.
4. To take into consideration the following:
    i. Regular monthly meetings
    ii. Workshops or Focus-Group Discussions
    iii. Execution of Plans and Projects
    iv. Conferences every 3 years
    v. Culminating into the targeted plans for each phase
    vi. Leading to the fulfilment of the Cluster's Preferred Scenario of the 16th Century Hijrah.

VISION 2077 Timeline



Timeline 2019

1/10/2019
Prelim Meeting
- IIUM to Lead the Way,
- 1 conference/ symposium every 3 years
- Conference in Dec. 2020
- CENTRIS as Secretariat
- IIUM to establish a Unit/ Dept. of Future Studies

12/12/2019
2nd Meeting
- Careful selection of Futurologist
- Scenario planning based on solid data
- DRRRI as Deputy Chair
- Conference early Dec' 20
- To find funds

Timeline 2020

19/02/2020
Inaugural Central Committee Meeting (CCM1)
- V2077 is beyond **the SDGs** and UN's **V2030**
- Framework: World & Hereafter (Spiritual, Moral, Transcendence)
- **Education:** most important agenda, prepare, train & produce new leaders of the *Ummah* in various fields
- Each cluster to:
  - map out path through back-casting
  - plan for sustainable funding
  - list of members, include 2nd generation of futures scholars.
- **Propose to establish VISION 2077 as an Institution on itself**
- Created 13th Cluster
- Futurology Workshops: local methodology expert, alternative to the conventional futures methodology
- Monthly meetings for VISION 2077 Central Committee

27/02/2020
Discussions with IIUM's Futurologist, Dr. Abdul Wahid Jalal Nori
- Intro to Futurology
- Agrees to formulate modules for w/shops, share template

Names of members for each cluster DUE

03/2020
Clusters' Monthly Meets (CMMs)
Report to Chair

16/3/2020
Plan for Workshops

23/3/2020
Futurology Workshop 1

04/2020
CMMs

27/4/2020
CCM with Dr. Scott Jordan

May 2020
Central Focus Group Discussions (CFGD) #1
V2077 CCM2

June 2020
CMMs, Report to Chair

July 2020
Clusters' Monthly Meets (CMMs)

Aug 2020
CFGD #2

10/8/2020
V2077 CCM3: VISION 2077 Ideological Framework

Sept 2020
CMMs, Reports to Chair

9-10/9/2020
Centralised Futures Workshop (CFW) 1

Oct 2020
CMMs Report to Chair

5/10/2020 **CFW 2**

19/10/2020
Futurology Workshop 3: A Session with Dr. Amjad Rabi: Malaysian Demography at 1500 Hijrah

Nov 2020
CMMs Report to Chair

2-3 Dec 2020
VISION 2007 SYMPOSIUM IIUM
DELAYED DUE TO COVID-19

Timeline 2021

Jan 2021
CMMs, Reports to Chair

25-26/1/2021
CFW 3

Feb 2021
CMMs, Reports to Chair. **Mini Workshops** in collaboration with the Centre for Foresight Studies, AHAS-KIRKHS.

8-10 Mar 2021
VISION 2077 SYMPOSIUM
Presentation of the Final Report & Product of Each Cluster regarding the Preferred Scenarios.
Reports to be compiled in a book & published.

Mar-Dec 2021
Mini Workshops
Numerous, in collaboration with the Centre for Foresight Studies, AHAS-KIRKHS.

Clusters' works in Progress

VISION 2077 SYMPOSIUM

VISION 2077 Symposium took place on 8th to 10th March 2021 / 24th to 26th Rajab 1442. It convened all members of the project, in Post-COVID lockdown hybrid-fashion, to deliberate on the narratives of all the twelve clusters, with the objectives:

- To gather all members of the project to convene and deliberate on the narratives of all the 12 clusters.
- To provide a central platform for all clusters to learn and benefit from each other.
- To amend, adjust and consolidate each cluster's narratives, resulting in probable revisions of the narratives and the steps to achieve the preferred scenario.
- To come up with a compilation of narratives from the twelve clusters and publish it as the "VISION 2077 Book", which will serve as a manual or blueprint of the IIUM's Futures Vision from Islamic perspective
- To alert the country and the Muslim *Ummah*, and declare to the world, IIUM's VISION 2077.

The outcome of the symposium is a compilation of narratives from the twelve clusters. The executive summaries of the narratives are put together and constitute as the ***IIUM's VISION 2077 - A New Hijrah of the Muslim Ummah in Malaysia: Executive Report***, which is this volume in your hands.

THE EXECUTIVE REPORT

This Executive Report is divided into four sections. With the exception of Section 1, the rest of the sections comprise of four chapters each. These are:

SECTION 1: THE CONCEPT

- Introduction
- Chapter 1: The Concept f VISION 2077

SECTION 2: SOCIETY AND POLITICS

- Chapter 2: Economics and Finance
- Chapter 3: Politics and Governance
- Chapter 4: Islamic Legal System and Structure
- Chapter 5: New Breed of Muslim Leaders

SECTION 3: SCIENCE AND TECHNOLOGY

- Chapter 6: Science and Technology
- Chapter 7: ICT and *Da'wah*
- Chapter 8: Healthcare
- Chapter 9: Architecture and Environmental Design

SECION 4: ARTS AND HUMANITIES

- Chapter 10: Islamic Unity
- Chapter 11: Excellent Relation with Non-Muslims
- Chapter 12: Islamic Entertainment
- Chapter 13: Educational Transformation.

GLOSSARY

The chapters represent the summary of narratives and works in progress by the respective cluster.

We anticipate that other volumes of the VISION 2077 Book, as blueprints or manuals of the IIUM's Futures Vision from Islamic perspective, will be forthcoming. Most importantly, our aspiration is for the VISION 2077 Project to proceed in full steam, with the full support of all sections of the society – from the highest echelons of the nation's leaders, academics and scholars, professionals and financiers, to the people, irrespective of religion, race or language.

VISION 2077 must achieve – *In Shā' Allāh* – all its objectives for the needed major Ummatic transformations, as enablers for the

Muslim *Ummah* to fulfil the characteristics and responsibilities of the Divine appointment as ***Ummatan Wasaṭa*** – constructed upon the institutionalisation, acculturation and internalisation of the principles of ***al-'Adālah*** (justice and equity), ***al-Khairiyyah*** (excellence) and ***al-Tawāzun*** (rightful balance).

IIUM shoulders the onus of Leading the Way in charting the path to a brighter, and more ideal future of the Muslim *Ummah* of Malaysia, driven by *īmān* (faith and conviction), *iḥsān* (excellence and striving for perfection in one's conduct, actions and strive) and stronghold in ALL promises of Allah *Subḥānahū wa Ta'ālā.*

The requisite is that the *Ummah* fulfils the responsibilities of and *amānah* as ***khaira ummah*** (the best people) with the duties of ***amar ma'rūf*** (advocating goodness), ***nahy munkar*** (forbiding evil) and proliferation of ***raḥmatan li'l-'ālamīn*** (mercy to all the worlds).

مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions (Q. 16: 97).

May Allah *Subḥānahū wa Ta'ālā* bless VISION 2077 and all the sincere people upholding the vision and carrying it through, in line with the Commanmends of Allah *Subḥānahū wa Ta'ālā*[1] in the Qur'ān and the *Sunnah* of His beloved Prophet, Muhammad *Ṣala'Llāhu 'alaihi wa Sallam*[2].

DR. NUR JANNAH HASSAN
HEAD, THE SCHOLARS CHANNEL
OFIIR-CENTRIS | SECRETARIAT
VISION 2077 CENTRAL COMMITTEE, IIUM

26th February 2025 / 27th Sha'bān 1446 H

[1] Hereon, the glorification of Allah *Subḥānahū wa Ta'ālā* is abbreviated to Allah S.W.T.

[2] *Ṣala'Llāhu 'alaihi wa Sallam* will hereon be abbreviated to S.A.W.

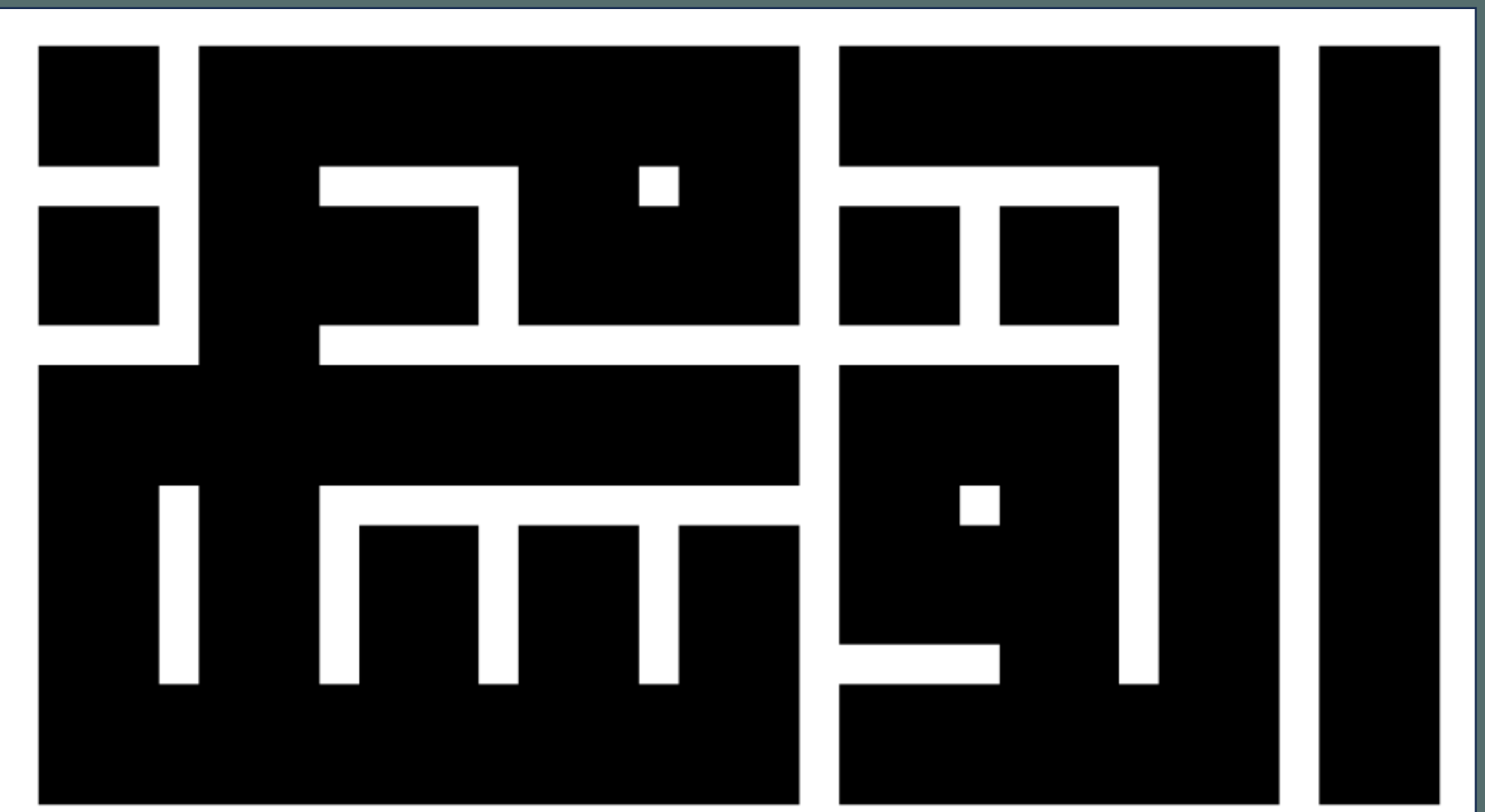
1 *MUḤARRAM* 1500 H Friday 27 November 2076

المدينة

CHAPTER 1

The Concept of VISION 2077

AL-WASAṬIYYAH. Justly balanced



وَكَذَٰلِكَ جَعَلْنَـٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا...

“Thus, have We made of you an Ummat *justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves...”* (Q. *al-Naḥl*, 16:90)

The CONCEPT of VISION 2077

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"*The time of people's reckoning has drawn near, and yet they turn aside in heedlessness*" (**Q. *al-Anbiyā'*, 21:1**).

"Had the people of those towns believed and been God-fearing, We would certainly have opened-up to them blessings from the heavens and the earth; but they gave the lie [to their Prophets] and so We seized them for their deeds" (**Q. *al-A'rāf*, 7: 96**).

"And so We responded unto him and delivered him from [his] distress: for thus do We deliver all who have faith" (**Q. *al-Anbiyā'*, 21:88**).

"*...they used to race in doing good, and call upon Us with hope and fear, totally humbling themselves before Us"* (**Q. *al-Anbiyā'*, 21:90**).

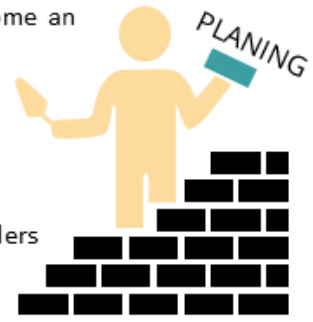
1 BACKGROUND

The IIUM U.M.C. discussed & approved the proposal contained in Professor Kamal Hassan's e-mail addressed to the Hon. Rector on the 10th of May 2019.

The Hon. Rector mentioned his "full agreement" to the brief proposal of project "***Vision 2077: The New Hijrah***". The proposal was tabled in the U.M.C. meeting on 15th of May 2019 and was given official approval.

2 INTRODUCTION

01 **Planning for the future** has become an important and vital part of **nation building**, social engineering, corporate envisioning and forecasting of **future world scenarios.**



02 Islam requires its Ummah and leaders
- to be **prepared** for **future challenges,**
- to **plan** for **future wellbeing**, and
- to **become competent** and **exemplary.**

03 As an Islamic international university, the **International Islamic University Malaysia** (IIUM)
- *must* take the initiative to **prepare for a long-term planning** of the forward march of Malaysia's Muslim community **into the next *Hijrī* century.**

B Western Societies
- Well-established research in Futures Studies
- Advanced & sophisticated visions, institutes, organizations, science & technology, etc.

A Muslim World
- Lags **far** behind Western countries & research institutions in Futures Studies

Consider these:

By 2077
- 11 billion human beings will be inhabiting an "**uninhabitable earth**" (David Wallace-Wells, 2019), and
- a Malaysia painfully struggling for sustainability in the context of **domestic social turmoil** and **serious ecological** and **economic crises.**

This scenario is deduced from observing the following trends and facts:
- the current **global climate change** resulting in Earth's environmental catastrophes, mass species extinction, world population's unbridled consumption;
- severe **global economic downturn** with prospects of long periods of depression and economic wars;
- long-lasting **turmoil and instability in several West Asian countries.**

In Malaysia, there are
- **prolonged disunity** and **fragmentation** of the Muslim *Ummah* due to divergent and conflicting political ideologies and visions;
- **bad governance** owing to deficit in moral integrity, advanced knowledge and skills, lack of wisdom and incompetency;
- increasing **inter-ethnic tension** and religio-political **polarisations**;
- **inter-religious discord** exacerbated by radical Islamic trends originating from West Asia, Christian evangelical groups mainly in East Malaysia, and Hindu extremism;
- worrisome **weakening economy**, the steep rise in the cost of living, and the impacts on the lower income groups;
- the serious conundrum of **bribery and corruption**;
- the increase in **environmental pollution and degradation** (e.g. the unbelievable scale of illegal logging and deforestation, particularly in Pahang, Sabah and Sarawak); and, not least,
- the scourge of **social ills among the younger generation of Muslims** (the disease of substance abuse, rising hooliganism, liquor consumption, bullying, addiction to the social media, LGBTQ) and young children's craze with "digital drugs".

The following trends & facts must be observed:

Unprecedented Climate Change.

The current global trends of unprecedented climate change resulting in Earth's environmental catastrophes, together with mass species extinction, world population's unbridled consumption

Bad Governance.

Bad governance resulting from deficit in moral integrity, advanced knowledge and skills, lack of wisdom and incompetency; increasing inter-ethnic tension and religion-political polarisations.

Obsession to digital gadgets.

Obsession of the very young to digital gadgets, devices and handsets leading to unprecedented **psychological disorders**, and **behavioral problems**.

Prolonged disunity of the *Ummah*.

Prolonged disunity and fragmentation of the Muslim *Ummah* in Malaysia due to divergent and conflicting political ideologies and visions

Increasing inter-ethnic tension & religio-political polarisations.

Inter-religious discord exacerbated by the impact of radical Islamic trends originating from West Asia and the new assertiveness of Christian evangelical groups mainly in East Malaysia, as well as Hindu extremism

Social ills.

Rampant illicit sex, baby dumping, incest, sexual harassments, rape and L.G.B.T.Q. lifestyles.

Muslim parents must pay more attention to the psycho-spiritual needs & problems of their young children.

01 **Children's early development must be nurtured** by parental understanding, patience, care, love and compassion.

02 **The root causes of the children's developmental disorder:**
Among others, **include deprivation of Islamic parental attributes** coupled with
1. the **inability of parents** to control children's obsession and addiction to games and devices,
2. then, as they grow up, to the allurements of the social media and cyber space are among the root causes of the children's developmental disorder.

03 **Children must be nurtured** to **relate to Allah (S.W.T.)** and **the Prophet (S.A.W.)**,
1. To parents, neighbours, non-Muslims and friends, and to the world of nature, and
2. to prepare them to face and overcome the challenges of growing up in a world transformed radically by advanced technologies as well as ecological crises.

A New Agenda of Muslim Education.

Yet, it is **their generation who will helm the affairs of this country** and **represent the Muslim *Ummah*** in Malaysia 50 to 60 years from now. Muslim parents and grandparents **cannot afford to neglect the emerging symptoms of psychological, behavioural and human relations problems of the young**.

This is perhaps **the single MOST URGENT TASK facing the Muslim Ummah now and in the future leading up to 2077**, not only in Malaysia but worldwide, because the correct method of nurturing the early Muslim children's development is the most vital key to the sound educational development of Muslim society and country.

3 VISION 2077: RATIONALE & JUSTIFICATIONS

3.1 A new era, the 16th Century *Hijrī*.

About 50 years ahead, the Muslim world will, in shā' Allāh, enter a new century, the 16th Century Hijrī.

Without **comprehensive and objective assessments** of the state of the global Ummah from the advent of **the 15th *Hijrī* (in November 1979) until today**, followed by proper **strategic planning, global coordination** and **monitoring of the implementation of the strategies** in respective Muslim countries, the Muslim *Ummah* would probably be heading towards **more instabilities, calamities, turmoil and disasters on the global front.**

Road Map to 2077

If *Ummah* leaders and the intelligentsia of the *Ummah* expect **the new Islamic century to be better** than the current 15th century A.H./21st Century C.E., **the road map to 2077 must be conceived** as a **long unbroken process of:**

CORRECTIVE MEASURES, REFORMATIVE & TRANSFORMATIONAL **efforts (*iṣlāḥī* & *juhūd al-taḥawwul*)** in:

• Education • Politics • Good Governance • Economics • Agriculture • Media • Public Health • Culture • Environmental Design & Sustainability • ICT • Islamic Religious Thought & Practice • *Da`wah* • Science & Technology Including AI • Quality of Socioeconomic Management & Political Leadership.

Followed by **proper strategic planning, global coordination** and **monitoring** of **the implementation of the strategies** in respective Muslim countries.

TODAY

3.2 Concerns of Many Scholars & Thinkers in the Muslim World

Scholars & thinkers have critically examined the state of the Muslim *Ummah* in the era leading to the 15th century *Hijrī*, expressing deep concerns over the absence of proper intellectual & spiritual planning or coordination among Muslim leaders, even as the eve of the new century approached. They noted that a major cause of the widespread malaise affecting the Muslim world at the time was a **severe lack of spiritual strength & ethical integrity**.

This spiritual & ethical deficit, particularly in education & upbringing, continues to unfold in contemporary times through the rise of immoral conducts, a diminished sense of accountability to God, & the normalisation of double standards. Many are deluded (***ghurūr***) by the vanities and adornments (***zīnah, zahrah***) of worldly life (***matā' al-ḥayāt al-dunyā***), especially those in positions of leadership in politics, governance, & the private sector.

The Prophet (S.A.W.) warned that he did not fear poverty befalling the community, rather he feared the **test of prosperity**, which he saw as a potential source of **moral corruption** within the *Ummah*.

3.3 False Euphoria (1977-1979), Lessons to be learnt.

Many Muslim scholars, intellectuals and academics (including the writer of this proposal) imagined and expected that the advent of the **15th century *Hijrah*** would herald the **final political** and **economic liberation,** the **intellectual ascendancy** and **religious renaissance** of the *Ummah*.

Only to be **rudely awakened**, **shocked**, **embarrassed** and **disillusioned** by the emergence of Muslim societal realities of;

• Political subservience & bondage, impotence, incompetence & ostentation • Bad governance • Incompetence & injustices • Internal conflicts, chaos & authoritarianism • Economic deprivation & dependency • Widening gulf between rich & poor • Culture of bribery, corruption & abuse of authority • Cultural slavery & aping of Western or East Asian trends • Serious phenomena of social ills • Educational & intellectual mediocrity • Backwardness in science & technology • Environmental neglect & poor urban planning • Poor healthcare services • Massive forced migration of millions of innocent people & families from war-torn Muslim countries.... etc. for the last 40 years.

Muslims **CANNOT** afford to repeat or continue the malaise of the Ummah in the next five to six decades.

3.4 Envisioning Malaysia in 2050.

In 2015 the Academy of Sciences Malaysia (A.S.M.) embarked on the project by bringing together several think tanks and institutions to form a Malaysian Foresight Alliance to carry out the integrated and interdisciplinary flagship study. Its strategic vision is full of useful insights which we could benefit from for our Islamic ummatic envisioning for Malaysia in 2077, where "... the only certainty is uncertainty..." (Prof. Datuk Dr. Asma Ismail, 2017).

The goal of the vision is "Progressive Malaysia" which will be "**Sustainable, Prosperous and Harmonious**", with nine Key Drivers: 1. Leadership & Governance, 2. Economic Growth & Equitable Distribution, 3. Education & Training, 4. STI Capacity & Competency, 5. People & Values, 6. Talents, 7. Population & Demographics, 8. Urbanisation & Rise of Megacities, 9. Green and Sustainable Practices.

However, the **Muslim *Ummah* must have its OWN FUTURISTIC VISION** because it is a **distinct** religious community which is, first and foremost, a **servant** and **vicegerent of Allah S.W.T.** with divinely - ordained identity, responsibility, mission, goals, norms and values. As His servants and vicegerents, and as followers of the Final Messenger of Allah SWT, we are forever and ultimately **answerable** to Him on the Day of Judgement as to how we have carried out **our responsibilities** regarding the **welfare**, **wellbeing** and **sustainability** of planet Earth, the country, the society and the Muslim communities. The Malaysian Muslim Ummah, unfortunately, has been saddled with loads of new problems and shortcomings which require urgent reformist and transformational remedies in the decades ahead if they are to play a leading role in the civilizational construction of Malaysian society as well as in the ASEAN region.

3 VISION 2077: RATIONALE & JUSTIFICATIONS

3.5 The Muslim *Ummah* & Malaysia.

Malaysia is still being looked upon **with respect**, if not admiration, by fellow Muslim countries as a Muslim nation with **a good track record of exemplary achievements** and as **a leading democratic and peaceful Muslim-majority nation** in the whole Muslim world, since her independence in 1957. Moreover, according to the forecast of PwC, **Malaysia will be in number 24** ranking of the 32 **most powerful economies** in the world by **2050**.

Blessed with a long experience in developing and strengthening the parliamentary democracy system with a Malay-Muslim constitution-al monarchy, and benefitting from the gradual maturing process of Islamic higher educational institutions, coupled by the greater popularity, mainstreaming and acceptability of Islamic economic and financial institutions as viable alternatives to the unjust and crisis-prone capitalistic institutions, **the leaders and intelligentsia of the Malaysian Muslim Ummah should take the lead in laying down some long-term plans for a better future along the potentially tumultuous road to 2077.**

3.6 Malaysian Muslims to Show the Way.

With a higher percentage of Malaysian Muslim population of 2077 (Malaysian population in 2080 est. at 42 plus million), and Islam as "the religion of the Federation" with all its implications, **the Muslim community and leaders will be expected to show how Islam and the Muslims translate, in a concrete way** in Malaysian politics, economy, society, environment, international affairs, national leadership and social morality, **the Divinely decreed missions of**;

- Mercy, Love and Compassion to all the worlds - mankind, nature, the environment, animals, flora & fauna, and others) ("***Raḥmatan li'l-`Ālamīn***", Q. 21:107);
- of the Islamic Community as intended by God to be an embodiment of Moral-ethical Excellence (***Khairiyyah***, Q. 3:110) to fulfil the mission of "enjoining that which is good and virtuous (***al-ma`rūf***), and prohibiting that which is bad, evil and reprehensible (***al-munkar***)" together with divinely ordained attributes of;
- Justice, Balance and the Middle Way (***Wasaṭiyyah***, Q. 2: 143) to carry out the mission of "becoming witnesses (***Shuhadā'*** of Divine Truth and goodness) over (the whole of) mankind…"

3.7 IIUM upholds Divine Ummatic Missions

IIUM, which upholds the Divinely ordained "triune" missions of the *Ummah*, must contribute significantly to the **actualization** and **manifestation** of ***Raḥmatan li'l-'Ālamīn***, ***Khairiyyah*** **and** ***Wasaṭiyyah*** in striving, first of all, for the long-overdue unification of the *Ummah*, particularly in Malaysia, because it is a **commandment** of Allah (S.W.T.) for Muslims to be united as a single brotherhood of Believers. The inability to be united despite having one religion for so many years has harmed and weakened the community in many ways, and the current split into five political parties has led to many negative consequences on many fronts of the *Ummah*'s existence. **IIUM has also to be more involved in the transformation of the Malaysian Ummah to be carriers –** not of the viruses of social, ethical, cultural, political and economic lethargy and diseases, and environmental pollutions.

Instead, world community leaders and the non-Muslim intelligentsia in Malaysia who have heard of Muslim leaders and preachers extolling the "beauty" or "greatness" of Islamic civilization in the past and Muslims' claim that they have been chosen by God to lead mankind by their praiseworthy examples **would expect the Ummah to be the carrier of** the virtues of enlightenment, wisdom and ethical integrity, as embodied in morally upright, humble, honest and God-fearing leaders of impeccable credentials.

Muslim leaders and elites are expected by the public to be competent, knowledgeable, humble, modest, caring, kind, considerate and compassionate towards the poor, the underprivileged, the handicapped, the Orang Asli community, as well as non-Muslim individuals and communities in Malaysia and abroad.

3.8 The IIUM & Islamic Education in Malaysia.

In view of the numerous unregulated autonomous *Sekolah* or *Ma'had Tahfiz* of varying standards, **IIUM should envisage the kind of reforms and transformations required in the in the religious educational system** -- if not in the national educational system -- that produce the type of personalities, knowledge, attitudes as well as new skills to face the unforeseen challenges of 2030-2077.

IIUM should inspire and motivate students to become the **NEW BREED of future leaders** with the ***Raḥmatan li'l-`Ālamīn* mindset**, **character**, **knowledge**, **skills** and **moral-spiritual excellence**. The necessity to inculcate early, the fundamental values and principles of ***īmān*** (faith), ***amānah*** (trust, trustworthiness), ***`ibādah*** (worship, servitude), ***khilāfah*** (vicegerency), ***taqwā*** (God-fearing conscience, piety), ***iḥsān*** (beneficence, deep spiritual and moral conscience, compassion, beauty) , ***raḥmah*** (mercy), ***maḥabbah*** (love of Allah S.W.T. and His Final Messenger S.A.W.) and other spiritual constituents of ***ḥusn al-khuluq*** (good character), extends to the GRADUTAE and POSTGRADUATE levels of education.

In the light of contemporary trends of liberalism, pluralism, relativism, and individual rights and freedom affecting Muslim youth and adults, it is necessary for IIUM to institutionalise special training modules aimed at producing a select group of competent young Islamic leaders who are imbued with the afore-mentioned values and principles.

They may be regarded as **the *ŪLŪ'L-ALBĀB* type of leaders** extoled 16 times in the Qur'an.

They are:

- possessors of **SOUND, CONTEMPLATIVE** and **INTUITIVE intellects**,
- with the **necessary competencies** and **skills** to cater to the needs and exigencies of their socioeconomic or sociopolitical contexts,
- essentially **driven** by ***KHASHYATU'LLĀH*** (deep-seated consciousness of Allah S.W.T. accompanied by the fear of His awesome power, all-encompassing sovereignty and dreadful but just displeasure).
- with **PROFOUND SPIRITUAL MINDFULNESS** - the ever-present consciousness of the trials and tribulations of *Yaum al-Dīn* (Day of Judgement) and the certainties of *al-Ākhirah* (the Hereafter).

3.9 The U.N.'s Agenda 2030 & SDGs.

The U.N.'s Agenda 2030 towards achieving the 17 Sustainable Development Goals are noble although ambitious, which Muslim countries including Malaysia have endorsed, and they are included in the 11th Malaysia Plan.

These goals open new horizons, avenues and opportunities for the application of IIUM's mission of **Islamisation of Human Knowledge (I.O.H.K.).** IIUM's engagement with those commendable global goals

- Brings the Muslim academic minds closer to the socioeconomic and environmental realities that beset the contemporary world,
- Exposes **IIUM's INTELLECTUAL ISLAMISATION NARRATIVES** to a wider audience, to be evaluated and understood by the non-Muslim public or elites as introducing **new approaches** to global human problems which are **positive, relevant** and **worth adopting.**
- Promotes ***Maqāṣid al-Sharī'ah*** (higher objectives of the Divine Path) for the **wellbeing** (*ḥasanah* and *falāḥ*) in this world and in the Hereafter) and their proper understanding by the Muslim community as well as IIUM staff and students, together with the application of **I.O.H.K.**, would provide the **much-needed transcendental, spiritual** and **ethical values and perspectives** to the goals of SD.

As we would like to envision a future beyond 2030 or 2050, those SDGs, **after being SPIRITUALISED by ISLAMIC PERSPECTIVES**, serve as useful and practical steppingstones for the Muslim *Ummah* to reach by 2077 **in a MUCH BETTER SITUATION** than the dismal scenarios of the 20th century and of the first four decades of the 21st century.

3.10 The Islamic Concept of Sustainability.

It is to be noted that the concept of "Sustainability", like the other secularized Western concepts of Development, Progress, Modernity, Success, Knowledge, Education and Wisdom which have been popularized and globalized Since the colonial era of Western dominance, **does not do justice to the REAL SUSTAINER of the Earth and the Cosmos.** Nor does it make any reference to The One and Only Creator, Owner, Ruler and Master of the Earth, mankind, nature and the Universe.

The Compassionate Creator and Merciful Sustainer has laid down in the Qur'ān, the *Taurāt* of Moses (peace be upon him) and **the *Injīl*** of Jesus (peace be upon him) **the right way and the conditions by which the Earth and human life can be made truly sustainable.** Among the various conditions which **need to be fulfilled to secure His protection, assistance, victory** and **blessings** (*ḥimāyah*, *'ināyah*), human beings **MUST BEHAVE** on His Earth and act in His world as true Believers (*Mu'minūn*), God fearing servants (*Muttaqūn*), and doers of good (*Ṣāliḥūn*, *Muḥsinūn*), charity, beauty beneficence, benevolence. In utilizing His bounties, they MUST remember (*dhikr*) Him, follow (*ittibā'*) and obey (*ṭā'ah*) His *Sharī'ah*, while glorifying (*tasbīḥ*) Him, praising Him (*taḥmīd*), thanking Him and expressing gratitude (*shukr*) to HIM alone.

4 ENVISIONING THE PREFERRED SCENARIO OF MALAYSIAN *UMMAH* IN 2077

We know and regretted the flaws, faults, failures and malaise of the Muslims. We have been witnessing – woefully – the divisions, maladies and vices of the present Muslim communities, and – by observing some of the disheartening religious, educational, political, economic, media, cultural and environmental problems and trends – we are extremely concerned about the future of Malaysian society and the Ummah by the year 2030, 2050 and 2080.

We **look forward**, nevertheless, to **planning** and **developing the preferred scenario**, as opposed to the unpreferred scenario, because

01 we have the Divinely prescribed **obligation** to change our **bad** and deplorable conditions of ***al-munkar*** to the conditions of ***al-ma'rūf***;

02 we have the potential **human intellectual** and **spiritual** resources to do **MUCH BETTER** than now or before;

03 the need to be prepared is **REAL**, not only for the disastrous consequences of steadily worsening climate change; but

04 the necessity to offer to the people in Malaysia, if not in ASEAN countries and the rest of the world, **BETTER ALTERNATIVES** than the God-defiant ideologies, dehumanising and morally decadent life-styles, and the crisis-ridden economic, educational, ethical, cultural and social systems of the dominant Western-centric civilisation.

CHALLENGES:

- To **convince** skeptics (Muslims and non-Muslims) who have witnessed the bloody civil wars, chaos and turbulence in West Asia, the deplorable conditions of many Muslim countries as well as the existence of many corrupt Muslim leaders.
- The impacts of **global propaganda** of demonization of Islam and Islamophobia for several years or decades.
- The necessity for the Muslim leaders, by 2077, to be able **to translate** the major sacred missions of the Muslim Ummah into **concrete and tangible realities**.

4.1 Developing the Preferred Scenario.

In developing the preferred scenario which includes the role of a new generation of God-fearing and compassionate leaders, we need to:

01 Identify and describe **the traits and qualities of leadership** which **reflect the sacred missions of the Muslim Ummah.**

02 Describe **the steps to be taken**, **the educational and cultural transformations** to be **undertaken that would produce** at the end of the day **the desired personality types** alluded to above.

03 Prior to that we must envision the extent to which the undesirable and unpreferred trends, phenomena or social facts would **lead to the formation of the unpreferred scenario**. These constitute the **obstacles** or **inhibitors** which **must be addressed and overcome** in actualising the preferred scenario.

04 The **smooth transition** from the unpreferred to the preferred scenarios would must be properly thought out and planned as realistically as plausible or achievable in the Malaysian contexts of the 1st (2020-2030), 2nd (2030-2050) and 3rd (2050-2080) phases for the desired outcomes.

Characteristics of God-fearing political leaders:

- truly humble and honest; people-oriented, caring, compassionate and selfless;
- incorruptible, upholding justice, egalitarianism and universal human rights;
- practicing the principles of Islamic brotherhood, Islamic unity and *shūrā* (mutual consultation);
- respecting democratic principles, upholding the rule of law and transparency;
- aversion to telling lies, hypocritical behaviour and not craving for power, popularity, status or wealth; exhibit non-ostentatious life-style;
- respectful of the rights of non-Muslims to subscribe to their own political ideologies, religions, customs so long that they are not against the law or constitution of the nation or the states;
- uphold the values of peaceful and friendly co-existence with the non-Muslim communities; and
- do not neglect the needs and welfare, wellbeing of poor, marginalised or underprivileged people in their constituencies, irrespective of ethnic or religious differences.

"Early Warning Signal"

"***Verily Allah does not change the condition of a people until they change that which is in themselves***" (Q. 13: 11).

Based on the Islamic *Ummah*'s divinely ordained duty to lead with the sacred missions of *Raḥmatan li'l-`Ālamīn*, *al-Amr bi'l-Ma`rūf wa'n-Nahy `an al-Munkar* and *Shuhadā' 'ala'n-Nās*, slightly more than 50 years from now the *Ummah* **would enter the 16th Islamic century** after having gone through four decades of bitter, humiliating and painful experiences. Not wanting to **repeat** or **perpetuate the follies**, disunities, mistakes, faults and foolhardiness of the past, Muslims of Malaysia, at least, must be aware and conscious of the plausibility of **favourable *and* unfavourable futures** that it would have to encounter in the next three phases of its evolution towards 2077, so that the community "will not get into the lizard's hole **twice**" as the Prophet (S.A.W.) had warned more than 1440 years ago.

4.2 Backcasting the Future.

01 We start with the point where we want to be in the future.

02 Then we try to adjust everything in the present according to the target what we want to achieve.

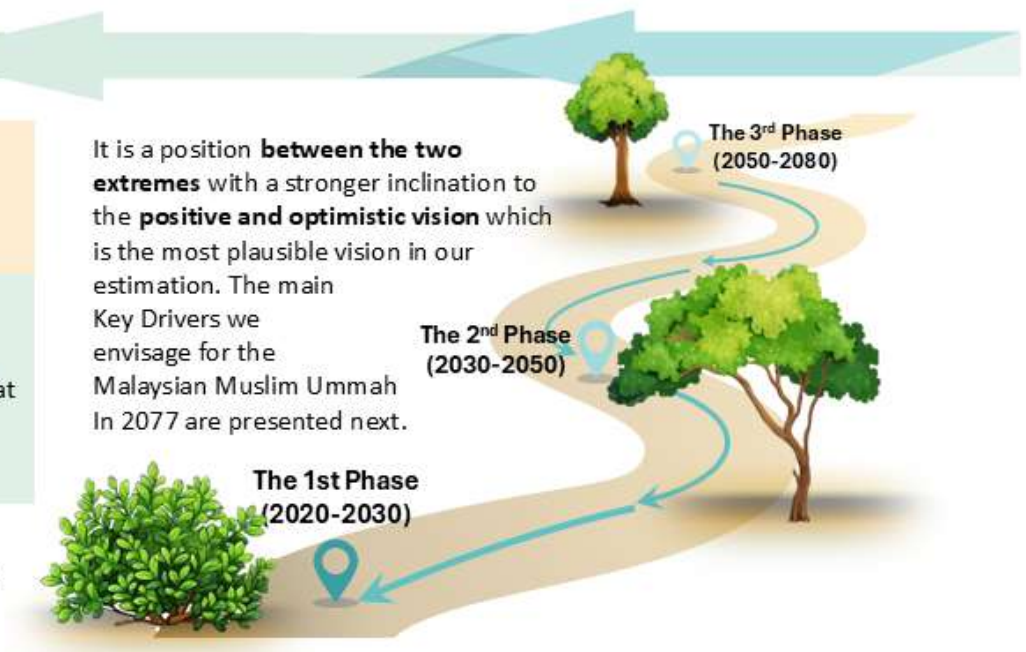
03 These can be as follows:

i. Define and establish the targets for future
ii. Collect data from past and present condition/events
iii. Analyze the collected data to finalize what changes, and
iv. Amendments are required to the present conditions so that ultimately it comes in line with the vision established.
v. Establish a policy and strategy to implement the changes required

(https://discuss.analyticsvidhya.com. Accessed on 2 August 2019)

The outcome of our envisioning the preferred scenario of the future Malaysian *Ummah* is neither a utopia nor a dystopia.

It is a position **between the two extremes** with a stronger inclination to the **positive and optimistic vision** which is the most plausible vision in our estimation. The main Key Drivers we envisage for the Malaysian Muslim Ummah In 2077 are presented next.



5 THE MAIN KEY DRIVERS FOR THE MALAYSIAN MUSLIM *UMMAH* IN 2077

5.1 Transformation of Muslim-Malay Political Culture & Landscape, for an *Ummah* with Islamic Unity in a New Political Scenario.

The *Ummah* gives priority to religious unity based on the commandment of Allah (S.W.T.) to:

> "**hold firmly to the rope of Allah all together** and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers..." (Q.3:103).

The bonds of the *Dīn* that Allah (S.W.T.) has chosen for the Muslims supersedes and transcends all other forms of bonds:

> "Believers are but a **single brotherhood**, so, make peace and reconciliation between your two brothers and remain conscious of God... " (Q. 49:10).

Malaysian Politics has Matured.

Politicians are no longer viewed with a degree of skepticism or cynicism by the *rakyat*. Muslims who go into politics do so **not for material gain or worldly glory**, but to contribute significantly to the nation's progress and to the religious community they represent. Politics is not seen as an avenue for livelihood, as they are already financially secured with prior acquired wealth, resources or assurances enough to sustain their political career. Titles and statuses are no longer sought after.

Sincere Muslim Politicians.

Islamic politicians go into politics to sincerely serve the people, speak and uphold the truth, justice, integrity and ummatic wellbeing. Their **primary objective is to gain the pleasure of Allah (S.W.T.).** The party never is "*keramat*" or sacred, but Allah's commandments are. It is just a tool to achieve the goals of the *Ummah*. Upholding the *Sharī'ah* is indeed a **sacred** duty, even if one becomes the target of censure from capitalists, socialists, humanists, secularists, liberalists, pluralists, polytheists, or worshippers of Western or Oriental idols.

Qur'ānic and Prophetic Ethics in Politics.

Cronyism, collusion, corruption, nepotism, partisanship, fanaticism and kleptocracy do not exist in the new Muslim political culture. Muslim politicians are trained to use the most decent parliamentary language in political discourse or speeches. They observe the **Islamic *ādāb*** in their political campaigns, political debates or in the use of the social media. Ministers do not hold on to power or privileges longer than necessary. Once the people are no longer benefitting from their office, they voluntarily resign without grudges. They simply return to their professional work for which they have been trained in higher educational institutions.

God-fearing Muslim Leaders

The Prime Minister or his Muslim ministers do not cling to power beyond two terms. The do not abuse power for enriching their families, private companies, business proxies or political cronies. They do not fail to observe their fundamental religious obligations such as congregational *ṣalāḥ*, and refrain from manipulating religion, religious concepts or institutions for political purposes. They extend their assistance, aid or services for individuals, groups or organisations out of their consciousness of the sacred missions they carry, the image of the *Ummah* they reflect and their **constant awareness** of their ultimate **accountability** (*ḥisāb*) to their Sustainer and Master.

5.2 New Strength & Solidarity with Transnational Network - An *Ummah* with Stronger Domestic & Global Presence, Exerting Bigger Impact in the ASEAN Region.

The *Ummah* has strong, close and intimate relationships and collaboration networks with the Ummahs in ASEAN countries, particularly Singapore, Brunei Darussalam, Indonesia, Thailand, Kampuchea, and the Philippines thanks to ICT and convenient and cheap inter-ASEAN transportation. The *Ummah* has established easier and wider communication and transnational mobility with the Muslim minorities in Russia, China, Japan, Korea and India making the *ḥalāl* and *Sharī'ah*-based industries a dominant feature of Asian, South Asian, Southeast Asian and East Asian economies. The *Ummah* leaders and professionals have become **globally visible** through their active participation or support of **ummatic and universal human causes.**

The United Nations, **no longer** dominated by the big powers, has become a common platform for Muslim countries and communities including the *Ummah's* leaders and scientific-technological experts, to put across concerns, to offer holistic solutions to world or ecological problems, or to pressure regimes responsible for the oppression, deprivation, persecution, genocide or inhuman policies *vis-a-vis* Muslim countries, communities, minorities or rights. The rise of the world Muslim *Ummah* coincides with further weakening and rapidly declining powers of the U.S.A, Russia, Japan and Europe, while China, India, Brazil, Turkey and Indonesia have become the new world powers, thus opening new opportunities for the **global *Ummah* to broaden and assert influence** as never before.

The **exponential increase** in the number of new reverts to Islam in the U.S.A., Europe, Australia, Africa, Pacific Islands, ASEAN and East Asia has made it much easier for Malaysian Muslim professionals, *dā'īs*, businessmen and scholars to widen their presence and impacts in those countries and regions.

5.3 Stronger Economic & Financial Resources Under Adverse Environmental Conditions, Contributing to the *Ummah*'s Ability, Skills & Wisdom to Survive & Remain Viable.

• Because of severe climate changes and frequent environmental disasters in several ASEAN not countries, excluding Malaysia, in the 2020-2070 period, the economic situation of the Ummah i**s most challenging**. However, • with the growth, expansion, popularity, maturity and efficient management of economic and financial resources such as Islamic or *sharī'ah / mu`āmalāt* banks, *zakāh, waqf, takāful, raḥn, ṣadaqah*, the strengthening of Islamic economic cooperation across the ASEAN and Asian regions, • the practice of frugality, avoidance of wastage, circular economy and prudence in food and water consumption, • with new forms of food production, creative technological innovations and better systems of land use and agriculture – **the *Ummah* can avoid the threats of famine, widespread malnutrition and epidemics, by the grace of Allah (S.W.T.).**

• Endowed with many well-qualified experts in Islamic economy and finance, and the dynamic growth of *waqf*-based corporations, coupled with the expansion of new markets for Muslim products, goods and services in the Asia-Pacific region, **the *Ummah* is able to maintain a reasonable standard of living with a more egalitarian and cooperation-based economy.**

New Strength & Solidarity with Transnational Network
(continued)

• The more affluent members of the *Ummah* have been able to offer aids to some of the urban poor regardless of colour or creed, including the needy among the indigenous communities of West and Malaysia. • The presence and size of the Muslim population in East Malaysia has increased tremendously Over The years, mainly because of new growth centres and Muslim migration into Sabah and Sarawak in the search of greener pastures as West Malaysia has become over-crowded and economic pressures have mounted. • It is notable that Islamic da`wah organisations and individual *du'āt* have been developing and adopting innovative methods and strategies of da`wah in the whole of Malaysia since the 2020s.

• Their remarkable success in making many non-Muslim leaders and intelligentsia to understand Islam better and then to embrace the new faith is not only due to the effectiveness of their techniques and discourse, but significantly contributed by the fact that **the most prominent and influential spreaders of Islam have reverted from the non-Muslim minorities**. • The non-Muslims' regular encounter and interactions with Muslim leaders, scholars, professionals and entrepreneurs who manifest in words, actions, personality and dealings the meaning of *Raḥmatan li'l-`Ālamīn*, *al-Amr bi'l-Ma`rūf wa'n-Nahy `an al-Munkar* and *Shuhadā' 'ala'n-Nās*, have attracted many Non-Muslims to come into the fold of Islam as the fastest growing religion in the world for several decades.

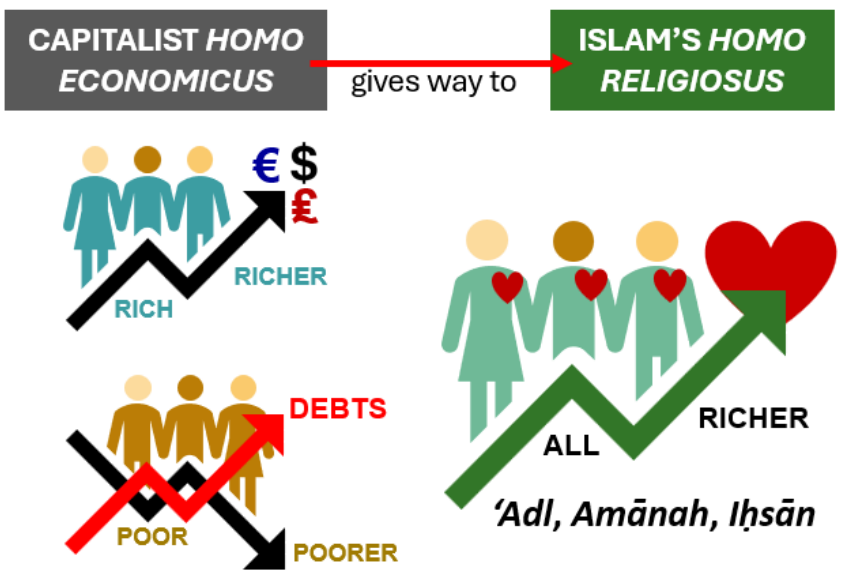
• The new and vibrant capital of Indonesia in Kalimantan has attracted Muslim capital, labour and investments from Sabah and Sarawak as well as from Mindanao, **thus making the Muslim communities in East Malaysia more prosperous economically**.

• The ability of Muslim professionals to manage big cooperatives and corporations efficiently and transparently has enabled Muslim entrepreneurs and business- men to make inroads into several ASEAN countries and unlock their economically rich potentials. • They, together with many Muslim-run banks, **sprouting *waqf-based* industries and *Sharī`ah*-compliant businesses, have proven to be an economic, financial and business force to be reckoned with in the ASEAN region**, with huge profits also coming from their regional and international branches and subsidiary companies.

• The failures and the evils of the dominant heartless capitalistic system have made it ethically bankrupt, and the people of Malaysia, Indonesia, Brunei Darussalaam and Singapore have been looking for viable alternatives. After a long period of gestation since the 1970s launching of an intellectual-theoretical *jihād* in the academia, followed by accommodating the conventional systems, then exposure to global capitalist financial turbulence, **the Islamic theory, concepts and practice of economics based on the worldview of *Tauḥīd* are now widely accepted as the new economic paradigm** in the Muslim world, if not yet the whole world.

• This worldview and philosophy **provide the true meaning of being human**, not as homo economicus **but as theocentric being and *homo religiosus driven by a divinely originated Qalb*** (the spiritual heart, defined by al-Ghazali as "a subtle spiritual and divine entity" (*laṭīfah rabbāniyyah rūḥāniyyah*). • They define **the true goal of human existence and society,** and **prescribe the proper use, production, consumption and distribution of God-given resources in an eco-system constructed upon the pillars of *`adl*, *amānah* and *iḥsān*.** • They spell out the meaning and purpose of money, wealth and banking – **all these concepts are now being brought into the mainstream, revitalized and operationalized in a variety of Islamic socio-economic institutions in the post-Capitalist and *post-ribā* era**.

The ubiquitous presence of successful, well-managed and stable Islamic economic and financial institutions in ASEAN countries has become an **indirect tool of contemporary Islamic *da'wah – da'wah bi'l-ḥāl***.



5.4 Good Governance, Competent Management in the Public & Private Sectors & the Elevated Status of *Sharīah* Courts & Laws on Par with Secular Civil Courts & Laws.

Before 2030-2040 reforms

• The Muslim-Malay Intelligentsia realised that Malaysia's image in the Western world has Been severely tarnished as bad governance continues to cause hardships to the people and to foreign investors. It became clear that the serious lack of integrity, efficiency, transparency and trustworthiness in many Muslim-Malay organisations would continue to be a huge liability for Islam, the *Ummah* and the nation. • The enlightened Malay elites and scholars in academic regarded those negative social behavior as social sins piling up on the shoulders of the *Ummah's* leaders and intelligentsia.

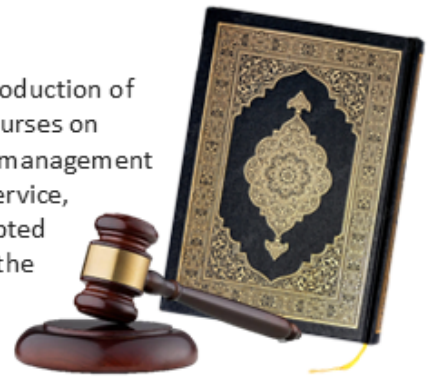
Since 2030

• The scope of application of Islamic *Sharī'ah* laws has been widening since 2030 so that by 2050 the criminal aspects of Islamic law embracing "*Ḥudūd* Laws" have become a part of the Malaysian legal system. The remarkable improvements and reforms of the administration of Islamic law which the late Tan Sri Professor Ahmad Ibrahim and his followers in the law faculties of Malaysian universities, together with Muslim practitioners from both legal professions, had fought for since 1980s have borne remarkable fruits over the decades of the evolution of Malaysia's legal system.

The Non-Muslim Public

• After first-hand seeing or experiencing the application of Islamic justice, the uniqueness of the Islamic legal system, the new quality of Muslim judges and lawyers, the deterrent effects of Islamic criminal laws coupled with the efficient, transparent and corruption-free administration of Muslim-dominated civil service, they began to show their appreciation and respect for Islamic law. • The words *Sharī'ah, Ḥudūd* or *Jihād* have, for a long time, ceased to carry the prejudiced connotations of primitive justice; inhuman, barbaric and exceedingly cruel laws imposed by a cruel or blood-thirsty deity; and the spread of Islam by the force of the sword, violence and terror. To foreigners coming to Malaysia to see what Muslim law and justice are all about, "seeing is believing" and the heavy loads of Islamophobia simply melt into thin air.

New in 2030



• However, with the introduction of regular compulsory courses on good governance and management to all staff in the civil service, the drastic measures adopted By the new government to weed out the bad in government service plus, the Attractive faster promomotion to higher position helped improve the situation. • The change of government in 2030 and the total overhaul of Malaysian bureaucratic system by the new Islamically-oriented government was the turning point. • New senior officers were the new game changers. They garnered confidence and trust of the people and of foreign investors in lieu of their passion for excellence which they acquired after being exposed to the best practices in public administration and governance in premier academies. • A new image of a transformed, efficient and trustworthy public administration – professionally, ethically and efficiently managed and led by Muslims – emerged to be a pride of the Muslim world, as how *Tabung Haji* had become decades ago. • The institution-alization of *Maqāṣid al-Sharī'ah*-based governance and the *Sharī'ah*-compliance index in governance and management provided a new perspective which complements and strengthened the integrity and efficiency of the civil service.

Since 2040

• The Malaysian *Ummah* has demonstrated its ability and maturity in maintaining good governance, with a corruption-free, efficient, transparent and competent Muslim management of the civil service, industries or transnational corporations. • Thanks to the long struggle of the Muslim legal scholars and practitioners, the Islamic judiciary is now on the same level as the U.K.-based Malaysian judiciary. • With the increased production of qualified Muslim lawyers such as IIUM law graduates who are well-qualified in both legal systems, the Muslim-led public administration, business or judiciary have earned the respect of non-Muslim public and legal practitioners. • This was achieved after a long process of instilling the values of moral integrity and sound management by the National Integrity Centre.

By 2050

• **By 2050 the reputation of Malaysia's good governance and thriving world-class Islamic banking and finance have become one of the admirable characteristics of her Muslim community.**

5.5 Excellent Relationship & Harmonious Convivencia with Non-Muslim Communities.

The three Sacred Missions of (I) *Raḥmatan li'l-'Ālamīn*, (II) *Amr Ma'rūf Nahy Munkar & (III) Shuhadā' 'ala'n-Nās*

This commendable achievement of the *Ummah* is characterized by **sincerity**, **goodwill**, **mutual respect**, **cooperation** in many areas of common interest, **care and concern** for the welfare of the poor, the deprived and the underprivileged. Thanks to the long and impactful exposure to the primary messages of Islam, its missions of *Raḥmatan li'l-`Ālamīn, al-Amr bi'l-Ma`rūf wa'n-Nahy `an al-Munkar* and *Shuhadā' 'ala'n-Nās*, and the attitude of disgust and aversion against religious extremism, the *Ummah* has – thank God – become fully aware of its mission in this *Dunia*. It has realized that it is brought forth in this world as **the divinely designed vehicle** of the above missions of the Muslim Ummah, to deliver good deeds, uphold justice and fairness, integrity, moral excellence and compassion for all human beings and the rest of Allah's creation.

Gone is the Satanic mission of spreading of enmity and hatred, bigotry and fanaticism, radicalism and fundamentalism, terrorism and tyranny, authoritarianism and corruption, kleptocracy and duplicity, hypocrisy or inter-religious violence. **Gone** is the old perception of the Muslim *Ummah* as backward, anti-democracy, poverty-stricken, hate-mongers, violent-prone with corrupt leaders in politics and the civil service. **Gone** is the ill-conceived "Islamic State" or "Islamic Caliphate" myth of the I.S.I.S, *al-Qaedah* or Muslim *Takfīrī* radicals who had lost their traction or appeal. **Gone** is the wastage, extravagance, ostentatious life-styles, and the self-centered egoistic pursuit of status symbols and honorific titles.

Islamic democratic principles

The success, benefits and practicality of Islamic democratic principles in Malaysian pluralistic and multi-religious society ensure the suitability and sustainability of the long-standing and time-tested system of parliamentary democracy with constitutional monarchy. • In the new Islamic century, the Malay monarchy has also adjusted to the new realities of post-capitalistic Malaysia with post-ethnocentric polity and a more egalitarian society which privileges the values, praxis and social ethos of humility, frugality, sacrifice for the greater welfare of society, modesty, philanthropy, kindness, respect of differences, sharing of depleting resources, and humanitarianism.

• In view of the pressing need of the masses for decent housing, food and ability to pay for children's education, the state royalties have donated some of their land, precious property, unused automobiles, mansions as *waqfs* for the poor, the needy and the downtrodden in their respective states. Many of the palaces have been converted into public educational institutions, homes for the elderly, orphans and the disabled regardless of ethnic or religious affiliations. Many state Rulers have decided to cease taking the monthly allowances for members of the royal family and reduced drastically the staff employed in the state palaces. • In line with the egalitarian spirit of the age and the acute shortage of land and natural resources for the use of the under-privileged *rakyat*, the King has also curtailed many of his privileges and reduced significantly the annual budget allocated by the Federal government to the King. For all these notable deeds and self-reformation measures on the part of the royalty and the King, the people's respect and admiration for them have increased, and those citizens who have been clamouring for the abolishment of the Malay monarchy have ceased expressing their critical sentiments publicly.

2050 - 2080

• In the Third Phase of the evolution of the *Ummah* towards 2080, the affluent Muslims as well as Muslim NGOs have made it their regular practice also to offer financial and other assistance to the needy among the non-Muslim communities as well as the indigenous peoples of West and East Malaysia. Some of these humanitarian and philanthropic Muslim organisations have become very well established overseas. As globalized institutions, they are respected and loved by those foreign communities or groups which have been receiving Islamic aid and voluntary services from Malaysian Muslim NGOs. They truly represent a very important dimension of the three intertwined sacred missions of the Islamic Ummah.

5.6 Success of Comprehensive Educational Transformation Producing an Enlightened Ummah with Very Praiseworthy Educational Outcomes.

5.6.1 Islamic Education

Islamic education embraces both **(I) Islamic Religious Sciences** (regarded *farḍ 'ain or* individual obligation) based on Divinely Revealed Knowledge, and **(II) "Worldly Sciences"** based on intellectually or empirically acquired human knowledge (regarded as *farḍ kifāyah* or collective obligation).

The learning processes includes:

i. ***tarbiyyah*** (education in a comprehensive sense, including the physical, the cognitive, the affective, the spiritual, the psychological, the social, the aesthetic, etc.),

ii. ***ta'dīb*** (instilling and internalising the proper, just and refined etiquettes, manners and ethics *vis-a-vis* Allah (S.W.T.), the Prophet (S.A.W.), angels, parents, fellow human beings of various statuses in human personality, the tangible and intangible realms of existence, the world of nature and other living creatures),

iii. ***ta`līm*** (instruction, teaching, transfer of knowledge, skills and values),

iv. ***tazkiyyah*** (purification of the mind and the heart), *tadrīs* (teaching),

v. ***irshād*** (moral-spiritual guidance),

vi. ***tadrīb*** (training).

The objective is to develop and nurture all the God-given potentials and faculties in human beings to be able to fulfil the true purpose of their existence as determined by their Creator and Sustainer, namely, ***'ubūdiyyah***, i.e., to serve (*`ibādah*) Allah (S.W.T.) and carry out the responsibilities of ***khilāfah*** on His Earth according to the teachings of the Qur'ān and the Sunnah.

5.6.2 A complete transformation of Muslim education by the Third Phase (2050-2080)

The *Ummah* has been able, by the grace of Allah (S.W.T.), to bring about **a complete transformation** of Muslim education by the time the *Ummah* enters the Third Phase (2050-2080). This is manifested in the establishment of pre-schools, primary schools, colleges, institutes and universities all over the country which implement **the vision of holistic human growth and development based on the worldview of the Qur'ān**. These institutions follow the methods of integration, harmonization, synthesis or Islamicisation of human knowledge at the appropriate levels of education, depending on the respective objectives of education specialisation and the chosen learning outcomes for the different curricula. The most successful educational institutions of the *Ummah* in the Third Phase are the private religious schools as they have become the choice preferred by the well-abled families. Besides, they are not constrained by the regulations of the government or forced to follow the national school curriculum, which are designed for a multi-religious student body. The Islamic private schools follow their own holistic and integrated curricula, which includes co-curricula activities in the afternoon and the obligatory prayers in congregation daily.

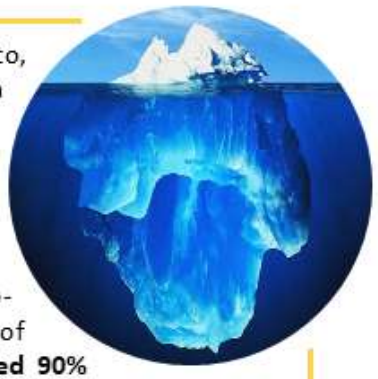
5.6.3 Integration, harmonization & synthesis of *farḍ `ain* with *farḍ kifāyah*

With the methods of integration, harmonization and synthesis of *farḍ `ain* knowledge (*'ulūm naqliyyah / shar'iyyah)* with *farḍ kifāyah* knowledge (*'ulūm 'aqliyyah / ghair shar'iyyah)*, religious schools have been able to produce good quality students who grow to become the holistic, integrated and competent leaders with the right knowledge, skills and ethics commensurate with the new challenges in Malaysian society of 2050 and beyond to 2080.

The products of the good, integrated and synthesized *taḥfīdh* schools as well as the *Ulu'l Albāb*-oriented secondary schools and the *Maktab Rendah Sains* MARA (MRSM) are Islamically rounded students. At the tertiary education, they are exposed to the concept of Islamicisation of human knowledge and human personality. They developed into much sought-after professionals, leaders, doctors, technocrats, engineers, and scientists of various specialisations.

Many public and private universities have adopted this approach in higher education after their Muslim scholars, intellectuals and scientists, engineers and doctors realized and experienced the limitations, the negative psychological and sociological consequences from the absence of moral, spiritual and ethical dimensions in various disciplines of secularised modern science and technology, medicine, social sciences and humanities.

By 2050 It becomes obvious that the major crises of ecology, economics, politics, society, education, technology, ethics and morality experienced in the East and the West from 2020 onwards are the direct results of a dominant and hegemonic homocentric civilization - based on an epistemology of absolutized reason and a worldview which is a combination of secular humanism, empiricism, materialism, agnosticism, liberalism, relativism, agnosticism and atheism. But with the paralysis and bankruptcy or inability of these philosophy to restore the intellectual wisdom of the past and provide a more balanced, holistic and wholesome epistemology with positive values into the body of knowledge, science and technology, Western higher education could no longer find its way out of the *cul-de-sac* it got into, nor restore the lost soul of market-driven Western universities. The "excellence without a soul" model of neo-liberal education that Harry Lewis (2006) witnessed in Harvard College was not an an isolated case. It was just the tip of the Iceberg. The Oriental and Muslim worshippers of Western standards (as "idols") of excellence **could not notice the submerged 90% of the iceberg**. They continued to urge the local universities to compete in getting on the melting and breaking up iceberg.



5.6.4 Islamicisation & "combining the two readings"

Islamic universities and independent-minded institutions of higher learning in Malaysia in 2050 have been able to follow the advice of Shaikh Ṭāhā Jābir al-`Alwānī (*raḥimahu'Llāh*) to engage in "**combining** or **integrating** the two readings" (*al-jam' bain al-qirā'atain*) of the **two Books of Allah** - al-Qur'ān and the Universe.

ISLAMICISATION OF HUMAN KNOWLEDGE (I.O.H.K.)

What may not be present in the method of integration or synthesis but is an important part of I.O.H.K, is that the latter incorporates the necessity to undertake legitimate critique, repudiation, elimination or rejection of any aspect of human or rationally acquired knowledge – such as its philosophy, ontology, axiology, epistemology, presuppositions, theoretical assumptions, paradigms, theories, practices, concepts, ideas, facts or schools of thought which are antithetical, incompatible or opposed to the worldview, teachings, *`Aqīdah*, *Sharī'ah* and *Akhlāq* of Islam. **(I.O.H.K.)** addresses the progressive process of knowledge construction.

IIUM's RAISON D'ETRE
ISLAMISATION

The progression of I.O.H.K. knowledge construction:

01 At the base level is recognition, acceptance, adaptation or adoption of any useful knowledge, technology, system, theory, concept, idea or practice from cultures or civilisations other that of Islam, which is *not* opposed to, but is *in harmony* or *compatible* with, Islamic teachings, perspectives, values and norms.

02 To proceed with comparison, harmonization, integration, indigenization and synthesis.

03 Then to progress to the most demanding yet **very desirable** methods of critical appreciation, dewesternisation, repudiation, deconstruction, rejection, elimination, and reconstruction.

04 Finally, the **most important and most desirable** goal of I.O.H.K. is construction of new knowledge.

ISLAMISATION OF THE SELF (I.O.S.) Most fundamentally, I.O.H.K. requires Islamisation of human personality with emphasis on purification of the heart from its destructive diseases and the inculcation of Islamic values of good character ("*ḥusn al-khuluq*").

5.6.5 2030: IIUM as the most well-known institution for Islamicisation and Relevantisation

In the Third Phase of Malaysia's *ummatic* development, most of the university programmes or courses taught by Muslim academics have adopted the method of Integration, I.O.H.K. and I.O.S.

By 2030 **IIUM** has emerged as **the most well-known** body for **I.O.H.K.** and **Relevantisation** of Islamic religious sciences. Relevantisation includes the processes of *taghyīr* (change of syllabus or methods of teaching), *taḥsīn* (improvement), *iṣlāḥ* (reform), *tajdīd* (renewal), *takāmul* (integration), *ijtihad* (exercise of independent reasoning and judgement), *murāja'ah muntazimah* (regular review), *murāja'ah naqdiyyah* (critical review), *taḥdīth wasā'il al-ta'līm* (modernization of pedagogical methods), *tafkīk* (deconstruction), *I'ādat al-binā'* (reconstruction), *binā' jadīd* (construction of new knowledge).

USIM has emerged by 2030 as the leader in Southeast Asian universities for the **integration of *'ulūm naqliyyah* and *'ulūm 'aqliyyah*** while its students and graduates are highly regarded globally for their excellent moral conduct and Islamic identity.

2030: IIUM (continued)

Both IIUM and USIM have collaborated in many research projects, and both teach the natural sciences, applied sciences, medicine, social sciences and humanities from the worldview of the Qur'ān, which looks at the universe, nature and human beings:

01 as the **creation** of Allah (S.W.T.) and **belonging** to Him;

02 as full of **Signs (*ayāt*) of Allah (S.W.T.)** pointing to the Existence, Oneness, Omnipresence, Omnipotence, Knowledge, Design, Beauty, Order and Will of the Creator and Sustainer;

03 the order, regularity, constancy and predictability of the physical laws in the cosmos are not the manifestation of autonomous "laws of nature" as taught in the West and the East, but are the **manifestation of Allah's predetermination, will, design and control**;

04 the whole of nature and the universe are programmed by Allah (S.W.T.) to be **subservient** (*musakhkharāt*) to the needs and usufruct of human beings, while all the living things in the cosmos are engaged in **praising** (*tasbīḥ*) the benevolent Creator and Sustainer in their own respective ways not known to humans; and

05 all that exist in the cosmos will come to the **final-end** when the cosmos will be destroyed, to make way for the Day of Resurrection, after which **human beings will face the final judgement and reckoning** by the Just Creator and the Compassionate Sustainer.

SIGNS of ALLAH

• Both universities embed and execute the understanding that Man and society constitute of the physical, spiritual, psychological, anthropological, sociological, geographical and historical **Signs of Allah (S.W.T)** while history of mankind is also full of Signs of divine purpose, guidance and intervention.

• It is also seen as **the theatre** of the struggle between Truth and Falsehood in which the final victory went to the true followers and true believers of the Prophets of God.

• From this perspective, human knowledge is regarded as the **true understanding, appreciation and internalization** of the Signs of Allah (S.W.T.) in man, nature, universe, society, history and inanimate creations of the Creator and the Sustainer (S.W.T.).

Readings of the 2 Books

• The Islamic *Tauḥīdic* scientists and technologists of the new future *Ummah* who have gone through Islamic educational curricula seek to get closer to the Creator by **"reading His Book of nature"** in addition to **reading the Qur'ān**, and would utilize all the bounteous natural provisions of the Creator with profound attitude of **gratefulness** (*shukr*) and **humility** as a form of *'ibādah* to Him.

• Both Islamic universities, together with other institutions of higher learning which subscribe to Islamic perspectives regarding the natural sciences, applied sciences, medicine, social sciences, humanities, etc., are united in upholding the *Tauḥīdic* paradigm of knowledge production, construction, dissemination, utilization and reconstruction.

`ULAMĀ' of the UMMAH

• They now number in the hundreds of thousands in the 40 million plus population of Malaysia.

• ***'Ulamā' al-wāqi'*** (scholars of the reality or context of the worldly sciences or *`ulūm dunyawiyyah) are* experts in various branches of the *`ulūm 'aqliyyah* (intellectual, *farḍ kifāyah* sciences).

• ***'Ulamā' al-naṣṣ*** (scholars of revealed texts or religion or *'ulūm dīniyyah* (religious sciences) are those who choose to specialize and become experts in the disciplines of religious sciences.

• Both groups "combine the reading of the Two Books" of the Creator and Sustainer and have succeeded in their respective and collaborative pursuits.

NO MORE DICHOTOMY

• Therefore, there is **no more dualism or dichotomy** of knowledge or education in Muslim education.

• **Both *'ulamā` al-naṣṣ* and the *'ulamā` al-wāqi'*** (as al-Qaraḍāwī and Tariq Ramadan call them) **complement each other** with innovative ways of resolving major problems or new issues which beset mankind, nations or communities. • Their collective thinking constitute a form of ***"ijtihād jamā'ī"*** (collective *ijtihād*) that has become more popular and the preferred way of arriving at *fatwas* or new *ijtihāds*.

• The R&D endeavours of the two Malaysian groups of scholars and professionals have brought **world recognition and esteem** to Malaysia as an important reference of high quality contemporary Islamic thought. • As natural progression, several Islamic universities have been established by the state Islamic Religious Council, funded by *waqf* funds.

• Thus, Malaysia rises to becomes One of the most popular countries for Muslim minority communities to pursue their higher education, because of all the above commendable accomplishments in the field of Muslim education in the latter half of the 21st century.

5.7 2050-2080: Advent of the Game Changers – a NEW BREED of ISLAMIC LEADERS – God-fearing, Competent, Knowledgeable Yet Humble, Tolerant, Sincerely People-oriented, & High Integrity.

These new breed of Malaysian Muslim leaders are the real Game Changers. They are the fruits and the products of the "goodly tree" (***shajarah ṭayyibah***) "whose root is firmly fixed and its branches [high] in the sky" (Q. 14: 24). They have undergone the holistic, **integrated**, **Islamicised educational** system from their primary school until their university education. They were selected to be trained as the future new breed of leaders to replace those Muslim leaders who assumed leadership not by design – but were opportunists in politics, civil service, communities, business, banking, education, etc. to reap the benefits, privileges and attractive emoluments this class of society enjoy. Many of these leaders have succumbed to the temptations of power, wealth, status, worldly glory and material pleasures.

The new breed of Malaysian Muslim leaders has emerged from a different "soil" or educational system which **brings back the soul**, **nurtured** and **purified** it to emulate the model of the ***ŪLŪ'L-ALBĀB*** or the scholars with the attitude and mindset of ***Khashyatu'Llāh*** celebrated by the Qur'an (Q. 35: 28). When this generation of new breed of God-fearing and self-denying leaders were students in their universities or institutes, locally or overseas, they always felt a deep sense of shame, dismay and disillusionment when they saw or read in the media about Muslim leaders who were corrupted by worldly temptations and had caused great damage to the image of Islam and Muslims while undermining the economic or political stability of their countries.

2030 – 2050 As student leaders or as would-be highly qualified experts or professionals in their chosen fields of specialization, they felt **highly motivated** to bring about **radical changes in the conventional secular leadership** or **management culture** when they graduate from the university. The most highly motivated among them are those who have been exposed to the ***tarbiyah*** (moral-spiritual training of Islamic youth) or student ***da`wah*** **movements** either locally or from overseas.

This new leadership of the Ummah in the 2030 – 2050 period has done the country proud because they really represent and embody the missions of ***Raḥmatan li'l-`Ālamīn***, ***al-Amr bi'l-Ma`rūf wa'n-Nahy `an al-Munkar*** and ***Shuhadā' 'ala'n-Nās***, in their personality, inter-religious and inter-ethnic interactions and in their offering of voluntary social and humanitarian services to the masses irrespective of religious or ethnic differences.

The additional four Preferred Scenarios to be discussed as listed in numbers 6.8. – 6.11 below **are not considered *Key Drivers*** although they are important aspects of positively transformed Muslim community and its way of life. We do not wish, at this stage, to describe the distinguishing features of those four scenarios and prefer to leave the writing of the appropriate narratives to the respective Scenario Planning Clusters.

5.8 An *Ummah* with World Class ICT Education & Training, & Expertise in Advanced AI Technology.

The *Ummah* has managed to accomplish levels of ICT education and training as well as expertise in advanced AI technology that are of world class. The ability of Muslim cyber security experts to **protect the Islamic way of life** and the **moral integrity** of the younger generation from the negative aspects of social media is recognized as among the best in Asia. With high level expertise in the **Islamicisation of its contents** and **animations technology**, capable of world-wide distribution of Islamicised products for children, entertainment and new Islamic *da'wah* materials, the Malaysian Muslim *da`wah* outreach becomes phenomenal.

5.9 Islamicisation of Science & Technology - A Highly Respected Aspect of Contemporary Islamic Civilisation & Academia in Southeast Asia.

