

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## CONCEPT PAPER ON PROJECT “VISION 2077”

### PREAMBLE

إِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۚ

“[The time of] their account has approached the people, while they are turning away in heedlessness” (Q.21: 1)

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

“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. 7: 96)

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّ ۚ وَكَذَٰلِكَ نُنْجِي الْمُؤْمِنِينَ

: “And so We responded unto him and delivered him from [his] distress: for thus do We deliver all who have faith.” (Q. 21: 88)

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... إِنَّهُمْ كَانُوا يُسَارِعُونَ

فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۚ وَكَانُوا لَنَا خَاشِعِينَ

“.....they used to race in doing good, and call upon Us with hope and fear, totally humbling themselves before Us.” (Q.21:90)

## **1.OBJECTIVE**

The objective of this paper is to obtain the approval of the University Management Committee for the proposed plan of action in IIUM to begin in August 2019 towards implementing a project tentatively called “Vision 2077: The New *Hijrah*, The New Ummatic Transformation”.

## **2. BACKGROUND**

The U.M.C. discussed and approved the proposal contained in Prof. Kamal Hassan’s e-mail which was addressed to the Hon. Rector on the 10<sup>th</sup> 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 15<sup>th</sup> of May 2019 and was given official approval. As the Honorary Advisor of CENTRIS and originator of the Project, Prof. Mohd. Kamal Hassan felt honoured to have the Project approved and duly prepared this formal Concept Paper for the consideration and approval of the UMC.

## **3.THE TITLE / TAGLINE OF THE PROJECT**

A list of possible titles is given below for the U.M.C. to decide on the most suitable title/tagline to be adopted by the university is as follows:

- a) “VISION 2077: Preparing a New Generation of Islamic Leaders in Malaysia’s Future”
- b) “VISION 1500 H.: The New Muslim Ummah of Malaysia In A New *Hijrah*”

- c) “Towards a Better Future by 2077: The Muslim Ummah in Malaysia in a New *Hijrah*”
- d) “16<sup>th</sup> CENTURY HIJRĪ: A New Migration of Muslim Ummah in Malaysia of 2077”
- e) “16<sup>TH</sup> CENTURY HIJRĪ: The New *Hijrah* of Malaysia’s Muslim Ummah in 2077”
- f) “THE NEW HIJRAH IN 1500 H.: Emergence of a New Muslim Ummah in Malaysia’s Future”
- g) “A Transformed Muslim Ummah in 1500 H.: THE NEW HIJRAH IN 2077”
- h) “VISION 1500 Hjrī: “Green” or “Blackened” Ummah In MALAYSIA ?”

After having read this proposal paper, the U.M.C. is kindly requested to decide -- hopefully by consensus -- which of the above should be selected to be the official title/tagline of the project. If any modification is required in any of the chosen title, please do not hesitate to do the necessary.

#### **4.INTRODUCTION**

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

scenarios, such as World Bank's *The Road to 2050: Sustainable Development for the 21<sup>st</sup> Century*, 2006; U.N.'s *Agenda 2030 for Sustainable Development*; Vision 2050: *A New Agenda for Business of the World Business Council for Sustainable Development*. It is obvious that Western societies and think tanks – by virtue of having many well-established research and futures studies institutes or organisations in Europe and United States of America -- are far more advanced and sophisticated in envisioning the future of planet Earth, selected countries, societies, institutions, organisations, religions, science and technology, etc. The Muslim world, in contrast, lags far behind Western countries and research institutions in the area of futures studies, despite the fact that Islam requires its Ummah and leaders of the Ummah to be prepared to the best of their abilities for future challenges, to plan for the future wellbeing of the coming generations as well as to become competent and exemplary leaders of mankind.

As an Islamic international university, born in the aftermath of the advent of the 1400 *Hijrī* year -- basking for a while in the euphoria of the new century, and riding on the wave of transnational Islamic resurgence as well as enjoying the initial blessings of the newly forged Mahathir-Anwar alliance in 1982 -- IIUM has to take the initiative to prepare for a long-term planning of the forward march of Malaysia's Muslim community into the next *Hijrī* century.

The need for, and importance of, this strategic exercise at this juncture can be appreciated if we consider the probabilities of a bleak future that, by the year 2077, an 11 billion human beings will be inhabiting (an “uninhabitable earth” according to David Wallace-Wells, 2019) a badly battered planet Earth, a chaotic and turbulent world, and a Malaysia painfully struggling for sustainability in the

context of domestic social turmoil and serious ecological and economic crises. This probable and unfavourable scenario is deduced from observing the following trends and facts: (a) the current global trends of unprecedented climate change resulting in Earth's environmental catastrophes, together with 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, and (b) prolonged disunity and fragmentation of the Muslim Ummah in Malaysia due to divergent and conflicting political ideologies and visions; bad governance as a consequence of 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 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; worrisome weakening economy, the steep rise in the cost of living, and the stress and pain it is causing on the lower income groups, farmers, fishermen, taxi drivers and the urban poor; the serious conundrum of bribery and corruption in the public as well as the private sector as reported in the annual Corruption Perception Index and as revealed by the M.A.C.C.; the increase in environmental pollution and degradation as well as 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 including the entrenched disease of substance abuse, rising hooliganism, liquor consumption, bullying and addiction to the social media and young children's obsession or craze with new "digital drugs".

Among the most abominable and despicable social ills of the younger generation of Malaysian Muslims today are the phenomena of rampant illicit sexual intercourse leading to the equally rampant and abominable practice of baby dumping which is happening at an alarming rate, and the cases of incest, sexual harassments, rape and prominent uninhibited portrayal of L.G.B.T.Q. lifestyles.

The new and worrisome phenomenon of the obsession of young children – and grandchildren as well – to digital gadgets, devices and handsets, leading to unprecedented psychological disorders, behavioural and educational problems at a very young age, means that Muslim parents must make it a point, despite their time-consuming devotion to their professions for the sake of the family's livelihood, to pay more attention to the psycho-spiritual needs and problems of their young children. They cannot minimize the importance and urgency of this religious duty and depend on the school system to stem the tide of the new menace. They themselves have to focus on their irreplaceable and vital role as the most crucial and most effective moulders and shapers of their children's character and personality. Their early development must be nurtured by parental understanding, patience, care, love and compassion. Deprivation of these Islamic parental attributes coupled with the inability on the parents' part to control, first, their children's obsession to the addictive games in the devices, 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. Yet, the undeniable fact staring in our faces is that it is their generation and their cohorts who will helm the affairs of this country and represent the Muslim Ummah in Malaysia 50 – 60 years from now.

Being aware and, at times, alarmed by the negative influences of the Internet and the social media on the younger generation, Muslim parents and grandparents cannot afford to neglect the emerging symptoms of psychological, behavioural and human relations problems of the young. Otherwise the young Muslim children and grandchildren would be led by the overwhelming influence of social media and cyber culture trends on the path to self-destruction, anomie, heedlessness and other forms of anti-social behavior. Therefore a new agenda of Muslim education in the years and decades ahead is the necessity of Muslim parents be taught, guided and shown the methods and techniques of nurturing and educating Muslim families in terms of how to effectively teach and educate children and grandchildren, (A) to relate to Allah (S.W.T.) and the Prophet (S.A.W.), to parents, neighbours, non-Muslim people and friends, and to the world of nature, and B) 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. 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.

## **5.RATIONALE AND JUSTIFICATIONS**

5.1. Fifty seven years from now (i.e. from 31<sup>st</sup> August 2019), the Muslim world will, *in shā' Allāh*, enter into a new century, the 16<sup>th</sup> Century *Hijrī* with all the usual national celebrations all over the world. But without comprehensive and objective assessments of the state of the global Ummah from the advent of the 15<sup>th</sup> *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. If the *Ummah* leaders and the intelligentsia expect the new Islamic century to be better than the current 15<sup>th</sup> century A.H./21<sup>st</sup> Century C.E., the road map to 2077 has to be conceived as a long unbroken process of corrective measures , reformative (*iṣlāḥī*) and transformational efforts (*juḥūd al-taḥawwul*) in the fields of education, politics, good governance, economics, agriculture, media, public health, culture, environmental design and sustainability, ICT, Islamic religious thought and practice, *da`wah*, science and technology including AI, and quality of socioeconomic management and political leadership.

5.2. The eminent and highly respected Islamic religious scholar and thinker, Sayyid Abu'l Hasan Ali Nadwi (1914-1999) had analysed the state of the Muslim *Ummah* prior to the 15<sup>th</sup> Century *Hijrī* and lamented the lack of the proper spiritual and intellectual planning or coordination among the leaders of Muslim countries on the eve of the new century, inaugural conferences and national celebrations notwithstanding. In his view the lack of spiritual strength and ethics was a major cause of the Muslim malaise in the period preceding the advent of the 15<sup>th</sup> Century *Hijrī* (*The Fifteenth Century*, 1980). The spiritual and ethical deficit in Muslim education and upbringing continues to manifest itself in the rise of immoral conduct, the lack of the sense of accountability to God, the practice of double-standards, delusion (*ghurūr*) by the vanities and ornamentations (*zīnah, zahrah*) of worldly life (*matā` al-ḥayāt al-dunyā*), particularly among the leaders (in politics, government and the private sector. As a matter of fact, the Prophet (S.W.T.) had said that he was not afraid of poverty befalling the community; rather it was the



wave of affluence that he was most afraid of as it would tend to morally corrupt the community.

