

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

CONCEPT PAPER ON PROJECT “VISION 2077”

اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ



Table Content

01

OBJECTIVE

02

BACKGROUND

03

THE TITLE / TAGLINE OF THE PROJECT

04

INTRODUCTION

05

RATIONALE AND JUSTIFICATIONS

06

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

07

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

08

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

09

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

10

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

11

**DATE OF FIRST IIUM WORKSHOP ON VISION
2077**

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**

13

CONCLUSION

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)

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 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

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:



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

"16TH CENTURY HIJRĪ:

The New *Hijrah* of
Malaysia's Muslim *Ummah*
in 2077"

"THE NEW HIJRAH IN
1500 H.: Emergence of
a New Muslim *Ummah*
in Malaysia's Future"

**THE TITLE /
TAGLINE OF THE
PROJECT**

"A Transformed Muslim
Ummah in 1500 H.: THE
NEW HIJRAH IN 2077

" VISION 1500 Hijrī:
"Green" or "Blackened"
Ummah In MALAYSIA ?"

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





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



A New Agenda for Business of the
World Business Council for
Sustainable Development.



Future world scenarios

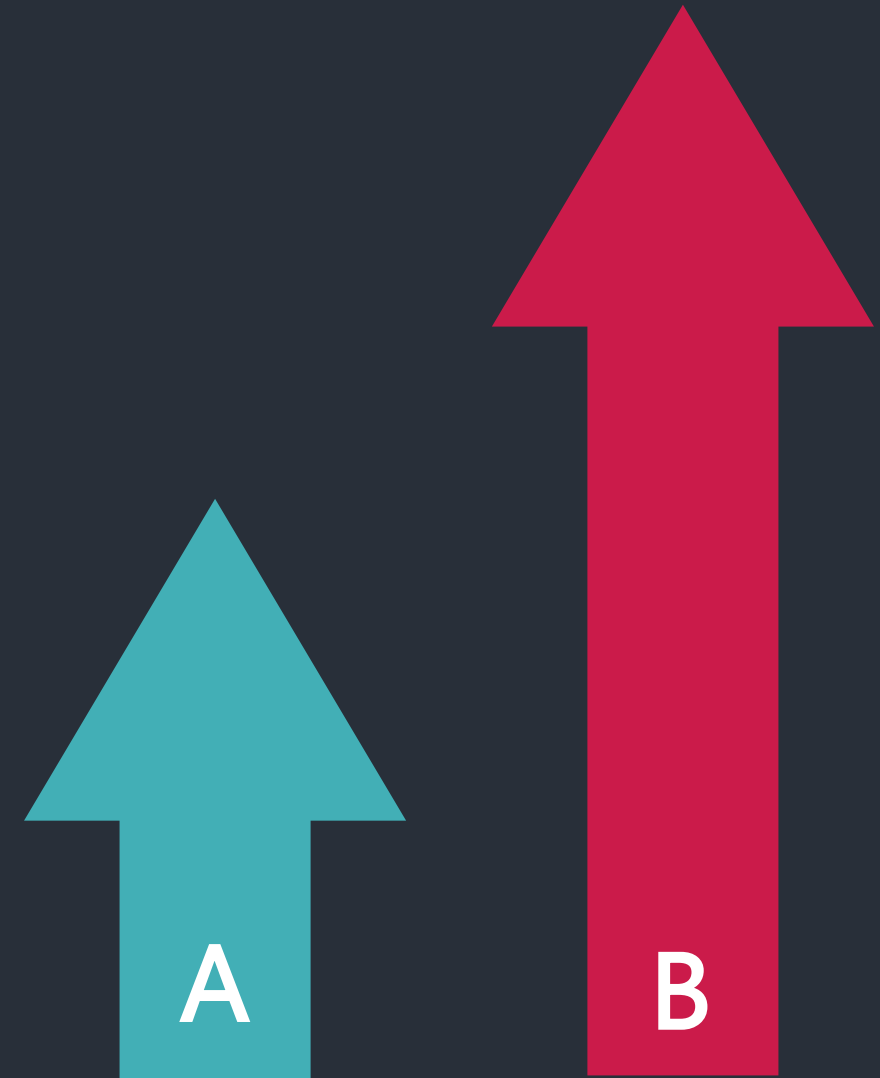
Refer to M.K.H. concept paper, 3

B Western societies

- Well-established research
- Advanced and sophisticated institutes or organizations

A Muslim world

- 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 *Hijrī* year

Riding on the wave of transnational Islamic resurgence

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



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

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

GLOBAL CRISES

Prolonged disunity of Muslim Ummah

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

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

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

12

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 *Hijri* (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 (*juḥūd al-taḥawwul*) and practice in numerous fields

Sayyid Abu'l Hasan Ali Nadwi
highly respected Islamic religious
scholar and thinker.



Analyzed

The state of Muslim Ummah
prior to the 15th Century

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).