Islamicisation of Science and Technology has become a very respectable aspect of contemporary Islamic civilisation and academia in Malaysia, Indonesia and Brunei Darussalam. Many faculties of pure and applied sciences in colleges and universities are involved in active collaboration among themselves and several Western proponents of **theistic science** work together with hundreds of Malaysian *Tauḥīdic* scientists and technologists to address the urgent crises in ASEAN environments.

5.10 Islamicisation of Arts & Entertainment in Malaysia, in Tandem with Indonesia, Turkey, Pakistan, Egypt & Morocco.

The arts and entertainment industry in Malaysia, together with Indonesia, Turkey, Pakistan, Egypt and Morocco, produces many **Islamicised** programmes, films, drama, songs, music as well as festivals of religious art and music. The previous obsession of the Malay masses in the first part of the 15th century *Hijrī* to Bollywood or East Asian films has dissipated as the presence of Islamic alternative forms of popular culture becomes the mainstream.

5.11 Malaysian Muslim Architects, Planners & Environmental Designers are Highly Acclaimed in the World.

The achievements of Malaysian Muslim architects, planners and environmental designers are highly acclaimed in the world. They emphasise the priority of functionality and economy over expensive ornamentation, yet manage to strike the desirable balance between functionality with ethics and aesthetics. Since 2030 all the new mosques are being designed to be truly "green", economical and people-friendly with very low ecological foot-prints, through harnessing solar energy and water from advanced technology of water harvesting, purification, utilization and sustainability. Many of the big mosques in coastal areas or adjacent to big rivers have been constructed to be not only multi- functional but as climate refuge and refugee centres with new facilities including medical clinics and capacity for community oriented organic food production.

6 PRINCIPLES FOR THE 11 SCENARIO PLANNING CLUSTERS.

6.1 Develop Research or Data-based Narratives based on the Key Drivers Scenarios.

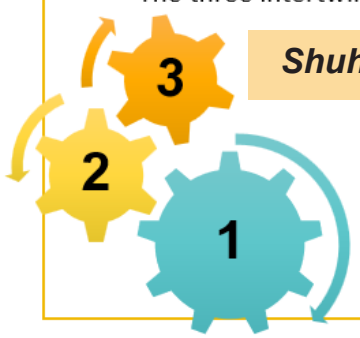
Using the narratives of the 7 Key Drivers as a guide, the clusters develop their more elaborate and research or data-based narratives in the context of the Key Drivers Scenarios (6.1--6.7) and in the context of what they would project or envision as the Unpreferred Scenarios which differ significantly – not necessarily as exact opposites – but "the other side of the coin", as it were, from the Preferred Scenarios.

6.2 Forecast, Imagine, Extrapolate Plans, Strategies, Means, Reforms, & Transformation.

The task of all the Clusters are to forecast, imagine, extrapolate or think out rationally the plans, the strategies, the ways and means, reforms or transformations – based on how the Clusters believe, collectively and rationally, the existing realities, empirical data, the social, cultural or scientific facts, technological trends, patterns of behavior, new social phenomena, etc. would positively or negatively impact upon the *Ummah* as it moves on through the Three Phases to reach 2077 until 2080.

In extrapolating and projecting the Preferred Scenario, each Cluster keeps in mind the **worldview of the Qur'an** including its ontology, cosmology, epistemology, axiology, anthropology, sociology, ethics and eschatology. It adheres to the ***Tauḥīdic* paradigm of human knowledge**, supported by the normative Prophetic precedents, and the three intertwined missions of the *Ummah* as covered before, including the relevant Islamic teachings, philosophies, values, principles, norms, concepts and institutions.

The three intertwined missions of the *Ummah*:



6.3 Multi & Trans-Disciplinary approach, based on Qur'an & *Ḥadīth*.

Each Cluster includes those knowledgeable in or more qualified to refer to the relevant Islamic religious disciples, or to become the main reference for the Qur'an and *Ḥadīth.* All Clusters take a generally **optimistic thrust** in the narratives about VISION 2077 - in spite of what the Earth and the world are going to suffer in the decades ahead - from the unavoidable adverse effects of severe climate change, frequent natural disasters, environmental crises, economic crises, scientific and technological crises including the impact of the dark dehumanising side of autonomous as well as transhuman technological marvels produced by a God-defiant civilization, a secular humanistic, agnostic, nihilistic, atheistic and materialistic worldview and epistemologies.

6.4 Optimistic Mindset.

As Believers in the Compassionate Sustainers' commandments, warnings, promises, wisdom, plan and good-will, we are obliged to have the **optimistic mindset**. This mindset is constructed upon a deep and unshakeable faith and conviction in the promises of Allah's assistance and support for the True Believers who are God-fearing, despite having to face adverse circumstances and horrific tribulations. Believers have been cautioned by Allah (S.W.T.) that they would not enter Paradise without having to go through severe divine tests (*ibtilā'*) which could be in the form of adversities or ease.

6.5 *ŪLŪ'L-ALBĀB* Orientation & Divine Intervention.

When the *Ummah*, particularly the leaders, scholars, elites, professionals, scientists, technologists and its decision makers strive hard to fulfill the divinely prescribed conditions that would make them **TRUE BELIEVERS**, **God-fearing** people of ***ŪLŪ'L-ALBĀB* orientation,** who perform and enjoin good Social Deeds (*ma`rūf*) as well as prohibiting bad or evil deeds (*munkar*) as Allah (S.W.T.) has commanded, then He in His Grace, Mercy and Compassion would intervene to save them, protect them or deliver them from the most adverse trials and tribulations.

It is **never** part of His Plan or Desire to destroy or unjustly treat His True Believers and God-fearing virtuous communities. Just as He has helped, protected, gave victory, and delivered previous generations of human beings who were God-fearing believers from the *al-Karb al-'Azīm* (the great anguish) of their time, **so would He extend the same compassionate assistance, protection, blessings or justice to the future *Ummah* of True *Īmān, Taqwā,* and *'Amal Ṣāliḥ*, the true followers of the Final Messenger of Allah (S.W.T.), the Beloved of Allah (S.W.T.).**

6.6 "*Sunnatu'Llāh*": the Immutable Constants in Allah's Dealings with His Creatures.

The above socio-religious phenomenon constitutes what the Just and Compassionate Sustainer calls "***Sunnatu'Llāh***" (the immutable constants in Allah's dealings with His creation and in His management and control of all that operates in the cosmos) in which there is no deviation (Q. 17: 77, Q: 48: 23). It should not be forgotten that, it is also a manifestation of His immutable *Sunnah* that the continued disobedience, iniquities, injustices and pursuit of evil or prohibited behaviours on the part of Muslims – in spite of being repeatedly warned or cautioned by the God-fearing believers, *dā'īs*, scholars or leaders – would **finally incur the wrath of Allah (S.W.T.) upon the whole community**, including the do-gooders, which in the past took the forms of severe natural disasters, devastating environmental catastrophes or prolonged economic or political calamities.

6.7 Necessary Actions in Lieu of Qur'anic & Prophetic Warnings.

The Qur'ān is full of such episodes which are meant to **deter the repetition of Muslim disregard or intentional transgressions** of Allah's laws and commandments. This is complemented by several authentic Prophetic warnings that if the Muslims fail to carry out the responsibility of *al-Amr bi'l-Ma'rūf wa'n-Nahy 'an al-Munkar* or they do not take any action when they see evil things or deeds committed in their family, neighbourhood, community, society or nation, then they must expect that Allah's displeasure or wrath descend not just upon the wrong doers but upon the whole community concerned, including the innocent ones.

But if the members of the community were to take the **necessary actions** – "**first by hand, second by words, third by objecting in the heart, but that is the weakest of faith**" (from a famous hadith), then Allah (S.W.T.) would spare the community from the consequences of the evil deeds of wrong doors.

NOTE: The seven Key Drivers and having described that the Game Changer is the new breed of God-fearing leaders, the 11 Clusters identify and describe the necessary but plausible steps, measures, strategies, reforms, institutionalisations or transformations to be taken in the **Three Phases (2020-2030, 2030-2050, 2050-2080) of Ummatic evolution** in order to accomplish those variables that would produce the preferred ummatic characteristics. The reports from each cluster will be presented in the upcoming chapters.

"[Such has been Our] way with all of Our apostles whom We sent before your time; and no change wilt thou find in Our Ways." (Q. 17: 77)

"Such being God's way which has ever obtained in the past - and never wilt thou find any change in God's way!" (Q. 48: 23)

This reference to "God's way" (***Sunnatu'Llāh***) is twofold: on the one hand,

"*you are bound to rise high if you are [truly] believers*" (Q. 3: 139),

and, on the other,

"*God does not change men's condition unless they change their inner selves*" (Q. 13: 11)

in both the positive and negative connotations of the concept of "change" (Muhammad Asad Commentary and Translation of the Holy Qur'an).

7 FORMATION OF UNIMA 4 UNITY: A CONSORTIUM OF MALAYSIAN UNIVERSITIES FOR ISLAMIC UNITY AND FUTURE LEADERSHIP.

We would like to propose the formation of a "Consortium of Malaysian Universities for the Unity and Leadership of the *Ummah*" (in Malay, *Kesatuan Universiti-universiti Malaysia untuk Penyatuan dan Kepimpinan Ummah*), with the acronym "UNIMA 4 UNITY" for the following reasons.

7.1 Develop Research or Data-based Narratives Based on the Key Drivers Scenarios.

It is high time Malaysian universities join hands to actualise the unity of the *Ummah* in Malaysia because the continued political divisions, conflicts and disunity are undermining, ruining and harming the image, interests, progress and future of the *Ummah*. This unifying effort on the part of IIUM and its partners would help to bolster the wonderful initiatives undertaken by the *Majlis Dakwah Negara* under the stewardship of Prof. Emeritus Dato' Dr Mahmood Zuhdi.

7.2 Unity: a Religious Obligation, Bound by the "Rope of Allah".

Unity is a religious obligation because Allah (S.W.T) has commanded Muslims to become **a Single Brotherhood** which is bound together by the "Rope of Allah (S.W.T.) (Q. 3: 103, 112; Q. 8:46). The failure to be united, or the lack of determination and sincerity to be united is one of the greatest sources of internal weaknesses, faults and social sins of the *Ummah*.

As for leadership development of the Ummah, the university is the main institution which grooms and prepares the leadership skills and talents of the students and staff.

The main bulk of the new leadership required to be the vanguard in the perilous journey towards the new *Hijrī* century will have to provided by universities which are **based on the Islamic vision of education, the comprehensive excellence of the Muslim *Ummah*** and **civilizational transformation**.

7.3 Conflicts Reconciliation.

Taking the initiative and trouble to bring together in reconciling (*iṣlāḥ baina'l-akhawain*, ref. Q. 8: 1; Q. 49: 9-10) conflicting brothers or groups is another **very neglected religious responsibility.** Allah (S.W.T.) gives very high religious merit to the efforts of reconciliation and restoring peace or accord between conflicting Muslim groups or individuals.

7.4 IIUM to Lead the Way.

Led by renowned, highly esteemed non-partisan President and Rector, IIUM as a globally respected International Islamic university is well placed now to assume a leading role ("Let's Lead the Way"). This ummatic religious role undertaken by IIUM does not carry any weight at all in the "global business" of ranking universities, but in the sight of the Sustainer of the all the worlds, this effort is most appreciated by Him and would be handsomely rewarded by the Compassionate Sustainer and Master.

7.5 IIUM to Lead in Forging Ummatic Unity.

The IIUM has the credibility, the human resources and the trust **to provide the leadership**, in collaboration with other universities, NGOs or Majlis Dakwah Negara, **to forge the ummatic religious and socio-political unity** before things worsen as the GE 15 approaches, or before political party sentiments on both side of the chasm hardened to render futile all sincere non-partisan conciliatory endeavours.

7.6 The Urgency for a Neutral & Objective Intellectual Moderator to Intervene.

Such inter-varsity ummatic collaboration or consortium has not existed before but, in view of **the grave consequences** resulting from the **complacency** of Muslim educators, non-political *`ulama'*, professionals, and academics while the divisive political sentiments or fanaticism are being heated up, the need and urgency for a neutral umpire or objective intellectual moderator to intervene and prevent further widening of the political rifts **have to be fulfilled by the Islamic academia as soon as possible**.

7.7 Ummatic Unity & the New Breed of Leaders.

Ummatic unity and preparing for the emergence of a new breed of leaders in Malaysia are among **the most important** major goals of VISION 2077. Our corrective, reformative and transformational measures **must be planned and strategized from now** to achieve these two crucial Key Drivers. The formation of the Consortium can serve as a platform and mechanism, as well as one of the strategies to spread the narrative of VISION 2077, to gain wider support and financial contributions from the *civitas academica* of the participating and sympathetic institutions of higher learning.

Public Announcement about IIUM's Project VISION 2077 & A Conference on VISION 2077.

01 The Rector may also inform the Malaysian public, in a press conference, or in a special appearance on national T.V. about our plan to hold a national or an international Conference on VISION 2077.

02 We propose that our Constitutional Head officiate the Conference. If it is going to be an international Conference, then the Rector may make the first announcement about VISION 2077 Project as the occasion to also announce for the first time our plan to hold the International Conference.

03 The Rector may also want to inform the public about the formation of the **UNIMA 4 UNITY** CONSORTIUM of Malaysian universities to focus on the VISION 2077 agenda of unifying the Malaysian *Ummah* and the agenda to produce a **New Breed of Malaysian Muslim Leaders.** An MOU involving all the participating institutions could also be held.

04 To brief the President as the Patron of the Project as the latter may be able to secure some funds from outside or foreign sources to supplement the budget of the university.

8 CONCLUSION.

01 The Conference on VISION 2077 may be be held once in 3 or 4 or or 5 years as a series of VISION 2020 Conference that would continue all the way into the Third Phase. This would be feasible if our Project becomes a model of futures planning that is widely appreciated and adopted by federal as well as state religious institutions, or by some private bodies locally or abroad which are financially well-endowed to sponsor or co-sponsor the long and hazardous journey four, five or six decades ahead.

02 The Conference series could serve as important milestones to review the progress of the Malaysian *Ummah* to reach the next Islamic century. Otherwise, IIUM may decide to make this Project a one-off project of the university, with the plausible Scenarios for the Three Phases as a good foundation for the Malaysian *Ummah* and other institutions in the country to follow through with their own plans for the *Ummah*, or to build upon IIUM's foundation better or more short-term projects or road maps that would help the *Ummah*

to intelligently negotiate the difficult terrain ahead and avoid becoming another broken caravan or a failed *Ummah* which succumbed yet again to what the Prophet (S.A.W.) had prophesied as follows. Thawban - *raḍia'Llāhu 'anhu* - the freed slave of the Prophet *ṣalla'Llāhu 'alayhi wa sallam*... related that the Messenger of Allah said:

> *"The nations are about to call each other and pounce upon you, just as diners set upon food."* It was said: "Will it be because of our small number that day?" He (S.A.W.) said:
> *"Rather, on that day you will be many, but you will be like foam, like the foam on the river. And Allah will remove the fear of you from the hearts of your enemies and will throw* ***wahn*** *into your hearts."* Someone said: "O Messenger of Allah! What is wahn?" He said: *"Love of the world and the hatred for death."*

The *ḥadīth* explains the first form of weakness inflicting the *Ummah*, from an inclination to cling to this world, with the love and preoccupation that deflect from the Hereafter, distancing from it and hating death, and the meeting with Allah - *the Most Perfect*.

03 By accepting to undertake this noble but thankless intellectual *jihād*, all IIUM staff who participate in this Project should consider their efforts as: "***amal ṣāliḥ***" or as "***ṣadaqah***" purely for the sake of Allah (S.W.T.) and for the sake of the wellbeing of the *Ummah*.

- We, the *Ummah* in Malaysia, have great potential to be His True Believers, His *Muhājirūn wa Mujāhidūn fī sabīli'Llāh* and His *Anṣāru'Llāh* who are capable of making Malaysia an ideal Muslim-majority nation with peace, prosperity and progress (in the holistic sense of the concept), if we can be **united under His sovereignty alone**, and place all other loyalties and affiliations below that of "*wa'taṣimū bi-ḥabli'Llāhi jamī'an, wa lā tafarraqū*" (Q. 3: 103).

- Moreover, He has assured mankind or the small groups (including us, *in shā' Allāh*) of **committed**, **sincere**, **humble *'Ibād al-Raḥmān*** (sincere servants of The Compassionate) – who are not suffering from *Ghaflah* (heedlessness), the *Ghurūr* (delusion) of *al-Dunyā*, whisperings or insinuations of *Shaiṭān* or cravings of *al-Hawā* (base desire, passion) within human beings – **that they would be given victory (*naṣr*) or deliverance (*najāh*) from calamities**.

[*Sahih*: Related by Abu Dawud (no. 4297), Ibn 'Asakirin in *Tarikh Dimoshq* (2/97/8) and others. It was authenticated by Al-Albani in *As-Sahihah* (no. 958), from https://sunnahonline.com/library/contemporary-issues., retrieved 7 August 2019].

04 Allah (S.W.T.) says in the Qur'ān

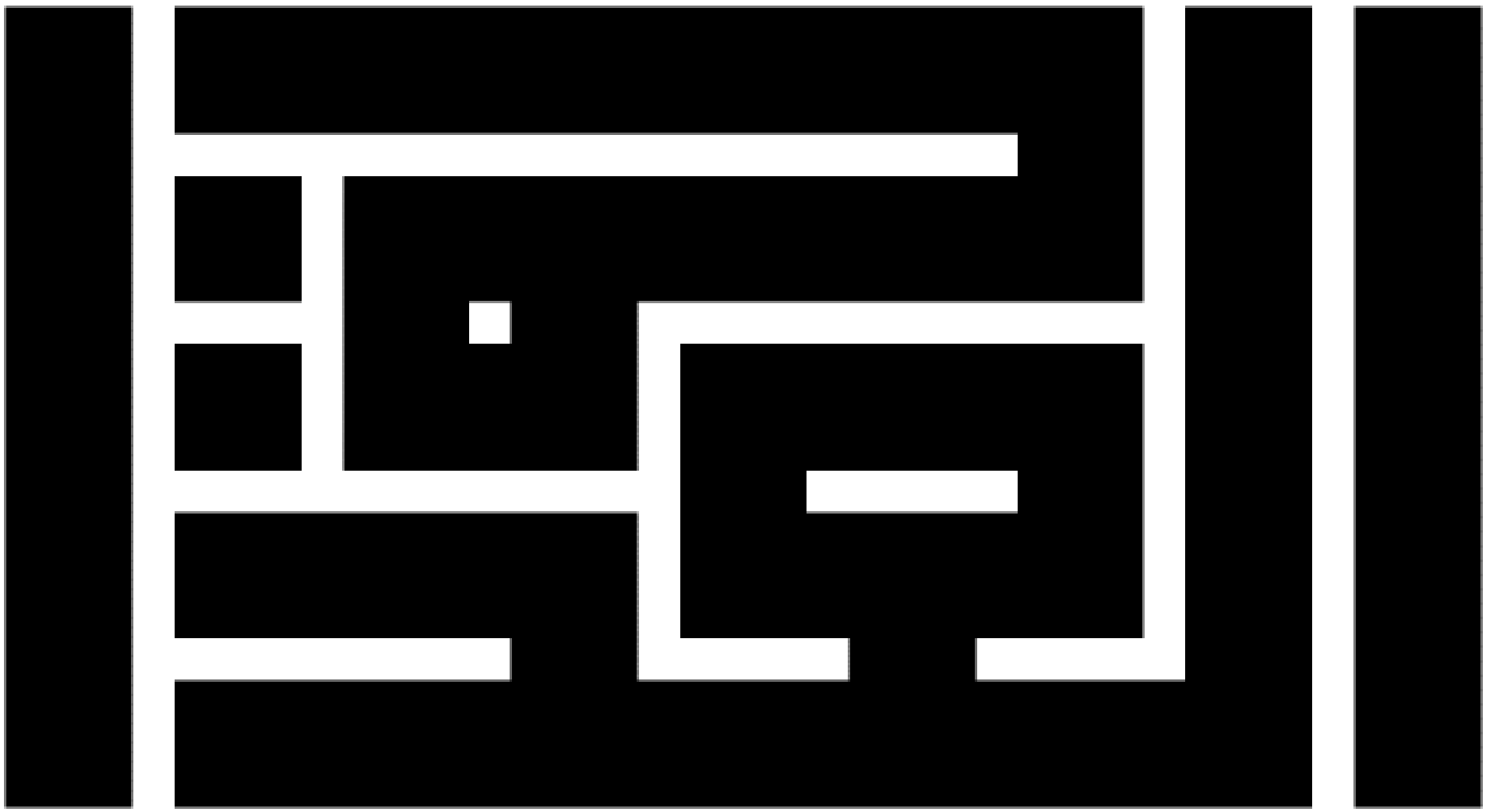
> *"... How many a small group has overcome a large group by Allah's permission, for Allah is with those who are patient in adversity."* (Q. 2: 249).

We ask Allah (S.W.T.) to forgive us our shortcomings, failings, faults and sins for not doing enough to spread the message of Islam in Malaysia or elsewhere, and to help IIUM to become great again in serving the cause of the *Ummah* and global civilizational transformation.

Jazākumu'llāhu khaira'l-jazā'. Shukran jazīlan. Wa'Llāhu a'lam.

Text prepared by
M. KAMAL HASSAN
HONORARY ADVISOR OF CENTRIS
19 August 2019 / 18 Dhū al-Ḥijjah 1440 H

AL-ADĀLAH. Justice



إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ۝٩٠

“BEHOLD, God enjoins justice, and the doing of good, and generosity towards [one's] fellow men; and He forbids all that is shameful and all that runs counter to reason, as well as envy; [and] He exhorts you [repeatedly] so that you might bear [all this] in mind.”

(Q. *al-Nahl*, 16:90)

PAR
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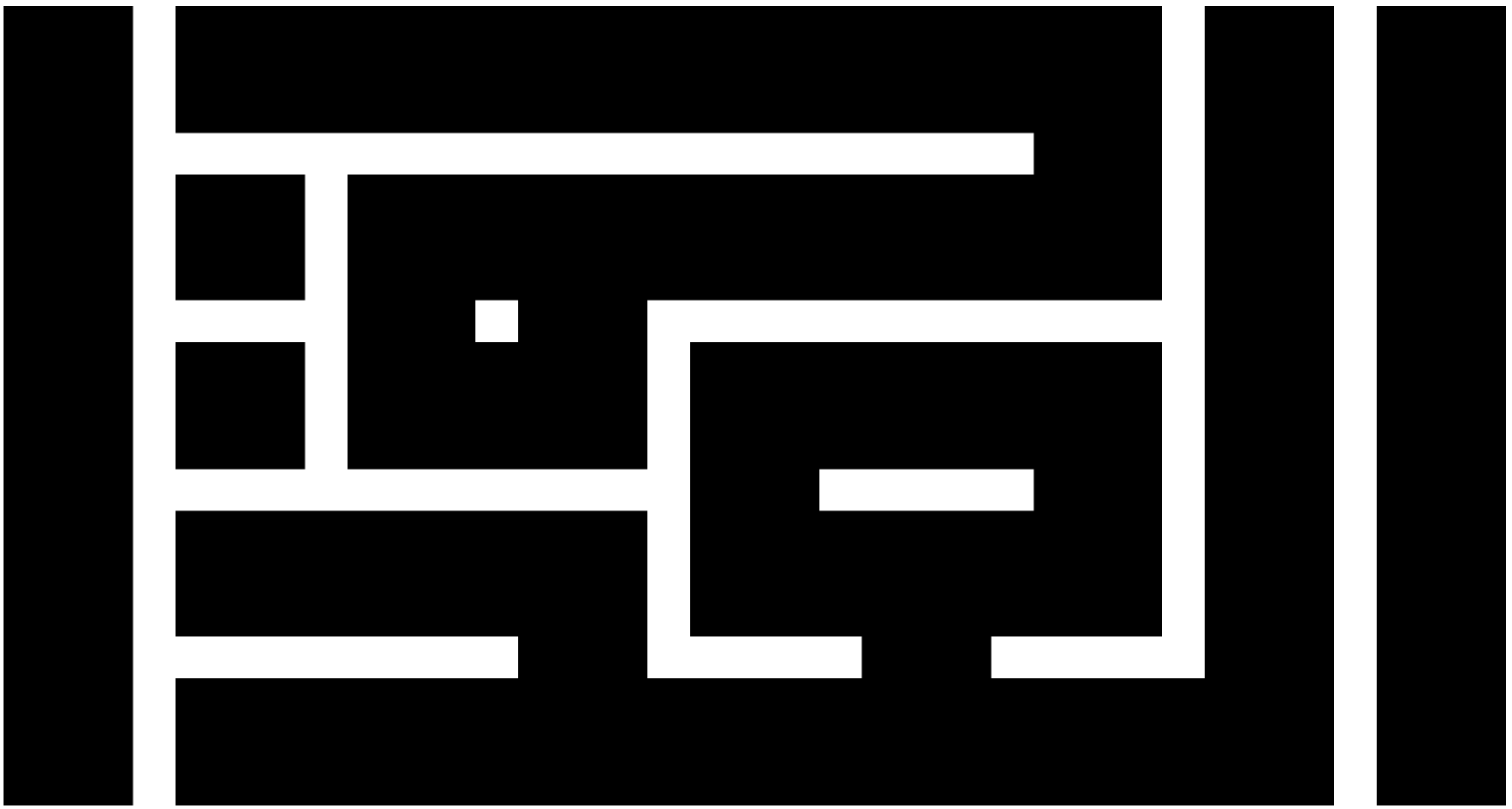
Section 2

SOCIETY & POLITICS

“Give to close relatives their due, as well as the poor and needy travellers. And do not spend wastefully.” (Q. *al-Isrā’*, 17:26)



CHAPTER 2

Economics & Finance

AL-IQTIṢĀD AL-WASAṬĪ 2077

A RESPONSIBLE INCLUSIVE, JUST AND SUSTAINABLE ECONOMIC VISION FOR MALAYSIA[3]

1. BACKGROUND

The post-World War II period witnessed political independence all over Asia and Africa, many being Muslim nations. While initial economic systems were inherited from the colonial powers, calls for indigenous solutions gained momentum. Rather than follow the dominant secular-modernisation thesis of the 1950s and early 1960s, many Muslim nations wanted development and progress, but within an Islamic framework. The numerous financial and economic crises over the last 50 years and the paradoxical nature of the global hegemonic capitalist system added resolve to developing alternative models. Poverty amidst plenty, rising standards of living but increasing inequalities, an unsustainable consumerist culture, environmental degradation leading to severe climate change as well as widespread corruption, mismanagement, and overall deficit in good governance- have made the search for an ethical and morally inspired economic system a necessity for the survival of the planet and of man.

2. *IṢLĀH, TAJDĪD* AND *AL-IQTIṢĀD AL-WASAṬĪ*

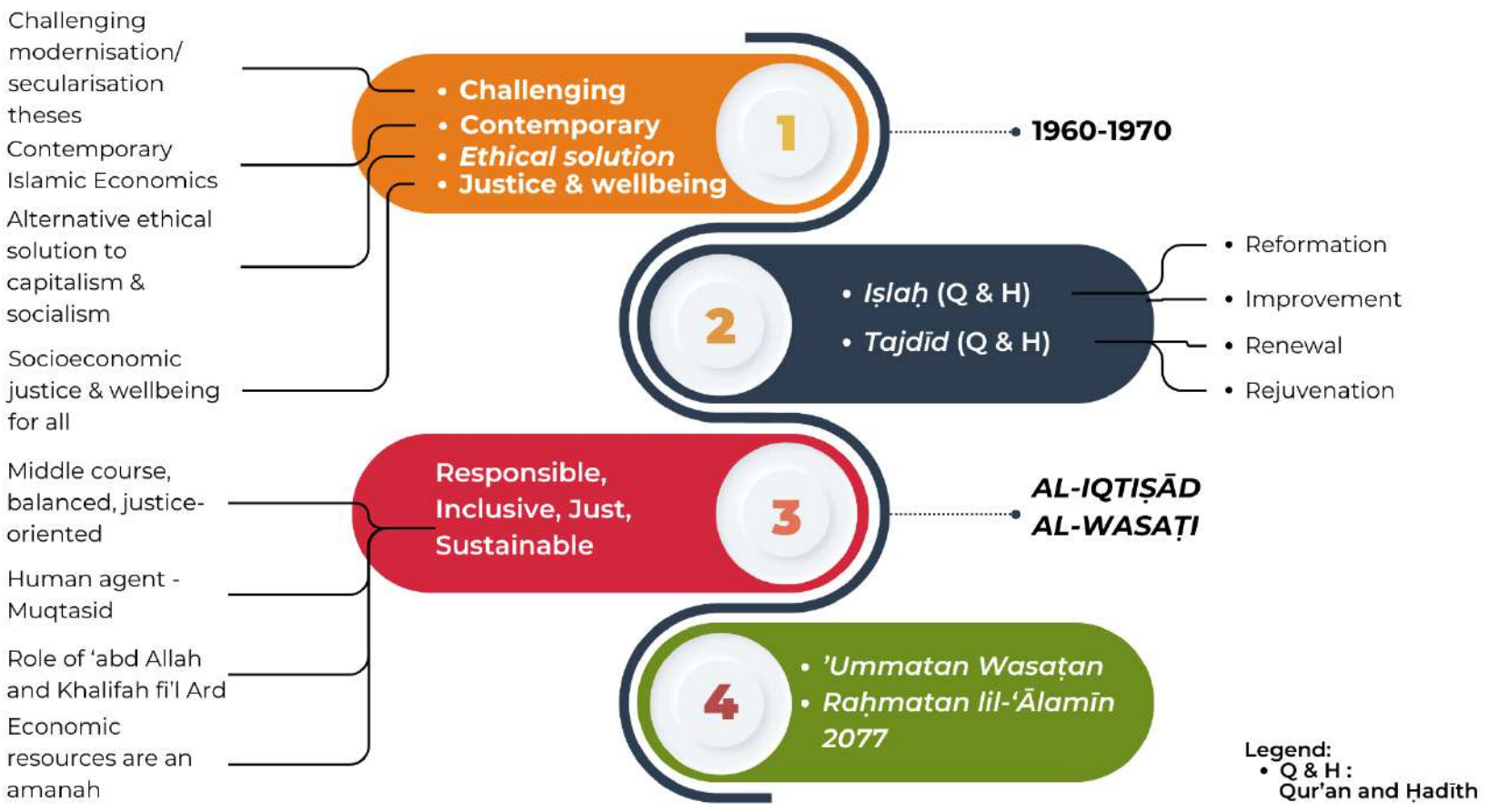
The late 1960s and the 1970s saw the birth of contemporary Islamic economics- a religion-based ethical alternative to modern secular economics. The clarion call of Islamic economics was for the pursuit of socio-economic justice and well-being for all. The call for *Iṣlāḥ* (reform for improvement) and *Tajdīd* (renewal for betterment) required a serious review and critical evaluation of the framework and policies that has led to a

[3] This Economics and Finance Cluster Executive Summary was written by Professor Mohamed Aslam Haneef and Dr. Riasat Amin Imon. Other members of the cluster who provided valuable inputs are Professor Gairuzazmi Mat Ghani, Professor Selamah Abdullah Yusoff, Associate Professor Dr. Nazrol Kamil Mustafa Kamil, Associate Professor Dr. Mohd Asmy Thas Thaker, Dr Husna Jamaluddin, Dr. Fatimah Mat Yasin and Dr. Azniza Hartini Azrai Azaimi Ambrose. This summary represents the full document as of 31st March 2022 that is a work in progress.

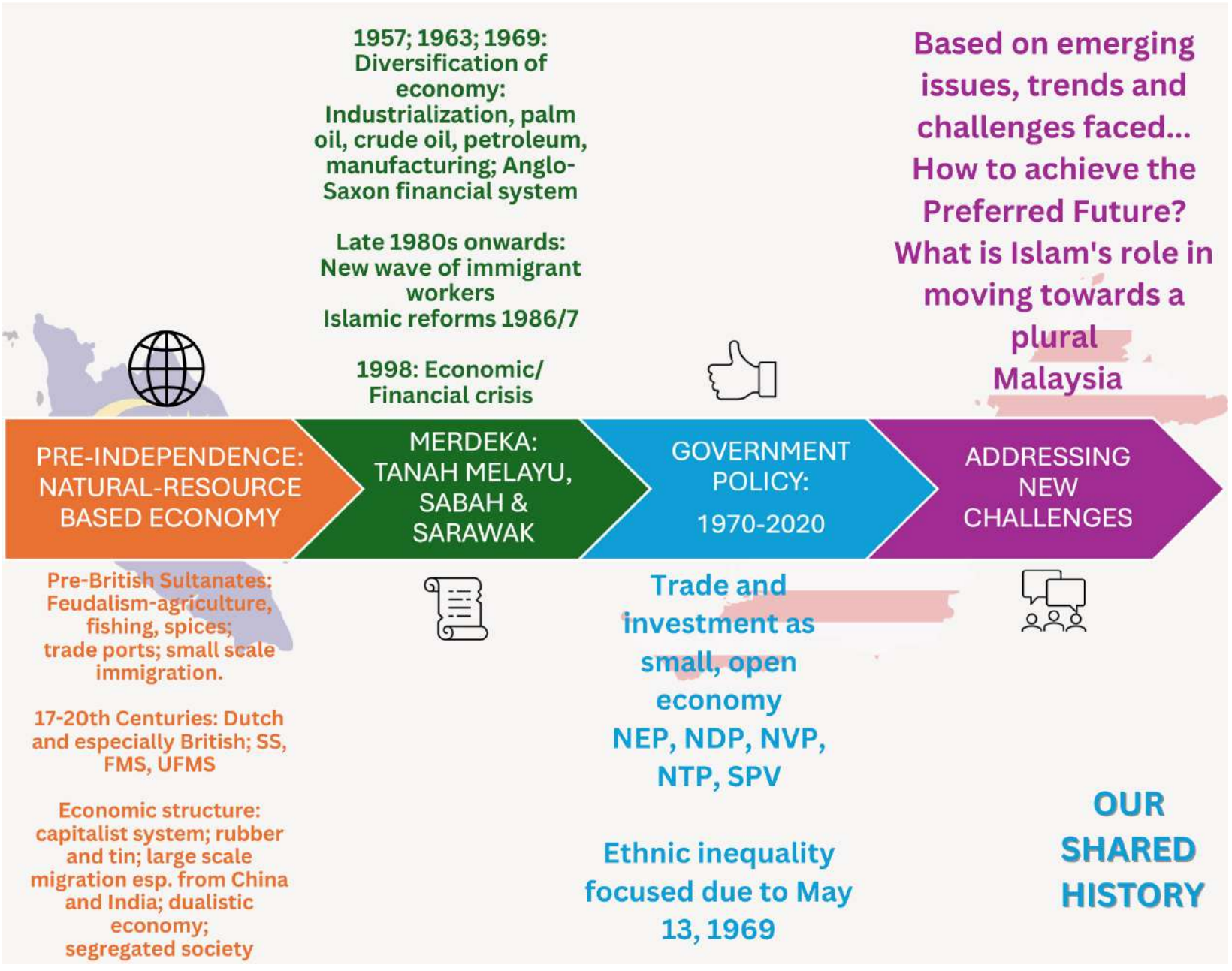
very unsustainable economic and social eco-system. What is called for is a radical reform to develop ***AL-IQTIṢĀD AL-WASAṬĪ.***

The terms *iqtisād* and *wasaṭi* both have a meaning of excellence, moderation, balanced and just. Hence, the call of *al-Iqtiṣād al-Wasaṭī* is to move away from extremes-overly liberal/open on the one hand and rigid-state domination on the other - to one that sits in the 'middle-course'. A sustainable balance between the individual, society and the state as well as giving due emphasis to the human factor in any economic system. The economic agent becomes a manifestation of his/her twin roles as *'Abd Allāh* and *Khalīfah fi'l-Ard*. All resources created by Allah for mankind, taken as an *amānah* (trust) and utilised in a responsible and inclusive manner to achieve the well-being of all mankind.

This feature of *al-Iqtiṣād al-Wasaṭī* will manifest in society as *Ummatan Wasaṭan* and allows the Muslim *Ummah* to become *Raḥmatan li'l-'Ālamīn* (mercy to all). Nowhere will *al-Iqtiṣād al-Wasaṭī* be more relevant than in multi-ethnic, multi-religious and multi-cultural Malaysia, a small nation of 32million people where the Malays and Muslims in general make up about 60% of the total population and other ethnicities and faith communities, such as Chinese, Indians, Iban and Kadazan, Buddhists, Christians, Hindus generally make up the remainder.



3. THE MALAYSIAN ECONOMIC STORY



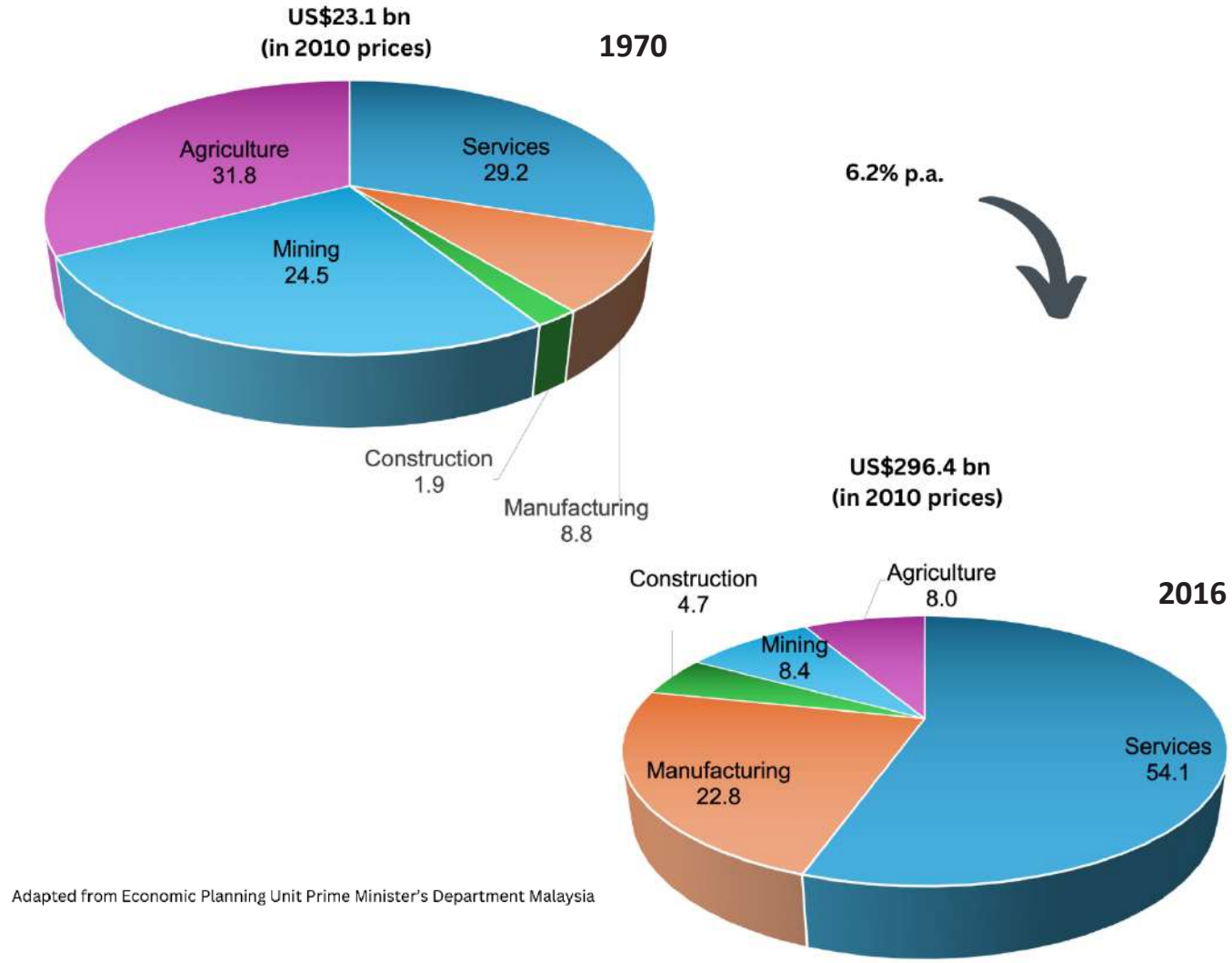
From fishing and limited agriculture, the Malay Peninsula became a trading centre after the 15th century. In between the trade routes from China to India, the Malay peninsula attracted the western powers such as the Portugese, Dutch and the British. Through these western powers, especially the British, the modern capitalist system was introduced. The colonial experience came to an end post WWII.

In 1957, The Federation of Malaya achieved independence. While the colonial economic structure and system were still relevant, some structural issues were identified. Over-dependence on rubber and tin needed diversification; inequalities between the urban and rural communities called for an emphasis on rural development; and sectoral and spatial divides generally coincided with ethnic divisions.

To a great extent, Malaysian economic development was also inter-twined with a social re-structuring framework. In 1963, with Sabah and Sarawak joining the Federation of Malaysia, this ethnic divide was re-packaged as a 'bumiputera-non bumiputra divide'. Throughout the 1970s till today, much of economic policy is still addressed within this divide.

Economic Profile and Long-term Plans

1 Transformed from an agro-based to manufacturing and services-based

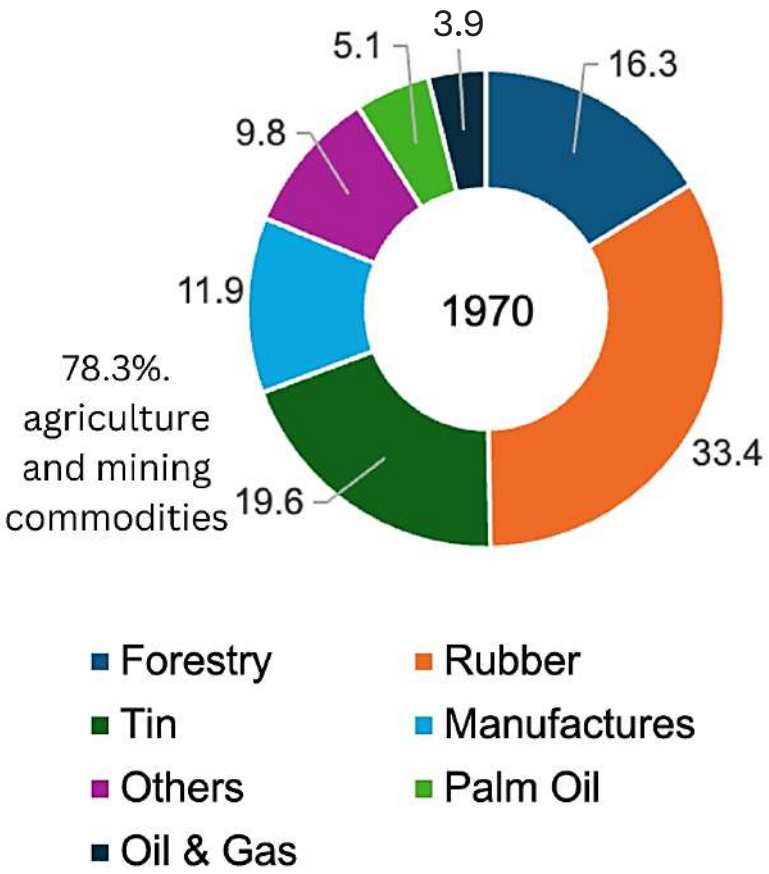


Adapted from Economic Planning Unit Prime Minister's Department Malaysia

While average growth rates in the 1960s-1990s were quite impressive and GDP per capita expanded more than 20 times from 1970, new challenges appeared. Though Malaysia managed to diversify its economic structure, productivity issues, pockets of poverty, low wage rates,increasing wealth and spatial inequalities as well as an over-reliance on cheap foreign labour have kept us in the middle-income trap', unable to upscale to a high value-added economy. While Malaysia was the choice destination in SEA for Foreign direct investment, this has not been the case since the 1998 financial crisis.

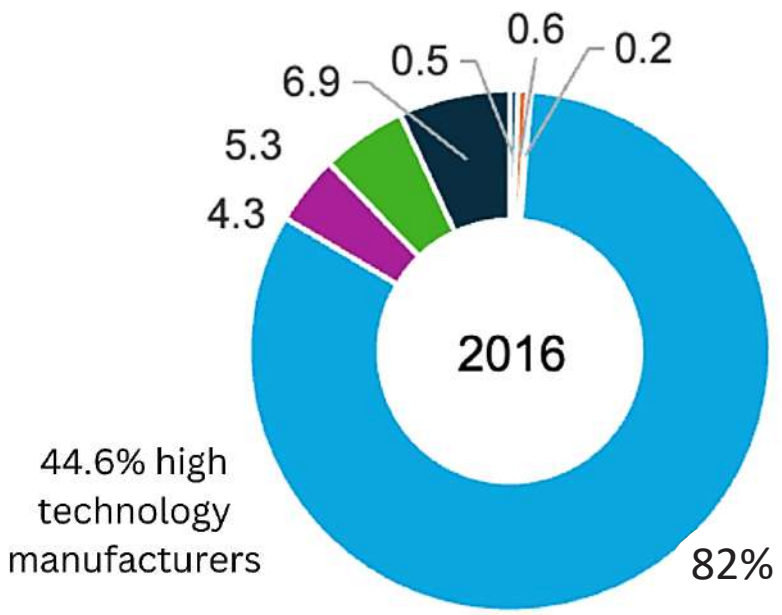
2 Diversification of export products from agricultural to manufactured goods

US$1.7 bn (in current prices) 37.8% to GDP



11% p.a.

US$189.5 bn (in current prices) 63.9% to GDP

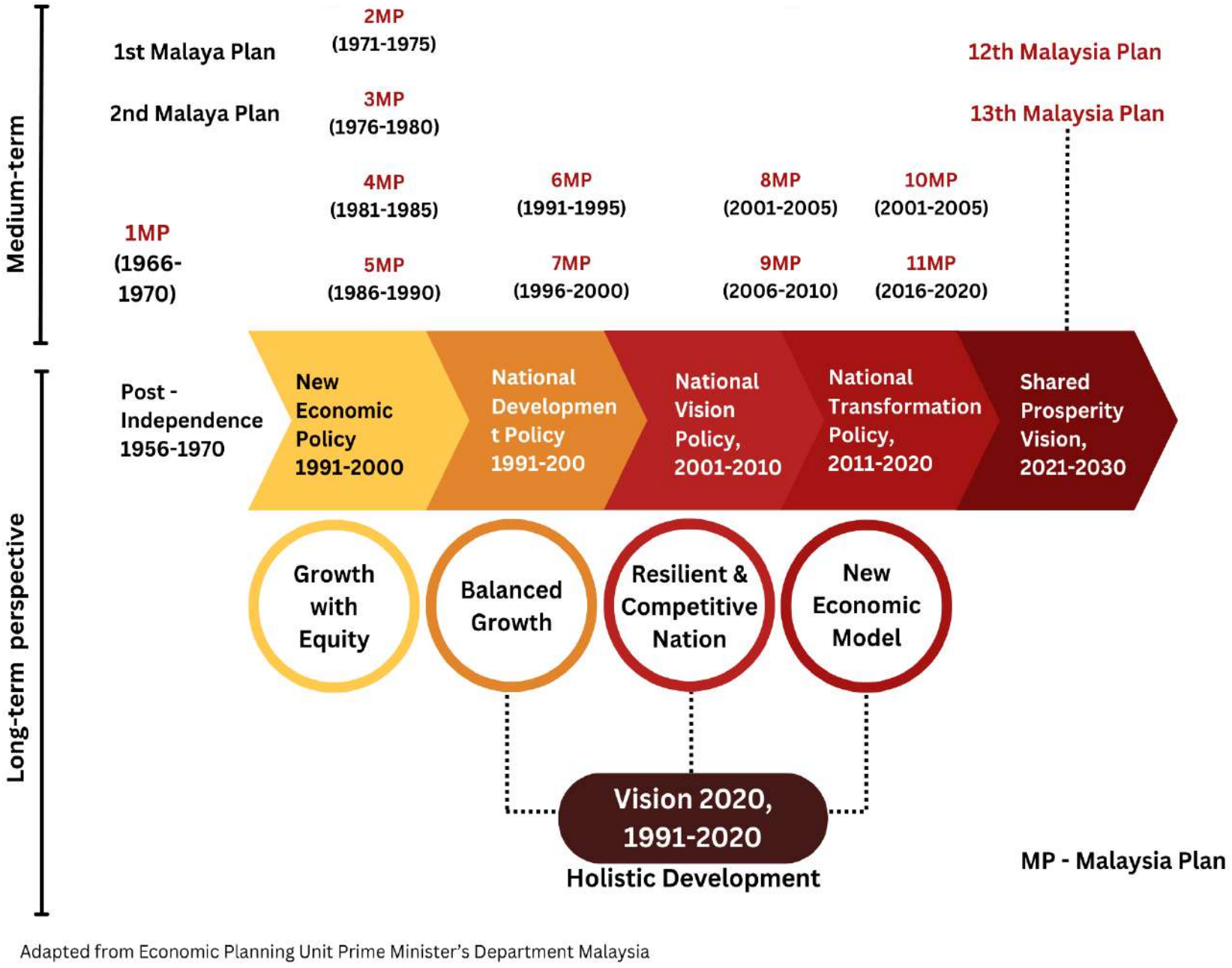


Adapted from Economic Planning Unit Prime Minister's Department Malaysia

Since independence, the Federal Government has been an active planner for development. As of 2022, the Nation is now in our 12th 5-year Malaysia Plan. A 'longer term plan' is currently in the Shared Prosperity Vision 2021-2030. It is worthy of note that starting from the 1980s, Malaysia began to move towards a more 'balanced growth', stressing on values and cultural sides of economic planning. At the same time, Malaysia had challenged the secular-modernisation thesis and had clear policies utilising Islamic reforms as part of the nation's development agenda.

Analysing the last four decades using The 3Ps framework - Political Will, People and Policies - one can discern Islamic economic reforms.

Malaysia's Medium and Long-Term Plans



Adapted from Economic Planning Unit Prime Minister's Department Malaysia

From the *Inculcation of Islamic Values Policy* of the Mahathir Era (1980s and 1990s), *Islam Hadhari* of the Badawi-Najib years (2004-2018) that also included reference to *Wasaṭiyyah*, then to *Raḥmatan li'l-'Ālamīn* of the short Pakatan Harapan rule (2018-2020) of 22 months, to the *Rabbani* Approach of the Perikatan Nasional government (2020-2021)—Islam was a formal factor in Malaysian policy agenda, with much emphasis on economics and especially Islamic banking and finance.

These attempts were made and carried out. Regardless, numerous challenges surfaced.

4. FRAMING THE CHALLENGES

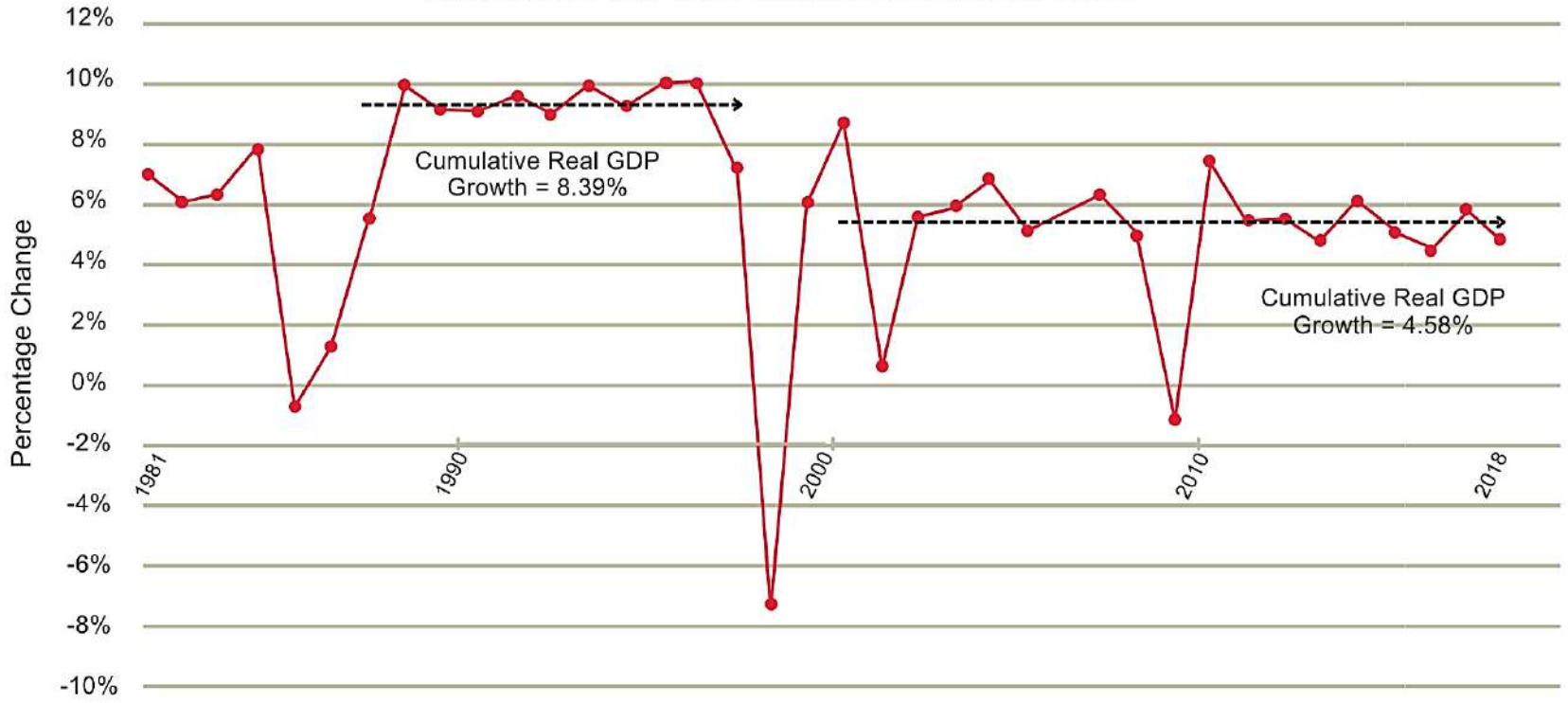
A combination of Trends and Emerging Issues shaped the challenges mentioned. For the purpose of this Executive Report, the challenges are organized into 5 domains: a) **Production**, b) **Finance**, c) **Environment**, d) **Distribution** and e) **Governance**. Another category is termed as '**Foundational'**, which requires a critical evaluation of the conventional secular capitalist framework. This foundational challenge must be addressed first.

The intellectual hegemony of the Western capitalist economics dominated by the neo-classical school has long penetrated the globe. We teach and promote an economics and finance that have no real connection to Islamic sources of knowledge. We blindly accept the premises and models in economics and finance without any critical evaluation of what is being put forward. The *Ummah* has been subjected to intellectual colonisation for decades if not centuries. The hegemony ought to be

overcome, and this is where calls for *Iṣlāḥ* and *Tajdīd* must be welcomed. Embracing the capitalist foundations causes serious impacts on the five domains listed.

a. **Production** – average growth rates declining, with a neglect on food agriculture. Pre-mature de-industrialisation since the year 2000. No primary and secondary sector to support services. There is also over-reliance on oil and palm-oil.
b. **Finance** – financialisation and its adverse impacts on the real economy: low wage rates, slewed distribution of profits, stark inequalities.
c. **Environment** – low-cost production model has led to, among others, environmental degradation. Indiscriminate felling of trees adversely impacts climate and destroys flora and fauna.
d. **Governance** – Declining ranking of the Corruption Perception Index in the last decade; ethnic based affirmative actions in socio-economic policies for 50 years have created institutionalised inefficiencies and corruption.
e. **Distribution –** pockets of poverty still exist. Wealth and regional inequalities as well as intra ethnic inequality requiring attention.

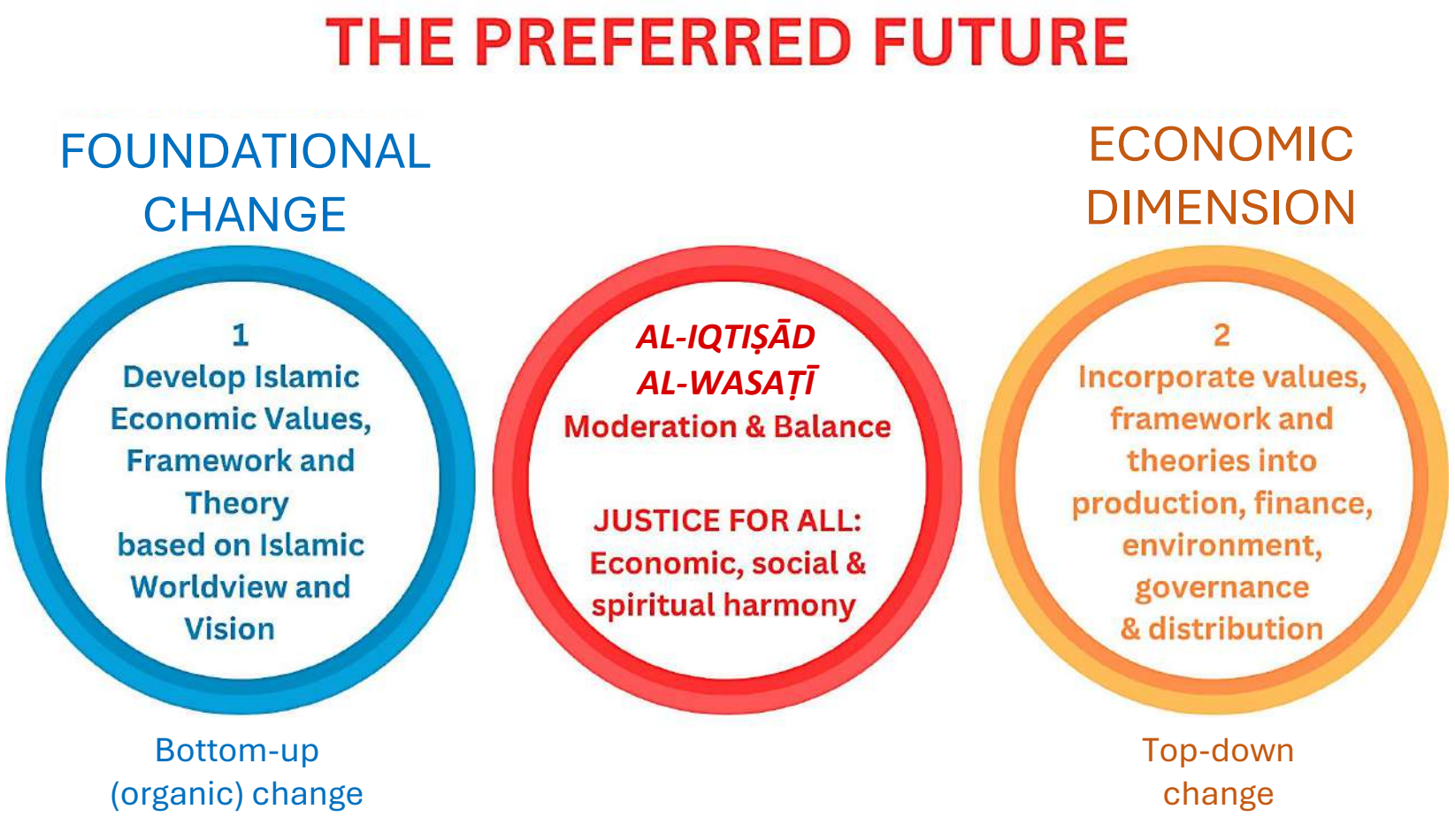
Chart 1: Trend Growth of Real GDP has Fallen by Almost one-half after the Asian Financial Crisis



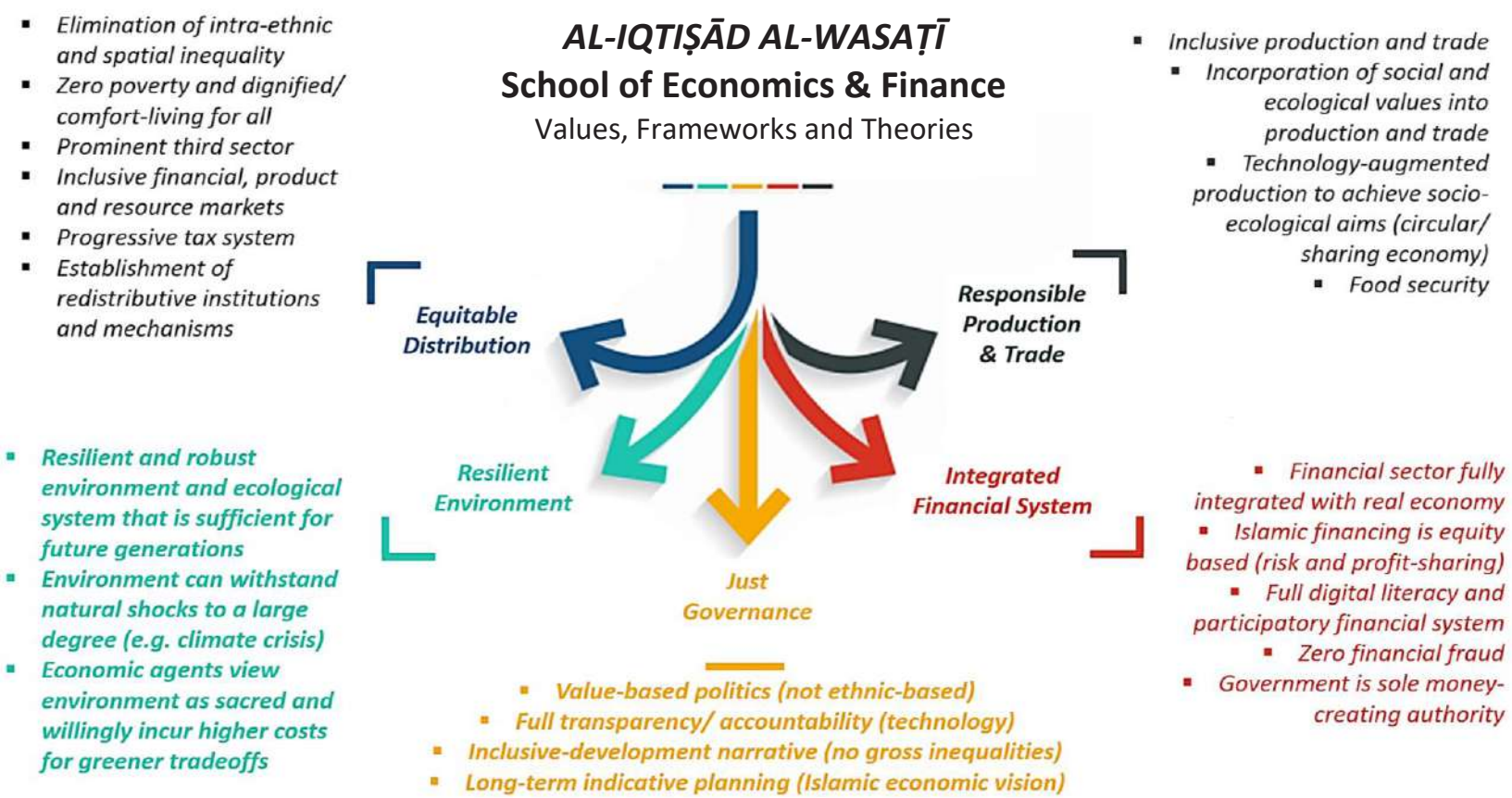
Source: IMF data with estimation by author

5. THE PREFERRED FUTURE: *AL-IQTIṢĀD AL-WASAṬĪ*

To overcome the challenges faced, the Futures Studies approach recognises alternative futures. Our preferred future is ***AL-IQTIṢĀD AL-WASAṬĪ*** (AIAW) – **the balanced, just and middle way** – avoiding extremes of totally liberal, open markets on the one hand and a state dominated, authoritarian government-controlled economy. AIAW will provide a moderate and balanced option that leads to justice for all by taking care of the well-being of every Malaysian citizen, while ensuring a sustainable system going forward.



There are 5 domains in AIAW and a foundational domain that acts as a pre-requisite. It requires informed and serious analyses of the conceptual, theoretical and policy dimensions of the current system. It is important that in developing a religion-based ethical alternative, Islamic economics be presented as an inclusive, universal approach to human well-being. This is where the IIUM, in particular the Kulliyyah of Economics and Management Sciences, must rise to the occasion to lead the *Ummah* in search for an alternative solution to the current system. Over the next few years, developing an IIUM School of Economics will require commitment and a directed Research and Development agenda to address the challenges found in the five domains as discussed.



6. BACKCASTING

In order to achieve this preferred future and to avoid the extremes and/or less preferred futures requires serious preparations and planning from all stakeholders. By trying to understand the complex nature of our current situation and with a sound grasp of the established trends and emerging issues, we undertake the process of backcasting- i.e. from having achieved our VISION 2077 of *AL-IQTIṢĀD AL-WASAṬĪ* - we ask what needs to happen at agreed intervals right up to the present, to realise the vision. We have divided these intervals as follows:

2022-2030	2031-2050	2051-2077
• Developing the conceptual and theoretical framework of AIAW requires the KENMS-IIUM to play a major role. • This phase will also require getting buy-ins from regional colleagues as well as government and NGOs who will be collaborators in V2077.	• Internalizing these values, reaching out regionally and within Muslim nations. • Developing collaborative efforts with policy implementors is crucial.	• Having an alternative and viable economics curriculum with successful policy dimensions will now be available to the global community.

MILESTONE 2030

RESPONSIBLE GOVERNANCE

- Government is an enabler: create incentives to alter market mechanisms to recognize & reward social initiatives
- Enable development of academic curriculum for Islamic economic values
- Safeguard against financial crisis
- Support small businesses
- Reduce corruption & revamp tax system
- Exercise fiscal responsibility & transparency

INCLUSIVE PRODUCTION

- Corporate values inculcate social ones (cooperatives & SMEs with local values)
- Move towards circular & sharing productions systems
- Capital-intensive, higher-scale production
- Work-life balance: complements & stabilises family institution, larger families
- Fair compensation & flexible work hours improve work ethic & motivation

INTEGRATED FINANCIAL SYSTEM

- Reduce debt-dependency of financial sector
- Mitigate financialisation trends
- Increase financial literacy & inclusion
- Financial innovation in risk-sharing areas
- Develop social & crowd financing platforms

SELF-SUSTAINING ENVIRONMENT

- Adoption of lean & green production & extraction methods
- Reduce dependency on fossil fuels
- Stop present pollution trends
- Stop importing waste from other countries

DISTRIBUTIVE JUSTICE

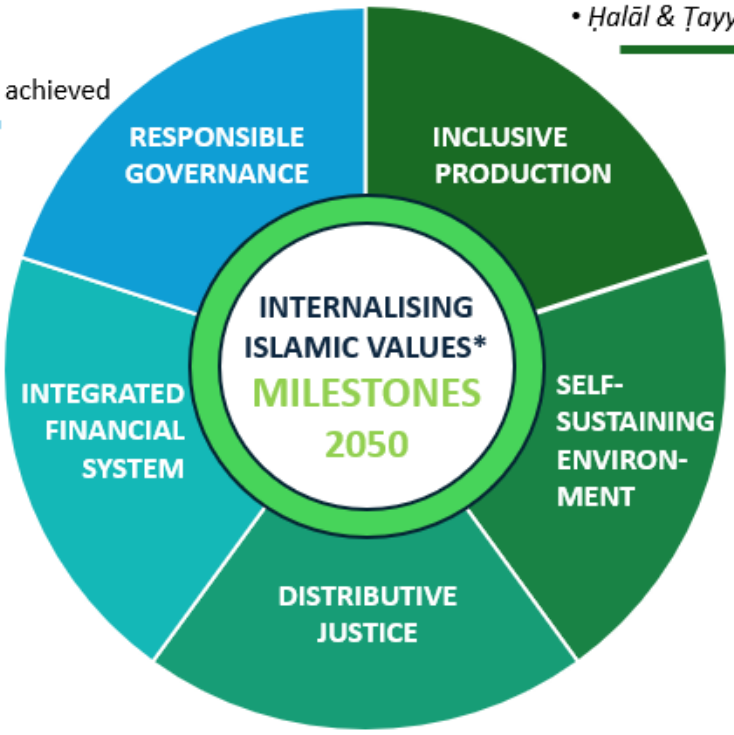
- Improve tax compliance & collection procedures
- Bolster traditional zakāt, waqf, & charity institutions
- Collaborations between interstate institutions for broader impact
- Reduce income & wealth inequality by targeting wealth concentration

MILESTONE 2050

***Tried and tested Islamic economics curriculum enables the shift from conventional social values to Islamic values**

- Government guides transition towards Islamic-value based economy
- Corruption no longer endemic
- More accountable & responsible government (multiple rival parties, entrenched watchdog institutions)
- Better macroeconomic oversight
- Income disparities vastly reduced
- Basic need-fulfilment almost fully achieved

- Socially oriented markets gain momentum
- Infusion of Islamic values in input/output markets
- Profit maximisation = Godliness & triple bottom line
- Cooperative competition boosts risk-sharing & entrepreneurship
- Status = social contribution outweighs wealth
- *Ḥalāl & Ṭayyib* are benchmarks

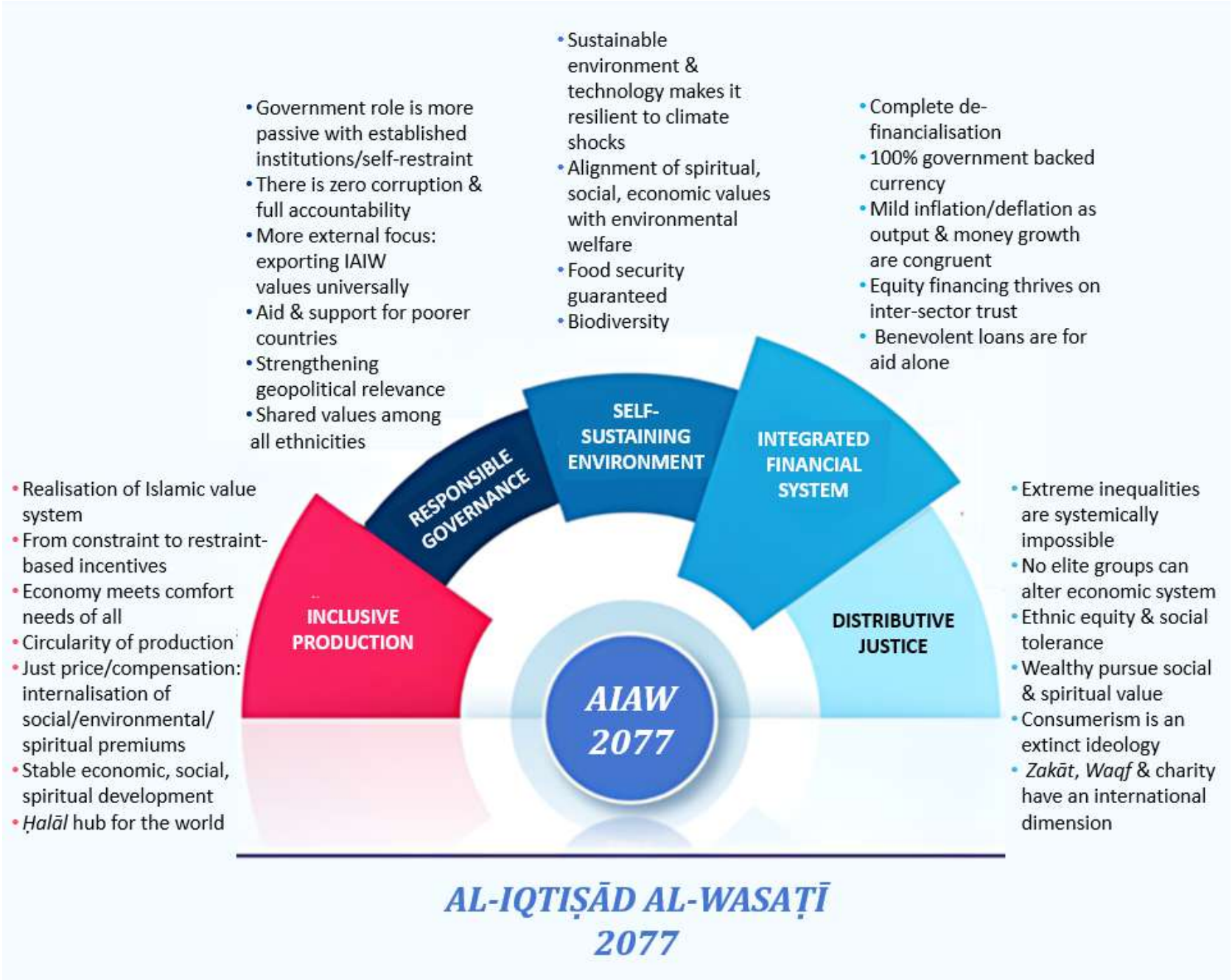


- Reintegration of financial sector with real economy
- Punitive measures to curtail non-value adding financial activities
- Restrict debt financing to 30%
- Inclusive financing (more savings/national banks)
- Majority are financially literate

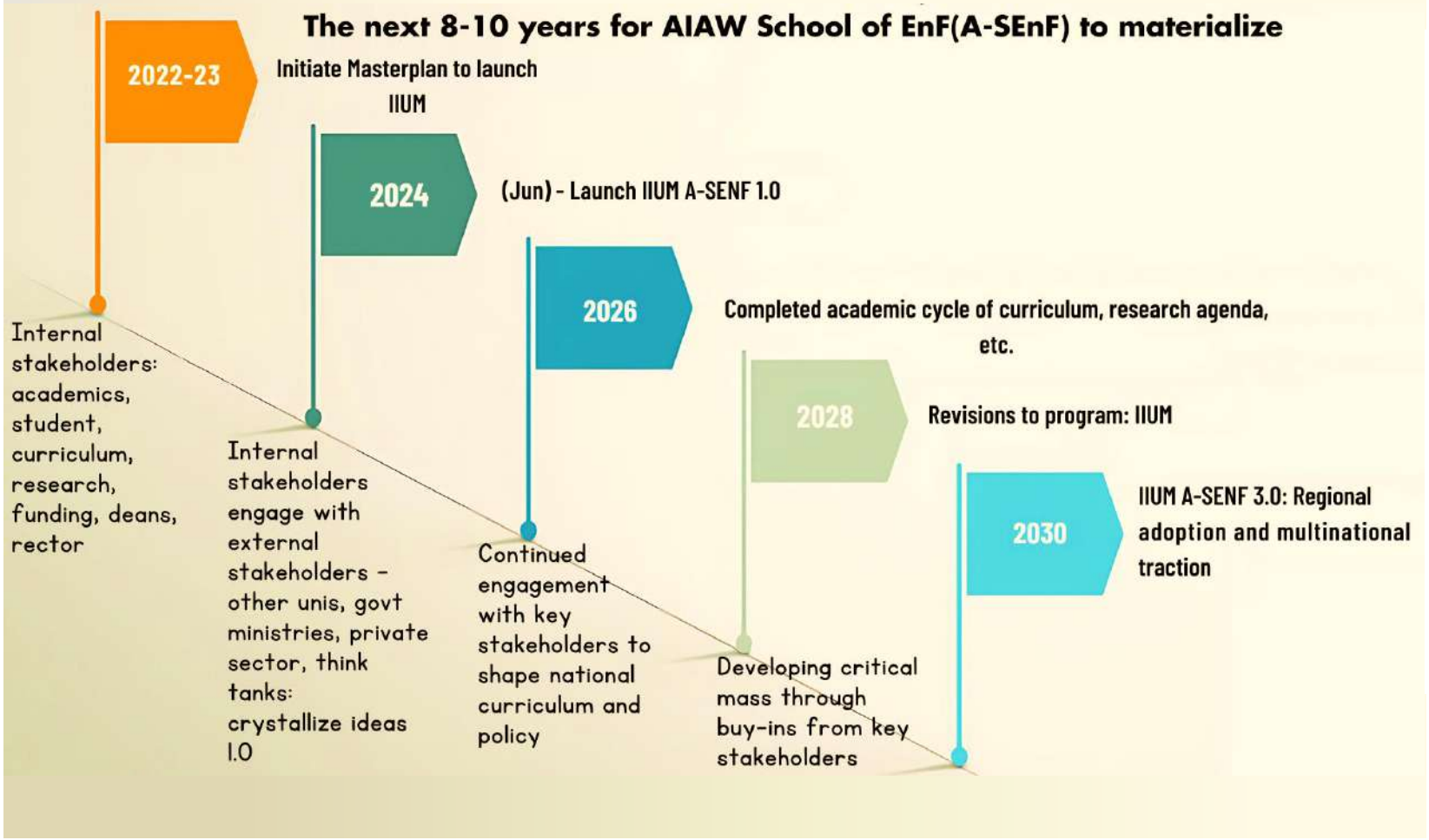
- Harm mitigation to environmental restoration
- Realignment of environmental welfare & economic development
- Realisation of wellbeing through material sacrifices (e.g. minimalism)
- Incentivising emission cutbacks
- Green quotas in urban spaces
- Reduce greenhouse gas emissions by 25-40%

- Almost 50% at comfortable state of living
- Market aligned with majority needs/wants
- Idle resources repurposed for serving community
- Social finance funds have high social impact (upward mobility)

MILESTONE 2077



RESHAPING OUR VALUES TOWARDS *AL-IQTIṢĀD AL-WASAṬĪ*



To achieve AIAW by 2077, it starts with the establishment of an alternative 'school of economics and finance'. Thus, we begin with working towards establishing a School of Economics and Finance in IIUM based on AIAW 2077, possibly named as the IIUM AIAW School of Economics and Finance, or IIUM A-SEnF.

