

**KEYNOTE ADDRESS BY
THE HONOURABLE TUN ABDULLAH HJ AHMAD BADAWI
ON THE FIRST ANNIVERSARY CELEBRATION OF IAIS
AT THE INSTITUTE OF ADVANCED ISLAMIC STUDIES, KUALA LUMPUR
ON 29 OCTOBER 2009, 11.00 AM**

IN THE NAME OF GOD MOST COMPASSIONATE, ALL-MERCIFUL

BISMILLAHIRRAHMANIRRAHIM
ASSALAMULAIKUM WARAHMATULLAHI WABARAKATUH
AND GOOD MORNING

PROF. DR. MOHAMMAD HASHIM KAMALI
FOUNDING CHAIRMAN & CEO
INTERNATIONAL INSTITUTE OF ADVANCED ISLAMIC STUDIES (IAIS)
MALAYSIA

EXCELLENCIES,

DISTINGUISHED GUESTS,

LADIES AND GENTLEMEN,

1. THIS INSTITUTE OF ADVANCED ISLAMIC STUDIES CAME INTO BEING OVER A YEAR AGO AND, RIGHT FROM THE START, HAS SUCCESSFULLY FUNCTIONED AS A THINK TANK DEDICATED TO CIVILISATIONAL RENEWAL IN MUSLIM COUNTRIES AND TO PROMOTING INTER-CIVILISATIONAL UNDERSTANDING WORLDWIDE.
2. WHEN I WAS PRIME MINISTER, I INTRODUCED ISLAM HADHARI AS THE APPROACH FOR NATION BUILDING AND GOOD GOVERNANCE IN WHICH THE PRINCIPLE OF JUSTICE AND FAIRNESS FOR EVERYONE IN MALAYSIA RETAINED THE HIGHEST PRIORITY. THIS MANHAJ OR APPROACH SERVED TO ESTABLISH, AT THE SAME TIME, A FRESH CLIMATE OF TRUST BETWEEN DIFFERENT RELIGIONS AND ETHNIC GROUPS IN THE COUNTRY. I AM CONVINCED THAT MANHAJ ISLAM HADHARI IS SUITABLE FOR PLURAL SOCIETIES EVERYWHERE.
3. ISAM HADHARI ENCOMPASSES THE HUMANE TEACHINGS OF ISLAM. I REMAIN COMMITTED THEREFORE THAT ISLAM'S CIVILISATIONAL APPROACH IS KEY TO SUCCESSFULLY MEETING THE CONTEMPORARY CHALLENGES OF SOCIO-ECONOMIC DEVELOPMENT PARTICULARLY IN MUSLIM COUNTRIES WHERE THE POPULATION INCLUDES OTHER MINORITY COMMUNITIES AND RELIGIONS.
4. CENTRAL TO ISLAM HADHARI IS THE CIVILISATIONAL POTENTIAL THAT ISLAM OFFERS FOR THE RENEWAL OF SOCIETIES, GROUNDED UPON THE ESSENTIALS FOR HUMAN WELLBEING, UPRIGHTNESS, AND EQUITY.