5.3. In the 1977-79 period, many Muslim scholars, intellectuals and academics around the world (including the writer of this proposal) were imagining and expecting that the advent of the 15<sup>th</sup> century of *Hijrah* would herald the final political and economic liberation, the intellectual ascendancy and religious renaissance of the global Ummah, only to be rudely awakened, shocked, embarrassed and disillusioned by the emergence of Muslim societal realities constituting of; (a) political subservience and bondage to the dictates of super powers accompanied by the symptoms of bad governance, (b) incompetent management of modern organisations and injustice of the judiciary, (c) unending internal conflicts, chaos and authoritarianism, (d) economic deprivation and dependency upon the West, (e) widening gulf between the rich and the poor within Muslim communities, (f) the culture of bribery, corruption and abuse of authority becoming well entrenched, (g) cultural slavery to, and aping of Western or East Asian trends, (h) serious phenomena of social ills affecting the younger generation, (i) educational and intellectual mediocrity, (j) backwardness in scientific and technological productivity, (k) political impotence, incompetency and ostentation of the O.I.C., (l) environmental neglect and poor urban planning, (m) poor healthcare services, (n) and massive forced migration of millions of innocent people and families from war-torn Muslim countries to European countries....the list can go on. Having gone through all the adverse, humiliating and shameful circumstances in many Muslim countries for the last 40 years, Muslim communities cannot afford to witness or experience a repeat or a continuation of the disunity, bad governance, corruption, incompetency, malaise, internal discord and crises of

the *Ummah* in the next five to six decades. There are obviously many lessons to be learned from the past forty years of the 15<sup>th</sup> Century *Hijrī*.

5.4. It is remarkable that in 2015 the Academy of Sciences Malaysia (A.S.M.) had embarked on the Envisioning Malaysia in 2050 project by bringing together several think tanks and institutions to form a Malaysian Foresight Alliance which would carry out the integrated and interdisciplinary flagship study. Its strategic vision for Malaysia towards 2050 is full of useful insights which we could benefit from for our Islamic ummatic envisioning for Malaysia in 2077. Commenting on the contemporary global economic crisis, disruptive technological trend, the 4th Industrial Revolution which fuses the cyber, physical and biological worlds – not to mention the imminent advent of transhumanist technology, transhumanist visions and transhumanism as another ideology -- Prof. Datuk Dr. Asma Ismail, representing the Academy of Sciences, said that “the only certainty is uncertainty” (“Envisioning Malaysia”, *New Straits Times*, Nov. 8, 2017). The goal of the vision is “Progressive Malaysia” which will be “Sustainable, Prosperous and Harmonious”. The nine Key Drivers identified by the study are: i. Leadership & Governance, ii. Economic Growth & Equitable Distribution, iii. Education & Training, iv. STI Capacity & Competency, v. People & Values, vi. Talents, vii. Population & Demographics, viii. Urbanisation & Rise of Megacities, ix. Green and Sustainable Practices.

Prof. Asma Ismail expresses her concerns about the ecological, economic, social and other crises of the world eloquently in the following words:

[T]he world is facing unparalleled risks that need to be mitigated and complex challenges that need to be tackled effectively. These include extreme weather events and data fraud that are among the top global risks

in terms of likelihood as identified by The World Economic Forum's Global Risks Perception Survey 2016. According to the United Nations (UN), the world's population is expected to grow to 9.7 billion in 2050. A growing world population and increasing economic development will cause a sharp rise in global demand for water, food and energy, placing further pressure on the natural environment. Severe water stress is expected due to a projected 55% increase in water demand. By 2050, it is estimated that 60% more food will be required to feed the world. Almost 70% of the global population is expected to be living in urban areas with nearly 90% of the increase concentrated in Asia and Africa. Given the rapid urbanisation rate, sustainable development challenges will be increasingly intense in cities, particularly in the lower-middle-income countries where the pace of urbanization is fastest..... As we study the 2050 visions done by other nations, there seems to be common themes that surface and those are sustainability and the importance of science, technology and innovation(STI)..... Internationally, we have pledged to support the 2030 Agenda for sustainable development. Through the Conference of Parties (COP) 21 agreement, we are committed to reducing Greenhouse Gases (GHG) emission intensity (per unit of GDP) to 45% by 2030, relative to emissions intensity in 2005. (Prof. Datuk Asma Ismail, *N.S.T.*, 8 November 2017).

Respecting the objective views or empirical findings of eminent scientists in our country or from overseas, we need to reflect on the worldwide consequences of climate change and how it would affect our country in the

near or distant future. Therefore, it is not surprising if we feel somewhat disturbed by the following report which reads as follows:

A key report was published just this week in a leading science journal, *Proceedings of the National Academy of Sciences*, fearing much worse results from ice melts and warning of “profound consequences for humanity”.....

The combined predictions of 22 prominent scientists from around the globe stated that by the end of this century, in 2100, the probability of the world’s sea level rising (SLR) by one metre is 50%; the likelihood this could rise by two metres is 5%.....

The painful lesson to Japan, and to all of us, is we must be aware Mother Nature is a powerful force which can lead to devastating results if we are not respectful and prudent.

So why are we so complacent about rising sea levels?

I believe this is simply because many of us just cannot see it coming and we are in denial naturally enough; we like to believe that it is something that will happen in the distant future.....

The lead scientist of this latest report, Jeremy Bamber of Bristol University in the United Kingdom, highlighted the big picture scenario: “If we see something like that [high SLR] in the next 80 years, we are looking at social breakdown on scales that are pretty unimaginable.”

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Around 1.8 million sq km of land could be lost and up to 187 million people displaced. “Many small island states will effectively be pretty much uninhabitable. We are talking about an existential threat to nation states,” explained Bamber.

This time lag (80 years) may seem some way off, but this will be in our grandchildren’s lifetime. This is the legacy we will be passing on to them – our “gift”. Unless we change our behaviour NOW. (<https://www.star2.com/food/2019/05/31/the-rising-tide-of-unsustainability/> Accessed on 2<sup>nd</sup> June 2019)

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We also agree with Prof. Emeritus Tan Sri Dr. Zakri Abdul Hamid (Senior Fellow of the Academy of Sciences, former Science Advisor to the Prime Minister in the previous government and former Founding Director of the Centre for Global Sustainability Studies (CGSS) of U.S.M.) on the need for Malaysia to be carbon neutral by 2050. His caution that ethics and wisdom have to be applied to scientific and technological advancement is in harmony with our own convictions. He said:

The advances in science and technology have brought prosperity and enriched the quality of life for humankind. However, the progress in science and technology raises ethical, safety and environmental issues: negative applications are threatening humankind’s future. And the speed of advances in science and technology is expected to accelerate. For sustainable human development in the 21st century, wisdom must be exercised to keep it under

control. (<https://www.might.org.my/author/zakri/> Accessed on 27 July 2019)

We agree wholeheartedly with the response given by him in a forum at M.M.U. in July 2019, to the question from an American moderator--“What do you each see as the biggest environmental challenge facing city developers and residents today?” He replied, quoting approvingly what Gus Speth, a US adviser on climate change said several years ago:

“I used to think that the top environmental problems were biodiversity loss, ecosystem collapse and climate change. I thought that thirty years of good science could address these problems. I was wrong. The top environmental problems are selfishness, greed and apathy, and to deal with these we need a cultural and spiritual transformation. And we scientists don’t know how to do that.”.....When Speth talks about the need for a “spiritual and cultural transformation”, he has in mind a paradigm shift in our attitude towards caring for the environment while we concurrently pursue economic development and social well-being. There should be a cultural or spiritual underpinning to this.

([www.nst.com.my/opinion/columnist/2019/07/507031](http://www.nst.com.my/opinion/columnist/2019/07/507031). Accessed 26 July 2019)

The praiseworthy initiative and noble efforts of the Academy of Sciences, in collaboration with nine think tanks and institutions, is most commendable and could serve as a good basis for Malaysian leaders to further fine-tune or improve the vision of Malaysia in 2050. However useful Vision 2050 may be for Malaysians as a whole regardless of their religious or ethnic identities, together with the

present government's new "Vision 2030 of Shared Prosperity" which is included in Malaysia's 12<sup>th</sup> Malaysia Plan covering the period 2020-2025, the Muslim Ummah has to 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.

5.5. The Malaysian Ummah and Malaysia -- in spite of some of the negative aspects of nation-building, incompetency in business management and corruption in Malay political leadership -- is still being looked upon with respect, if not admiration, by fellow Muslim countries in the O.I.C. as a Muslim nation with a good track record of exemplary achievements in Hajj management, Islamic banking and finance, *halāl* industry, religious tolerance with middle-of-the-road Islamic orthodoxy, peaceful coexistence and cooperation with non-Muslim citizens and, more importantly, as a leading democratic and peaceful Muslim-majority nation in the whole Muslim world, which never experienced any military intervention or dictatorship for more than sixty years since independence in 1957. Moreover, Malaysia, according to the forecast of PwC, will be in number 24 ranking of the 32 most powerful economies in the world by

2050. (<https://www.businessinsider.com/pwc-ranking-of-biggest-economies>. Accessed 27 July 2019)

Blessed with a long experience in developing and strengthening the parliamentary democracy system with a Malay-Muslim constitutional 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.

