CONCEPT PAPER ON PROJECT

“VISION 2077”
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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”.

Refer to M.Kamal HASAN (2019), concept paper on project (Vision 2077)
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 10th of May 2019.

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

Refer to M.K.H. concept paper, 2
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:

“VISION 2077: Preparing a New Generation of Islamic Leaders in Malaysia’s Future”

“Towards a Better Future by 2077: The Muslim Ummah in Malaysia in a New Hijrah”

“VISION 1500 H.: The New Muslim Ummah of Malaysia In A New Hijrah”

“16th CENTURY HIJRI: A New Migration of Muslim Ummah in Malaysia of 2077”

Refer to M.K.H. concept paper, 2
After having read this proposal paper, the U.M.C. is kindly requested to decide hopefully by consensus

Refer to M.K.H. concept paper, 3
INTRODUCTION

01 Planning for the future has become an important and vital part of nation building.

02 Social Engineering

03 Corporate envisioning and forecasting of future world scenarios

Refer to M.K.H. concept paper, 3
Future world scenarios

World Bank’s The Road to 2050: Sustainable Development for the 21st Century, 2006


Refer to M.K.H. concept paper, 3
Well-established research
Advanced and sophisticated institutes or organizations

Lags far behind Western countries and research institutions in the area of futures studies
Islam requires its Ummah and leaders of the Ummah to be prepared to the best of their abilities for future challenges.

Refer to M.K.H. concept paper, 4
As an Islamic international university, born in the aftermath of the advent of the 1400 Hijri year, 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 Hijri century. Riding on the wave of transnational Islamic resurgence, refer to M.K.H. concept paper, 4.
This probable and unfavorable scenario is deduced from observing the following trends and facts:

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

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

**Bad Governance**
Bad governance as a consequence of deficit in moral integrity, advanced knowledge and skills, lack of wisdom and incompetency; increasing inter-ethnic tension and religion-political polarisations

**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

Refer to M.K.H. concept paper, 5
CHILDREN’S OBSESSION with DIGITAL GADGETS DEVICES leading to unprecedented:

PSYCHOLOGICAL DISORDERS

BEHAVIORAL PROBLEMS

Refer to M.K.H. concept paper, 6
Muslim parents must pay more attention to the psycho-spiritual needs and problems of their young children

01

Their early development must be nurtured by parental understanding, patience, care, love and compassion.

02

Deprivation of these Islamic parental attributes coupled with the inability on the parents’ part to control

03

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.

Refer to M.K.H. concept paper, 6
A new agenda of Muslim education in the years and decades ahead is the necessity of Muslim parents to educate children and grandchildren.

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.

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.

Refer to M.K.H. concept paper, 7
RATIONALE AND JUSTIFICATIONS

In 57 years

The Muslim world will, in shā’ Allāh, enter into a new century, the 16th Century Hijrī

From the start of 15th Hijrī (in Nov. 1979) until Today

NO comprehensive & objective assessment of the state of the Ummah, followed by proper strategic planning, global coordination and monitoring of the implementation of the strategies in respective Muslim countries >> MORE DISASTER

2077 Road Map

Has to be conceived as a long unbroken process of corrective measures, reformative (iṣlāḥī), transformational efforts (juhūd al-taḥawwul) and practice in numerous fields

Refer to M.K.H. concept paper, 7
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 15th Century Hijrī (The Fifteenth Century, 1980).

Refer to M.K.H. concept paper, 8
The emergence of Muslim societal realities of the 15th Century *Hijrī* constituting of the following:

1. Political subservience
2. Incompetent management of modern organization
3. Economic deprivation and dependency upon the West
4. Widening gulf between the rich and the poor within Muslim communities
5. Culture of bribery, corruption and abuse of authority becoming well entrenched
6. Cultural slavery to, and aping of Western or East Asian trends

Refer to M.K.H. concept paper, 9
Serious phenomena of social ills affecting the young

Educational and intellectual mediocrity

Backwardness in scientific and technological productivity

political impotence, incompetency and ostentation of the O.I.C.,

Environmental neglect and poor urban planning

Poor healthcare services

Massive forced migration

Refer to M.K.H. concept paper, 9
Academy of Sciences Malaysia (A.S.M.) had embarked on the Envisioning Malaysia in 2050 project