5. WE SHOULD BE CONCERNED THAT CONTEMPORARY ISLAMIC DISCOURSE HAS NOT GIVEN SUFFICIENT EMPHASIS TO THESE ISLAMIC VALUES WHICH ARE IN FACT UNIVERSAL VALUES. WE NEED TO ENCOURAGE MUSLIMS TO THINK GLOBAL AND OVERCOME THE CHALLENGES POSED BY ETHNIC AND RELIGIOUS DIVERSITY.
6. WE HAVE TO ADMIT AS WELL THAT THE IMMEDIATE TASK AT HAND IS TO ESTABLISH UNITY OF THE UMMAH. MANY PARTS OF THE MUSLIM WORLD SUFFER FROM THE ADVERSE EFFECTS OF SECTARIAN SCHISM AND BLOODSHED. ONLY WHEN THERE IS TRUE UNITY OF THE UMMAH CAN ISLAM CLAIM LEADERSHIP IN THE PROMOTION OF UNIVERSAL VALUES WHICH ARE IN FACT ENSHRINED IN THE ISLAMIC RELIGION.
7. ISLAM IS THE UNIVERSAL RELIGION OF 'ONENESS' TAWHID NOT ONLY THEOLOGICALLY, BUT ALSO IN TERMS OF ETHICAL NORMS AND THE INTEGRATION OF VALUES WHICH PROVIDE THE GUIDANCE FOR SOCIAL RELATIONS AS WELL AS FAIR AND JUST GOVERNANCE. TAWHID REJECTS ARTIFICIAL DIVISIONS IN ITS PERCEPTION OF HUMAN DIGNITY, PEOPLE'S WELFARE, AND JUSTICE.
8. SADLY OUR HISTORY HAS BEEN DRIFTING DANGEROUSLY ALONG SECTARIAN LINES AND MADHHABI DIVIDES – SO MUCH SO THAT WE NOW STAND IN A STATE OF TENSION WITH THE OUTLOOK AND PHILOSOPHY OF TAWHID. THE THIRST FOR CONSENSUS AND UNITY IN THE MUSLIM WORLD TODAY CAN BEST BE NOURISHED BY THE UNITARIAN SPIRIT OF TAWHID AND THE UNIVERSALIST TEACHINGS OF OUR GREAT RELIGION.
9. INDEED, THE UNITY OF THE UMMAH WILL BE A BLESSING NOT ONLY FOR MUSLIMS BUT FOR ALL OF HUMANITY AS WELL. A FRACTURED UMMAH CANNOT CONTRIBUTE MEANINGFULLY TO GLOBAL PEACE AND SECURITY. ON THE CONTRARY, CONFLICTS WITHIN OUR UMMAH SHALL INCREASE INSECURITY AND FEED THE FLAMES FOR DISCORD AMONG NATIONS.
10. IT IS THE DUTY OF ALL MUSLIMS TO PREVENT A 'CLASH OF CIVILISATIONS'. INSTEAD WE SHOULD BE SUPPORTING AN ALLIANCE OF CIVILISATIONS BASED ON COMMON VALUES – AS PROPOSED IN THE TEN PRINCIPLES OF MANHAJ ISLAM HADHARI. IT SHOULD BE A COMPREHENSIVE PROJECT FOR A PRAGMATIC VISION OF THE FUTURE THAT INTEGRATES THE BEST TEACHINGS OF ISLAM INTO OUR NATION BUILDING AND OUR ENGAGEMENT WITH OTHER CIVILISATIONS. WORLD LEADERS, ESPECIALLY POLITICAL AND RELIGIOUS LEADERS, SHOULD WORK TOGETHER TO ADVANCE THE ALLIANCE OF CIVILIZATIONS PROPOSED BY THE UNITED NATION.
11. WE SHOULD TAKE THE QUR'ANIC PRINCIPLE OF WASATIYYAH 'MODERATION AND BALANCE' AS THE GUIDING LIGHT FOR

UNDERSTANDING ISLAM AND ITS VISION OF HUMAN RELATIONS WITHIN AND BEYOND THE UMMAH. THIS IS THE SAME PRINCIPLE WHICH INSPIRED THE SPIRIT AND METHODOLOGY OF MANHAJ ISLAM HADHARI.