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

7

Serious phenomena
of social ills
affecting the young

8

Educational and
intellectual mediocrity

9

Backwardness in
scientific and
technological productivity

10

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

11

Environmental
neglect and poor
urban planning

12

Poor healthcare
services

13

Massive forced migration

**Academy of Sciences Malaysia
(A.S.M.) had embarked on the
Envisioning Malaysia in 2050
project**



**Islamic Ummatic
envisioning for Malaysia
in 2077**



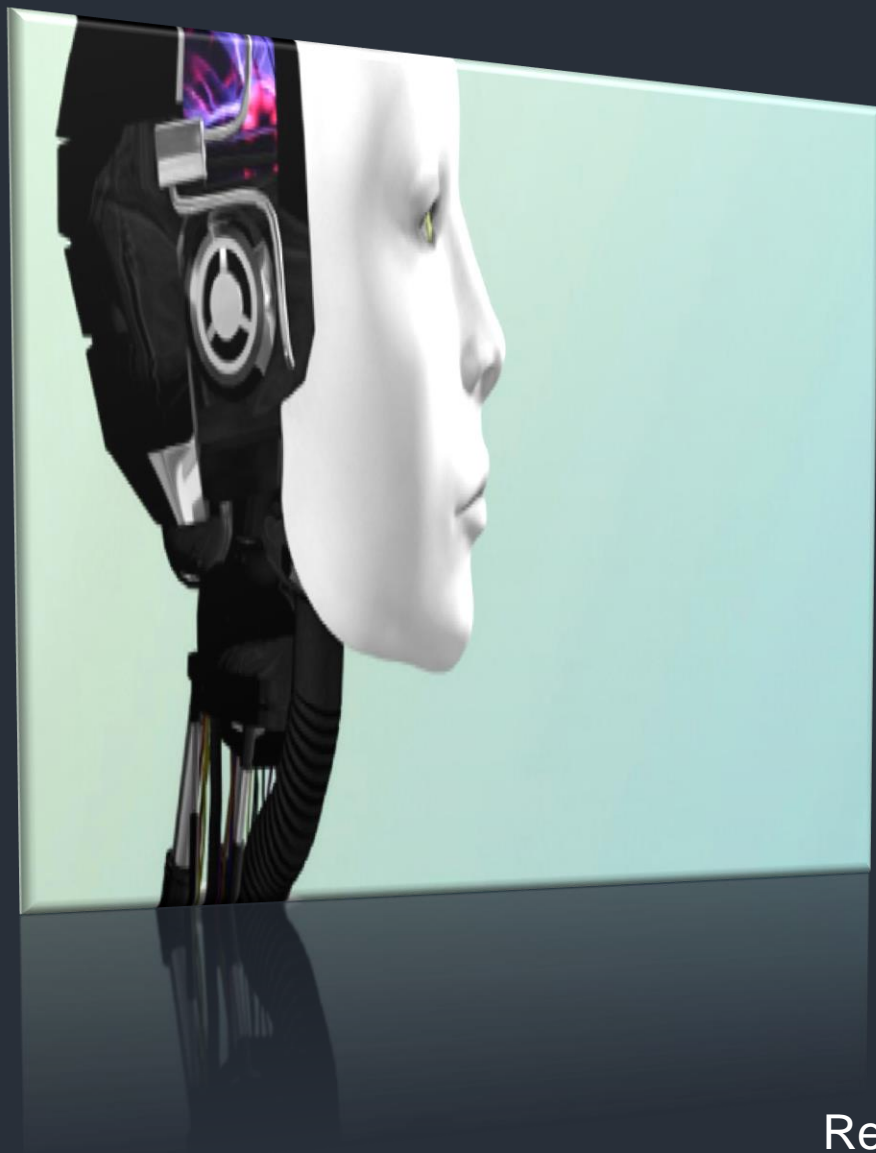
Envisioning Malaysia in 2050

Bringing together several think tanks and institutions to form a Malaysian Foresight Alliance which would carry out the integrated and interdisciplinary flagship study

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

The imminent advent of



01

Transhumanist technology

02

Transhumanist visions

03

Transhumanism as another ideology

“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

21

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

22 Prominent scientists Stated by the end of this century, in 2100 a probability of the world's sea level rising (SLR)

The world's sea level rising (SLR) by one metre is 50%

The likelihood this could rise by two metres is 5%

Malaysian Ummah and Malaysia with a good track record of exemplary achievements In

Hajj management

1

Islamic banking and finance

2

4

Halāl industry, religious tolerance with middle-of-the-road Islamic orthodoxy, peaceful coexistence

3

Leading democratic and peaceful Muslim-majority nation in the whole Muslim world



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 Raḥmatan 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 (Khairiyyah Q. 3:110)

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

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

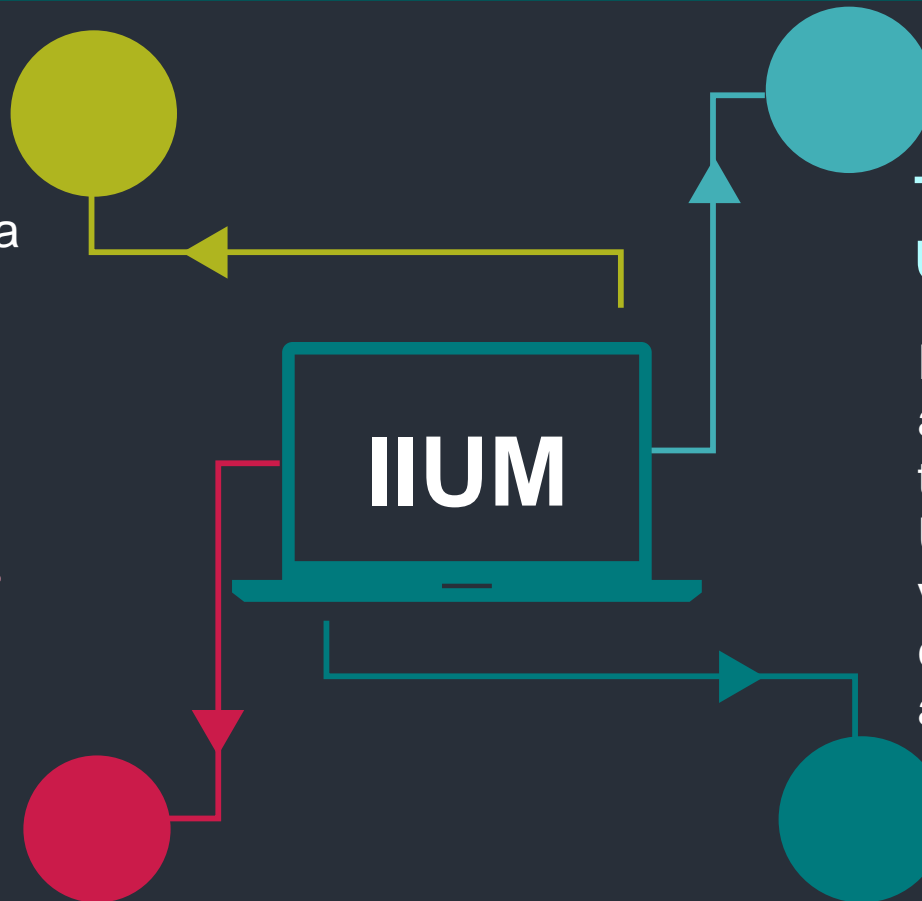
IIUM must contribute significantly to the actualization and manifestation of *Raḥmatan li'l-`Ālamīn*, *Khairiyyah* and *Wasatīyyah* in striving towards

Unification of the Ummah

long-overdue unification of the Ummah, particularly in Malaysia

Muslim leaders and Elites

are expected by the public to be competent, knowledgeable, humble, modest, caring, kind, considerate



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

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 *Raḥmatan 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), *ibādah* (worship, servitude), *khilāfah* (vicegerency), *taqwā* (God-fearing consciousness, piety), *iḥsān* 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



The notion of sustainability in the dominant Western worldview is purely this-worldly

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 (*wa`d*) 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 (*a`māl 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

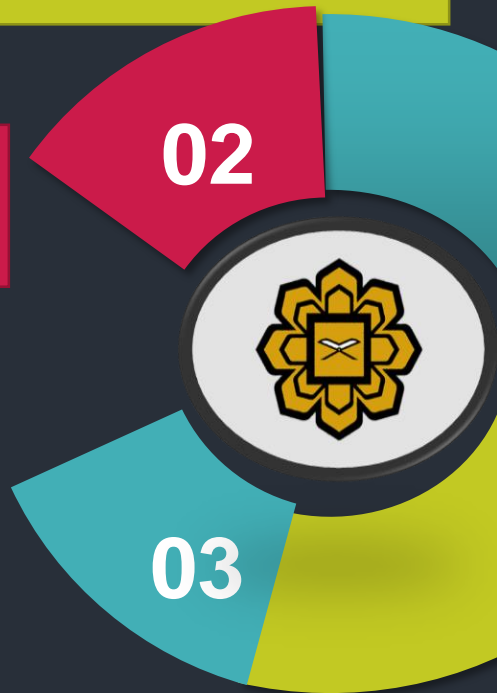
Hence, there is no recognition of Allah's absolutely uncompromising monotheism (*Tauḥīd*) and its impact on all the goals of Sustainable Development.

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.