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5.6. With a higher percentage of Muslim population expected in Malaysia of 2077 (population of Malaysia in 2080 estimated at 42 plus million according to [www.populationpyramid.net](http://www.populationpyramid.net). Accessed on 20 July 2019), and Islam acknowledged as “the religion of the Federation” with all its implications, the Muslim community and its leaders will be expected to show to the non-Muslim populace and the ASEAN communities 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; (a) “*Raḥmatan li’l-‘Ālamīn*” (Mercy, Love and Compassion to all the worlds, including the whole of mankind, the whole of nature, the environment, animals, flora and fauna and other living creatures)(Q. 21:107) ; (b) 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; (c) Justice, Balance and the Middle Way (*Wasatiyyah*, Q. 2: 143) to carry out the mission of “becoming witnesses (*Shuhadā’* of Divine Truth and goodness) over (the whole of) mankind...”

5.7. IIUM, an Islamic university which upholds those Divinely ordained “triune” missions of the Ummah – including enshrining *Raḥmatan li’l-`Ālamīn* in the university song -- must contribute significantly to the actualization and manifestation of *Raḥmatan li’l-`Ālamīn*, *Khairiyyah* and *Wasatiyyah* 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.

From 1441 H. onwards, IIUM has also to be more involved in the transformation of the Malaysian Ummah to be carriers -- not of the viruses of bribery and corruption, complacency and mediocrity, racism and ethnic prejudices, religious extremism and bigotry, nepotism and cronyism, greed and gluttony, hedonism and permissiveness, social ills and deviant lifestyles, craze for political power and frequent resort to character assassination and scandalous “gutter politics”, and environmental pollution, high tolerance of uncleanness of public facilities and low regard for punctuality or excellent time management. 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.

5.8. In view of the public grouses and complaints regarding the effectiveness of Islamic religious knowledge in moulding good character of students in public schools or the usefulness and relevance of having too many unregulated autonomous *Sekolah* or *Ma'had Tahfiz* of varying standards, IIUM should envisage in Vision 2077 the kind of reforms and transformations required in the religious educational system -- if not in the national educational system -- that would produce the type of human personalities, knowledge, attitudes as well as new skills to face the unforeseen challenges of 2030-2077. IIUM's students could be inspired and motivated to become the new breed of future leaders with the *Raḥmatan li'l-`Ālamīn* mindset, character, knowledge, skills and moral-spiritual excellence. Taking into consideration the necessity of inculcating at the early stages of Muslim education the fundamental values and principles of *īmān* (faith), *amānah* (trust, trustworthiness), *ibādah* (worship, servitude), *khilāfah* (vicegerency), *taqwā* (God-fearing consciousness, piety), *iḥsān* (beneficence, deep spiritual and moral consciousness, compassion, beauty), *rahmah* (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), does not mean that such efforts should not be given

due attention at the undergraduate or even postgraduate levels of Muslim education. History and experience have proven that fundamental changes in human behavior and character can also happen at later stages in a person's life. Therefore, in light of the contemporary trends of liberalism, pluralism, relativism, and individual rights and freedom affecting Muslim youth and adults in Malaysian and Indonesian contexts, it is necessary for IIUM, in particular, to institutionalise special training modules aimed at producing a select group of competent young Islamic leaders who are imbued with the above-mentioned values and principles.

They may be regarded as the *Ulu'l Albāb* (possessors of sound, contemplative and intuitive intellects) type of leaders that Allah (S.W.T.) extols in the Qur'an numerous times who, while possessing the necessary competencies and skills to cater to the needs and exigencies of their socioeconomic or sociopolitical contexts, are essentially driven by their *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). The ever-present consciousness of the unimaginable trials and tribulations of *Yaum al-Dīn* (Day of Judgement) and the certainties of *al-Ākhirah* (the Hereafter) is an essential part of that profound spiritual mindfulness.

5.9. The staff and students of IIUM are currently being exposed to the well-known U.N.'s Agenda 2030 with a view of working towards achieving the 17 Goals of Sustainable Development as adapted to the university environment, the local communities and national contexts. These are noble though ambitious goals, which Muslim countries including Malaysia have endorsed, and they are included in the 11<sup>th</sup> Malaysia Plan. The 17 goals, nevertheless, open up 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 not only brings the Muslim academic minds closer to the socioeconomic and environmental realities that beset a large majority of mankind, but also expose 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.

In addition, the promotion of the concept of *Maqāṣid al-Sharī'ah* (higher objectives of Divine Law or Divine Path to wellbeing (*ḥasanah* and *falāḥ*) in this world and wellbeing 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 SDG's, after being spiritualized by Islamic perspectives, serve as useful and practical stepping stones for the Muslim Ummah to reach by 2077 in a much better situation than the dismal scenarios of the 20<sup>th</sup> century and of the first four decades of the 21<sup>st</sup> century.

5.10. We have to take note that, with the exception of Christian visions or conceptions of the future of the world with the Second Coming of Jesus Christ (may peace be upon him) and the Apocalypse, the dominant or mainstream Western conceptions of the future of the world or their own countries does not include the transcendent dimension of Reality, nor does it refer to the future of the Hereafter because it is excluded from the secular, agnostic, naturalistic, materialistic, humanistic, modernistic and post-modernistic conceptions of the world, planet

Earth, mankind and life. As such, the notion of sustainability in the dominant Western worldview is purely this-worldly. It arrogantly excludes the truth of God's existence, His creation and ownership of planet Earth, creation of man and life, and man's accountability to Him, later to be rewarded or punished by Him in The Next Life (*al-Ākhirah*). Hence, there is no recognition of Allah's absolutely uncompromising monotheism (*Tauḥīd*) and its impact on all the goals of Sustainable Development.

In the worldview of *Tauḥīd*, however, the Earth was not only created by Allah (S.W.T.) but that its purpose was to manifest His signs and His bounties, making it the theatre of man's *khilāfah* and *`ubūdiyyah* (servitude to Allah S.W.T.), in obedience to all His commandments and avoidance of all His prohibitions. In the process of utilizing and harnessing the countless divine blessings and bounties in the form of natural resources, for the purpose of constructing a virtuous (*ṣāliḥ*) civilization on God's earth, these God-fearing servants do not fail to express their gratefulness and deep gratitude (*shukr*) to the Owner and Master of the earth and the cosmos. In return God would grant them "a good life" (*ḥayāt ṭayyibah*, Q.16: 97 ), peace and security (*salām* and *amn*, Q. 5: 16, 10: 25, Q. 6: 51-52 ), inner peace and tranquility (*sakīnah*, Q. 48: 4, 18 ), care, attention and protection in various ways. This worldly life, the Creator and Sustainer of the cosmos keeps reminding His servants, is but a brief and temporary period, and that it would end with death and the Day of Resurrection in which human beings would be brought back to life in a permanent and eternal life of either bliss and happiness, or pain and suffering, after going through the just and meticulous Examination/Judgement of Allah (S.W.T.).

The concept of sustainability of the world, mankind and the Earth, which is the product of the secular or agnostic worldview, is completely bereft of the reality of Divine Transcendence and metaphysical truths, not to speak of *Tauḥīdī* ontology, cosmology, anthropology, epistemology, axiology, ethics and eschatology. In the Qur'anic *Tauḥīdī* worldview, there is also the reality of divine intervention and assistance in human life and in the universe as well as His promise (*wa'd*) to help His servants to overcome their adversities, however grave they may be, provided His servants sincerely observe the prerequisites of true faith (*īmān*) followed by good social deeds of all kinds (*a'māl ṣāliḥah*, *`amal al-khairāt*), purification of the heart, opposition to the delusions of earthly vanities, the temptations of Satan and striving (*jihād*) with their resources, including their properties and lives, in serving His cause, following the Straight Path laid down by Allah (S.W.T.) while pursuing the pleasure of Allah (S.W.T.).

In sum, the concept of Sustainability, like the other secularized Western concepts of Progress, Modernity, Backwardness, Development, Success, Knowledge, Education or 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 since He created it billions of years ago. Nor does it make any reference to the one and only Creator, Owner, Ruler and Master of the Earth, mankind, nature and the cosmos, whereas the Compassionate Creator and Merciful Sustainer has laid down in the Qur'an, the *Taurāt* of Moses (peace be upon him) and the *Injīl* of Jesus (peace be upon him) the right way and the conditions following which the Earth and human life can be made truly **sustainable**. Among the conditions He has laid down in His revealed Books, which need to be fulfilled in order to secure His protection (*ḥimāyah*, *`ināyah*), assistance, victory and

blessings, human beings have to behave on His Earth and act in His world as true Believers (*Mu'minūn*), God-fearing servants (*Muttaqūn*), and Doers of Good, Beneficence, Benevolence, Charity, Beauty (*Ṣāliḥūn*, *Muḥsinūn*). Then, in the course of utilizing His bounties on Earth or in space, they have to remember (*dhikr*) Him, follow (*ittibā`*) and obey (*ṭā`ah*) His *Sharī'ah*, His do's and don't's, without forgetting to glorify (*tasbīḥ*) Him, praise (*taḥmīd*) Him, thank Him and express their gratitude (*shukr*) to Him alone.