12. IN THE HOLY QUR'AN, BALANCED MODERATION OR WASATIYYAH IS INSEPARABLE FROM EQUITY AND JUSTICE. SOCIAL INEQUALITIES AND ECONOMIC IMBALANCES ARE INCOMPATIBLE WITH EQUITY AND JUSTICE. EXTREMISM IS FREQUENTLY A REACTION AGAINST UNJUST SITUATIONS WITHIN SOCIETIES OR IN THE LARGER INTERNATIONAL COMMUNITY.
13. THE MANHAJ WE ADVANCED UPHOLDS MODERATION AND SOCIAL HARMONY WITHIN THE RICH MULTI-RELIGIOUS AND PLURALIST ENVIRONMENT OF MALAYSIA. IT ALSO OFFERS REALISTIC PROSPECTS FOR CONSTRUCTIVE ENGAGEMENT WITH OTHER WORLD CIVILIZATIONS. WE MUST THEREFORE ADVOCATE BOTH INTRA-ISLAMIC DIALOGUE AND DIALOGUE WITH OTHER RELIGIOUS TRADITIONS AND CIVILISATIONS.
14. NOW, WE ARE AWARE THAT SOME HAVE TAKEN ISSUE WITH THE WORD "HADHARI" – PERHAPS WITHOUT SERIOUSLY PAUSING TO REFLECT ON ITS REAL INTENT AND GOALS. OUR PURPOSE HAS BEEN TO REAWAKEN THE SLEEPING POTENTIAL WHICH OUR ISLAMIC ETHICAL AND INTELLECTUAL LEGACY HOLD IN ABUNDANCE TO ENABLE US TO FORGE OUR OWN AUTHENTIC MODEL OF MODERNITY.
15. THE AUTHENTIC ISLAMIC PRINCIPLE OF TAJDID NORMALLY CONFINED TO RELIGIOUS THEMES IN THE PAST MAY TODAY BE EXTENDED AND DEEPENED TO EMBRACE TAJDID HADHARI 'CIVILISATIONAL RENEWAL'. OUR APPROACH TO CIVILISATIONAL RENEWAL SHOULD THUS BE GUIDED BY THE TAJDID METHODOLOGY WHEN ATTEMPTING TO FORMULATE APPROPRIATE RESPONSES TO GLOBALISATION AND OTHER TASKS FACING THE UMMAH IN THE 21ST CENTURY.
16. OUR DUAL PURPOSE, THEN AS WELL AS NOW, HAS BEEN FIRST, TO MEET THE CHALLENGE OF GLOBALIZATION AND SECOND, TO CONFRONT THE HEGEMONIC CLAIMS OF CIVILISATIONAL SUPERIORITY BY THOSE FORCES THAT DOMINATE THE PROCESS OF GLOBALISATION. WE SHOULD NOT FORGET THAT ISLAM HAS ALWAYS BEEN A RELIGION AS WELL AS A UNIVERSAL CIVILISATION FROM THE OUTSET. THIS IS A PERTINENT FEATURE OF OUR TRADITION THAT HAS NOT RECEIVED ADEQUATE ATTENTION.
17. THE HUMANE IMPERATIVE UPHELD BY ISLAM IS CLEAR. MUTUAL RECOGNITION AND FRIENDSHIP (TA'ARUF) AMONG NATIONS, COOPERATION IN GOOD WORKS (TA'AWUN), HONORING FAMILY TIES (SILAT UR-RAHIM), AND THE ACTIVE REALIZATION OF KNOWLEDGE ARE AMONG THOSE TIMELESS CIVILISATIONAL TEACHINGS WHICH

THE QUR'AN ADDRESSES TO THE WHOLE OF HUMANITY. THEIR RELEVANCE FOR TODAY REMAINS CONSTANT.

18. THE CIVILISATIONAL ETHOS OF ISLAM IS ROOTED IN THREE QUR'ANIC MASTER IDEAS. ONE IS THE INNATE DIGNITY OF MAN'S CREATED NATURE KNOWN AS FITRAH. ANOTHER IS THE UNIQUE DISTINCTION OF OUR 'HUMAN DEPUTYSHIP' ON EARTH, AS GOD'S KHALIFAH IN CREATION. THE THIRD IS THAT HUMANS ARE ENTRUSTED WITH THE FLOURISHING HABITATION OF THE EARTH OR 'IMARAT AL-ARD BY ESTABLISHING A SOCIAL ORDER GROUNDED IN MORAL VIRTUE, COMPASSION, BENEFICENCE, HUMAN DIGNITY AND JUSTICE (IN ARABIC: HUSN AL-KHULUQ, RAHMAH, IHSAN, KARAMAH, AND 'ADL RESPECTIVELY).
19. IT IS UNFORTUNATE THAT IN SOME MUSLIM SOCIETIES ISLAM HAS BECOME IDENTIFIED WITH NARROW NATIONALIST AND CULTURAL BOUNDARIES. THESE SOCIETIES SHOULD INSTEAD BE EXPANDING INTO THE HORIZON OF FITRAH OR INBORN HUMAN NATURE.
20. THIS CIVILISATIONAL VISION OF ISLAM EXHIBITS A DIFFERENT ORDER OF INNER ETHICAL AND INTELLECTUAL ENGAGEMENT THAN WHAT WE HAVE WITNESSED IN RECENT DECADES. THE SIMPLISTIC WAY OF THINKING AND DISCOURSE OF MUSLIM POLITICAL REVIVALISM FOCUSING ON EXTERNAL SOCIAL MANNERISMS AND WHAT MUSLIMS SHOULD WEAR OR EAT – IS NO LONGER ADEQUATE FOR THE WORK FACING US TODAY.
21. IN OUR CAPACITY AS GOD'S VICEGERENTS ON EARTH, WE ARE THE CUSTODIANS OF ITS ECOLOGICAL BALANCE AND THE HEALTH OF ITS NATURAL ENVIRONMENT. THE PROGRESSIVE ENVIRONMENTAL DEGRADATION WE ARE WITNESSING COUNTERS THE CIVILISATIONAL MISSION AND RELIGIOUS MANDATE OF ISLAM.
22. THERE HAS BEEN TOO MUCH PREOCCUPATION WITH OUTWARD RELIGIOUS RITUALS – OFTEN AT THE EXPENSE OF ISLAM'S HIGHER AIMS FOR SECURING GENUINE HUMAN WELLBEING. RATHER THAN EXPLORING BALANCED HUMAN AND ECONOMIC DEVELOPMENT, OR ENSURING FAIR AND JUST GOVERNANCE, RECENT DISCOURSE ON ISLAMIC REVIVALISM HAS PREOCCUPIED ITSELF WITH DIVISIVE IDEOLOGICAL AND JURIDICAL ISSUES. IN FACT SUCH DISCOURSES HAVE LED TO VENGEFUL VIOLENCE AND INDISCRIMINATE KILLING OF INNOCENT PEOPLE.
23. AT THE TOP OF OUR AGENDA MUST COME NATION-BUILDING AND ESTABLISHING A FRESH CLIMATE OF TRUST BETWEEN VARIOUS ETHNIC AND RELIGIOUS GROUPS. OUR MISSION IS TO STRENGTHEN SOCIAL HARMONY AND COHESION IN A PLURALIST SOCIETY. THIS IS NOT A DESTINATION BUT A PROCESS OF CONTINUOUS ENGAGEMENT FOR ALL PEOPLE IN MALAYSIA.