Islamic Ummatic envisioning for Malaysia in 2077

Refer to M.K.H. concept paper, 10
The imminent advent of

01 Transhumanist technology

02 Transhumanist visions

03 Transhumanism as another ideology

Refer to M.K.H. concept paper, 10
"The only certainty is Uncertainty"

Prof. Datuk Dr. Asma Ismail

Refer to M.K.H. concept paper, 10
The goal of the vision is “Progressive Malaysia” which will be “Sustainable, Prosperous and Harmonious”.

The nine Key Drivers identified by the study are:

- Leadership & Governance
- Economic Growth & Equitable Distribution
- Education & Training
- STI Capacity & Competency
- People & Values
- Talents
- Population & Demographics
- Urbanisation & Rise of Megacities
- Green and Sustainable Practices

Refer to M.K.H. concept paper, 10
Prominent scientists stated by the end of this century, in 2100 a probability of the world’s sea level rising (SLR) is 50%.

The likelihood this could rise by two metres is 5%.

Refer to M.K.H. concept paper, 12.
Malaysian Ummah and Malaysia with a good track record of exemplary achievements in:

1. Hajj management
2. Islamic banking and finance
3. Leading democratic and peaceful Muslim-majority nation in the whole Muslim world
4. Halāl industry, religious tolerance with middle-of-the-road Islamic orthodoxy, peaceful coexistence

Refer to M.K.H. concept paper, 15
The Muslim population expected in Malaysia of 2077 estimated at 42+ million. 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 affair and the Divinely decreed missions of:

01 Rahmatan li’l-Ālamīn” (Mercy, Love and Compassion to all the worlds (Q. 21:107))

02 The Islamic Community as intended by God to be an embodiment of Moral-ethical Excellence (Khairiyah Q. 3:110)

03 To fulfil the mission of “enjoining that which is good and virtuous (al-mā`rūf).

04 Prohibiting that which is bad, evil and reprehensible (al-munkar)

Refer to M.K.H. concept paper, 16
IIUM, an Islamic university which upholds those Divinely ordained “triune” missions of the Ummah

IIUM must contribute significantly to the actualization and manifestation of *Raḥmatan li’t-‘Ālamīn, Khairiyyah* and *Wasaṭiyyah* in striving towards

**Unification of the Ummah**
long-overdue unification of the Ummah, particularly in Malaysia

**Transformation of the Malaysian Ummah to be carriers**
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

**Muslim leaders and Elites**
are expected by the public to be competent, knowledgeable, humble, modest, caring, kind, considerate

Refer to M.K.H. concept paper, 17
Religious educational system

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.

IIUM’s students

IIUM’s students could be inspired and motivated to become the new breed of future leaders with the Rahmatan li’l-‘Ālamīn mindset, character, knowledge, skills and moral-spiritual excellence.

Institutionalise special training modules

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.

The fundamental values and principles

The necessity of inculcating at the early stages of Muslim education the fundamental values and principles such as of īmān (faith), amānah (trust, trustworthiness), ībādah (worship, servitude), khilāfah (vicegerency), taqwā (God-fearing consciousness, piety), īḥsān etc.
IIUM is working towards achieving the 17 Goals of Sustainable Development

The 17 goals open up new horizons, avenues and opportunities for the application of IIUM’s mission of Islamisation of Human Knowledge (I.O.H.K.).

SDG’s, after being spiritualized by Islamic perspectives, serve as useful and practical stepping stones for the Muslim Ummah

Refer to M.K.H. concept paper, 19
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*

**Notion of sustainability From Worldview of *Tauḥīd***

- There is the reality of divine intervention and assistance in human life and in the universe as well as His promise (*waʿd*) to help His servants to overcome their adversities.
- His servants sincerely observe the prerequisites of true faith (*īmān*) followed by good social deeds of all kinds (*aʿmāl ṣāliḥah, `amal al-khairāt*), purification of the heart, opposition to the delusions of earthly vanities.