5.11. IIUM is fortunate to have a new Rector who is renowned not only in Malaysia as an eminent scholar, respected Muslim public intellectual and long-serving Vice-Chancellor with vast experience in leading U.S.M. to become the only Apex University in Malaysia, while moulding it to become an embodiment of higher education for sustainable development. He is recognized internationally for his expertise and critical stance regarding the applicability of Western models of higher education or development to non-Western countries or societies. With his futuristic vision of the world as well as his dedication to the cause of global justice, corporate social responsibility and “charting a new trajectory” of universities in Malaysia (*N.S.T.*, 20 June 2019) which debunks the intellectual fraud and exposes the economic and political motives behind the international university ranking business [pun is intended], he is in the best position to lead this ummatic Project. His commitment to SDGs as interpreted from Islamic and non-Western perspectives and making IIUM yet another university in Malaysia to translate the SDGs in the local Muslim-Malay context, makes him the natural choice to chart the road map of Vision 2070, marshal and galvanise the resources – human and non-human in IIUM -- to ensure its success, continuity and positive responses from Islamic institutions in Malaysia and abroad.

The recent appointment of Datuk Dr. Daud Bakar as the new President is most heartening and timely, as he represents the first non-politician or non-minister to become an IIUM President. As an internationally recognized scholar of Islamic law, a successful global Islamic entrepreneur and an expert in Islamic finance and *Shari'ah*-oriented contemporary Islamic thought, he possesses both the academic and professional credibilities to be able to solicit international support and additional financial assistance, especially from West Asian sources, that our project would need as it evolves and grows in time. His character which is grounded in *Taqwā*, humility and integrity, naturally complements the dynamic transformational persona, modesty and simplicity which underlie the vibrant energy of the new Rector. Datuk Dr. Daud's experience as an exemplary academic, several years ago, in the Kulliyah of Laws as well as a former Deputy Rector for student affairs in IIUM, would make it easy for him to reach out to all the university community and reignite the faltering soul of IIUM, while providing the spiritual and ethical driving force needed for Vision 2077. Together, the synergy of these two Islamic and globalised Malay intellectual-professional "heavy weights" would develop and strengthen the new ecosystem of IIUM and ensure the sound development and evolution of Vision 2070 in the decades ahead.

## **6. ENVISIONING THE PREFERRED MALAYSIAN UMMAH SCENARIO IN 2077**

In envisioning the future of the Muslim Ummah in Malaysia of 2077, we do realise that we are, perhaps, looking too far ahead into the future, 57 years from now. Most visions of the future adopted by many countries (including that of the Academy of Sciences Malaysia) and international companies would not go beyond 2050, although there are a few international future scenarios which extend to the



year 2080. But since we are not making predictions of the future; rather, we are making, first of all, rational forecasts of the probable and preferred future scenario, we would like to go beyond 2050 to reach the end of the current 15<sup>th</sup> century *Hijrī*. We know and regretted the flaws, faults, failures and malaise of the past Muslim communities, we have been witnessing – woefully -- the divisions, maladies and vices of the present Muslim communities, and – by observing some of the disheartening political, economic, educational, media, religious and cultural 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; (1) we have the divinely prescribed obligation to change our bad and deplorable conditions of *al-munkar* to the conditions of *al-ma`rūf*; (3) we have the potential human intellectual and spiritual resources, though not yet the critical mass to become the key drivers of social change, to do much better than now or before; (4) the need to be prepared not only for the potentially disastrous consequences of steadily worsening climate change and; (5) 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.

This is most challenging as we have to convince not only sceptical or secularised Muslims but also non-Muslim fellow citizens 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 in Malaysia and overseas – not to mention the impact of global propaganda of demonization of Islam and Islamophobia for several years or decades. It is necessary for the Muslim leaders, by 2077, to be able to translate the major sacred missions of the Muslim Ummah into concrete and tangible realities. For example, as God-fearing political leaders, they are respected for being 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; exhibiting non-ostentatious life-style, respectful of the rights of non-Muslims to subscribe to their own political ideologies, religions, customs as long as they are not against the law or constitution of the nation or the states.

They 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. In developing the preferred scenario which includes the role of these new generation of God-fearing and compassionate leaders, we will have to 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. Similarly in the fields of economic, educational, cultural or community leadership, etc. we need to identify and

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

Prior to that, we would have to forecast and envision the extent to which the undesirable and unpreferred trends, phenomena or social facts in the different spheres of life of the Malaysian Ummah of the contemporary period would lead to the formation of the unpreferred scenario. They constitute the obstacles or inhibitors which need to be addressed and overcome on the path to the actualisation of the preferred scenario. Here again the transition from the unpreferred to the preferred scenarios would have to be properly thought out and planned as realistically as is plausible or achievable in the Malaysian contexts of the First Phase (2020-2030), The Second Phase (2030-2050) and the Third Phase (2050-2080) to produce the desired outcomes.

Based on our understanding of, and commitment to, the Qur'anic worldview and Qur'anic visions of the Islamic Ummah as being divinely ordained to lead mankind, with the sacred missions of (a) *Raḥmatan li'l-`Ālamīn*, (b) *al-Amr bi'l-Ma'rūf wa'n-Nahy `an al-Munkar* and (c) *Shuhadā' ala'n-Nās*, we feel obligated, first of all, to give an "early warning signal" or a public reminder that another 57 years from now the *Ummah* would enter into the next Islamic century after having gone through four decades of bitter, painful and humiliating experiences. Not wanting to repeat or perpetuate the disunities, mistakes, faults, folly and foolhardiness of the past, and with our firm conviction in Allah's promise that "Verily Allah does not change the condition of a people until they change that which is in themselves." (Q. 13: 11), we would like to alert the Muslim community in Malaysia, at least, to be aware and conscious of the plausibility of unfavourable as

well as favourable 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 (may the peace and blessings of Allah S.W.T. be upon him) had warned 1441 years ago [1441 by August 30th,31st and September 1st 2019].

We would like to reiterate that in forecasting an optimistic future by 2077, we are primarily inspired, motivated and guided by our deep faith (*īmān*) and strong conviction (*yaqīn*) in Allah’s prophecy in the Qur’an regarding the prevalent position of Islam in the future (Q. 61:10) and His intention that the Islamic Ummah is the final religious community to become the leading community in the world, to act as a witnesses and exemplars of goodness and virtue for all mankind (Q. 2: 143). Secondly, although we have been informed, time and again, by hundreds of environmentalists, climate change experts and eminent scientists that, based on their objective studies, observations and research, the current development trajectories are absolutely unsustainable, and that there is no doubt that planet Earth is fast heading towards a bleak ecological future with unprecedented global warming accompanied by severe environmental degradations, disasters and catastrophes.

Nevertheless, while we applaud and support the series of international agreements on climate change and the U.N.’s Agenda 2030 for Sustainable Development and urge our government and the people of Malaysia to take appropriate measures now to mitigate the negative impacts of future disasters, catastrophes, crises or calamities, we trust that if the Muslim community behaves, acts and follows a way of life that is in accordance with the commandments,

prohibitions and guidance of the Creator and Sustainer of all the worlds, the Compassionate Master that He is (*subḥānahū wa ta`ālā*), His merciful intervention can be expected to manifest itself on His earth, at the appropriate time and place as His wisdom and His will dictate.

We also place our trust and absolute confidence in **the Creator's and Sustainer's promises of assistance (*`aun, taufiq*) and victory (*naṣr, faṭḥ, najāḥ*) for the True Believers (*al-Mu'minūn*) who are facing adverse circumstances or potential disasters**. Furthermore we are encouraged and delighted to witness the rise of several positive, desirable and heart-warming signals and trends, manifesting in the appearance of several groups of highly committed, sincere and God-fearing Believers within the Ummah -- among the younger generation, Muslim NGOs, the educated elites, urban preachers, competent and affluent professionals, including some sincere Muslim entertainers, actors and actresses.

In forecasting, projecting and envisioning the Malaysian Ummah's long-distant future, we would like to adopt the method of backcasting in which we foresee a viable, favourable, optimistic and preferred scenario of the Third Phase which includes the first three years of the 16<sup>th</sup> Islamic century. Then, following the backcasting method, which differs from forecasting in which we look at past trends as well as present conditions followed by our extrapolation of future scenarios,

we start with the point where we want to be in the future and then try to adjust everything in the present according to the target we want to achieve. If we summarize the steps in which backcasting is done then these can be as follows:

- Define and establish the targets for future
- Collect data from past and present condition/events
- Analyze the collected data to finalize what changes and amendments are required to the present conditions so that ultimately it comes in line with the vision established.
- Establish a policy and strategy to implement the changes required(<https://discuss.analyticsvidhya.com>.Accessed on 2 August 2019)

We would like to mention that the outcome of our envisioning the preferred scenario of the future Malaysian Ummah is not going to be a utopia nor a dystopia, but a position somewhere 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 the following:

#### 6.1. TRANSFORMATION OF MUSLIM-MALAY POLITICAL CULTURE AND LANDSCAPE, PRODUCING AN UMMAH THAT IS BLESSED WITH ISLAMIC UNITY IN A NEW POLITICAL SCENARIO.