24. OUR FOUNDATION OF UNITY AS MUSLIMS IMPOSES THE RESPONSIBILITY TO PRIORITISE A COHERENT SET OF PRINCIPLES AND OBJECTIVES SHARED WITH OUR FELLOW CITIZENS – DESPITE ANY DIFFERENCES IN LANGUAGE, ETHNICITY OR RELIGION. IT IS VITAL FOR ALL OF US TO STAND TOGETHER AND SUPPORT THE ONENESS OF OUR SOCIETY AND NATION. THIS MUST REMAIN THE CONTINUING COMMITMENT OF OUR PEOPLE, CIVIL AND EDUCATIONAL ORGANIZATIONS, POLITICAL PARTIES AND THE GOVERNMENT.
25. WE IN MALAYSIA ARE FORTUNATE THAT TO A LARGE EXTENT WE HAVE BEEN ABLE TO CELEBRATE OUR DIVERSITY IN MANY WAYS. HOWEVER, MORE THAN MERELY ‘TOLERATING’ THE VIEWS OF OTHERS, MUTUAL RESPECT REQUIRES THAT WE SINCERELY AND DIRECTLY ENGAGE EACH OTHER. WE HAVE NO ALTERNATIVE BUT TO BUILD LONG-TERM BONDS OF CONFIDENCE AND UNDERSTANDING. CULTIVATING GENUINE RESPECT CAN YIELD FRUITFUL RESULTS IN REPAIRING THE INADEQUACIES OF THE PAST AND PREPARING FOR HARMONY AND PROSPERITY OF THE FUTURE.
26. STRENGTHENING THE ROOTS OF UNITY DEMANDS A SENSE OF DEDICATION AND PURPOSE SO THAT MALAYSIANS MAY ACHIEVE A UNIFIED SOCIETY WHERE PEOPLE ENJOY PARTAKING IN ONE ANOTHER’S CULTURAL DIVERSITIES AND LIFE STYLES. THE TASTE AND COLOUR THAT ALL MAY BRING IN OUR DAY-TO-DAY LIVING EXPERIENCES AS COLLEAGUES AND NEIGHBOURS, FRIENDS AND RELATIVES, TRULY ENRICHES OUR LIVES.
27. IN THE MALAYSIAN CONTEXT I.A.I.S PROVIDES A RARE PLATFORM FOR MUSLIMS AND NON-MUSLIMS TO EXCHANGE CRITICAL VIEWS ON SENSITIVE ISSUES IN A RECIPROCALLY RESPECTFUL MANNER. IT GIVES ME GREAT PERSONAL SATISFACTION TO SEE THAT I.A.I.S-MALAYSIA IS NOW RECOGNIZED FOR PROVIDING A SHARED COMMON SPACE ILLUMINATING A REASONED PATH OF CO-OPERATION BETWEEN DIVERSE PEOPLES AND FAITHS. FOR THIS, I WOULD LIKE TO CONGRATULATE AND THANK PROF. HASHIM KAMALI, THE FOUNDING CHAIRMAN AND CEO OF I.A.I.S. FOR PROVIDING THE LEADERSHIP AND HIS PERSONAL EFFORT TO MAKE I.A.I.S. A CENTRE OF EXCELLENCE.
28. OUR APPROACH TO ECONOMIC DEVELOPMENT, NATION-BUILDING, AND POVERTY ERADICATION MUST BE INFORMED BY ETHICAL NORMS THAT ENERGISES ACCOUNTABILITY AND GOOD GOVERNANCE. TO SPEAK OF RELIGIOUS PIETY WITHOUT INTEGRATING ETHICAL AND RELIGIOUS CONCERNS INTO OUR PERSONAL CONDUCT VIOLATES ONE OF THE VITAL HIGHER AIMS OF ISLAM. SUCH A DIVORCE BETWEEN THE PUBLIC AND PRIVATE SPHERES WEAKENS OUR SHARED GOAL OF CREATING AN EXEMPLARY NATION THAT CELEBRATES ITS CULTURAL DIVERSITY AS A POSITIVE ASSET.