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-munkar* to 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

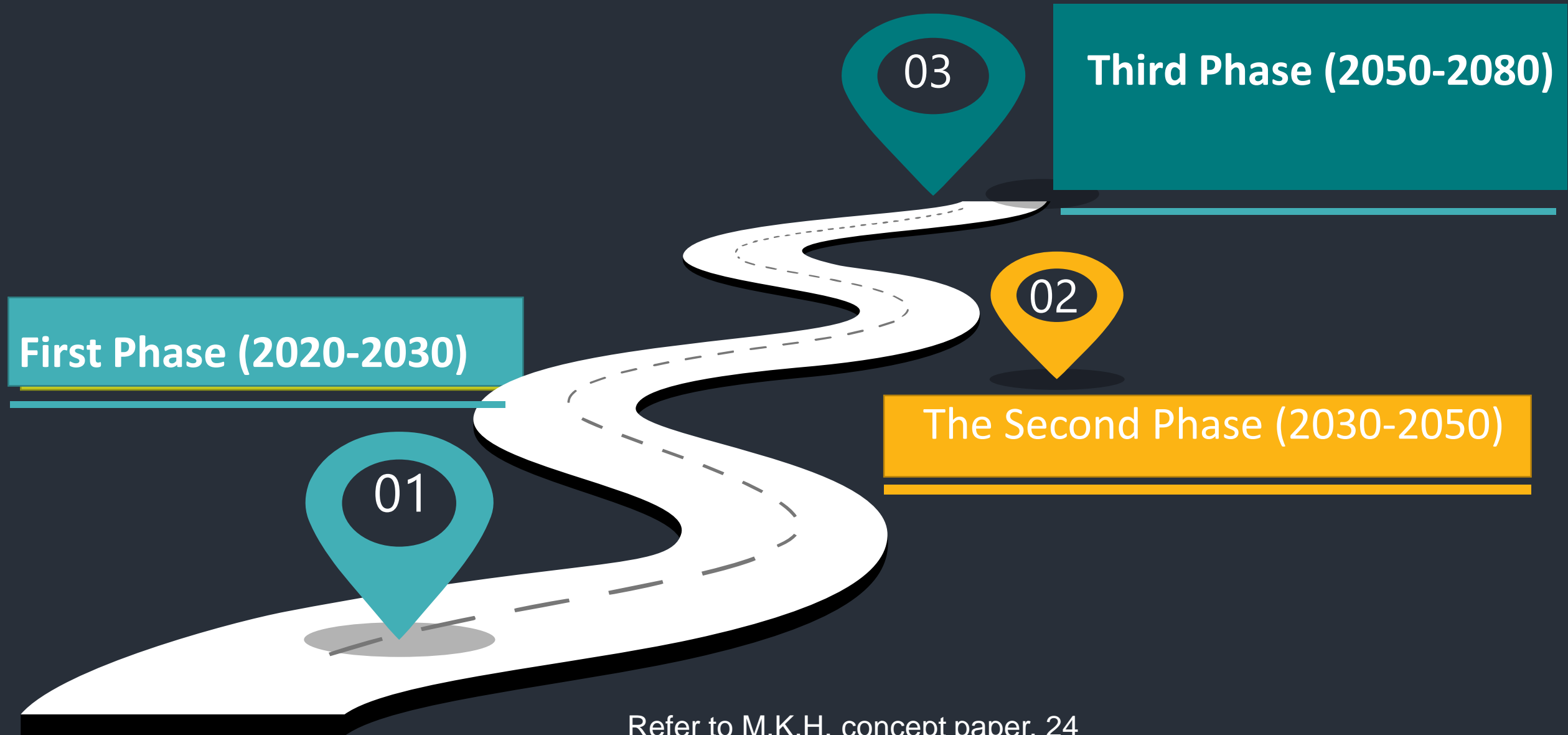
The need to be prepared not only for the potentially disastrous consequences of steadily worsening climate change

05

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

ENVISIONING THE PREFERRED MALAYSIAN UMMAH SCENARIO IN 2077

32



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 *Raḥmatan li'l-`Ālamīn*

B *Al-Amr bi'l-Ma`rūf wa'n-Nahy `an al-Munkar*

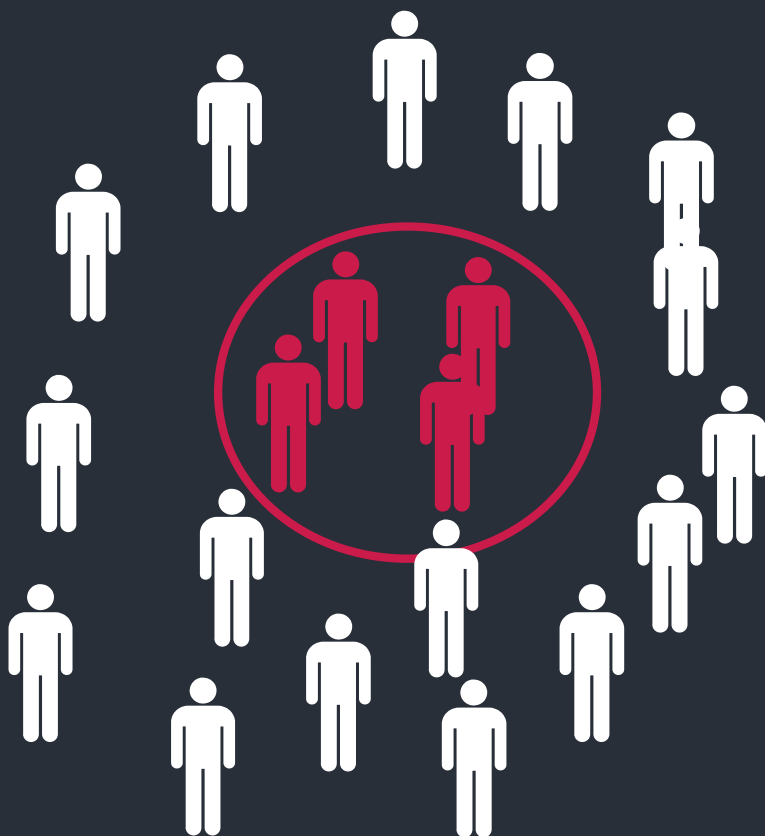
C *Shuhadā' ala'n-Nās*

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.

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



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



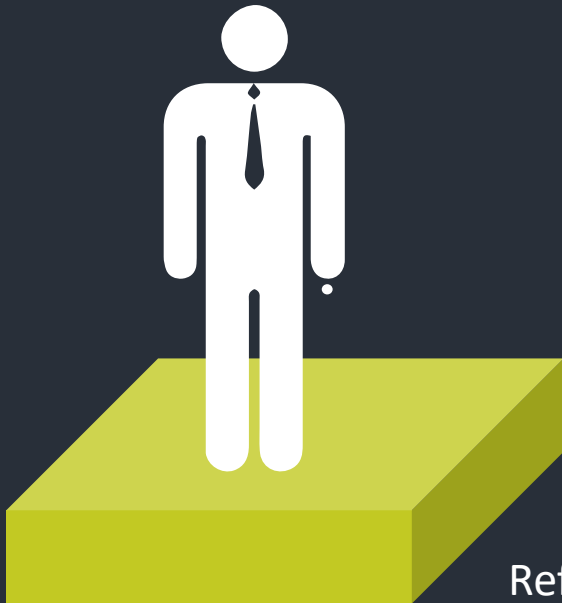
Muslim politicians are trained to use the most decent parliamentary language in political discourse or speeches and, being conscious of Qur'anic and Prophetic ethics, they observe the Islamic *ādāb*

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**.