Although there are different political parties which are open for Muslims to join, the Ummah gives priority to religious unity based on the commandment of Allah (S.W.T.) to “hold fast to the rope of Allah and do not be divided...(Q.3: 103, 112) and “Believers are but a single brotherhood, so make peace and reconciliation between your two (conflicting) brothers...(Q. 49: 10 ). The bonds of the *Dīn* that

Allah (S.W.T.) has chosen for the Muslims transcends all other bonds. The old political culture of *fitnah*, back-stabbing, political assassination of political rivals, rampant money politics, double standards and hero-worshipping the political leader in a permanent political battle between a power-crazy government and an ever-warring opposition that is blind to anything good done by the government, has given way to a culture of agreeing to disagree in a civilized manner, of placing the interest and welfare of the people above political party interests, of cooperation across the political spectrum in matters of great national or ummatic interests or urgency.

Malaysian politics has matured and politicians are no longer viewed with some degree of skepticism or cynicism by the *rakyat*. Those Muslims who decided to go into politics do so not because they are looking for material gain or worldly glory, but because they feel they can contribute significantly to the progress of the nation or the religious community they represent. Politics for them is not an avenue for earning their livelihood, because they would only enter the challenging world of mundane politics after they are financially secured or they have acquired enough wealth, resources or assurances to sustain their political career. In this new and mature parliamentary democracy, titles and statuses are no longer being pursued or sought after. The Islamic politicians go into politics to sincerely serve the people, speak and uphold the truth, justice, integrity and ummatic wellbeing however bitter they may be, because their primary objective is to gain the pleasure of Allah (S.W.T.). The party, to them, is never “sacred” (*keramat*): Allah’s commandments are. The party is just one of the tools to achieve the goals of the *Ummah*. Upholding the *Shari`ah* of Allah (S.W.T.) is indeed a **sacred** duty of Muslim politicians, never mind if one becomes the laughing stock or the target of the

censure from capitalists, socialists, humanists, secularists, liberalists, pluralists, polytheists, rejectionists or worshippers of Western or Oriental idols.

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 and, being conscious of Qur'anic and Prophetic ethics, they observe the Islamic *ādāb* (etiquette, decorum and ethical behavior) in their political campaigns, political debates or in the use of the social media. The Muslim prime minister or ministers do not hold on to power or privileges longer than necessary. Once they are aware, or it is made clear to them, that the people are no longer happy with their performance or not benefitting from their office, they voluntarily resign without any grudges and without feeling that their livelihood is going to be in jeopardy. They simply go back to their professional work for which they have been trained in higher educational institutions.

The prime minister's term also does not go beyond two terms. The prime minister or his Muslim ministers do not use their power and position for self-aggrandisement or for enriching their families, private companies, business proxies or political cronies. As God-fearing Muslim leaders, they do not fail to observe their fundamental religious obligations such as *ṣalāt* in congregation, and refrain from manipulating religion, religious concepts or institutions for political purposes. When they are extending their assistance, aid or services for non-Muslim individuals, groups or organisations, they do so because 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.

## 6.2. NEW STRENGTH AND SOLIDARITY WITH TRANSNATIONAL NETWORK MANIFESTING IN AN UMMAH WITH STRONGER DOMESTIC AND GLOBAL PRESENCE, EXERTING BIGGER IMPACT IN ASEAN REGION

The Ummah has strong, close and intimate relationships and collaboration networks with the Ummahs in ASEAN countries, particularly with Singapore, Brunei Darussalam, Indonesia, Thailand, Kampuchea, and the Philippines thanks to ICT and convenient as well as cheap inter-ASEAN transportation. The Ummah has also 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 or universal human causes.

The United Nations, no longer dominated by the big powers, has become a common meeting ground for Muslim countries and communities, including the Malaysian Ummah leaders and scientific-technological experts, to put across their concerns, to offer holistic solutions to world or ecological problems, or to pressure certain countries or regimes in Asia, South Asia or Southeast Asia which have been 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 coincided with further weakening and rapidly declining

-- some writers even predicting the collapse of Western civilization -- 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 up new opportunities for the global Muslim Ummah to broaden and assert its influence as never before. The exponential increase in the number of new converts [some prefer the term 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*, business men and scholars to widen their presence and their impact in those countries and regions.

6.3. STRONGER ECONOMIC AND FINANCIAL RESOURCES UNDER ADVERSE ENVIRONMENTAL CONDITIONS, CONTRIBUTING TO THE UMMAH THE ABILITY, SKILLS AND WISDOM TO SURVIVE CALAMITIES AND REMAIN VIABLE DESPITE MAMMOTH ECONOMIC CHALLENGES AND ENVIRONMENTAL DISASTERS.

As a consequence of severe climate changes and frequent environmental disasters in several ASEAN countries, not excluding Malaysia, in the 2020-2070 period, the economic situation of the Ummah is 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 (as they are called in Indonesia) *zakāt*, *waqf*, *takāful*, *rahn*, *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 is able to 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.

The more affluent members of the Ummah have been able to offer assistance to some of the urban poor among the Chinese, Indian and Sikh communities, including the needy people among Kadazan-Dusun, Bajau, Suluk, and Murut tribal groups in Sabah, and among the Iban, Melayu, Chinese, Bidayuh, Orang Ulu, Melanau in Sarawak. The presence and size of the Muslim population in East Malaysia has increased tremendously over the years, mainly as a result 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 spreaders of the message of Islam 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 are converts from the non-Muslim minorities -- Chinese, Indian, Sikhs, Kadazans, Iban, Orang Ulu, Muruts, Bidayuh, and so on. Moreover the non-Muslims' regular encounter and cordial interactions with Muslim leaders, scholars, doctors,

engineers and entrepreneurs from Malaysia as well as from Western countries, who are capable of manifesting in their 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 to Kalimantan, 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 businessmen to make inroads into several ASEAN countries and unlock the economically rich potential of those countries. On the whole they, together with many Muslim-run banks, sprouting *waqf*-based industries and *Shari`ah*-compliant businesses, have proven to become 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, which included launching in the 1970s an intellectual-theoretical *jihād* in the academia, followed by accommodating the conventional systems, then exposure to global financial turbulence within the structure of capitalism, the Islamic theory, concepts and practice of economics based on the worldview and philosophy of *Tauḥīd* are now widely accepted as constituting the

new economic paradigm in the Muslim world, if not in the whole world yet. 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-Capitalism 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*.

#### 6.4. GOOD GOVERNANCE, COMPETENT MANAGEMENT IN THE PUBLIC AND THE PRIVATE SECTORS AND THE ELEVATED STATUS OF SHARĪ'AH COURTS AND LAWS ON PAR WITH SECULAR CIVIL COURTS AND LAWS

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. In addition, thanks to the long struggle of the Muslim legal scholars and practitioners for the Islamic judiciary to be put on the same level as the U.K.-based Malaysian judiciary, and with the increased production of qualified Muslim

lawyers such as IIUM law graduates who have been trained to be well-qualified to serve in both legal systems, the Muslim-led public administration, business or judiciary have earned the respect of non-Muslim public and legal practitioners. This transformation was achieved after a long process of instilling the values of moral integrity and sound management by the National Integrity Centre in all government departments on the one hand and the flooding of the legal profession with good quality lawyers and judges. 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 the so-called *Hudūd* 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 seeing or experiencing first-hand 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, began to show their appreciation and respect for Islamic law. For them, the words *Sharī`ah* or *Hudūd* 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 bloodthirsty deity; and the spread of Islam by the force of the sword, violence and terror. For those foreigners coming to Malaysia to see what Muslim law and justice are all about, to them "seeing is

believing” and the loads of scary, hateful images Western Islamophobia they carried at the back of their minds simply melt into thin air.

Before the positive reforms and transformations of Muslim governance, management and judiciary took place on a large scale around 2030-2040, 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, The comparison with non-Muslim countries such as Singapore, New Zealand, Sweden, Norway or Canada makes many educated Muslims feel embarrassed and ashamed, until it became very obvious 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.

However with the introduction, later on, of regular compulsory courses on good governance and management to all staff in the civil service and the drastic measures adopted by a new government to weed out the bad apples in government service plus the attractive reward of faster promotion to higher leadership position helped to 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; it brought about the much-needed violence-free revolution of the Malay-dominated civil service with the culture of sustaining mediocrity, complacency and inefficiency. The new government led by a no-nonsense Prime Minister known for his long track record

of high integrity and competency, decided to send two hundred top government officers, majority of whom are Muslims, to the Turkish Academy for Islamic Governance and Administration to be trained as future leaders of government administration for a period of six months. These senior officers then returned to Malaysia as the new game changers. The confidence and trust of the people and of foreign investors were restored by the new leaders and managers who had the passion for excellence which they acquired after being exposed to the best practices in public administration and governance in the premier Turkish academy. Over the years a new image of a transformed, efficient and trustworthy public administration – professionally, ethically and efficiently managed and led by Muslims – emerged to become a pride of the Muslim world, just as the efficient, disciplined and profitable management of Tabung Haji became the object of worldwide admiration and emulation decades ago.