**The notion of Sustainability from Western worldview***

- It arrogantly excludes the truth of God’s existence, His creation and ownership of planet Earth.
- It is completely bereft of the reality of Divine Transcendence and metaphysical truths, not to speak of *Tauḥīdī* ontology.
- Hence, there is no recognition of Allah’s absolutely uncompromising monotheism (*Tauḥīd*) and its impact on all the goals of Sustainable Development.

Refer to M.K.H. concept paper, 20
IIUM is fortunate to have a new Rector Prof Dr Dzulkifli Abdul Razak

He is renowned in Malaysia and internationally as an eminent scholar, respected Muslim public intellectual and long-serving Vice-Chancellor.

He is in the best position to lead this *ummatic* Project.

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 2077.

Refer to M.K.H. concept paper, 23
Datuk Dr. Daud Bakar

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.

- Internationally recognized scholar of Islamic law, a successful global Islamic entrepreneur
- An expert in Islamic finance and *Sharī`ah*-oriented contemporary Islamic thought
- He possesses both the academic and professional credibilities to be able to solicit international support

Datuk Dr. Daud’s experience as an exemplary academic, several years ago 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.

Refer to M.K.H. concept paper, 24
We look forward, nevertheless, to planning and developing the **preferred scenario**, as opposed to the un-preferred scenario, because

01 we have the divinely prescribed obligation to change our bad and deplorable conditions of *al-munkarto* the conditions of *al-ma`rūf*;

02 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

03 the need to be prepared not only for the potentially disastrous consequences of steadily worsening climate change and

04 The need to be prepared not only for the potentially disastrous consequences of steadily worsening climate change

05 The necessity to offer to the people in Malaysia, if not in ASEAN countries and the rest of the world

Refer to M.K.H. concept paper, 24
ENVISIONING THE PREFERRED MALAYSIAN UMMAH SCENARIO IN 2077

First Phase (2020-2030)

The Second Phase (2030-2050)

Third Phase (2050-2080)

Refer to M.K.H. concept paper, 24
Some of The Challenges of VISION 2077 and these are:

- **Secularised Muslims and non-Muslim**
  To convince not only skeptical or secularised Muslims but also non-Muslim fellow citizens

- **Corruption**
  The existence of many corrupt Muslim leaders in Malaysia and overseas

- **Islamophobia**
  The impact of global propaganda of demonization of Islam and Islamophobia for several years or decades. It is necessary for the Muslim leaders

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.

Refer to M.K.H. concept paper, 24
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** *Rahmatan li’l-Ālamīn*

**B** *Al-Amr bi’l-Ma’rūf wa’n-Nahy ‘an al-Munkar*

**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.

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.

Refer to M.K.H. concept paper, 27
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 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.).
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.

As God-fearing Muslim leaders, they do not fail to observe their fundamental religious obligations.

Their constant awareness of their ultimate accountability (ḥisāb) to their Sustainer and Master.

Refer to M.K.H. concept paper, 32
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
- The Ummah has also established easier and wider communication and transnational mobility with the Muslim minorities
- To offer holistic solutions to world or ecological problems, or to pressure certain countries or regimes in Asia

Refer to M.K.H. concept paper, 33
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.

In the 2020-2070 period, the economic situation of the Ummah is most challenging.

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.

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.

Refer to M.K.H. concept paper, 35
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.

The Islamic theory, concepts and practice of economics

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.

Islamic da \textsuperscript{`}wah: da \textsuperscript{`}wah bi\textsuperscript{`}l\textsuperscript{'}-ḥāl

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 \textsuperscript{`}wah – da \textsuperscript{`}wah bi\textsuperscript{`}l\textsuperscript{'}-ḥāl.
GOOD GOVERNANCE, COMPETENT MANAGEMENT IN THE PUBLIC AND THE PRIVATE SECTORS AND THE ELEVATED STATUS OF SHARI`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.

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.

The scope of application of Islamic Shari`ah laws has been widening since 2030 so that by 2050 the criminal aspects of Islamic law embracing the so-called Ḥudūd Laws have become a part of the Malaysian legal system.

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.