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

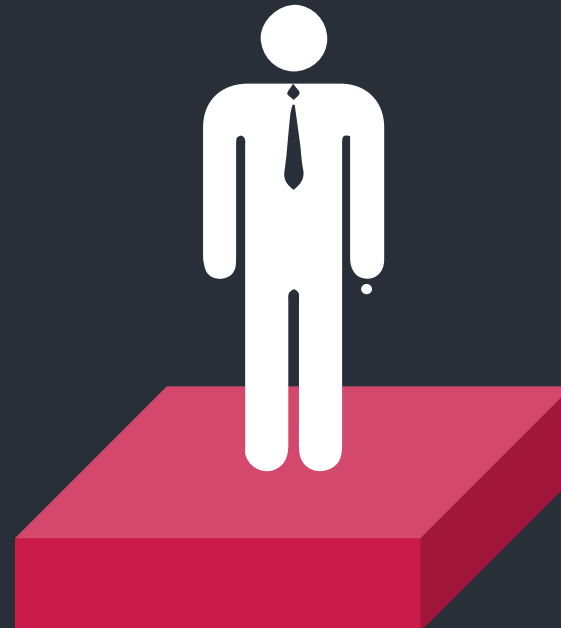
The Ummah has strong, close and intimate relationships and collaboration networks with the Ummahs in ASEAN countries



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



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.

38

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

Capitalistic system

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`wah*: *da`wah bi'l-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`wah* – *da`wah bi'l-ḥāl*.

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

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 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 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-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



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

03 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

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

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

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 *fard `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.),

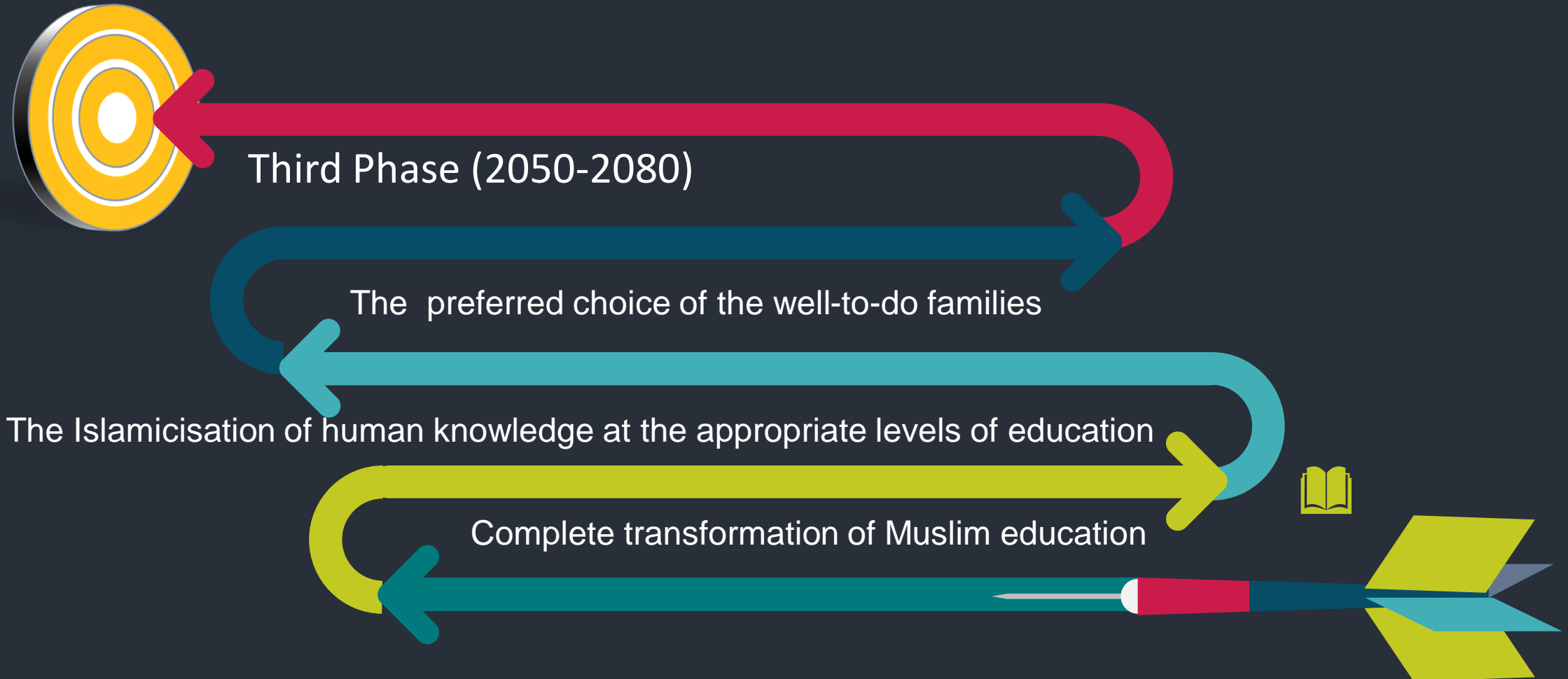
The objective of this broad scope of education is to develop and nurture all the God-given potentials and faculties in human beings so as to be able to fulfil the true purpose of his existence as determined by their Creator and Sustainer

Islamic education

**The learning processes includes
tarbiyah , *ta'dīb* etc.**

**The objective of this broad scope
of education**

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).



Thanks to the methods of integration, harmonization and synthesis of *fard`ain* knowledge or *`ulūm naqliyyah/shar`iyyah* with *fard kifāyah* knowledge or *`ulūm `aqliyyah/ghair shar`iyyah*, these religious schools have been able to produce good quality students