Besides making the A-SEnF in IIUM a major focus for the next 7 years, this period will also require serious propagation of research and developments (RnD) to ensure that the features of IIUM A-SEnF are intellectually sound. Internal discussions, workshops and seminars will ensure that all members of the Kulliyyah of Economics and Management Science (KENMS) are involved to develop this alternative school.

At the same time, consistent engagement with colleagues from other like-minded institutions, in Malaysia and regionally, will allow the idea of AIAW to gain international support. Engagement with relevant government agencies and NGOs will also assist in the socialisation process of this noble vision.

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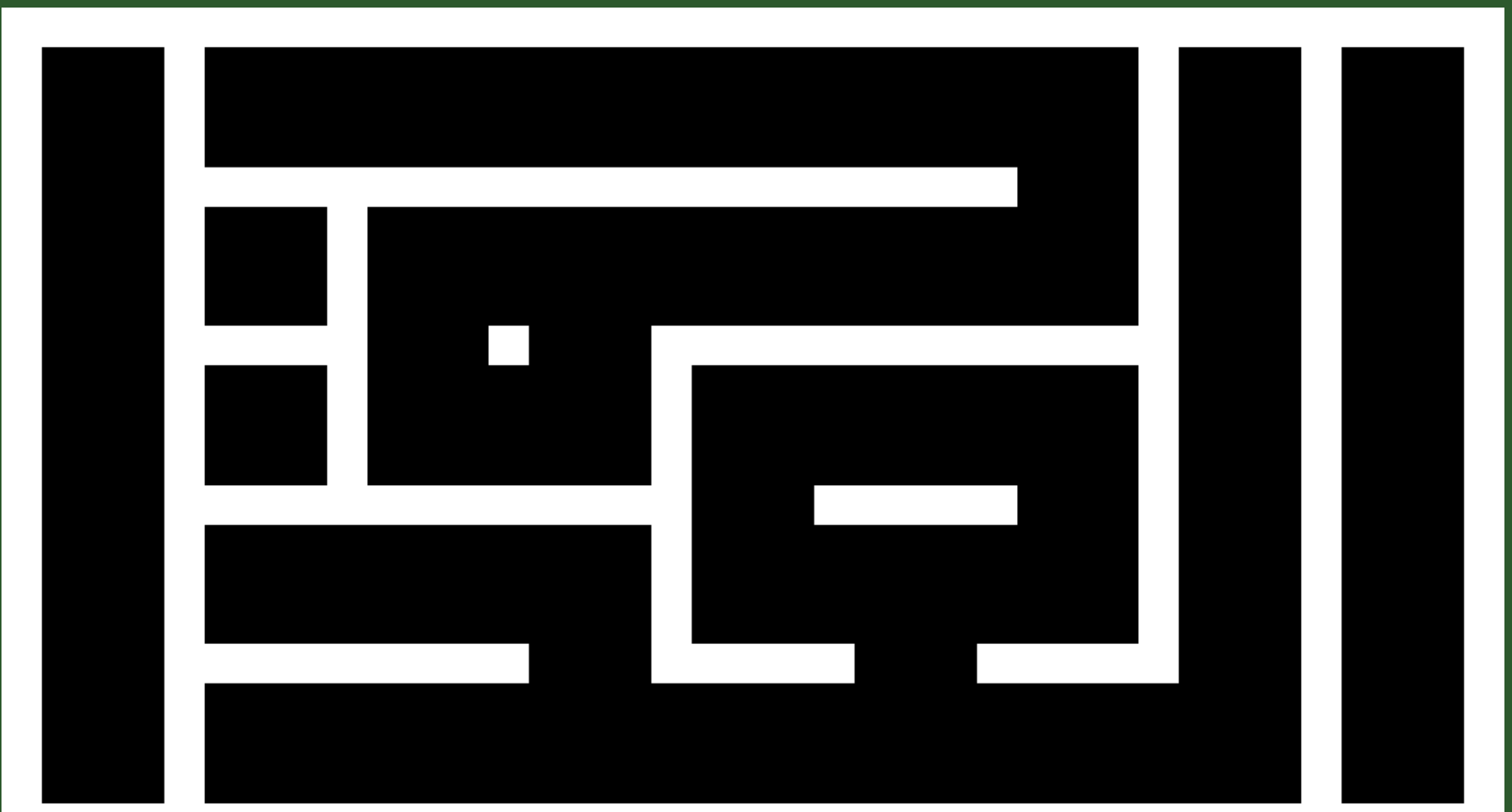
“O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate. If you distort the testimony or refuse to give it, then Allah is certainly All-Aware of what you do.” (Q. *al-Nisā’*, 4:135)



CHAPTER 3

Politics & Governance

POLITICS AND GOVERNANCE

MALAYSIA LEADING THE UNITY OF THE UMMAH

1. BACKGROUND

Politics and governance play a crucial role in shaping the lives of individuals and societies. They determine the distribution of power, resources, and responsibilities within a state, influencing everything from economic policies to social justice and public welfare. Understanding the intricacies of politics and governance is vital for any society that aspires to maintain order, promote justice, and ensure the well-being of its citizens.

In a global context, the study of politics and governance involves examining various systems of governance, including democracies, monarchies, and authoritarian regimes. Each system has its unique mechanisms and philosophies, affecting how laws are made, how leaders are chosen, and how policies are implemented. By exploring these systems, individuals gain insights into the strengths and weaknesses of different forms of governance and can advocate for improvements within their own political frameworks.

The significance of politics and governance extends beyond the mere functioning of the state. It encompasses issues of human rights, social equity, and economic development. Effective governance can lead to prosperous, stable societies where citizens enjoy freedom and opportunities. Conversely, poor governance often results in corruption, inequality, and social unrest. Therefore, the study of politics and government involves not only about understanding power structures but also about striving for a just and fair society.

In recent years, the interplay between politics, technology, and globalisation has added new dimensions to the field. The rise of digital communication, social media, and global interconnectivity has transformed how political campaigns are run, how information is disseminated, and how citizens engage with their governments. These changes underscore the need for continuous learning and adaptation in the field of politics and governance.

For Muslim-majority countries, the study of politics and government also involves reconciling modern statecraft with Islamic principles. This intersection of faith and governance presents unique challenges and opportunities. By grounding political systems in Islamic teachings, Muslim nations can strive to create just and ethical governments that reflect their religious values.

2. ISLAMIC GOVERNANCE: A COMPREHENSIVE FRAMEWORK FOR JUSTICE AND ETHICAL LEADERSHIP

The Arabic term "*siyāsah*" means administration, and in the contemporary context, also refers to governance.

Islam offers a comprehensive governance framework, deeply rooted in the Qur'ān, the *Ḥadīth* of Prophet Muhammad (S.A.W.), and the scholarly works of both classical and modern Islamic thinkers. This framework emphasizes justice, consultation, accountability, and the welfare of the community, providing a holistic approach to leadership and governance.

CORE PRINCIPLES OF ISLAMIC GOVERNANCE

1. Justice (*'Adl*):

Justice is the foundation of Islamic governance, ensuring fairness and the protection of individual rights.

- **Qur'ān:** *"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives"* (Q. 4:135).
- ***Ḥadīth*:** "The just and fair ruler will be under the shade of Allah's throne on the Day of Judgment" (*Saḥiḥ Muslim*, 1827).
- **Al-Mawardi (972-1058 CE)**: "…reason mandates that each rational being refrains from injustice and hostility and adheres to fair dealing and cordial relations with others…" (Al-Mawardi, *The Ordinances of Government. A Translation of Al-Aḥkām al-Sulṭāniyyah wa al-Wilāyat al-Dīniyyah*, tr. Wafaa H. Wahba, The Center for Muslim Contribution to Civilization, 1996: 3).

2. Consultation (*Shūrā*):

Consultation is crucial in decision-making processes, ensuring inclusivity and fairness in governance.

- **Qur'ān:** *"And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves..."* (Q. 42:38).
- ***Ḥadīth*:** The Prophet Muhammad (S.A.W.) demonstrated the importance of *shūra* by regularly consulting his companions in matters of governance (Al-Bukhari, 7189).
- **Ibn Sa'd (d. 845CE):** "Whenever some important problem broached to Abu Bakr, he called on the *Muhājirīn* and *Anṣār* and invited in particular 'Umar, 'Ali, 'Uthman, Abu 'Ubaydah, 'Abd al-Rahman b. 'Auf, Mu'adh b. Jabal, Ubayy b. Ka'b and Zaid b. Thabit for consultation. These counsellors pronounced verdicts on questions of law during the reign of Abu Bakr and the people relied on them in respect of their legal opinion." (Ibn Sa'd, *Al-Tabaqat al-Kubra*, Beirut, vol. II, 1957: 350).

3. Accountability (*Ḥisbah*):

Accountability is a critical element, with leaders being answerable to Allah and the community.

- **Qur'ān:** *"So by your Lord, We will surely question them all about what they used to do"* (Q. 15:92-93).
- ***Ḥadīth*:** "Each of you is a shepherd, and each of you is responsible for his flock" (*Saḥiḥ Bukhari*, 6719).
- **Al-Mawardi:** "The market supervision, or public morals office, *ḥisbah*, is an injunction to promote good if obviously forsaken, and prohibit evil if manifestly done" (Al-Mawardi , *The Ordinances of Government. A Translation of Al-Aḥkām al-Sulṭāniyyah wa al-Wilāyat al-Dīniyyah*, tr. Wafaa H. Wahba, The Center for Muslim Contribution to Civilization, 1996: 260).

4. Welfare of the Community (*Maṣlaḥah*):

The welfare of the ummah is prioritized, balancing individual rights with collective well-being.

- **Qur'ān:** *"And cooperate in righteousness and piety, but do not cooperate in sin and aggression"* (Q. 5:2).
- ***Ḥadīth*:** "The best of leaders are those whom you love and who love you, who pray for you, and you pray for them" (*Saḥiḥ Muslim*, 1836).
- **Al-Ghazali (1057-1111 CE):** "What we mean by *maṣlaḥah* is the preservation of religion, of life, of intellect, of descendent and of property. What assures the preservation of these five *usūl* (principles) is *maṣlaḥah* and whatever fail to preserve them is *mafsadah* and its removal is *maṣlaḥah*" (al-Ghazali, *al-Mustasfā min 'Ilm al-Usūl,* vol. I, Beirut: *Dār al-Kutub al-' Ilmiyyah*, 1984: 286-287).

Core Values in Islamic Governance

Justice & Ethics

***ʻAdl* (Justice):**
Justice guides all aspects of governance, safeguarding individual rights & ensuring equity.

***Iḥsān* (Excellence):**
Governance should strive for excellence in all actions, emphasizing moral integrity & the well-being of the people

Accountability & Rule of Law

***Sharīʻah* (Islamic Law):**
Governance must be based on Sharia, ensuring all actions align with divine law & justice.

***Ḥisbah* (Accountability):**
Accountability mechanisms ensure leaders are answerable to Allah & the community, promoting transparency & responsibility.

The Social Contract

Maṣlaḥah Public Welfare

***Maṣlaḥah* (Public Interest):**
The common good is prioritized, balancing individual rights with societal needs and ensuring the well-being of the ummah.

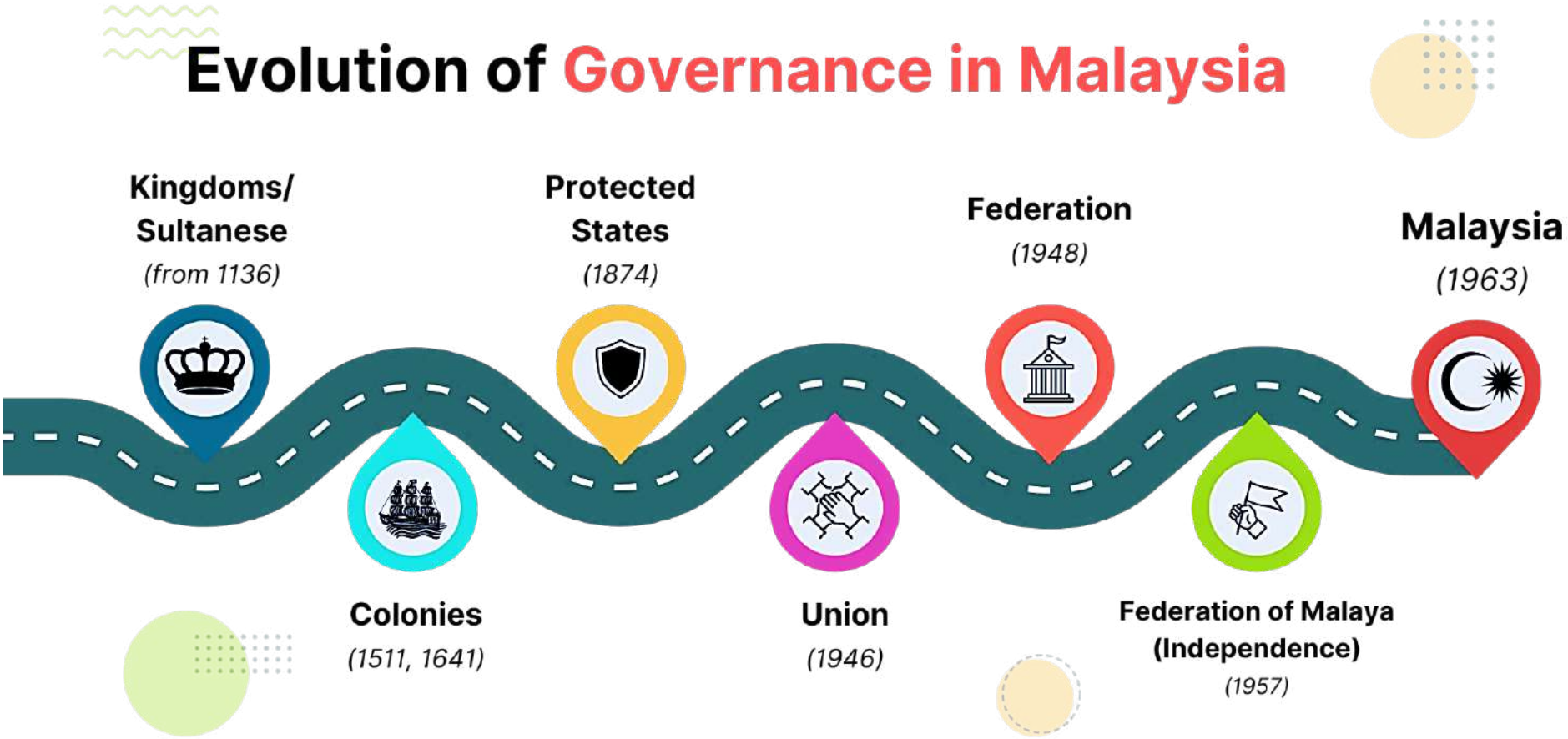
***Takāful* (Social Solidarity):**
The state is responsible for ensuring social justice and addressing inequalities within the community.

Ethical Leadership & Virtue

***Ādāb* (Moral Conduct):**
Ethical leadership is central, with a focus on personal virtue and moral conduct in all aspects of governance.

***Siyāsah Sharʿiyyah* (*Sharīʿah*-Based Policy):**
Policies must reflect Islamic values, ensuring justice, effectiveness, and adherence to *Sharīʿah*.

3. TRACING THE MAJOR PHASES IN THE HISTORY OF MALAYSIA



1. EARLY KINGDOMS AND SULTANATES (BEFORE 1400S - 1824)

Pre-Islamic Malay Kingdoms:

Langkasuka, Srivijaya, Majapahit: Early kingdoms known for trade and cultural influence in Southeast Asia.

Sultanate of Melaka (1400s - 1511):

Establishment: Founded by “Parameswara,” who later embraced Islam.

Trade Hub: Melaka became a crucial maritime trading port, and its wealth propelled it to be an empire.

Islamic Governance: The Sultanate introduced some Islamic principles in its administration and legal systems.

Colonial Period:

Portuguese Malacca (1511 - 1641): Portuguese control marked the beginning of European colonialism.

Dutch Malacca (1641 - 1824): The Dutch succeeded the Portuguese, maintaining European dominance.

2. BRITISH COLONIAL RULE (1824 - 1957)

Anglo-Dutch Treaty (1824):

Division of Influence: Divided the Malay Archipelago between British and Dutch control, giving Malaya to the British.

British Straits Settlements (1826 - 1946):

Formation: Included Melaka, Penang, and Singapore, directly governed by the British Crown.

Economic Focus: Centered on trade and economic development.

Federated Malay States (1896 - 1946):

Structure: Comprised Perak, Selangor, Negeri Sembilan, and Pahang under centralized British administration.

Development: Significant infrastructure growth and the rise of rubber plantations to serve British imperial ambitions.

Unfederated Malay States (1909 - 1946):

Structure: Johor, Kedah, Kelantan, Terengganu, and Perlis retained were under indirect British rule.

3. TOWARDS INDEPENDENCE (1946 - 1963)

Malayan Union (1946 - 1948):

Proposal: British plot for a unitary state, met with strong nationalist opposition.

Federation of Malaya (1948 - 1963):

Formation: A compromise granting more autonomy to Malay states while under British oversight.

Path to Independence: The Malayan Emergency (1948-1960) accelerated the push for independence.

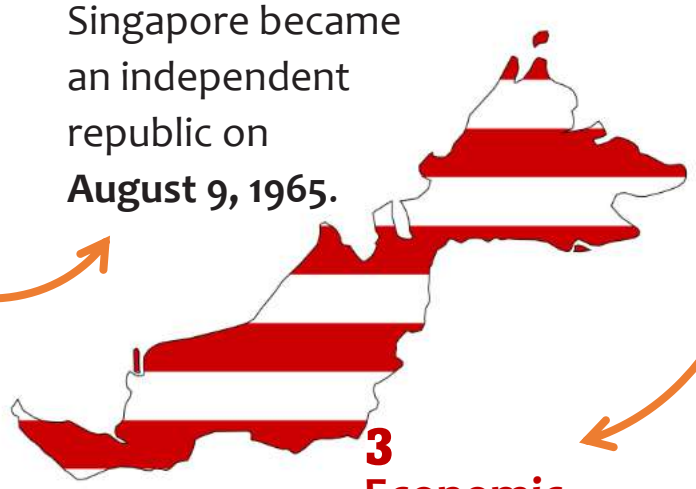
Independence (1957): Achieved on August 31, 1957, with Tunku Abdul Rahman as the first Prime Minister.

MALAYSIA
(1963-present)

Formation of Malaysia (1963)

1
Inclusion:
The Federation of Malaya, North Borneo (Sabah), Sarawak & Singapore formed Malaysia on September 16, 1963.

2
Singapore's Expulsion:
Singapore became an independent republic on **August 9, 1965.**



Post-Independence Era:

3
Economic Development:
Rapid industrialization & economic growth, fuelled by visionary leadership & positive regional economic trends.

4
Political Stability:
Generally stable despite occasional ethnic tensions.

5
Governmental Structure:
A constitutional monarchy with a parliamentary democracy, featuring the King (Yang di-Pertuan Agong) as the head of state and the Prime Minister as the head of government.

6
New Leadership (2018):
The 2018 general election marked the first change of ruling party/coalition since independence, with Mahathir Mohamad as prime minister.

4. FRAMING THE CHALLENGES: KEY CONSIDERATIONS

KEY CONSIDERATIONS

1. Economic Drivers:

- Increasing global interconnectedness and trade **interdependence** affecting economic patterns.
- Unequal distribution of wealth and resources influencing economic stability and growth.

2. Technological Drivers:

- Adoption of digital technologies and the need for effective management of cybersecurity.
- Advancements in technology and automation impacting industries and job markets.

3. Political Drivers:

- Changes in political authority and approaches to governance.
- Growing trend of populist movements and increased political division.

4. Demographic Drivers:

- Increasing population and expansion of urban areas influencing societal structures.
- Trends in migration and aging demographics affecting labor markets and social services.

FRAMING THE CHALLENGES

Institutional Inertia and Resistance to Change:

Established institutions often resist change due to entrenched practices and mindsets. This resistance impedes reforms and adaptation, slowing progress and innovation.

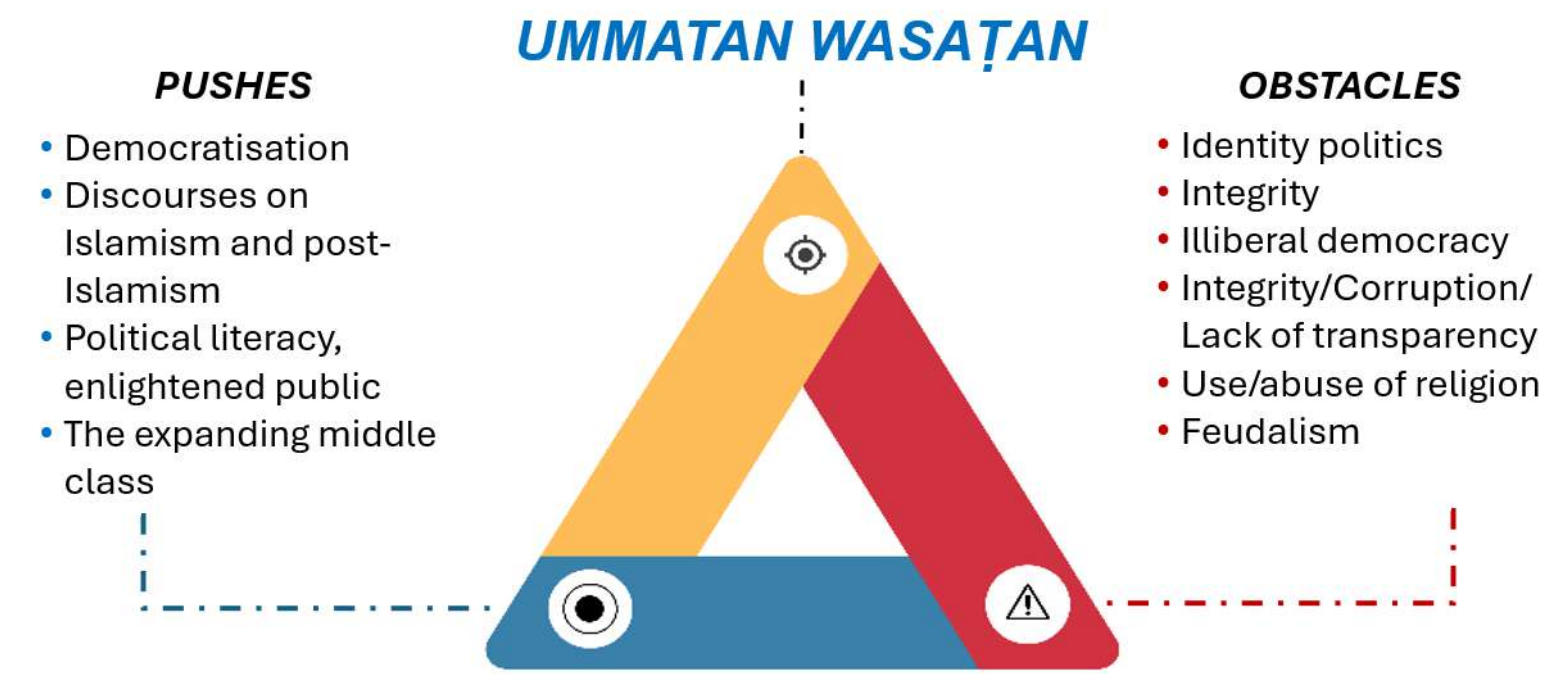
Socioeconomic Disparities and Lack of Infrastructure:

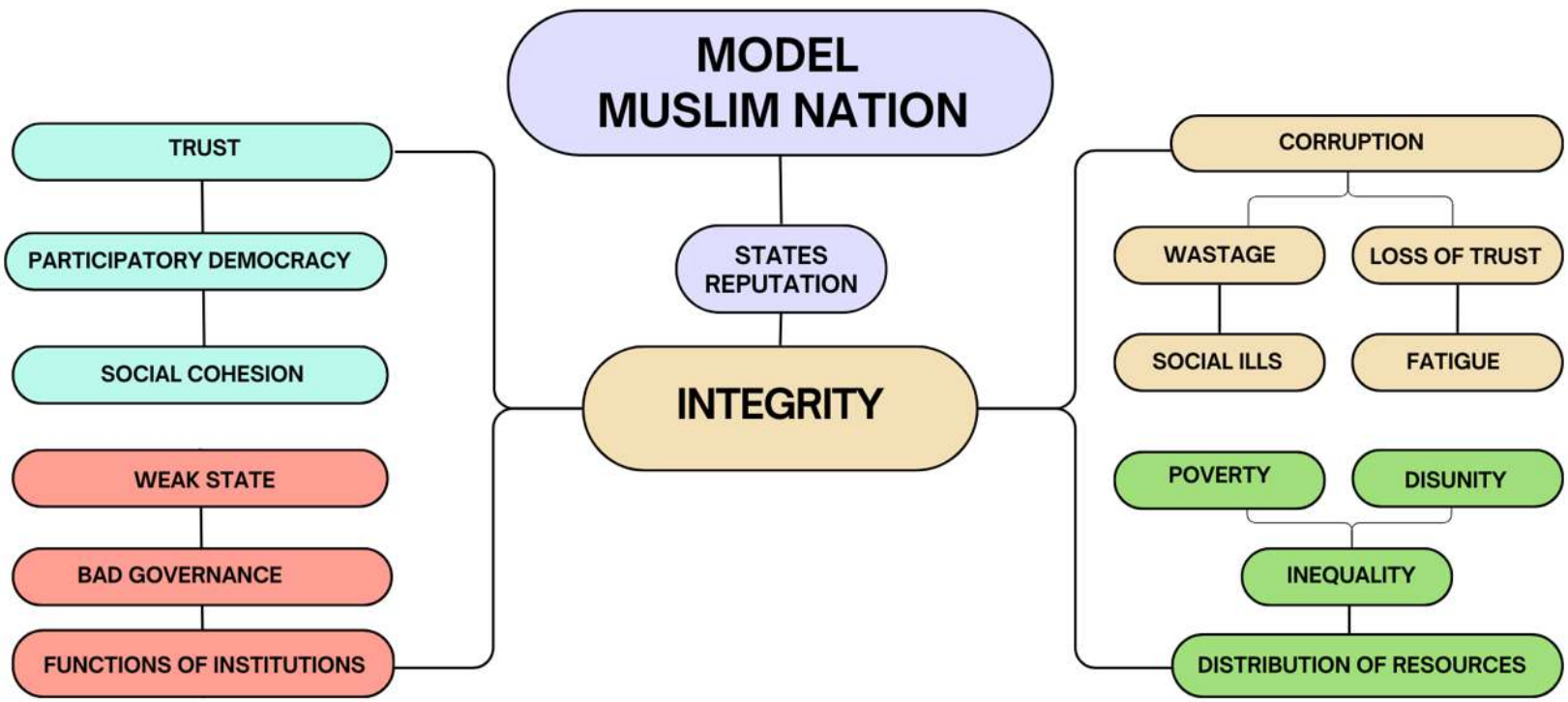
Significant **gap** in income, education, healthcare, and access to essential services among various social groups. These disparities limit opportunities, exacerbate poverty and inequality, and stifle development and economic growth.

Political Instability and Corruption:

Frequent changes in government **(2018-2023)**, lack of political continuity, and prevalent unethical practices. These issues erode trust in government, deter investment, disrupt policy implementation, and misallocate resources away from public services and development.

FUTURES TRIANGLE

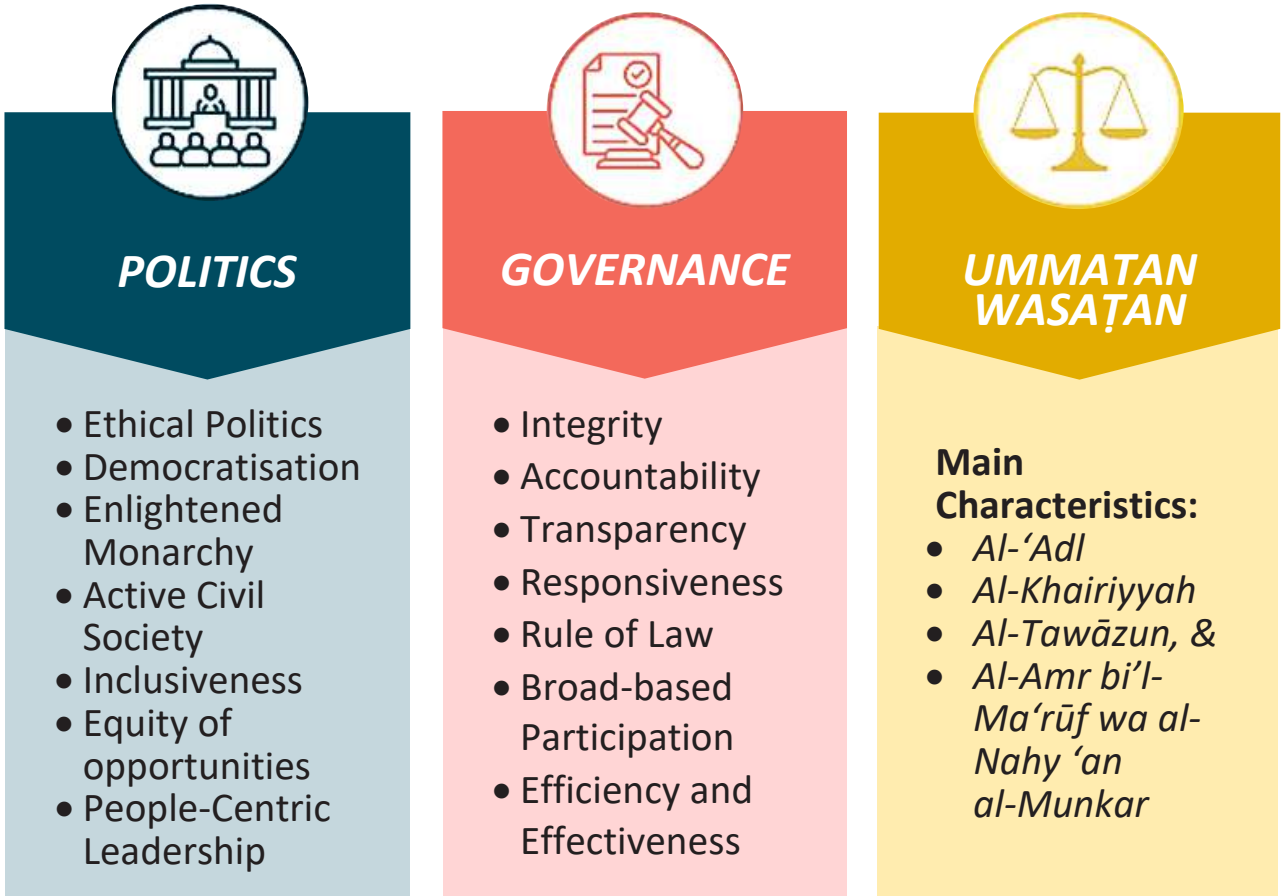




5. IMPLICATIONS OF THE PREFERRED FUTURE (VISION 2077)

The Arabic term "***siyāsah***" means administration. Imagine a grand, ancient tree standing tall in a lush, vibrant forest, its branches stretching wide to embrace the sun (see *Shajarah Ṭayyibah*, Q. 14:2 4-25). This tree symbolizes our vision for 2077, where:

- ***ʿAdl*** (**Fair Governance**) forms the sturdy trunk, grounded in justice, transparency, and accountability.
- Each branch represents ***Shūrā*** (**Inclusivity**), reaching out to ensure that every community has a place in the canopy of decision-making.
- The leaves of the tree, thriving and green, embody **Sustainability**, nourished by a commitment to environmental stewardship and economic stability.
- The roots, deep and intertwined, signify ***Muwaḥḥidah*** (**Social Harmony**), fostering a rich, peaceful coexistence among diverse cultures and beliefs.
- In this vision, ***Ḥikmah*** (**Balanced and Ethical Leadership**) is the nurturing sunlight, guiding the tree with integrity and compassion.
- ***Muwāfaqah*** (**Equitable Development**) is the fertile soil, ensuring that every segment of society flourishes equally, while
- ***Takāful*** (**Global Cooperation**) acts as the rain that supports our collective growth, reflecting our shared commitment to *Raḥmah* (Mercy) and compassion across the globe.



SIYĀSAH. Administration

"Are you not aware how God sets forth the parable of a good word? [It is] like a good tree, firmly rooted, [reaching out] with its branches towards the sky, yielding its fruit at all times by its Sustainer's leave. And [thus it is that] God propounds parables unto men, so that they might bethink themselves [of the truth]"
(Q. 14: 24-25).

Ḥikmah (Balanced and Ethical Leadership) nurtures and guides with integrity and compassion

Takāful (**Global Cooperation**). Supports our collective growth, reflecting our shared commitment to *Raḥmah* (Mercy) &compassion across the globe

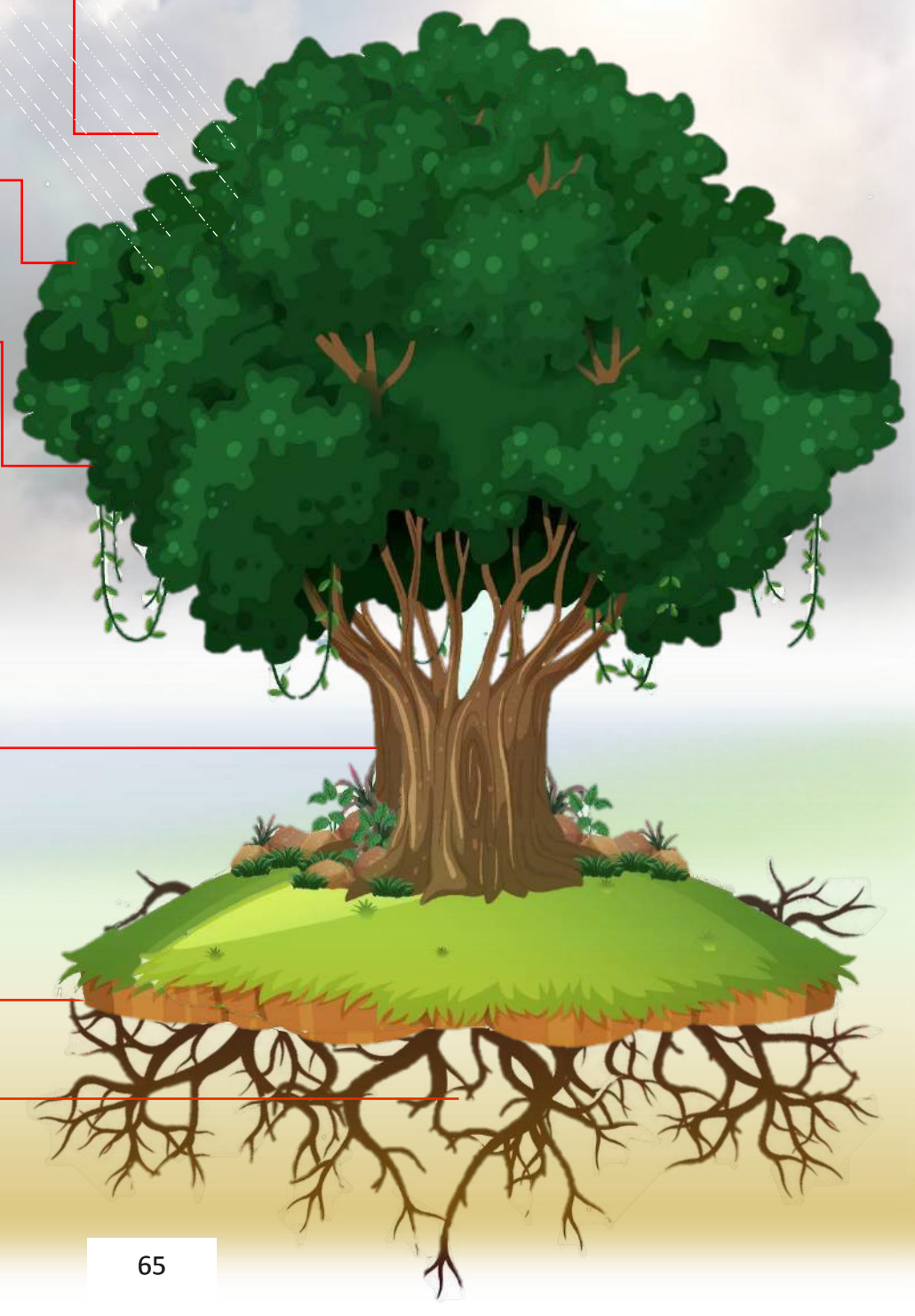
Shūrā (Inclusivity). Every community has a place in the canopy of decision-making

Sustainability. Nourished by commitment to environmental stewardship and economic stability

ʿAdl (Fair Governance). Grounded in **Justice**, **Transparency**, **Accountability**

Muwāfaqah (Equitable Development). Every segment of society flourishes equally

Muwaḥḥidah (Social Harmony). Rich, peaceful coexistence among diverse cultures and beliefs



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Root image from https://www.vecteezy.com/vector-art/6999037-set-of-tree-roots-vector-outline-illustration-plant-in-garden

TIMELINE KEY POINTS

2077

Be a beacon of futuristic Islamic governance with inclusive systems, climate-positive initiatives, and quantum governance.

2070 Consolidate Islamic leadership with sentient governance aligned with *Maqāṣid Al-Sharīʻah* and regional leadership.

2065 Embrace transformative innovation through adaptive Islamic governance and sustainable green technology.

2060 Achieve milestones in Islamic influence with AI empowered governance and self-sustaining cities.

2055 Focus on integrated governance with AI and blockchain, advanced environmental stewardship, and regional superpower status.

2024 Initiate Islamic governance reforms and sustainability programs.

2027 Focus on strategic Islamic planning, environmental policy development, and technological infrastructure.

2030 Launch digital governance platforms, early AI integration, and regional engagement.

2040 Develop AI systems for Shariah-compliant governance and implements Islamic environmental frameworks.

2045 Integrate smart governance with Shariah compliance, drives sustainability projects, and promotes Islamic regional cooperation.

2050 Establishe AI-governed communities, self-sufficient eco-cities, and regional leadership with Islamic governance

6. POLICY RECOMMENDATIONS

2024

- Develop a National AI Integration Strategy
- Re-launch *Forum Ilmuan Malaysia*, renamed as *Forum Ilmuwan Malaysia Madani*
- Create Digital Transformation Guideline

2027

- Plan for *Sharīʻah*-Compliant AI-Assisted *Madani* Governance
- Develop Islamic Environmental Policies
- Invest in Technological Infrastructure
- Strengthen Regional Alliances

2030

- Implement AI-Driven, *Sharīʻah*-based *Madani* Governance Reforms
- Expand National Sustainability Programs
- Develop a National Digital Strategy
- Enhance Regional Cooperation

2035

- Establishe Digital Governance Platforms
- Advance Green Projects
- Promote Technological Diplomacy

2040

- Integrates AI and Related Humane Technology in *Sharīʻah*-Compliant Governance
- Enact Islamic Environmental Policies
- Enhance Islamic Diplomatic Initiatives

2045

- Implements Smart Governance Systems
- Expand Sustainability Projects
- Strengthen Islamic Regional Cooperation

2077

- **Implement Inclusive Governance**
- **Achieve Climate-Positive Status**
- **Adopt Quantum Governance**
- **Promote ASEAN Leadership**

2070

- Align Governance with *Maqāṣid Al-Sharīʻah*
- Embed Sustainability as Cultural Value
- Establish Regional Ethical Framework
- Lead Technological Diplomacy

2065

- Adopt Adaptive Islamic Governance
- Promote Sustainable Innovation
- Foster Digital *Ummah*

2060

- Optimize AI-Empowered Governance
- Achieve Islamic Sustainability Goals
- Host Global Islamic Diplomacy

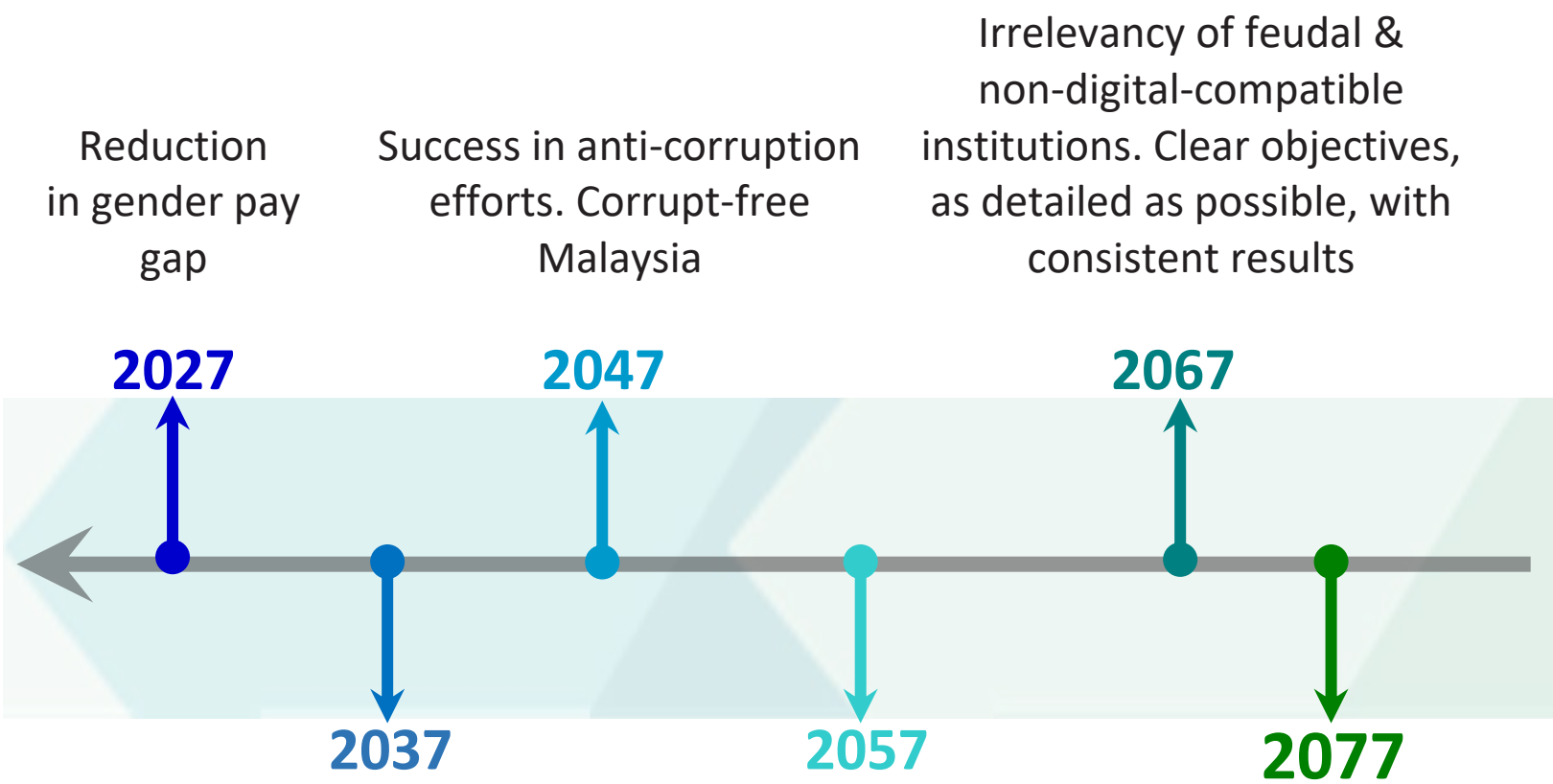
2055

- Enhance Integrated *Madani* Governance
- Advance Environmental Stewardship
- Promote Regional Digital Currency

2050

- Develop AI-Assisted *Madani* Communities
- Create Eco-Cities
- Lead Regional AI Governance

Backcasting



Reduction in gender pay gap

Success in anti-corruption efforts. Corrupt-free Malaysia

Irrelevancy of feudal & non-digital-compatible institutions. Clear objectives, as detailed as possible, with consistent results

Sustainable economic growth

Reintroduction of local government elections, for transparency & good gevernance

MALAYSIA Leading the UNITY of the *UMMAH*

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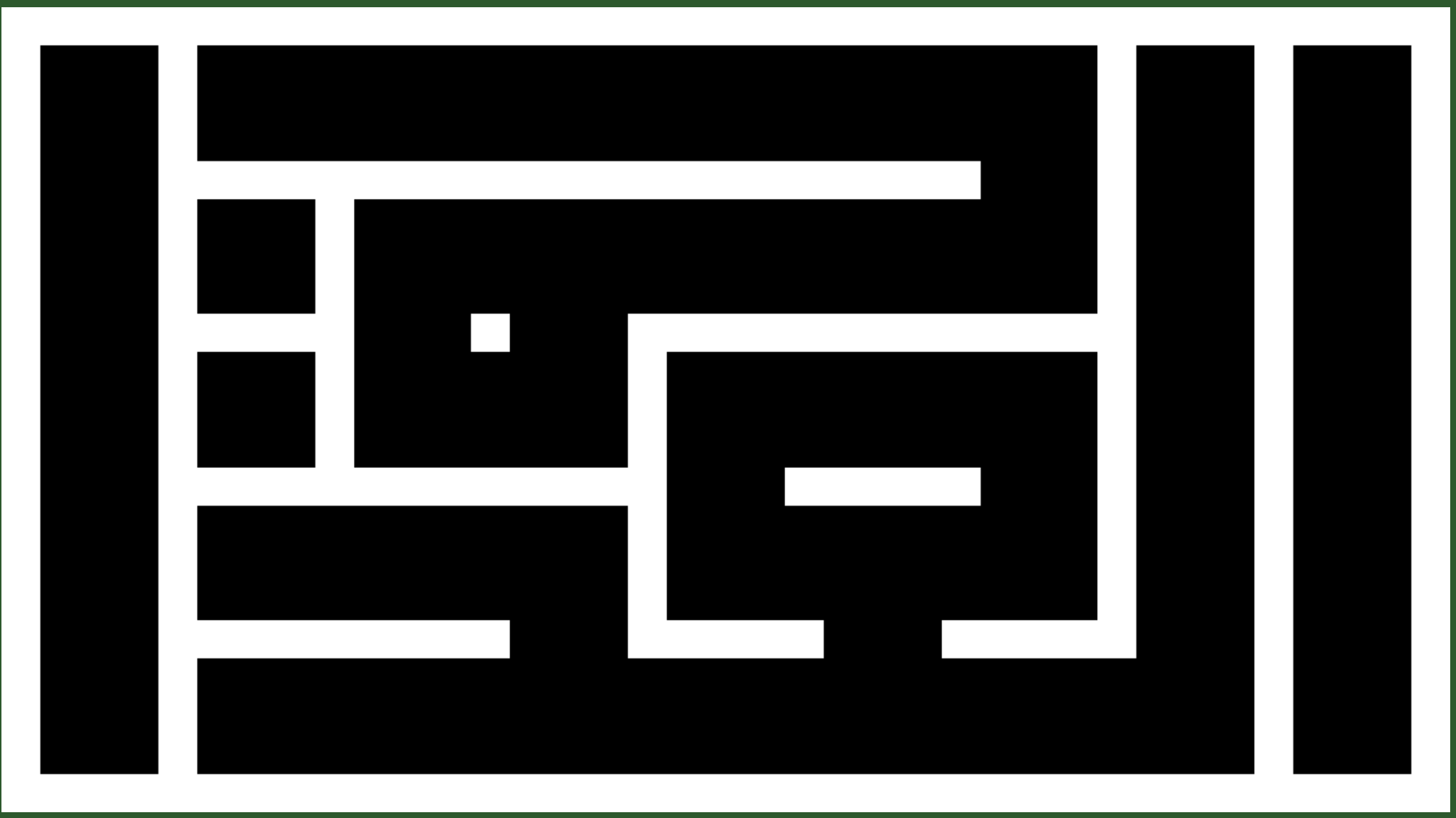
“Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing.”
(Q. *al-Nisā’*, 4:58)



CHAPTER 4

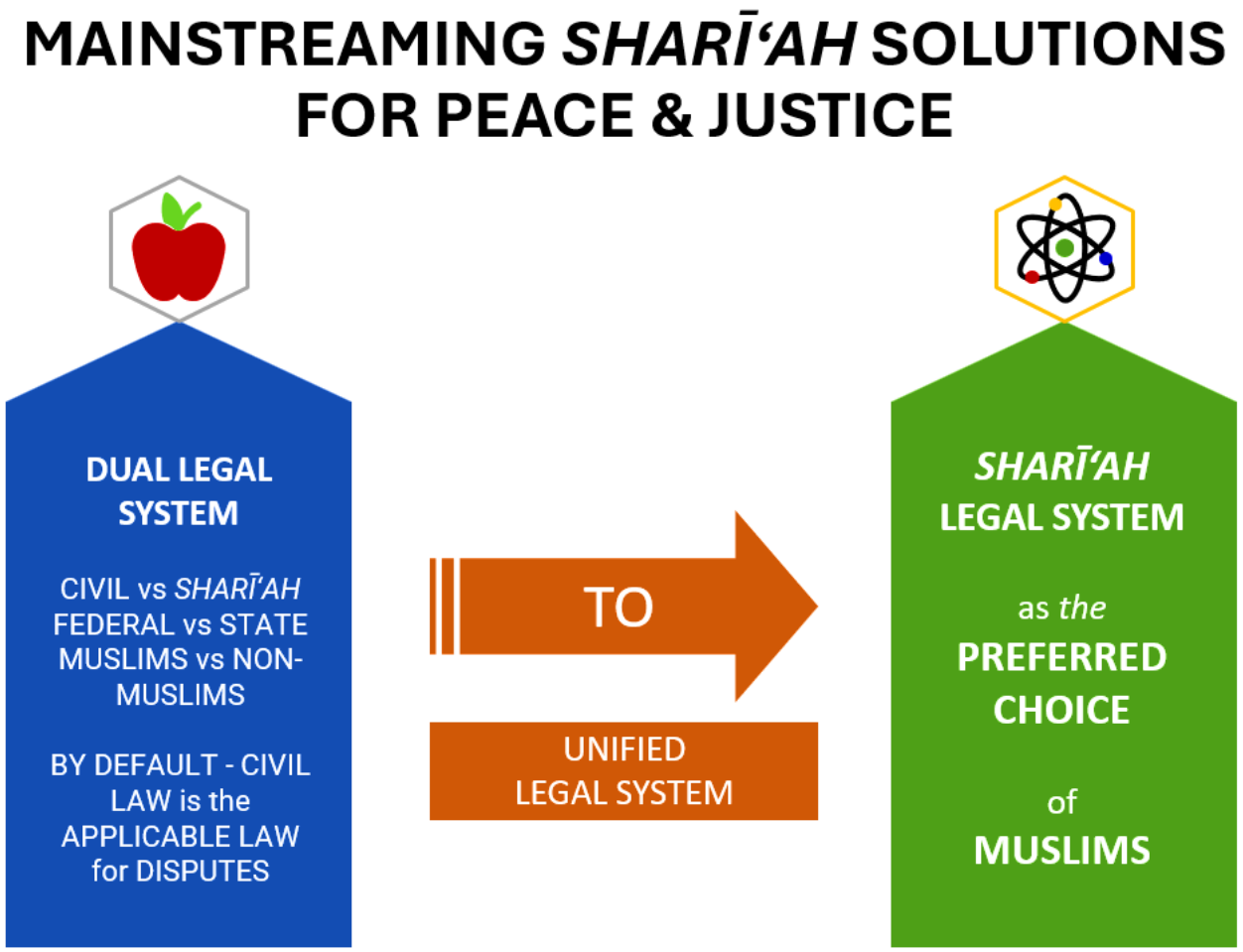
Islamic Legal System & Structure

MAINSTREAMING *SHARĪ'AH* SOLUTIONS

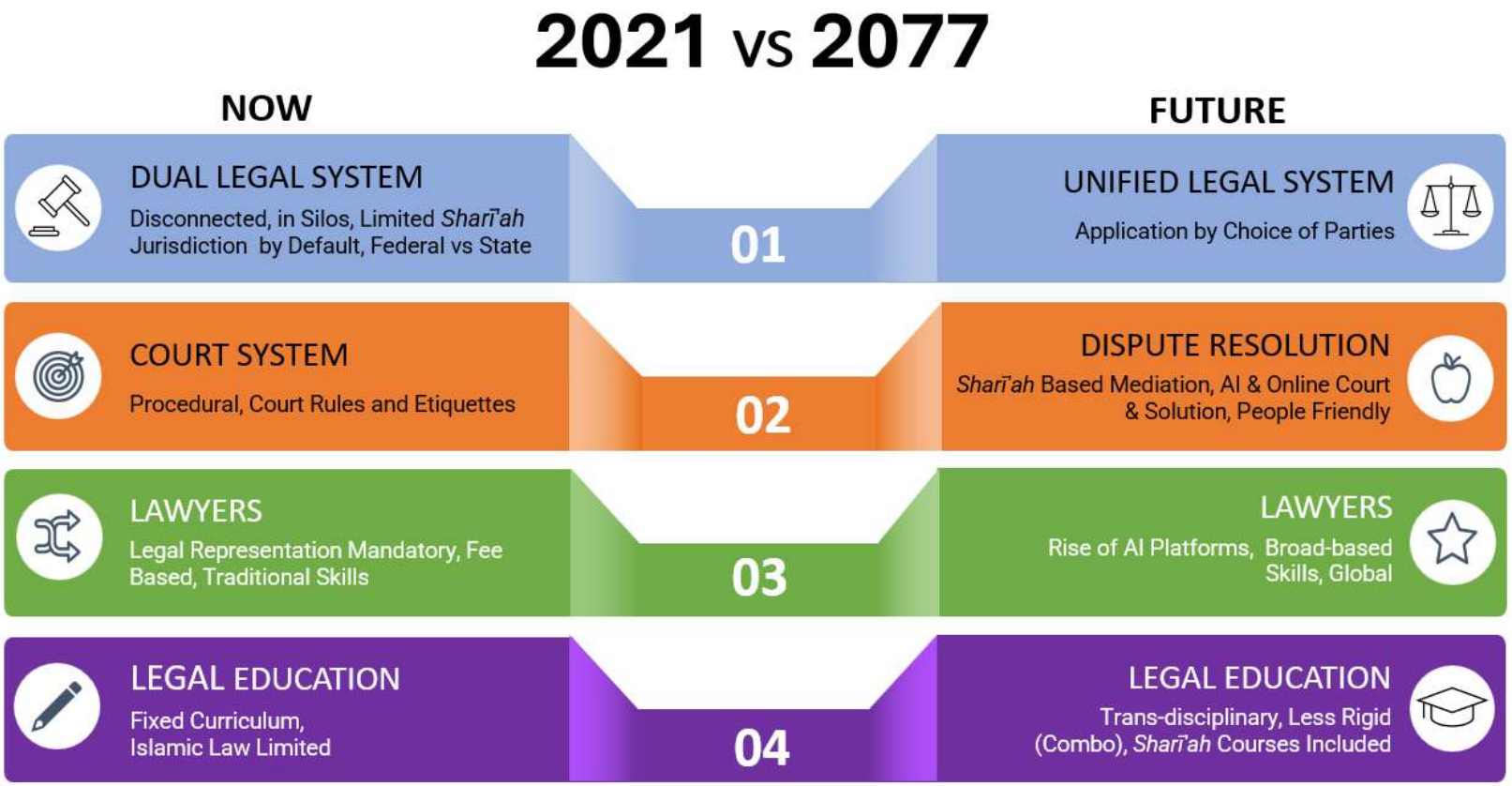
FOR PEACE AND JUSTICE

1. BACKGROUND

Many Malaysians envision a transition to a unified legal system where *Sharī'ah* is elevated as a source of law in Malaysia, making it at par with the laws passed by the Parliament and opened to Muslims as the preferred choice for settling legal disputes. The preferred future for Muslims will be a unified Malaysian legal system that embodies the concept of ***AL-MĪZĀN*** where Muslims are open to choose to settle their disputes using *Sharī'ah*. In the long run, the *Sharī'ah* legal system will serve to be the preferred choice as it embodies a complete system that ensures justice and fairness for all in line with the spirit of ***Raḥmatan li'l 'Ālamīn***.



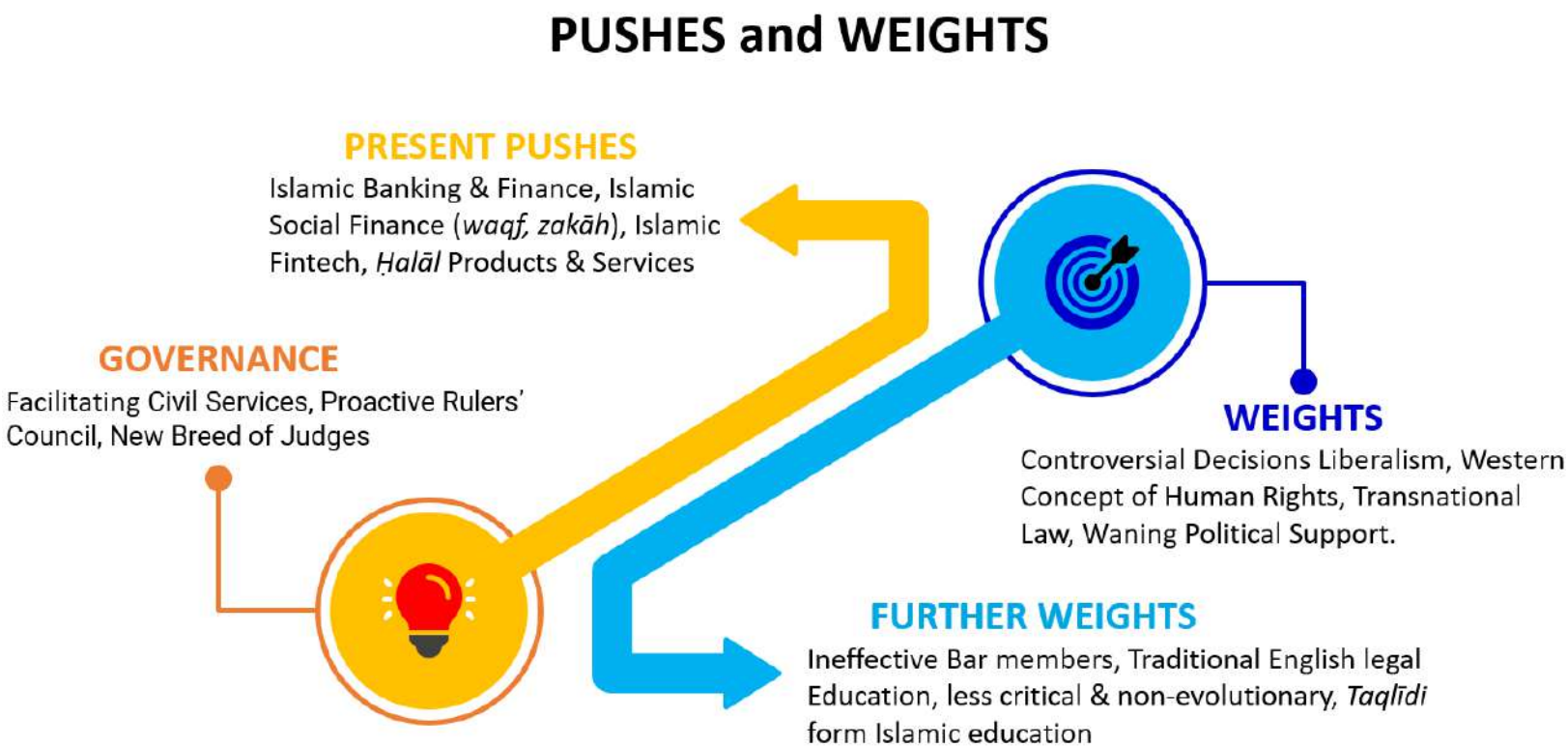
The current Malaysian legal system is based on a dual legal system where the primary law is passed by the Parliament and supplemented with the common law. The *Sharīʿah* is confined to deal with the personal matters of the Muslims in the country. Even under these circumstances, there remains a constant dispute over the extent of the application of the *Sharīʿah* on Muslims in Malaysia. The Federal Constitution provides for a division of law-making powers between the Parliament and the state legislature. Article 74 of the Federal Constitution clearly delineates the law-making powers into three categories, which are the Federal, State and Concurrent Lists.



Article 75 provides that, “if any state law is inconsistent with a federal law, the federal law shall prevail, and the state’s law shall, to the extent of the inconsistency be void”. The effect is seen in the decision of Iki Putra bin Mubarak vs Kerajaan Negeri Selangor & Anor [2021] 2 MLJ 323 and Nik Elin Zurina Nik Abdul Rashid & Anor v. Kerajaan Negeri Kelantan [2024] 3 MLRA 1, where 2 state enactments were declared as unconstitutional because they contradicted with federal laws on the same matter. These decisions also lead to the conclusion that the state legislature’s powers to make laws in relation to Muslims who commit a crime that was listed under the Ninth Schedule of the State list are limited.

1. FRAMING THE CHALLENGES

PUSHES AND WEIGHTS TOWARDS MAINSTREAMING *SHARĪʿAH* SOLUTIONS FOR PEACE AND JUSTICE



i) WEIGHT AGAINST PROGRESSIVE CHANGES

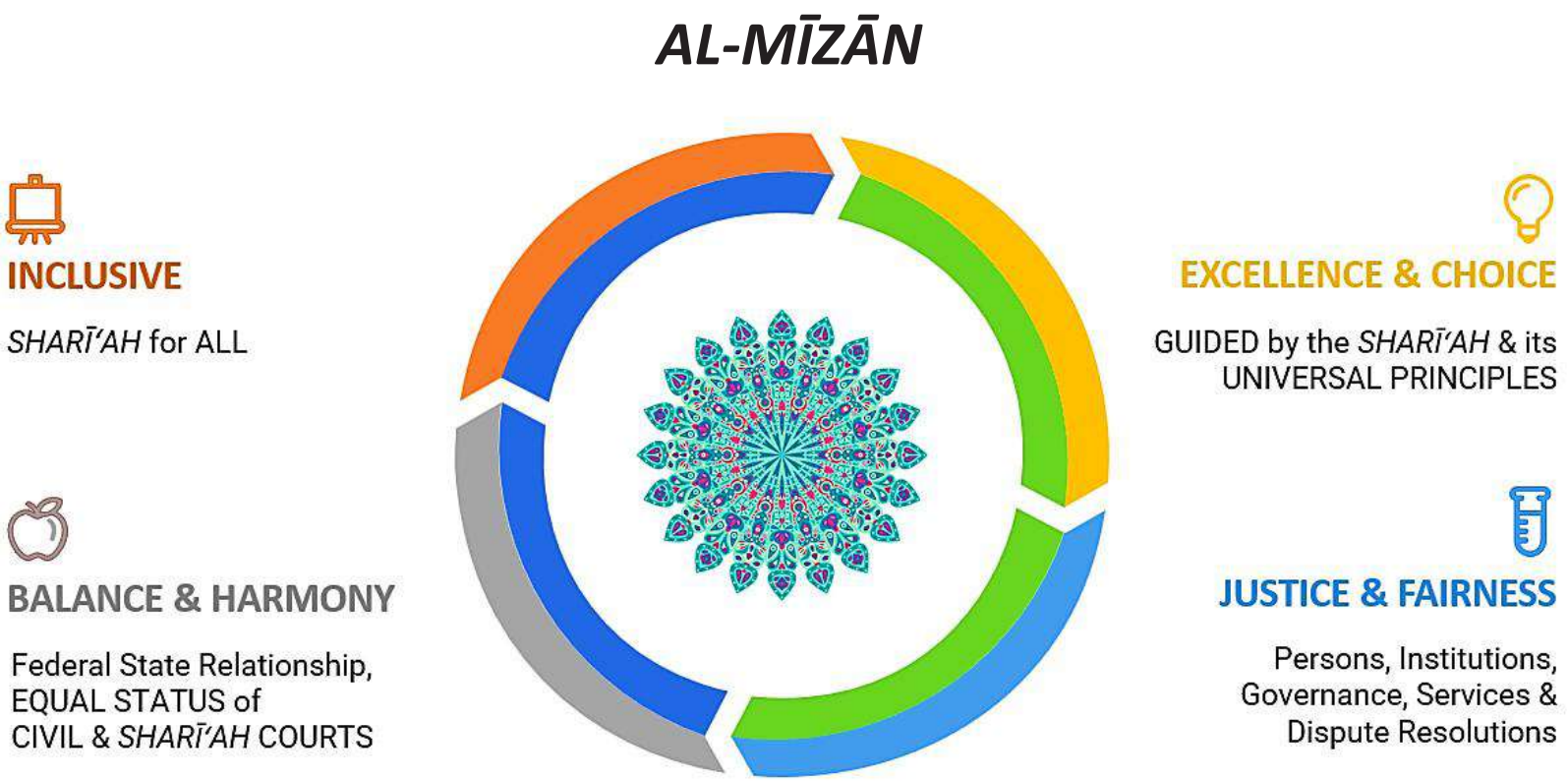
The most challenging obstacle to elevating *Sharīʿah* as the choice of law for Muslims is the recurring Civil and *Sharīʿah* Courts jurisdictional disputes plaguing Malaysia for decades. The *Sharīʿah* Court's administration of justice is limited to Muslim personal law and certain crimes against the precepts of Islam. Some liberal Malaysians believe *Sharīʿah* threatens the general interest and basic freedoms of Muslims. The constant challenge on the legitimacy of *Sharīʿah* matters posed difficulty in developing *Sharīʿah* further to suit the needs of Muslims in Malaysia.

ii) PUSHES FOR CHANGES

The use of advanced technologies in legal practice and judiciary will substantially change the landscape of legal practice in the future. Covid19 pandemic, for example, has accelerated the uptake of artificial intelligence in legal services. Technologies like fintech and blockchain tested and expanded the boundary of laws and regulations. In the context of *muāmalah*, the development of products and industry based on *Ḥalāl* and Muslim friendly principles as a new economic sector is a major push factor in the development of new legal norms and governance. The significant growth of the Halal *Ḥalāl* economy warrants the development of an enabling legal framework that is *Sharīʿah* -compliant. These new economic sectors necessitate the development of a relevantised supportive *Sharīʿah* framework acceptable to both Muslims in Malaysia as well as at the international level.

2. THE ISLAMIC FRAMEWORK: *AL-MĪZĀN* AS THE FOUNDATION OF PREFERRED FUTURE FOR LEGAL SYSTEM IN MALAYSIA

DOMINANT WORLDVIEW – *AL-MĪZĀN*



The preferred vision is for the current dual legal system to be **a unified legal system**.

The metaphor of ***'AL-MĪZĀN'***, the Arabic term for balance or scales, has been selected specifically due to its direct relevance to a legal system. The word *al-Mīzān* and its various forms appeared more than 20 times in the Quran. In many of those verses, the word *al-Mīzān* has been closely associated with the term '***al-Qisṭ***' (justice).

Thus, Allah commands us to give full measure and weight with justice (Q. 6:152, 11:85), so that one would not defraud people of their property, nor spread corruption in the land after it has been set in order (Q. 7:85). This injunction to not cheat a measure and weight is a priority that comes right after *Tawḥīd* (Q. 11:84). Hence, Ibn Kathir describes "*al-Mīzān*" as the message of justice, by which Allah created heaven (Q. 55:7) and sent His messengers (Q. 57:25).

Al-Mīzān poses to be the most ideal metaphor that sums up all the traits of a preferred legal system for the next century *Hijrī*. For the vision to be realised, a complete transformation of the legal system is expected based on four value propositions. These four values are as follows: (i) Inclusiveness, (ii) Excellence and choice, (iii) Balance and harmony, and (iv) Justice and fairness.

INCLUSIVENESS

The main premise for unification of the two legal systems is inclusivity. Muslims or non-Muslims alike will be subjected to a single legal system irrespective of their religion. Inclusivity in terms of law making and the legislation, would mean the *Sharīʻah* may be considered as a source of Malaysian law. And in the context of a unified court system, the *Sharīʻah* court is integrated together with the civil courts system. The choice of applicable law will be left to the disputing parties. The idea is no one will be turned away based on their religion and one can opt to dissolve their disputes based on *Sharīʻah*. The fact that one of the characteristics of Islamic law as being universal in nature allows the reliance on the *Sharīʻah* and opens the possibility of being inclusive.

EXCELLENCE AND CHOICE

As *Sharīʻah* is based on fundamental human values, it is poised to be the universal laws applicable to everybody. Nevertheless, as the choice of applicable law is left to the disputing parties, the *Sharīʻah* system has to be refined, up to date with global practice and international standards to be the preferred choice for litigants.

For this to happen, all the parties involved principally the law makers, lawyers and the judges must be well trained in not only *Sharīʻah* matters but also latest international treatises, code of practice and decisions to make judgements that are of global standards.