The old bureaucratic structures and the change-resistant traditions were eliminated by the adaptation of innovative systems, regulations, values and norms imported from nations with the best practices. The institutionalization 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. By 2050 the reputation of Malaysia as being endowed with good governance as well as a thriving world-class Islamic banking and financial industry have become one of the admirable characteristics of the Muslim community in Malaysia, such that the new Muslim-Malay system of administration and management becomes the envy of many other Muslim countries which are still struggling with the evils of bad governance and incompetent management of big and complex organisations.



#### 6.5. EXCELLENT RELATIONSHIP AND HARMONIOUS CONVIVENCIA WITH NON-MUSLIM COMMUNITIES.

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 coming from the periphery of the community's territory, 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.

It is not a convenient instrument or tool to be manipulated to serve 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 Western image and perception of the Muslim Ummah as backward, anti-democracy, poverty-stricken, hate-mongers, violent-prone with corrupt leaders in politics and the civil service. The ill-conceived "Islamic State" or "Islamic Caliphate" myth of the I.S.I.S, al-Qaeda or Muslim "*Takfīrī*" radicals have lost their traction or

appeal among the Muslim communities in ASEAN region, while the success, the benefits as well as 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 of personal pleasures and luxury for the greater welfare of society, modesty, philanthropy, kindness, respect of differences, sharing of depleting resources, humanitarianism, non-ostentatious life-styles, abhorrence of wastage, extravagance, and the self-centered or egoistic pursuit of status symbols and honorific titles. In view of the pressing need of the masses for decent housing, food and ability to pay for children's education, many of the state royalties have decided to donate some of their land, precious property, unused automobiles, mansions or palaces as *waqfs* for the poor, the needy and the downtrodden in their respective states. Some of the palaces have been converted into public educational institutions, while some others have been turned into homes for the elderly, orphans and the handicap regardless of ethnic or religious affiliations.

Many of the state Rulers have also 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 majesty's privileges and reduced

significantly the annual budget allocated by the Federal government to the King. For all these notable sacrifices 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.

In the Third Phase of the evolution of the Ummah towards 2080, the affluent non-royalty 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 and, 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.

#### 6.6. SUCCESS OF COMPREHENSIVE EDUCATIONAL TRANSFORMATION PRODUCING AN ENLIGHTENED UMMAH WITH VERY PRAISEWORTHY EDUCATIONAL OUTCOMES

6.6.1. Islamic education in the widest sense of the world embraces both Islamic religious sciences, regarded as *farḍ `ain*, (individual obligation) and based on divinely revealed knowledge, and worldly sciences based on acquired (intellectually or empirically) human knowledge which are regarded as *farḍ kifāyah* (collective obligation). The learning processes includes *tarbiyah* (education in a comprehensive sense, including the physical, the cognitive, the affective, the

spiritual, the psychological, the social, the aesthetic, etc.), *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), *ta'līm* (instruction, teaching, transfer of knowledge, skills and values), *tazkiyah* (purification of the mind and the heart), *tadrīs* (teaching), *irshād* (moral-spiritual guidance), *tadrīb* (training). The objective of this broad scope of education is to develop and nurture all the God-given potentials and faculties in human beings so as to be able to fulfil the true purpose of his existence as determined by their Creator and Sustainer, namely to serve (*'ibādah*) Allah (S.W.T.) and carry out the responsibilities of *khilāfah* on His Earth according to the teachings of the Qur'an and the Sunnah.

6.6.2. 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 into 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'an. These institutions follow the methods of integration or harmonization or synthesis or Islamicisation of human knowledge at the appropriate levels of education and depending on the respective objectives of education, specialisation and the chosen learning outcomes for the different curricula.

It is noteworthy that the most successful educational institutions of the Ummah particularly in the Third Phase are the private religious schools as they

become the preferred choice of the well-to-do families. Besides, as 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 cater only to Muslim students and they follow their own holistic and integrated curricula which includes co-curricula activities in the afternoon and the observation of the obligatory prayers in congregation on a daily bases.

6.6.3. Thanks to the methods of integration, harmonization and synthesis of *farḍ `ain* knowledge or *`ulūm naqliyyah/shar`iyyah* with *farḍ kifāyah* knowledge or *`ulūm `aqliyyah/ghair shar`iyyah*, these religious schools have been able to produce good quality students who would grow up 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. It is heartening to note that the products of the good, integrated and synthesized *tahfīdh* schools as well as the *Ulu'l Albāb*-oriented higher secondary schools and the *Maktab Rendah Sains MARA* (MARAJunior Science College or MRSM) have developed into the much sought-after Islamically rounded professionals, leaders and technocrats, doctors, engineers and scientists of various specialisations after they have graduated from universities. At the tertiary levels of education they are exposed to the concept of Islamicisation of human knowledge and human personality.

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 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 ecological, economic, political, social, educational, technological crises experienced mainly in Western countries from 2020 onwards are the direct consequences of a dominant and hegemonic homo-centric civilization which is based on an epistemology of absolutized reason and a worldview which is a combination of secular humanism, empiricism, materialism, agnosticism, liberalism and relativism in the West and atheism in China and Russia.

But with the paralysis and bankruptcy (Stephen Hawking says “the death”) of Western philosophy or inability of Western 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 Western 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 isolated case. It was just the tip of the iceberg, but the Oriental and Muslim worshippers of Western standards (as “idols”) of university excellence could not see the submerged 90 per cent of the iceberg, and therefore they continued to urge the local universities to compete in getting on the melting and breaking up iceberg.

6.6.4. The 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-ʿAlwānī (*raḥimahuʿLLāh*) to engage in what he calls as “combining the two

readings” (*al-jam` bain al-qirā’atain*) of the two Books of Allah, i.e. the Qur’an and the Universe. As far as IIUM is concerned its mission of Islamisation of Human Knowledge (I.O.H.K.) is to be understood as consisting of a complex progressive process of knowledge construction which, for the new academic staff, may proceed from the easier methods of comparison, harmonization, integration, indigenization and synthesis, later to progress to the most demanding yet most desirable methods of critical appreciation, dewesternisation, deconstruction, repudiation, rejection, elimination, reconstruction and – finally -- construction of new knowledge as the most important and most desirable goal of I.O.H.K. This mission also includes what we call “Islamicisation”, by which we mean a process of our objective recognition, acceptance, adaptation or adoption of any useful knowledge, technology, system, theory, concept, idea or practice from cultures or civilisations other than of Islam, which is not opposed to, but is in harmony or compatible with, Islamic teachings, perspectives, values and norms.

What may not be present in the method of integration or synthesis but is an important part of I.O.H.K. is it incorporates the necessity to undertake legitimate critique, repudiation, elimination or rejection of any aspect of human or rationally acquired knowledge – such as its ontology, epistemology, axiology, philosophy, presuppositions, theoretical assumptions, paradigm, theory, practice, concepts, ideas, facts or school of thought -- which is or are antithetical, incompatible or opposed to the worldview, teachings, *`Aqīdah*, *Sharī`ah* and *Akhlāq* of Islam. Lest it is misconstrued, I.O.H.K. in IIUM includes Islamisation of the self or of the 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*”).

6.6.5. It is noteworthy that 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, Islamisation and Islamicisation, without forgetting the Islamisation of the self. By 2030 IIUM has emerged as the most well-known institution in South Asia, Southeast Asia and East Asia for Islamisation of acquired human knowledge and for Relevantisation of Islamic religious sciences through the processes of *taghyīr* (change of syllabus or methods of teaching), *taḥsīn* (improvement), *iṣlāḥ* (reform), *tajdīd* (renewal), *takāmul* (integration), *ijtihād* (exercise of independent reasoning and judgement), *murāja'ah muntazimah* (regular review), *murāja'ah naqdiyyah* (critical review), *taḥdīth wasā'il al-ta'lim* (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.

Both universities, however, 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'an which looks at the universe, nature and human beings, first, as the creation of Allah (S.W.T.), second as belonging to Him, third as full of Signs (*āyāt*) of Allah (S.W.T.) pointing to the existence, oneness, omnipresence, omnipotence, knowledge, design, beauty, order and will of the Creator and Sustainer. Thirdly, 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. Fourthly, 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 (*tasbīh*) the benevolent Creator and Sustainer in their own respective ways not known to humans. Finally, 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.

Man and society also contain 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 minority true followers and true believers of the Prophets of God. From this perspective, human knowledge may be interpreted 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.).

The Islamic *Tauhīdīc* 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’an, 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 *Tauhīdic* paradigm of knowledge production, construction, dissemination, utilization and reconstruction.