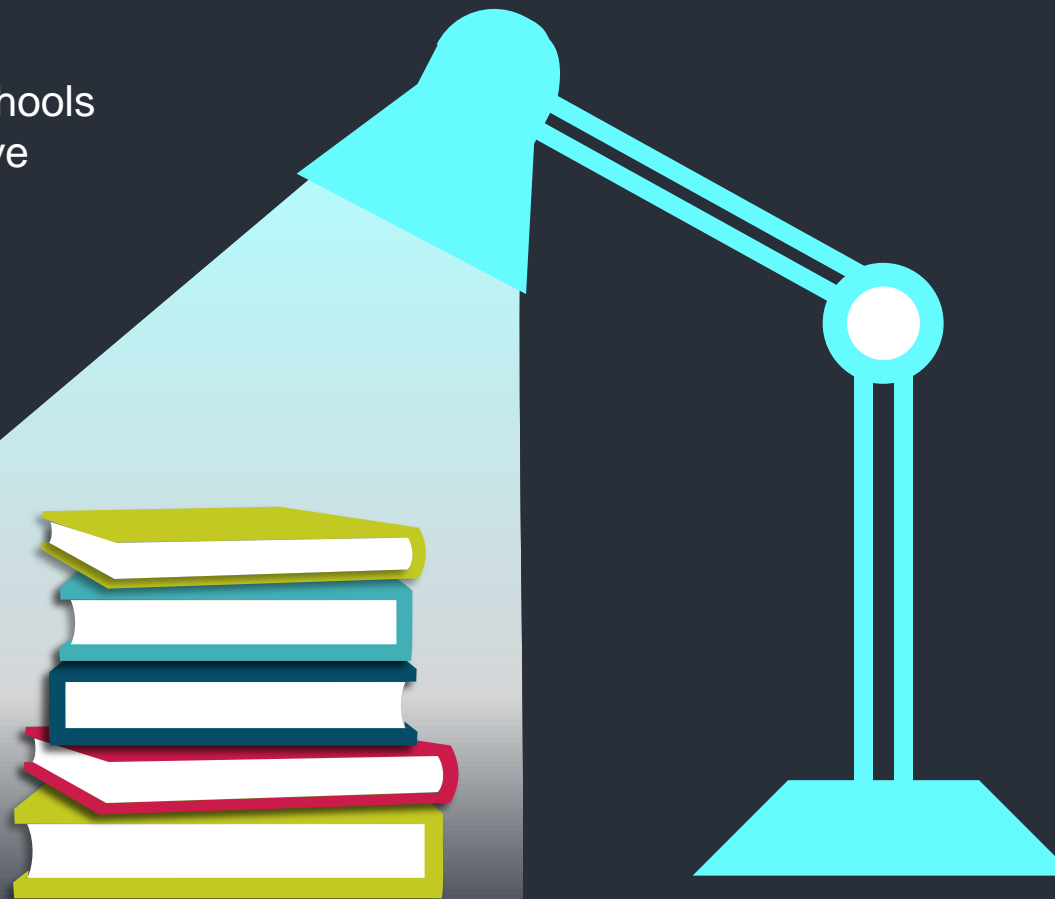
The products of the good, integrated and synthesized *taḥfīdh* schools as well as the *Ulu'l Albāb*-oriented higher secondary schools have developed into the much sought-after Islamically rounded professionals, leaders



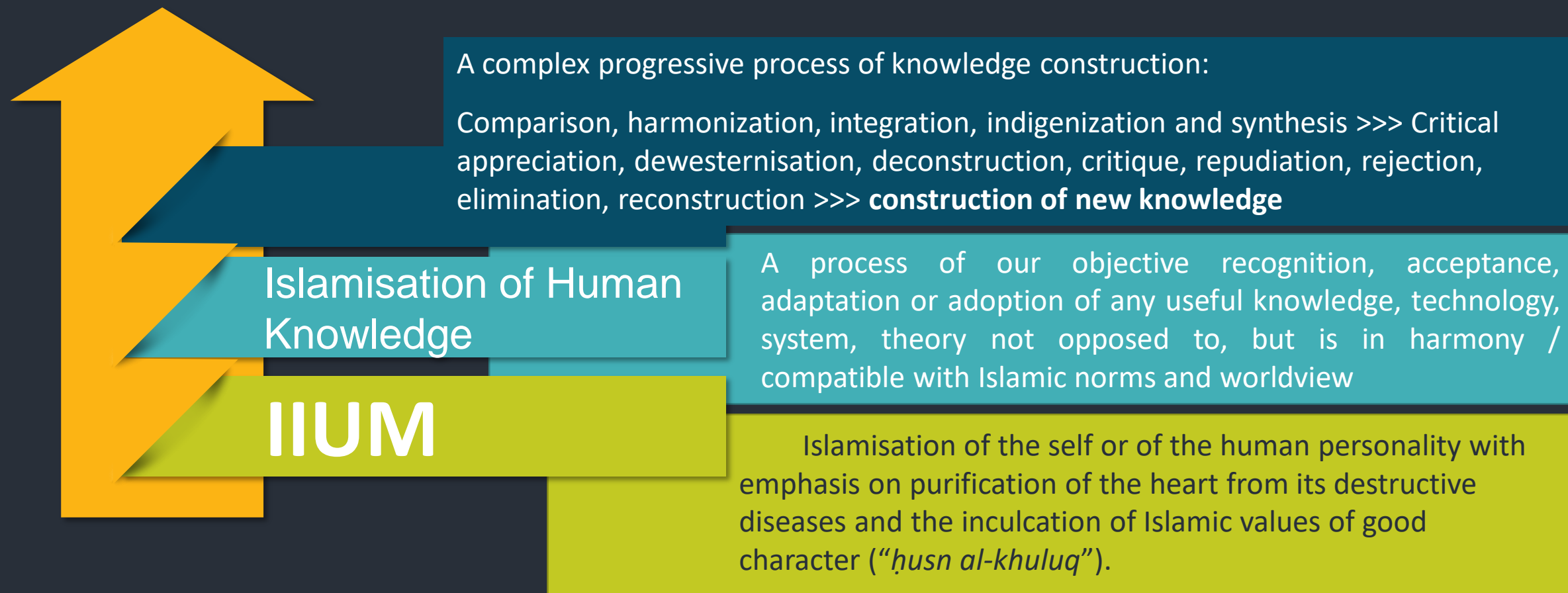
Many public and private universities have adopted this approach in higher education

2050

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.



The advice of Shaikh Ṭāhā Jābir al-`Alwānī (r.) to engage in “combining the two readings” (*al-jam` bain al-qirā'atain*) of the two Books of Allah, i.e. the Qur'an and the Universe.



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 *`ulūm naqliyyah* and *ulūm `aqliyyah*

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'an, the universe, nature and human beings are :

01

As the creation of Allah (S.W.T.)

02

As belonging to Him

03

As full of Signs (*ayāt*) of Allah's existence, oneness, omnipresence, omnipotence, knowledge, design, beauty, order and will.

04

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.

05

The whole of nature and the universe are programmed by Allah (S.W.T.) to be subservient (*musakhkharāt*) to the needs and usufruct of human beings, while all the living things in the cosmos are engaged in praising (*tasbīḥ*) the benevolent Creator and Sustainer

06

Finally, all that exist in the cosmos will come to the final end. human beings will face the final judgement and reckoning

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.

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

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*

Shuhadā' ala'n-Nās



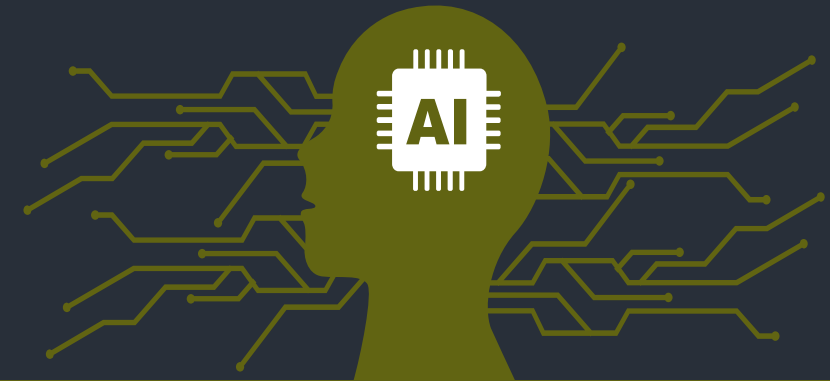
*al-Amr bi'l-Ma`rūf wa'n-
Nahy `an al-Munkar*