BALANCE AND HARMONY

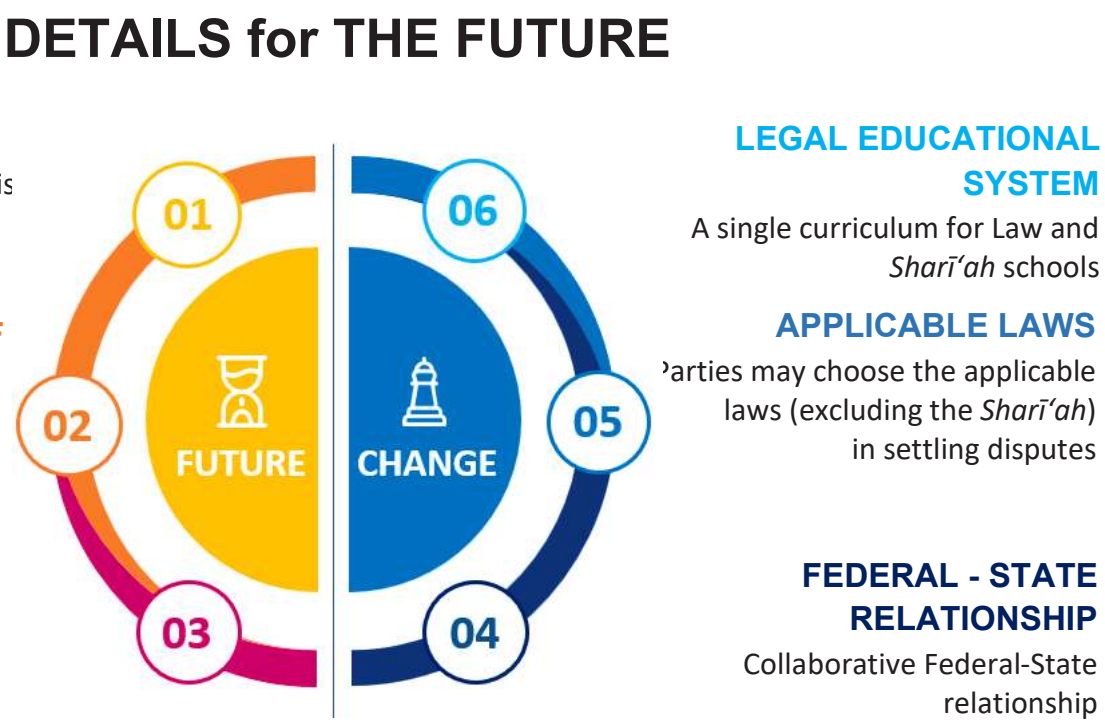
Equality is a fundamental characteristic of a legal system based on *Sharīʻah*. As a corollary, the power to make laws must be indistinguishable between the federal government and the state government. This is in stark contrast to what is being practised now, where the Federal Government, by default, is the legislative making body for the whole country. Whereas the state government is empowered to legislate on ancillary matters only.

It is thus espoused that in the future one must practice a concept of federalism that is based on a balance of powers between the Federal and State government. A harmonious relationship must exist between the two legislative bodies. Concomitantly, no court has supervisory power over the other. The idea is that the civil and *Sharīʻah* courts are of equal standing, in terms of status or quality, existing side by side in harmony.

JUSTICE AND FAIRNESS

The unified court system and management will ensure delivery of justice and fairness to all persons, institutions, governance and services regardless of race and religion. There will be a case management system to resolve dispute resolutions and facilitate the dispute resolutions of all parties. Parties can opt to resolve their disputes either through civil law or *Sharīʻah*. The concept of justice and fairness also insists on the use of technologies to administer justice to all Malaysians. The introduction of alternative dispute resolution methods as well as the introduction of artificial intelligence in the distribution of knowledge on *Sharīʻah* and civil related matters could assist in ensuring effective dissemination of knowledge to the masses. This would also assist in the decision making of potential disputing parties.

3. IMPLICATIONS OF THE PREFERRED FUTURE



To reach the preferred vision, six transformations would be required as articulated below:

SHARĪ'AH AS THE APPLICABLE LAW

The vision is to elevate *Sharī'ah* as a source of law for Malaysia in the Federal Constitution. In this manner, *Sharī'ah* becomes the legal framework for the whole of Malaysia, alongside civil law.

CHANGES IN THE DUALITY OF SYSTEM

Sharī'ah as one of the sources of law that paves the way for *Sharī'ah* court to be considered as one of the courts for Malaysia, on equal status with the civil courts.

LEGAL EDUCATION SYSTEM

A single, consolidated curriculum for law and *Sharī'ah* courts is imperative to facilitate a single and unified legal profession for both the civil courts and *Sharī'ah* courts.

ADVANCED TECHNOLOGY

Covid 19 pandemic has accelerated the uptake of new technologies. Online hearing, the use of artificial intelligence in e-discovery, the conduct of due diligence as well as profiling of criminal suspects and prediction of culpability and repeat offences, smart contracts, blockchain and online advisory such as snap chats means advanced technologies will portray more in the legal practice and judiciary in the future.

INSTITUTIONAL CHANGE

The emphasis is to forge greater collaboration, coordination and harmonisation of the *Sharī'ah* and civil law systems. To enable that to happen, the role, focus and membership of various institutions would need to reflect the harmonious relationship between the two legal systems.

FEDERAL STATE RELATIONSHIP

Elevating *Sharīʿah* to the Federal level necessitates a warmer and closer relationship between the Federal and State government in the form of **'true federalism'** or **'cooperative federalism'**. The assumption that the State government's power should be subsidiary to the Federal government is no longer tenable in lieu of the need to co-share and co-shoulder governance over the country.

4. BACKCASTING

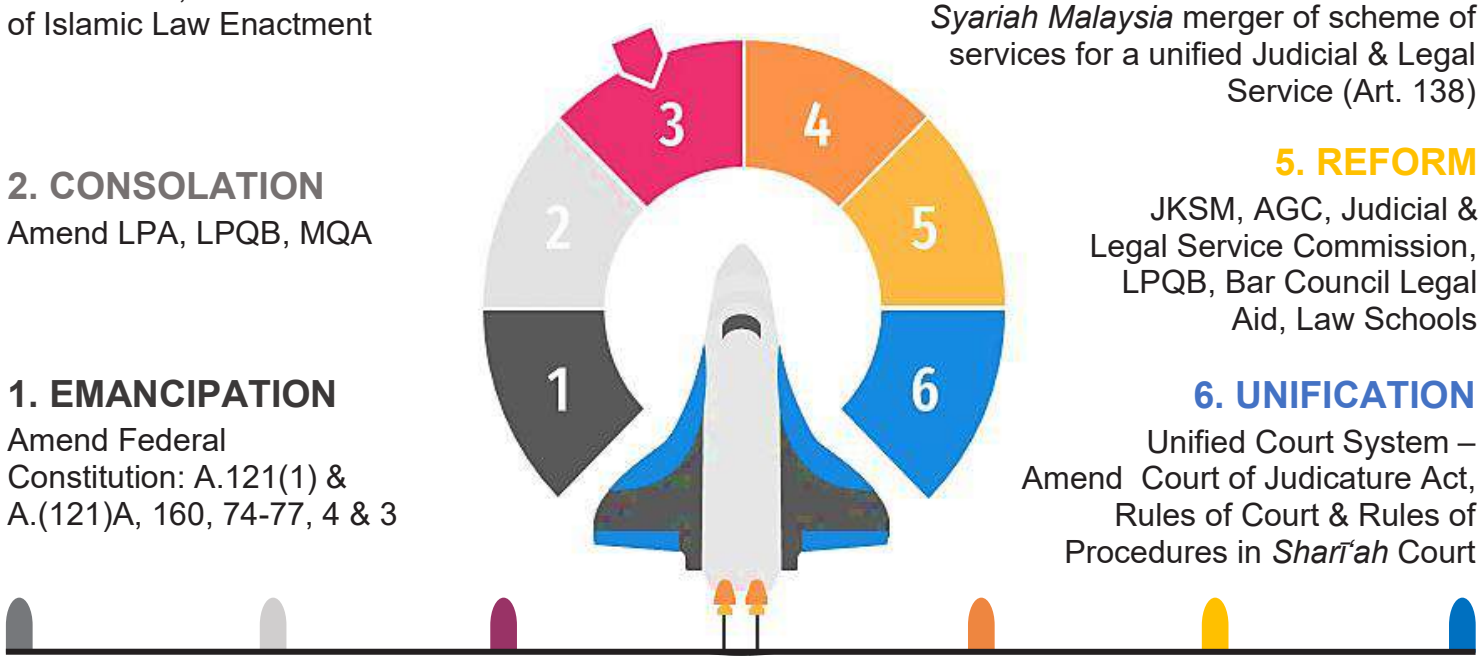
The objective of backcasting is to develop a viable plan of immediate action. Whilst scenario planning helps us push forward to reach the vision, back-casting enables us to work backwards from the vision to the present day, aiding us to compartmentalise the strategic initiatives to various stages. As this is a 50-year vision, we can foresee 6 stages of transformation.

MAINSTREAMING *SHARĪʿAH* SOLUTIONS for PEACE & JUSTICE (2021-2077)

3. LIBERALISATION 1
Amend LPA, Administration of Islamic Law Enactment

2. CONSOLATION
Amend LPA, LPQB, MQA

1. EMANCIPATION
Amend Federal Constitution: A.121(1) & A.(121)A, 160, 74-77, 4 & 3



4. LIBERALISATION & MERGER
Judicial Legal Service & *Jabatan Kehakiman Syariah Malaysia* merger of scheme of services for a unified Judicial & Legal Service (Art. 138)

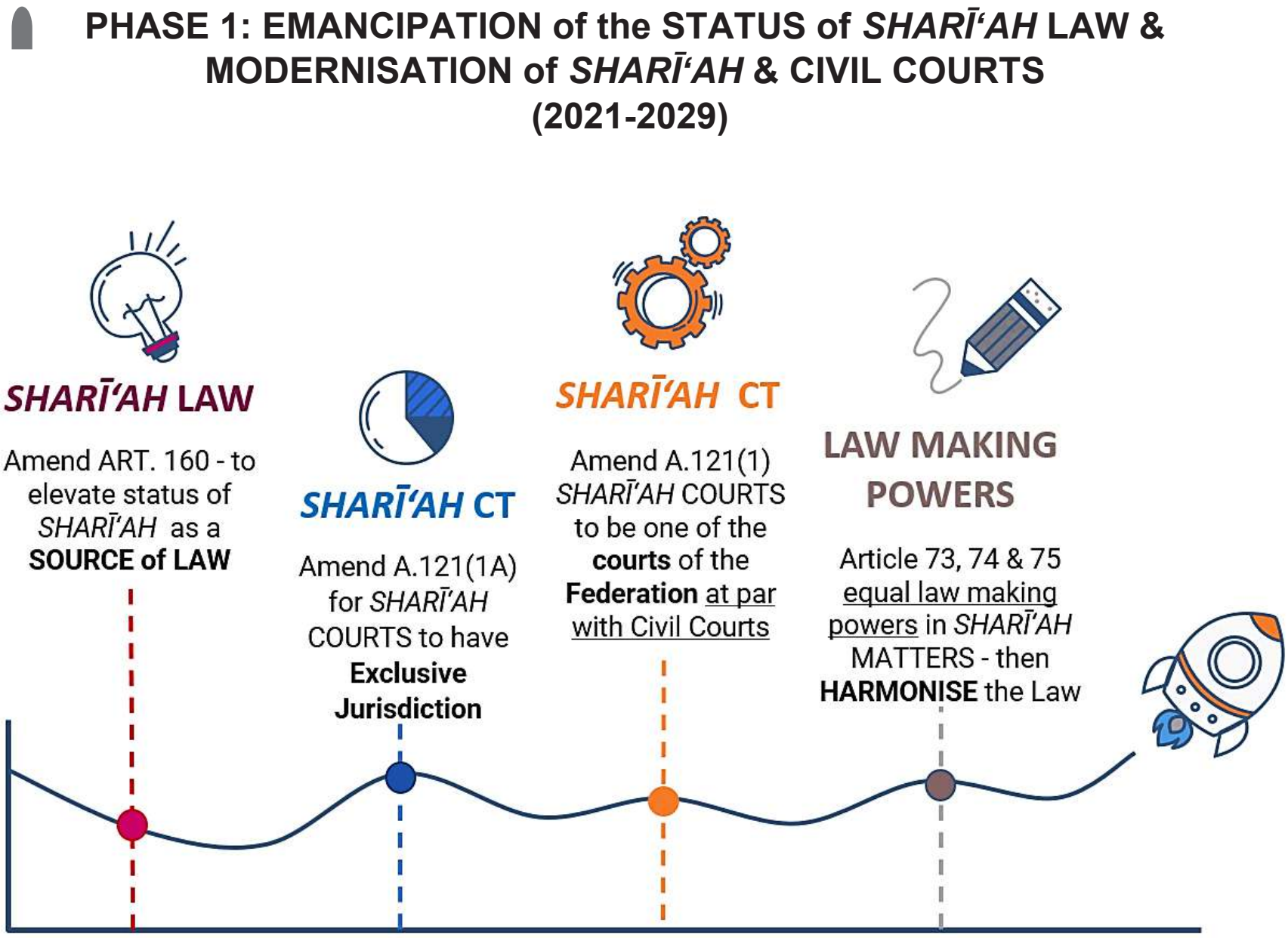
5. REFORM
JKSM, AGC, Judicial & Legal Service Commission, LPQB, Bar Council Legal Aid, Law Schools

6. UNIFICATION
Unified Court System – Amend Court of Judicature Act, Rules of Court & Rules of Procedures in *Sharīʿah* Court

THE FIRST PHASE (2021-2029)

EMANCIPATION OF STATUS: *SHARĪ'AH* LAW & MODERNISATION OF *SHARĪ'AH* AND CIVIL COURTS

The first phase involves the emancipation of *Sharī'ah* as one of the sources of law in Malaysia. To be specific Article 160, Article 121, Article 121 (1A), Article 77 of the Federal Constitution would need to be revised.

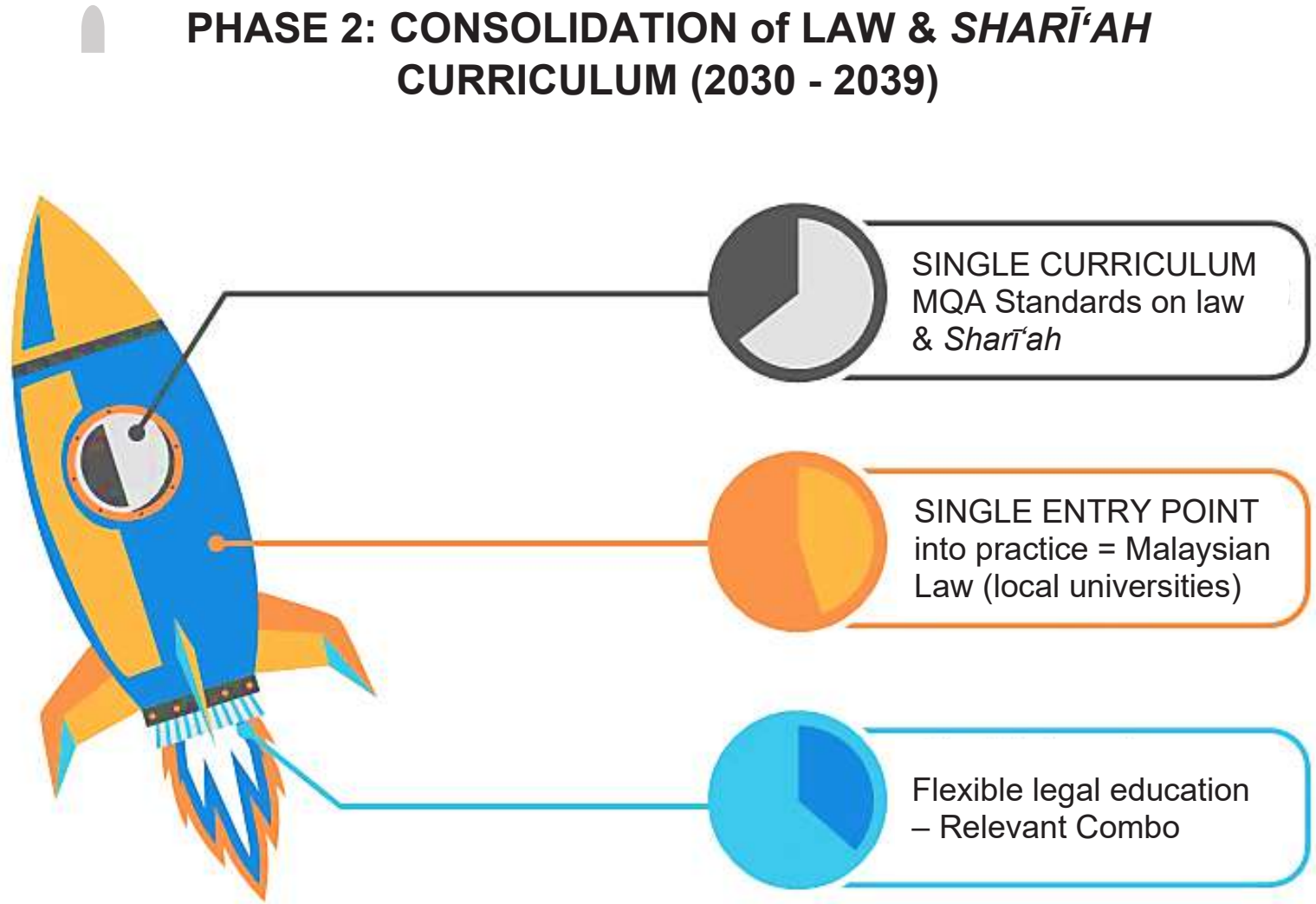


THE SECOND PHASE (2030-2039)

CONSOLIDATION OF LAW AND *SHARĪʿAH* CURRICULUM

The second phase involves the consolidation of the law and *Sharīʿah* curriculum to produce law practitioners that can understand and appreciate *Sharīʿah* and Malaysian law without any difficulty.

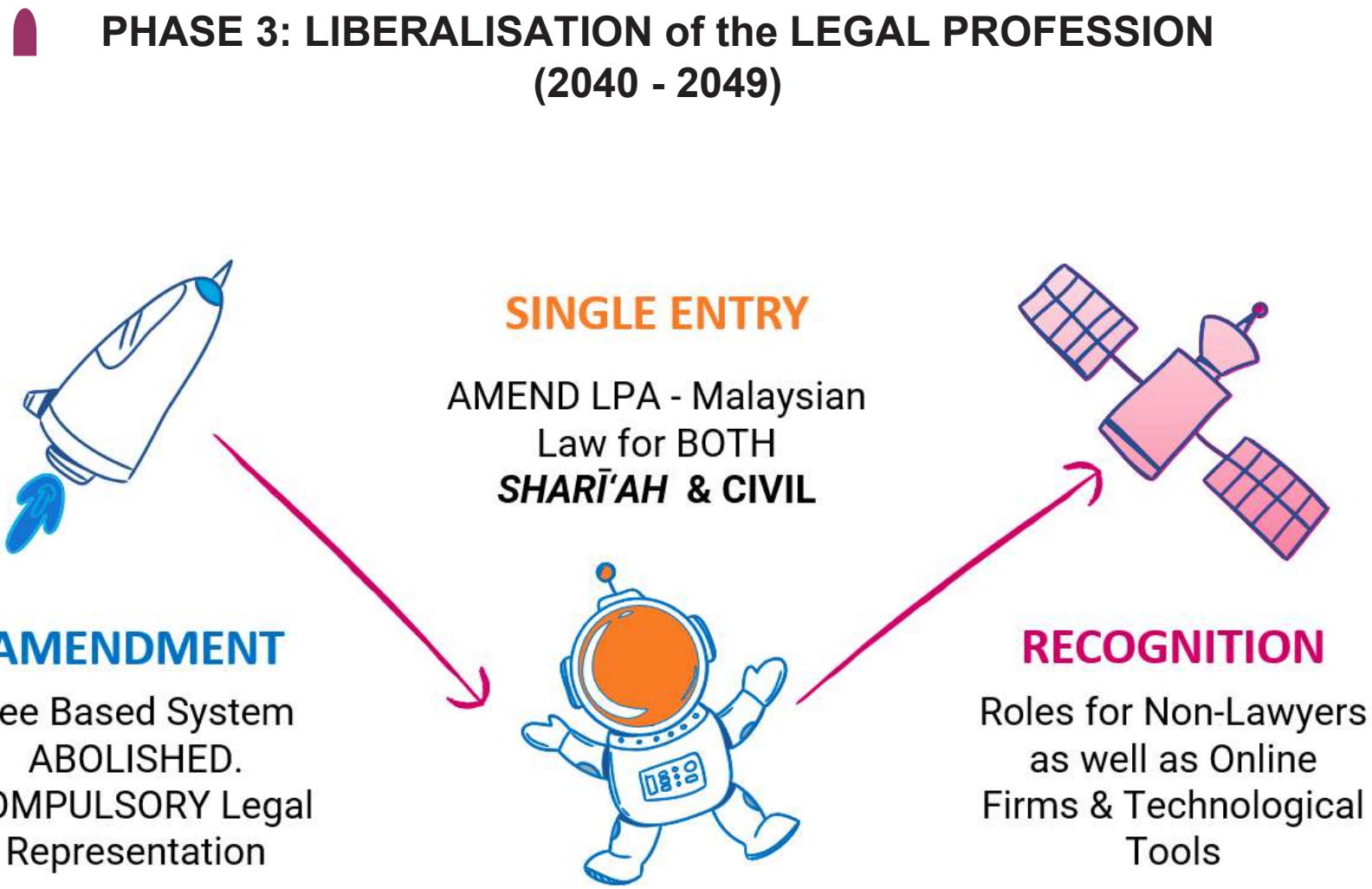
As the courts would be unified under one system, there must be sufficient lawyers and judges that would be able to represent and resolve disputes in the specialist (*Sharīʿah*) courts.



THE THIRD PHASE (2040-2049)

LIBERALISATION OF THE LEGAL PROFESSION

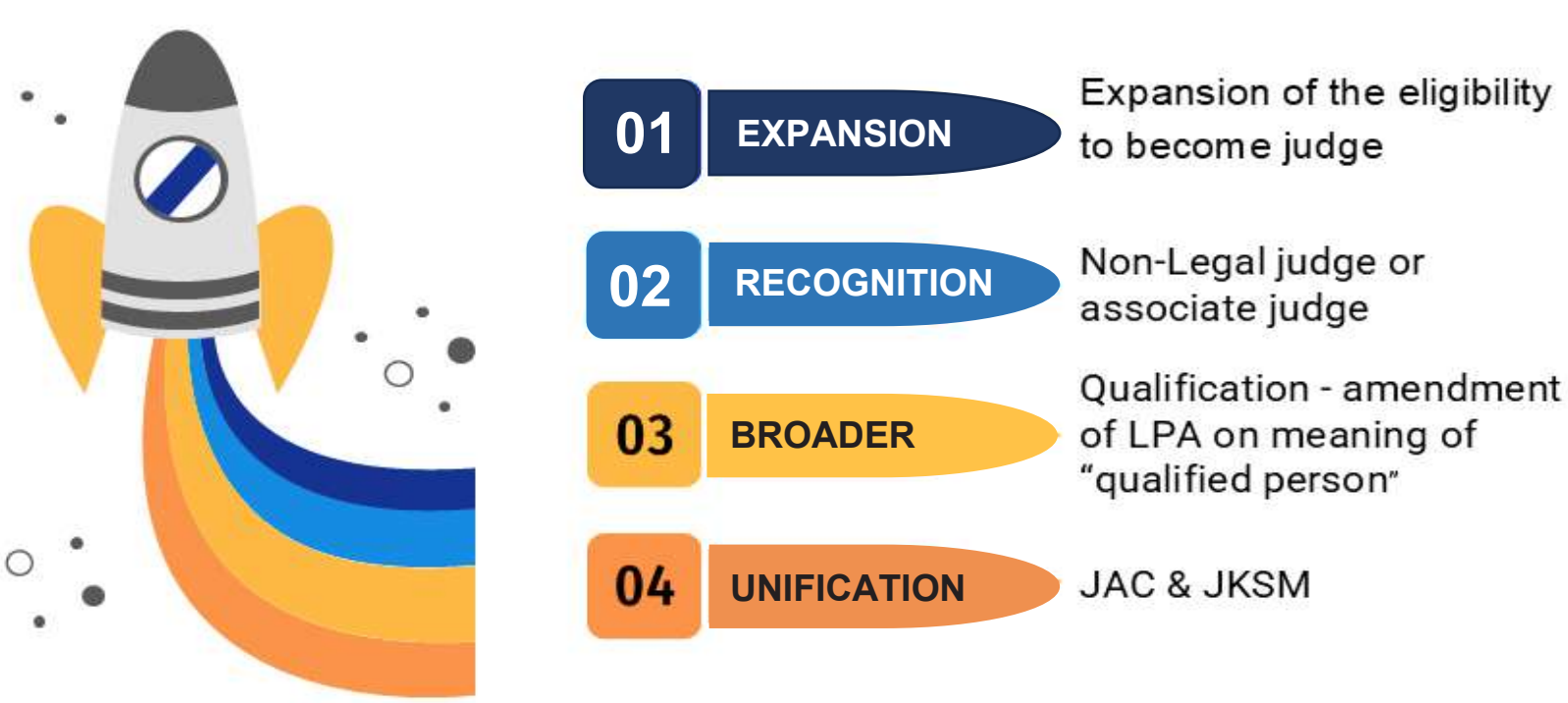
The third phase involves the opening of the legal profession to *Sharī'ah* practitioners. To revolutionise the legal profession in Malaysia, it is proposed that a single-entry system should be implemented. Regardless of entry as an advocate and solicitor or as *Peguam Sharie*, the Legal Profession Act should be amended to allow the unification of the two separate systems. Wherever one obtains his legal training, he is required to go through a single-entry system administered under one wing, for example, the High Court of Malaya.



THE FOURTH PHASE (2050-2059)

LIBERALISATION OF JUDICIAL LEGAL SERVICE AND UNIFICATION OF SCHEME OF SERVICE

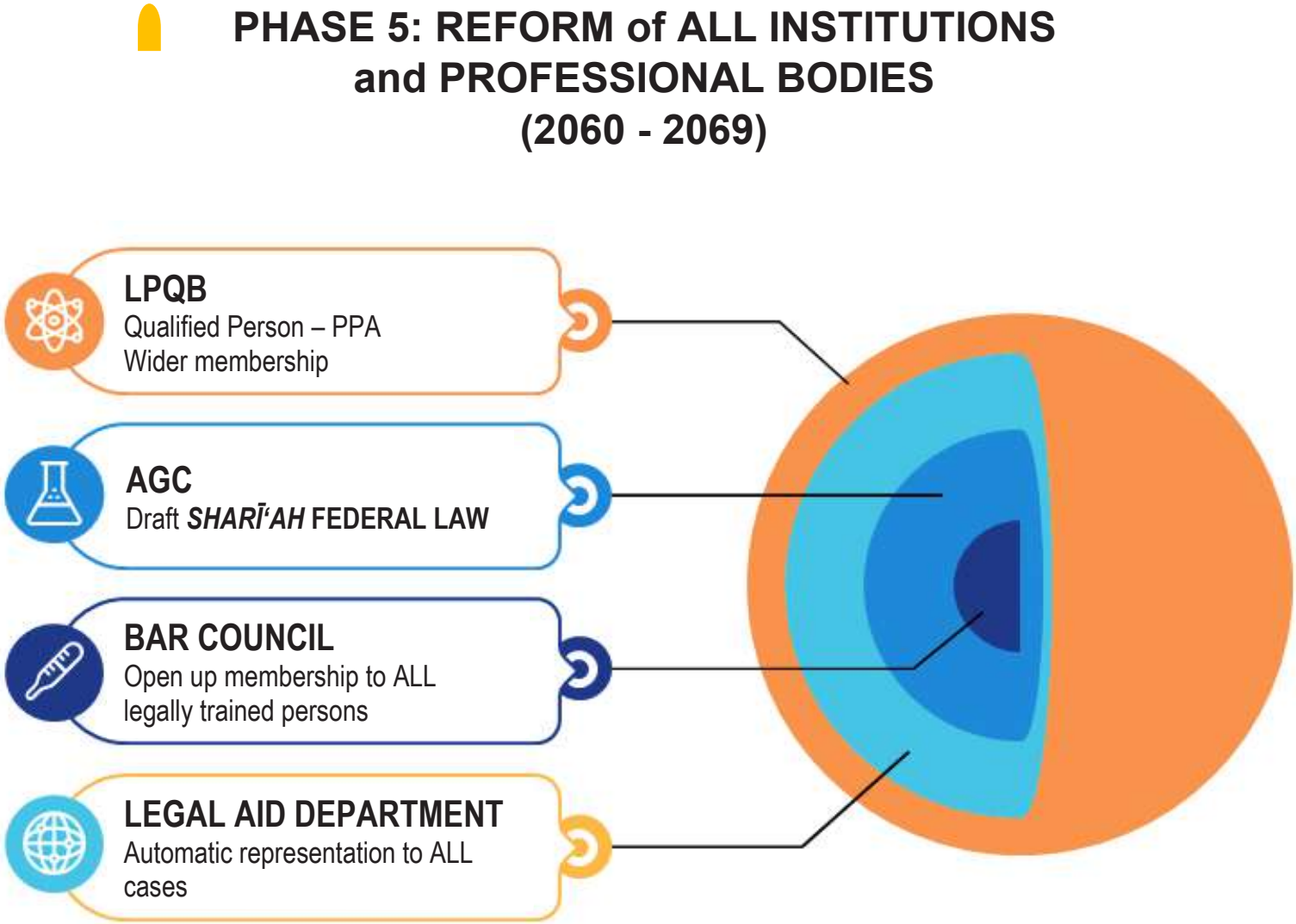
The fourth phase involves the opening of the judicial legal services to *Sharī'ah* practitioners and lay judges. If both systems were to be merged, this would involve amendments to Article 76(1) (b) as well as Article 76(4). It would be ideal if both the Judicial Appointment Committee and the *Jabatan Kehakiman Syariah* Malaysia is to be coordinating and collaborating with each other on the selection and appointment of judges on both the civil and *Sharī'ah* courts. With that, the criteria of judges in both courts can be streamlined.



THE FIFTH PHASE (2060-2069)

REFORM OF ALL INSTITUTIONS AND PROFESSIONAL BODIES

The fifth phase (2060-2069) warrants a full reform of all institutions and professional bodies. Among the institutions involved are the Legal Practice Qualifying Board, Attorney General Chambers, Bar Council and Legal Aid Department. The idea of the reform is to bolster the process of coordination, collaboration and cooperation with the aim of promoting future mergers between the civil and *Sharīʻah* system.

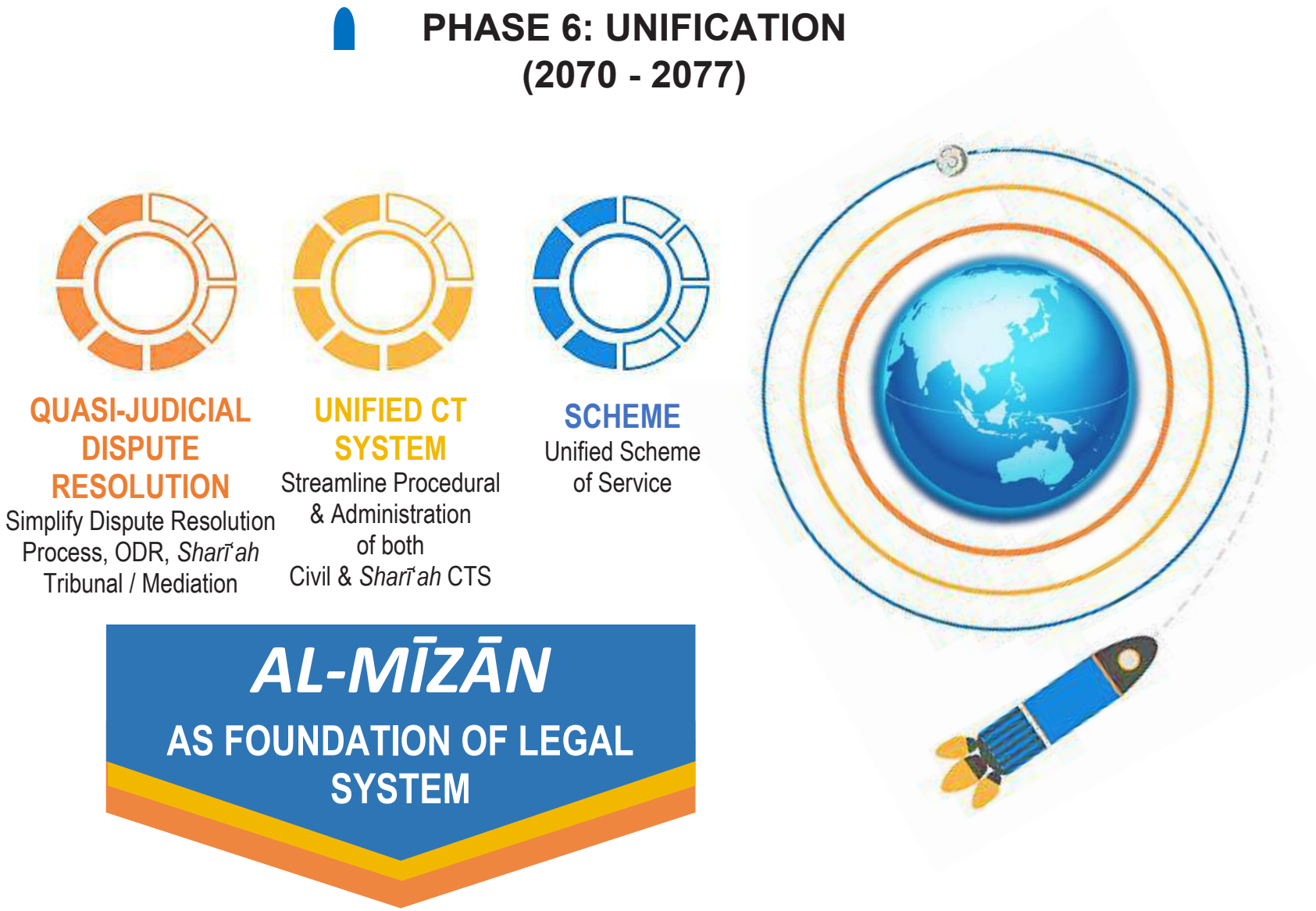


THE SIXTH PHASE (2070-2077)

UNIFICATION

The final or sixth phase will oversee the unification of the two legal systems. The unified court system will simply be called the 'Malaysian courts'. The *Sharī'ah* Courts would be one of the specialist courts under the Malaysian court system.

To support this new structure, all the relevant court rules and procedures are amended. The move for a unified court has been exemplified in the context of a unified family court system already in practice in Australia and Singapore.



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6. CONCLUSION

There is a dire need to change the narratives on the feasibility of *Sharīʿah* in providing effective, relevant and fair solutions to Muslims in line with the contemporary world. *Sharīʿah* solutions are often seen as archaic, outdated, and not suitable for contemporary transactions and activities. Emancipating *Sharīʿah* as a full source of law, on the same level as laws passed by the parliament, and common law, would enable a full exploration, evolution, and adaptation of *Sharīʿah* with needs of today. *Sharīʿah*, and common law can learn from each other, just like laws passed by parliament and international treaty. The future of Shariah as a legal system and potential legal solution should be progressive and dynamic – only then it is possible to mainstream *Sharīʿah* to the world today.

AL-MĪZĀN provides a promising vision that would appeal to Muslims who aspire their lives and activities to be regulated based on the *Sharīʿah*. The current practice that treats *Sharīʿah* and civil law as separate legal systems lead to the duality of treatment, personal matters versus others. Such duality reminiscent of British legacy does not dwell well with Malaysia's sovereignty. It ignores the fact that the majority of Malaysian Muslims want to give more prominence to *Sharīʿah*, in the form of relavantised and progressive *Sharīʿah*. The prominence given to the option is to provide sceptical Muslims with a leeway and exit clause and choose the legal system they prefer. In turn, this will push *Sharīʿah* to perfect itself into a better system adapting all the contemporary and up-to-date principles to make them more relevant to the dictates of contemporary life.

Vision 2077 for Malaysia's legal system envisions the dual streams of *Sharīʿah* and Civil Law merging like two rivers into a vast ocean called ***al-Mīzān*, the Divine Scales of justice**. This captures a future where fragmentation dissolves into a unified, integrated framework, with *Sharīʿah* law as the preferred choice. Like the Qur'anic concept of *al-Mīzān*, embodying **balance and justice**. This unified system will weigh each case with precision, ensuring fairness and preventing corruption. It marks a transformative shift towards a just, harmonious society guided by Divine Order and legal integrity.

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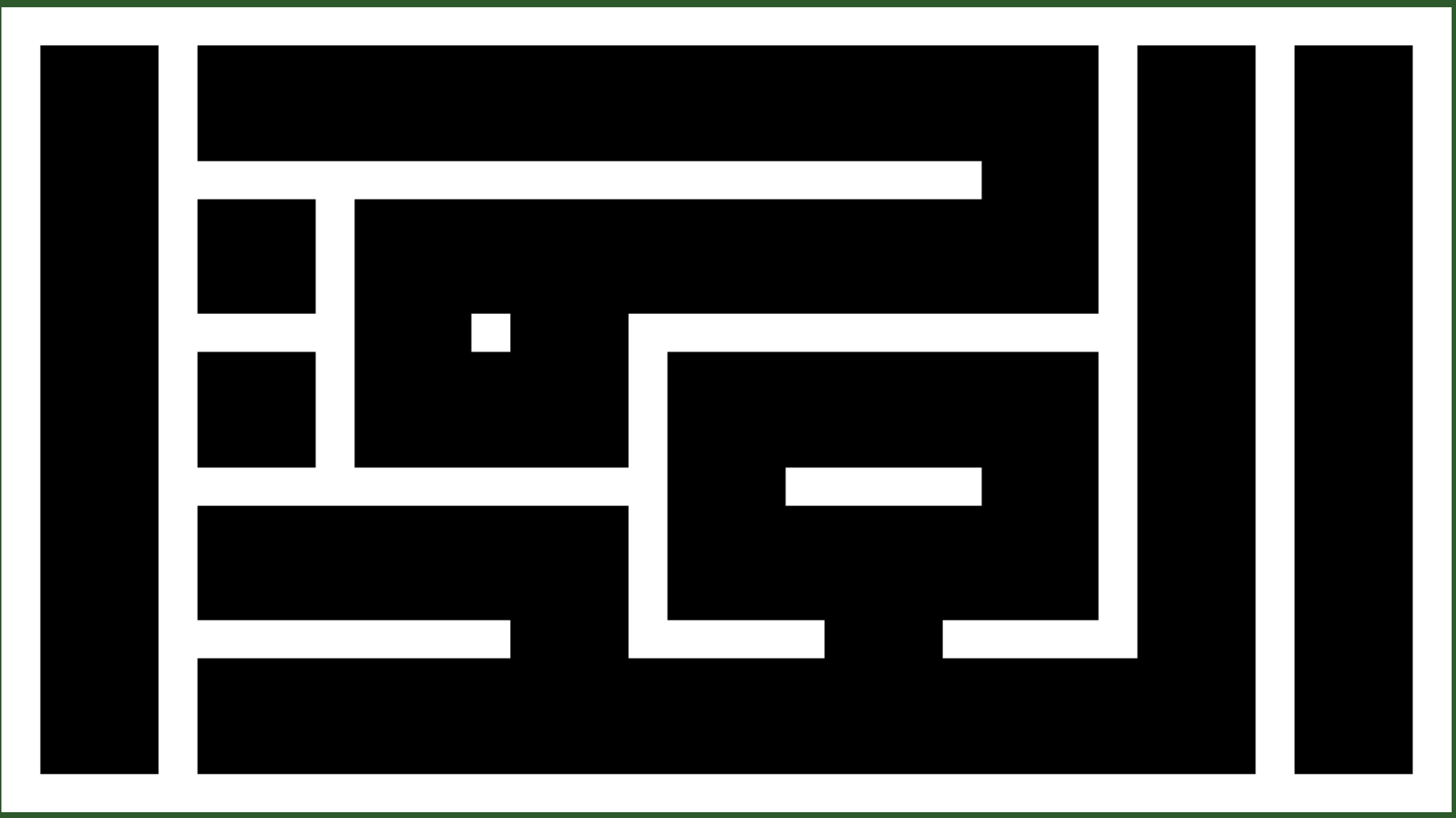
“O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do.” (Q. *al-Mā’idah*, 5:8)



CHAPTER 5

New Breed of Muslim Leaders

NEW BREED OF MUSLIM LEADERS

Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, "*Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family, and he is responsible for them. A woman is the guardian of her husband's home and his children, and she is responsible for them. The servant of a man is a guardian of the property of his master, and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.*"

(*Ṣaḥīḥ al-Bukhāri* 7138, *Ṣaḥīḥ Muslim* 1829)

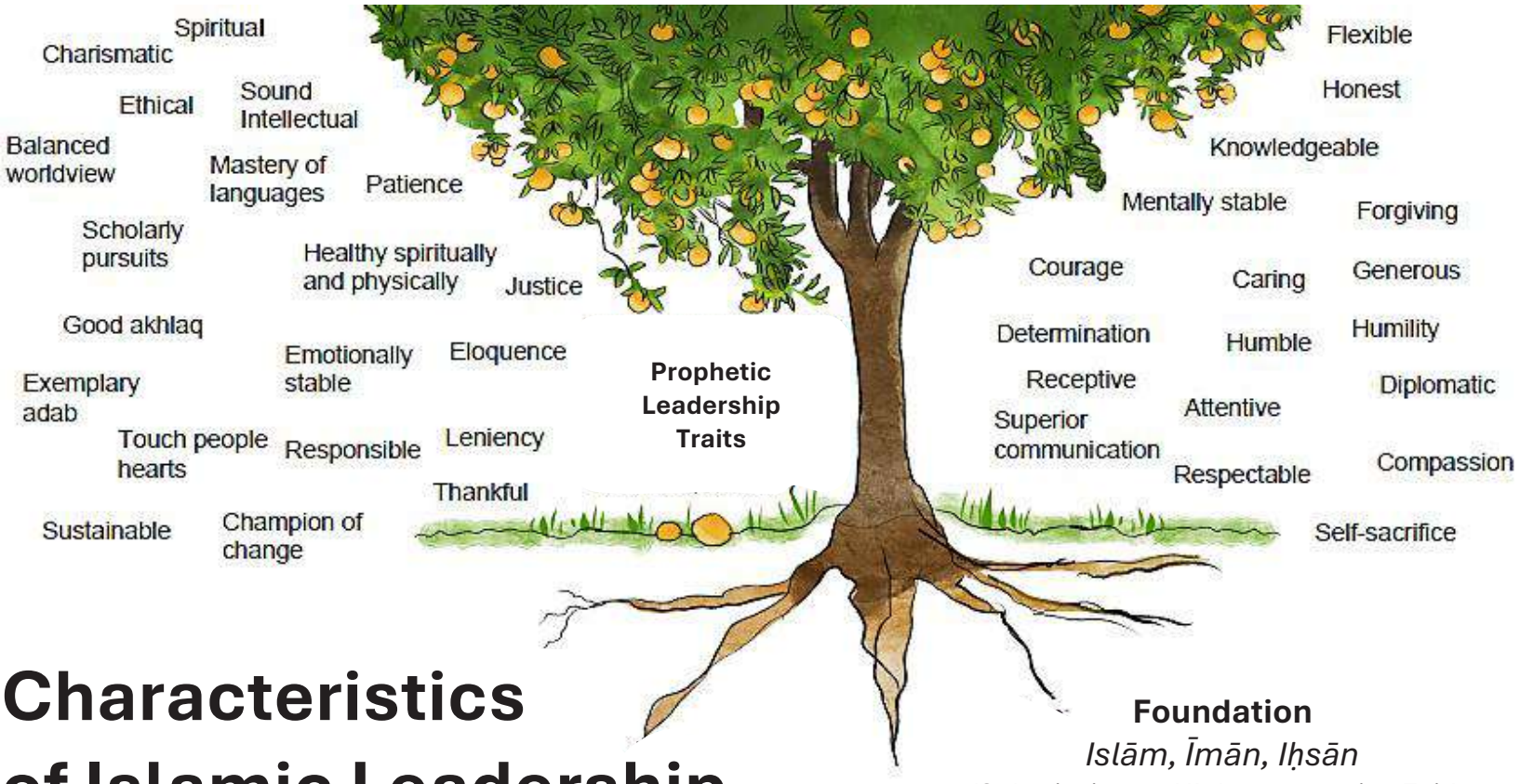
1. INTRODUCTION

The objectives of this chapter are, first, to define the key attributes of leadership derived from the Qur'ān and Sunnah of the Prophet (S.A.W.). Second, to prescribe a conceptual framework for an effective leader and good followership from an Islamic perspective in contemporary times. Third, to reflect the historical context of leadership in Malaysia since the pre-colonial era under modern Malaysia. Fourth, to identify the drivers of changes, the trends, and emerging issues in developing the narrative of the preferred future of a new breed of Muslim leaders. Fifth, present the preferred leadership scenario that reflects, translates, and integrates the historical context, conceptual framework, and overall reality of the leadership in post-modern societies. Sixthly, to offer an imaginary moving backwards of the preferred scenario from future to present by linking them to the vision and actions. This Chapter does not aim to predict the future but rather to make it possible to imagine multiple futures in creative ways based on facts at hand and emerging trends, which heighten our ability to sense, shape, and adapt to what happens in the years ahead. Most importantly, to plan ahead so that the future preffered will be the future attained.

2. ISLAMIC FRAMEWORK

There are four dimensions of Prophetic leadership: (1) Intellectual; (2) Physical; (3) Spiritual; and (4) Emotional; and by extension, Social. Given these dimensions, Prophetic leadership needs to have all the characteristics necessary to address all of them. A sound intellectual must have a reformist mind, a balanced worldview, mastery of languages, and always be devoted to scholarly pursuits. Leaders need to be physically and spiritually healthy. Apart from practicing a healthy and active life, a leader must, most importantly, be true to his/her faith, manifest good *akhlāq* (ethics and morality), and internalise exemplary *adāb* (mannerims and decorum) and selflessness. Religious and moral expediency, righteousness, piety and ever-present awareness of Allah S.W.T., have been the distinctive charecteristics of Islamic leaders at the time of the Prophet (S.A.W.) and the four rightly guided caliphs.

Prophetic Leadership Traits:
Ṣiddiq (Truthful); *Amānah* (Trustworthy); *Tablīgh* (Conveying); *Faṭanah* (Wisdom)



Characteristics of Islamic Leadership

Likewise, leaders of the *Ummah* should always have the said qualities – the highest level of *taqwā* (ever conscious of Allah S,W.T.) and *iḥsān* – thus sincerity, emotional fortitude, and genuine empathy are key, apart from a wholesome appreciation and promotion of creative expressions of cultural diversity. Throughout generations, Muslims hold dear to the early period of Islam, and especially to the time of Prophet Muhammad (S.A.W.) as the most just, compassionate, and ideal in Islamic history.

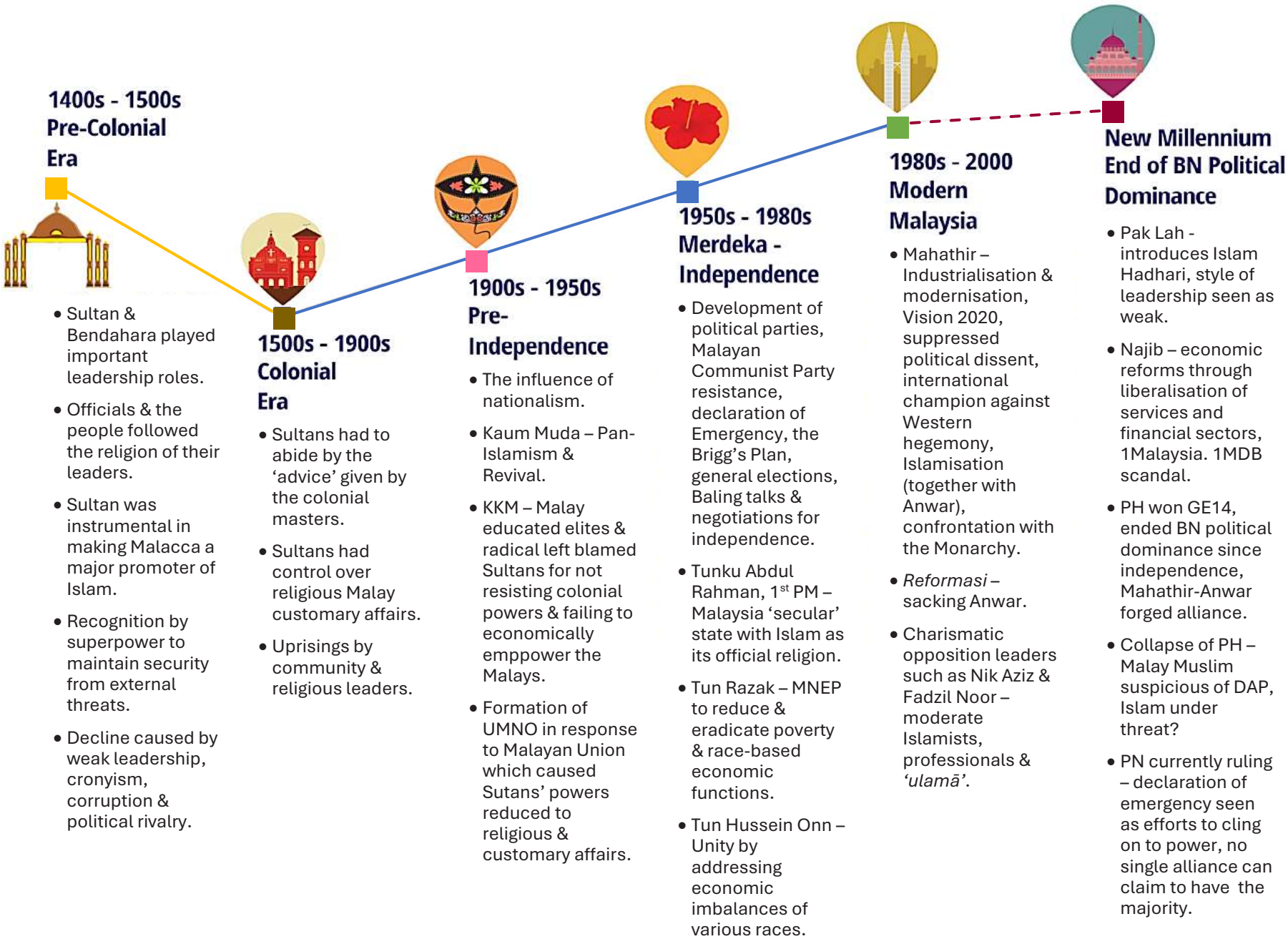
3. A BRIEF HISTORY: FROM MALACCA TO MALAYSIA

This section will bring readers on a journey to the past, highlighting the main trends and events that have perhaps shaped the present and will undoubtedly influence the future. It is evident from the historical perspective that we give focus on the political aspect of leadership at the expense of perhaps other dimensions and realms of leadership.

In Malaysia, politics plays a vital role and informs the narrative on leadership. Perhaps there is also a need to revisit the concept and practice of loyalty in leader-led relationships within the Malay society. While leaders expect unconditional loyalty, followers should do away with demonstrating unquestioning loyalty.

In modern Malaysia, race and religion vis-à-vis Malay and Islam are major 'commodities' used to attract support despite Malaysia priding itself as a harmonious nation made up of multi-ethnic and multi-religious peoples. Is the perception that Islam and Malays are under threat if other races gain more political influence real? Have Muslim leaders failed to manifest Islamic principles in their quest for power?

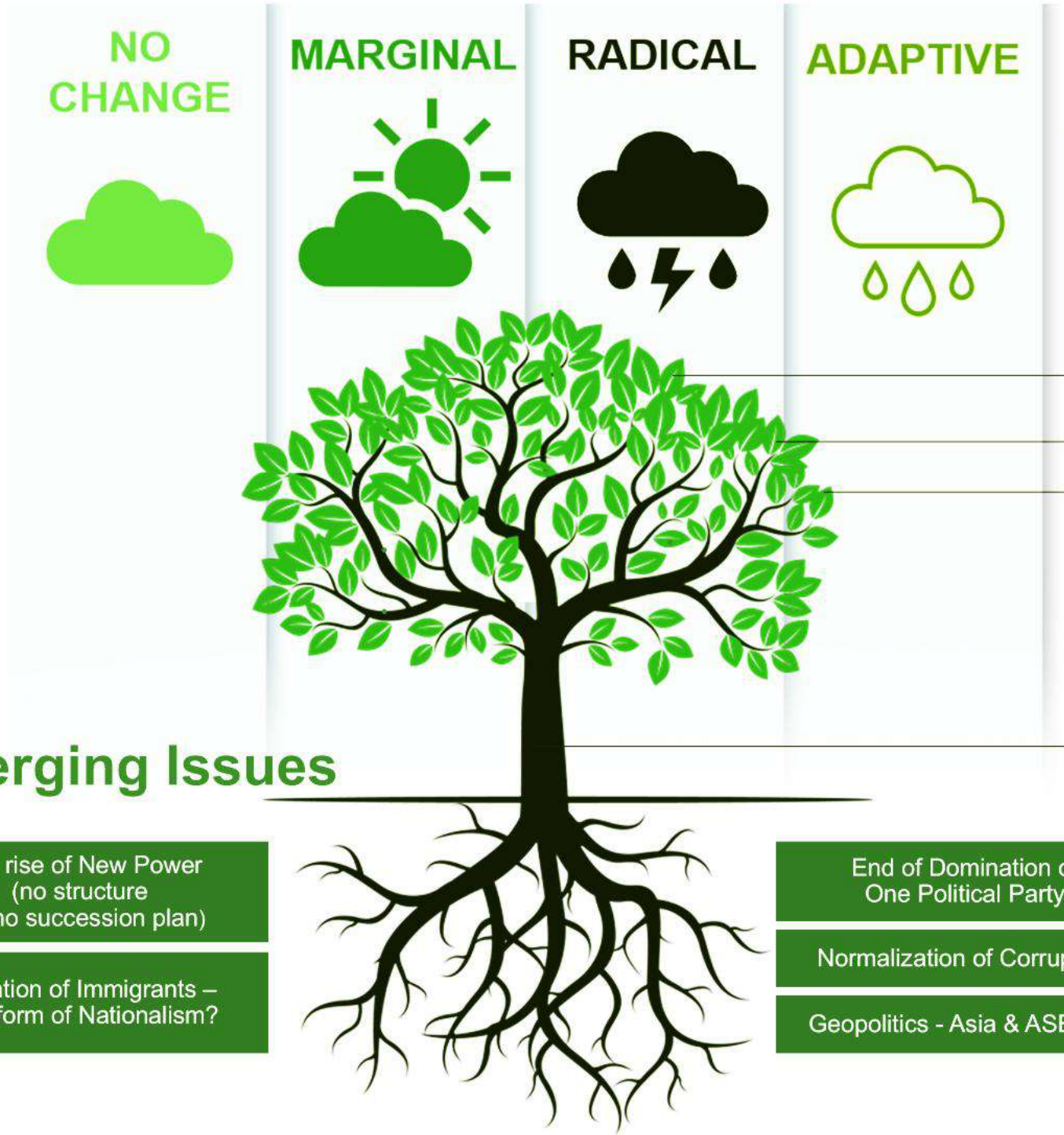
Another critical point to ponder upon is that while political leaders appear to 'fight' among themselves, they can unite on a shared concern. Political differences are bound to exist, but that should not hamper efforts to do what is best for the *rakyat* (people) instead of pursuing self-interests at the expense of the *rakyat*'s well-being. The latter, should be of their utmost priority.



1

FRAMING THE CHALLENGES

New Breed of Leaders



Emerging Issues

- The rise of New Power (no structure & no succession plan)
- Migration of Immigrants – New form of Nationalism?
- End of Domination of One Political Party
- Normalization of Corruption
- Geopolitics - Asia & ASEAN?

1 FUTURE TRIANGLES

I. Pull of Future:
- "Compassionate Lion"
- Ideal leadership

II. Weight:
- Political instability
- Socioeconomic problem
- Intellectual stagnation
- Geopolitics
- Mindset & culture of society

III. Push of Present:
- Weak leadership
- Political legitimacy (pseudo-democracy)
- Social revolution, new form of leadership (End of power)
- Potential young leaders
- Technology

2 FUTURE WHEEL : Misuse of religion/race

I. Extremism;
- violence & war/destruction

II. Religio-phobia;
- lost interest in religion & new age of spirituality

III. Identity;
- raise of nationalism & xenophobia

IV. Racial disharmony;
- racism & disunity

3 FUTURE WHEEL: Rise of New Power

I. Demolition of structure;
- no hierarchy & no bureaucracy

II. Civil service autonomy;
- day to day operations uninterrupted & increased efficiency?

III. Rise of 3rd force;
- government irrelevant & participatory government

IV. Religious authority;
- Legitimacy of *'Ulamā'*, diversity of thoughts; threat of liberalism & other ideologies

4 FUTURE WHEEL : Disunity among Muslim Leaders

I. Irrelevancy of OIC;
- absent of united front & the fate of '*Ummah*?

II. Dominance by 'the other';
- dependence on 'the other' & compromise values/principles

III. Disunity of Muslim Ummah;
- weakness & rivalry rather than cooperation

IV. Champion of Muslims cause;
- competing Muslim countries & Muslim causes = pawns

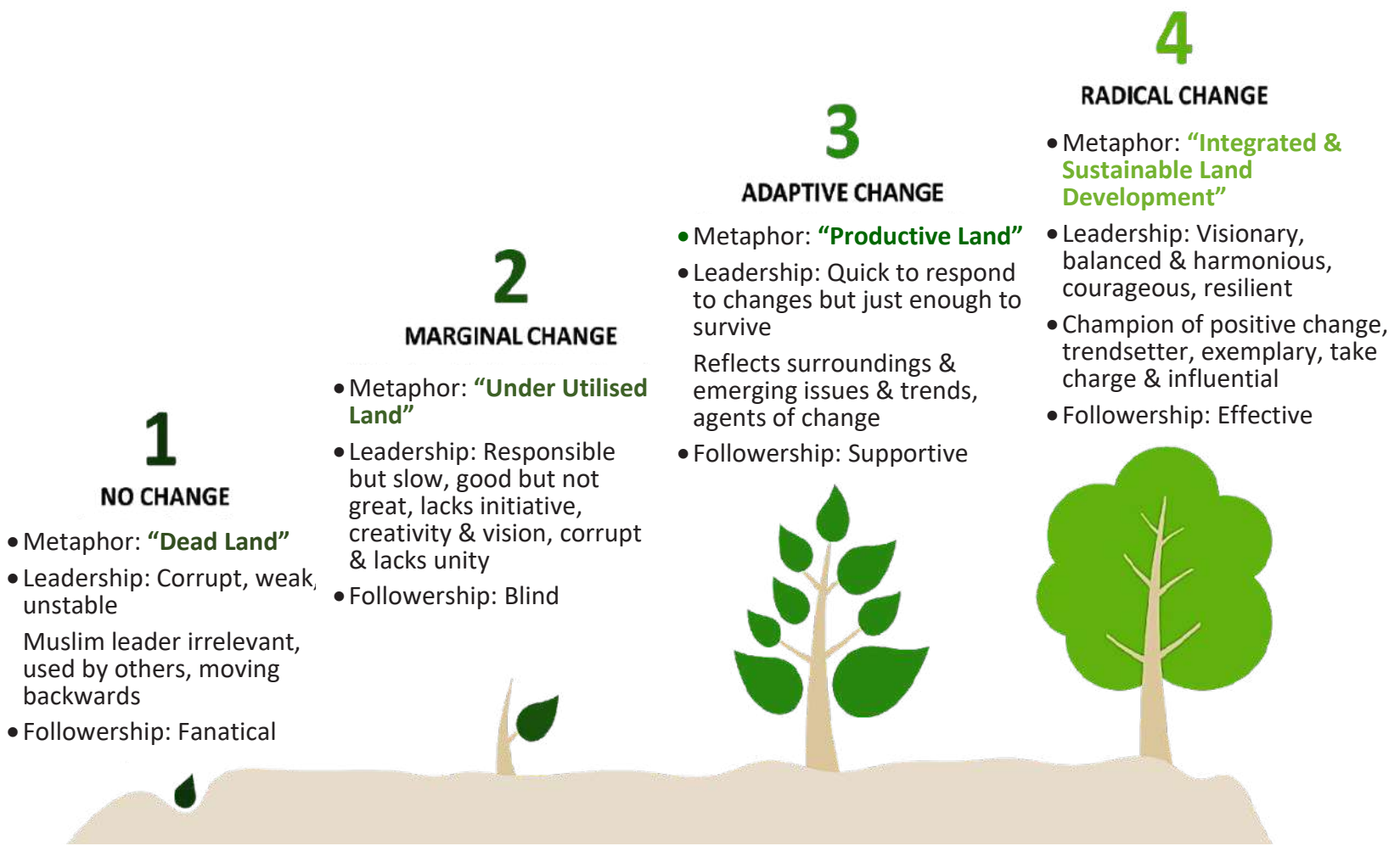
Emerging Trends

Period of Uncertainty	No succession plan	Authoritarian rule	Lack of visionary leaders	Population & youth	Environment & Liveability
Pollution & Endangered Species	Migration & Refugees	Politics & Governance	Economy & Energy	Science & Technology	Armed Conflict & Terrorism
Education & Creativity	Health & Wellbeing	Gender Inequity	Religion & Culture	Entertainment & Sports	Islamophobia
Social Media & Artificial Intelligence	Confusion - *Kecelaruan*	Idolisation of Leaders	Misuse of religion & race	Unethical Journalism	Quality of leadership – intellectual?
The Crisis of Social Welfare in Muslim Diasporas	Degeneration of Post-War Muslim Societies	The Descent of Western Dominance	Advancement in Automation & Artificial Intelligence	Revolutions in Food	Geopolitical Issues US-China
The Metamorphosis of Democracy	Post Capitalism	City & Corporate States		The breakdown of the European Union	The End of Disciplines

4. FRAMING THE CHALLENGES

We had seen both internal and external conflicts in Muslim societies that directly caused, or made to cause instability of politics, disintegration, and disunity of its people, abuse of power, xenophobia and inequality of economic distribution that had taken place and are taking place all-over the Muslim world.

These problems were identified to have due – at least partly – to failure in producing "leadership" and "followership" that appreciate the diversity of people regardless of race, language, and religion, that respect and accept commonalities and differences, which can only be achieved by having a knowledge-based society. Without denying imposed-on invisible external factors, we had seen bad followership of society producing weak and unprincipalled leaders and fanatical followers, creating dictatorship and autocratic leadership in a significant part of the Muslim world.



FUTURES OF LEADERSHIP AND FOLLOWERSHIP

The ideal *Tawḥīdi -based* leadership-followership is in fact possible – as proven in the history of Islamic civilisation – if true sincerity, trustworthiness, truth, peace, integrity, benevolence, and justice become a fundamental recipe in leading the *Ummah* to change. It seems that weak leadership and political legitimacy (pseudo-democracy), and spiritual-moral-intellectual stagnation among Muslim leaders and Muslim society have caused the change to become unfeasible.

Zooming into the Malaysian context in the last five to seven years, the trend of the *Ummah* in Malaysia would best be described as the waves in the ocean or trees blown by the wind. Therefore, identifying the drivers of changes is now imperative.

Apart from items 5.1 to 5.9 in "The MaIn Key Drivers for the Malaysian Muslim *Ummah* in 2077" laid down in the Introduction chapter, and especially item 5.7 "a NEW BREED of ISLAMIC LEADERS – God-fearing, Competent, Knowledgeable Yet Humble, Tolerant, Sincerely People-oriented, and High Integrity", there are four main drivers of changes needed to produce the needed future New Breed of Muslim Leaders. These are, namely, the areas of (i) Technology and Healthcare; (ii) Economics and Well-being; (iii) Politics and People; (iv) Society and Culture.

Acknowledging the emerging issues and trends in all aspects of contemporary living, a comprehensive solution with a clear roadmap is essential in translating and realising the aspired vision. Ignoring both past lessons and future opportunities in leading the current *Ummah* with a clear vision outlined by VISION 2077 would cause Muslims leading itself to crumbles.

5. FROM TODAY TO TOMORROW: THE PREFERRED FUTURE

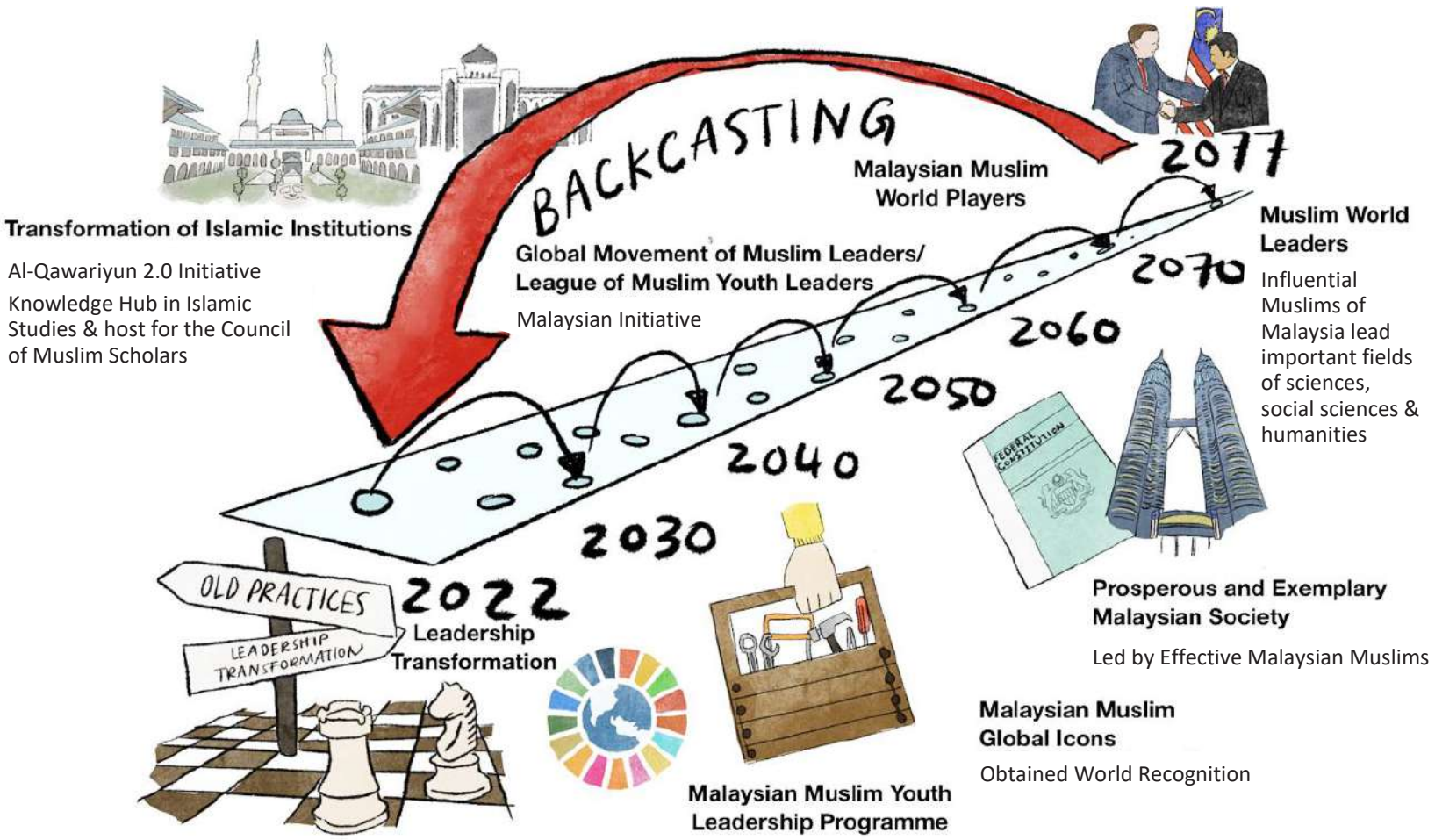
In narrating Muslim leadership of the future, several alternative scenarios can be articulated based on an analysis of change that may respond to the current issues and scenarios. If there is no change to the present, Muslim leadership of the future is set to be weak and unstable. Leaders remain disunited and become irrelevant; their points of view not valued and are often ignored. At that point, leaders are quickly taken advantage of by others, and they are hopeless. Under this leadership, the country is manoeuvred towards a "backward progression", with fanatical followers. Through a radical change, a more balanced and harmonious leadership is envisioned. Leaders are more courageous and characterised by their resilience. They take charge and become the champions of positive change. Being trendsetters, they become exemplars to other leaders. Leadership alone is not enough; it must be accompanied by good, rational and effective followership.

The Most Preferred Characteristics of Leadership & Followership to be Nurtured Leading towards 2077

LEADERSHIP GOD-FEARING, COMPETENT, KNOWLEDGEABLE yet characterised by **HUMILITY**				Effective Followership	
ISLAMIC LEADERS of • **Tolerance** & **Sincerity** • **People-Orientated** • **High Integrity** & Exceptional **Good *Akhlāq***	• Emphasises on ***Shūrā*** (system & mindset)	• Focus on **Islamic Identity** • Not bound by culture & geographical boundaries	• Able to **represent both** the majority & minority	• **Obedience** • **Loyalty** (sense of belonging)	**The COURAGE to** • Be **Critical** • **Uphold the Truth** in the face of Power
• Multiculturalism • Cosmopolitanism	• Champion of **Positive** & **Beneficial Change**	• **Well-versed** with latest technology development (such as AI, IR 4.0) • **Translate its meaningful use** for societal impacts • Guided by **Islamic values**		• Competent • Ability to Self-Manage	• New Thinking Framework
• New / **Ideal** Thinking Framework Personality & Persona	• **Sustainable** mind-set, • **Ethical** mind, • **Humanitarian** mind, • **Law-Abiding** mind, • **Reforming** mind & • **'Political'** mind.	• **Global Thinkers** • **Local Decision** makers • **Create** effective followers		• Supportive • Willing to Assume Responsibility	• Unity among the followers

6. BACKCASTING: MUSLIM LEADERSHIP IN RETROSPECT

LOOKING BACK FROM 2077 TO 2022



Navigating Malaysian Muslim leadership by backcasting method gives us a better understanding of opportunities and alternative possibilities of the future. Visioning the images of the year 2077 stimulates an accelerated movement towards achieving the goals of the desired quality of Malaysian Muslim leadership. The essential objective of visioning is to ensure that today's decisions are taken consciously to impact Malaysia's desired future.

The Malaysian government must impose all structures to incorporate the Malaysia New Leadership Thinking Framework for leaders at various stages.

This framework builds *Tawḥīdi-Īḥsāni-Iṣlāḥi* minds, which includes internalisation of Islamic ethics, humanitarian outlook, sustainable and law-abiding attitudes, and reforming vision and commitment. This leadership thinking is essential in equipping leaders with the propensities needed to face the multi-dimensional challenges of the future with the impacts of technological breakthroughs, climate change, global shifts of power, changes of demography, and digital economies.

Malaysia should move away from the old narratives of Malaysian leadership with the premiership of a newly reformed government. In terms of leadership, the country should acquire "the fortitude to think differently". Malaysia has learned that progress cannot be achieved at the expense of the rule of law.

It must hold to the values that link social cohesiveness, nation-building, and positive peace. To do this, it is necessary to be bold and radical in dealing with bad administrative practices and reprimanding corruptive behaviours. The code of ethics in public representation must continually be enhanced and adhered to.

Malaysia in the twenty-first century experiences rapid changes, fierce competitions, an explosion of new technologies, urbanisation, and pandemics, all of which have resulted in high levels of uncertainty.

Looking ahead, this trend is not going away anytime soon. The magnitude of today's challenges will demand not only more leadership but newer forms of leadership. Malaysia's leadership plan of trajectory towards 2077 encapsulates several major targets namely (I) Leaders for Malaysian Nation-Building, (II) Leaders for the Islamic Communities around the World, and (III) Leaders for the World.

CONCLUSION

Leadership change and reforms are not easy. These need deep insights, will, and determination, including strategic vision. Muslim communities should take what the future can offer for visioning. With visioning, we can gain inner subconscious strengths to anticipate the challenges and navigate the steps towards a better future.

Malaysia may be small in terms of size, but its desire to be a 'great nation' or a 'world leader' form strengths and fortitude from within. To realise this aspiration, we are in urgent need of strong, capable and principled leaders to forge the nation and the *Ummah*. Leadership during these unprecedented times and for the future is complex and challenging. Leadership alone is not enough. It must be complemented with good followership. In this regard, we need to set a clear vision and strategic direction for contemporary and future leadership and followership.