The institutionalization of Maqāṣid al-Shari`ah-based governance and the Shari`ah-compliance index in governance and management provided a new perspective which complements and strengthened the integrity and efficiency of the civil service.

Refer to M.K.H. concept paper, 40
EXCELLENT RELATIONSHIP AND HARMONIOUS CONVIVENCIA WITH NON-MUSLIM COMMUNITIES.

01 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.

02 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.

03 The ill-conceived “Islamic State” or “Islamic Caliphate” myth of the I.S.I.S, al-Qaeda or Muslim “Takfiri” radicals have lost their traction or appeal among the Muslim communities in ASEAN region.

04 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.

Refer to M.K.H. concept paper, 41
SUCCESS OF COMPREHENSIVE EDUCATIONAL TRANSFORMATION PRODUCING AN ENLIGHTENED UMMAH WITH VERY PRAISEWORTHY EDUCATIONAL OUTCOMES

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.

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.).

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.

Refer to M.K.H, concept paper, 43
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).

Refer to M.K.H. concept paper, 44
Thanks to the methods of integration, harmonization and synthesis of \textit{farḍ `ain} knowledge or `\textit{ulūm naqliyyah/shar`iyyah} with \textit{farḍ kifāyah} knowledge or `\textit{ulūm `aqliyyah/ghair shar`iyyah}, these religious schools have been able to produce good quality students.

The products of the good, integrated and synthesized \textit{taḥfīdh} schools as well as the \textit{Ulu`l Albāb}-oriented higher secondary schools have developed into the much sought-after Islamically rounded professionals, leaders.

Many public and private universities have adopted this approach in higher education.

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 of secularism and atheism.

Refer to M.K.H. concept paper, 45
The advice of Shaikh Ṭāhā Jābir al-ʿAlwānī (r.) to engage in “combining the two readings” (al-jamʿ bain al-qirāʿatayn) of the two Books of Allah, i.e. the Qur’ān and the Universe.

A complex progressive process of knowledge construction:

Comparison, harmonization, integration, indigenization and synthesis >>> Critical appreciation, dewesternisation, deconstruction, critique, repudiation, rejection, elimination, reconstruction >>> construction of new knowledge

Islamisation of Human Knowledge

IIUM

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”).

A process of our objective recognition, acceptance, adaptation or adoption of any useful knowledge, technology, system, theory not opposed to, but is in harmony / compatible with Islamic norms and worldview

Refer to M.K.H. concept paper, 47
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 and Islamisation, 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

USIM has emerged by 2030 as the leader in Southeast Asian universities for the integration of ʿulūm *naqliyyah* and *ulūm ʿaqliyyah*

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

Refer to M.K.H. concept paper, 48
From the worldview of the Qur’ān, the universe, nature and human beings are:

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<td>01</td>
<td>As the creation of Allah (S.W.T.)</td>
<td>04</td>
<td>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.</td>
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<td>02</td>
<td>As belonging to Him</td>
<td>05</td>
<td>The whole of nature and the universe are programmed by Allah (S.W.T.) to be subservient (<em>musakhkharāt</em>) to the needs and usufruct of human beings, while all the living things in the cosmos are engaged in praising (<em>tasbīḥ</em>) the benevolent Creator and Sustainer</td>
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<tr>
<td>03</td>
<td>As full of Signs (<em>ayāt</em>) of Allah’s existence, oneness, omnipresence, omnipotence, knowledge, design, beauty, order and will.</td>
<td>06</td>
<td>Finally, all that exist in the cosmos will come to the final end. Human beings will face the final judgement and reckoning</td>
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Refer to M.K.H. concept paper, 49
The `ulamā’ of the Ummah now number in the thousands in the 40 million plus population of Malaysia.

Those who specialize and become experts in ‘Ulūm `aqliyyah are ‘Ulamā’ al-wāqi‘

Those specializing and become experts in Ulūm dīniyyah are ‘Ulamā’ al-naṣṣ

There is no more dualism or dichotomy of knowledge or education in Muslim education.

Refer to M.K.H. concept paper, 50
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.

The new breed of Malaysian Muslim leaders has emerged from a different “soil” or educational system.

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).

As student leaders or as would-be highly qualified experts or professionals in their chosen fields of specialization.