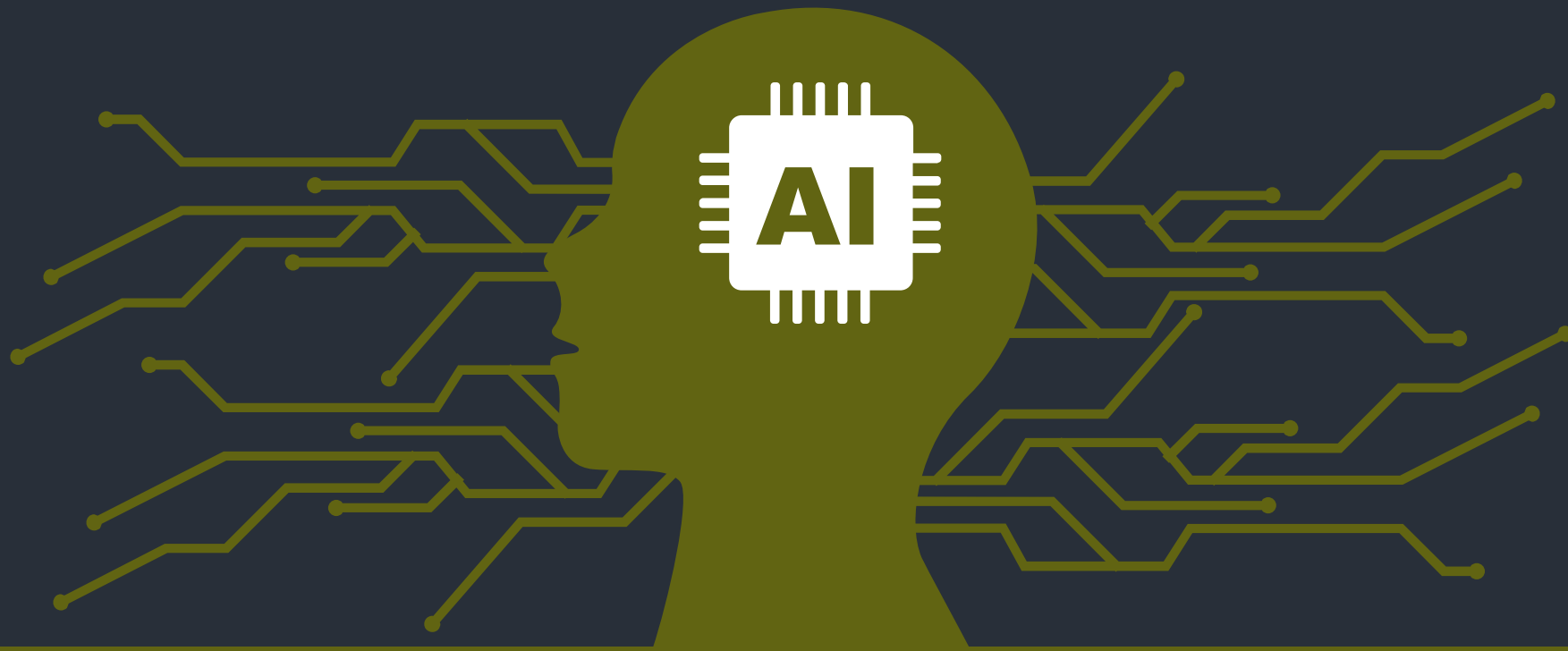
8 ACCOMPLISHMENT OF AN UMMAH WITH WORLD CLASS LEVEL OF ICT EDUCATION AND TRAINING

51



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

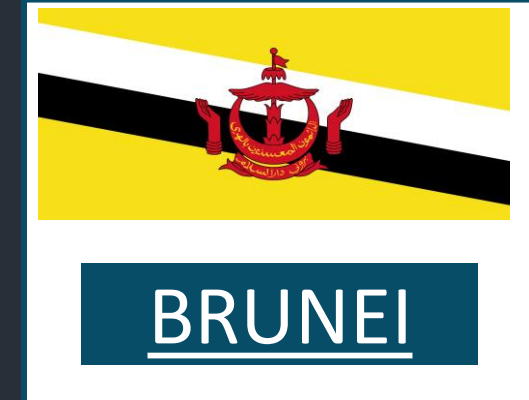




EXPERTISE IN ADVANCED AI TECHNOLOGY

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 :



ISLAMICISATION

MANY FACULTIES OF PURE AND APPLIED SCIENCES IN COLLEGES AND UNIVERSITIES ARE INVOLVED IN ACTIVE COLLABORATION AMONG THEMSELVES

ADDRESS THE URGENT CRISES IN ASEAN ENVIRONMENTS.

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.



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

THE ACHIEVEMENTS OF MALAYSIAN MUSLIM ARCHITECTS, PLANNERS AND ENVIRONMENTAL DESIGNERS ARE HIGHLY ACCLAIMED IN THE WORLD



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

01

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

02

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



Qur'anic Worldview

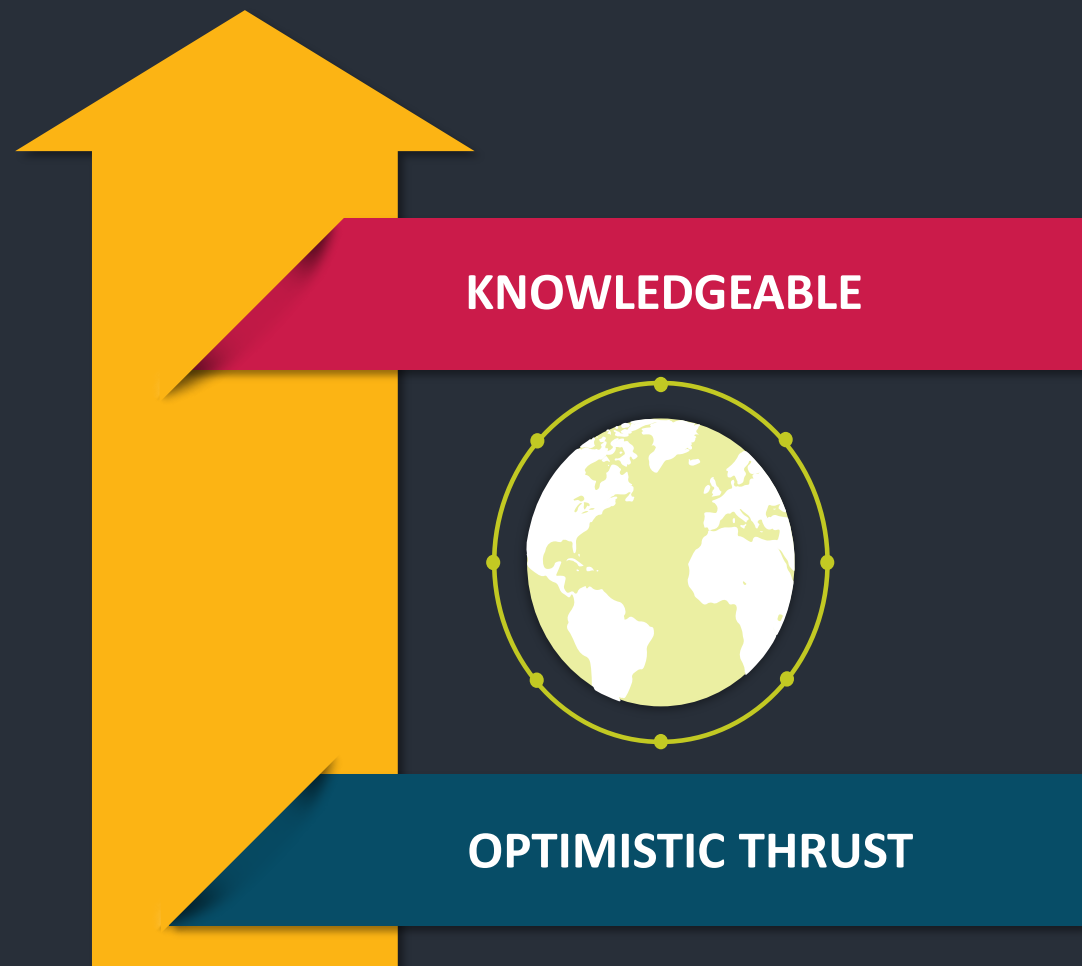
Tauhidic paradigm

03

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

04

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



Each Cluster should include 1 or 2 academics who are knowledgeable in or more qualified to refer to the relevant Islamic religious disciplines, 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

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

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.)