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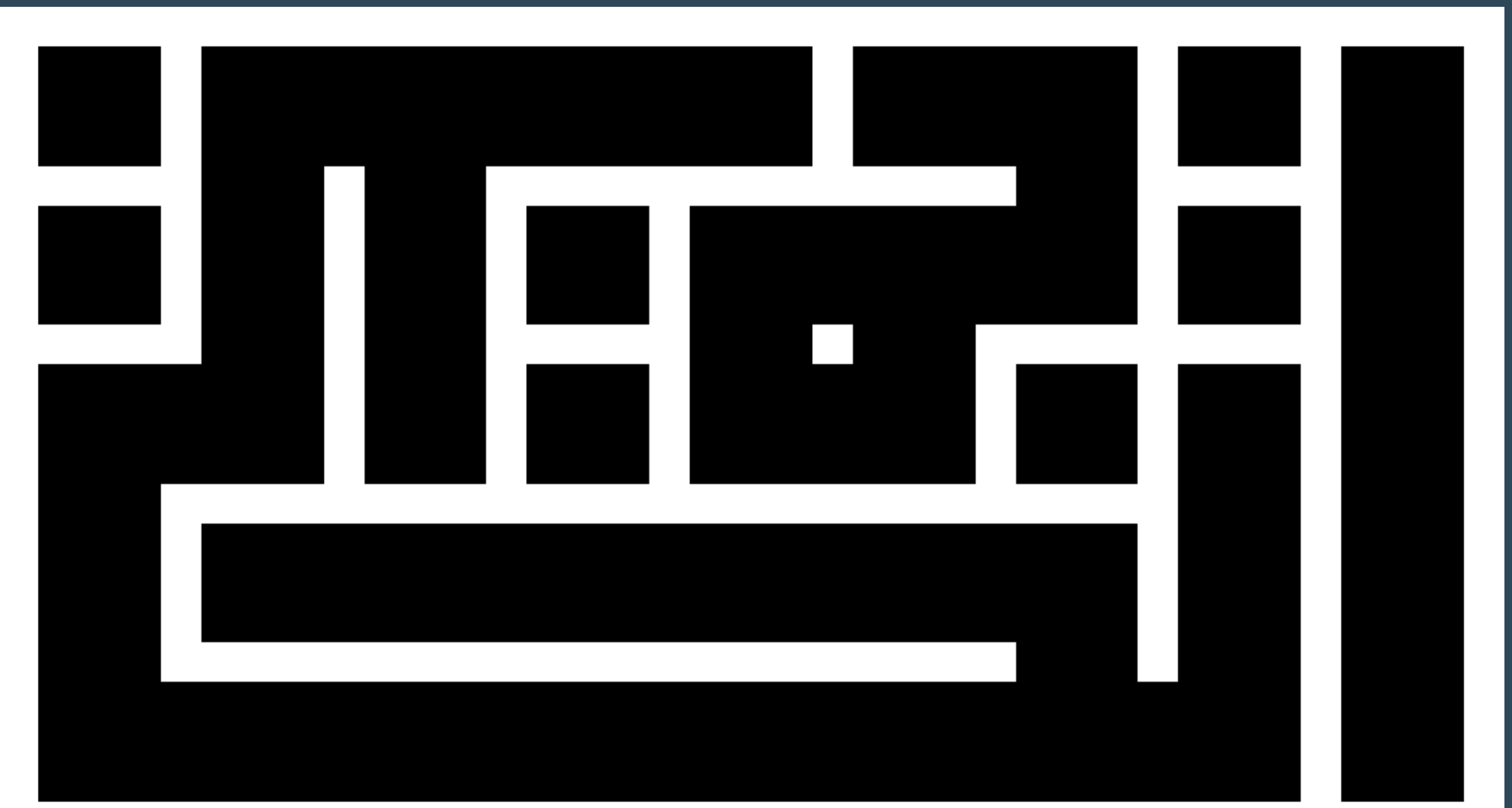
AL-KHAIRIYYAH. Excellence, Best and Goodness



كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَـٰبِ لَكَانَ خَيْرًا لَّهُمْ ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَـٰسِقُونَ ۝

“You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious.”

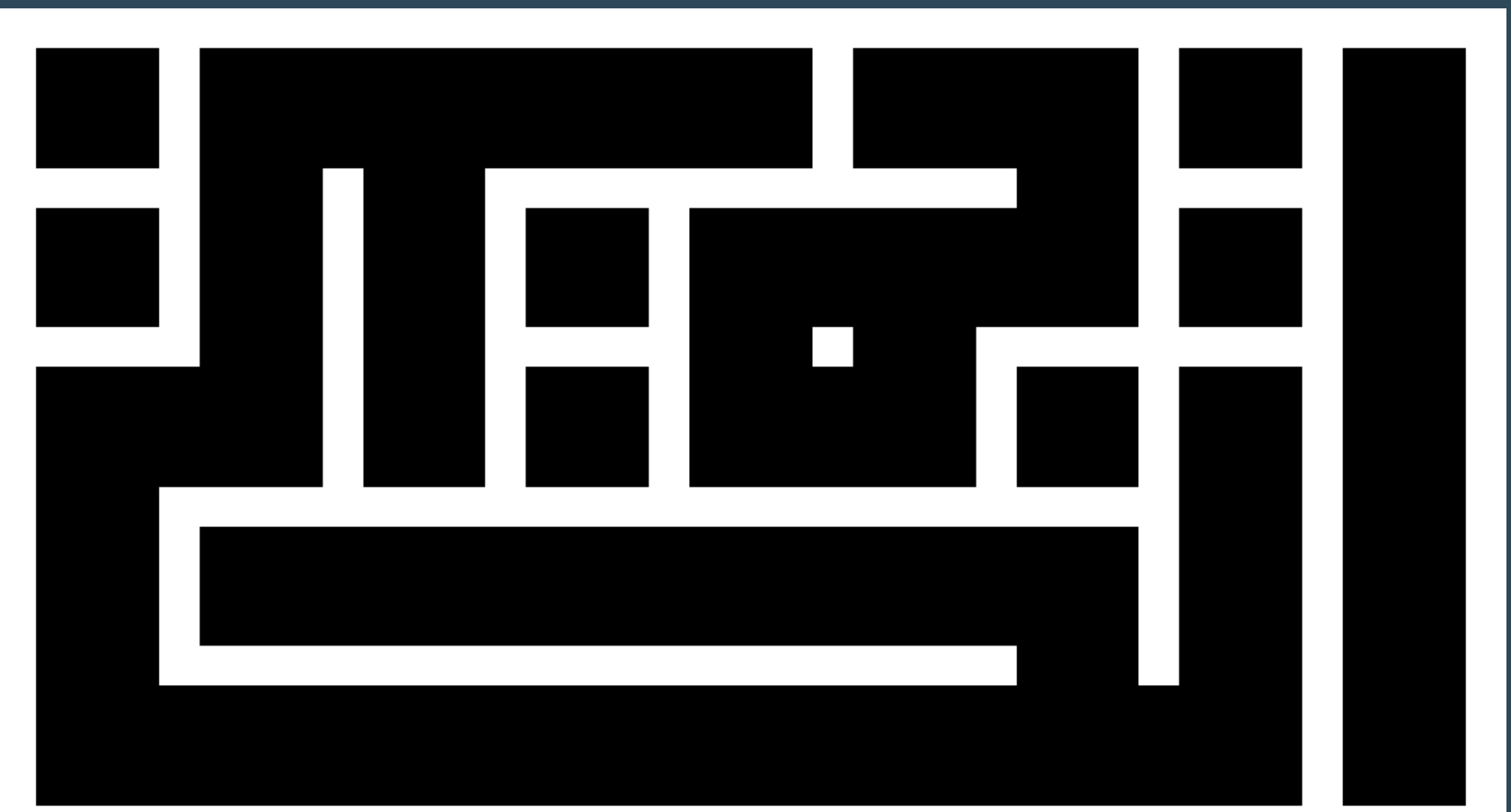
(Q. *Āl ʻImrān*, 3:110)

SURIA KLCC

Section 3

SCIENCE & TECHNOLOGY

“Let there be a group among you who call ⌜others⌝ to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.”
(Q. *Āl ʻImrān*, 3:104)



CHAPTER 6

Science & Technology

VISION ON SCIENCE AND TECHNOLOGY FOR 2077

"Verily, in the creation of the heavens and of the earth, and the succession of night and day: and in the ships that speed through the sea with what is useful to man: and in the waters which God sends down from the sky, giving life thereby to the earth after it had, been lifeless, and causing all manner of living creatures to multiply thereon: and in the change of the winds, and the clouds that run their appointed courses between sky and earth: [in all this] there are messages indeed for people who use their reason." (Q. *al-Baqarah*, 2: 164).

1. BACKGROUND

Science is defined as the body of knowledge about the physical and natural worlds, using methods like experimentation and observational studies to generate new insights. Applied science utilises this knowledge to develop technologies, which form an ecosystem involving people, skills, and devices. Science and technology (S&T) are essential for economic progress and development.

While science encompasses the systematic study of the structure and behaviour of the physical world through observation and experimentation, technology is the application of scientific knowledge for practical purposes.

Developed nations invest heavily in research and development, exporting technologies to benefit others. In Islam, S&T are seen as Divine Mercies to be used ethically and harmoniously for human welfare, emphasizing the integration of scientific and religious values, whilst sustaining the God-human-nature relationships.

2. PHILOSOPHY OF SCIENCE BETWEEN WESTERN AND ISLAMIC CIVILISATIONS

SCIENTIFIC PROGRESS:

The Beginning:
Western civilisation's intellectual roots trace back to Greek mythology, where knowledge was seen as stolen from the gods, leading to human suffering and conflict.

The Intermediate Stage:
In the Middle Ages, the Church monopolized sacred knowledge, conflicting with earlier pagan philosophies and viewing scientific progress as a threat. This era saw significant tension between the Church and emerging scientific thought.

The Last Stage:
Modern Western civilisation celebrates the triumph of reason and science over religion. Scientific progress is often seen as a means to challenge religious beliefs, leading to a secular worldview where values and ethics have deteriorated.

VISION ON SCIENCE & TECHNOLOGY FOR 2077

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Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead, in the beasts of all kinds that He scatters through the earth, in changes of the winds, and the clouds which they Trail like their slaves between the sky and the earth - (Here) indeed are Signs for a people that are wise. (Q. al-Baqarah, 2:164)

WELL-BEING

Scientific knowledge applied for practical purposes.

TECHNOLOGY

Systematic study of the structure & behaviour of physical objects & the world through observation & experimentation.

SCIENCE

ISLAMIC PHILOSOPHY OF SCIENCE & TECHNOLOGY

Based on one source, Al-Qur'an & as tools to increase *Īmān* & improve human condition

KNOWLEDGE OF SCIENCE IN ISLAMIC CIVILISATION:

Knowledge as Divine Gift:
Islam views knowledge as a Divine gift, essential for fulfilling human responsibilities on Earth. It emphasizes gratitude, humility, and the harmony between science and religion.

Limited Knowledge and Continuous Learning:
Islam acknowledges that human knowledge is limited and encourages continuous learning. The existence of the soul and the unknown aspects of creation are also recognized.

God's Ultimate Knowledge:
Islam stresses submission to God's commands and acknowledges the limitations of human understanding.

Knowledge is used to serve ethical and spiritual purposes, ensuring it aligns with Divine Guidance and moral integrity. This framework ensures that scientific advancements are pursued within an ethical and spiritual context, maintaining a balance between progress and moral values.

Science and technology must be aligned with the teachings of the Qur'an and the *Sunnah* of the Prophet (S.W.W.). In this context, S&T serve as tools or means to consolidate the *Īmān* and improve human conditions, with *Maqāṣid al-Sharī'ah* as the axiological framework for scientific enquiry and solutions to problems that humans face, in the quest for development that is in line with Tawḥīdic-based sustainability.

3. HISTORICAL TIMELINE OF EVENTS

Malaysia's Scientific and Technological (S&T) Development during Pre-Independent Period

- Development of S&T mainly in agrarian sectors.
- Establishment of research institutes like the Rubber Research Institute of Malaysia (RRIM) in 1929, Forest Research Institute Malaysia (FRIM), and Chemara Research Station.
- Federal Land Development Authority (FELDA) established in 1956 for poverty eradication through cultivation of oil palm and rubber.

Trends in Science and Technology after Independence

- Decline in rubber production in the late 1960s and 1970s, shift to more profitable oil palm.
- Collaboration with tyre manufacturers to develop green rubber.
- Establishment of various research institutes (e.g., Malaysian Agricultural Research and Development Institute, Palm Oil Research Institute of Malaysia).
- Transition from agrarian to industrial economy in the 1980s under leadership of Tun Dr. Mahathir Mohammed.
- Establishment of PROTON (1980s), Malaysian Institute of Microelectronic Systems (MIMOS) (1985), and Multimedia Super Corridor (MSC) (1996).
- STRIDE (Science, Technology and Research Institute for Defence) established in 2002 for defense R&D.

The Government Initiatives in S&T

- Establishment of the Ministry of Science, Technology, and Environment (MOSTE) in 1976.
- National Policy Document on Science and Technology issued in 1985.
- Inclusion of S&T in Five Year Malaysia Plans starting from the Fifth Malaysia Plan (1986-1990).
- National Policy on Science, Technology & Innovation (DSTIN) (2013-2020) and its updated version for 2021-2030 aimed at transforming Malaysia into a high-technology country.
- Science, Technology, Innovation and Economy (STIE) concept introduced in DSTIN 2021-2030.
- Ministry of Education's STEM initiative in the 2013-2025 Malaysia Education Blueprint.

MALAYSIA HISTORY OF SCIENCE AND TECHNOLOGY

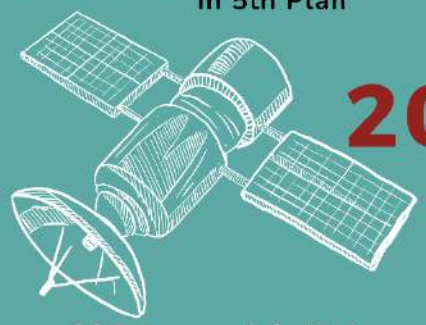
1957

Institute for Medical Research
Rubber Research Institute of Malaysia
Forest Research Institute Malaysia
Veterinary Research Institute
Mines Research Institute

1981

Heavy Industries Corporation of Malaysia
Perusahaan Otomobil Nasional
Malaysian Institute of Microelectronic Systems

National Policies on S&T
Launching of IRPA
Individual Chapter on S&T in 5th Plan



2001

S&T Research in Defense
Malaysia Genome Institute
National Innovation Council

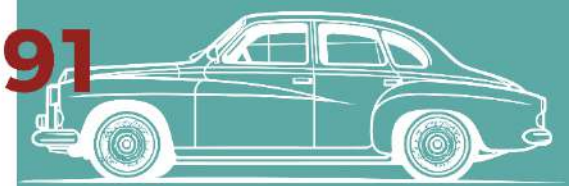
Goverment Initiative
Research & Development

2021

The Malaysian Nuclear Agency PETRONAS
SIRIM
Majlis Penyelidikan dan Pembangunan Sains Negara

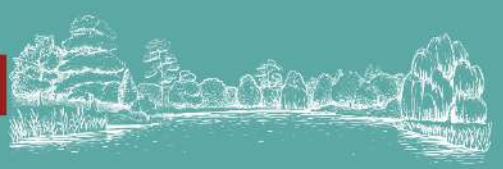
1991

Majlis Penyelidikan & Pembangunan Sains Negara
Ministry of S&T & Environment
Malaysian Transfer Technology Units



MAlaysian Industry-Government Group for High Technology
ANGKASA
Academy of Science Malaysia
Malaysia Super Corridor

Technology Park Malaysia
National Plan for Technology Development
Malaysia S&T Information Center



2011

National Nanotechnology Centre
S&T Foresight Malaysian 2050
Dasar Sains Teknologi dan Inovasi Negara

National Policies on S&T & Innovation
Science, Technology, Engineering & Mathematics
National Automotive Policy

Involvement of Muslim Scientists

- Establishment of Akademi Sains Malaysia (ASASI) in 1977 to mobilize Muslim scholars.
- Academy of Sciences Malaysia (ASM) established under the Academy of Sciences Malaysia Act 1994.
- ASM serves as a "Think Tank" for national STI matters.
- Contributions from Malaysian Association of Muslim Scientists (PERINTIS) in promoting S&T for nation building and youth development.

4. POSSIBLE FUTURE SCENARIOS

Framing for the challenges

- **Higher Education:** The educational system is criticised for being too authoritative, not encouraging critical thinking, with declining enrolment and quality in S&T fields due to unattractive curricular and inadequate resources.
- **Policy Inconsistency:** Despite funding increases since the mid-1980s, inconsistent S&T policies due to changing administrations hinder Malaysia's S&T progress and effective technology strategy development.
- **Social Setting:** Familial and societal factors, such as overprotective parenting and conventional teaching methods, impede creativity vital for S&T development in Malaysia.

Push of the Present

- **Regional Competition:** Malaysia aims to boost S&T competitiveness by increasing the budget and developing human resources, despite current R&D challenges.
- **Technological Development:** Malaysia supports sustainable development through increased R&D, focusing on green technology's economic impact by 2030.

Pull of the Future

STEAM Advancement: Balanced progress in science, technology, engineering, arts, and mathematics is key to building capability and sustainability.

- **Human Resource Investment**: Sufficient supply and investment in skilled human resources are critical for long-term technological enhancement.
- **Future Scenarios**: Four potential scenarios for Malaysia's S&T by 2077 are proposed, ranging from leading in critical technologies to experiencing brain drain and technological obsolescence.

Islamic Perspective on Planning for the Future

- **Qur'anic Guidance**: Emphasizes the importance of planning and being mindful of future actions (Qur'ān, *Al-Hashr* 59: 18).
- **Technological Responsibility**: Muslims are expected to lead in certain S&T fields, create and use technology responsibly based on Islamic values, and utilise S&T for the well-being of all.

Implications of the Preferred Scenario

- **Socio-Cultural Aspect:** Improved education and knowledge will increase societal satisfaction and happiness but may also lead to materialism, diminished real presence, and the abandonment of some traditional cultural practices.
- **Technological Aspect:** Ensuring access to and developing self-sustaining key technologies is crucial for Malaysia's national sovereignty, independence, and competitiveness.

Possible Future Scenarios

PUSH OF THE PRESENT

Many countries around Malaysia are progressing faster than Malaysia in science and technology and some are ranked with the top countries these fields

Technological development for Sustainability (Taking into account on climate change and environment)

WEIGHT

Transition to digital-based technology is threatened by the acute scarcity of homegrown technically skilled human resources

HIgher education still traditional, no brekthrough in S&T

Inconsistent S&T policy, charging with government changes

Social setting is not conducive for creativity yet

PREFERRED SCENARIO

Malaysia is owning critical technologies and industries for its survival such as food, energy, communication, which will improve the quality of life with no destruction to the world, climate and environment

- Leading in critical fields of S&T
- S&T based on Islamic universal values & ethics (responsible innovation and usage of S&T)
- S&T encompasses the four bottom line forsustainability (Islamic spirituality, economic, environment and social dimensions)
- S&T for well-being of ALL (humanity, animals-plants, environment - *Rahmatan li'l-'Ālamīn*
- Use of S&T for better appreciation of God's majestic creation and the role of enjoining what is *ma'rūf , da'wah, taqwā*

ACCEPTABLE SCENARIO

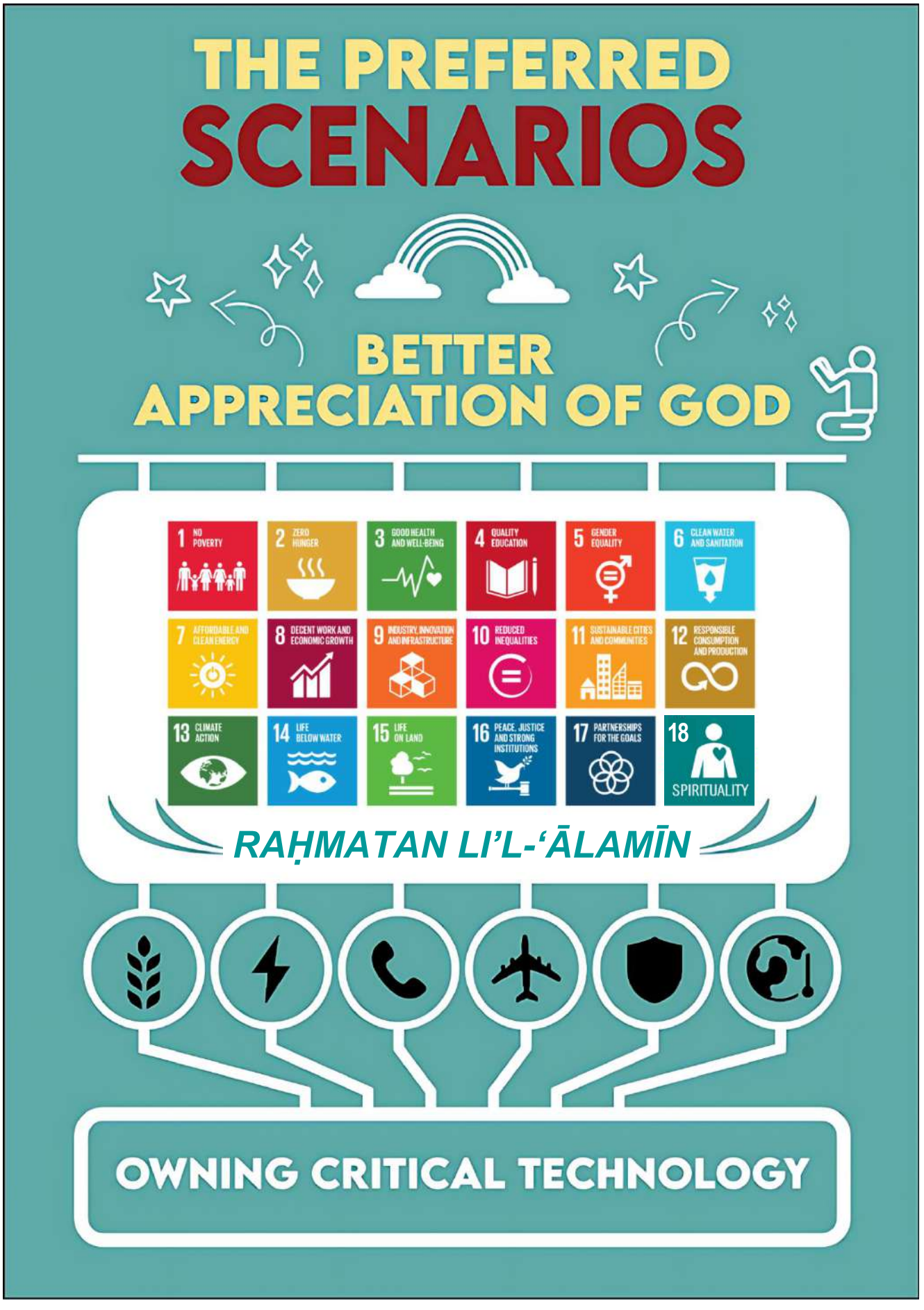
Malaysia has wasted its critcal mass, natural resources and policies and eventually returning to the initial stage before independence, but in a new form

NOT PREFERRED

Malaysia being dictated in the usage of technology similar to the colonial era or a new form of colonialism

MOST UNACCEPTABLE

Malaysia only uses obsolete technology with a huge brain drain that will lead to the deteriorating quality of life and the environment


THE PREFERRED
SCENARIOS
BETTER
APPRECIATION OF GOD
1 NO POVERTY
2 ZERO HUNGER
3 GOOD HEALTH AND WELL-BEING
4 QUALITY EDUCATION
5 GENDER EQUALITY
6 CLEAN WATER AND SANITATION
7 AFFORDABLE AND CLEAN ENERGY
8 DECENT WORK AND ECONOMIC GROWTH
9 INDUSTRY, INNOVATION AND INFRASTRUCTURE
10 REDUCED INEQUALITIES
11 SUSTAINABLE CITIES AND COMMUNITIES
12 RESPONSIBLE CONSUMPTION AND PRODUCTION
13 CLIMATE ACTION
14 LIFE BELOW WATER
15 LIFE ON LAND
16 PEACE, JUSTICE AND STRONG INSTITUTIONS
17 PARTNERSHIPS FOR THE GOALS
18 SPIRITUALITY
RAḤMATAN LI'L-'ĀLAMĪN
OWNING CRITICAL TECHNOLOGY

5. BACKCASTING

Backcasting involves defining a desirable future and working backward to identify actions, strategic plans, and policies. This section focuses on backcasting for essential sectors in Science and Technology (S&T) for Vision 2077, including food security, energy, national security, defense, transportation, climate change, and communication.

FOOD SECURITY:

Enhancing food security involves advancing food science and technology to improve availability, accessibility, and stability through genetic advances, post-harvest-loss technologies, and climate-compatible agriculture.

Emerging technologies such as AI, synthetic biology, and robotics can innovate food production while ensuring *Ḥalāl* compliance. Key recommendations include promoting agricultural R&D, developing halal science education, and investing in agricultural infrastructure to achieve sustainable and resilient food systems.

ENERGY:

Malaysia aims to transform its energy mix by increasing renewable energy sources to 20% by 2025, reducing dependency on fossil fuels, and implementing sustainable policies. Key efforts include the National Depletion Policy, the Four-fuel and Five-fuel Policie and promoting green technology and energy efficiency initiatives.

NATIONAL SECURITY AND DEFENCE:

Essential for sovereignty, Malaysia's defense relies on imported technology. Declining budgets, minimal R&D, and dependency on foreign suppliers hinder progress. Technological advancements, particularly in aerospace, naval, autonomous robotics, weaponry, and cybersecurity, are crucial for future defense strategies and threats.

TRANSPORTATION:

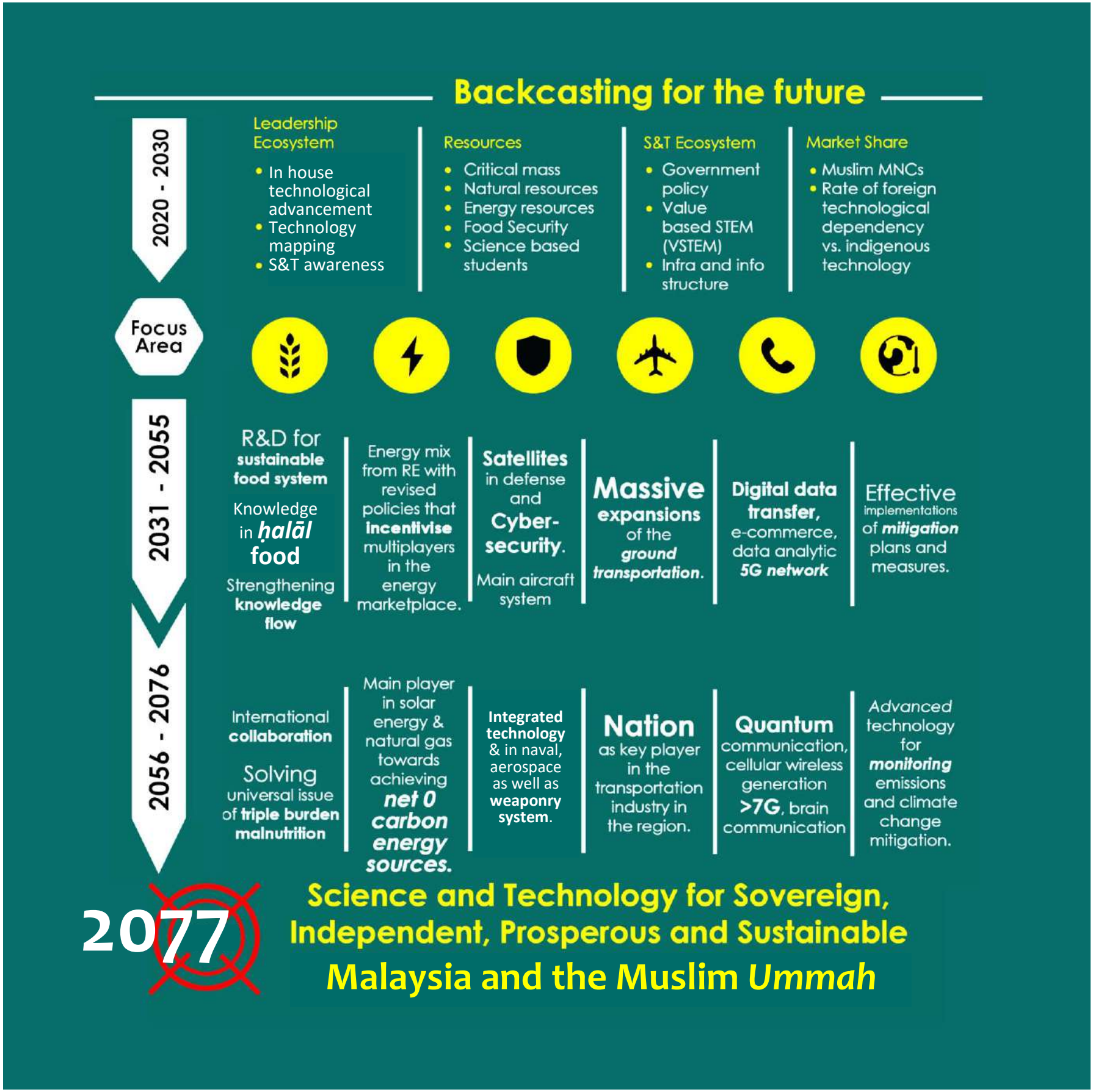
The Mega Science 2.0 Sectoral report highlights Malaysia's current transportation trends, emphasizing local industry support and infrastructure growth. Future trends include electric and autonomous vehicles, improved battery technology, biofuels, and advancements in rail and aerial transport, aiming for technological independence by 2077.

CLIMATE CHANGE:

Defined by UNFCCC, climate change is due to human activities altering the atmosphere, leading to temperature increases, extreme weather, and rising sea levels. Malaysia faces temperature rise, fluctuating rainfall, and agricultural impact. Major greenhouse gasses stem from energy and industrial sectors. Mitigation includes policies, renewable energy, and public transport improvement.

6. CONCLUSION

Malaysia's future relies on advancing S&T for sustainability and fulfilling Allah's *amānah*. Despite historical progress, challenges remain in education, policies, and skilled resources. Strategic focus on critical technologies in food, energy, security, and climate can achieve a prosperous, independent nation by 2077.


Backcasting for the future
2020 - 2030
Leadership Ecosystem
• In house technological advancement
• Technology mapping
• S&T awareness
Resources
• Critical mass
• Natural resources
• Energy resources
• Food Security
• Science based students
S&T Ecosystem
• Government policy
• Value based STEM (VSTEM)
• Infra and info structure
Market Share
• Muslim MNCs
• Rate of foreign technological dependency vs. indigenous technology
Focus Area
2031 - 2055
R&D for sustainable food system
Knowledge in ḥalāl food
Strengthening knowledge flow
Energy mix from RE with revised policies that incentivise multiplayers in the energy marketplace.
Satellites in defense and Cyber-security.
Main aircraft system
Massive expansions of the ground transportation.
Digital data transfer, e-commerce, data analytic 5G network
Effective implementations of mitigation plans and measures.
2056 - 2076
International collaboration
Solving universal issue of triple burden malnutrition
Main player in solar energy & natural gas towards achieving net 0 carbon energy sources.
Integrated technology & in naval, aerospace as well as weaponry system.
Nation as key player in the transportation industry in the region.
Quantum communication, cellular wireless generation >7G, brain communication
Advanced technology for monitoring emissions and climate change mitigation.
2077
Science and Technology for Sovereign, Independent, Prosperous and Sustainable
Malaysia and the Muslim Ummah

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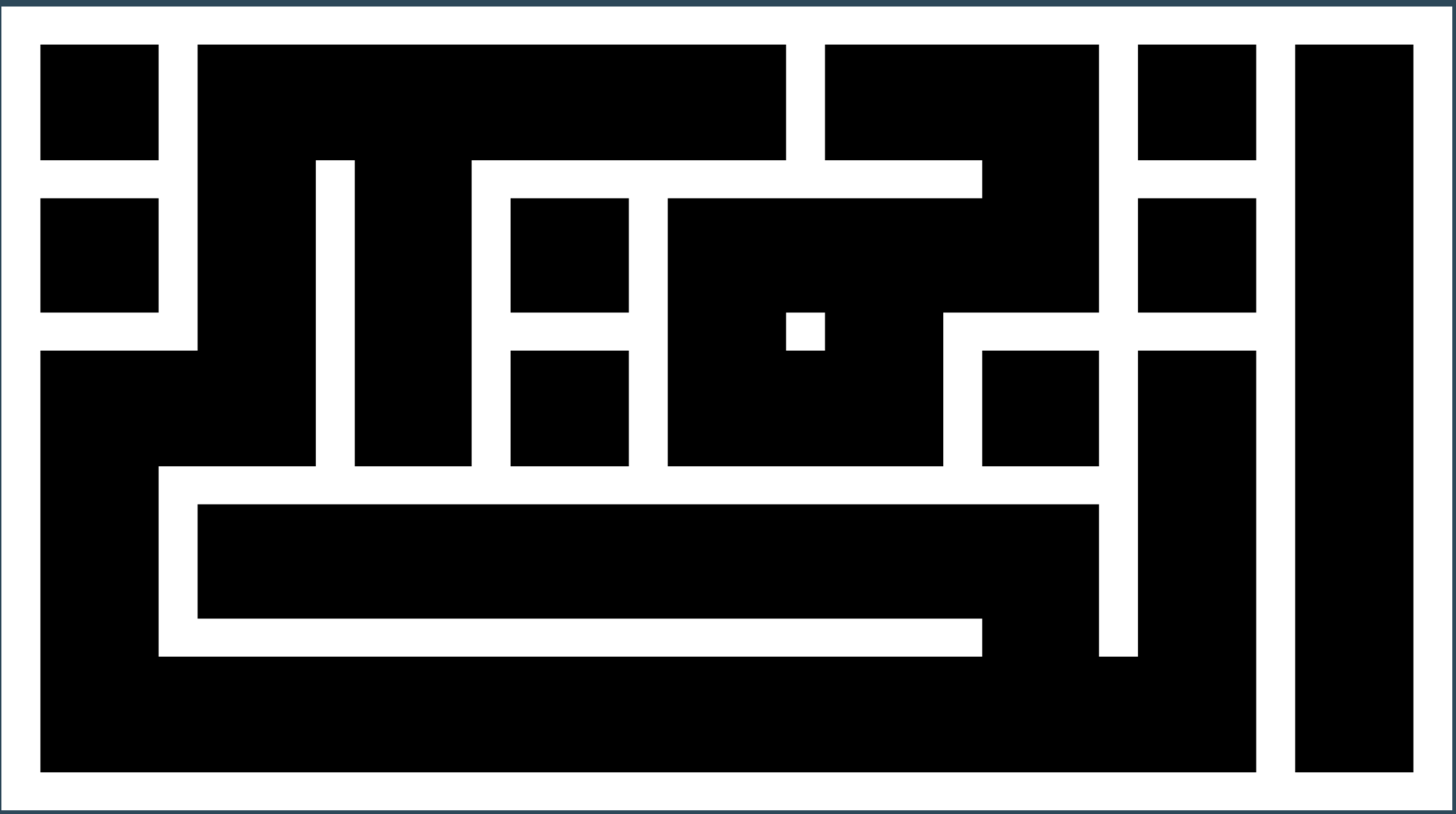
“And whose words are better than someone who calls ⌜others⌝ to Allah, does good, and says, ‘I am truly one of those who submit.’?” (Q. *Fuṣṣilat*, 41:33).



CHAPTER 7

ICT & Da‘wah

"Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless, in order that We might show him some of Our Signs: for He is the One Who is All-Hearing, All-Seeing." (Q. *al-Isrā*, 17:1)

ICT AND *DA'WAH*

VISION: TO BE UNITED AS AN *UMMATAN WASAṬAN* THAT EMBRACES *AL-FALĀḤ* IN GUIDING A CYBER ISLAMIC ENVIRONMENT AND IN UPHOLDING TRUTH AND VALUES THROUGH AN EXEMPLARY CYBER MADANI SOCIETY, BY 2077.

1. INTRODUCTION

Allah (S.W.T.) equips us with the tools, and the abilities to develop technologies and infrastructure to live our lives as His servants (*'ibād*) and stewards (*khulafā'*) on earth to the best of our abilities. The acquisition of knowledge is a very important activity in human life, says *Imām* Ahmad al-Husayni. According to him, Allah (S.W.T.) chooses knowledge over any other method to make known His Will to the followers of Prophet Muhammad (S.A.W.).

> *"Iqra' (Read)! in the name of thy Lord and Cherisher, Who created. Created man, out of a (mere) clot of congealed blood. Proclaim! And thy Lord is Most Bountiful. He Who taught (the use of) al-Qalam – 'the pen'. Taught man that which he knew not "* (Q. *al-'Alaq,* 96: 1-5).

The first word revealed to Prophet Muhammad (S.A.W.), "*Iqra'*", became the first task assigned to him. Then Allah (S.W.T.) emphasised the significance of *al-Qalam*, long before any technologies of *Qalam* was developed. *Qalam* is a tool that writes, stores, disseminates, and shares knowledge through what is generally referred to as 'the pen'.

The first lesson that Prophet Ādam ('a.s.) received from Allah (S.W.T.) was "*the names of all* things" (Q. *al-Baqarah,* 2:31), otherwise known as codes or concepts, which, as a whole, constitute language. These show the importance of reading, and by extension, acquiring knowledge, communication, and *da'wah* activities (calling people to the way of Islam).

As of 2021, the number of people using Social Media is over 4.20 billion worldwide, with the average user having 8.6 accounts on different networking sites. A huge majority of people world-wide actively use social media for various reasons. With the technology of Artificial Intelligence, Big Data analytics, and sentiment analysis, *da'wah* can be delivered more meaningfully, efficiently, and effectively for all social media users - Muslims and non-Muslims.

Far from merely users and consumers, Muslims ought to be producers of ICT and *Qalam* technology for *da'wah* purposes. This is of great importance, so much so that Allah (S.W.T.) revealed a *sūrah* that discusses the concept of inscription or record, as a means of knowledge dissemination.

> "*Nūn. By the pen and what they inscribe…*"
>
> (Q. *al-Qalam,* 68:1)

The significant relationship between the pen and the inscription, or the 'record' is clearly expressed in *Sūrah al-Qalam*. This *sūrah* emphasises both the pen and its inscription – information, knowledge and its delivery. Both *sūrah*s *al-'Alaq* and *al-Qalam* signify crucial educational methodologies and ethics in Islam.

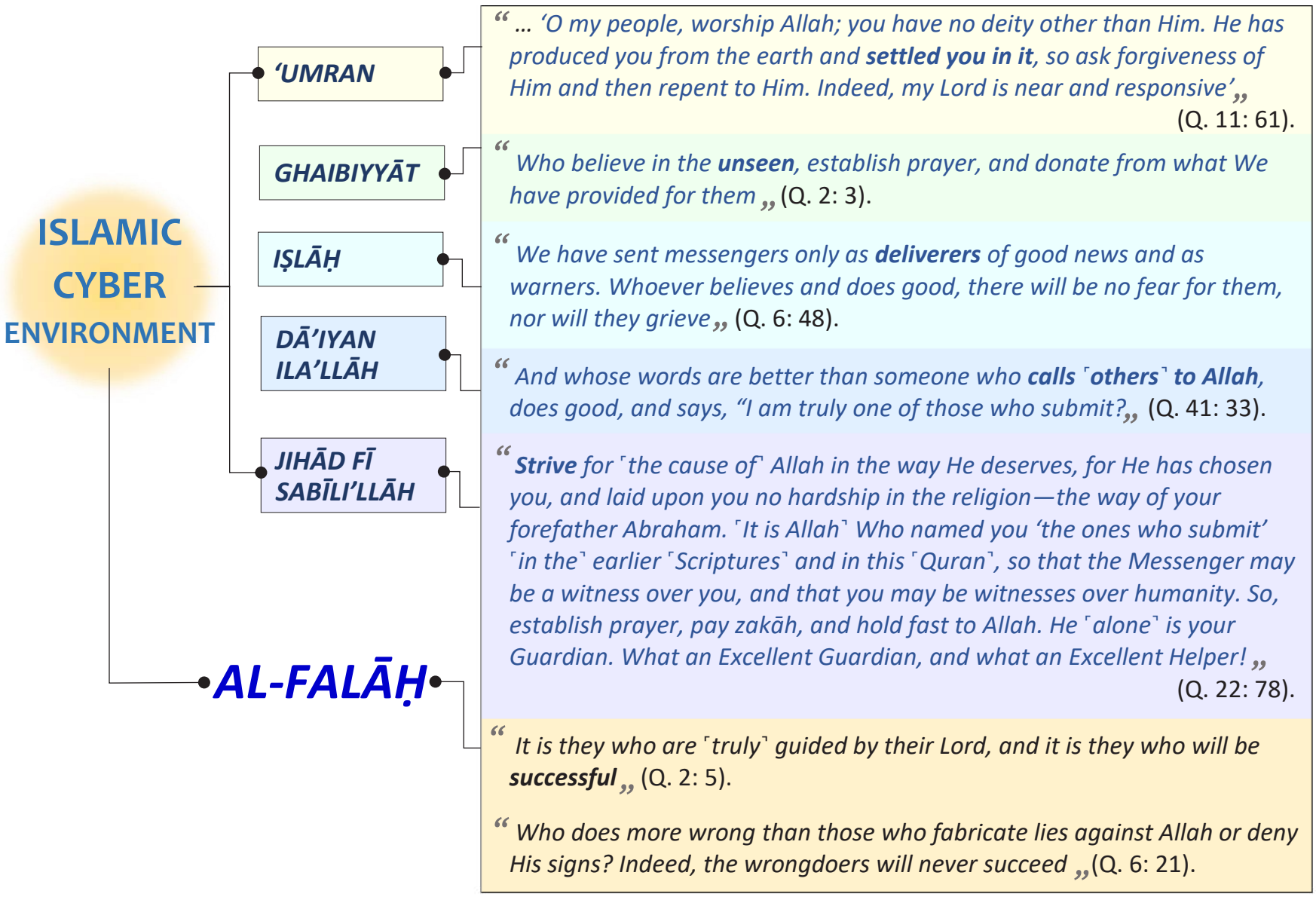
The Qur'an commands believers to carry out and proliferate *da'wah* as far wide as possible. It reminds that the application of the sciences, i.e. technology, should be utilised as a form of expressing *shukr* (gratitude) to Allah

(S.W.T.), and not as a mark of ingratitude, arrogance, selfishness or *kufr* (unbelief). (See Q. *al-Naml*, 27: 39-40 for the verses on Prophet Sulaiman's ('a.s.) gratitude to Allah (S.W.T.).)

Of special note is *al-Burāq* in the Islamic narrative of *Isrā'* and *Mi'rāj*. *Al-Burāq,* the acceptional creature, was highly efficient, obedient, and swift with lightning (*barq*) precision in the task of transporting Prophet Muhammad (S.A.W.) during his *Isrā'* from Masjid al-Ḥarām in Makkah to Madīnah and to Masjid al-Aqṣā in Jerusalem, and back. The entire journey, inclusive of *Mi'rāj* took only a small portion of the night. This is taken as our criteria for the information and communication technology—efficient, precise, fast, sustainable, and used in obedience to Allah (S.W.T.).

Al-Burāq is our vision and metaphor for ICT towards 2077.

2. ISLAMIC CYBER ENVIRONMENT FRAMEWORK



In the last few decades, several ICT models and frameworks from Islamic perspective have been developed and designed by a number Muslim researchers. Some of them are fully new models, while others are based on different published techniques and theories. Some researchers included Islamic principles as an element beside some other components, while others established their models and frameworks based on Islamic principles and fundamentals. The Islamic Cyber Environment Framework (ICEF) is constructed on the concept of *al-Falāh*. ICEF constitutes of five main factors, which need to be together in order to attain *al-Falāh*. The five main factors are (1) ***'Umrān***, (2) ***al-Ghaibiyyāt***, (3) ***Iṣlāḥ***, (4) ***Dā'iyan ila'Llāh*** and (5) ***Jihād fī Sabīli'Llāh.***

3. HISTORICAL TIMELINE

The Portuguese occupy Malacca in 1511, which marks the start of the colonial era in Malaya. The Anglo–Dutch Treaty was signed by the Dutch on June 2nd, 1824, and by the British on April 30th the same year. In comparison to other countries, the British colonisation of Malaya lasted the longest. All of Malaya's administration, which had previously been run by Malay rulers with the support of state dignitaries, was merged by the British. The British incursion had sparked outrage among the local populace. Although few people rose out against the colonial government, the British were easily beaten since their efforts were more focused on individuality. Dol Said, Tok Janggut, Datuk Bahaman, Rentap, Dato Maharajalela, Rosli Dobi, and others were among the warriors who fought the colonialists.

During pre-independence, the British Military Administration returned to Malaya after World War II ended in 1945, and one of its first initiatives was to take control of all radio transmissions from Penang, Kuala Lumpur, Seremban, Melaka, and Singapore. Indonesia, which had declared independence shortly after the Japanese had left, had followed suit. Some people, however, were impacted by Communist beliefs. As a result of the Japanese surrender, the Malaya Communist Party was granted the opportunity to dominate Malaya. They used violence to carry out a number of attacks around Malaya, killing three European rubber farm managers in Sungai Siput, Perak, as well as a number of other Malayans. As a result, in June 1948, Sir Edward Gent had to proclaim an emergency over Malaya. The Malayan communist party was unable to maintain control of the country, and the British were restored to power. On April 1, 1946, the British founded the Malayan Union.

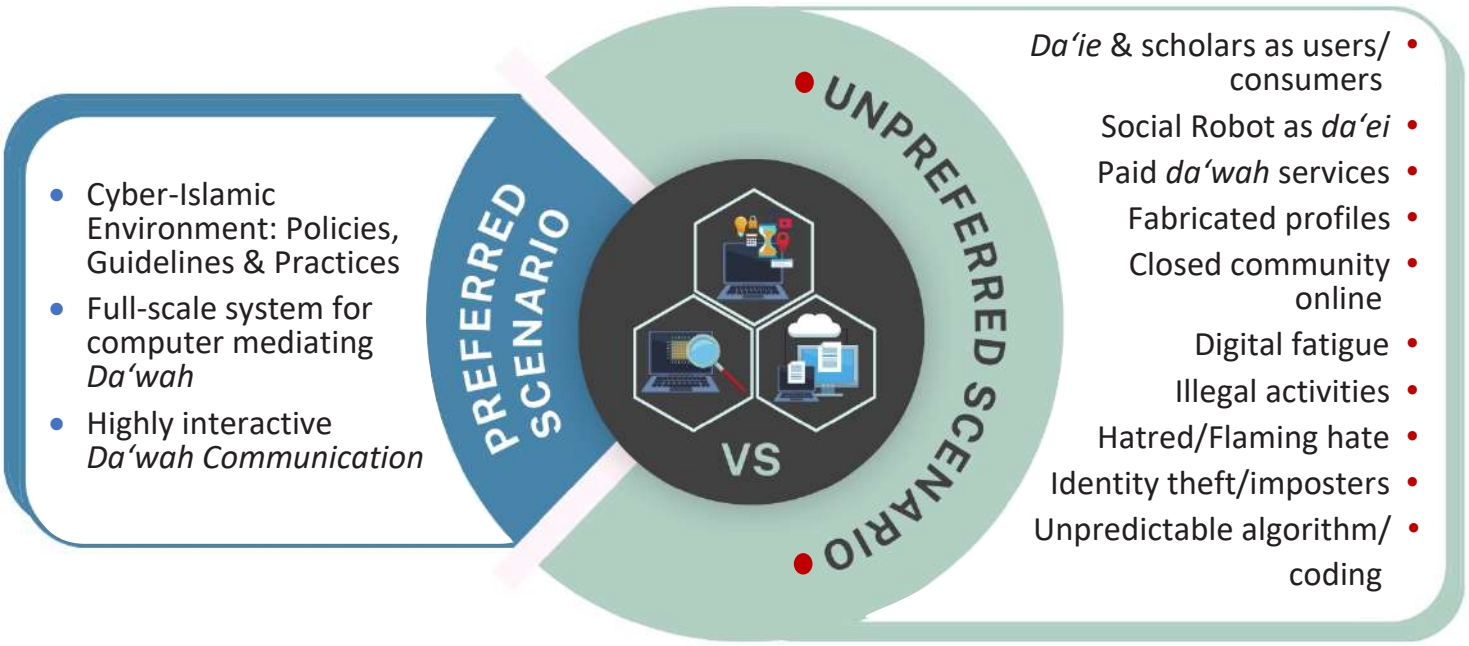
The State of Emergency was lifted in 1960 post independence. During the formation period of what is known today as Malaysia, The Telecoms Department was ready to advance in technology, now that the lines and transmitters were back in place. Syarikat Telekom Malaysia Berhad (STMB) was established on the 12th of October 1984. The introduction of packet switching technology, which allowed computers to access foreign databases, was quickly followed by the introduction of fax. When Rangkaian Komputer Malaysia (RangKom) was implemented in 1987, it enabled all colleges in Malaysia to be connected to the rest of the world. In 1985, the Malaysian Institute of Microelectronic System, commonly known as MIMOS Berhad, was created as the exclusive provider of Internet services.

Malaysia's telecommunications and television sectors are keenly aware of global trends and advancements at the turn of the millennium. Capital and investment will flow where profits and productivity are highest as a result of globalisation. Outside of metropolitan regions, programmes have been put in place to increase internet access rates, but their success was to be determined by a number of factors. In 1999, The Telecommunications Act (1950) and the Broadcasting Act (1988) were repealed,

with the coming into force of a new regulatory framework and structure in the form of the Malaysian Communications and Multimedia Act (1998).

Finally, in 2002 LinkedIn was developed and followed by Friendster in 2003. Facebook was considered a big game changer in social media, which was introduced in 2004 as well as YouTube 2005 and Twitter in 2006.

4. FRAMING THE CHALLENGES



The fact that it is more difficult to monitor activities of the internet users than the print media becomes a huge concern to the desire to convey *da'wah* in its true form. In reference to *da'wah* activities, resistance may come from the *dā'īs* (missionary personnels) or religious groups in accepting and utilising the social network to increase and expand the dissemination of Islamic teachings. Currently, cyberspace for *da'wah* largely relies on social media.

According to the Global Web Index (GWI) Report of 2020, Facebook remains the world's most popular social network, and the average time spent using social media on a daily basis in Muslim majority countries around the world is 3 hours. The report also indicates that Influencers retain a strong hold on consumers, but there is demand for unfiltered content. The main challenges of cyberspace for *da'wah* are not only "social media", but the "users" of the social media platforms such as Facebook, Twitter (now known as 𝕏), and YouTube. Recently, there is a rapid spread and adoption of social media in Muslim majority countries. However, resistance to adopting these technologies by those who still rely on the traditional concept of teaching religious studies is one of the prominent challenges.

Some academics believe that the increase in social media's popularity in the Arab world will impact religious life in the region. Many people opine that social media could affect how people think about religion and their daily lives. According to this theory, social media's effect on religious behaviours among individuals and communities in conservative and traditional environments will be greater than on liberal and open environments. Nevertheless, there is a challenge for holding the belief that engaging in outreach, utilising social media in the practice of *da'wah* and the dissemination of Islamic ideas will certainly impact

many communities is so many ways. Research has shown that the initial hesitation of some religious groups to utilise the internet for religious purposes has changed where in 2006 many religious groups have gradually consented to and adopted its use. The use of the internet as a medium for *da'wah* is inevitable. The internet, which is not bound by time, space and distance, provides a convenient platform in the spread of Islamic values, knowledge and teachings. It offers an interesting and favourable alternative for Muslim religious scholars to migrate from the traditional form of delivery to more contemporary methods especially in consideration of the needs and preferences of the current and future generations.

Nevertheless, in doing so, caution must always be exercised. It has been said that, beside using the internet to spread the message of Islam, Muslim religious scholars must also take immediate strategic steps to protect and cultivate youths to prepare them well in facing negative elements from online media. This leads to the needs for Muslims to change their mindset - from mere consumers of digital content to providers, designers and developers of Islamic digital content. By doing so, Muslims can always safeguard the sanctity, truthfulness and credibility of the Islamic contents, as well as truthful event-coverage and unbiased news shared in the cyberspace.

The preferred futures lie with "Cyber-Islamic Environment", which will establish a clear straight path with rewarding returns from Allah (S.W.T.) on the *dā'ī*, and journalists whose purpose is to attain Allah's pleasure. The tool for the desired future of ICT and *da'wah* largely dwells on "Computer-Mediating *Da'wah*" with a full-scale system for computer mediation on highly interactive *da'wah* communication support.

5. VISIONING THE PREFERRED FUTURE

It is envisioned that by the year 2077, the Cyber-Islamic environment has been established. Users of all levels and backgrounds could enjoy the ICT environment without having to worry about the information they are getting. They would be least worried about identity theft or having to worry that their account would be hacked. They can be at ease posting or sharing photos online knowing that their images will not be wrongfully edited or used by others. Parents will have the peace of mind knowing that children too are safe surfing the web.

The year 2077 will also be the time when online transaction flourishes. All transactions are authenticated and secured. Scammers are unable to create dodgy sites as it will be immediately pulled down by cyber police who actively secure the ICT environment. It will be a time when the alternative platform with policies, guidelines and practices which are inline with Islamic objectives becomes full-fledged. Non-Muslims will benefit from the alternative implementation to the extent that they too adopt the values from the Cyber-Islamic environment. This opens more doors for *da'wah* to all.

For the Muslim community in general, there will be less confusion when discussing Islamic tenets, *ḥadīth*, *fatwā* or laws. By the year 2077, Islamic related contents such as online lectures or audios are authenticated. Sharing could come from anyone but will be monitored to limit the sharing of incorrect content. This is to avoid *fitnah* (deceptions, strife, factions, disunity, etc.) looming among Muslims. Automatic referencing when mentioned of any *ḥadīth* or *sūrah* from the Qur'ān will be transcripted on any video to inform of the source and types of *ḥadīth* or to correct any mistake of reference. This way, the community will be more informed and not being misled with incorrect messages.

In the context of Malaysia, Muslims in the country demonstrate the characteristic *Ummatan Wasaṭan* in the field of ICT where they become the strong prosumers of ICT, producing and utilising the technology for the benefit of all (*raḥmatan li'l-'ālamīn*) in line with the objectives of (*Maqāsid*) *al-Sharī'ah*. Malaysian Muslims work their hardest with discipline to become the leading experts in

the field of ICT. Muslim experts in Malaysia become the well-known figures of reference in many aspects of the Cyber-Islamic environment. Due to this strength, in 2077, Malaysia is appointed to become the leader of the Muslims' ICT, both in cyberspace and in the real world. Malaysian Muslims bring forth the concept of "Cyber Madani Society" where the society is consistent in enforcing the value of upholding truth, inculcating knowledge culture, promoting happiness within the boundaries of *Sharīʿah*, and encouraging good deeds.

With the abundance of expertise in ICT among Malaysian Muslims, several Malaysia ICT companies will rise as world biggest tech brand comparable to other world-renowned companies. Despite the success, these companies remain steadfast in upholding and spreading Islamic values, including the treatment of employees and their families, as well as of the public and sincere philanthropic practices. This will eventually break the domination of ICT by the West and purify the capitalistic hegemony that they strongly promote within ICT. The ICT services by Muslim companies will prioritise Islamic humanistic values in line with the *Maqāsid al-Sharīʿah*, and not focusing only on generating profit. Malaysia and other Muslim countries can enjoy the *Sharīʿah* compliance ICT services. Eventually, this good practice based on Islam will become the example followed by the rest of ICT companies demonstrating Islam as the upholder of *Raḥmatan li'l ʿĀlamīn*.

All of this is made possible in the year 2077 with more technical experts from good Islamic backgrounds. Awareness among the Muslim community is at its best leading to more initiatives to support the activities.

6. BACKCASTING

The ICT and *Daʿwah* Cluster adopts a backcasting of milestones from year 2077 to year 2021. Impactful mechanisms for each milestone are identified to achieve the stated vision for year 2077.

2077. CYBER *MADANI* SOCIETY

- Signified as a society that promotes security in all aspects of life, upholds truth in policy and rulings, and instils values in education and innovations.
- Upholds the truth of the hereafter. Techtopia simulates life in heaven according to Qur'ānic and *Ḥadīth* imagery.
- **Malaysia as the Leading Muslim ICT Experts**
  - Top Muslims ICT experts lead sciences of both Worlds, exacting the roles and functions of drones, games, and robotics.
  - Malaysia leads 'minds in a machine' innovation and epistemology as mercy for all worlds.

2070. HUB FOR CYBER ISLAMIC INNOVATIONS

- **Wise and Smart Digital Citizenship**
  - Digital citizens adhere by a *Maqāsid al-Sharīʿah*-based governance; aware of the benefits and implications of ICT advancements; and make living today as better than yesterday.
- With records as one of the World's leading Islamic fintech hubs, Malaysia excels as a **Hub for Cyber Islamic Innovations**.
- Establishes comprehensive regulatory guidelines, where *Sharīʿah* and *Maqāsid al-Sharīʿah* attract innovations coming in and joint-ventured in Malaysia.
- With undisputed credibility, Malaysia moves forward with future innovation in robotics, drones, and games industry.

2060. A HARMONIZED SMART CITY

- Respects inclusivity and sensitive to the needs and cares for the less fortunate.
- The smart city rules Islamic digital citizenship with understanding and empathy.
- 2060 - Kuala Lumpur Convention Center as Asia's first AIPC Gold Standard Venue hosts **World Class Convention Centre for Cyber Islamic Solutions**, exhibits Cyber Islamic Solutions for National, Regional, and Global applications.

2050. *SHARIAH* COMPLIANT IOT ENVIRONMENTS & AI APPLICATIONS

- Highly recognised and prioritised; accreditation for compliance to all *Maqāsid al-Sharī'ah*; awards for the adoption of the *Maqāsid*'s higher order.
- With the accreditations and awards, **Muslim Pioneers and Champions for ICT Solutions** in year 2050

compete commercially and offer social innovations. Impactful investments leading to pioneering social innovations.

2045. ISLAMIC CYBER *DĀ'Ī*

- As the Core Group in the cyber-world, creatively spreading the message of Tawḥīd with affirmative actions.
- **Cyberland for Creativity Open to the Public** to expose and prepare children, teenagers, and adults for

creativity in learning, exploring, experiencing, and experimenting ICT solutions, as well as understanding cybersecurity.

2040. IIUM AS AN OASIS OF KNOWLEDGE & VIRTUE

- **VR and AR Applications to Support *Da'wah*** in year 2040 reshapes lives and perceptions as guided by Allah (S.W.T.).
- Lead the best recruitment centres for Islamic Cyber *Dā'ī*.

2035. SIMPLICITY-BASED TECHNOLOGY FOR THE PUBLIC

- Technology interaction becomes highly human-centric, accessible for everyone across different ages and physical needs, enhanced user experience, and supports intuitive, seamless interaction.
- **Accessible ICT to all Malaysians**. Rehabilitation centres for the disabled people and those in rural areas, offering ICT training and skills.

2030. S&T INNOVATIONS FOR HUMAN USE & LIFE IMPROVEMENTS

- **Widely Accepted Islamic Social Network and Visible Credible *Da'wah* Content**.
- Collaboration with relevant government agencies such as JAKIM and CyberSecurity Malaysia to ensure

credibility and validity of *da'wah* content and religious information on social media.

2027. REUSABLE TECHNOLOGY WITH INNOVATIVE UTILITY & MOBILITY

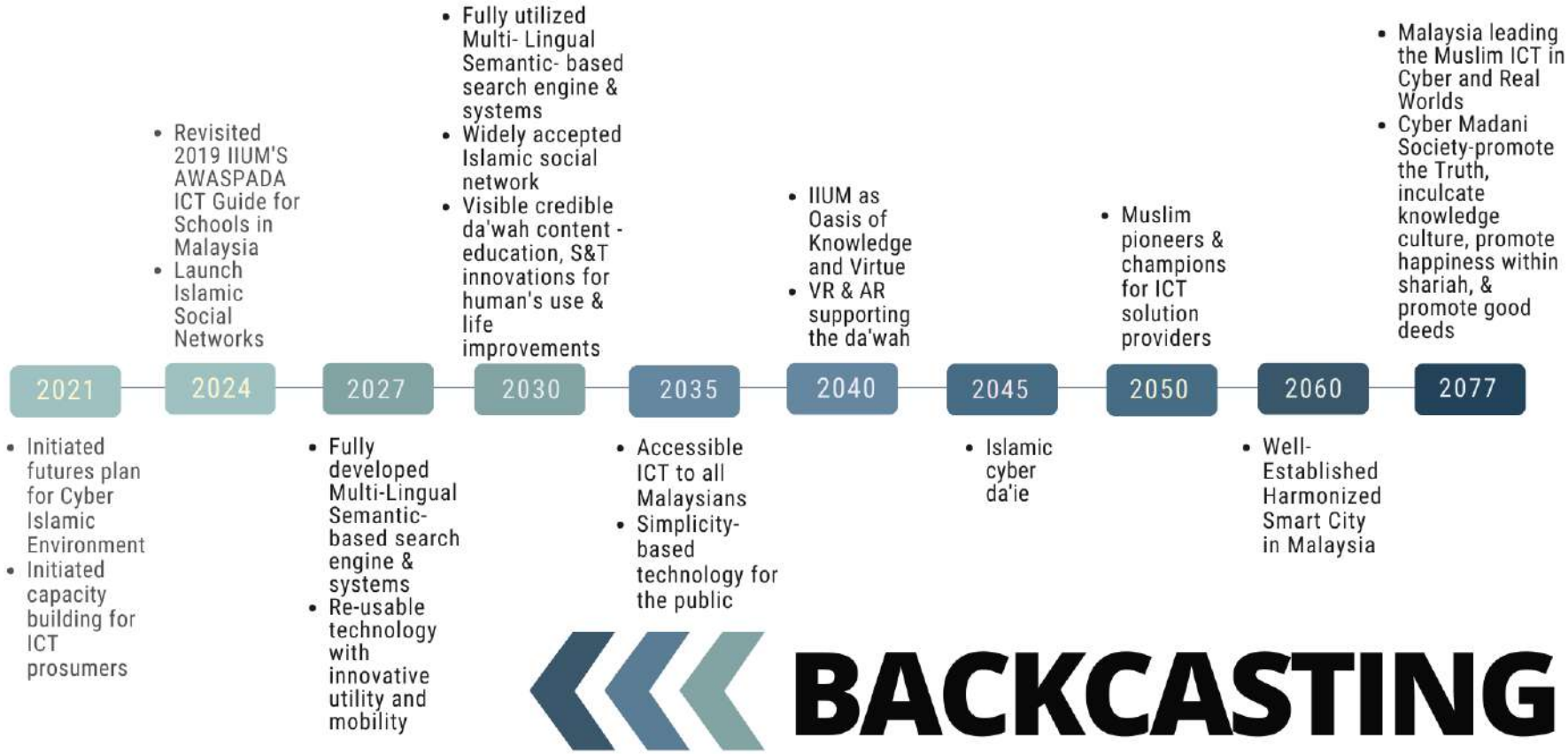
- Malaysia moving towards circular economy by developing innovative technologies to improve recyclability and reusability.
- **Multi-Lingual Semantic-based Search Engine & Systems** to remove language barrier among Muslims and enable *da'wah* content to be delivered, accepted and widely distributed across different nations on the internet.

2024. PROFESSIONAL ORGANIZATION FOR CERTIFIED & REGISTERED ICT PROSUMERS ESTABLISHED

- Offer certifications, training and endorsement for skills and talent of ICT prosumers.
- Analyse future trends and skills requirements and plan training and certification program to produce highly skilled and qualified ICT prosumer professionals to keep updated with the new emerging technologies and innovations.
- **Revisit to 2019 IIUM's AWASPADA ICT Guide for Schools in Malaysia** to assess guidelines' success.
  - As a guideline in designing and developing Islamic Social Network to ensure *Sharī'ah*-compliance, promote truthfulness, credibility, courtesy in communication and prevent potential harm, cyberbullying, spread of hatred and fake news.

2012. INITIATE CAPACITY BULDING FOR ICT PROSUMERS

- Affordable online courses and trainings on digital technologies, AI, machine learning, virtual reality, augmented and mixed reality, robotics and drone, and advanced mobile technologies.
- **Initiate Futures Plan for Cyber Islamic Environment** - authorities such as JAKIM and JAIS transform the ways Muslims engage with religious authorities through an interactive digital platform.



7. CONCLUSION

The global rapid development in ICT and the internet network can be tools for *da'wah* to provide solutions to various problems. There has been an overabundance of content claiming to be *da'wah* on social media. Muslims as consumers of cyberspace must follow the objectives of the *Sharī'ah* so that *da'wah* can be done effectively. Afterall, cyberspace is a part of the universe. Hence, it is subject to accountability.

Da'wah in the context of the present should be more practical. The *dā'ī* should use all the *uslūb* (method) and *wasīlah* (means) that exist today in order to accurately spread Islam. All the methods used by the Prophet (S.A.W.) and his companions in the past have been a catalyst for a more effective and efficient *da'wah* movement today. The emergence of various *da'wah* domains provide a variety of platforms to convey knowledge which becomes the core in a person's internalisation of Islam. ICT in *da'wah* is a means to the *dā'ī* to reach out more closely and amicably to people.

ICT is potentially an effective mechanism for *Da'wah* through. It is capable of exceeding the limits of space and time, apart from being influential. The Framework for Islamic Cyber Environment is based on the concepts of '*Umrān* (civilisational development), *al-Ghaibiyyāt* (matters of the future), *Iṣlāḥ* (reform), *Dā'iyan ila'Llāh* (calling to Allah) and *Jihād* (striving hard) in order to achieve *al-Falāh* (true success).

The historical timeline for *da'wah* cyberspace is traced from the creation of Ādam and his task of naming things as 'information acquisition', and 'processing' that enabled him to express it as an 'output'. This is akin to "Input-processing-output" of computing systems. Digital communication (teleporting) lies with the concept of what was seen in Prophet Suleiman's ('a.s.) time assigning a deliverer for a message on morality, *sharī'ah* and creed, within the interaction of three main elements of life namely Allah, human and the universe.

The first creation of *al-Qalam* is mentioned in *Ḥadīth Tafsir-Ibn Kathir*, and *Sūrah al-Qalam* (verses 1-4). Its first mention was the first revelation to Prophet Muhammad (S.A.W.). ICT and *da'wah* are heading towards Cyber-Islamic Environment, solely for Allah. In *da'wah*, elements of reality, integrity, and mental health measures must be considered.

In order to achieve the desired futures, the values and innovative Islamic add-ons are included in the existing cyberspace infrastructure. The provision of award certificates to *da'wah* that complies to a standard can promote the best practices.

The ICT Islamic Framework is designed to make Malaysia as a leader in the world of Muslim ICT by 2077. To achieve that vision, ICT for all should be initiated by having ICT prosumers capacity building in place by 2021. By 2030, it is expected that fully utilised multilingual semantic based search engine, widely accepted Islamic social network and visible credible *da'wah* content would have been established. BY then *in shā'Allāh*, IIUM can be an oasis of knowledge supporting *Da'wah* in 2040.

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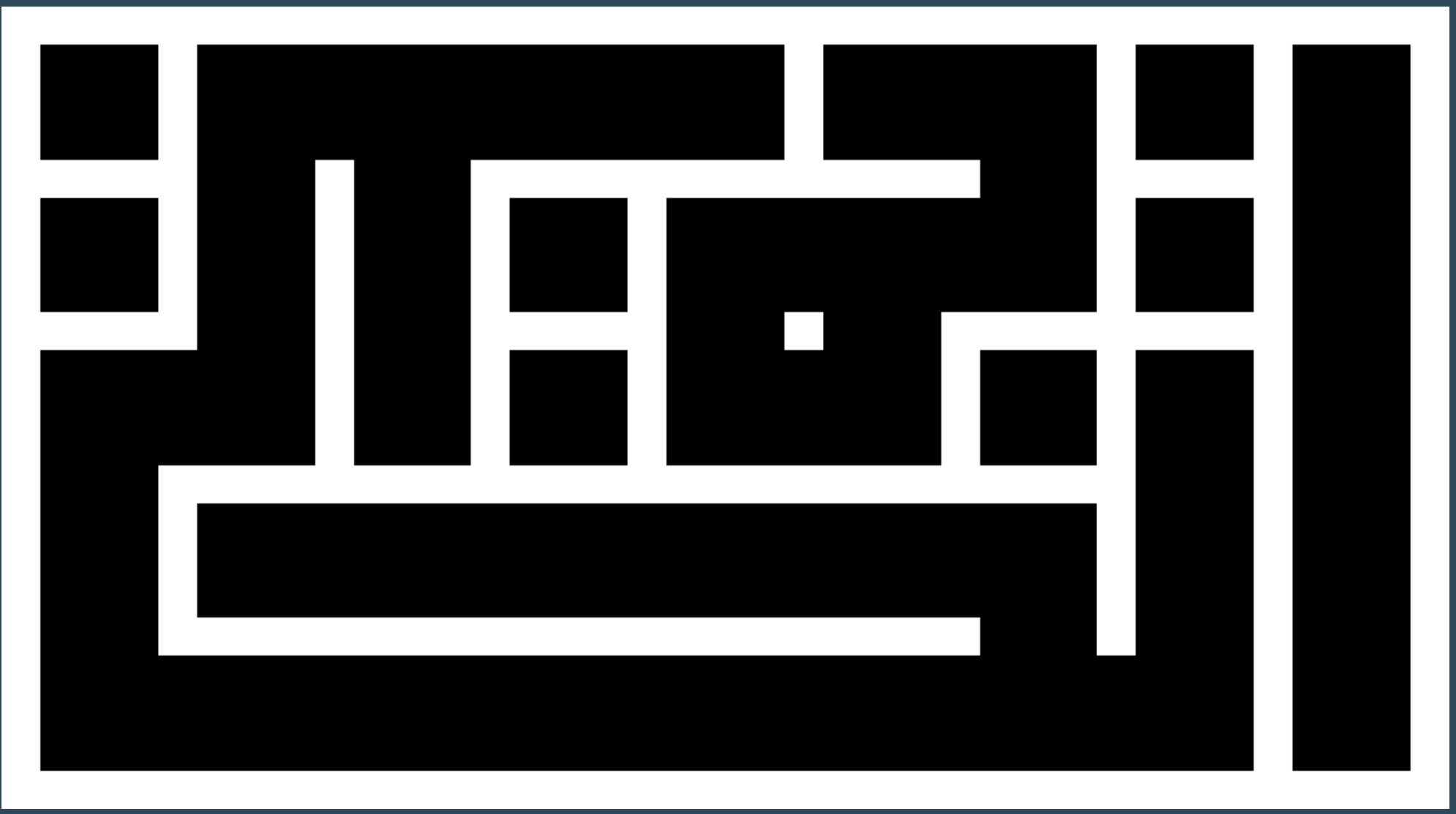
“O humanity! Indeed, there has come to you a warning from your Lord, a cure for what is in the hearts, a guide, and a mercy for the believers”
(Q. *Yūnus*, 10:57)



CHAPTER 8

Healthcare

HEALTH IN THE NEW HIJRAH

The Messenger of Allah, peace and blessings be upon him, said, "The strong believer is more beloved by Allah than the weak believer, but there is goodness in both of them. Be eager for what benefits you, seek help from Allah, and do not be frustrated" (Muslim, 2664).

1. INTRODUCTION

This executive summary sets out a strategic vision for healthcare in the Muslim world by 2077, integrating Islamic values with advanced technologies. It aims to present a roadmap that addresses health's physical, mental, social, and spiritual dimensions while positioning the Muslim world as a leader in health innovation and self-sufficiency rooted in Islamic principles.

Health and diseases are part of Allah's tests for human beings. The concept of good health does not denote the absence of illness in totality, rather the ability to live with any circumstances in the pursuit of performing *ʿibādah* to Allah. This is the key to the establishment of the Islamic health framework. Islamic framework of health (الصحة) and wellness (العافية) can be represented with the health dome. The base of the dome is piled upon the pillars of *al-Maqāṣid al-Khamsah* (the five objectives of the *Sharīʿah*) upholding the principles of *Raḥmatan li'l-ʿĀlamīn* (mercy to all) with flexible (مرونة), robust (قوي/متين) and adaptive (تكيف) characteristics. The dome starts and ends with the ultimate purpose of serving Allah (S.W.T.).

It is of utmost importance to maintain the **equilibrium** of the three main components of health, namely the ***Ummah*** (human), **environment** and **disease**. Each of these components encompasses various aspects, in which each aspect is essential in the maintenance of health of the population. Failure or disturbance in any of these aspects and components would lead to the diminishing of health and well-being, which may lead to disastrous ends. The challenges in maintaining each of these health components will be discussed from a general perspective as well as specifically for the Muslim population before a specific discussion on the Malaysian perspective is presented.