The *`ulamā`* of the Ummah now number in the thousands in the 40 million plus population of Malaysia, because those who specialize and become experts in various branches of the *`ulūm `aqliyyah* (intellectual, this-worldly, *fard kifāyah* sciences) are known as the *`ulamā` al-wāqī`* (scholars of the reality or context) /*`ulūm dunyawīyyah* (this-worldly sciences) while those who choose to specialize and become experts in religious sciences' disciplines are known as *`ulamā` al-naṣṣ* (scholars of revealed texts)/*al-dīn (religion)*/*`ulūm dīniyyah (religious sciences)*. Both groups have been exposed in varying degrees of accomplishments to the “combining the reading of the Two Books” of the Creator and Sustainer.

Therefore, there is no more dualism or dichotomy of knowledge or education in Muslim education. Both groups complement each other, and in solving complex human, technical or societal problems or issues, these two groups – the *`ulamā` al-naṣṣ* and the *`ulamā` al-wāqī`* (as al-Qaraḍāwī and Tariq Ramadan call them) would sit together to find the right answers, solutions or innovative ways of resolving major problems or new issues which beset mankind, nations or communities. Their collective thinking and solving of problems constitute a form of “*ijtihād jamā`i*” (collective *ijtihād*) which 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 of contemporary Islamic thought. In addition there are also several Islamic universities established by the state Islamic Religious Council which are funded by *waqf* funds. As a result of all the above commendable accomplishments in the field of Muslim education in the latter half of the 21<sup>st</sup> century, Malaysia becomes one of the most popular countries in the world for Muslim minority communities to pursue their higher education.

6.7. ADVENT OF A NEW BREED OF GOD-FEARING, COMPETENT, KNOWLEDGEABLE BUT HUMBLE, TOLERANT AND SINCERELY PEOPLE-ORIENTED ISLAMIC LEADERS OF HIGH INTEGRITY IN THE 2050-2080 PERIOD.

These new breed of Malaysian-Muslim leaders are the real Game Changers. They are the fruits and the products of the “good tree” (*shajarah ṭayyibah*) “whose root is firmly fixed and its branches [high] in the sky” (Q. 14: 24). They have undergone the holistic, integrated and Islamicised educational system from their primary school until their university education where 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 by looking for opportunities to be leaders in politics, civil service, communities, business, banking, education, etc. and 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 *Ulu’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.

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.

6.8. ACCOMPLISHMENT OF AN UMMAH WITH WORLD CLASS LEVEL OF ICT EDUCATION AND TRAINING AS WELL AS EXPERTISE IN ADVANCED AI TECHNOLOGY. THE ABILITY OF MUSLIM CYBER SECURITY EXPERTS TO PROTECT THE ISLAMIC WAY OF LIFE AND THE MORAL INTEGRITY 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 IT CONTENT 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 IS PHENOMENAL

6.9. 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 TAUHIDIC SCIENTISTS AND TECHNOLOGISTS TO ADDRESS THE URGENT CRISES IN ASEAN ENVIRONMENTS.

6.10. THE ENTERTAINMENT INDUSTRY IN MALAYSIA, TOGETHER WITH INDONESIA, TURKEY, PAKISTAN, EGYPT AND MOROCCO, PRODUCES MANY ISLAMICISED FILMS, DRAMA , SONGS, MUSIC AS WELL AS FESTIVALS OF RELIGIOUS

ART AND MUSIC. THE PREVIOUS OBSESSION OF MALAY MASSES IN THE FIRST PART OF THE 15<sup>TH</sup> CENTURY HIJRI TO BOLLYWOOD OR EAST ASIAN FILMS HAS DISSIPATED WITH THE PRESENCE OF ISLAMIC ALTERNATIVE FORMS OF POPULAR CULTURE.

6.11. THE ACHIEVEMENTS OF MALAYSIAN MUSLIM ARCHITECTS, PLANNERS AND ENVIRONMENTAL DESIGNERS ARE HIGHLY ACCLAIMED IN THE WORLD, BY EMPHASISING THE PRIORITY OF FUNCTIONALITY AND ECONOMY OVER AESTHETICS AND EXPENSIVE ORNAMENTATION. SINCE 2030 ALL THE NEW MOSQUES ARE BEING DESIGNED TO BE TRULY “GREEN”, ECONOMICAL AND PEOPLE-FRIENDLY -- NOT USING ENERGY FROM FOSSIL FUELS BUT FROM SOLAR SOURCES AND WATER FROM ADVANCED TECHNOLOGY OF WATER PRODUCTION AND SUSTAINABILITY. IN ADDITION, 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 REFUGEE CENTRES WITH NEW UNTHOUGHT OF FACILITIES INCLUDING MEDICAL CLINICS AND CAPACITY FOR BASIC FOOD PRODUCTION.

## **7. GUIDELINE FOR THE 11 SCENARIO PLANNING CLUSTERS.**

7.1. Using our narratives of the 7 Key Drivers highlighted earlier in this paper as a guide, the 4 additional Clusters mentioned above to cover Preferred Scenarios of 6.8, 6.9, 6.10, 6:11 could develop their more elaborate and research or data-based narratives in the context of the Key Drivers Scenarios (6.1--6.7) and also in the context of what they would project or envision as the 11 Unpreferred Scenarios which differ significantly – not necessarily as exact opposites – but “the other side of the coin”, as it were, from the Preferred Scenarios.

7.2. It is the task of all the Clusters then 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 must keep in mind the worldview of the Qur'an including its ontology, cosmology, epistemology, axiology, anthropology, sociology, ethics and eschatology. It has to take into account the *Tauhidic* paradigm of human knowledge supported by the normative Prophetic precedents, the three intertwined missions of the Ummah as discussed above including the relevant Islamic teachings, philosophies, values, principles, norms, concepts and institutions.

7.3. It is highly recommended that each Cluster should include one or two academics who are knowledgeable in or more qualified to refer to the relevant Islamic religious discourses, or to become the main reference for relevant Qur'anic verses or Hadiths. Finally, our Clusters must take note to conform with our generally **optimistic thrust** in the narratives about Vision 2077 -- in spite of what planet 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.

7.4. As Muslims and Believers in the Compassionate Sustainers' commandments, warnings, promises, wisdom, plan and good-will, etc. as we have discussed and emphasized in our narratives of the 7 Preferred Scenarios, 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. The believers have been cautioned by Allah (S.W.T.) that they would not enter Paradise without having to go through severe divine tests (*ibtālā'*) which could be in the form of adversities or ease.

7.5. We have mentioned and elaborated in our above narratives that if the Ummah , in particular the leaders, the scholars and its decision makers were to strive hard to fulfill the divinely prescribed conditions that would make them TRUE BELIEVERS , God-fearing leaders, managers, officers, scholars, elites, professionals, scientists and technologists of *Ulu'l Albāb* orientation who, together with other Islamic workers in the Ummah, 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 Allah (S.W.T.) 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.)



7.6. 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 (A) 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.

7.7. The Qur’an 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 have to 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:

After presenting the seven Key Drivers above and having decided that the Game Changer is the new breed of God-fearing leaders, we expect the 11 Clusters to 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. This will be discussed in greater detail in the regular meetings between the Central Committee and the Cluster Heads.

## **8. FORMATION OF A CONSORTIUM OF MALAYSIAN UNIVERSITIES FOR ISLAMIC UNITY AND FUTURE LEADERSHIP (UNIMA 4 UNITY)**

We would like to propose the formation of a “Consortium of Malaysian Universities for the Unity and Leadership of the Ummah” (in Malay, *Kesatuan Universiti2 Malaysia Untuk Penyatuan dan Kepimpinan Ummah*, with the acronym “UNIMA 4 UMMAH UNITY”) to coincide with the official launching of the Project or the Inaugural Conference on Project 2077 for the following reasons:

- 8.1. 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.

- 8.2. Unity is a religious obligation because Allah (S.W.T) has commanded the 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 be provided by universities which are based on the Islamic vision of education, the comprehensive excellence of the Muslim Ummah and civilizational transformation.
- 8.3. Taking the initiative and trouble to reconcile or bring together (*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.
- 8.4. 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”). Of course 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.

- 8.5. We have the credibility, the human resources and the trust of the people 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 get worse as the GE 15 approaches, or before the political party sentiments on both side of the chasm hardened like a rock to render futile all sincere non-partisan conciliatory endeavours.
- 8.6. 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.
- 8.7. Ummatic unity and preparing for the emergence of a new breed of leaders in Malaysia are among the most important major goals of our Project on Vision 2077. Our corrective, reformative and transformational measures have to planned and strategized from now to achieve these two crucial Key Drivers. Although the proposed Consortium would only focuses on the issues of Unity and New Leadership of the Ummah, the formation of the Consortium can be used as one of the strategies to spread the narrative of Vision 2077 to gain wider support as well as financial contributions from the *civitas academica* of all the participating and sympathetic institutions of higher learning.