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,

Qur'an

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'l-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 *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 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 doers

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

63

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 :



01 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



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)

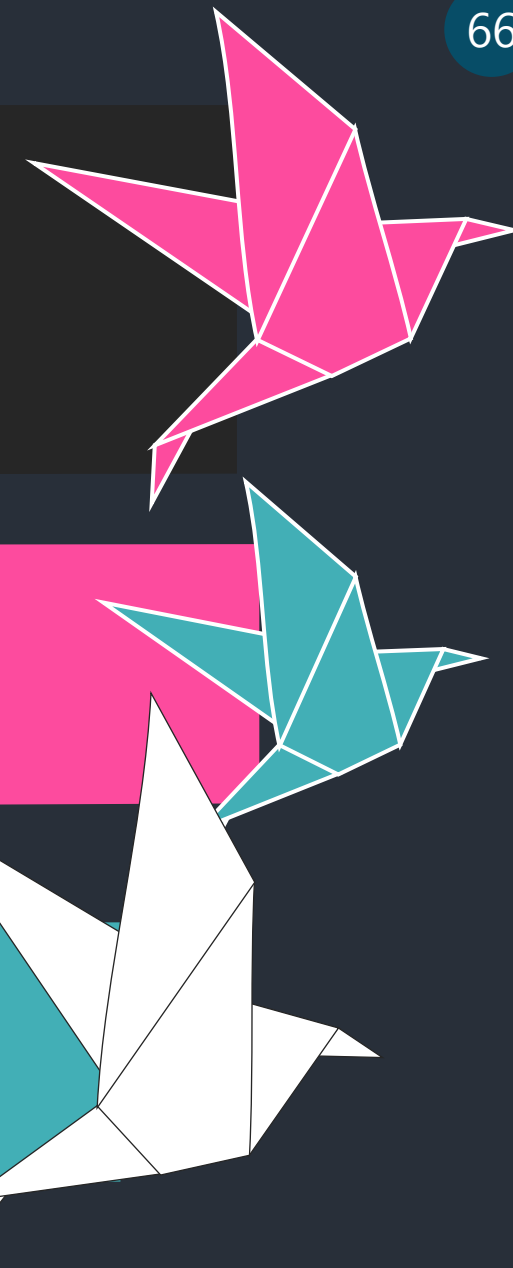
The university is the main institution which grooms and prepares the leadership skills and talents of the students and staff.

The main bulk of the new leadership required to be the vanguard in the perilous journey towards the new *Hijri* century

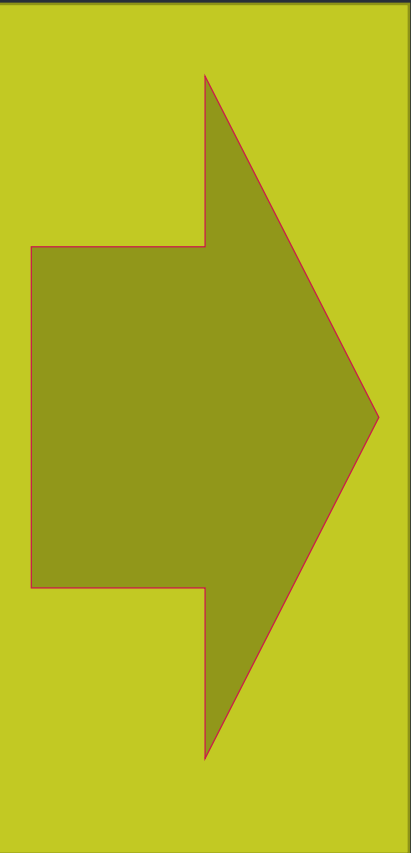
03 Taking the initiative and trouble to reconcile or bring together (*iṣlāḥ baina'l-akhawain*, ref. Q. 8: 1; Q. 49: 9-10) conflicting brothers or groups is another very neglected religious responsibility

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

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



05



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

06

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

07

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

FORMATION OF THE CENTRAL COMMITTEE IN IIUM WITH CENTRIS AS THE SECRETARIAT

68



PATRON



The Hon. President
of IIUM



CHAIRMAN



The Hon. Rector



DEPUTY CHAIRMAN 1



The Deputy Rector of
Responsible Research &
Innovations



DEPUTY CHAIRMAN 2



The Deputy Rector of
Academic & Industrial
Linkages

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



Advisor



Honorary Advisor,
CENTRIS



Treasurer



Executive Director of
Finance, IIUM



Secretary



Director, CENTRIS



Assistant Secretary 1



Deputy Director,
CENTRIS

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



Assistant Secretary 2



OCAP of IIUM



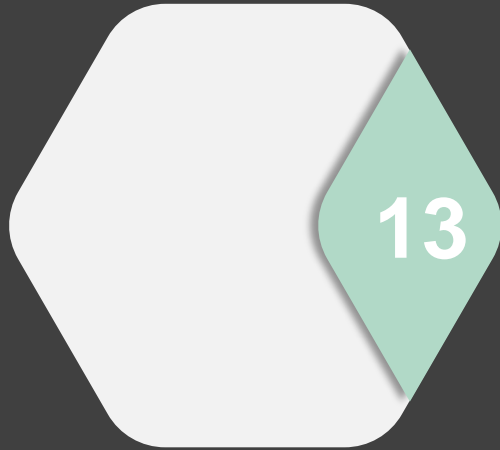
**Three other Deputy
Rectors**



**Kuantan Campus
Director**



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 Kulliyahs/Institutes/Centres, and appointed by the Rector.