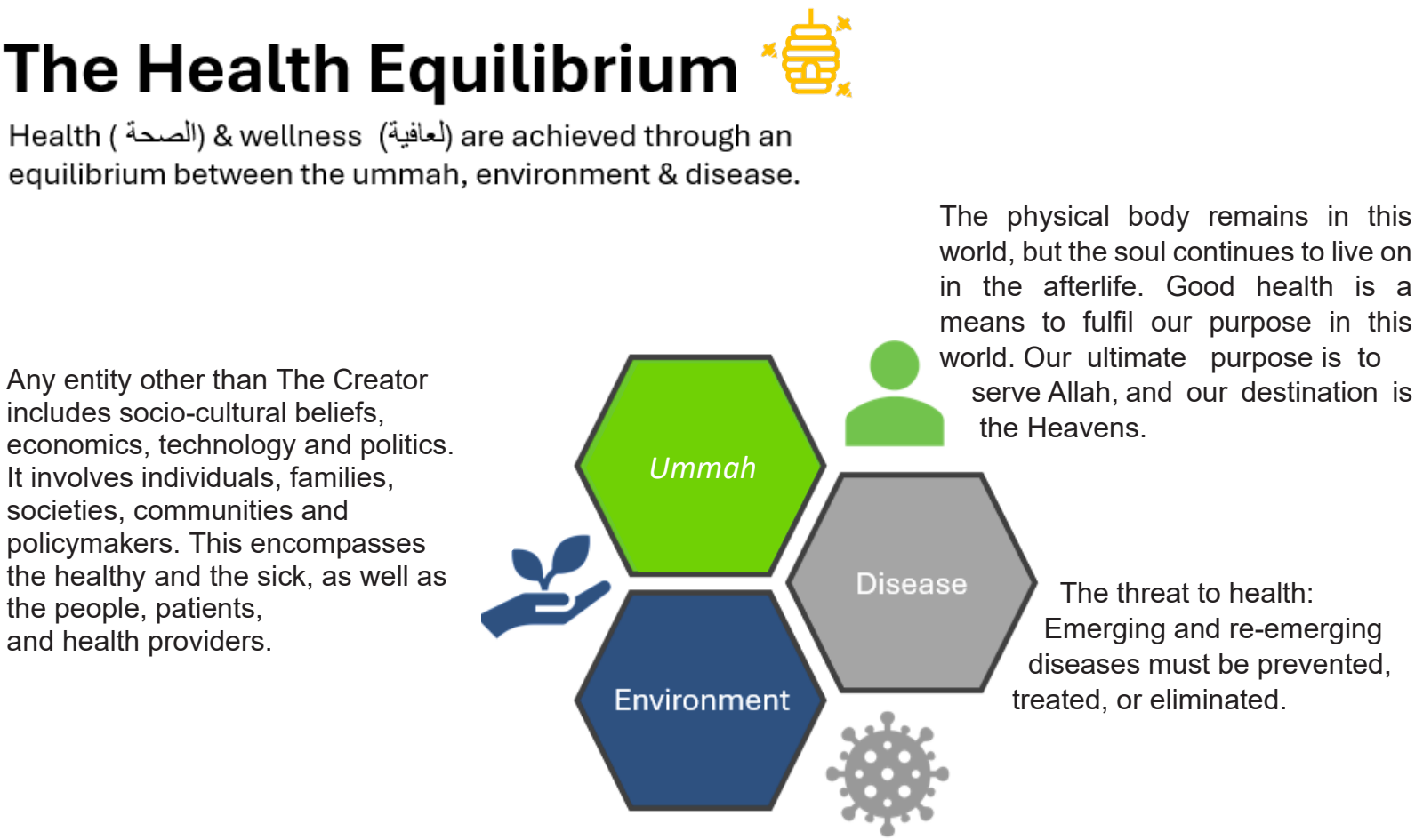
The Muslim world is facing significant healthcare challenges, including inequitable access, dependence on external systems, and the growing burden of communicable and non-communicable diseases. Social stigma, particularly regarding mental health, and insufficient investment in healthcare infrastructure further hinder progress. These issues are exacerbated by environmental degradation, political instability, and limited technological advancement.

WHAT IS HEALTH?

The Islamic perspective considers health one of Allah's greatest blessings, essential for Muslims to fulfil their worldly and religious duties. The importance of health is underscored in Islamic teachings, where well-being, or *ʿĀfiyah*, is second only to faith. Islam promotes a holistic approach to health that encompasses physical, mental, social, and spiritual dimensions. For Muslims, maintaining health through permissible prevention and treatment is an obligation, with well-being protecting from worldly ailments and faith safeguarding from suffering in the hereafter.

The document outlines three main definitions of health: the traditional medical view (absence of disease), the ecological perspective (balance with one's social and physical environment), and the World Health Organization's (WHO) approach (complete physical, mental, and social well-being). Islamic scholars like Ibn Rushd and 'Ali ibn al-'Abbas emphasised health as a balanced state that allows individuals to fulfil their roles as vicegerents on Earth. Islam's concept of health goes beyond the physical, encompassing personal and public interests, with equilibrium between the *Ummah* (community), disease, and environment.

Health's significance in Islam extends to individual and societal dimensions. A healthy individual can better serve the community and nation, and societies with healthier populations face fewer medical costs, promoting collective prosperity and security. However, the current health status in Muslim countries reveals concerning trends. Many Muslim-majority nations lack healthcare advancements and rely on non-Muslim countries for treatments. Issues like poor sanitation, mental health stigma, and healthcare inequalities persist. Muslim countries are also heavily reliant on private and foreign aid for healthcare funding.



The COVID-19 pandemic had amplified these challenges, testing Muslim communities' responses. While Islamic principles align with health-preserving measures like isolation and vaccination, some groups resist these, reflecting disparities in health awareness. The report envisions a comprehensive strategy towards a healthier future, aiming for the year 2077, based on Islamic principles and focused on balanced healthcare access, mental health acceptance, and reduced dependency on external healthcare systems.

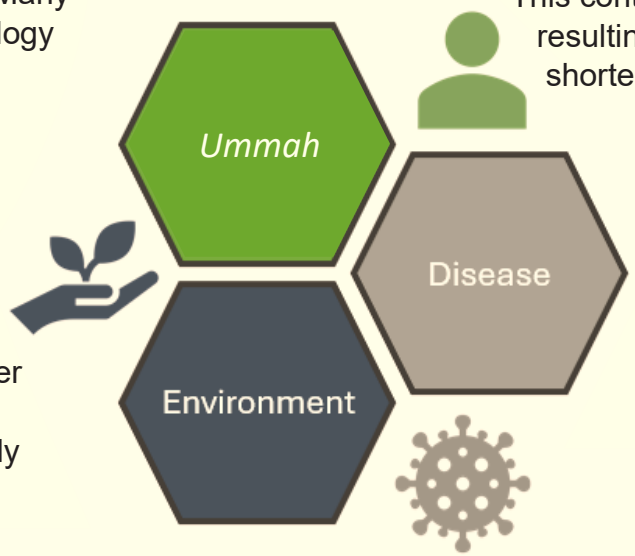
The *Sick* Ummah

Unfortunately, current available data indicate some worrying trends on the health status of Muslim nations.

Physical & mental well-being affect spiritual well-being. Muslims are followers & users, but they often do not set good examples. This contributes to a burden on health, resulting in a poor quality of life & a shorter life expectancy.

Health inequality is a pressing issue. Many are dependent on non-Muslim technology and medicine, which often require the consumption of non-halal products.

Access to quality healthcare & treatment is limited to a select few. Additionally, there is difficulty in obtaining nutritious food, compounded by a polluted environment. War and instability further hinder access to healthcare services, while those in power are predominantly non-Muslim.



Emerging and re-emerging infectious diseases, non-communicable behaviour-related diseases, and mental illnesses are all on the rise & are difficult, if not impossible, to eliminate.

2. AN ISLAMIC FRAMEWORK

The Islamic framework for health emphasises the intrinsic meaning of life as defined by one' relationship with Allah (S.W.T.) where humans are positioned as His servants (*'ibād*) and vicegerents (*khalīfah*). The purpose of life in Islam is grounded in worship and fulfilling one's responsibilities on earth, ultimately preparing for the Hereafter. Health and diseases are regarded as part of Allah's tests; hence, true health is not merely the absence of illness but the capacity to continue fulfilling religious duties and to live in harmony with the Divine intent despite challenges. This perspective forms the basis of the Islamic approach to health, emphasising a balance that encompasses physical, mental, social, and spiritual dimensions.

The Islamic framework for health emphasises the intrinsic meaning of life as defined by one's relationship with Allah, where humans are positioned as His servants (*'ibād*) and vicegerents (*khalīfah*). The purpose of life in Islam is grounded in worship and fulfilling one's responsibilities on earth, ultimately preparing for the Hereafter. Health and diseases are regarded as part of Allah's tests; hence, true health is not merely the absence of illness but the capacity to continue fulfilling religious duties and to live in harmony with the Divine intent despite challenges.

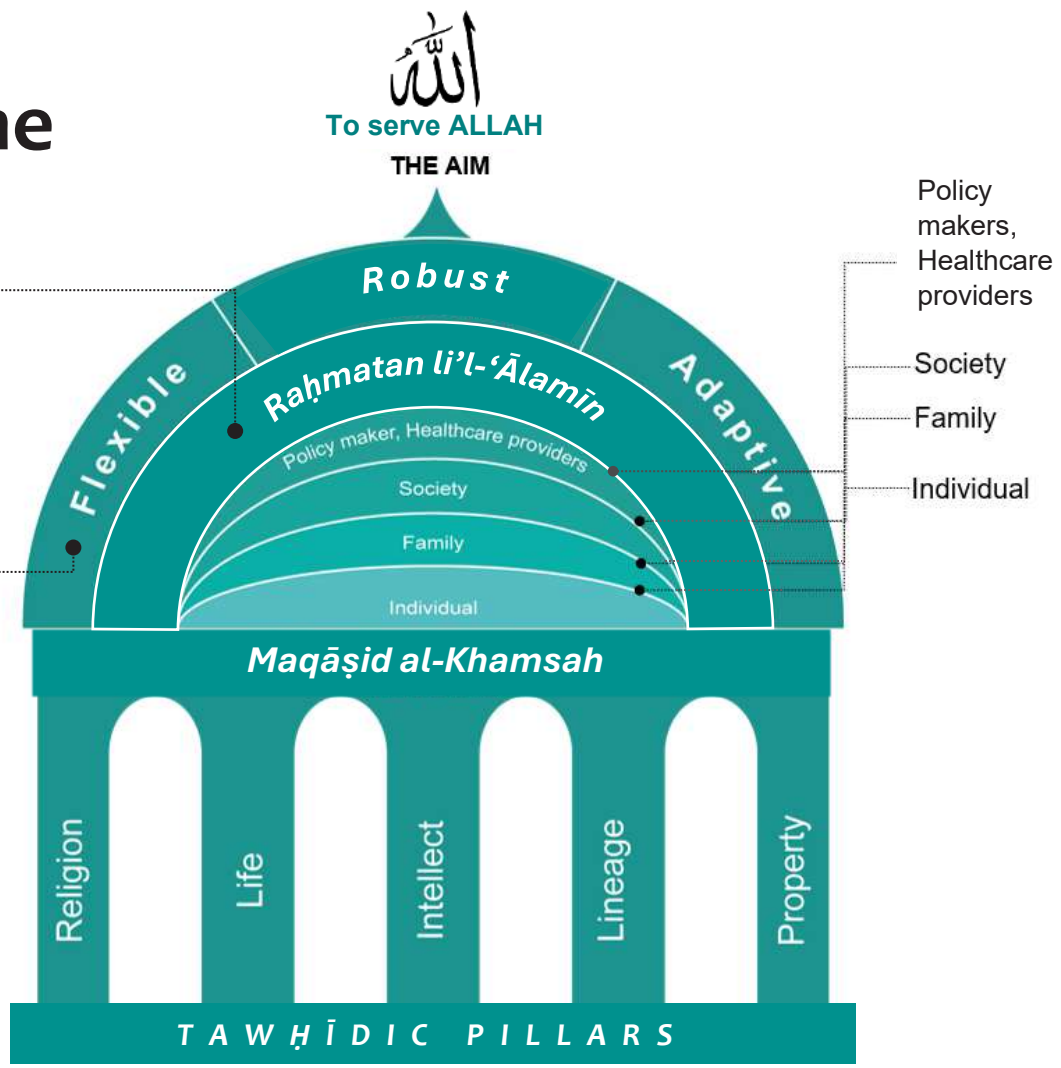
This perspective forms the basis of the Islamic approach to health, emphasising a balance that encompasses physical, mental, social, and spiritual dimensions. In Islam, health and wellness are viewed as holistic and include the five

principles of *Maqāṣid al-Sharī'ah* or *al-Maqāṣid al-Khamsah* (the five objectives of Islamic law). These objectives aim to protect faith, life, intellect, lineage, and property, collectively forming a "health dome" that upholds the purpose of serving Allah (S.W.T.). Health is essential for preserving faith, as it enables Muslims to perform acts of worship and fulfil their personal and societal roles. On the other hand, illness is perceived as an opportunity for personal growth and spiritual reward, allowing believers to endure and seek the expiation of sins. The *Maqāṣid al-Khamsah* further illustrates a holistic approach where health is preserved to ensure well-being of individuals and society. Health systems should protect these five elements by prioritising life-saving measures, promoting mental health, supporting family and community structures, and ensuring resources are allocated without corruption.

Islam encourages seeking cures for illnesses as a means of honouring life and fulfilling religious obligations, emphasising that healthcare systems must focus on saving lives and reducing harm. The concept of *Raḥmatan li'l-'Ālamīn*, or "Mercy to all the worlds" or creations, is central to Islamic health ethics. This principle, derived from the Qur'an, advocates for a compassionate, accessible and an inclusive healthcare system that serves everyone regardless of their backgrounds or circumstances. Health policies should be grounded in mercy and equity, enabling all individuals to access healthcare regardless of economic or social standing. Health education, community support, and the promotion of public well-being are crucial. The Islamic practice of *waqf*, or endowment, is recommended as a solution to financial burdens in healthcare, enabling affordable and accessible services to the broader community.

The Health Dome

1. The Pillars
   - *Maqāṣid al-Khamsah*
2. The Coverage
   - *Raḥmatan li'l-'Ālamīn*
3. The (Health) System
   - Robust
     – stand over time
   - Flexible
     – react to change quickly, short term
   - Adaptive
     – ability to change, long term
4. The Aim

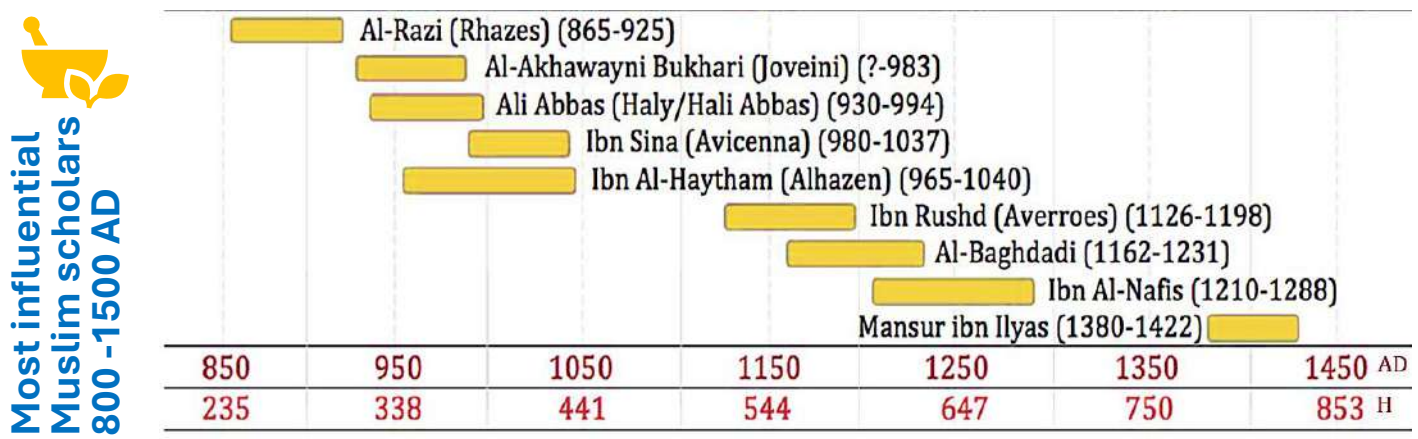


An effective Islamic healthcare system must be robust enough to withstand and recover from crises while remaining flexible and adaptable. Such a system prioritises social justice, universal access, community protection, and people-centred care. The ability to adapt to changes, especially in response to crises like pandemics or environmental challenges, ensures that healthcare systems can evolve to meet both immediate and future needs. Embracing technology, fostering resilience, and maintaining flexibility will be key to achieving a healthcare system that aligns with Islamic values and supports a holistic view of health and well-being for all.

3. HISTORICAL PERSPECTIVE

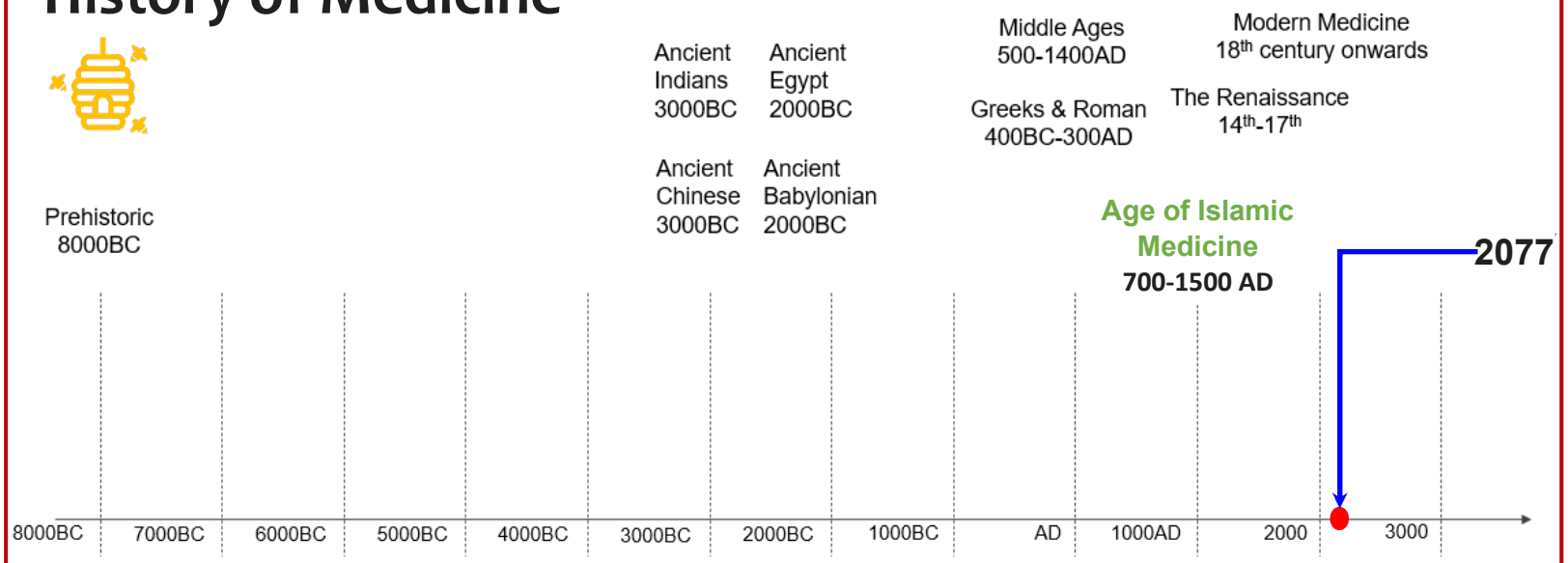
The development of medicine and health within Islamic history reflects a significant foundation of knowledge that has influenced modern healthcare. Beginning in ancient civilisations, notable figures like Imhotep in Egypt and Hippocrates in Greece laid the early groundwork for medical practice. Islamic scholars, starting in the 7th century, expanded upon these foundations by integrating health as a priority second only to faith. The Prophet Muhammad (S.A.W.) encouraged medical treatment, which inspired Muslim scholars to study anatomy, physiology, and treatments rigorously. Early Islamic hospitals became centres for medical education and introduced innovations that resonate with today's healthcare systems, including separate wards, hygiene protocols, medical records, and pharmacies.

During the Islamic "Golden Age", from the 7th to the 13th centuries, scholars such as Al-Razi, Ibn Sina, and Al-Zahrawi made groundbreaking advancements. Al-Razi pioneered the use of alcohol in medicine and opium for anaesthesia and established a focus on nourishment and psychological health as part of healing. His work Al-Hawi became a core text for medical schools in Europe. Ibn Sina's Canon of Medicine, often called the "medical Bible," guided Western medicine for centuries, covering various medical knowledge, including anatomy, child health, and infectious diseases. Al-Zahrawi, renowned for his surgical expertise, created an encyclopaedia of surgical knowledge that included diagrams of surgical tools and techniques that are still relevant today.



Timeline of Muslim scholars from 9th-14th century AD. The lower row shows the years in Hijri, that is, after the Islamic calendar. Retrieved from Alghamdi MA, Ziermann JM, Diogo R. An untold story: The important contributions of Muslim scholars for the understanding of human anatomy. Anat Rec (Hoboken). 2017 Jun; 300(6):986-1008. doi: 10.1002/ar.23523. Epub 2017 Jan 19. PMID: 27875640.

History of Medicine



2600 BC	The Egyptian Imhotep described the diagnoses & treatments of 200 diseases	**c60AD**	Pedanius Dioscorides wrote De Materia Medica	**1590**	Zacharius Jannssen invented the **microscope**	**1747**	James Lind published his Treatise of the Scurvy stating citrus fruits prevent scurvy
500	Alcmaeon of Croton distinguished veins from arteries	**910**	**Muslim Persian physician Rhazes identified smallpox**	**1628**	William Harvey published *An Anatomical Study of the Motion of the Heart & of the Blood in Animals*	**1763**	Claudius Aymand performed the first successful appendectomy
460	**Birth of Hippocrates**, the Greek father of medicine	**1010**	**Avicenna wrote *The Book of Healing* & *The Canon of Medicine***	**1656**	Sir Christopher Wren experimented with canine blood transfusions	**1796**	Edward Jenner developed the process of **vaccination** for smallpox
300	Diocles wrote the first known anatomy book	**1249**	Roger Bacon invented spectacles	**1670**	Anton van Leeuwenhoek discovered blood cells		
280 BC	Herophilus studied the nervous system	**1489**	**Leonardo da Vinci dissects corpses**	**1683**	Anton van Leeuwenhoek observed **bacteria**		
130 AD	**Birth of Galen**. Greek physician to gladiators & Roman emperors	**1543**	Vesalius published findings on **human anatomy** in De Fabrica Corporis Humani	**1701**	Giacomo Pylarini gave the first smallpox inoculation		

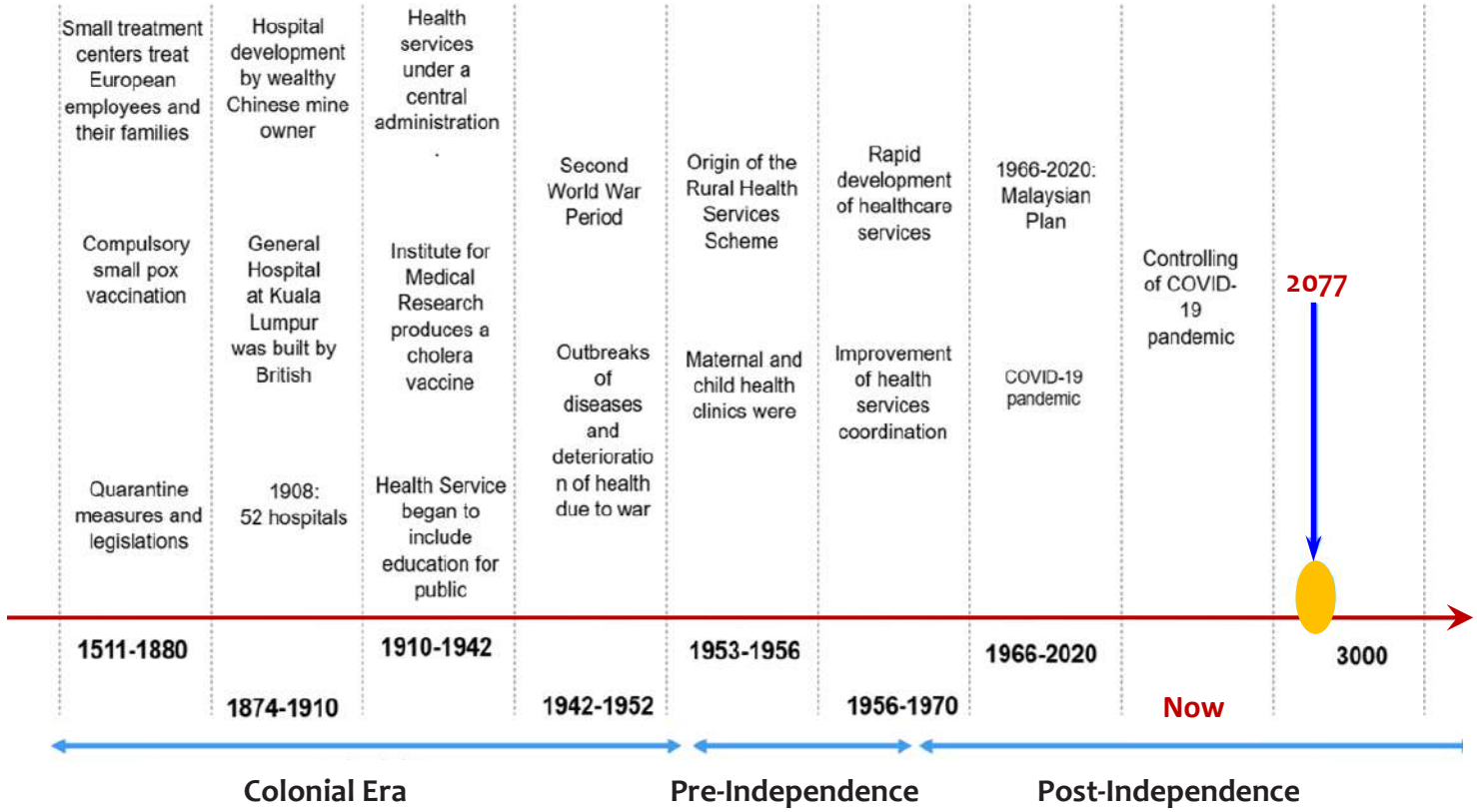
For a more detailed and accurate timeline of Muslims contributions, see "Timeline of Significant Scientific & Related Events" in M. Kamal Hassan (2021), *Natural Science from the Worldview of the Qur'an: An Introduction*.

Islamic contributions extended beyond healthcare and medicine to include advancements in science, mathematics, astronomy, and more, making Arabic the scientific language of the world for centuries. However, Western influence grew by the end of the Ottoman period, fragmenting the previously united Islamic world. Muslim-majority countries adopted European medical practices, and state-supported clinics emerged, though traditional practices began to wane.

Western medicine was introduced in Malaysia through colonisation in the 16th century, evolving with British influence in the 19th century. This era established hospitals and state-sponsored health services that expanded post-independence, integrating public health programs, vaccination initiatives, and health education. A tiered health model was introduced, eventually becoming the two-tier system still used today. With up-to-date developments, Malaysia's healthcare system includes public and private sectors, with recent efforts to integrate spiritual care. Initiatives like '*Ibādah*-friendly hospitals support religious practices alongside healthcare, reflecting Islamic principles in a contemporary context.

The COVID-19 pandemic presented significant challenges for Malaysia's healthcare system, testing its resilience and adaptability. Digital technology became essential for healthcare delivery, and movement restrictions mirrored practices from Islamic teachings on preventing disease spread. This period also highlighted the potential for a healthcare system that adapts to crises and incorporates a more profound spiritual dimension in line with Islamic values. The pandemic may accelerate the integration of digital solutions, which, combined with the '*Ibādah*-friendly framework, aligns Malaysia's healthcare model with its cultural and religious heritage

Healthcare related developments in Malaysia from the Colonial Era to Post-Independence



4. FRAMING THE CHALLENGES

The challenges to healthcare and well-being for the Muslim *Ummah* reflect complex, interwoven issues that impact individuals and societies at large. Throughout history, wars, diseases and environmental crises have destabilised civilisations, underscoring the importance of maintaining a balance among human communities, environmental conditions, and disease management. The *Ummah* faces unique challenges in each of these domains. Maintaining the health of the *Ummah* involves physical, mental, and spiritual dimensions, yet achieving an ideal balance across these aspects remains a significant challenge.

Many Muslim countries, affected by wars, oppression, political instability and imposed economic strain, struggle to provide quality health and stable life expectancy to their populations. Moreover, reliance on Western or emerging economies for medical advancements has limited Muslim countries' roles as pioneers in healthcare innovation, leaving many as consumers rather than contributors to medical knowledge. Disease management has become increasingly difficult due to the rise of new infectious diseases and re-emerging illnesses, alongside the global issue of antimicrobial resistance. Muslim countries, like many others, also face a growing burden of non-communicable diseases linked to lifestyle factors. Mental health issues are rising in prevalence yet remain inadequately addressed within Muslim societies due to social stigma and limited resources.

The environment, the vital interface between humans and disease, is threatened by pollution, over exploitation of natural resources, and environmental degradation. Muslim-majority countries, often classified as low—or middle-income nations, experience substantial pollution and environmental challenges. Deforestation, toxic waste dumping, and unsustainable agricultural practices threaten the ecosystems necessary for human health and survival, while global environmental crises pose health risks.

Specific challenges in healthcare systems vary, but common issues include insufficient resources, centralised control, and lack of community involvement in health decision-making. This is particularly evident in Malaysia, where the two-tier healthcare system faces pressure from rapid urbanisation and migration patterns, highlighting discrepancies between urban and rural healthcare access. Healthcare remains predominantly a state responsibility, often hindered by bureaucracy, which limits collaborative efforts across different agencies.

Economically, Muslim countries generally lack self-sufficiency in healthcare resources, relying on imported medicines and technology. Limited health investment and high reliance on government subsidies burden the economy and hamper growth in related industries. Shifting towards self-sufficiency could reduce dependency and stimulate economic development, allowing Muslim countries to play a more active role in global health innovation.

The erosion of natural environments and diminished engagement with nature exacerbate these issues. Environmental neglect leads to health hazards such as contaminated water, poor air quality, and food scarcity, which harm public health. Unsustainable development, like large-scale agriculture and pollution, further disrupts ecosystems, causing long-term damage to health and well-being. A sustainable and environmentally conscious approach to development is critical for future health. Technological advancement remains a significant challenge, as most Muslim nations lag in research culture and capacity.

Limited funding and focus on high-impact research outside major urban centres stifle innovation, impeding progress in medicine and healthcare. As technology evolves rapidly, this technological gap puts many Muslim countries at a disadvantage, unable to fully leverage advancements that could enhance healthcare quality. Political interference in healthcare decisions also poses substantial challenges. Political instability and favouritism often undermine

efforts to improve healthcare infrastructure and resource allocation, with decisions sometimes based on political insufficient political commitment to healthcare.

gain rather than public need. Additionally, some countries' relatively low health expenditure reflects insufficient political commitment to healthcare.

Framing the Challenges

Pull of the future

1. **Preferred** – educated, multi-ethnic Muslims with high level of ***taqwā*** Community empowered to make correct decisions & actions toward health
2. **Not preferred** – Focus on physical health only focus
3. **Most unacceptable/radical** – LGBTQ

Push of the future

- New technologies e.g., machine learning, AI decision support system, genetic modification, precision medicine
- Rural to urban migration
- Global movement
- Higher life expectancy

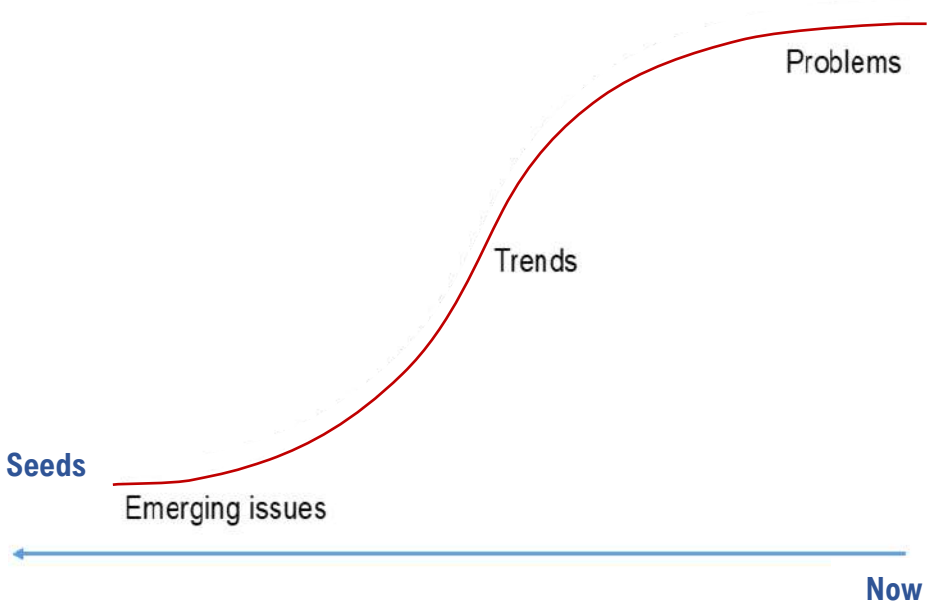
Plausible Futures (Futures Triangle)

Weight of the future

- Political instability
- Distrust
- Foreign pharmaceutical company exploitation
- Physical only focus, spiritual vacuum
- *Infodemic*, fake news
- Environmental degradation
- Urban-rural disparity

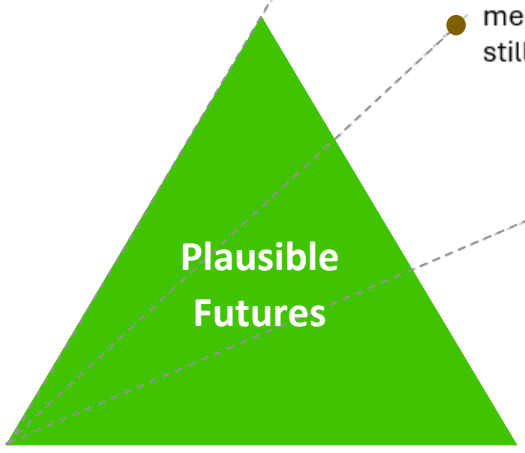
Culture & Belief	Healthcare System	Economy	Nature	Technology	Politics
• Crisis of trust in science & evidence-based medicine • Misunderstanding of religious concept on medicine • Competition with pseudo-scientific products driven solely by profits • Misunderstanding of Islamic Medicine	• Centralised healthcare system – only Ministry of Health • Distribution of people – rural & urban • Accessibility to health & healthcare • Paternalism	• Consumer vs. prosumer – reliance on imports • Only spending less than 5% of GDP on health • Heavy reliance on government	• Non-sustainable development practices • Disregard of natural resources & renewable energy	• Lack of impactful research • Translational & applied research still in infancy • No national-driven programme for targeted research	• Interference by politicians • Favouratism especially in the development of facilities

Emerging trends & issues that disturb the triangle



1. **Food & culture** – exposing animals to human interactions
2. "**New World Order**" – distrust, anti-vaccine
3. **Accessibility** – Wealth distribution, issues of accessibility to health & healthcare
4. **LGBTQ** - Gender dysphoria

Possible Futures Alternatives



Preferred: educated, contented & taqwa multi-ethnic Muslim community, **empowered** to make correct decisions & actions toward health, **personalised** medicine, **availability** of halal & good food, **accessible** heal thcare for all, focus on **preventive** medicine, health mind conscious, **sustainable** clean environment & nature, Malaysia **leading** the health discoveries & production (including for future p&emics & vaccine development)

NOT Preferred: Physical health only focus, curative medicine, good food & drug options (may not be halal), still rely on the Western technologies & products,

MOST Unacceptable: Gender dysphoria, survival of the fittest (health only for selected few), genetic manipulation, health as a political tool, people living in isolation due to unhealthy/toxic environment, health is expensive & unaffordable to majority

Possible Futures Alternatives

	PREFERRED *(Need effort & transformation)*	NOT PREFERRED *(No change from the current state)*	MOST UNACCEPTABLE *(Situation getting worse)*
Culture & belief	• ***TAQWĀ***, CONTENTED, RESILIENT	• Spirituality is **not** a priority • **Weak *ummah***, physical & mental well being affecting spiritual well being	• Religion considered as **unproductive** • Heavily affected by **liberalism**, gender dysphoria • **Uneducated**
Healthcare System	• **System:** Accessible, decentralised, equitable, affordable (if not free), sustainable, shared responsibility & community empowerment, focus on prevention • **Organisation:** decentralised, efficient, merit based • **Provider:** competent, reliable, responsible, passionate & compassionate	• **System:** Curative rather than preventive, paid for service • **Organisation**: top-down (centralised) • **Provider:** work for pay, office hours mentality, not motivated	• **System:** Selective, not evidence based, only curative • **Organisation/Facilities**: overwhelmed, no resources, not prioritised • **Provider:** limited, unavailable
Economy	• **Islamic Health Financing System:** Affordable, *waqf* based, independence, sustainable, shariah compliance • Ability to produce & export own ***ḤALĀL*** health & medical products	• **Capitalism:** Rich people will get the most benefit • Reliance on other countries for medicine & health products	• **Capitalism:** Expensive & unaffordable, only for the rich • Treatment is scarce • No priority for preventive measures
Nature	• Sustainable nature development • Clean & unpolluted nature sources	• Rapid & destructive development • Limited natural resources	• Toxic & polluted environment • Fresh water & natural resources are scarce •
Techno-logy	• Lead advanced health & medical research • Use of technology efficiently: robotics, use of big data & AI	• Research is not a priority or done just to follow trend • Policy not evidence-based, data not being collected	• Use of technology for the wrong reason - genetic manipulation, war, bioweapon
Politics	• **Shariah based**, lead by example • Non-partisan politics • Independent healthcare expert's council	• Political instability • Policies influenced by politicians	• Country led by the corrupt politics, own selfish benefit • Autocratic, dictatorship

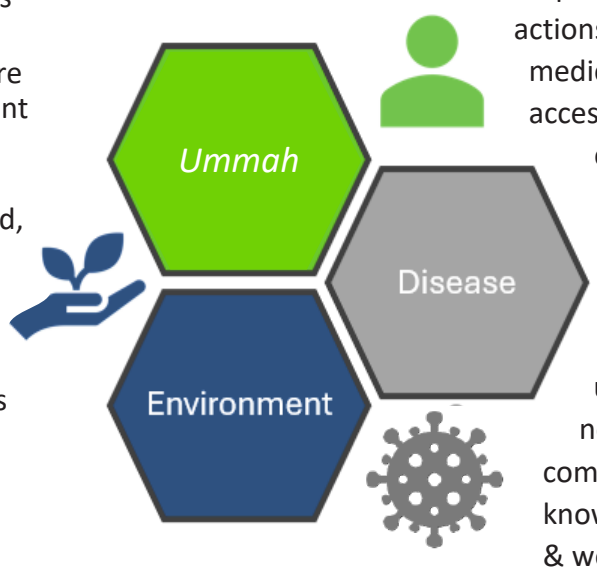
The pathway forward is influenced by three forces: the pull of tradition, the push of technology, and the weight of social and economic realities. The preferred future envisions a well-educated, spiritually conscious, resilient Ummah that integrates Islamic values with health and technological advancements. However, the desired progress toward a sustainable and self-sufficient healthcare system for Muslim societies will remain limited without addressing the root challenges in cultural attitudes, economic dependency, environmental

degradation, technological development, and political will. Identifying these challenges lays the foundation for targeted actions that align with the Islamic concept of life preservation and harm reduction, essential pillars in the journey towards a healthier, balanced future.

5. PREFFERED FUTURE AND SCENARIO PLANNING

The Preferred Future

- Accessible & equittable healthcare system, decentralised healthcare facilities, treatment is free.
- Sustainable & efficient healthcare organisation, including competent & compassionate providers, withstand any health crisis.
- Production of *ḥalāl* & *ṭayyib* food, medical products from source to process & distribution.
- Use of advanced healthcare system, real time diagnostic & therapeutic technology, robotics & AI.
- Clean & sustainable nature
- *Sharīʿah*-based politics & governance, stable.



Educated, health conscious, contented & taqwa multi-ethnic Muslim community, empowered to make correct decisions & actions toward health, received personalised medicine, access to halal & good food, access to affordable & effective health-care, focus on preventive medicine, sustain clean environment & nature, lead the health/medical discoveries & production.

It will not be a disease-free future but ummah should be prepared to face any new disease. For that, we need to have a complete human genome & disease genetic known & ready to develop cure on our own; & we need to develop ummah who pay attention to personal hygiene, cleanliness & healthy lifestyle.

The preferred future for health in 2077 involves significant transformation across multiple domains: **healthcare**, **economy**, **technology**, **environmental sustainability**, and **governance**.

HEALTHCARE SYSTEM: Decentralised, equitable, and sustainable, ensures access to high-quality, culturally aligned care for all. Service providers embody competency, responsibility, and compassion, forming the backbone of a system that prioritises preventive care over curative measures, ultimately fostering better health outcomes for the *Ummah*.

ECONOMY: Islamic banking and *waqf*-based system promote financial independence and equity, enable production and export of *ḥalāl* and *ṭayyib* goods and healthcare products. Technological advancements place the *Ummah* at the forefront of health research, embracing data-driven innovations in AI and robotics to support efficient healthcare delivery.

NATURE: Environmental efforts lead to resilient ecosystems capable of withstanding climate change, thus support sustainable agriculture and clean energy.

POLITICS: Governance is based on Islamic principles, led by trustworthy leaders focused on the community's well-being, thus ensures health-related decisions are made with societal benefit rather than political gain.

ACHIEVING THIS FUTURE implies a state of holistic well-being, or ʿ***Āfiyah***, for the *Ummah*, encompassing physical, psychological, social, and spiritual health. The resilient, educated *Ummah* would foster an environment of compassion, mutual support, and contentment. Natural resources would be plentiful, the air and water clean, and governance stable, facilitating self-sustaining and technologically advanced systems. Diseases would remain, but their impact would be minimal and manageable, aligning with Prophetic teachings highlighting the social and moral dimensions and obligations affecting public health outcomes. Through *waqf* and *Sharīʿah*-based policies, the healthcare system would reach optimal efficiency, delivering essential services and resources to all members of the *Ummah*.

***UMMAH*:** Well-educated, health-conscious *Ummah* empowered to make optimal health decisions. Health services are affordable, preventive-focused, and based on personalised care, with *ḥalāl* and *ṭayyib* prescriptions and nutritious food readily available. The ideal healthcare environment would be supported by advanced diagnostics, robotics and AI, promoting a cleaner, sustainable environment with effective waste management. *Sharīʿah*-compliant governance would stabilise society, align policy with the community's needs and ensure accessible, equitable healthcare for all.

6. PATHWAYS TO HEALTH FOR VISION 2077

The vision for healthcare in 2077 seeks a balanced integration of advanced technology, sustainability, and Islamic principles to create a holistic, equitable, and resilient system. Achieving this vision requires a phased back-casting strategy structured into three strategic phases: 2025–2040, 2041–2060, and 2061–2076. These phases focus on six critical domains—healthcare system, economy, technology, environment, culture, and governance—to address current challenges while preparing for the future.

PHASE 1: 2025–2040 – LAYING THE FOUNDATION

- Establishes the groundwork for a transformative healthcare system prioritising sustainability, technological integration, and robust evaluation mechanisms.
- Sustainability and climate resilience:
  - Healthcare facilities begin transitioning to renewable energy sources such as solar and wind, reducing their environmental impact while lowering operational costs.
  - Eco-friendly waste management systems introduced to address emissions and to minimise pollution.
  - Climate-resilient infrastructure developed, focused on withstanding extreme weather events and maintaining healthcare delivery during crises.
  - Emergency response units established to ensure preparedness for natural disasters. Policies advocating for green certifications in healthcare facilities are enacted, setting the stage for sustainable growth.
- Technological roadmap and integration strategy:
  - Pilot programs on AI diagnostics and telemedicine launched for needy communities, addressing disparities in access to care.
  - Blockchain systems implemented to enhance data security and streamline patient records.

- AI and telehealth trainings for healthcare providers ensuring readiness.
- Innovation hubs established in urban centres, fostering interdisciplinary research aligned with Islamic principles.

- Monitoring and evaluation framework:
  - Introduced to define telehealth access rates and reduce healthcare inequities.
  - Stakeholder workshops and consultations ensure alignment with community needs.
  - AI-powered dashboards developed to provide real-time insights into healthcare outcomes and resource allocation, enabling policymakers to make data-driven decisions.

PHASE 2: 2041–2060 – SCALING INNOVATIONS

- Scaling of technological and environmental initiatives while strengthening healthcare education and policy.
- Sustainability and climate resilience:
  - Renewable energy systems scaled up across all healthcare facilities, supported by smart energy management technologies.
  - Climate-proof healthcare hubs established in vulnerable regions, ensuring continuity of care during prolonged crises.
  - Policies mandating green certifications reinforced, with incentives for compliance and penalties for non-adherence, promoting widespread adoption of sustainable practices.
- Technological roadmap and integration strategy:
  - Nanotechnology introduced for targeted drug delivery, virtual reality (VR) expanded for medical training and patient rehabilitation.
  - AI utilised for predictive analytics in public health planning, enabling proactive interventions.
  - Comprehensive education programs equip healthcare providers with hands-on experience in advanced technologies, fostering confidence and competence.
  - Interdisciplinary innovation hubs collaborate with global partners, ensuring the Muslim world remains a leader in health technology aligned with *Sharī'ah* principles.
- Monitoring and evaluation framework:
  - Improved metrics, e.g. reductions in chronic disease, heightened patient satisfaction and inform progress evaluations.
  - Biannual stakeholder reviews adjust strategies to align with emerging trends.
  - AI-powered dashboards for comprehensive analytics to monitor healthcare delivery, resource allocation, and environmental impacts in real time.

PHASE 3: 2061–2076 – ACHIEVING SUSTAINABILITY

Resilient, self-sufficient healthcare system fully aligned with Islamic values and global best practices.

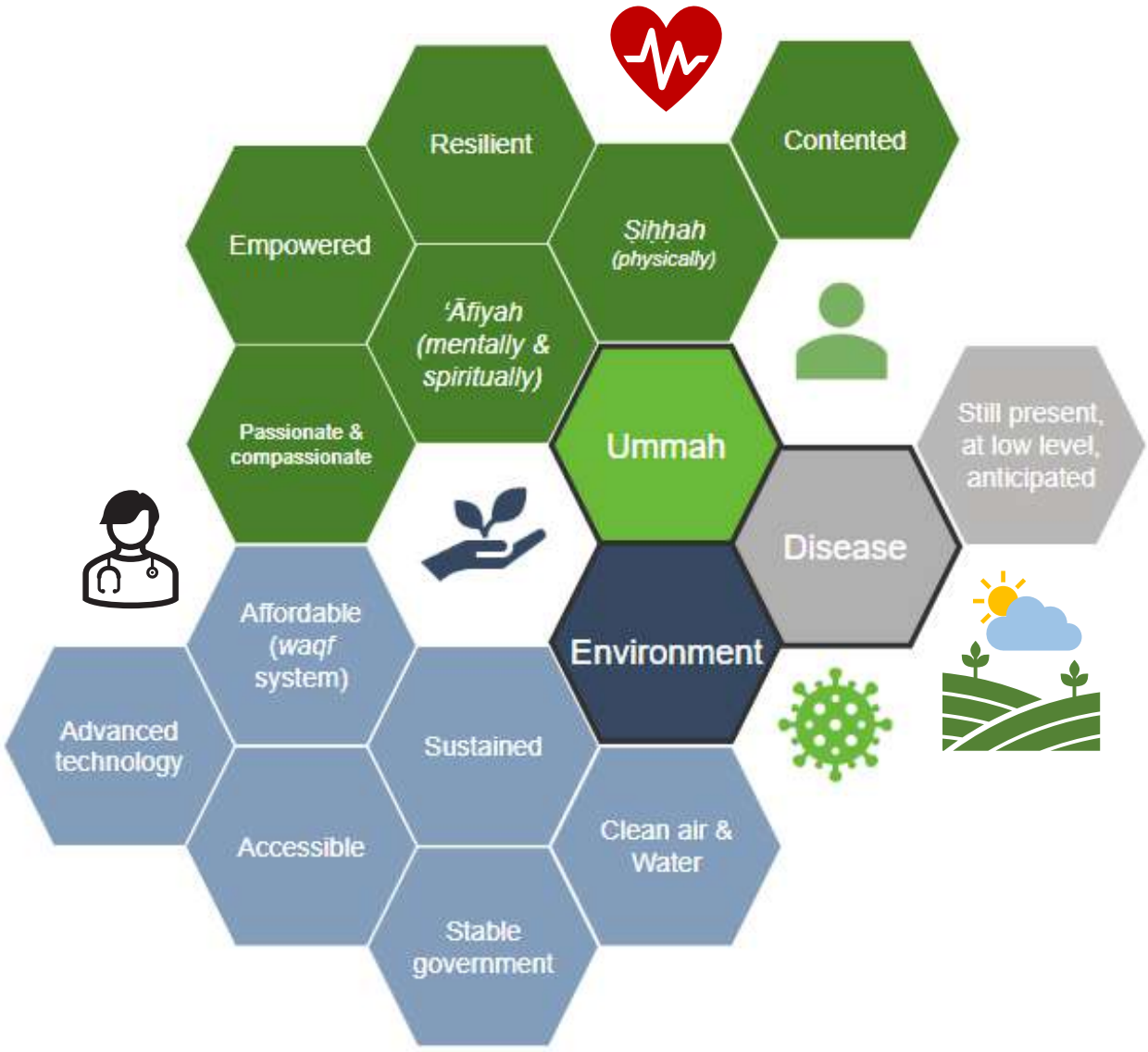
- Sustainability and climate resilience:
  - Healthcare facilities achieve zero-waste operations and carbon-neutral status, setting global standards.
  - Decentralised networks provide accessible healthcare within a 5-km radius of every residence, enhancing equity and resilience.
  - Disaster-ready infrastructure ensures uninterrupted care during crises. Environmental policies integrate green certifications into international healthcare standards, reinforcing global recognition.
- Technological roadmap and integration strategy:
  - AI, blockchain, VR, and nanotechnology are integrated seamlessly into all aspects of healthcare.
  - Lifelong learning models established to keep healthcare providers updated with cutting-edge advancements.
  - Innovation hubs expand into global centres for healthcare technology, setting benchmarks for excellence, adherine to Islamic ethical frameworks.
- Monitoring and evaluation framework:
  - Comprehensive metrics track healthcare equity, environmental sustainability, and Shariah-compliant innovations.
  - Real-time AI insights inform policy adjustments, ensuring alignment with evolving needs.

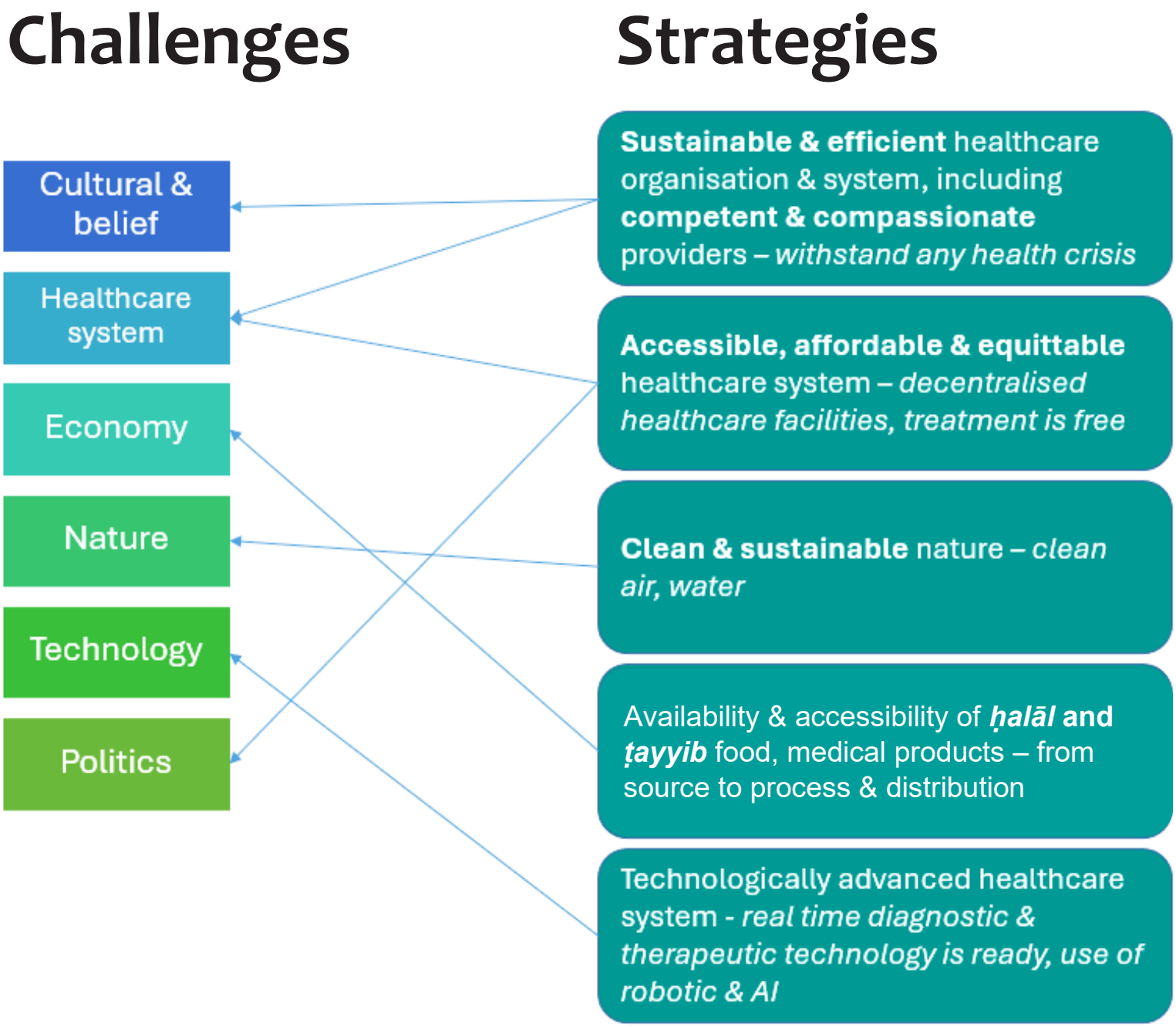
- A unified global health monitoring dashboard evaluates progress across all regions, ensuring the resilience and sustainability of the healthcare system.

Achieving this vision through phased strategies transforms healthcare into the preferred futhure of health, a model of holistic well-being by 2077. Strategic planning and committed implementation will ensure that the future healthcare system integrates health's physical, mental, social, and spiritual dimensions, fostering equity, innovation, and resilience.

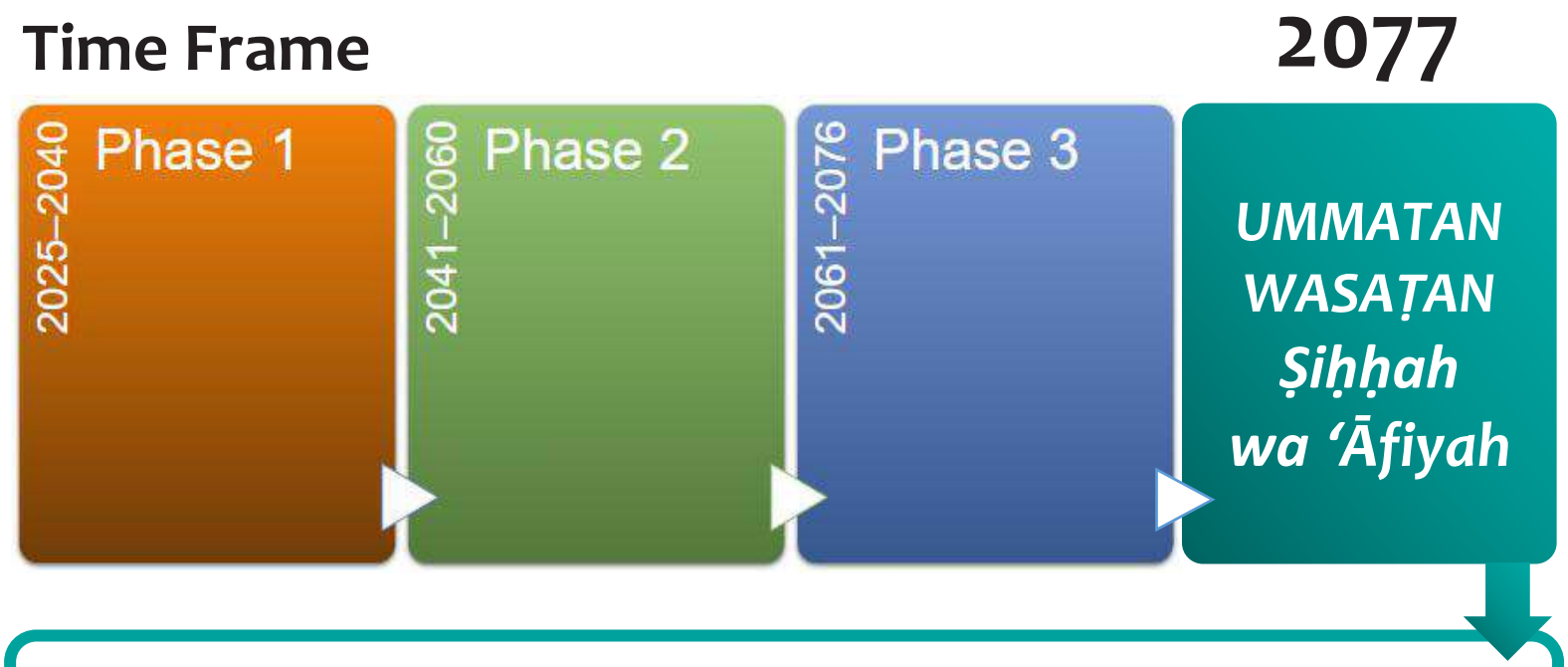
Implications

of the preferred future of health




Challenges
Strategies
Cultural & belief
Healthcare system
Economy
Nature
Technology
Politics
Sustainable & efficient healthcare organisation & system, including **competent & compassionate** providers – *withstand any health crisis*
Accessible, affordable & equittable healthcare system – *decentralised healthcare facilities, treatment is free*
Clean & sustainable nature – *clean air, water*
Availability & accessibility of ***ḥalāl*** **and** ***ṭayyib*** food, medical products – from source to process & distribution
Technologically advanced healthcare system - *real time diagnostic & therapeutic technology is ready, use of robotic & AI*

7. BACKCASTING



- Educated, health conscious, contented multi-ethnic *Muttaqī* Muslim communities
  - empowered to make correct decisions & actions toward health & personalised medicine,
  - focused on preventive medicine, sustaining clean environment & nature,
  - leading health & medical discoveries & production.
- Sustainable, efficient healthcare organisation & system, including competent, compassionate providers, able to withstand any health crisis.
- Accessible, affordable, equittable healthcare system with decentralised healthcare facilities, where treatment is free.
- Clean, sustainable nature: air, ground & water.
- Available, accessible *ḥalālan ṭayyiban* food and medical products, from source to process and distribution.
- Technologically advanced healthcare system with real time diagnostic & therapeutic technology, employing the use of robotics & AI.

8. CONCLUSION AND CALL FOR ACTION

The envisioned future of the *Ummah* in 2077 resembles a harmonious beehive, a metaphor rich with purpose and collaboration. In this hive, each member of the *Ummah*, like a bee, plays a vital role within a well-orchestrated system, working together towards collective survival and benefiting the environment around them. Just as bees are crucial to the balance and biodiversity of nature, the *Ummah's* responsibility is to maintain harmony within themselves, the environment, and their approach to health challenges. The Qur'ān draws an insightful parallel in *Sūrah An-Naḥl*, highlighting the bee's contribution to health and healing through honey. By pollinating plants, bees nurture the ecosystem, illustrating the value of selfless service and the following natural rewards.

This serves as a reminder that Muslims, as Allah's vicegerents, bear the responsibility to acquire and apply knowledge that supports a balanced, sustainable world, protecting future generations from ignorance, neglect, and division. In line with this metaphor, the *Ummah* should aim to cultivate holistic well-being—physical, mental, and spiritual—ensuring that health systems, policies, and practices align with Islamic values and the concept of *ʿĀfiyah* (holistic health).

The conclusion emphasises that the future health of the *Ummah* rests upon three interconnected components: the *Ummah* itself, emerging health challenges, and the surrounding environment. Changes within any of these components impact the health landscape. By remembering their purpose of worship and submission to Allah, Muslims can maintain a balanced approach to managing health, protecting their environment, and addressing diseases as they arise. In the words of the Prophet Muhammad (S.A.W.), the believer resembles the bee, which takes in what is pure and produces what is wholesome, navigating life without causing harm. This timeless *Ḥadīth* encapsulates the aspiration for a resilient, beneficial, and virtuous community that fosters well-being for itself and its world.

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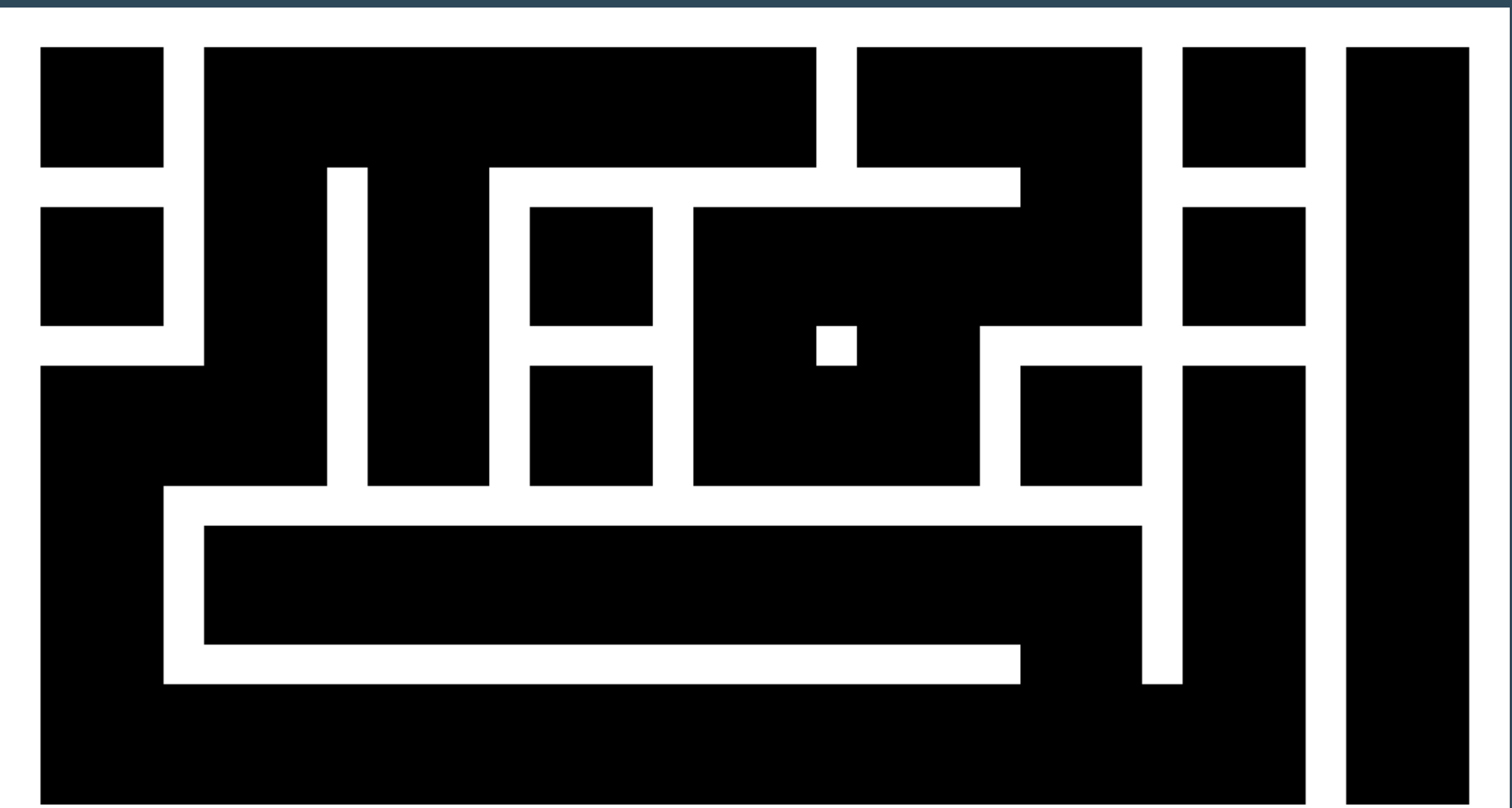
“We revealed to Moses and his brother, ‘Appoint houses for your people in Egypt. Turn these houses into places of worship, establish prayer, and give good news to the believers!’” (Q. *Yūnus*, 10:87)



CHAPTER 9

Architecture & Environmental Design

REGENERATIVE and HOLISTIC BUILT ENVIRONMENT

1. INTRODUCTION

Architecture is the art and science of designing and building structures, including buildings, spaces, and the surrounding environment. It is a multidisciplinary field that combines creativity with technical skills to create functional, aesthetically pleasing, and often sustainable places. Architecture encompasses both the process of planning, designing, and constructing, as well as the resulting product, which can be a building, a room, or a complex of structures. Architecture deals with the art and science – and the psycho-spiritual aspects – of built environment.

The history of built environment begins as early as human existence, tracing back to the time of the father of humanity, Prophet Ādam (‘a.s.). It is believed that Prophet Ādam (‘a.s.) had built the Ka‘abah, the first purpose-built sanctuary of worship, after he and his wife had descended upon the earth.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَـٰلَمِينَ ۝ فِيهِ ءَايَـٰتٌۢ بَيِّنَـٰتٌ مَّقَامُ إِبْرَٰهِيمَ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَـٰلَمِينَ ۝

“The first House (of worship) appointed for men was that at Bakkah: Full of blessing and of guidance for all kinds of beings. In it are Signs Manifest; (for example), the Station of Abraham - whoever enters it attains security. Pilgrimage thereto is a duty men owe to Allah, those who can afford the journey - but if any deny faith, Allah stands not in need of any of His creatures” (Q. 3: 96-97).

Food, water, clothing and shelter are the four basic needs and therefore, fundamental rights of every human. Shelters provide protection against the elements of weather and wild animals. It provides people with a safe, protected, conducive and tranquil space. Human built environment is the space purposely constructed for living, working and engaging in day-to-day activities, hence generating an environment that enhances quality of life through meaningful personal, social and communal experiences.

Human-built environments, which include built structures, and their natural and curated surroundings provide the required premises for all forms of human activities and endeavours. The most crucial factors of built environments today, that can be learnt from traditional structures and surroundings are humans’ spiritual and socio-cultural dynamics and sutainability, requiring acute sensitivity to the dynamics, and measures for energy efficiency, ecologically friendly materials, resilience, accessibility, and resource conservation, apart from elements of smart technology, for lasting well-being. Another group of factors that is to be considered seriously, are challenges posed by contemporary socio-economic and environmental issues.

VISION 2077

ARCHITECTURE and ENVIRONMENTAL DESIGN

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PRESENT

- The human-made environment provides the settings for all human activities & endeavours.
- A modern, sustainable built environment requires energy efficiency, eco-friendly materials, smart technology, resilience, accessibility, and resource conservation for long-term well-being.

BUILT ENVIRONMENT

PAST

- History of Built Environment begins as early as human existence.
- Early human needs are food, water, clothing and shelter.
- Man requires shelter from the elements of weather and protection from wild animals.

It is the human-made space where we live, work, and engage in daily activities, creating environments that enhance our quality of life and provide meaningful experiences for ourselves and others.

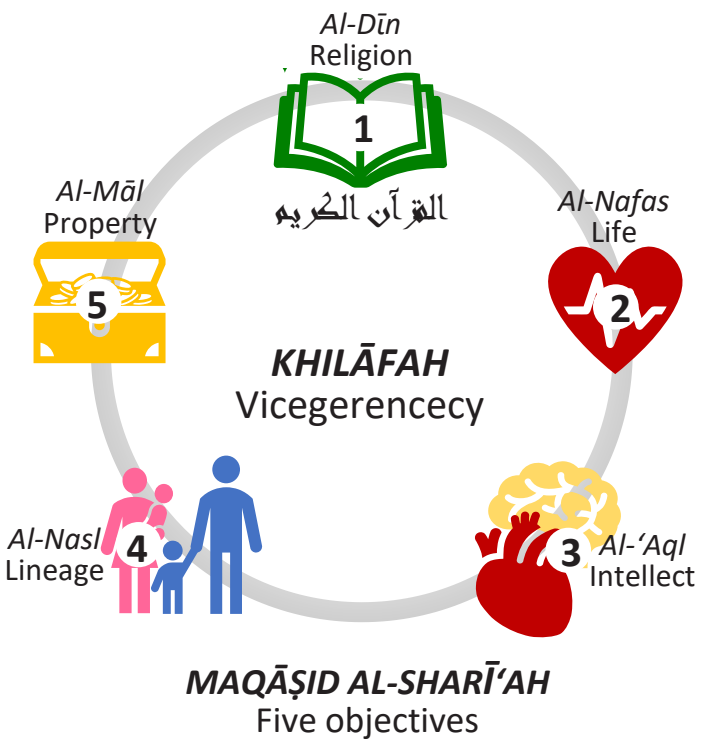
2. ISLAMIC FRAMEWORK

A TRANSLATION OF *TAWḤĪD* – Built Environment that Embraces the Natural Resources Provided by Allah

The Islamic framework of built environment is a translation of the Tawḥīdic concept, which holds that an Islamic built environment must necessariky embrace the natural resources provided by Allah (S.W.T.), for the ultimate purpose of worshiping Him.

> *"Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): 'Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire'"* (Q. 3:191)

Built environment in Islam serves the physical, psychological and spiritual needs of humanity, which is outlined by the basic five objectives of the *Sharī'ah* of Islam, namely for the protection of *al-Dīn* (faith and the religion), *nafas* (life), *al-'aql* (the intellect), *al-nasal* (lineage) and *al-māl* (property.) These are achieved through *Khilāfah,* the onus of God's vicegerency on the earth, placed on the shoulders of all believers.



png image from pngtree.com/

MAQĀṢID AL-SHARĪ'AH VIS-À-VIS *KHILĀFAH* – Built Environment that Serves Physical, Psychological, Social and Spiritual Needs

Thus, any piece or expanse of architecture and built environment must function in the way that stimulates remembrance of (*dhikr*) Allah (S.W.T.) and displays values that are embedded in the concepts of *Tawḥīd* (the absolute and uncompromising Oneness of God), *khilāfah* (humanity's vicegerency or stewardship of the earth), *al-khilqāt* or *al-kawn* (the natural environment created by God), *jihād fi sabīli'Llah* (striving on the Path of Allah), *al-'adālah* (justice), *'ibādah* (worship in both the prescribed and the widest sense), *al-'ilm* (knowledge) *and jamāl* (beauty and aesthetics) as highlighted in the Qur'an, as well as anything else that supports values related to these.

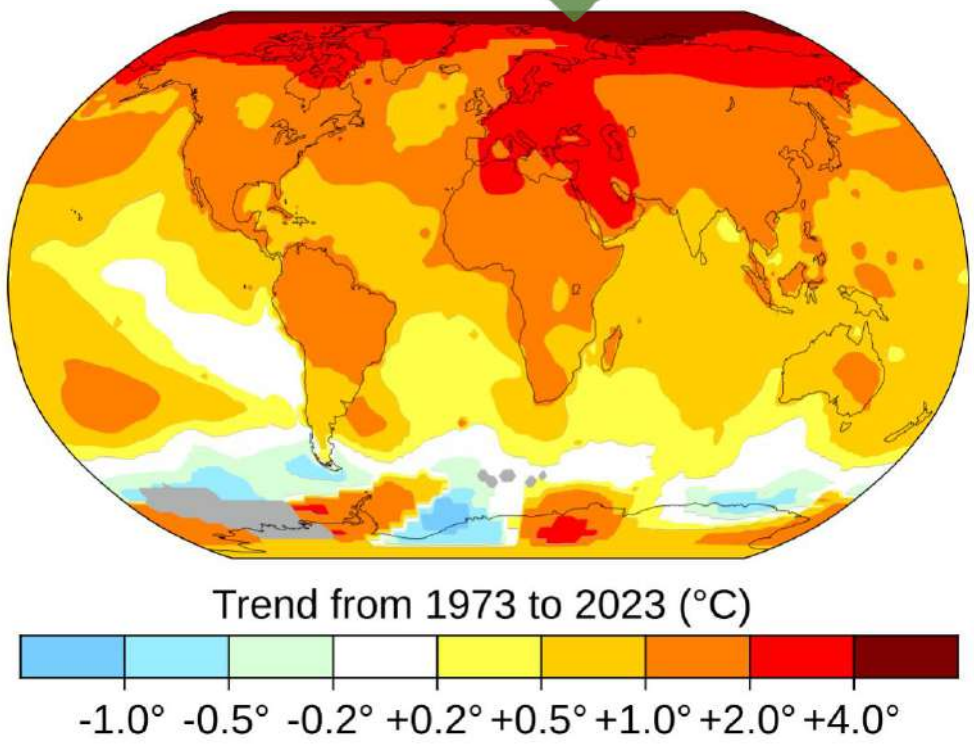
ISLAMIC VALUE-BASED BUILT ENVIRONMENT – BEYOND AESTHETICS

Islam is the soul of Islamic built environment. The latter is a physical framework for the implementation of the former, infused with the spirit of Islam's mercy to all (*Raḥmatan li'l-'Ālamīn*). Islamic built environment represents the *Dīn al-Islām ,* which has been translated into a physical reality at the enginuity, creativity, ideals and hands of Muslims. In the face of impending and pressing issues of the contemporary era, a balance or equilibrium (*al-tawāzun, al-wasaṭ*) between all the factors above must be attained. Central to the philosophy of Islamic built environment is striking a fine balance between form and function with all of its dimensions: corporeal, cerebral and spiritual (Spahic Omer, 2015).