Refer to M.K.H. concept paper, 51
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:

- **Shuhadā’ ala’n-Nās**
- **Raḥmatan li’l-`Ālamīn**
- **al-Amr bi’l-Ma`rūf wa’n-Nahy `an al-Munkar**

Refer to M.K.H. concept paper, 52
ACCOMPLISHMENT OF AN UMMAH WITH WORLD CLASS LEVEL OF ICT EDUCATION AND TRAINING

Refer to M.K.H. concept paper, 53
EXPERTISE IN ADVANCED AI TECHNOLOGY

Refer to M.K.H, concept paper, 53
ISLAMICISATION OF SCIENCE AND TECHNOLOGY HAS BECOME A VERY RESPECTABLE ASPECT OF CONTEMPORARY ISLAMIC CIVILISATION AND ACADEMIA IN:

- Malaysia
- Indonesia
- Brunei

Many faculties of pure and applied sciences in colleges and universities are involved in active collaboration among themselves to address the urgent crises in ASEAN environments.

Refer to M.K.H. concept paper, 53
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.

Refer to M.K.H. concept paper, 53
THE ACHIEVEMENTS OF MALAYSIAN MUSLIM ARCHITECTS, PLANNERS AND ENVIRONMENTAL DESIGNERS ARE HIGHLY ACCLAIMED IN THE WORLD

Refer to M.K.H. concept paper, 54
GUIDELINE FOR THE 11 SCENARIO PLANNING CLUSTERS

Using our narratives of the 7 Key Drivers, the 4 additional Clusters mentioned above could develop their more elaborate and research or data-based narratives in the context of the Key Drivers Scenarios (6.1-6.7)

Also in the context of what they would project or envision as the 11 Unpreferred Scenarios which differ significantly

Refer to M.K.H. concept paper, 54
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.

Positively or negatively impact upon the Ummah as it moves on through the Three Phases to reach 2077 until 2080.

Each Cluster must keep in mind the worldview of the Qur’an including its ontology, cosmology, epistemology, axiology, anthropology, sociology, ethics and eschatology.

Three intertwined missions of the Ummah as discussed above including the relevant Islamic teachings, philosophies, values, principles, norms, concepts and institutions.

Refer to M.K.H. concept paper, 55.
Each Cluster should include 1 or 2 academics who are knowledgeable in or more qualified to refer to the relevant Islamic religious disciples, or to become the main reference for relevant Qur’anic verses or *Ahadith*.

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.

Refer to M.K.H. concept paper, 55
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.

Also 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 (ibtilā’) WHICH could be in the form of adversities or ease.

Refer to M.K.H. concept paper, 56
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

As Believers in the Compassionate Sustainers’ commandments, warnings, promises, wisdom, plan and good-will, etc.

Enjoin good Social Deeds (ma`rūf) as well as prohibiting bad or evil deeds (munkar)

It is never part of His plan or desire to destroy or unjustly treat His True Believers and God-fearing virtuous communities.

Allah delivered previous generations of human beings who were God-fearing believers from the great anguish of their time

He extend the same compassionate assistance, protection, blessings or justice to the future Ummah of True Īmān, Taqwā

`Amal Ṣāliḥ, the true followers of the Final Messenger of Allah, the Beloved of Allah (S.W.T.)

Refer to M.K.H. concept paper, 56
**Sunnatu’Llāh**

The 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).

**Manifestation of His immutable Sunnah**

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.

**Incur the wrath of Allah (S.W.T.)**

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.
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.

**Amr bi’il-Ma`rūf wa’n-Nahy `an al-Munkar**

This is complemented by several authentic Prophetic warnings that if the Muslims fail to carry out the responsibility of *Amr bi’il-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 etc…

**Necessary actions**

if the members of the community were to take the necessary actions Allah (S.W.T.) would spare the community from the consequences of the evil deeds of wrong doors.
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 Universiti-universiti Malaysia Untuk Penyatuan dan Kepimpinan Ummah)

To coincide with the official launching of the Project or the Inaugural Conference on Project 2077 for the following reasons:

Refer to M.K.H. concept paper, 58
It is high time Malaysian universities join hands to actualise the unity of the Ummah in Malaysia.