29. FOURTEEN CENTURIES OF ISLAMIC SCHOLARSHIP AND ITS AUTHORITATIVE INTERPRETATIVE ENDEAVOURS HAVE LEFT US WITH AN INTELLECTUAL LEGACY OF CONSIDERABLE DIVERSITY AND DEPTH. THIS LEGACY EMBRACES A WIDE SCOPE OF DIFFERING SCHOOLS AND MADHHABS RANGING FROM THE CONSERVATIVE, TO MODERATE, TO LIBERAL INTERPRETATIONS OF THE TENETS OF OUR FAITH. THERE IS A NEED TO PRIORITISE A SET OF OBJECTIVES FLOWING FROM NORMATIVE TEACHINGS OF ISLAM, YET RELEVANT TO THE REAL CONCERNS OF OUR SOCIETY AND GENERATION. THE TEN PRINCIPLES OF MANHAJ ISLAM HADHARI ARE INTENDED TO FULFILL THAT NEED.
30. WITHOUT THESE GOALS OUR NATION'S PROGRESS AND UNITY MAY BE EXPOSED TO UNCEASING DISAGREEMENTS THAT ONLY DISTRACT US FROM OUR NATIONAL ENDEVOUR OF STRENGTHENING THE FOUNDATIONS OF SOCIAL HARMONY AMONG OURSELVES.
31. MANAGING SOCIO-CULTURAL DIVERSITY AND CHANNELLING THE CREATIVE ENERGIES OF THE VARIED COMMUNITIES IN OUR MIDST IS INDEED A DEMANDING TASK. THIS UNDERLINES THE IMPORTANCE OF DEFINING A NATIONAL ENDEVOUR THAT CELEBRATES DIVERSITY, WHILE DEEPLY INFORMED BY AN UNSHAKEABLE AWARENESS OF OUR NATION'S UNITY AND THE ONENESS OF HUMANITY IN GOD'S CREATION.
32. YET THE ROAD AHEAD IS AN UPWARD PATH WITH MANY DIFFICULTIES TO SURMOUNT. THE SERIOUS EFFORTS UNDERTAKEN HERE IN I.A.I.S SHOULD BE COORDINATED AND NETWORKED WITH SIMILAR EFFORTS UNDERWAY IN OTHER MUSLIM AS WELL AS NON-MUSLIM SOCIETIES, BY PARALLEL ORGANIZATIONS AND INSTITUTIONS IN OUR IMMEDIATE REGION AND THROUGHOUT THE WORLD.
33. WHY ARE WE CONVINCED THAT CREATIVE POLICY-ORIENTED RESEARCH NOURISHED BY HIGHER CIVILISATIONAL VALUES IS SO IMPORTANT FOR OUR NATION AND THE ENTIRE MUSLIM WORLD?
34. THE TRUTH IS THERE IS A SHORTFALL WITHIN ISLAMIC NATIONS OF CREDIBLE INSTITUTES THAT CAN SERVE AS ISLAMIC THINK-TANKS DEDICATED TO SOUND ACADEMIC RESEARCH AND AT THE SAME TIME PRODUCE PRACTICAL RESULTS WITH RELEVANCE TO REAL ISSUES.
35. OVER THIS PAST YEAR THIS INSTITUTE HAS DISTINGUISHED ITSELF BY ITS REMARKABLE RECORD OF ACHIEVEMENT. IT HAS GROWN INTO AN IMPORTANT FORUM DEDICATED TO INTER-DISCIPLINARY RESEARCH INTO THE CRITICAL ISSUES OF RECONCILING TRADITION WITH MODERNITY, INTER-ETHNIC AND INTERFAITH RELATIONS, AND

THE REFINEMENT OF EDUCATIONAL METHODS IN OUR CENTRES OF LEARNING.