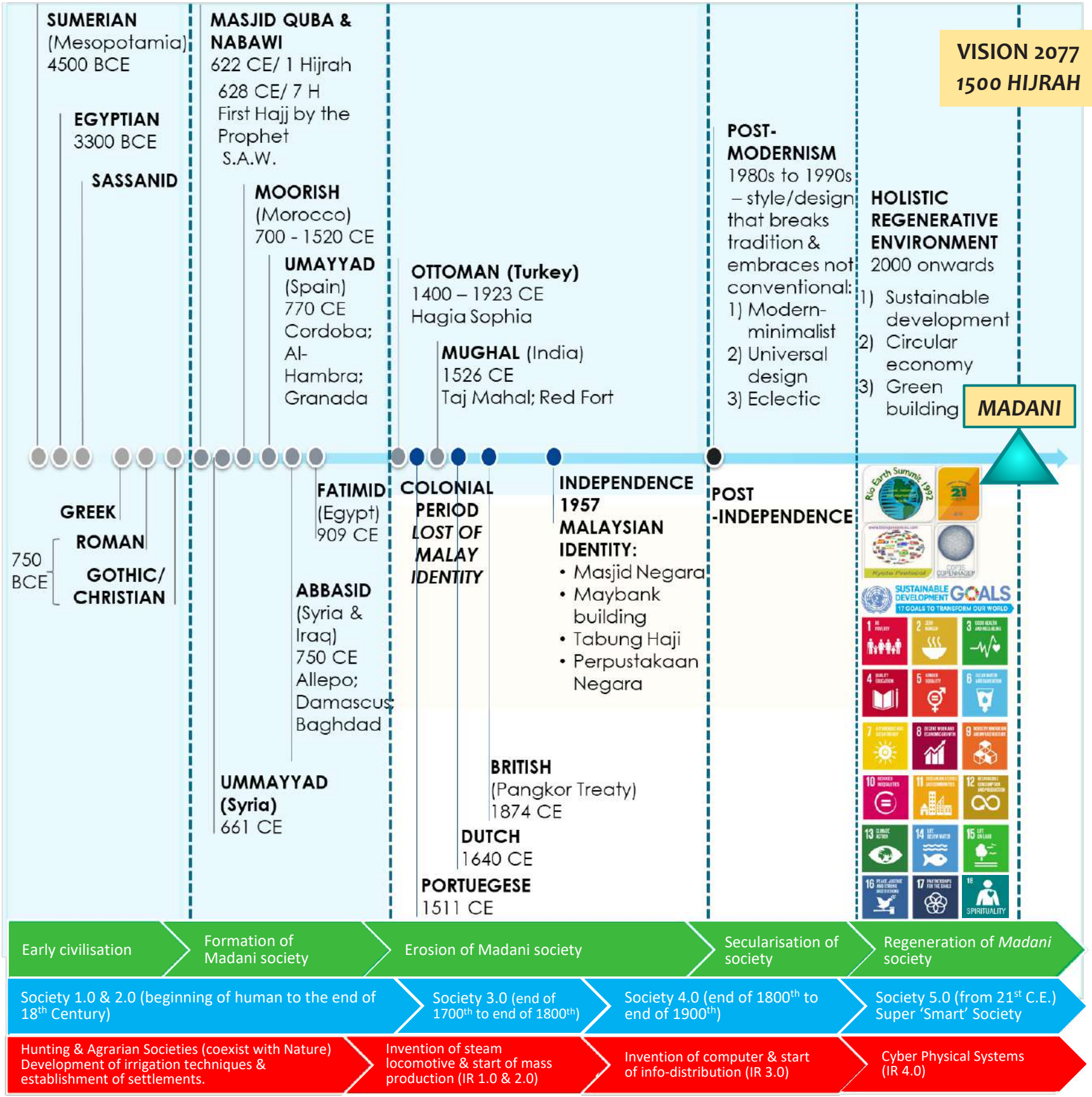
ARCHITECTURAL MORPHOLOGY – Regenerative and Holistic Built Environment

The adjective “Islamic” connotes “to reflect Islam”, such as an Islamic house means a house with the values of Islam,starting from good intentions, a clear philosophy and a conception that reaches the completion of the contruction of the structure in accordance with Islamic teachings (Akeel Noori Almulla Hwaish, 2016).

Temperature change in the last 50 years



3. HISTORICAL TIMELINE



4. FRAMING THE CHALLENGES

In envisioning the built environment of 2077, it is imperative to critically engage with the multifaceted challenges that presently shape the trajectory of architectural and urban development. Anthropogenic climate change, global warming, pollution, and accelerating environmental degradation have intensified the imperative for adopting regenerative and sustainable design paradigms. Within the Malaysian context, urban centres grapple with entrenched socio-economic disparities, political instability, rural depopulation, critical housing affordability issues—including the proliferation of tiny housing—and the gradual erosion of communal bonds that have traditionally underpinned societal cohesion (*ummah*).

THE ISSUE OF MODERNIST, MONOCULTURE URBANISM

Concurrently, the predominance of modernist architectural paradigms has frequently resulted in environments that are spiritually and culturally disjointed, severed from their ecological and Tawḥīdic foundations. The fragmentation of urban planning efforts is further exacerbated by political volatility and disruptive technological shifts, which collectively marginalize the essential *Maqāṣid al-Sharī'ah*—the higher objectives of Islamic law—thus distancing spatial design from the principles of justice (*'adl*), balance (*mīzān*), and stewardship (*khilāfah*). These pressing challenges are compounded by fragmented policy frameworks, unsustainable resource exploitation, ongoing nature degradation, and a pronounced loss of indigenous architectural identity, notably the dilution of Malay-Islamic heritage legacies during colonial and post-independence periods.

Addressing these systemic issues requires a robust epistemological reorientation towards an Islamic worldview that harmonises human relationships with the Divine (*Ḥabl min Allāh*), fellow beings (*ḥabl min al-nās*), and the immediate and extended general natural environment (ḥabl min al-bi'ah, ḥabl min al-kawn). Globalization presents an additional and complex challenge to the cultural and spatial authenticity of urban environments. Contemporary metropolises increasingly manifest a homogenized architectural lexicon characterized by glass-clad skyscrapers and standardized design motifs that privilege transnational corporate branding. The urban façade is dominated by multinational luxury boutiques, commercial complexes, and consumerist hubs that promote hyper-consumption (*isrāf*), thereby undermining local identity, cultural particularism, and the spiritual ethos that traditionally animates place.

This pervasive monocultural urbanism threatens to reduce cities to mere venues for economic exchange, thereby eroding the potential for spaces that embody *ihsān*—excellence and moral consciousness in built form—and Islamic ethical imperatives. This phenomenon of commodification extends to the residential sector, where development processes are frequently controlled by profit-oriented corporate entities prioritizing marketability over adherence to Islamic universal values or human-centred design principles. Consequently, many housing typologies suffer from spatial inadequacies, including the rise of tiny housing, limited access to communal green spaces, and environments that do not foster social interaction or spiritual well-being.

In emerging urban contexts, collaborations with internationally renowned architects or luxury brands often accentuate exclusivity and aesthetic opulence, yet the distributive justice (*'adl ijtima'i*) regarding benefits accruing to local communities remains questionable. The marginalization of adaptable, inclusive, and ecologically sensitive housing typologies fundamentally contravenes the holistic Islamic concept of *al-'Āfiyah* (*sejahtera*)—a state of balanced well-being that integrates physical, social, and spiritual dimensions in a just and sustainable manner.

5. EMERGING TRENDS

The 2077 Vision, aligned with the *BAHTERA MADANI* framework, delineates transformative pathways underpinned by Tawḥīdic education, regenerative design, and ethically cultivated artificial intelligence (AI)-enabled smart environments. AI emerges as an indispensable tool and trend that must be integrated responsibly, with deep ethical considerations reflecting Islamic *akhlāq* and *Maqāṣid al-Sharīʻah*. Imagine an AI system capable of intuitively suggesting to city occupants optimal times and serene locations for physical activities such as workouts—facilitating both physical wellness and spiritual tranquility.

Such technological marvels inspire *taḥajjud* (wee-hour wakefulness in worship) awe in harmonizing human spiritual needs with digital innovation. However, it is equally vital to acknowledge the intrinsically good human disposition (*fiṭrah*) towards embracing uncertainty and unpredictability, deriving pleasure from the spontaneous outcomes of lived experiences (*qaḍaʼ* wa *qadar*).

Modernity (in the sense of contemporariness) must be embraced as a necessary and positive force in this vision. This encompasses the judicious utilisation of advanced technologies, innovative materials, and intelligent urban planning frameworks that prioritize the security, comfort, and aspirations of city occupants.

Crucially, all such advancements must uphold and protect the *fiṭrah*—the innately good, God-given nature and disposition within every individual. This includes safeguarding fundamental human needs and rights, such as the natural capacity to believe (*īmān*), express spirituality, and pursue meaningful social interactions. Smart planning, therefore, must not merely focus on efficiency or innovation but ensure environments that honor the spiritual and psychological well-being of the *ummah*, balancing technological progress with respect for Divine creation. We observe that occupants of modern metropolitan cities often seek and feel a profound yearning for the fulfillment of their souls; hence, there is a pressing need for architectural designs that embody the convergence of religious consciousness with ecological and technological literacy, thereby catalyzing novel expressions of Islamic regenerative architecture.

Concurrent with this technological evolution is the emergence of holistic design metrics that transcend conventional parameters, incorporating indices of happiness (*saʻādah*), carbon footprint reduction, environmental justice, and ethical material sourcing. The built environment evolves from a static backdrop into a dynamic, symbiotic ecosystem nurturing the physical and spiritual requisites of the *ummah*.

Modular, adaptive spatial configurations rooted in *ʻadl* (justice), *raḥmah* (compassion), and *mīzān* (balance) are increasingly central to urban morphology. Moreover, the *Khairiyyah Ūlū al-Albāb* generation anticipated by 2030 exemplifies the synthesis of religious consciousness with ecological and technological literacy, serving as a catalyst for innovative expressions of Islamic regenerative architecture. From 2030 onward, with forty-four years remaining until 2077, this pivotal milestone demands meticulous strategic planning and rigorous implementation to actualize the envisioned transformation of the built environment.

6. THE PREFERRED FUTURE: REGENERATIVE BUILT ENVIRONMENT

A regenerative Islamic built environment envisions a living space that empowers its occupants to embody the values of a **just**, **balanced**, and **excellent *ummah***—servants of Allah who uphold harmony with the Creator, humanity, and nature.

Architecture and built environment design must go beyond aesthetics and functionality; it must fulfil **both the physiological** and **spiritual needs** of its users with **justice (*ʻadl*)**. Every stage—from resource sourcing to construction and habitation—must reflect ethical stewardship and interconnectedness. When the built environment aligns with tawḥīdic principles, it cultivates ***al-ʻĀfiyah*** or *sejahtera*: a holistic, balanced, and regenerative state of well-being for the world and its future.

Ḥabl min Allāh
Ḥabl min al-Nās
Ḥabl min al-Kawn

Metaphor: *BAHTERA MADANI*

BAHTERA is used to highlight the Malay identity in *Tanah Melayu* living together with other races in prospering the idea of civilised society based on Islamic teachings. The term *bahtera* is inspired by the term *al-jawāri* in a Qur'anic verse, in terms of its hugeness and toughness.

"And His are the Ships sailing smoothly through the seas, lofty as mountains." (Q. *Al-Raḥmān,* 55:24)

Lofty as mountains connotes the high sails and masts and depicts the grandness of the top of the ship sailing on the ocean (ʻAbdullah Yusuf ʻAli, 1991).

Meanwhile, the term *MADANI* is derived from the restructured and rebranded society upon the migration of the Prophet Muhammad from Makkah to Madinah in 1424H.

The Bahtera Madani metaphorically reflects the interconnectedness between physical (tangible) and values (intangible) that characterise the completeness of the Islamic built environment. i.e. the gigantic sailing *BAHTERA* brings together in it the Islamic civilised society i.e. *MADANI*.

VISION 2077 BACKCASTING STEPS

BACKCASTING STEPS

2022 TAWḤĪDIC EDUCATION APPROACH

Islamic Enhancement & Evaluation Program
KAED, IIUM community

Research Collaboration / Staff Exchange (National)
IPTA, IPTS, built-environment industry players

National Built Environment Symposium 2025
IIUM, Alumni, mosques, national institute of Integrity, Jakim, IKIM, ILIM, professional bodies, built environment practitioners, academic institutions

Publication
Book, journal, article

2030 *KHAIRIYYAH ULU'L-ALBAB* GENERATION

Mass Gathering KAED 35th
KAED alumni and stakeholders

Total Planning Doctrine Revitalisation
KAED, industry experts, ministries, relevant bodies

New Holistic Built Environment Doctrine
*Include happiness index, green index, carbon footprint, based on shariah compliant.

Revisit *Dasar Perumahan Negara & Dasar Kejiranan Hijau*

Establish the National Council of Built Environment
KAED as board members, setup the direction of smart cities

Establish MoA with International Stakeholders
Graduate placements, academic experts exchange

2040 *Al-SA'ĀDAH* SOCIETY

Evaluation by the National Built Environment Council
The impact of the Tawhidic Approach, acceptance of stakeholders, progress model of smart cities

Establishment of As Saadah Index
Resource, health, economic income, carbon footprint

Policy for Holistic & Regenerative Built Environment towards Madani Society
Form by the National Built Environment Council

Islamic Country & Southeast Asia Neighbourhood Partnership
Improved regional cooperation for stronger ties

2050 HOLISTIC & REGENERATIVE BUILT ENVIRONMENT

New Approach of Higher Learning Education
Borderless global education, *Waqf* university

Community Traits
Insān Rabbāniyyun, *'Ubūdiyyah*, ethical & responsible

New Trends of Built Environment
Smart & AI integrated buildings
Regenerative eco-system
Multi-function building

2077 BAHTERA MADANI

CHARACTERISTICS

Education
Holistic education system

Community Traits
Ummatan Wasaṭa

Policy Makers & Stakeholders
Inform (Educate)
Reform (Change)
Give Form (Shape)
Perfom (Successful implementation)

Built Environment
Centred on *Ḥabl min Allāh*, *Ḥabl min al-nās*, *Ḥabl min al-Bi'ah*.
Holistic & regenerative as the main principle. Enable prosperous and blessed life.

Examples:

- **Residential Design**

***'Adl*:** Adaptive layout for occupants and guests, non-excessive and functional
***Khair*:** Enhance social interaction

- **Residential Affordability**

Establishment of transit house for young adult or elderly. Fair ownership of house or shelter for everyone

- **City Design**

Energy and resource circulation. Spiritual restoration

Pandemic & disaster proof

- **Mosque**

Adaptive for social needs e.g. convertible into a crisis centre. Easy access, universal design

Artistic Impression of the Future Built Environment (source: various websites).

2020 2030 2040 2050 2070

CONCLUSION

Vision 2077 articulates an ambitious yet deeply spiritual framework for the evolution of Islamic architecture and the built environment in Malaysia. It advocates for a revival of faith-centered urbanism that transcends conventional sustainability to embrace *tajdīd* and *istidāmah*—actively regenerating and restoring the environment in accordance with *Maqāṣid al-Sharī'ah*. This vision reasserts architecture's integral role as a medium for *ibādah* (worship), dissemination of knowledge, pursuit of *'adl* (justice) and fulfillment of *khilāfah* (stewardship). The transformation it envisages is not solely technological but fundamentally ontological, calling for a redefinition of what it means to build, inhabit, and belong within an Islamic cosmology that honors the interconnectedness of all creation.

Ultimately, the built environment of 2077 must embody *al-'Āfiyah* or *sejahtera*—a state of holistic well-being that integrates spiritual, social, and ecological dimensions into a balanced and ethical way of life. Through this integration, Islamic architecture transcends mere aesthetics to become a vessel for communal resilience, intergenerational equity, and *dhikr* (divine remembrance). The ***BAHTERA MADANI*** metaphor encapsulates both hope and *praxis*—a blueprint guiding society to navigate the complexities of modernity with purpose, unity, and a regenerative vision anchored in Divinely revealed principles.

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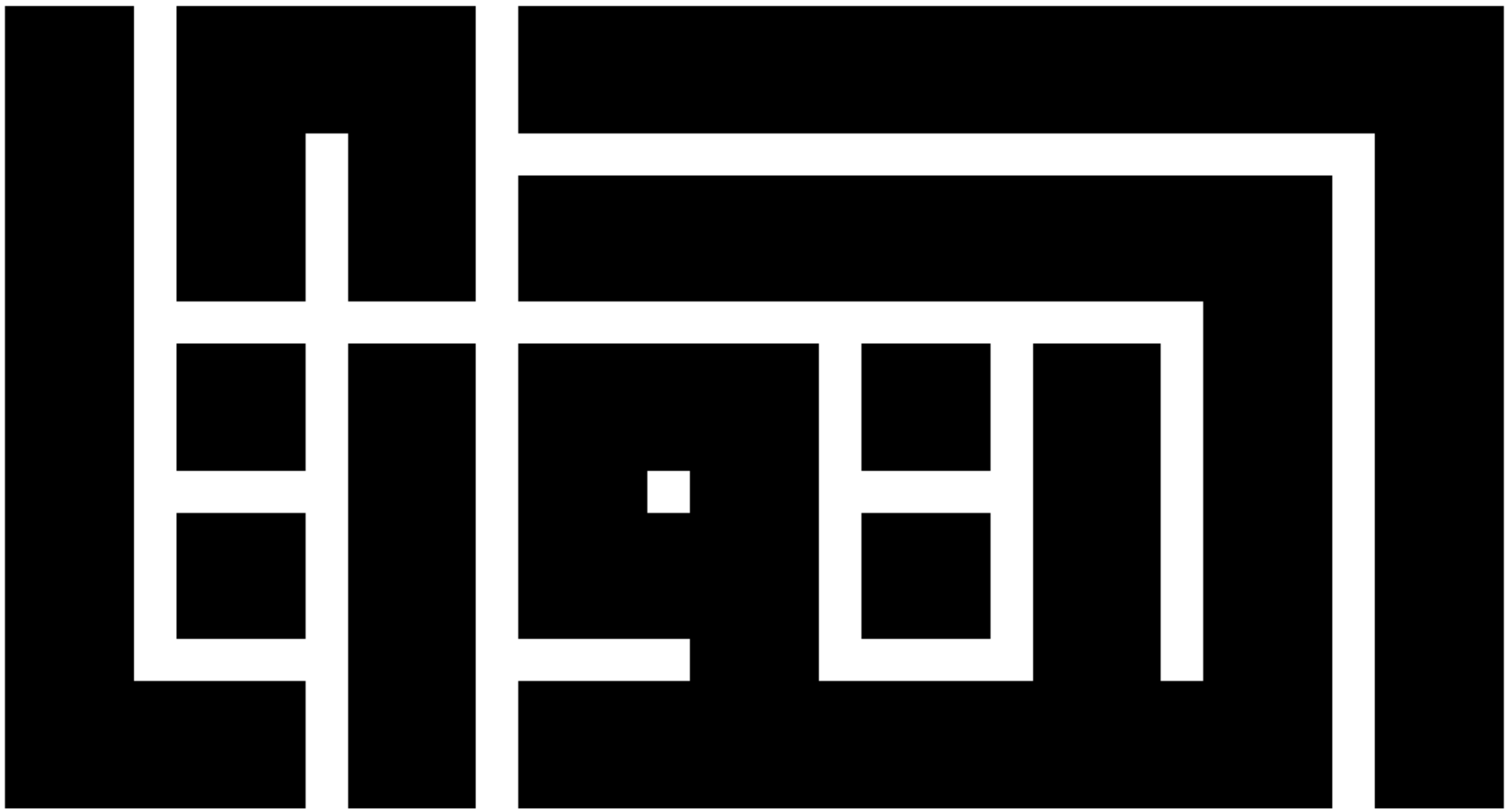
AL-TAWĀZUN. Balanced



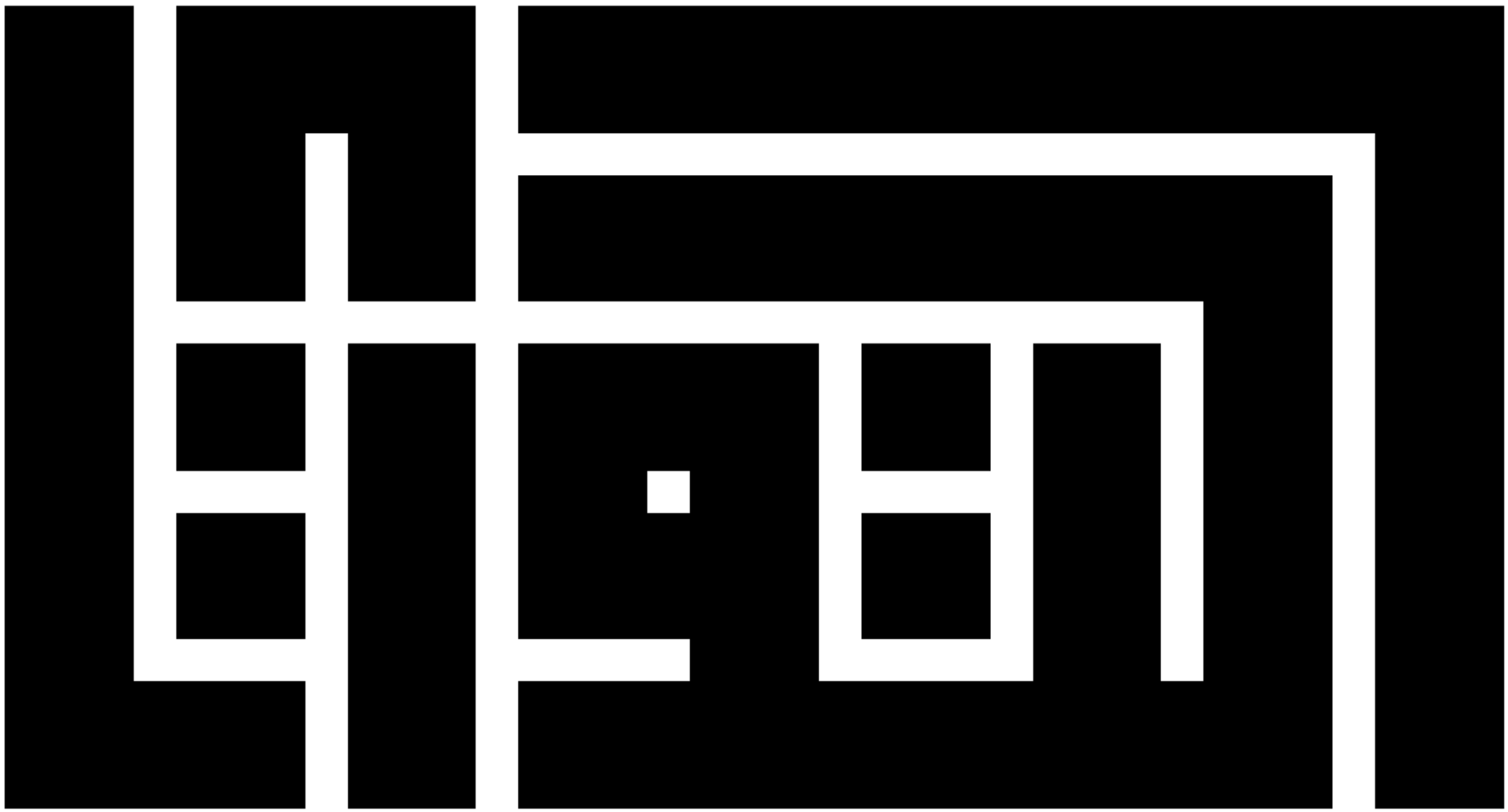
يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ
إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝

“O mankind! Reverence your Guardian-Lord, who created you from a single soul, created, of like nature, the mate, and from them twain scattered countless men and women; reverence Allah, through whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.” (Q. *al-Nisā’*, 4:1)

Section 4

ARTS & HUMANITIES

“And do not turn your cheek toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful“ (Q. *Luqmān*, 31: 18)



CHAPTER 10

Islamic Unity

ISLAMIC UNITY

This Chapter presents the background of the issues addressed under the theme Muslim Unity. It provides an overview of the theme, presents the research questions that drive the researchers to dwell into the subject matter; and helps readers understand the way-forwards in dealing with the subject vis-a-vis the agenda in VISION 2077.

1. BACKGROUND

Among the challenges faced by Muslim countries is the unity and solidarity among Muslim communities. Instead of working together, there are many unnecessary conflicts and confrontations among Muslims intra- and inter-communities or countries. They do not appear to work together in developing the right representation of Islam, combatting negative images associated with Islam; or going against the inaccurate stereotypes and misrepresentations of Muslims and Islam in the media. It is hence essential for Muslims to promote the real teaching of Islam, project the truth of Islam against its tarnished image and showcase the right values of Islam.

Among the emerging issues that require attentions is Muslims' civilizational decadence characterized by the inabilities to uphold peace, prosperity, and dignity – notwithstanding resulting from impositions of external factors by the powers that be, or internal factors that Malik Bennabi (2003) termed as "*Colonisabilité*". The efforts to nurture such conditions require positive environment in which peace can prevail, economy can prosper, political influences can be stabilised, and individuals can come together to achieve common goals. This warrants for strong unity and solidarity among Muslims.

In championing the efforts to unite and integrate Muslims from diverse parts of the world, it is imperative for all agents of unity development to objectively evaluate the reality of Muslims' condition. This necessitates Muslims to develop optimistic views despite the strains in dealing with multi-ethnic and multi-religious societies. Muslim communities have to be more vigilant in steering the relationships among them and to recognisze diversity as a reward than an inconvenience to achieve unity. Informed and coordinated efforts should be taken to understand, acknowledge and regulate the situations so as to design interventions that could empower Muslims to develop a more united and progressive community in the future.

2. ISLAMIC UNITY AND SOLIDARITY

It is notorious that Muslims are often in conflict with other Muslims, a condition that merits effort be made to promote unity and solidarity amongst Muslims. This chapter dwells into the theme Islamic Unity by referring it to the following states and processes.

Inter-Group Conflicts occuring among Muslim communities, within a country and across countries. This starts with developing and enabling competencies among Muslims to overcome inter-tribal or inter-ethnic conflicts in their own countries.

Nu'man b. Bashir reported Allah's Messenger ﷺ as saying:

"The similitude of believers in regard to mutual love, affection, fellow feeling is that of one body; when any limb of it aches, the whole-body aches, because of sleeplessness and fever."

Sahih Muslim 2586

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you 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)." (Q. 49:13)

https://www.vecteezy.com/vector-art/4100798-diversity-united-hands

"As for those who divide their religion and break up into sects, you have no part in them in the least: their affair is with Allah. He will in the end tell them the truth of all that they did." (Q. 6:159)

SERIOUS WARNING
from Allah for those who create division among Muslims

ISLAM IS THE RELIGION OF UNITY, AMONG OTHERS

"VERILY, this community of yours is one single community, since I am the Sustainer of you all: worship, then, Me [alone]!" (Q. 2:21)

The **STRENGTH** of the ***UMMAH*** is in *its* **UNITY**

"The Believers are but a single Brotherhood: So, make peace and reconciliation between your two brothers; and fear Allah, that ye may receive Mercy." (Q. 49:10)

"And obey Allah and His Messenger. and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere." (Q. 8:46)

"And hold fast, all together, by the rope which Allah, and be not divided among yourselves; and remember with gratitude Allah's favour on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren; and you were on the brink of the pit of Fire, and He saved you from it. Thus, Allah make His Signs clear to you: That you may be guided." (Q. 3:103)

Political Stability in Muslim communities, countries, or organisations is promotd by propagating peace, developing competencies to prosper, empowering them to self-regulate without dependency on outside powers.

Dignity Among Muslims and the communities they belong to is propagated and nurtured, by cultivating the propensity and commitment for good governance among Muslim leaders and strengthening any weak democracies.

Empowerment Through Participation of people at all levels in decision making, by enabling authorities to acknowledge peoples' aspirations and identifying and optimising their full potentials to develop progressive societies.

A Strong, Unified Front. Mistrust, animosity and rivalry that undermine the sense of cohesion and unity is addressed. This is done by mobilising Muslims to strive to present a strong and united front on the issues that are dear and vital to the Muslim world. Muslim leaders should also resist compromising the community's collective interests in favour of their own.

Obstacles To Unity. Counterproductive practices such as corruption, and selfishness by leaders and politicians must be eradicated. Both conditions are obstacles to achieving unity.

Islamic Leadership Qualities nurtured through formal, informal and mass education to groom leaders and politicians with preferred attributes as precursors to establishing the right political culture and systems. These include inculcating God consciousness (*taqwā*) and the principles of trust (*amānah*), justice (*'adālah*) and accountability (*mas'uliyyah*).

THE WAY FORWARD IN DEALING WITH THE SUBJECT VIS-A-VIS VISION 2077 AGENDA

The Islamic Framework

This Unity and Solidarity development framework is based on relevant verses in the Qur'an, which focus on the essentiality for Muslims to see themselves as part of the one solid body – the *Ummah* – despite differences in physical attributes and social status. These are, among others, the reason for mankind's existence (*raison d'etre*), the need of pursuing goals of life, and the concept of *Bunyān Marṣūṣ* (a construction built of lead or iron, that is never subject to ruin).

In the Qur'an and *Ḥadīth*, Muslims are described as

(i) *Awliyā'* (allies, friends, supporters) (Q. 9:71),
(ii) *Bunyān* (building) [Ṣaḥīḥ Bukhari & Muslim],
(iii) a community bound together by *al-Tawhīd* (the uncompromising Oneness of Allah S.W.T. and worship of Him alone with no partner or associate),
(iv) love and affection among its members,
(v) a single Brotherhood, and
(vi) the similitude of a nation as a body.

The Foundation of Muslim Unity

Central to Muslim unity is the concept of *al-Tawhīd* (the conviction that there is, uncompromisingly, only One God, Allah, who is worthy of worship). The concept is **fundamental** to any efforts to unite Muslims and build solidarity among them, regardless of their diverse backgrounds.

The Benefits of Unity, the Consequences of its Absence

Unity is key to victory for Muslim, or for them to rise again. Unity would empower Muslims to gain strength, grow materially and spiritually; and achieve victory.

Collectively, unity creates a sense of belonging among Muslims, allowing them to interact with others easily, affectionately and effectively. The state of unity will enable those who are in desperate need to receive support in alleviating their difficult life, such as poverty; improving livelihood; and saving the vulnerable in the community. In other words, **the state of unity is prerequisite** for Muslims to become solidified, a notion described as ***Bunyān Marṣūṣ*** in *Sūrah al-Saff* (a construction built of lead or iron, never subject to ruin).

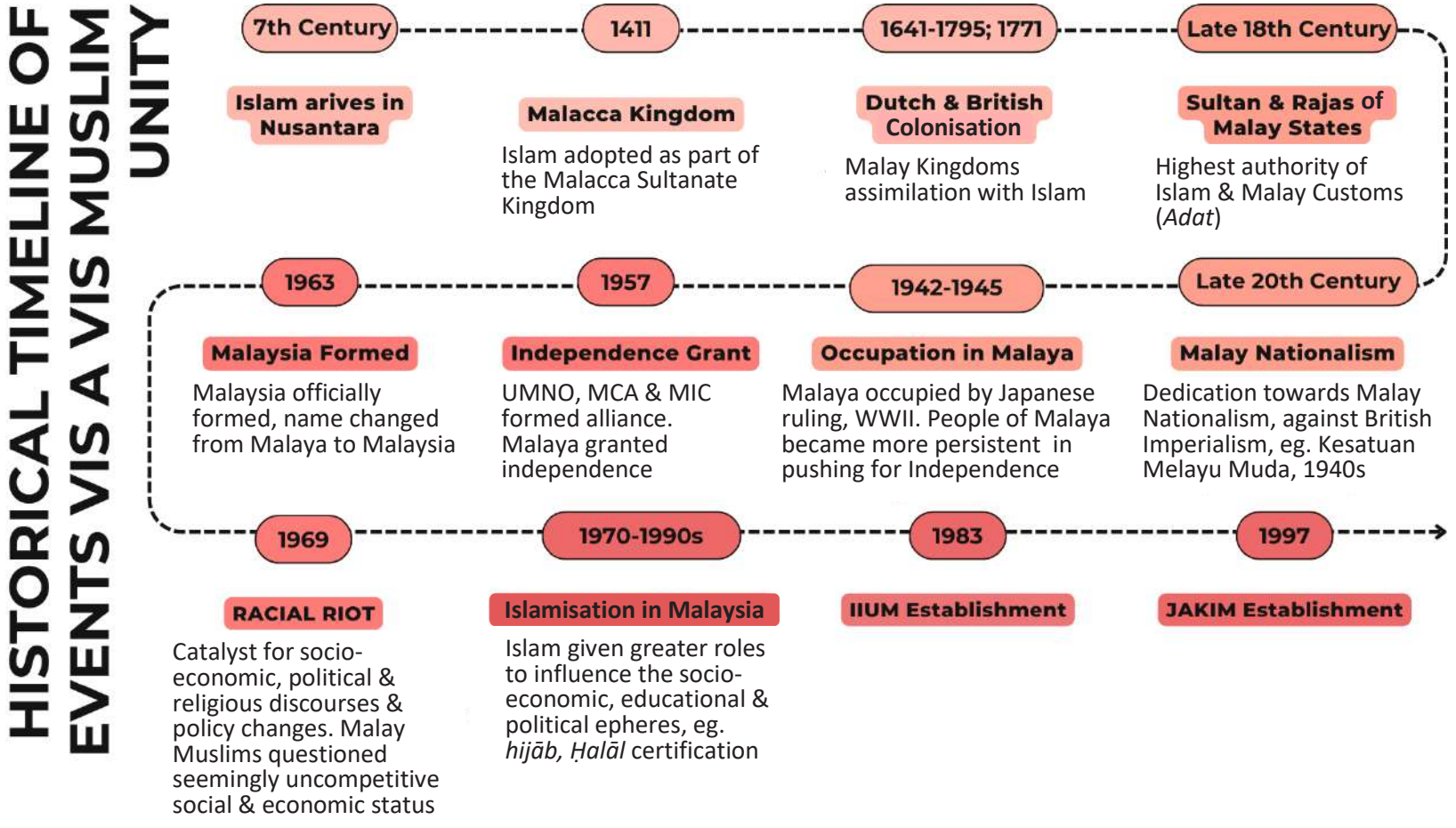
Individually, unity provides avenues for Muslims to better themselves, see and bring good perspectives about the world, and fulfil the obligations or respond to the Divine Call to unite. The state of unity paves the ways for

Muslims to reach the ultimate life goals, here and in the hereafter (*Jannah*).

Comprehending the causes of disunity would enhance understanding the state of unity, vice versa. This sets good bases for the design of informed interventions to restore or develop unity among Muslims. The chapter discusses the causes of Unity among Muslims, being aware that the input will shed better light when designing strategies to develop unity and solidarity. Among the causes discussed are related to politics (e.g having many political parties); hate and hatred feelings among Muslims; and self-interests.

Equally important is attention to the consequences of disunity, namely the conflict and fear encountered by Muslims; the loss of control over territories; the inability to interact with others as members of the *ummah*; heightened individualism; and increased nationalism. Among the means that could lead to the actualisation of a united *ummah* are the fundamental need to act upon the Qur'ān; to uphold adherence to a single political party, single ideological pathway, and one system of economics; and striving for the establishment of a union of Muslim countries.

3. HISTORICAL TIMELINE



Islam was a unifying religion for the Muslims not only within the Malay Kingdoms, but also among the Malay speaking Muslims in the Nusantara region. The Chapter outlines the historical timeline of the arrival of Islam in the Malay Archipelago or *Nusantara*. It also describes the earliest presence of Islam as a religion of the people of *Tanah Melayu* or Malaya, believed to be during the period of *Kesultanan Malaka* (the Malaccan Sultanate).

(1400-1511)

According to the annals of the Malacca Digest (*Undang-Undang Melaka*) the rulers of Malacca adopted Islam to be the religion of the Kingdom and creatively weaved the symbiosis between the Malay Customs (*Adat*) and the Islamic rules.

THE RULERS AND THE PEOPLE.

The Sultans and the Rajas of the Malay States held (and still hold) the role as protectors of Islam, the Malay Customs (*Adat*), and the unity of Muslims. Intra-Muslim disagreements lead to the decadence of unity, attributable to the differences between the *Ulamā'*, *Kaum Tua* (the Elders) and *Kaum Muda* the Youth), i.e. the former's interpretation and application of Islam was questioned by the latter.

COLONISATION.

Colonialism in Malaya contributed to the disunity among the people, evident in the influx of people from China, India, and Nepal; the use of racial lines, schooling system; formation of nationalist-based groups during the British and Japanese occupation.

MALAYA PRE AND POST INDEPENDENCE.

The May 13, 1969, racial-economic riot happened, confronted by the strong united front of some Muslims segments in defense of the rights of the *Bumiputera* (the original people of the Land of Malaya).

1980s.

Malaysia gradually underwent the phase of Islamisation, characterised by greater roles given to Islam in the spheres of socio-economic, educational, and political developments. Islam informed government policies, and now permeated various government apparatuses, and private sectors. The emergence of independent Islamic judiciary system; education institutions; media houses and other Islamic institutions the extent to which Islam becomes a religion that unified the Muslims. On the other hand, the presence of some undesirable tendencies amongst the people, characterised by misuse of positions by powerful leaders and elites, resulted in manipulations by certain parties for political goals, jeopardised the Malay and Muslim socio-economic condition, weakening their unity.

1998.

The Malaysian political crisis resulted in the formation of many political parties that promoted religious and nationalistic political ideals and agendas—a scenario that continues to weaken the unity and solidarity among Muslims in the country. Such condition perpetuates, evident in not only the politically divided Muslims but also religiously disintegrated society.

The threat to unity also comes from external forces such as secular Western ideologies which perpuate wrong understanding and misguidance, particularly among some Muslim elites. This situation is exacerbated with the presence of liberal-progressive interpretations of Islam that is alien in the existing socio-religious context of the country. In effect, Muslims spend much energy and time, focused on their disagreements, instead of working to improve education, or alleviating socio-economic issues plaguing the *Ummah* and nation.

4. FRAMING THE CHALLENGES

ECONOMIC CHALLENGES

Conflicts, fightings and tensions between Muslims jeopardise the Ummah and society's economic condition. The ways by which Muslims manage natural and human resources are among the important factors in the context of economic challenges. As societal development is related with the society's economic condition, the state of unity in a society may be demonstrated and strengthened when Muslim communities and countries are in flourishing relationships. On the contrary, unity and solidarity is immaterial if, for instance, rich Muslim nations do not have the abilities to wisely manage their resources; involve in corruption when dealing with resources-related decisions; or do not offer help and support to their impoverished Muslim neighbours.

NEW MEDIA AND COMMUNICATION TECHNOLOGIES

Muslims have been negatively labeled, such as with terrorism and poverty, thus the pressing need for orchestrated initiatives in optimising the use of new media; and in educating the society via state-of-the-art information and communication infrastructure and media. If not utilised in a positive way to unite, new media and communication technologies will contribute to the detriment of Muslim communities, especially on the young, as they will continue to be vulnerable to extreme ideas and influenced by values that are opposed to Islam.

DEMOGRAPHY AND POLITICS

Unity and solidarity have direct relationship with quality of life. Any Muslim nations must have a good quality of life among people of all groups, with neither racial divides, nor prejudicial attitudes among people of different demographic backgrounds if unity and solidarity are to be attained. Socio-economic development should be designed based on the demographic characteristics of respective societies.

In other words, Malaysia should strive to be a country whose society is characterised by the perpetual absence of negative social phenomena. If the current trends continue, and social problems left un-managed, the society will continue to encounter impediments or obstacles to unity, where marginalised and impoverished communities will continue to be ignored.

Issues regarding Muslims disunity, such as precarious peace and instability, lack of influence in the affairs of the world, weak democracies, and dependencies on outside powers are indisputable political issues. Important judicious efforts in nurturing unity and solidarity require understanding of people from different backgrounds. The composition of Muslim population in Malaysia, the notions of fertility rates, urbanisation and industrialisation that undoubtedly bear on family institution, and in turn community structures and their relationships with others need deliberate attention.

THE POSITION OF ISLAM AS THE RELIGION OF THE FEDERATION

Islam as the religion of the Federation in the Malaysian Federal Constitution is the axis for tolerance and coexistence. While guaranteeing freedom of religious adherance and practices, it promotes the importance of celebrating differences to safeguard harmony. The practice of federal constitutional monarchy provides check and balance to the executive, legislative and judicial powers in Malaysia.

A SOCIO-CULTURAL IMPACT

Gaps between rich and poor, poverty, teenage-related social problems, mental health issues, education, as well as unemployment are ever on the increase. The dearth of unity is an issue stemming from multitudes of social problems plaguing Muslim societies. The latter may be attributed to the lack of knowledge, high adult illiteracy rates, unemployment and indignity.

Thus, the need to develop mental and spiritual endeavors when working to improve the quality of life among Muslims. The importance of being guided by the teachings of the Qur'ān and Prophetic *Sunnah* – dynamic and relevant for all time – cannot be highlighted enough, especially pertaining to issues surrounding unity and solidarity. Among the roles of social institutions is to regulate behaviours of the rich and powerful when dealing with the poor and the weak; and in managing domestic conflicts due to religious and ethnic-racial tensions.

5. THE PREFERRED FUTURE: THE VISION OF ISLAMIC UNITY 2077

As Malaysia aspires to be a country which nurtures unity and solidarity amongst its people, in particular amongst Muslims, there should be a mechanism to chart the way for Muslim Unity and Solidary. Using the framework described above, and the input outlined earlier, we envision the preferred scenario, styled as **the Vision of Islamic Unity 2077**.

This vision of Islamic Unity 2077 envisages initiatives to improve the quality of connections among Muslims in Islamic brotherhood (*ukuwwah Islāmiyyah*), in politics and economy, and across ethnic and social lines—not despite, rather—in lieu of the richness of the multicultural backgrounds and values of the Malaysian communities. Such initiatives necessitate the spirit and culture of collaboration, inclusivity, and compassion. The preferred scenario embodies a society with minimal social problems, optimal progressive economy, strong camaraderie among people, and good quality of mental, physical, emotional and spiritual health amongst community members.

The vision is expected to act as a reminder and offers a sense of hope in encouraging the Muslim and global communities in working together cohesively for real progress. The initiatives are *sine quo non* to empowering Muslims to judiciously deal with humanity's significant challenges, and in turn, bringing back Muslims' dignity. This substantiates the efforts to attain the vision of ***Ummatan Wasaṭan*** and ***Raḥmatan li'l-'Ālamīn***. In a nutshell, the Vision of Islamic Unity 2077 anchors on the emphasis of collaboration between nations and tribes, in line with the Qur'anic verse

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

> *"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know (not that you may despise) each other. Verily the most honoured of you in the sight of Allah is the most righteous of you. And Allah has full knowledge and is well acquainted"*
>
> (Q. 49:13).

As well as the importance of compassion and connection, in line with the following *Ḥadīth,*

> Nu'man b. Bashir reported Allah's Messenger ﷺ as saying:
>
> مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى
>
> "The similitude of believers in regard to mutual love, affection, and fellow feeling is that of one body; when any limb of it aches, the whole-body aches, because of sleeplessness and fever" (*Ṣaḥīḥ al-Bukhari* 5665, and *Ṣaḥīḥ Muslim* 2586).

6. BACKCASTING

2045-2050

1. Systematic mechanism to identify, work with, and sponsor credible figure role models, and influencers to represent Islam on media.
2. Established powerful media organisations to counter negativities about Islam.
3. Participation of all levels of society in nurturing good *akhlāq* and *ādāb* amongst people, both the Muslims and non-Muslims.
4. Malaysian society works together based on common moral-voice, to attain individual and societal well-being.
5. Common shared values and peace, which are based on faith are internalised by people.
6. Muslims uphold and demonstrate excellence of *akhlāq* and *īmān*, hence become exemplary to the whole world.

2025-2030

1. Involvement of professionals to develop standardised management practices on Muslim affairs.
2. Design and implement interventions to minimise social problems in Malaysia; and curb the spread of negative social phenomena.
3. Upgraded SIDC (Social Issues and Development Centre at KIRKHS) as a fully-fledged Socio development programmes to champion social issues and development..
4. Shift from Pedagogy-heavy to Heutagogy-focus with collective values in T&L approaches in Universities.
5. Dedicated initiatives to empower women, men, children, family and local communities.
6. Established institution for the promotion of moderation and Muslim Unity, hosted by IIUM.
7. Coordinated efforts to equip students (future alumni) with relevant knowledge, skills, and abilities.
8. High level initiatives established to standardise management practices of Muslim Affairs.
9. Unity of political parties for the promotion of peace and collective good.
10. Standardised education institutions operate with standard curriculum and similar learning ecosystems.
11. Highly effective schools' systems which realise the National Education Philosophy, accomplishing the objectives of education, implementing the suggested approaches of education processes, and delivering the scopes of education in holistic manner.
12. Involvement of media professionals in shaping the right image of Islam and quality Muslims.
13. IIUM Engages alumni to serve as competent agents of socio- economic change and development.
14. IIUM alumni serve as role models in inspiring others to become '*Khayra Ummah*'.

1. Mission Awareness Programme for Muslim Unity to Expose Muslims on the need to attend to the Current and Future Social Milieus. • A dedicated centre to advocate the concept of *al-Wasaṭiyyah*; conduct research, and promote its ideas to the whole world. • A specialized centre to conduct research and apply Islamic Principles and knowledge of Human Sciences to contribute to Humanity (to establish the Gombak School of Humanities).
2. Launching of AHAS KIRKHS 2030 and beyond - Creating Preferable Future Down-road 2030. • Synergised Academics duties across all activities (TCRIP) to engage the community. • Review and Development of Curriculum at IIUM to include the learning of correct perspectives of Human Development, substantiated and based on Tawḥīdic Epistemology, Ontology, and Axiology.
3. Strong collaborations and engagement with regional and international relevant agencies and organisations which focus on societal development. • Engagement of international scholars and institutions to assist in the holistic development of Malaysia.
4. A mass gathering of Muslims and non-Muslims in Putrajaya. The PM leads congregational prayers at the Putra Mosque.

2022

2077

MALAYSIA at its BEST - Highest World Recognition as The Global Model of Fraternity, Peaceful Co-existence & Social Equity based on *Raḥmatan li'l-'Ālamīn*.

2065-2070

1. Good quality of life among peoples of all groups, no racial divides, no prejudicial attitudes across different demographic backgrounds.
2. Malaysia with minimal social problems, characterised by the perpetual absence of negative social phenomena. Socio-economic development is designed based on the demographic characteristics of respective societies.
3. Strategic collaborative engagements among Muslims (Govt, NGOs, institutions), all over the world, working to promote socio-economic conditions of various levels of community. Disunity prevented, racism abolished, fighting and other counterproductive behaviors minimised.

2055-2060

1. Integrated development programmes engage the indigenous, impoverished and minority communities to work with the mainstream society.
2. Vulnerable communities empowered that they not only are self-sustaining but also contributing to societal progress.
3. Augmented initiatives on sustainable living, focused on leading people to uphold moderate lifestyles, and avoid over-consumption of goods.
4. Change from consumers to prosumers and producers, hence shifting to activities that support food security.
5. Malaysia becomes a country of highly intelligent communities working together to produce knowledge and champion innovations. They are competent prosumers of knowledge.

2035-2040

1. Coordinated management practices of Muslim Affairs instead of diverse systems.
2. Unified Institutions of Islamic System across all states (Legal, Religious Affairs).
3. Established international level organisations to address and coordinate socio-economic development.
4. The presence of politicians with preferred attributes, and political systems with serving the *rakyat*-orientation.
5. Highly conscious politicians, upholding the right political ethos.
6. *Shajaratun Ṭayyibah* in the community development agenda, by incorporating the concept of justice, excellence, balance and moderation, respect, and understanding in social life, supporting the idea of Unity in Diversity.

1. ICT innovations which emphasise the importance of nurturing the right attributes among global citizens.
2. Intercultural-experience exchange programmes among global citizens through education, tourism, and technology.
3. IIUM campuses are established world-wide so that education process considers Muslim Unity.

POLICY RECOMMENDATIONS

In charting the way forward to realize the preferred scenario (see BACKCASTING), it is essential that several conditions that support the implementation of change and development be established. The following conditions can nevertheless play a powerful role in producing the kinds of social behaviour essential to maintaining social peace and ensuring Muslim unity in Malaysia. Therefore, it is essential the Malaysian society works together based on common moral voice, to attain individual and societal well-being to materialise the following:

1. Good quality of life among people of all groups, no racial divides, no prejudicial attitudes among people of different demographic backgrounds.
2. Development and implementation of interventions to minimize social problems in Malaysia.
3. Socio-economic development is designed based on the demographic characteristics of respective societies.
4. Integrated developmental programmes for marginalized, indigenous, impoverished and minority community to work with the mainstream society.
5. Empower vulnerable communities so that they can self-sustain and contribute to societal progress.
6. Change the society from consumers to producers and prosumers, hence shifting to activities that support food security.
7. Establish powerful media organisations based on Islamic moral values.
8. Involvement of media professionals in shaping the right images of Islam and quality Muslims.
9. Involvement of professionals in developing standardised management practices on societal affairs.
10. Coordinated efforts to equip students and future alumni with relevant knowledge, skills, and abilities.
11. Strong collaborations and engagement with regional and international relevant agencies and organisations that focus on societal development.
12. IIUM campuses established world-wide, so that education processes take into account Muslim Unity at different parts of the world.

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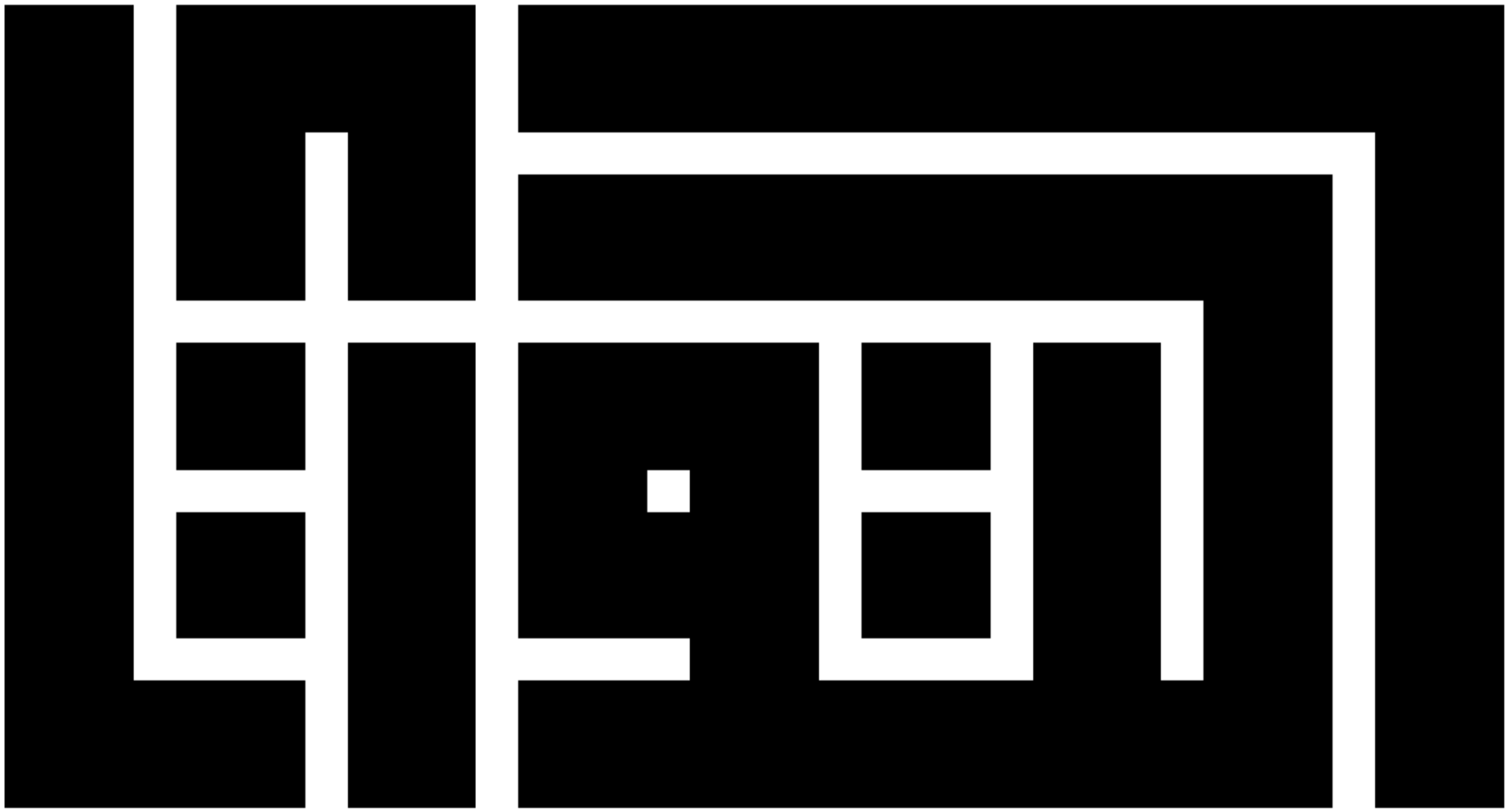
“Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.” (Q. *al-Mumtaḥanah*, 60:8)



CHAPTER 11

Excellent Relations with Non-Muslims

EXCELLENT RELATIONS WITH NON-MUSLIMS

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind! We created you from a single (pair) of 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)" (Q. *al-Ḥujurāt,* 49:13).

1. BACKGROUND

Malaysia stands as a compelling model of socio-religious plurality in the contemporary Muslim world. With its rich mosaic of ethnicities—predominantly Malays, Chinese, Indians, and indigenous communities—Malaysia is not merely a nation-state but a real-life lived through context of intercommunal relations. Here, interfaith harmony is neither an abstraction nor an optional virtue; it is the bedrock of national survival, stability, and progress.

Yet, beneath this harmonious façade lies a set of fragile dynamics increasingly strained by global and local forces. These include the rise of politicised religion, growing mistrust between communities, cyber-polarisation via social media, and the global proliferation of Islamophobia. Internally, identity politics and ethnic patronage systems challenge the moral cohesion of the nation-state, while externally, Malaysia's image as a tolerant Muslim-majority country is at risk of being undermined by geopolitical narratives of suspicion and division.

VISION 2077 responds to this context with a bold and transformative ambition: to nurture and institutionalise excellence in Muslim–non-Muslim relations based on the ethical imperatives of Islam, the *Maqāṣid al-Sharīʿah* (objectives of the *Sharīʿah*), and the Malaysian tradition of 'moderated plurality' derived from the Qur'anic concept of *al-wasaṭiyyah*. It aims to evolve Malaysia into a civilisational exemplar—one in which religious diversity is not tolerated passively but celebrated actively, ethically, and structurally.

2. ISLAMIC FRAMEWORK

Islam provides a holistic ethical and civilisational framework that mandates not just coexistence, but principled, compassionate, and visionary engagement with religious and cultural diversity. Harmony with people of various religious orientations, races, colours, cutures and languages as stated clearly in Q. *al-Ḥujurāt*, 49:13 is neither alien to the teachings of Islam, nor strange in the history of Islamic and Muslim rules throughout Islamic Civilisations across history. This is because the foundation for harmony is rooted in the teachings of the Qur'an, and the examples set by the Prophet Muhammad (S.A.W.) clearly documented in his *Sunnah* and *Aḥādīth*. This foundation thus, forms the framework for excellence in relations with the Non-Muslim communities as envisioned by VISION 2077.

A. HUMAN UNITY AND MORAL EQUITY

> "*O mankind! We created you from a male and a female and made you into nations and tribes so that you may know one another...*" (Q. *al-Ḥujurāt*, 49:13).

Unity of Human Origin: All people originate from the same Divine creation, eliminating superiority based on race, religion, or lineage.

Diversity as Divine Design: Differences in identity are not threats but signs from (*āyāt*) Allah S.W.T. meant to foster *taʿāruf* (mutual recognition) and collaboration.

Moral Equity as a Standard: The criterion for superiority is not ethnicity or faith, but *taqwā*—a life of ethical consciousness.

B. COMMON ETHICAL GROUND

> "*Say: O People of the Book! Come to a common word between us and you...*" (Q. *Āl ʿImrān*, 3:64).

Ethical Universalism: Islam urges Muslims to find shared moral values—such as truth, justice, and mercy—with other faith communities.

Cooperation: Engagement is about building alliances for good, not imposing belief.

Dialogue with Dignity: Even when disagreements exist, respectful engagement is mandated, not optional.

C. MORAL WITNESS AND BALANCED ENGAGEMENT

> "*Thus We have made you a justly balanced nation (ummah wasaṭ) so that you may be witnesses over mankind...*" (Q. *al-Baqarah*, 2:143).

***Al-Wasaṭiyyah* as basis for Moderation and Leadership:** Muslims are called to exemplify excellence, justice and balance, rejecting both extremism and complacency.

***Shuhadāʾ ʿalā al-Nās* (witnesses over humanity):** The *Ummah* is entrusted with upholding and showcasing with excellence, universal ethical values, as witnesses to Truth.

Engagement through Justice: Bearing witness requires action—standing with the oppressed, promoting peace, and rejecting injustice regardless of religious boundaries.

D. UNIVERSAL MERCY, PROPHETIC MODEL

> "*And We have not sent you [O Muhammad], except as a mercy to the worlds*" (Q. *al-Anbiyāʾ*, 21:107).

***Raḥmatan li'l-'Ālamīn* - Mercy as a Mission:** The Prophet's message was designed to benefit all creation, not just Muslims.

Institutional Compassion: Includes protecting racial and religious minorities, defending human dignity, and ensuring social justice across divides.

PROPHETIC PRECEDENCE IN PRACTICE

Constitution of Medina: Established inclusive governance between Muslims, Jews, and others.

Treaty with Najrān Christians: Guaranteed rights, security, and religious autonomy.

Covenants of Protection: The Prophet upheld the rights of non-Muslims, prohibiting any harm or injustice against them.

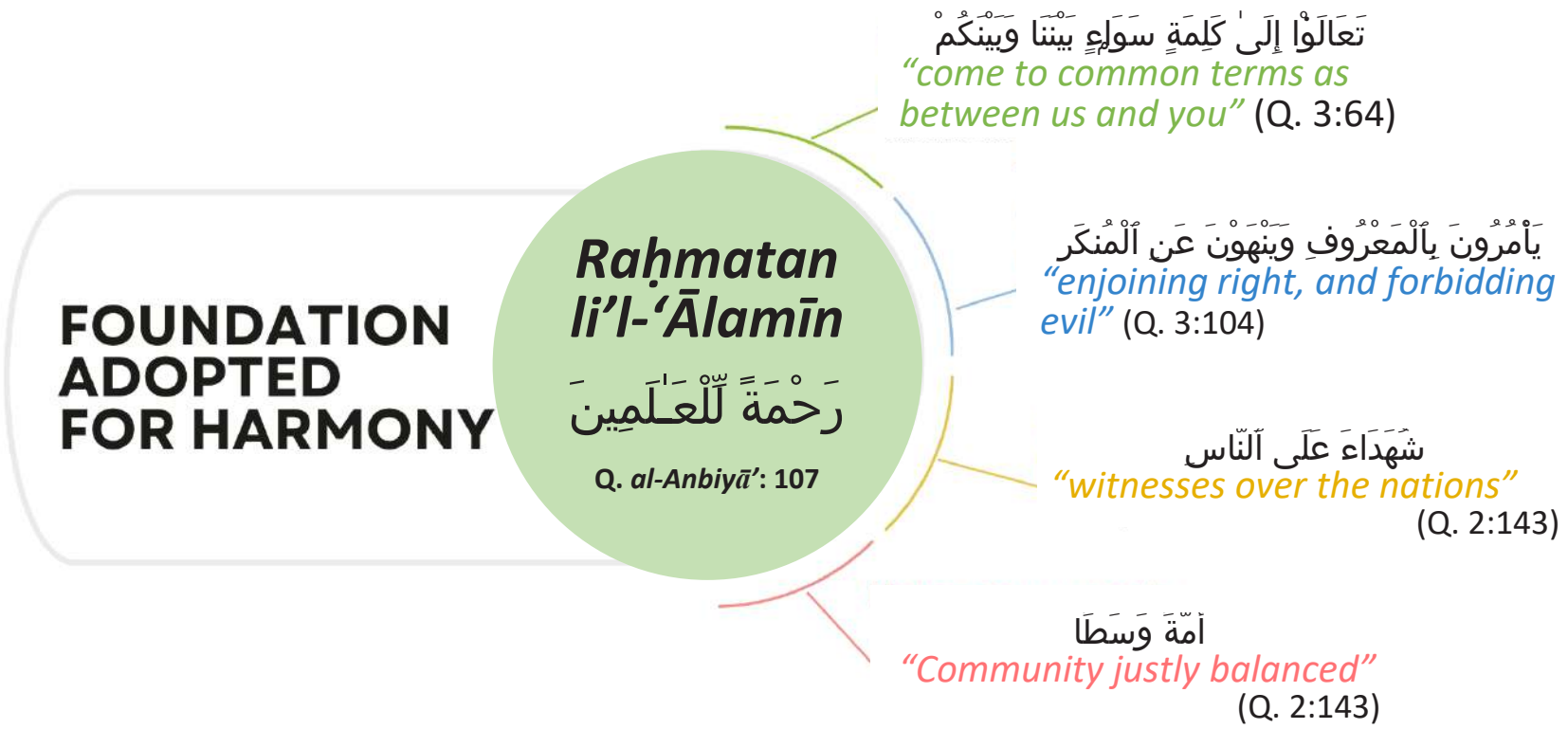
E. GUIDING ETHICAL VALUES:

***ʿAdl* (Justice)** – The foundation of all relations and laws.

***Raḥmah* (Compassion)** – A spirit that animates leadership and engagement.

***Amānah* (Trust)** – Muslims must honor their commitments to others.

***Ikhlāṣ* (Sincerity)** – Engagement must be driven by genuine moral intent, not political expediency.



3. FRAMING THE CHALLENGE

EMERGING THREATS

Exclusivist Theology and Identity Politics: Sectarian interpretations of Islam that isolate rather than integrate.

Global Islamophobia: Exported prejudice that fuels defensive populism among Muslims.

Digital Polarisation: Social media as both a battleground and amplifier of communal anxieties.

DRIVERS OF CHANGE

Technological Disruption: Increased exposure to global values and virtual communities.

Youth Demographics: A generation more open, educated, and globally aware.

Global Norms: International scrutiny of religious freedoms and rights is intensifying.

BARRIERS TO PROGRESS

Intra-Muslim Sectarianism: Undermines unified ethical leadership.

Legal Grey Zones: Ambiguities surrounding proselytization, apostasy, and conversion foster mistrust.

Deficit in Interfaith Pedagogy: National curricula lack the moral and intellectual tools for navigating diversity.

WHY IS HARMONY NEEDED?

"Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil)" (Q. *al-Rūm,* 30:41).

SCENARIOS:

Worst Case:

Communal conflict escalates; Malaysia loses its moral legitimacy & social cohesion.

Status Quo:

Fragile tolerance persists with reactive policymaking & episodic dialogue.

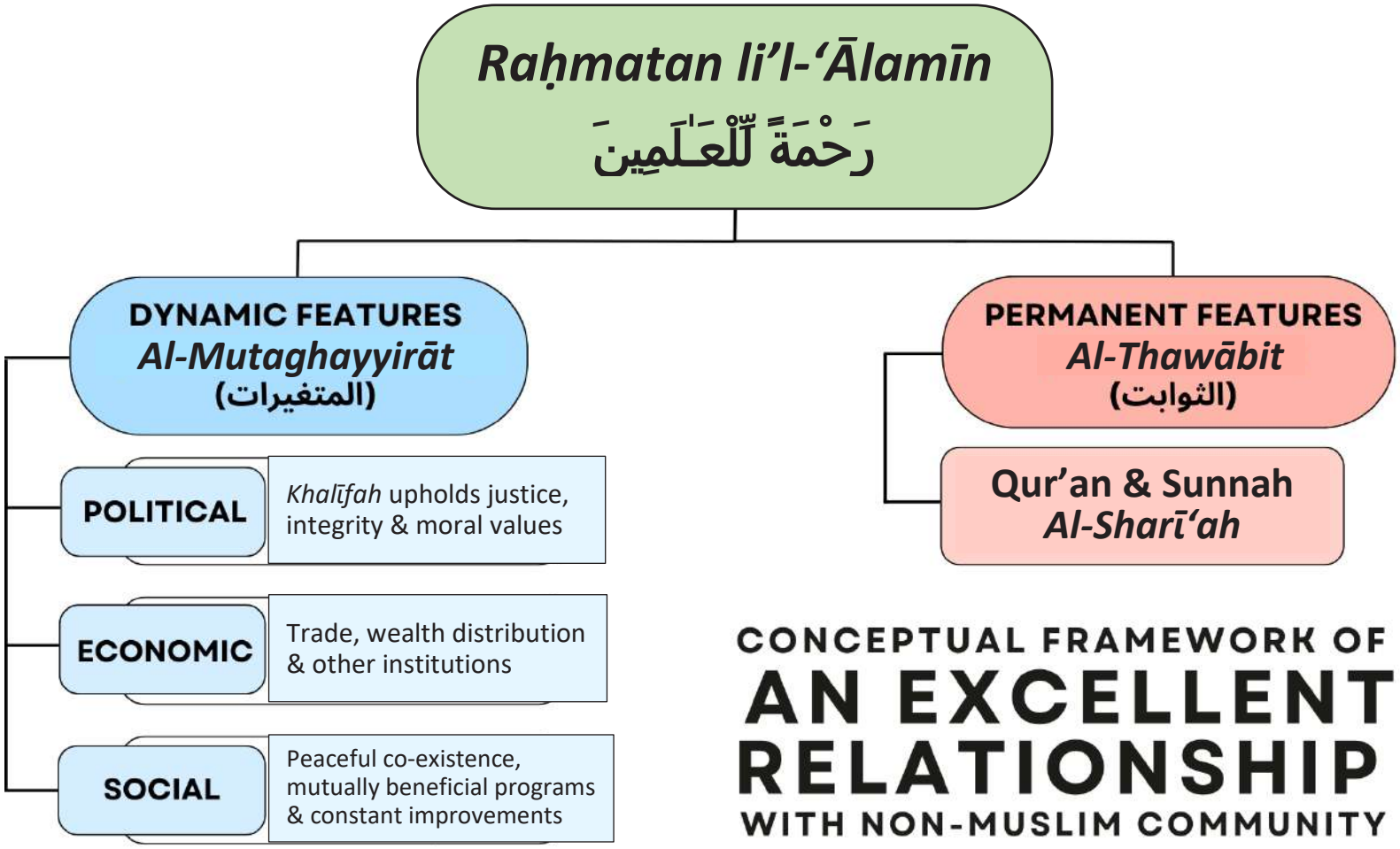
Acceptable Progress:

Dialogue becomes structured; legal reforms initiated, but spiritual empathy remains lacking.

Preferred Future:

Malaysia emerges as an interfaith model grounded in Islamic ethics, historical wisdom, and socio-political innovation.

4. THE PREFERRED FUTURE



By 2077, Malaysia rises as a shining *Qiblah* of coexistence, a civilisational compass that draws hearts not toward a single creed, but toward a shared ethical horizon shaped by the luminous guidance of Islam. Like the ***SIRĀJ AL-MUNĪRĀ***—the radiant lamp described in Q. 33:46—Malaysia illuminates the path of harmonious Muslim–non-Muslim relations, not through mere tolerance but through ***'Adl***, ***Raḥmah*** and ***Wasaṭiyyah*** woven into its laws, institutions, and soul. Islamic institutions no longer echo within their own walls but serve as moral minarets for the entire nation. Interfaith political actors walk together under the banner of ***maṣlaḥah***, not partisanship.

NGOs become caravans of ***khidmah***, reaching every corner with mercy, while schools nurture souls before syllabi, planting seeds of ***ta'āruf*** and mutual dignity. Governance becomes an ***amānah***, measured not by identity but by ***taqwā*** and service.

In a fractured world, Malaysia becomes a living *tafsīr* of the verse: "*And We made you into nations and tribes so that you may know one another*" (Q. 49:13), offering the *Ummah* and the world a radiant blueprint for peace rooted in Divine Light.

5. BACKCASTING

2077

Malaysia is celebrated globally as the beacon of ethical plurality rooted in Islamic teachings. Guided by Qur'anic values of *ʿadl* (justice), *raḥmah* (compassion), and *taʿāruf* (mutual recognition), Malaysia has become the headquarters of the Global Ummah Council (GUC) and co-leads the Global Ethico-Civilizational Alliance (GECA)—a post-UN global order built on shared moral responsibility.

"*You are the best nation brought forth for humankind...*" (Q. *Āl ʿImrān*, 3:110)

2072: FINAL REALIZATION & ETHICAL AUDIT

- Vision 2077 outcomes exceed expectations: 98% integration of Islamic ethics into governance, education, and civil society.
- Malaysia chairs the GUC Assembly on Inter-Civilizational Peace, attended by 120 countries.
- Islamic interfaith education ranked globally among the top fields.

2069: CELEBRATION OF THE DECADE OF *TAʿĀRUF*

- *Muktamar Taʿāruf al-ʿĀlamī* (Global Mutual Recognition Congress) launches, hosting annual gatherings of faiths and civilizations.
- Malaysia's capital renamed *Madīnat al-Taʿāruf* in symbolic affirmation of its spiritual mission.
- Global universities offer joint *Dār al-ʿAhd* degree programs in Islamic peace diplomacy and ethics.

2066: INSTITUTIONAL HARMONIZATION

- The *Bayt al-ʿĀlam* Institute (House of the World) is founded in Kuala Lumpur—an AI-driven hub for Islamic global ethics and policy foresight.
- GECA and GUC co-launch the *Universal Code of Ethical Coexistence*, with Islamic principles at its core.

2063: SHAPING GLOBAL POLICY THROUGH ISLAMIC WISDOM

- Faith-based organizations from across continents form the *Majlis ʿĀlamī li'l-Muwāṭanah* (Global Council for Ethical Citizenship).
- Malaysian scholars chair policy councils on AI ethics, climate justice, and post-capitalist development.

2060: ISLAMIC DIPLOMACY ANCHORED IN COMPASSION

- Malaysia becomes a leading peace-broker in East Africa, Central Asia, and Latin America using Qur'anic ethical frameworks.
- "Mercy Diplomacy" (*al-Diplomasiyyah al-Raḥmāniyyah*) becomes a signature Malaysian model taught worldwide.

2057: DEEPENING ETHICAL PUBLIC CONSCIOUSNESS

- *Bayt al-Raḥmah* Centers (Houses of Compassion) established in every Malaysian state—interfaith public libraries, think spaces, and healing zones.
- National media fully realigned to *Maṣlaḥah*-aligned content standards.

2054: CIVIL SOCIETY AS THE SOUL OF THE NATION

- Major Islamic NGOs collaborate with religious and secular organizations for joint humanitarian and ecological missions.
- Interfaith ethics becomes a competitive national discipline in schools and universities.

2051: SOCIAL FABRIC TRANSFORMED

- *Madrasah al-Taʿāruf* programs implemented in all Islamic and public schools.
- Interfaith volunteer brigades embedded into national service and disaster relief.

2048: CELEBRATING ETHICAL LEADERSHIP

- *ʿAhd al-Taʿāruf* Medal established as the highest national honor for peacebuilding and civilisational contribution.
- *Waqf*-driven Centers for Interfaith Excellence launched in every capital city.

2045: METRICS AND MONITORING FOR PEACE

- Malaysia launches the Global Social Cohesion Index integrating Islamic ethical criteria.
- Every mosque becomes a site for *ʿĀm* Service Days, offering joint programs to serve all.

2042: CURRICULUM AS ENGINE OF TRANSFORMATION

- Pluralism ethics embedded in primary and secondary education, framed through *Qur'anic worldview and prophetic models*.
- All teachers certified in *al-Fikr al-Taʿārufī* (Intercivilizational Islamic Thinking).

2039: RESEARCH AND WAQF SYNERGY

- National *Ijtihād Hubs* formed: Muslim and non-Muslim scholars solve national issues using maqāṣid-based approaches.
- *Waqf* networks begin funding interfaith innovation labs and cooperative green economies.

2036: LEGAL ARCHITECTURE FOR COEXISTENCE

- The *Muʿāhadah* Act passed, legally enshrining the rights and responsibilities of religious coexistence.
- Mosques open regular *Khidmah* Clinics—serving all, regardless of background.

2033: INSTITUTIONAL MATURATION

- All higher education institutions adopt Islam and plurality modules grounded in the ethics of *ʿadl* and *raḥmah*.
- Annual interfaith academic symposium becomes part of National Unity Month.

2030: NATIONAL AWAKENING BEGINS

- Nationwide Campaign on Qur'anic Ethics for Plurality launched—engaging preachers, educators, media, and youth.
- Every state establishes an Interfaith Majlis *Taʿāruf* hosted by local mosques and Islamic centers.