Methodology Consultant



TBD

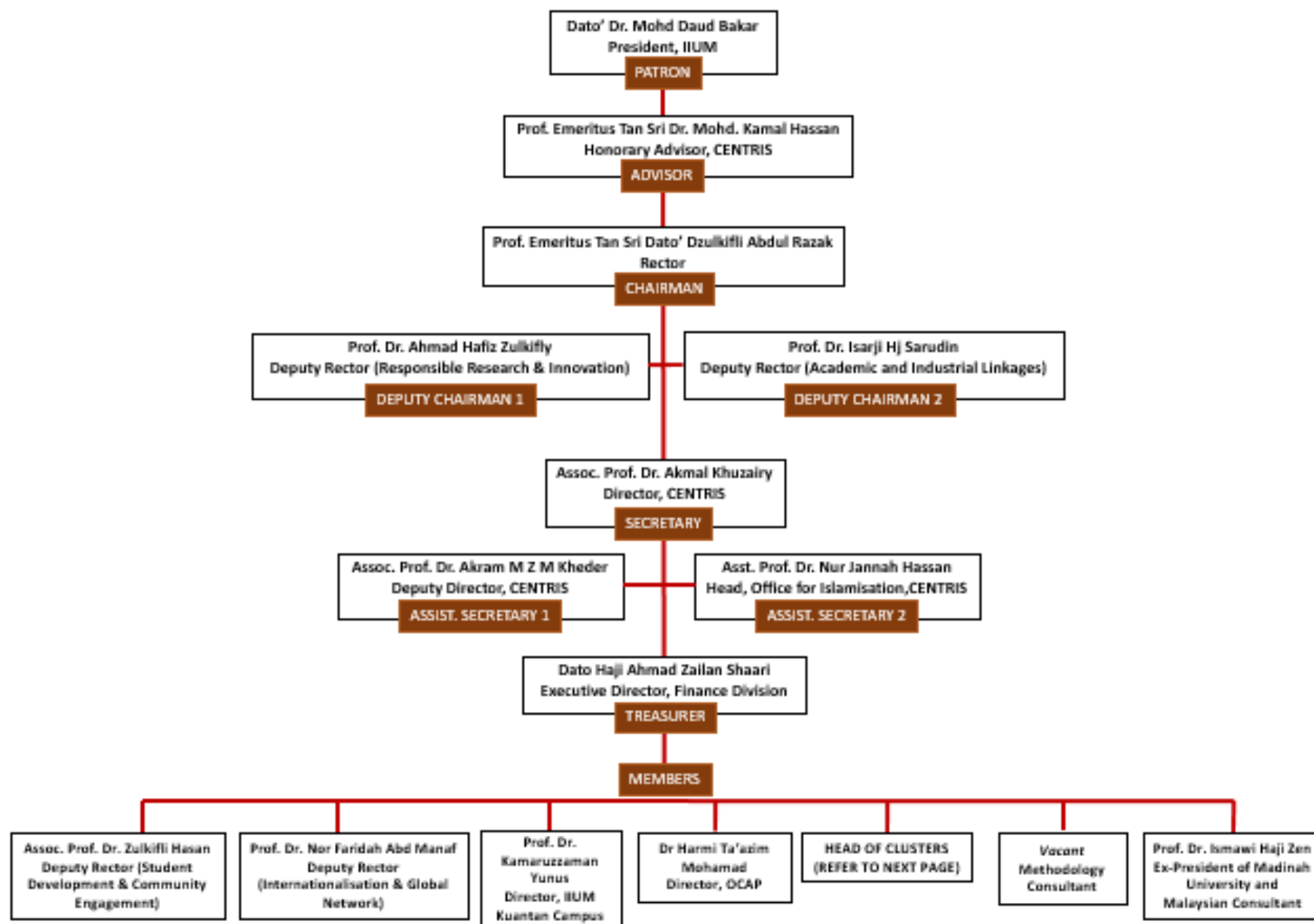


Prof. Dr. Ismawi Hj. Zen



(CEO of MEDIU, who could be invited to be a member of the Consortium)

Vision 2077 Central Committee, 2020



Head of Clusters

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

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.



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

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.



The Sub-Committees

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 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

3



2



The Heads of Clusters will report to the Central Committee the progress of the work of the Clusters in a special workshop

1

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



4



The **SYMPOSIUM ON VISION 2077** to be held in **December 2020** will give priority to the contents of Phase One (2020-2030).

5



DATE OF FIRST IIUM WORKSHOP ON VISION 2077

01



We propose the holding of the 2-day Workshop to be in December 2019.

The objective of the workshop is to bring together all the Clusters to meet the Central Committee, to be chaired by the Rector

02



All the Heads of Clusters will present their reports regarding their respective Scenarios, preferably the Scenarios would cover all the Three Phases

03



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.

04



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.

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.



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

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



01

We would like to propose that our Constitutional Head officiate the SYMPOSIUM.

02

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.

03

The Rector may also want to inform the public about the formation of the UNIMA 4 UNITY CONSORTIUM of Malaysian universities to focus on the Vision 2077 agenda

04

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

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

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

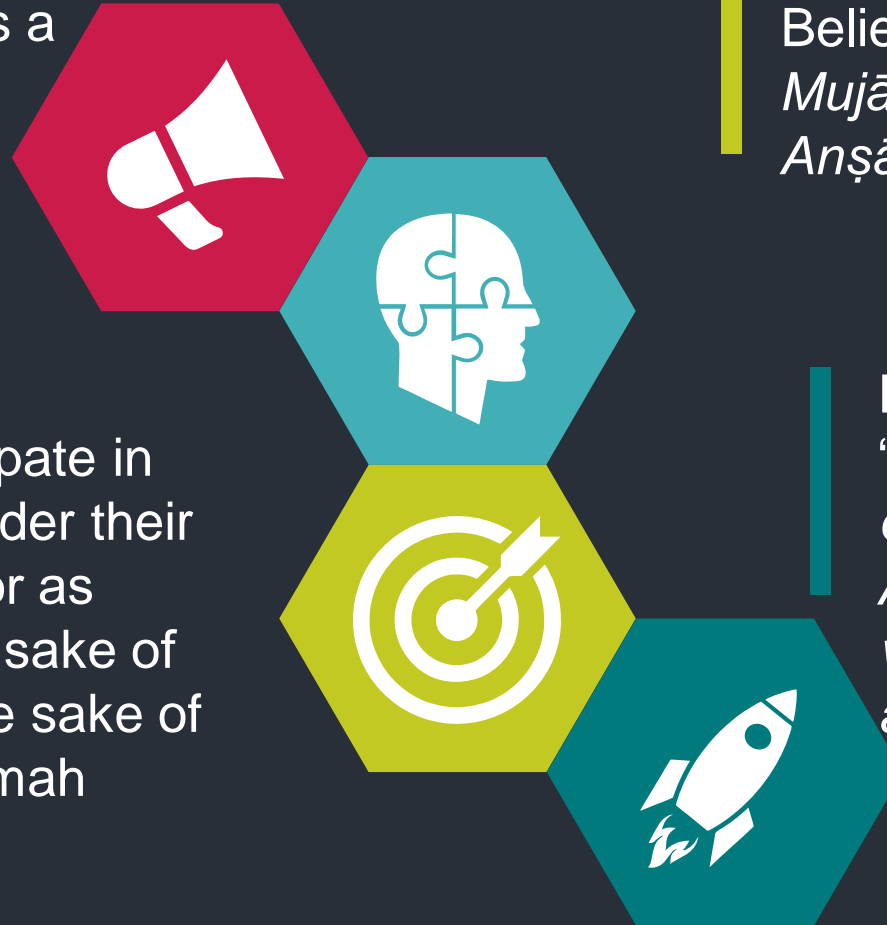


If for some reason the idea of the series is not feasible, then IIUM may decide to make this Project a one-off project of the university



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).

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 iium's image in the eyes of the public and the muslim community.

***Jazākumu'LLāhu khaira'l-jazā'. Shukran jazīlan.
Wa'LLāhu a`lam.***