36. I.A.I.S-MALAYSIA IS PROVING ITS UTILITY BY PROVIDING DIRECTED PRACTICAL RESEARCH FOR MALAYSIAN POLICY MAKERS, EDUCATION LEADERS, AND THE SEVERAL RELIGIOUS COMMUNITIES FORMING THE RICH MOSAIC OF OUR NATION.
37. I WISH TO COMMEND THE DEDICATION, VISION, AND HARD WORK OF THE LEADING OFFICERS AND RESEARCH FELLOWS OF I.A.I.S-MALAYSIA. THIS INSTITUTE HAS EMBARKED ON THE DEMANDING TASK OF ENSURING THAT FAITH AND MORAL INTEGRITY TAKE THEIR RIGHTFUL PLACE IN THE PUBLIC SPHERE, AND THAT WISDOM AND INTELLIGENCE GUIDE OUR NATION'S POLICIES AND SHAPE OUR GLOBAL POSITION.
38. IT OFFERS THE REALISTIC HOPE THAT HARMONY AND RECIPROCAL RESPECT BETWEEN COMMUNITIES MAY GROW DEEPER ROOTS AND NOURISH MUTUAL UNDERSTANDING. THIS IS NOT SOMETHING TO BE TAKEN FOR GRANTED, BUT REQUIRES CONTINUAL EFFORT AND GOOD WILL, SELFLESS SERVICE AND SACRIFICE.
39. OUR AGE SHOWS THE GREEN SHOOTS OF A 'CONVERSATION BETWEEN CIVILISATIONS' – THE ERA OF CLASH AND RIVALRY CANNOT LAST AND HAS BEEN EXPOSED AS SELF-DEFEATING. IT IS IMPERATIVE WE ENSURE THAT MUSLIM PEOPLES ARE WELL PREPARED AND EQUIPPED TO CONTRIBUTE MEANINGFULLY TO THE EMERGING GLOBAL CIVILISATIONAL CONVERSATION.
40. MORE PRAGMATIC STEPS HAVE TO BE TAKEN WHEN ENGAGING MEANINGFULLY WITH OTHER CIVILISATIONAL BLOCS AND REGIONAL BODIES. THE CIVILISATIONAL POTENTIAL WHICH ISLAM OFFERS RELATES DIRECTLY TO THE NEED TO BUILD GENUINE TRUST AND RECIPROCAL RESPECT BETWEEN DIVERSE PEOPLES AND FAITHS.
41. THIS APPLIES BOTH FOR MALAYSIA'S NATION-BUILDING, AS WELL AS FOR THE GLOBAL MUSLIM COMMUNITY WHEN SEEKING CO-OPERATION AND RECOGNITION FROM OTHERS.
42. THERE IS SCOPE FOR LIKE-MINDED INSTITUTIONS OF SCHOLARSHIP AND RESEARCH BOTH WITHIN AND OUTSIDE MALAYSIA TO LIAISON MORE EFFECTIVELY AMONG THEMSELVES AND POOL THEIR RESOURCES TOGETHER.
43. WE MUST CONTINUE TO EXPLORE FRESH AVENUES OF COOPERATION AND JOINT RESEARCH ON TOPICAL ISSUES OF CONCERN TO MALAYSIA, AS WELL AS TO THE MUSLIM WORLD AND THE INTERNATIONAL COMMUNITY.

44. WE MUST EFFECTIVELY EMPLOY OUR IMAGINATION AND CREATIVE INTELLIGENCE TOWARDS RAISING THE SUPERSTRUCTURE OF TAJDID HADHARI GROUNDED ON THE SOLID BASE NOW IN PLACE.
45. THE WORK OF RENEWING HUMAN CIVILISATION THROUGH EQUIPPING IT WITH MORE ADEQUATE ETHICAL AND INTELLECTUAL RESOURCES FOR NEGOTIATING THE NEEDS OF OUR LATE-MODERN AGE IS A SACRED TRUST TO BE MET WITH CONFIDENCE, HOPE IN THE FUTURE, AND RELIANCE ON THE GRACE AND GUIDANCE OF ALL-MIGHTY GOD.

THANK YOU.

WABILLAH HITAUFIK WALHIDAYAH, WASSALAMUALAIKUM
WARAHMATULLAHI WABARAKATUH.