2027: PILOTS AND EXPERIMENTS

- Pilot ethics modules introduced in Islamic seminaries and urban public schools.
- Islamic NGOs initiate first Interfaith *Raḥmah* Labs to prototype collaborative community projects.

2025: THE PRESENT — SEEDING THE FUTURE

- Vision 2077 is launched: not as a policy, but as a civilizational *niyyah* (intention) rooted in revelation and reason.
- A visionary alliance is formed between *'ulama'*, academics, technologists, and community leaders.
- The Muslim community is called upon to rise as *khalīfah* and *shahīd*—as caretakers and moral witnesses—for the sake of Malaysia and the *Ummah*.

"Thus, We made you a justly balanced nation that you may be witnesses over humanity..."
(Q. *al-Baqarah*, 2:143).

يَـٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَـٰكَ شَـٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝
وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ۝ وَبَشِّرِ ٱلْمُؤْمِنِينَ
بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ۝

"O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner. And as one who invites to Allah's (Grace) by His leave, and as a lamp spreading light. Then give the Glad Tidings to the Believers, that they shall have from Allah a very great Bounty" (Q. *al-Aḥzāb*, 33:45–47).

Recommendations

PHASE 1: STRATEGIC FOUNDATIONS & CONSENSUS BUILDING

Objective: Establish moral legitimacy, institutional mandate, and public readiness.

- Launch a National Vision Charter on Islamic Ethics and Pluralism, endorsed by religious, academic, civil leaders.
- Establish a Multi-Stakeholder Vision Commission (Islamic scholars, educators, youth, technologists, policymakers).
- Publish a foundational Islamic Ethical Framework for Coexistence based on *Taʿāruf*, *ʿadl*, *Raḥmah*, *Wasaṭiyyah*.
- Begin pilot programs for interfaith ethics in selected mosques, *madrasah*, universities, and schools.
- Develop and disseminate model *khutbah*s and sermons that promote interfaith compassion.

PHASE 2: PUBLIC MOBILIZATION & EDUCATIONAL INTEGRATION

Objective: Embed awareness on diversity and plurality in the hearts and minds of the people.

- Run a nationwide campaign on Qur'anic ethics of coexistence (media, social platforms, institutions).
- Integrate interfaith literacy and ethics modules into Islamic Studies and Civic Education curricula.
- Establish State-Level *Majlis Taʿāruf* hosted by mosques and Islamic centers for regular community dialogue.
- Train *imāms*, *khatibs*, and educators as Ethical Plurality Ambassadors with certified instruction.
- Encourage Islamic NGOs to co-create social programs with non-Muslim CSOs (e.g. clean-ups, feeding programs, flood relief).

PHASE 3: LEGISLATIVE DEVELOPMENT & INSTITUTIONAL MANDATES

Objective: Secure long-term legal and institutional support.

- Draft and enact a Muʿāhadah Act (Charter of Religious Coexistence) recognizing religious freedom in harmony with *sharīʿah*.
- Institutionalize Interfaith Service Days in mosques and Islamic institutions.
- Establish a National Islamic Ethics and Mediation Council under the Syariah Judiciary to resolve interfaith disputes peacefully.
- Require all Islamic universities and state Islamic councils to include taʿāruf ethics in trainin, public policy modules.

PHASE 4: ECONOMIC INSTRUMENTS & WAQF INNOVATION

Objective: Build financial structures that sustain coexistence.

- Reform *waqf* laws to allow for joint waqf projects supporting multi-religious public goods (clinics, schools, parks).
- Establish *Waqf Taʿāruf* Trusts that fund joint Muslim–non-Muslim ventures tackling poverty, hunger, education, housing.
- Introduce Islamic finance-based community cooperatives open to all Malaysians based on *maqāṣid*-compliant models.

PHASE 5: CURRICULUM DEEPENING & HUMAN CAPITAL DEVELOPMENT

Objective: Train future generations to embody pluralism.

- Fully integrate Interfaith Ethics into national curriculum from primary to tertiary levels.
- Develop a National Teacher Certification Program in Plurality Education from Islamic perspective.
- Produce multilingual textbooks and learning media on Islam's contribution to pluralistic co-existence and civilisation.
- Offer postgraduate degrees in "Islam and Plurality Studies," blending Islamic sciences and peace studies.
- Form Youth Peace Corps with training in Islamic-based interfaith diplomacy and social service.

PHASE 6: MONITORING, RECOGNITION & THOUGHT LEADERSHIP

Objective: Track progress, inspire excellence, and build global influence.

- Create a Social Cohesion Index grounded in Islamic ethical indicators and statistical benchmarks.
- Establish the *ʿAhd al-Taʿāruf* Awards for excellence in community building, education, media, and policy.
- Publish an annual State of Ethical Coexistence Report to inform public and parliamentary action.
- Host an Annual Civilizational Harmony Forum in Malaysia, rotating across universities and regions.
- Encourage Muslim scholars and media producers to popularise ethical coexistence via books, film, poetry, and documentaries.

PHASE 7: GLOBAL PROJECTION & CIVILIZATIONAL DIPLOMACY

Objective: Extend Malaysia's model to global diplomacy and peacebuilding.

- Launch a School of Islamic Peace and Ethics Diplomacy to train civil servants, ambassadors, civil society leaders.
- Institutionalise a Mercy Diplomacy Model (*al-Diplomasiyyah al-Raḥmāniyyah*) for use in conflict mediation abroad.
- Facilitate South–South interfaith cooperation with countries in Africa, the Balkans, Central Asia, Southeast Asia.
- Form a Global Islamic Council on Coexistence & Civilization in collaboration with reformed international bodies (e.g. GUC, GECA).
- Produce a Global Islamic Code of Coexistence based on *maqāṣid* ethics, signed by major faiths and governments.

PHASE 8: CIVILIZATIONAL BRANDING & LEGACY PROTECTION

Objective: Enshrine the vision into Malaysia's long-term spiritual and national identity.

- Update Malaysia's national vision statement to include Qur'anic ethics of compassion and moral leadership.
- Rename major urban institutions or new development zones to reflect *taʿāruf*, e.g., *Madīnat al-Taʿāruf*, *Bayt al-Raḥmah*.
- Establish a Legacy Trust for Civilizational Continuity to support post-2077 visions (e.g., VISION 2122).
- Preserve and digitize the VISION 2077 archives: publications, sermons, speeches, reforms, and testimonies.

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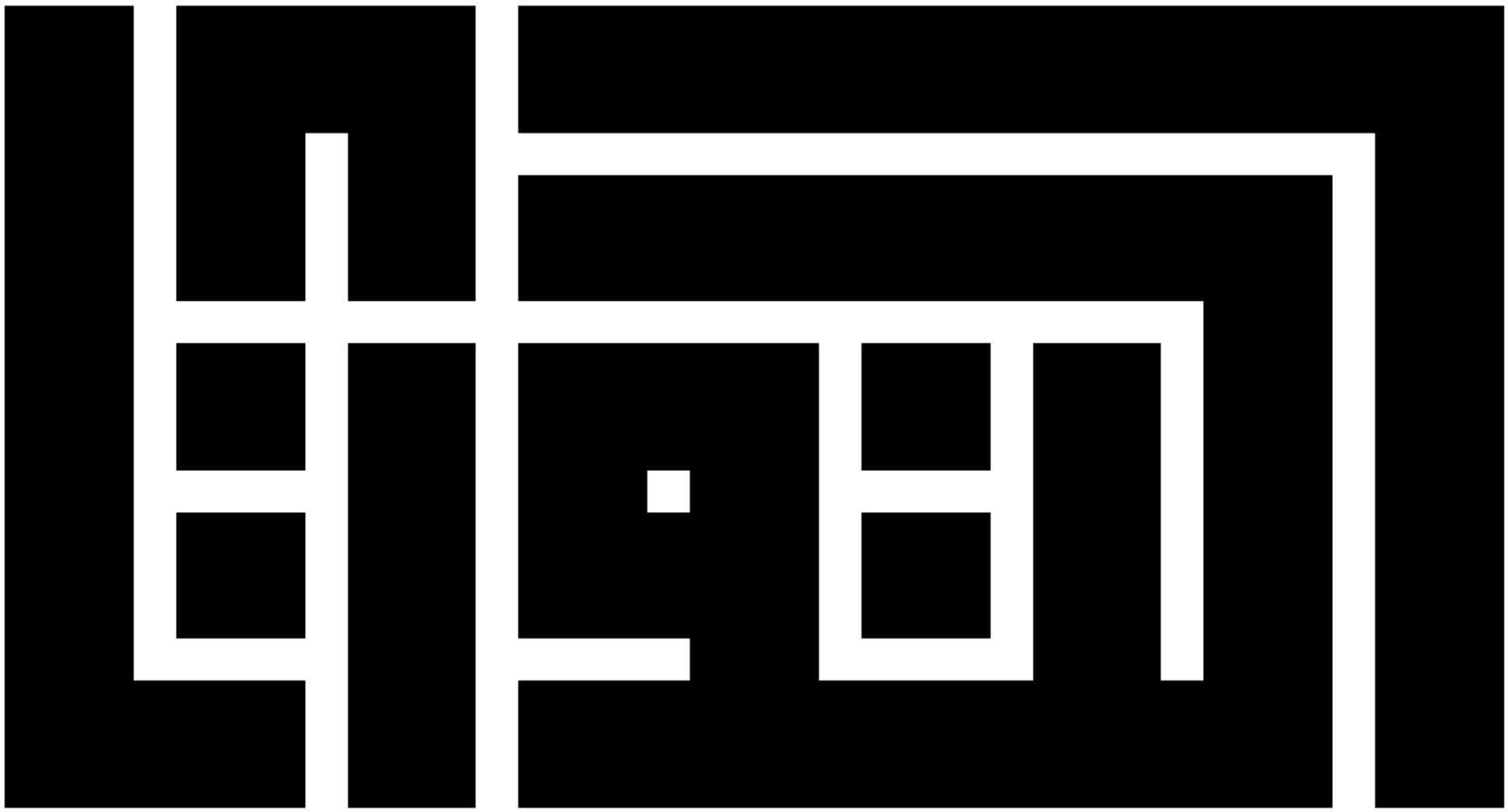
“Rather, seek the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good ⌜to others⌝ as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.” (Q. *al-Qaṣaṣ*, 28:77)



CHAPTER 12

Islamic Entertainment

ISLAMIC ENTERTAINMENT

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

"And never turn thine eyes [with longing] towards whatever splendour of this world's life We may have allowed so many others to enjoy in order that We might test them thereby: for the sustenance which thy Sustainer provides [for thee] is better and more enduring" (Q. *Ṭā Hā,* 20:131).

1. BACKGROUND

Youths' behaviour is shaped by what they see including media contents found in entertainment. Cultivation theory posits that the more people watch television, the more they are influenced by the content and that it shapes their perception of reality (Gerbner, 1998). In the context of today, media has expanded beyond the television, to include all types of avenues, from print media, broadcastings to gamings, from billboard advertisements to those in the ever-increasing social media applications.

"Entertainment itself has been an area of great discussion and dispute among Muslim scholars throughout the ages all over the world" (Zaroum et al, 2018). The current notion of Islamic entertainment needs redefinition and the guidelines more versatile. The key is to observe the following fundamentals:

OBJECTIVE OF LIFE IN ISLAM

The reason for humans to be here is to worship Allah (*'ubūdiyyah*) and serve as His vicegerents or stewards (*khalīfah*) on Earth. The ultimate objective of life in Islam, therefore, is to please Allah (S.W.T.) Who is The Creator, Owner and Sustainer for all. Hence, Islamic entertainment should be produced for this very objective. The issue predominant today, is the insufficiency of Islamic entertainment – in terms of quality and quantity – to influence members of the audience, i.e. the public, towards the objective above. Rather, the public is very much influenced and affected by the different genres of entertainment produced by the West and other cultures, which very often, not only are un-Islamic, but are opposedto the norms and values that Islam upholds and propagate.

Al-wasaṭiyyah refers to a situation that is characterised by rightful balance, attained from the qualities served by justice and excellence. A well-balanced life includes entertainment as a form of relaxation, bonding with family, as well as availing people a more casual way to be reminded of the beauty created by God, and the beauty inherent in Islam. This aspect must be given due consideration in defining what constitutes as Islamic entertainment, and the understanding cascading down to production houses, producers and entertainers themselves—all of whom bear the onus of responsibility and accountability before the public, and ultimately before Allah S.W.T.

CHALLENGES

Apart from the rapid proliferation of entertainment productions and contents that are opposed to Islamic values and norms, challenges also come from within the body of the *Ummah.* Non-Islamic genres of entertainment are also produced locally and from within the *Ummah*, having been inflluenced by external entertainment elements, which capitalise on sensate and hedonistic

cultures. On the other hand, it is difficult if not impossible to get consensus especially from conservative '*ulamā'* who may not agree or accept ideas on Islamic entertainment.

Some tend to be too literal or rigid in their interpretation of Islam. Politicians may also pose challenges in the form of using entertainment as a medium of their ideological and political agenda.

2. ISLAMIC FRAMEWORK

Allah S.W.T. is *Al-Jamāl* (The Ultimate in Beauty) and He loves beauty, which is apparent in His creations. The Qur'an is replete with indications of the above, so to in the Prophetic narratives, for example:

BEAUTY ACCORDING TO THE QUR'AN

> *"As for the earth, We spread it out and placed upon it firm mountains and produced in it every type of pleasant plant. ˹all as˺ an insight and a reminder to every servant who turns ˹to Allah˺."* (Q. *Qaf*, 50:7-8)

> *"But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world."* (Q. Al-Qaṣaṣ, 28:77)

> *"And He is the One Who spread out the earth and placed firm mountains and rivers upon it and created fruits of every kind in pairs. He covers the day with night. Surely in this are signs for those who reflect."* (Q. *al-Ra'd*, 13:3)

BEAUTY ACCORDING TO *AḤADĪTH*

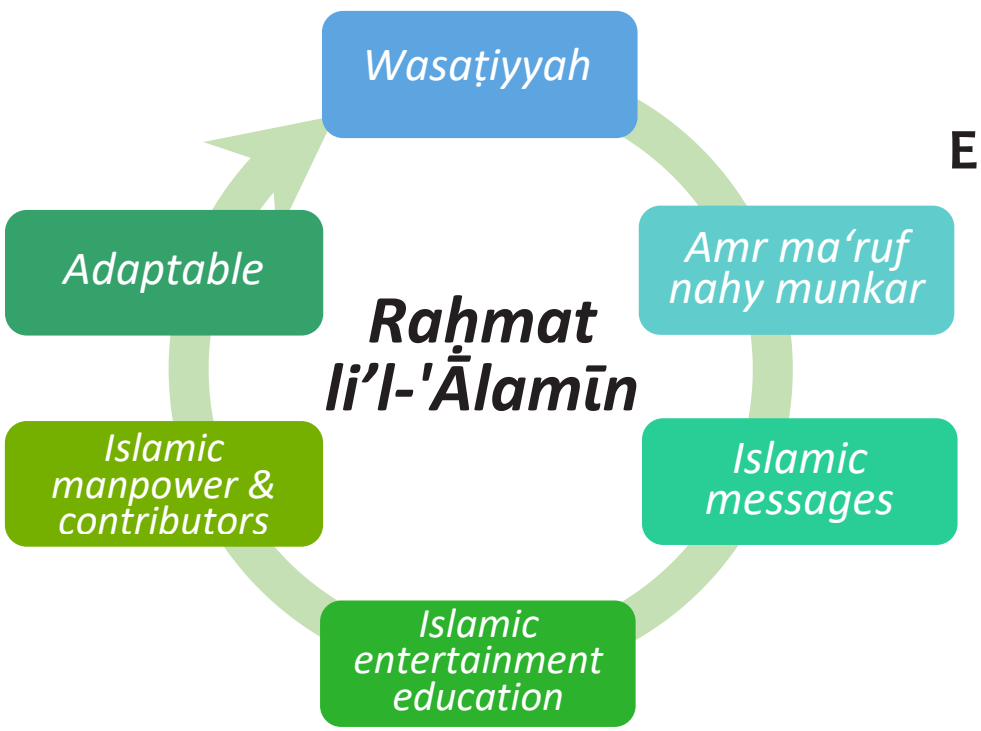
> From 'Abdullah ibn Mas'ud (*r.'a.*) who said that the Prophet (S.A.W.) said, *"No one will enter Paradise who has an atom's weight of pride in his heart."* A man said, "What if a man likes his clothes to look good and his shoes to look good?" He said, *"Allah is beautiful and loves beauty. Pride means denying the truth and looking down on people."* [Narrated by Muslim #131.]

> That the Prophet (S.A.W.) said, *"O Abu Musa! You have been given one of the mazamir (sweet melodious voices) of the family of David.'* [Ṣaḥīḥ al-Bukhari 5048.]

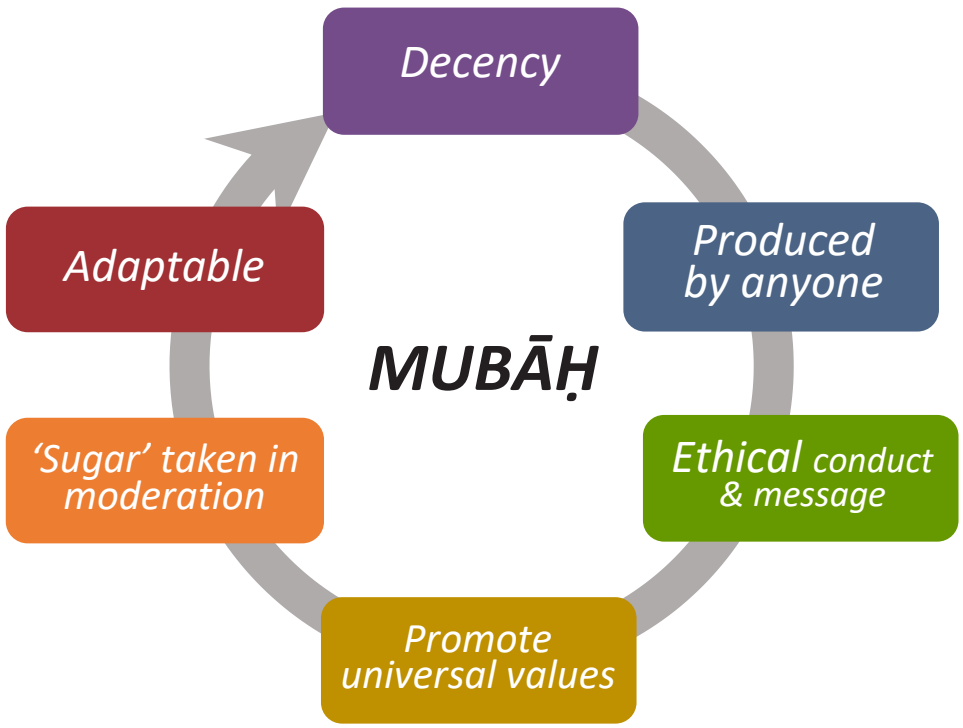
> Abu Hurairah reported Allah's Messenger (S.A.W.) as saying: *"Allah has not heard anything (more pleasing) than listening to the Prophet reciting the Qur'an in a sweet loud voice"*. [Ṣaḥīḥ Muslim 793b.]

Prophet Daud (a.s.) was reported to have been known by his songs and the sounds of his flutes or pipes. The beauty in recitation of the Qur'an and the calling of the *adhān* were much appreciated by the Prophet Muhammad (S.A.W.).

ELEMENTS OF ISLAMIC ENTERTAINMENT



ELEMENTS OF *MUBĀḤ* (PERMISSIBLE) ENTERTAINMENT



3. A BRIEF HISTORY

ISLAMIC VIEW ON MUSIC: CLASSICAL SCHOLARS

According to al-Kindi, music is mathematical science. Ibn Sina agreed with Kindi and extended his thought further with his philosophy of music. Al Farabī wrote a book on music, *Kitāb al-Musīqa* (*The Book of Music*) detailing about philosophical principes of music, its cosmic qualities, and its influences. He also wrote a treatise on the meanings of the intellect and dealt with music therapy and discussed the therapeutic effects of music on the body, mind and soul.

ISLAMIC VIEW ON MUSIC AND SINGING – *FATWĀ* BY SHAYKH YUSUF AL-QARADAWI

Dr Yusuf al-Qaraḍawī agreed that anything to do with singing and music that invite debauchery, indecency, or sin must be prohibited. But, what if they don't? According to him, many *aḥadīth* that tell singing as haram, are of the weak category. "All these Ḥadīth (which shows singing is prohibited per se) are declared 'weak' by the followers of Ibn Hazm, Malik, Ibn Hanbal, and Al-Shafiʿī." In fact, he asserted that if we were to delve deeply into this matter, we would find that love for singing, and melodious voices are indeed a human instinct. We can observe an infant lying in his cradle soothed and sleeping by the sound of a lullaby. Mothers and nannies are always in the habit of singing for babies and children. Moreover, birds and animals respond to nice voices and rhythmic melodies.

Ibn Taymiyyah indicated that Prophets were sent to refine and discipline man's inherent charcteristics, instead of changing or modifying them. However, some strict rules must be adhered to in regard with singing and using music instruments:

- **Firstly**, the song must comply with Islamic teachings and ethics.
- **Secondly**, it must be conducted in the way in respect to Islamic teaching.
- **Thirdly**, the performance does not involve alcohol, nakedness and mixing between different genders.
- **Fourthly**, it is not excessive and leads to forgetful from remembrance of Allah.

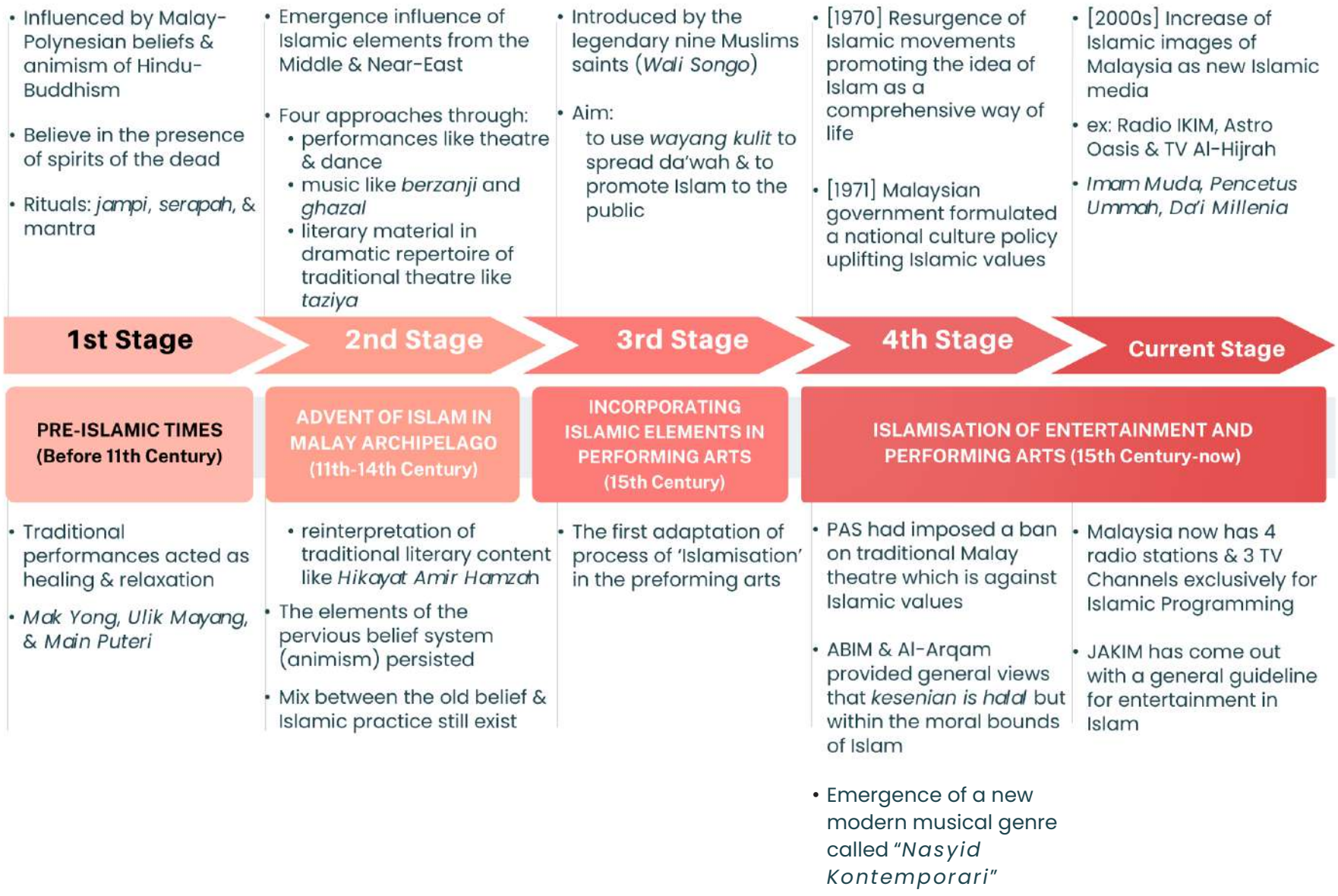
CONTEMPORARY ISLAMIC SCHOLARS ON MUSIC AND SINGING

Abdul Hakim Murad (Timothy Winter), one of most influential Islamic scholars and theologian today, opines that the Qur'an, as the Final Book of Revelation in its written and read form, is also a 'heard text', capable of moving listeners who may not even understand the Arabic text. Humans react differently to different kinds of sounds, that neuroscientists conduct studies in trying to understand this phenomenon. There are ongoing researches that probe into understanding why we are attracted to and affected by certain kind of music or sound.

Music therapy is not new to Islam. This Islamic heritage has been administered to treat chronic depression, compulsive disorders, allergies, heart diseases, etc. Hospitals in old Turkey and Syria, for instance, used calming music to treat illnesses, especially those that relate to mental and emotional disorders. Loud melodious recitation of the Qur'an, as well as singing benefit the lungs in the way that maximises oxygen intake and optimises oxygen-carbon dioxide exchange. Apart from the psyco-spiritual, and affective and intellectual advantages, these practices offer clinical benefits, such as improving respiratory health, and are therapeutic for those suffering from asthma. People generated their own music to bond families and communities. The universal language of melody is capable of blurring divides and differences.

Hamza Yusuf, President of Zaytuna College in California, said that "art, literature and culture make great *daʿwah* outlets". He cited Ziryab, a 9th century Andalusian poet, musician and fashion designer who taught music to Andalusian Muslims. Ziryab developed the Moorish guitar which became today's guitar. He also used music to treat illnesses.

HISTORY OF ENTERTAINMENT IN BRIEF



4. FRAMING THE CHALLENGES

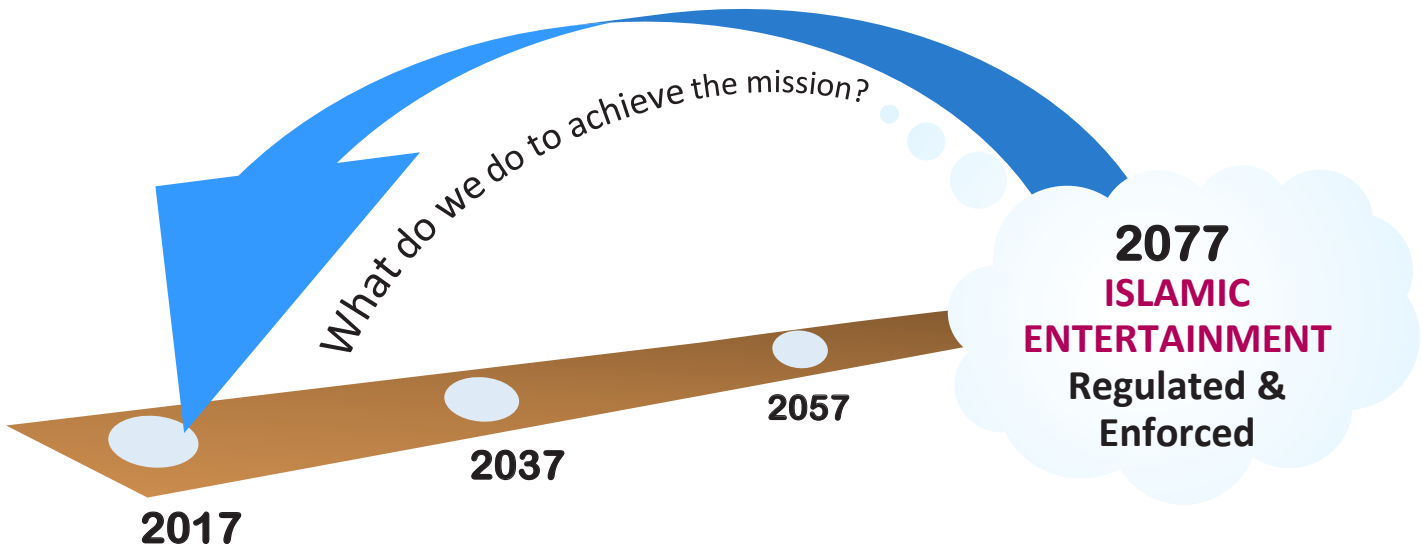
ANALYSIS OF THE PROBLEMS

The key emerging issue with regards to Islamic entertainment is the normalisation and recognition of bad values and negative tendencies in entertainment. This leads to the decline in productivity that is counter productive for civilisational growth, decline of intellectual advancement, increase in individualism that is ruinous for the well-being of society and moral decadence especially among Muslim youths.

Decline in productivity leads to the lack of critical thinking and creativity, resulting in the end of innovation, dismal culture and diminishing standard of the arts. The decline in intellectual growth and productivity leads to over dependence on foreign workforce. Increase in individualism threatens harmony and well-being in society, leading to disintegration and downfall of family institution.

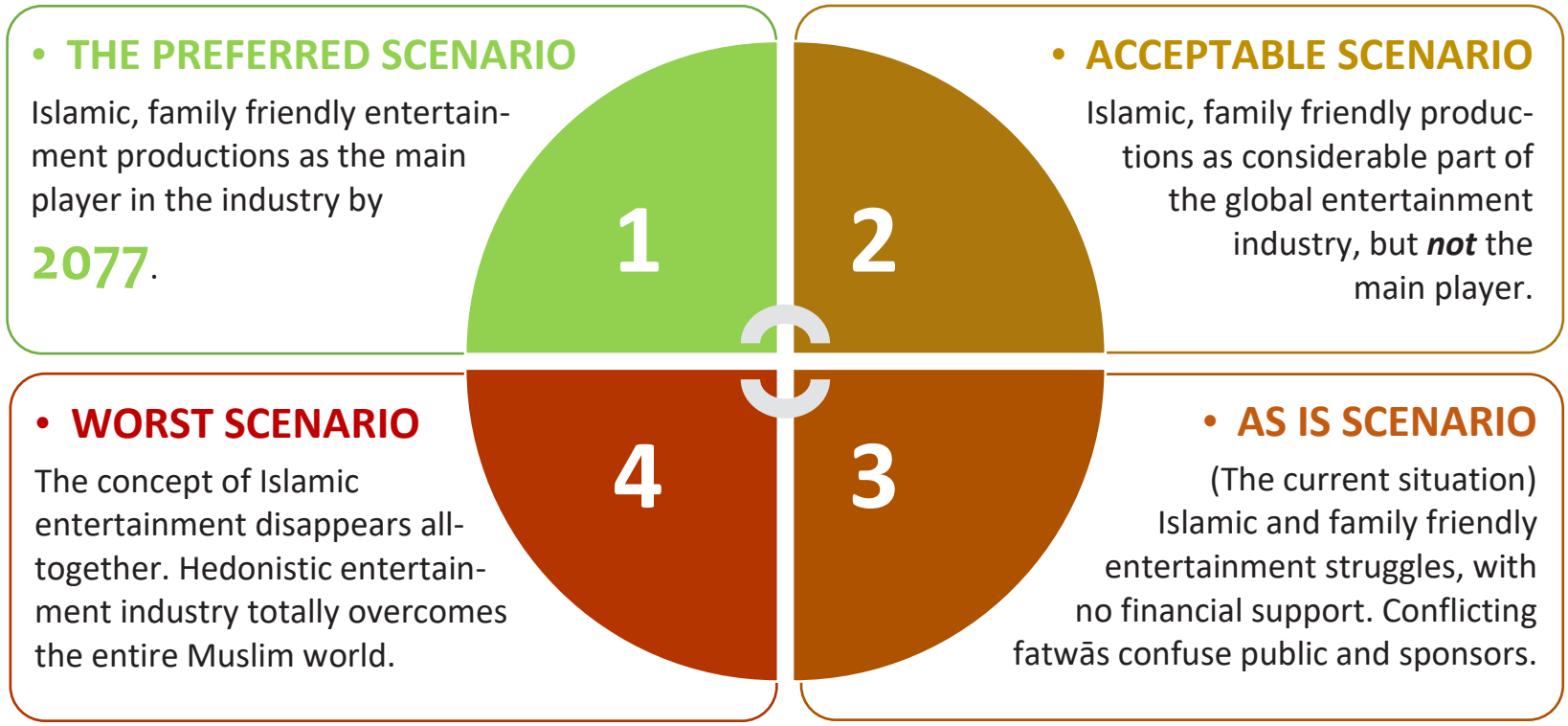
Because entertainment has strong potentials to attract the masses, its influence in driving the *Ummah* – currently very weak, divided and seemingly lost in triviality – must therefore be captured and chanelled to the most desirable way. Islamic entertainment is cultivated upon the foundation of *Ummatan Wasaṭan* (Community of Justice, Goodness, Excellence and Balance) and *Raḥmat li'l-'Ālamīn* as we need to aim for a situation that is both inclusive and sustainable.

Depending on our actions or inaction today and the trajectory of our paths with or without planning ahead, we envision four plausible different scenarios: the Worst Scenario, the 'As Is' status-quo Scenario, the Acceptable Scenario and the Preferred Scenario.



5. VISION 2077: SCENARIOS OF ISLAMIC ENTERTAINMENT

FOUR POSSIBLE SCENARIOS AHEAD



ACTION PLANS, IMPLEMENTATIONS AND FOLLOW UPS

1 To review current policies, guidelines on entertainment to include stress on morality, local values.

ACTION PLAN: **Set a special task force of experts** not only made of religious authorities but experts in music, film, computer games, theatre, dance, etc.

2 To review institutional regulations that will act as enforcers and ensure that regulations are abided by content providers.

ACTION PLAN: **Create specific body to act as enforcer**. E.g. Islamic Entertainment Board (independent body).

3 To introduce Islamic Entertainment academic programmes at college and university levels for sustainability of content providers of Islamic entertainment in Malaysia as a form of alternative to competing values from the West, South Korea, Bollywood and uncensored channels like Netflix, Iflix etc.

ACTION PLAN: **Awareness campaign**s at schools, colleges, universities and ministry levels for support.

4 To ensure sustainability in the implementation in holistic values in entertainment industry in Malaysia.

ACTION PLAN: **Continuously inculcating holistic values** with various advertising channels.

6. BACKCASTING

BACK FROM THE FUTURE:
Building Islamic Entertainment from 2077 to 2025

2077

- **ISLAMIC ENTERTAINMENT UTOPIA.**

Islamic entertainment is embraced in Malaysia and the Muslim world. Malaysia is the Global Capital of Islamic Ethical Entertainment. Every form of media—film, music, theatre, VR/AR experiences, and AI-generated content—is infused with *Maqāsid al-Sharīʿah*, beauty (*jamāl*), and purpose (*ghāyah*). The **Hijrah International Institute for Islamic Arts and Entertainment** (IIIAE) trains artists from more than 50 nations. Youth consume spiritually uplifting content by default. Entertainment is not escapism—but a revival tool for the Ummah's soul.

2072

- **Muslim World Entertainment Alliance (MWEA) Formed**

Islamic entertainment ecosystem more concrete and accepted more by all Malaysians. Malaysia leads the formation of **MWEA**—a bloc of Muslim countries collaborating in Islamic entertainment production, ethical streaming, and award platforms. An Islamic Metaverse emerges, immersive spaces for storytelling, *daʿwah*, and education—built upon *akhlāq*, *adāb*, and *ḥikmah*. A certification body, 'Halal Creatives Standard (HCS)', regulates AI-generated content, holographic performances, and virtual concerts.

2067

- **Integration of Islamic Arts in National Curriculum Globally**

Hightened humanitarian reawakening, expressed in New Breed of Entertainment. Islamic storytelling, musicology, design, and digital ethics become core subjects in schools and madrasahs across OIC nations. In Malaysia, students graduate with dual knowledge—*'ilm* (knowledge) and *fann* (art). Entertainment becomes a respected profession among scholars and parents alike.

2062. *Shari'ah*-Compliant Media-Tech Platforms Dominate

Global Muslim youth shift away from mainstream platforms. Instead, they use immersive, gamified Islamic streaming services powered by AI avatars trained on Qur'an, *Sīrah* and Muslim history. Malaysia's *'Taybah* Entertainment Cloud' becomes the Spotify + Steam of the Muslim world—curated by ethical algorithms.

2057. Creative *Waqf* & *Takaful* Funds Fuel the Industry

Waqf-based production houses and Islamic venture capitalists now dominate the industry. Entertainment is funded not for profit, but as sadaqah jāriyah—impacting generations through moral, emotionally resonant content. A thriving Creative Zakat Ecosystem funds animation for orphans, films on spiritual revival, and ethical comedy shows.

2052: Southeast Asia Becomes Ethical Entertainment Hub

Malaysia, Indonesia, Brunei form a regional bloc—sharing production, audience, and infrastructure. Joint mega-productions emerge: The Stories of the Prophets (Holographic Series), *Khilāfah* Reimagined (anime), and AI-Recreated Oral Traditions of classical Islamic poetry.

2047

- **Malaysia Hosts First 'Qur'anic Film Festival'**

Every major film school now has a specialization in Islamic narrative frameworks. TV-Hijrah becomes a multilingual global platform, with Islamic dramas streamed in 30+ languages. Malaysia's universities produce yearly 'Akhlaq-Driven Creativity Index' measuring cultural impact—not just market performance.

2042. Ethical AI Becomes Standard for Content Curation

Digital guardians trained on *Uṣūl al-Fiqh* and *ʿIlm al-Nafs* filter content online. Muslim children grow up with Islamic metaverse companions who teach Qur'an, host value-driven games, and explore Islamic heritage virtually. Islamic art schools include coding, virtual production, and AI ethics in their syllabus.

2037. TV-Hijrah 3.0 and Global Muslim Creatives Network Launched

TV-Hijrah evolves into a global creative incubator—funding Muslim youth across Africa, Central Asia, and Southeast Asia. Content creators receive ethical training, production support, and global visibility. The first "Islamic Oscar"—The ***Ḥikmah* Awards**—is born in Kuala Lumpur.

2032: Islamic Entertainment Framework Institutionalised in Malaysia

Malaysia passes the Islamic Creative Act, formalising values, funding, education tracks, and digital rights for the Islamic entertainment sector. Creative hubs with integrated art studios, *muṣallahs*, and ethics boards are built in Putrajaya and in all states, including Sabah and Sarawak.

2027

- **Malaysia Launches '*Hijrah* Creative Academy'**

A government-linked institution offering diplomas and degrees in Islamic storytelling, theatre, *nashīd*, animation, and cultural entrepreneurship. It partners with scholars, artists, and entrepreneurs to define new Islamic aesthetics for the 21st century. Early adopters include social media influencers and AI-assisted production teams.

2025. Today — The Critical Inflection Point

- The seeds must be sown now. Immediate actions:
- 1st Develop National Vision for Islamic Entertainment 2077 in line with Malaysia MADANI and *Maqāṣid al-Sharīʿah*.
- 2nd Establish Interdisciplinary Councils of artists, ulama, educators, futurists, and policymakers.
- 3rd Pilot Projects: Islamic short films, ethics-certified YouTube channels, community storytelling events.
- 4th Train Youth in storytelling using AI tools and founded on Islamic epistemology.
- 5th Secure Early Funding via *waqf* and *zakāt* bodies for art incubators.

POLICY RECOMMENDATIONS

1. Governance & Legal Framework

a. Establish the Islamic Creative Futures Council (ICFC) to guide national strategy and coordinate across ministries, scholars, creatives, and futurists.
b. Enact the Islamic Creative Economy Act to regulate ethical content creation, funding, education, and technology-use in entertainment.
c. Appoint a Special Envoy for Islamic Entertainment to build global partnerships and represent Malaysia in international creative diplomacy.

2. Education & Talent Development

a. Integrate Islamic creative arts and digital ethics into the national curriculum across all levels.
b. Launch the *Hijrah* Creative Academy to train the next generation of Islamic media professionals.
c. Provide grants for youth-led Islamic content in film, animation, VR, and digital storytelling.

3. Finance & Investment

a. Establish a National *Waqf* for the Arts Fund to support Islamic creative projects through *waqf* and *zakat*.
b. Develop *Sharī'ah*-compliant venture capital for ethical media startups.
c. Offer tax incentives for investments in Islamic content and innovation.

4. Technology & Innovation

a. Create standards for Islamic AI and avatars to ensure ethical digital content.
b. Launch the Islamic Metaverse & VR Lab for immersive learning and storytelling.
c. Support blockchain-based wakaf platforms to crowdsource funding for Islamic media.

5. Media Ecosystem & Regulation

a. Transform TV Hijrah into a global, multilingual streaming platform.
b. Set up a *Ḥalāl* Content Certification Body to ensure alignment with Islamic values.
c. Establish the *Ḥikmah* Awards to recognise impactful Islamic creative works.

6. Global Partnerships

a. Lead a Muslim World Entertainment Alliance for regional co-productions and policy alignment.
b. Sign cultural exchange agreements to facilitate content sharing and talent mobility.
c. Fund language localisation for global access to Islamic content.

7. Monitoring & Foresight

a. Establish an Islamic Creativity Futures Observatory for trend analysis and scenario planning.
b. Publish an *Akhlāl* Impact Index to measure the cultural and moral influence of Islamic content.
c. Integrate Islamic futures thinking into national development agencies and planning frameworks.

2025–2030 PRIORITY ACTIONS

- Pass the Islamic Creative Economy Act.
- Launch the *Hijrah* Creative Academy with pilot programs.
- Activate the *Waqf* for Arts Fund and begin project commissioning.
- Develop an AI-*Sharī'ah* Sandbox for ethical media innovation.
- Implement the *Ḥalāl*-Content Certification System.

CONCLUSION

VISION 2077

"ISLAMIC ENTERTAINMENT is the IDEAL FORM of ENTERTAINMENT
and THIS IS the IDENTITY of ENTERTAINMENT in MALAYSIA, EMULATED by THE WHOLE MUSLIM WORLD,
especially in SOUTH-EAST ASIA."

A strong Islamic ecosystem is in place to execute and sustain the ideals of Islamic entertainment in 2077. All the governing Islamic entertainment institutions are installed, and Malaysian entertainment will be guided by Islamic principles and values.

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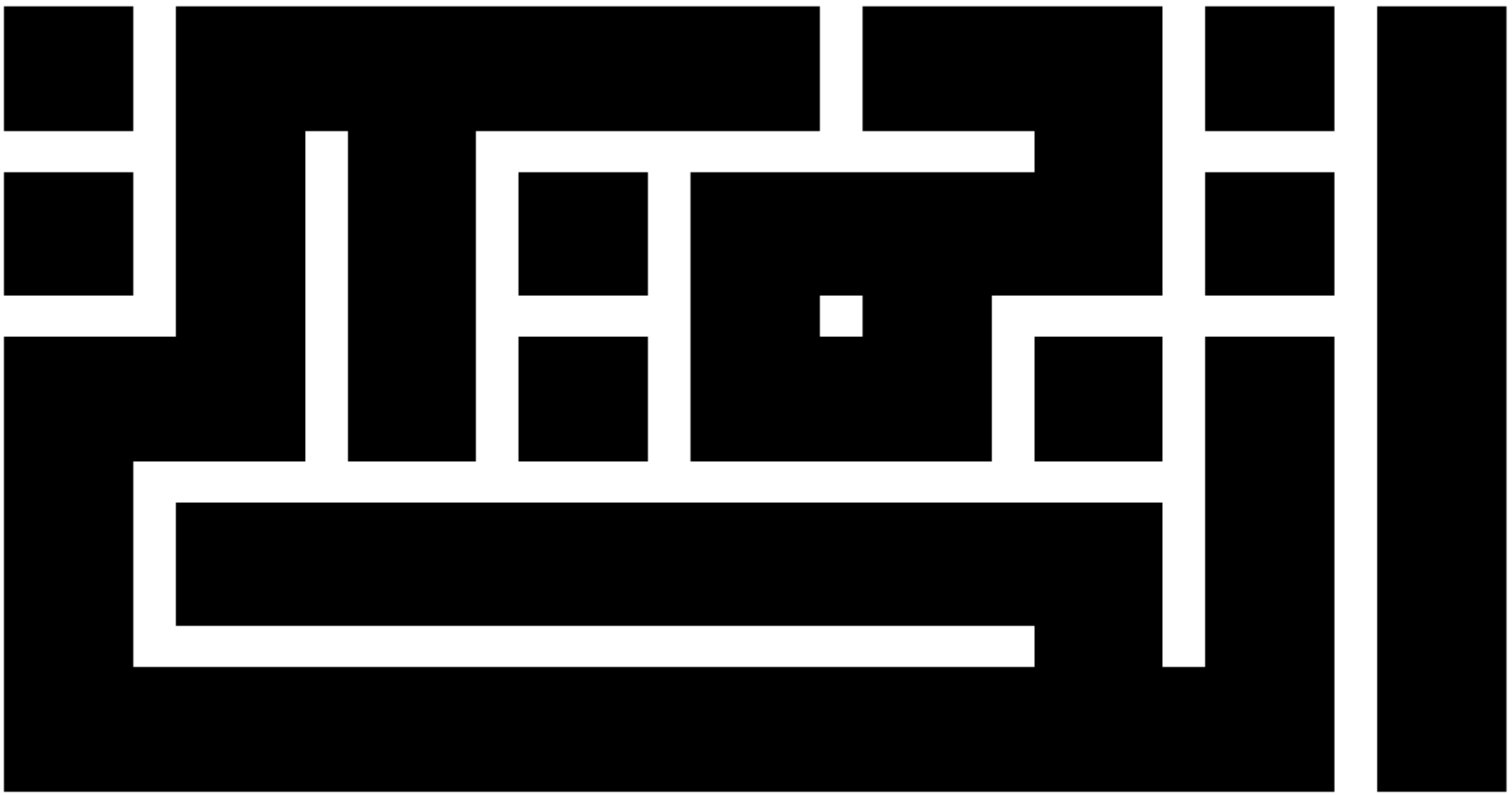
“O believers! When you are told to make room in gatherings, then do so. Allah will make room for you ⌜in His grace⌝. And if you are told to rise, then do so. Allah will elevate those of you who are faithful, and ⌜raise⌝ those gifted with knowledge in rank. And Allah is All-Aware of what you do.”
(Q. *al-Mujādilah*, 58:11)



CHAPTER 13

Educational Transformation

EDUCATIONAL TRANSFORMATION

SIRĀJAN MUNĪRĀ , SHAJARAH ṬAYYIBAH

1. INTRODUCTION

To the true Believers, it is the future of ultimate well-being and true happiness in eternal life with the Divine Pleasure (*Riḍwān Allāh*) that they are looking forward to. This ultimate goal is not to be achieved by renouncing the world or by abondoning worldly and societal responsibilities. On the contrary, the *Ummah* of Believers has to fulfil its active stewardship (*khilāfah*) and leadership (*imāmah*) role of developing and nurturing the world and human civilisation. These are to be constructed on the foundations of Revealed Knowledge as ends and the scientific knowledge of the secrets of nature (as "signs" of Allah) as means. The latter must be ethically utilised and competently harnessed as means for the proper advancement and holistic progress of human and environmental well-beings—in conformity with the *Maqāṣid al-Sharī`ah*, the Qur'anic vision of the good life (*ḥayāh ṭayyibah*) and the vision of "a good land with a Forgiving Lord" (*baldatun ṭayyibatun wa Rabbun Ghafūr*) (see Q. *Saba'*, 34 : 15).

2. VISION 2077 ISLAMIC FRAMEWORK

VISION OF THE MUSLIM PERSONA OF 2077

ALLAH'S
'ABD & KHALĪFAH

ḤABL min ALLĀH,
ḤABL min AL -NĀS
ḤABL min AL -KAWN

1 **People of good character**

16 universal values as in the National Philosophy of Education (NPE) Malaysia

esp.: diligence, tolerance, public spirited, clean, honest, trustworthy, etc .

OBEDIENCE to Allah's commands, promote *ma'rūf* (good) & avoid *mungkar* (evil)

2 **People who can contribute to the self, humanity & the environment**

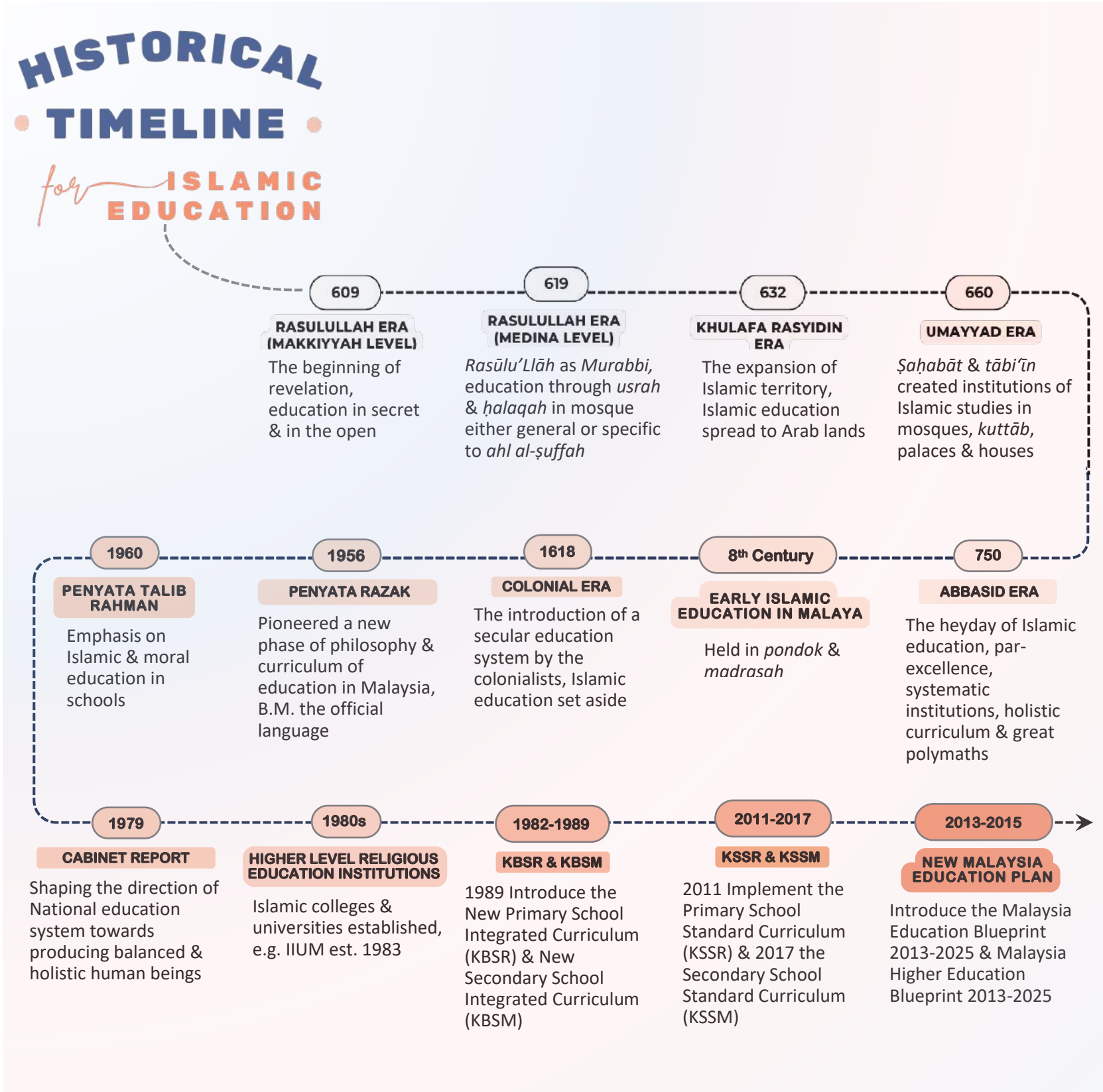
Leading in Knowledge & Sciences

e.g., Poverty Eradication, Sustainability of Humanity & Environment, etc.

SIRĀJUN MUNĪRA

SHAJARAH ṬAYYIBAH

3. A BRIEF HISTORY



4. FRAMING THE CHALLENGES

ISLAMIC EDUCATION DURING
COLONIAL ERA AND AFTER INDEPENDENCE

COLONIAL ERA

- This era lasted for 400 years in this country.
- The process of pre-secularisation was carried out through the introduction of secular education with the establishments of the Penang Free School (1618), Raffles Institution (1823) & several other missionary schools.
- The existence of Islamic religious education is idle with limited facilities, different curricula & different certificate recognition.
- The admission of students to Islamic educational institutions is affected due to the tendency of the community to choose educational institutions established by the colonialists.

AFTER INDEPENDENCE

- Reforms in the Islamic Education system.
- E.g., Islamic Education subjects dignified, Islamic Education curriculum strengthened, Islamic higher learning institutions established, education act introduced, teachers well-trained, religion & value-based programs implemented, & examination certificates recognised.
- High demands from the community caused many Islamic religious education institutions established:- SMKA, KAA, SABK, Maahad Tahfiz & integrated schools.

FUTURE OF OUR EDUCATION BY 2077 IF THE CURRENT TRENDS CONTINUE AND WE DO NOT ADDRESS IT.

- ! Society is less likely to choose Islamic education institutions if there are no management system and curriculum reformations.
- ! The prospects of career for religious and *Taḥfīẓ* students will be affected if they are not equipped with knowledge & skills in accordance with developments & demands.
- ! The T&L methodologies of Islamic Education teachers will be outdated if they do not adapt skills of the new millenium.
- ! Students and graduates of Islamic institutions are ill-equipped, not able to face challenges of the day due to out-dated education system.

i. ISLAMIC RELIGIOUS SCHOOLS IN MALAYSIA

STATUS OF THE CURRENT SETUP

1. PUBLIC SCHOOLS (SK & SMK) & STATE SHOOLS

More hours • better trained teachers • STEM facilities available • strong funding • curriculum integrated • values across the curriculum • faith-based •

Graduates from SMKA can do STEM or higher education (HE) in Islamic Studies • better opportunity for HE local & abroad • but narrow career pathways • Thus, established the SMKA, KAA and then the SBPI.

2. RAKYAT SCHOOLS/PONDOK

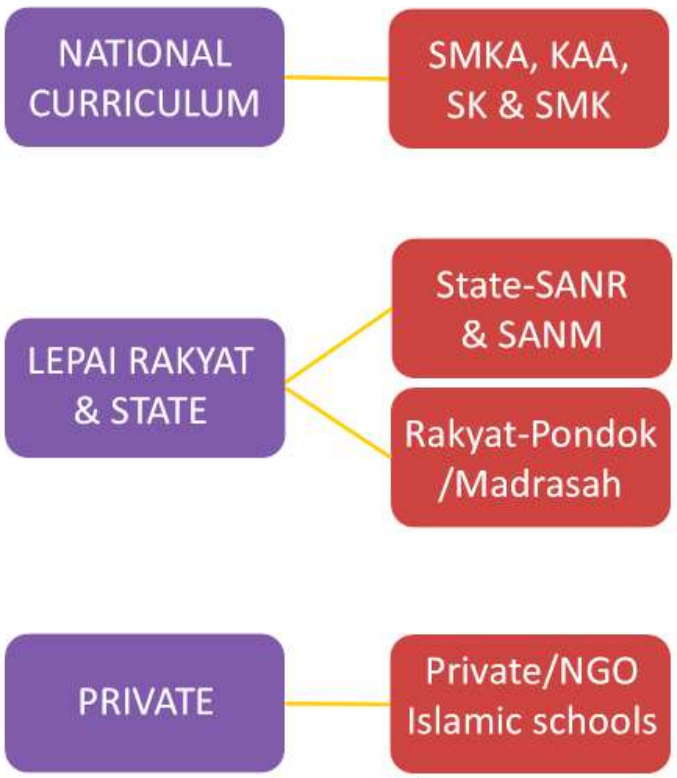
Only *'ulūm sharī'ah* based curriculum, financial difficulties, poor infrastructure, untrained teachers, students with discipline problems or dropouts, no vocational training, lack of HE opportunity and narrow career pathways.

3. PRIVATE *TAḤFĪẒ* & MODERN PONDOK

Same as 2.

4. PRIVATE ISLAMIC SCHOOLS

Unlike 2 or 3, these have integrated curriculum just like SMKA. Better infrastructures and teachers, but high turnover rate. Not stable.



MAIN ISSUES:

LOW INTEGRATED EDUCATION QUALITY (2, 3 & some of 4)

LIMITED HIGHER EDUCATION OPPORTUNITIES (1, 2, 3, & 4)

HENCE, THE CREATION OF *SEKOLAH BERASRAMA PENUH INTEGRASI* (SBPI)

ii. NON-GOVERNMENT ISLAMIC EDUCATIONAL INSTITUTIONS

THEIR STRUCTURE AND ORGANISATION NEED:

AUTHORITY TO COORDINATE

Currently there is LEPAI under the Council of Rulers, but it serves only as advisory board without legislative power. Hence, there is a need for a body with authority & power.

PROFESSIONAL TEACHERS & EDUCATIONAL MANAGEMENT

Experts in curriculum, assessment, technology, pedagogy, heutagogy & teacher training.

BETTER INFRASTRUCTURE

Lack of proper, needed equipment, facilities & infrastructure for effective T&L.

IMPORTANT QUESTIONS:

SINCE THEY ARE MONOCULTURAL AND MONO ETHNIC

- Can they be transformed to be diverse and a school of choice for non-Muslims? Will non-Muslims attend this school?
- Can we reverse the trend of schools becoming SABK?

SUGGESTIONS TO ASSIST THESE SCHOOLS

- Convert these institutions into SABK with financing shared between the State and Federal Government.
- The Federal Government can assist in providing teachers and educational managers.
- The *Baitul Māl* or *Waqf* can assist in school infrastructure.
- The existing curriculum for SABK can be used.

iii. ISLAMIC STUDIES IN TERTIARY EDUCATION

ISSUES OF ISLAMIC STUDIES AT THE HIGHER EDUCATION LEVEL

I. LACK OF PLACES IN H.E.

(e.g., UM, IIUM, UKM, UTM, USIM, & Islamic colleges)

II. LACK OF JOB OPPORTUNITIES AFTER GRADUATION

III. SOCIAL PROBLEMS

More *Taḥfīẓ*, *pondok,* etc.

IV. GRADUATES COMPETITIVENESS

Especially that the driving engines of economics and work by 2077 are in the fields of STEM, STEAM, STREAM.

V. JOINT PROGRAMMES

(e.g., *sharī'ah* + business studies; *da'wah* + communication; *sharī'ah with economics.*

VI. INABILITY TO WORK WITHIN A DIVERSE SOCIETY

Single channel of education does not provide interaction with people of different faiths, cultures, worldviews.

Based on IV. and VI. there will be a dearth of quality Islamic leaders to LEAD THE WAY as envisioned for 2077.

5. OUR PROPOSAL FOR VISION 2077

أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ۝ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

"*Are thou not aware how God sets forth the parable of a good word? Like a good tree, firmly rooted, with its branches towards the sky, yielding its fruits at all times by its Sustainer's leave. And [thus it is that] God propounds parables unto men, so that they might bethink themselves [of the truth]*" (Q. *Ibrahim,* 14:24-25).

NATIONAL EDUCATION

We acknowledge that the National education system has been striving towards an integrated curriculum for a diverse Malaysian community through the NPE and the KBSM. This has provided the foundation of religion for students. It has succeeded to a certain extent, e.g., SMKA in producing many pious professionals in all fields.

The MOE has also absorbed SABK to improve its quality. But there is still more room for improvements to make it a model. Therefore, it is suggested that **we improve the Islamic Religious Education in the National Education System.**

However, what is **lacking** in the National Education system are the efforts needed at **creating national unity** due to the separate primary school systems, **leading to the lack of awareness, respect, understanding and unity.**

OUR PREMISE

Our proposal is based on the premise of the **Philosophy of Islamic Education.**

> "Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, rational self, feelings and bodily senses. The training imparted to a Muslim must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enables him to follow the Qur'an and the *Sunnah* and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as *Khalifatullah* to whom Allah has promised the authority of the universe." (Syed Muhammad al-Naquib al-Attas, (ed.), *Aims and Objectives of Islamic Education*, Jeddah: King Abdul Aziz University, 1979, pp. 158-9. Italics added.
>
> "Islamic education is a continuous effort for the dissemination of knowledge, proficiency and internalisation of Islam based on the Qur'an and *Sunnah* in forming the attitude, competence, character and worldview of the servant of Allah, who has responsibilities for developing the self, the society, the environment and the nation towards integrity on earth and eternal prosperity in the hereafter." (Translated from Bahagian Pendidikan Islam, Kementerian Pelajaran Malaysia, *50 Tahun Pendidikan Islam Di Malaysia*, Putrajaya: Kementerian Pelajaran Malaysia, 2009: 48.)

The key points being,

1. That Islamic education strives to nurture That Islamic education strives to nurture **Integrated Balance Personalities** so that students will have Islamic knowledge and values, and competence in all fields of knowledge including in science and technology.
2. **Religion is important as The Foundation** for living (i.e. the role or religion is fundamental, hence Islamic education is faith-based). It encourages learning to live well with others on the principles of

i. "*Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things* (Q. *al-Baqarah*, 2:256), and

ii. "*I worship not that which ye worship. Nor will ye worship that which I worship. And I will not worship that which ye have ever worship. Nor will ye worship that which I worship. To you be your Way, and to me mine. "* (Q. *al-Kāfirūn*, 109:2-6).

3. A segment of the population must specialise deeply in *'Ulūm al-Dīn* (the sciences of religion); whereby for the rest, Islam must be taught for living it, submitting the self as ***'ABD*** and ***KHALĪFAH*** **of Allah S.W.T.** as indicated in Q. *al-Tawbah*: 122,

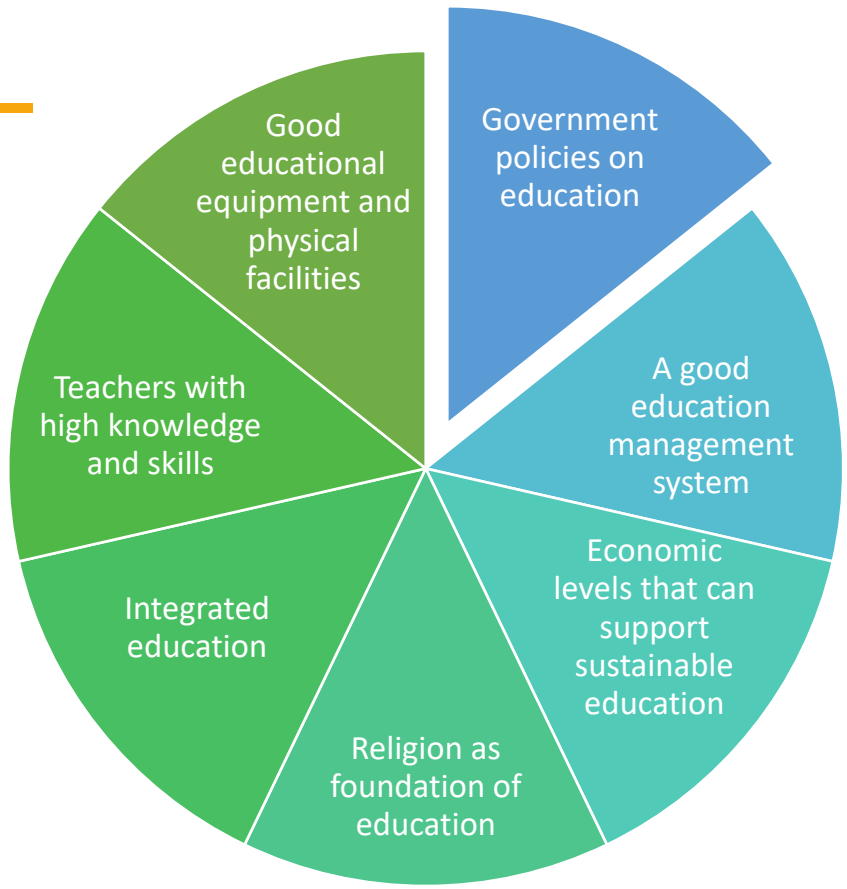
"*Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves "*

In this way, Malaysia will be able to nurture Muslim professionals deeply grounded in Islam, like the *Shajarah Ṭayyibah* benefitting and spreading good to all, and empowered to **LEAD THE WAY** even in STREAM (Science, Technology, Engineering, Religion, the Arts and Mathematics), who excel in IT, AI, and other 21st century skills.

The Kulliyyah of Education, IIUM will establish the Board for Integrated Islamic Education Worldwide as entrance to Islamic Education Programme in IIUM and other universities that recognise the above. This will culminate in a single one session National school system, where both the Revealed and the acquired knowledges are taught to strengthen the educational foundation for the people of Malaysia, and for national unity.

6. EMERGING TRENDS

DRIVERS OF CHANGES IN ISLAMIC EDUCATION



BARRIERS TO EDUCATIONAL CHANGE TOWARDS *UMMATAN WASAṬAN*

- The challenge of the **rising** COST of education.
- **Building** a CULTURE OF KNOWLEDGE among students and educators.
- Challenges of **mastery** of INFORMATION TECHNOLOGY.
- Challenges of HIGH ORDER THINKING SKILLS in the era of **globalization**.
- Challenges of forming a **robust and integrated** Islamic education CURRICULUM.
- Challenges of **coordinating** the various type of Islamic educational INSTITUTIONS in the country.
- Challenges on **placing Islam** as the FOUNDATION of the education system.
- **Teachers** feel UNDERAPPRECIATED by employers even as they find an increasing workload.
- Challenges in **strengthening** the TEACHING METHODOLOGY of Islamic education teachers in facing the challenges of the 21st century.

7. IMPLICATIONS

وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا

"And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light"
(Q. al-*Aḥzāb*, 33:46)

IMPLICATIONS OF THE PREFERRED FUTURE (VISION 2077)

In 2077 the Islamic Religious education will effectively be an **Islamic Religious Integrated Curriculum** where schools (whether private or public) that adopt this curriculum practice and provide an integrated and Islamic curriculum.

The integrated curriculum expands from early childhood, primary, secondary and tertiary levels.

It is envisioned that this curriculum will be ***the preferred curriculum*** for parents who aspire their children to be developed into shining individuals, spreading light to all—***SIRĀJAN MUNĪRĀ***.

They are not just successful as ***'IBĀD*** (sing. '*abd*) and ***KHULAFĀ'*** (sing. *khalīfah*) that bring good to others, but are also responsible to the mankind, the environment and to ALLAH S.W.T, THE CREATOR.

8. BACKCASTING

BACKCASTING

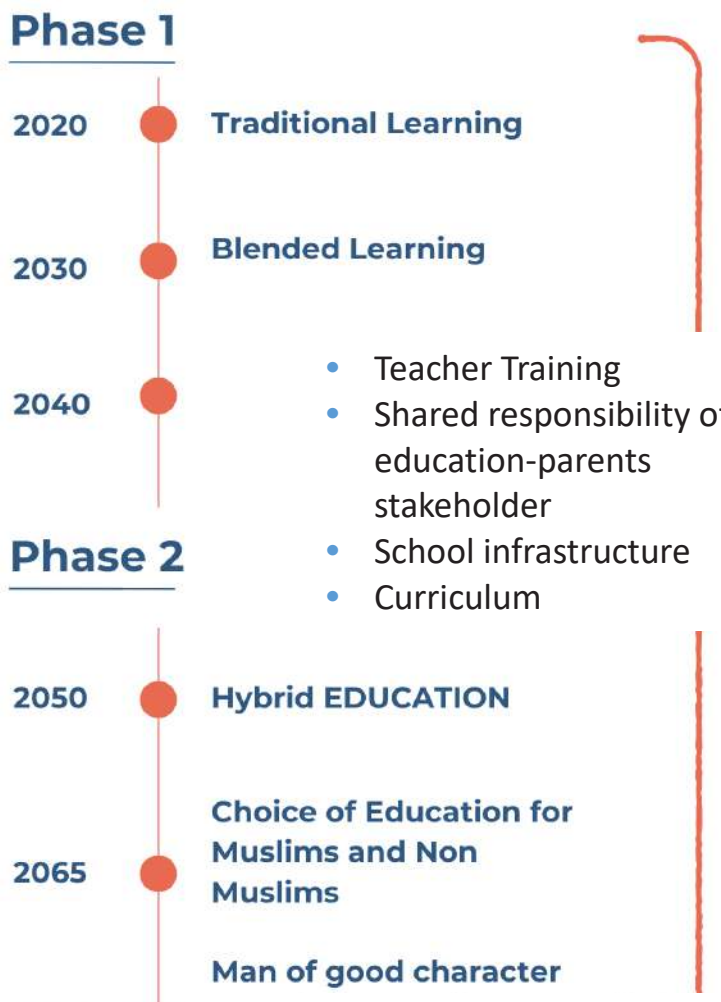
One of the first hurdles in achieving the vision is to remove the current obstacle.

The current system of Islamic Religious Education is mushrooming in the country, but it is not properly governed.

Variability in the school curriculum, lack of competent teachers, questionable practices of student assessment and lack of standardised certification threaten the quality and growth of these schools, as well as the well-being of teachers and students.

This problem is attributed to the fact that state Islamic school graduates are not recognised by the authorities of other states in the country.

This lack of recognition is caused by the absence of a credible assessment body to recognize, regulate, monitor, certify, and manage nation-wide the quality of instruction and assessment practices implemented in Islamic private schools.



HOW IS IT DONE?

The future is remembered (2077)

↓ Events & trends are posited (2040-2067)

↓ These are broken down into (2021-2030), (2031-2040)

2020 2050 2080

FORECASTING

2021

Establish Council of Integrated Islamic Education that oversee the quality of Islamic Education at IIUM, the quality of teacher competencies, curriculum & the assessment practices.

2022–2025	2025–2030	2030–2035
• Publish a baseline study of quality teachers, assessment practices & quality education by Islamic Religious (IR) Studies providers. • Develop a Quality IR Curriculum Framework – driven by research & fundamentals in the (i) Qur'an & *Sunnah*, & (ii) *Turāth* (legacy of Islamic education). • **2022-2023.** IR Studies Curriculum reform.	• **2024-2026.** Pilot of curriculum reform. • **2022-2023.** Curriculum reform for teacher training. • **2024-2028.** Pilot of the reformed curriculum for teacher training. • **2027.** Curriculum review. • **2028-2029.** Teacher training Curriculum review. • **2027.** Pilot of the reformed curriculum at IIUM. • **2028–2029.** Curriculum review. • Improvement of IR Education in the National Education System • **2028–2031.** Enhancing *waqf* system for IR Education System (IRES). • **2028–2031.** Develop governance & leadership policy for IRES	• Establish Council of Integrated Islamic Education (IIE) to oversee the Quality of IR Education. • **2030.** IIUM studies teachers' quality & competency, development, & assessment practices. • **2030.** Establish Model Schools. • Proposal to the Government for a single session national school, where both Revealed & acquired knowledge are taught. • **2035.** Establish model tertiary IRES – selected programs • Tracer study of graduates from the new integrated curriculum

2035–2040. COLLABORATION WITH ISLAMIC EDUCATION IN MUSLIM COUNTRIES OR COMMUNITIES

- TRIS (Tertiary Islamic Education System) becomes the choice for quality education as they produce graduates who are balanced, integrated & holistic; God-conscious, competent & transdisciplinary; team players, adept with leadership & entrepreneurship skills; and nationally based, Ummatically grounded yet with global influence.
- University & school structures and governance in place: Single session national school – A.M. & P.M. to accommodate the needs of various communities.
- Curriculum designs able to achieve these attributes and goals in both Higher Education (H.E.) & Basic Education (B.E.).
- **2040.** Quality outcomes to: (1) Individuals, (2) The society they function in, & (3) Preservation of the environment, nature and all creation.
- Endowment and wakaf for education.

SHARPENING THE SAW

CURRICULUM	MODE OF LEARNING	TYPES of LEARNERS
• Islamic universal values as foundation. • Value-based (humanity to be compassionate, caring, empathetic, learning how to be and to live together as one humanity). • Emphasis on character building. **We have been inculcating good moral characters since the introduction of *Falsafah Pendidikan Kebangsaan* in 1988.**	• Physical & Virtual learning, technology-based • Blended T&L • Education that emphasises on the PROCESS and not the PRODUCT – Soft skills 5Cs (Communication, Collaboration, Critical Thinking, Creativity, and Character).	• Self-determined learning (heutagogy). • Teachers as *Murabbī*, guides.

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GLOSSARY OF STANDARD FUTURES TERMINOLOGIES

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'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. *Halāl* 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-'Ālamīn. 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-Anbiyā'* 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), *Dā'iyan ila'Llāh* (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-'Ālamīn*.

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.

Sharī'ah. The comprehensive system of Islamic law and ethics governing all aspects of life.

***Sharī'ah*-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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