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.

Refer to M.K.H. concept paper, 58
02 Unity is a religious obligation because Allah (S.W.T) has commanded Muslims to become a Single Brotherhood, bound together by the “Rope of Allah” (S.W.T.) (Q. 3: 103, 112; Q. 8:46)

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

Refer to M.K.H,concept paper ,59
Taking the initiative and trouble to reconcile or bring together (ṣlāḥ baina’l-akhawain, ref. Q. 8: 1; Q. 49: 9-10) conflicting brothers or groups is another very neglected religious responsibility.

Allah gives very high religious merit to the efforts of reconciliation and restoring peace or accord between conflicting Muslim groups or individuals.

“LET’S LEAD THE WAY”
IIUM as a globally respected International Islamic university is well placed now to assume a leading role.

Refer to M.K.H. concept paper, 59
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.

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.

Ummatic unity and preparing for the emergence of a new breed of leaders in Malaysia are among the most important major goals of our Vision 2077 Project.

Refer to M.K.H. concept paper, 60
FORMATION OF THE CENTRAL COMMITTEE IN IIUM
WITH CENTRIS AS THE SECRETARIAT

01
PATRON
The Hon. President of IIUM

02
CHAIRMAN
The Hon. Rector

03
DEPUTY CHAIRMAN 1
The Deputy Rector of Responsible Research & Innovations

04
DEPUTY CHAIRMAN 2
The Deputy Rector of Academic & Industrial Linkages

Refer to M.K.H. concept paper, 61
Refer to M.K.H, concept paper, 61
Three other Deputy Rectors
OCAP of IIUM
Assistant Secretary 2
Kuantan Campus Director

Refer to M.K.H. concept paper, 61
FORMATION OF THE CENTRAL COMMITTEE IN IIUM WITH CENTRIS AS THE SECRETARIAT.

Heads of the Eleven Scenario Planning Clusters
Consisting mainly of the Deputy Rectors/Deans/Directors of relevant Kulliyyahs/Institutes/Centres, and appointed by the Rector.

Methodology Consultant
TBD

Prof. Dr. Ismawi Hj. Zen
(CEO of MEDIU, who could be invited to be a member of the Consortium)

Refer to M.K.H. concept paper, 61
<table>
<thead>
<tr>
<th>NO</th>
<th>CLUSTER</th>
<th>PROPOSED NAME</th>
<th>POSITION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Scenario of Islamic Unity</td>
<td>Assoc. Prof. Dr. Shukran Abdul Rahman</td>
<td>Dean, Kulliyyah of IRKHS</td>
</tr>
<tr>
<td>2</td>
<td>Scenario of New Strength and Solidarity</td>
<td>Prof. Dr. Ahmad Faris Ismail</td>
<td>Dean, Kulliyyah of Engineering</td>
</tr>
<tr>
<td>3</td>
<td>Scenario of Stronger Economic and Financial Resources</td>
<td>Prof. Dr. Aslam Mohamed Haneef</td>
<td>Kulliyyah of Economics &amp; Management Sciences</td>
</tr>
<tr>
<td>4</td>
<td>Scenario of Good Governance</td>
<td>Dato’ Haji Abdul Rahim Ahmad</td>
<td>Executive Director, MSD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dr Tunku Mohar Tunku Mokhtar</td>
<td>President, ASA</td>
</tr>
<tr>
<td>5</td>
<td>Scenario of Excellent Relationship with Non-Muslim Communities</td>
<td>Prof. Dr. Hassanuddeen Abdul Aziz</td>
<td>Dean, Kulliyyah of Economics &amp; Management Sciences</td>
</tr>
<tr>
<td>6</td>
<td>Scenario of Educational Transformation</td>
<td>Prof. Dr. Ainol Madziah Zubairi</td>
<td>Dean, KOED</td>
</tr>
<tr>
<td>7</td>
<td>Scenario of New Breed of Leaders</td>
<td>Assoc. Prof. Dr. Zulkifli Hasan</td>
<td>Deputy Rector (Student Development &amp; Community Engagement)</td>
</tr>
<tr>
<td>8</td>
<td>Scenario of ICT &amp; Da’wah</td>
<td>Prof. Dr. Mohamad Fauzan Noordin</td>
<td>Kulliyyah of ICT</td>
</tr>
<tr>
<td>9</td>
<td>Scenario of Science &amp; Technology</td>
<td>Prof. Dato’ Dr. Osman Bakar</td>
<td>Shaikh, ISTAC KOE</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Prof. Dr. Ahmad Fadzil Ismail</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Scenario of Entertainment Industry</td>
<td>Prof. Dr. Nor Faridah Abdul Manaf</td>
<td>Deputy Rector, Internationalisation &amp; Global Network</td>
</tr>
<tr>
<td>11</td>
<td>Scenario of Architecture and Environmental Design</td>
<td>Prof. Dr. Ar. Abd. Razak Sapian</td>
<td>Dean, KAED</td>
</tr>
<tr>
<td>12</td>
<td>Scenario of Healthcare</td>
<td>Prof. Dr. Jamalludin Ab. Rahman</td>
<td>BOG Member / Deputy Dean, KOM</td>
</tr>
<tr>
<td>13</td>
<td>Scenario of Sound Islamic Legal System &amp; Structure</td>
<td>Prof. Dr. Ida Madieha Abdul Ghani Azmi</td>
<td>Dean, CPS</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ahmad Ibrahim Kulliyyah of Law</td>
</tr>
</tbody>
</table>
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.