## **9. FORMATION OF THE CENTRAL COMMITTEE IN IIUM WITH CENTRIS AS THE SECRETARIAT.**

We would like to propose that the Central Committee for the Project be made up of :

- i. Patron (The Hon. President of IIUM)
- ii. Chairman (The Hon. Rector)
- iii. Deputy Chairman 1 (Deputy Rector of Research)
- iv. Deputy Chairman 2 Executive Dir of MSD)
- v. Advisor (Honorary Advisor of CENTRIS)
- vi. Treasurer (Executive Dir of Finance)
- vii. Secretary (Director of CENTRIS)
- viii. Assistant Secretary 1 (Deputy Director of CENTRIS)
- ix. Assistant Secretary 2 (Deputy Director of CENTRIS for Islamisation)
- x. OCAP of IIUM
- xi. Three other Deputy Rectors
- xii. Kuantan Campus Director
- xiii. Heads of the Eleven Scenario Planning Clusters (Consisting mainly of the Deputy Rectors/Deans/Directors of relevant Kulliyahs/Institutes/Centres, and appointed by the Rector.
- xiv. Methodology Consultant (TBD. If we do not have an expert on envisioning future scenarios or scenario planning techniques in KAED, KoEng, KOS, KICT, etc, we can borrow one from local universities)

- xv. Prof. Dr. Ismawi Hj. Zen (CEO of MEDIU, who could be invited to be a member of the Consortium) as a Special Consultant and member of the Central Committee. This is optional, but he is an expert on environmental planning and had played a leading role in the development of IIUM campuses.

9.1. The Central Committee is to meet once in two months in the first 6 months. After that it should meet at least 4 times a year. The Chairman or the Rector may decide to have more frequent meetings depending on the urgency of issues to be discussed or decisions to be made.

9.2. The Sub-Committees consist of the Eleven Scenario Planning Clusters whose members are selected by the Heads of the Clusters. Most of the members of the Clusters would be drawn from the different Departments of the Kulliyahs, but some could be appointed from outside of the Kulliyah if the required expertise is not available in the Kulliyah. The number of the members will be determined by the respective Heads of Clusters.

9.3. In the first 3 months, the Clusters are to meet twice a month at the time and place as determined by the respective Heads. The Heads of Clusters will report to the Central Committee the progress of the work of the Clusters in a special workshop. The first job to be done by the Clusters is to prepare the details of the contents of the Preferred Scenario under the purview of each Cluster together with the details of the contents of the Unpreferred Scenario covering Phase One, Phase Two and Phase Three of Vision 2077. The **WORKSHOP ON VISION 2077** to be held in **December 2019** will give priority to the contents of Phase One (2020-2030). In the two-day WORKSHOP the eleven Clusters will present their Preferred and

Unpreferred Scenarios and their proposed steps, measures, strategies, etc. to be adopted in order to accomplish the projected transformations of the Ummah by 2077.

#### **10. LIST OF SCENARIO PLANNING CLUSTERS WITH THE RESPECTIVE HEADS TO BE APPOINTED BY THE RECTOR.**

We suggest that all Heads of Cluster to be appointed from among the Malaysian staff as they are better informed about the nature and the problems of the Malaysian Muslim community to help guide members of the cluster to make right and appropriate decisions or judgements.

10.1. SCENARIO OF ISLAMIC UNITY (REF. 6.1) -- *Dean of KIRKHS*

10.2. SCENARIO OF NEW STRENGTH AND SOLIDARITY (Ref. 6,2) -- *Dean of KOE*

10.3. SCENARIO OF STRONGER ECONOMIC AND FINANCIAL RESOURCES (ref, 6.3) -- *Prof Aslam was approached by M.K.H. and he has agreed to be the Head of Cluster*

10.4. SCENARIO OF GOOD GOVERNANCE (Ref. 6.4) -- *Exec. Dir. of MSD*

10.5. SCENARIO of EXCELLENT RELATIONSHIP WITH NON-MUSLIM COMMUNITIES (Ref, 6.5) --*DEAN of KENM*

10.6. SCENARIO of EDUCATIONAL TRANSFORMATION (Ref. 6.6.6.) -- *We suggest Prof Rosnani or Prof Nik Hisham, or the Dean of KOE*

10.7. SCENARIO of NEW BREED OF LEADERS (Ref. 6.6.7.) -- *Dep. Rector Student Affairs*

10.8. SCENARIO OF ICT AND DA`WAH (Ref. 8) -- *We contacted Prof Fauzan and he has agreed to be the Head of the Cluster*

10.9. SCENARIO OF S&T (Ref. 9) -- *We suggest Shaikh of ISTAC to be assisted by a Malaysian professor from Engineering Kulliyyah.*

10.10. SCENARIO OF ENTERTAINMENT INDUSTRY (Ref. 10) -- *Dep. Rector Internationalisation and Community Relations*

10.11. SCENARIO OF ARCHITECTURE AND ENVIRONMENTAL DESIGN (Ref. 11.) -- *Dean of KAED*

## **11. DATE OF FIRST IIUM WORKSHOP ON VISION 2077**

We propose the holding of the **2-day Workshop to be in December 2019**. As it is imperative that the Rector as Chairman of the Workshop and the Central Committee be present, the final date to be chosen should come from the Rector as per his availability on campus for the two days. The objective of the workshop is to bring together all the Clusters to meet the Central Committee, to be chaired by the Rector. All the Heads of Clusters will present their reports regarding their respective Scenarios, preferably the Scenarios would cover all the Three Phases. The members of the Central Committee will be able to make their observations and may suggest some improvements or modifications regarding the narratives or the contents of the Scenarios.

## **12. DATE OF FIRST PUBLIC ANNOUNCEMENT BY THE RECTOR ABOUT IIUM'S PROJECT VISION 2077 AS WELL AS ABOUT THE PLAN TO HOLD A CONFERENCE ON VISION 2077 SOMETIME IN THE MIDDLE OR SECOND HALF OF 2020.**



12. 1. We leave this matter for the U.M.C. or the Rector to decide. 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 (if we have the funds) an international Conference on Vision 2077 sometime in the in the middle of 2020 if we think our Clusters are prepared to present their papers in the Conference. We should avoid holding the Conference in the early part of 2020, because it would coincide with the **3<sup>rd</sup> World Congress on Integration and Islamicisation of Human Knowledge** to be held in Kuantan. One of the keynote speaker is going to be, *in shā' Allāh*, M.K.H.

12.2. We would like to propose that our Constitutional Head officiate the Conference. If it is going to be an international Conference, it will be good for the Rector to make the first announcement about our Project as the occasion to also announce for the first time our plan to hold the International Conference in the middle or in the second half of 2020. But if he prefers to make the first public announcement about our Project earlier, he could use the occasion at the closing of the Workshop to have the press conference for the announcement.

12.3. 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 [UNIMA is the short form for Universiti-Universiti Malaysia]. An MOU involving all the participating institutions could also be planned to be held during the Conference or earlier on a special occasion.

12. 4. The Rector may also plan to meet the President as the Patron of the Project to brief him about our Project and the events being planned, because the

latter may be able to make some improvements in the Project and may consider securing some funds from outside or foreign sources to supplement the budget of the university.

### **13. CONCLUSION**

13.1 The Central Committee may decide that the Conference on Vision 2077 be held once in 3 or 4 years or once in 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.

13.2. The Conference series could serve as important milestones to review the progress of the Malaysian Ummah to reach the next Islamic century. However, if for some reason the idea of the series is not feasible, then IIUM may decide to make this Project a one-off project of the university, and to use the whole of 2020 to come up with 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 - *radhiallahu 'anhu* - the freed slave of the Prophet *sallallahu '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 (weakness) into your hearts."* Someone said: *"O Messenger of Allah! What is wahn?"* He said: *"Love of the world and the hatred for death."* *Sahih*: Related by Abu Dawud (no. 4297), Ibn 'Asakirin in *Tarikh Dimashq* (2/97/8) and others. It was authenticated by Al-Albani in *As-Sahihah* (no. 958)

This *hadith* explains the first form of weakness, which has befallen the 'Ummah in all corners of the world, as being a result of inclination to this world, love of it, and being preoccupied with it, whilst turning away from the Hereafter, being distant from it and hatred of death. Hatred of death is a sign of loving this world, since the one who loves this world, hates death. Since, with death, comes the meeting with Allah - *the Most Perfect*. (<https://sunnahonline.com/library/contemporary-issues>. Accessed on 7 August 2019)

13.3. By accepting to undertake this noble but thankless intellectual *Jihād*, either as a one-off project or as a long series of IIUM *ummatic* futures planning, 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`tasimū bi-ḥabli’Llāhi jamī`an, wa lā tafarraquū*” (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. He says in the Qur’an “...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). At least we in IIUM can 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.

**13.4. WE SINCERELY REQUEST THE U.M.C. TO MAKE WHATEVER IMPROVEMENTS, CHANGES OR MODIFICATIONS DEEMED NECESSARY IN ALL THAT IS PRESENTED ABOVE, INCLUDING THE NARRATIVES FOR EACH OF THE 11 PREFERRED SCENARIOS, FOR THE BETTERMENT OF THE CONCEPT PAPER AND IIUM’S IMAGE IN THE EYES OF THE PUBLIC AND THE MUSLIM COMMUNITY. Jazākumu’Llāhu khaira’l-jazā’. Shukran jazīlan.**

***Wa’Llāhu a`lam.***

Prepared by

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**19 August 2019**