Refer to M.K.H. concept paper, 61
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 Kulliyyahs.

Some could be appointed from outside of the Kulliyyah if the required expertise is not available in the Kulliyyah.

The number of the members will be determined by the respective Heads of Clusters.

Refer to M.K.H. concept paper, 61
The Heads of Clusters will report to the Central Committee the progress of the work of the Clusters in a special workshop.

In the first 3 months, the Clusters are to meet twice a month.

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.

In a Symposium the eleven Clusters will present their Preferred and Un-preferred Scenarios and their proposed steps, measures, strategies, etc. to be adopted in order to accomplish the projected transformations of the Ummah by 2077.

The Symposium on Vision 2077 to be held in December 2020 will give priority to the contents of Phase One (2020-2030).

Refer to M.K.H. concept paper, 62
We propose the holding of the 2-day Workshop to be in December 2019.

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.

Refer to M.K.H. concept paper, 64
DATE OF FIRST PUBLIC ANNOUNCEMENT BY THE RECTOR ABOUT IIUM’S PROJECT VISION 2077 AS WELL AS ABOUT THE PLAN TO HOLD A SYMPOSIUM ON VISION 2077 SOMETIME IN THE MIDDLE OR SECOND HALF OF 2020.

The Rector may also inform the Malaysian public, in a press conference, or in a special appearance on national T.V. about our plan.

A SYMPOSIUM on Vision 2077 sometime in the middle of 2020 if we think our Clusters are prepared to present their papers in the Conference.

One of the keynote speaker, *in shā’ Allāh*, M.K.H.

Refer to M.K.H. concept paper, 64.
We would like to propose that our Constitutional Head officiate the SYMPOSIUM.

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 SYMPOSIUM in 2020.

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.

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.

Refer to M.K.H. concept paper, 65
CONCLUSION

01
The Central Committee may decide that a Conference on Vision 2077 be held once in 3 years

02
This would be feasible if our Project becomes a model of futures planning that is widely appreciated

03
Adopted by federal as well as state religious institutions, or by some private bodies locally or abroad

Refer to M.K.H. concept paper, 66
The Conference series could serve as important milestones to review the progress of the Malaysian Ummah to reach the next Islamic century.

Adopted by federal as well as state religious institutions, or by some private bodies locally or abroad.

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.

Refer to M.K.H. concept paper, 66.
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*.

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).

Refer to M.K.H, concept paper, 67
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 preferred scenarios, for the betterment of the concept paper and iiuem’s image in the eyes of the public and the muslim community.

Jazākumu’Llāhu khaira’l-jazā’. Shukran jazīlan.
Wa’Llāhu a`lam.

Refer to M.K.H. concept paper, 68