



## WHY ISLAM HADHARI APPROACH?

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## Mythos of Islam Hadhari

- Vested interest
- Anti establishment
- Passengers
- Proactive – the approach of a da'i

## Proactive – the approach of a da'i (Sardar (1985))

- The utmost love of al-Qur'an & Sunnah Rasulullah saw.
- Ready to sacrifice (time, ability, thinking, wealth, and life) for his believe according to Islamic teaching.
- Having intellectual understanding and realistic toward the teaching, directives, principles, and the concept as prescribed in al-Qur'an and Syariah.
- Having intellectual courage and the ability to interact and absorb productive ideas from other civilizations into Islamic values, norms, or frameworks

In order to understand why Islam Hadhari Approach, we need to look at the history of Islam



## PAST VISIONS TO DEVELOP & PROGRESS OF MUSLIM UMMAH

- Abu Bakr ra
- 'Umar ra
- 'Uthman ra
- 'Ali kh
- 'Umar Abdul 'Aziz ra
- Al-Ghazali
- Muhammad Iqbal
- Abu A'la Maududi
- Hasan Al-Banna
- Sayid Sabiq
- Jamaludin Al-Afghani (Political movement)
- Muhammad 'Abduh (Educational Reformation)
- Vision 2020 – Malaysia: The Way Forward
- Masyarakat Madani or Civil Society
- Islam Hadhari Approach



## THE VISIONS OF POST PROPHET'S LEADERS

- Abu Bakr r.a.
  - Declared war for those who did not perform *zakat* (tithe)
- 'Umar r.a.
  - Collected earlier *mashaf* of al-Quran; inventory of *Baitulmal*; introducing Islamic calendar of *Hijrah*
- 'Uthman r.a.
  - Compilation of Al-Qur'an
- 'Ali k.h.
  - Issue of trust and faith in leadership; Muslim fighting among themselves, and the beginning of religious sects (*mazhab*)
- 'Umar Abdul 'Aziz r.a.
  - Compilation of Hadith.



## Al-Ghazali's Vision on What Muslims should have in order to establish civilised society

- **Strength of knowledge**, which include the integration of knowledge of science and religious.
- **Strength of *Akidah***, system of belief and philosophy based on principle of *iman* (belief in God, Angels, the revelations, Prophets, the day of Judgement and God's willingness)
- **Strength of *tasawuf***, the efforts to get wisdom (*hikmah*) and understanding God, which include identifying good deed and good character/personality.
- **Strength of *tazkiyah***, purifying one's soul which include self cleanliness, special *ibadah* (eg perform *do'a*, *zikir*, be patient, *taubat*, self-muhasabah)
- **Strength of manners (*adab*)**, in daily life (eg work ethics, friendship ethics, family ethics, table manners and so on)



## Vision of Muhammad Iqbal

- **Individual potentials** should be developed through process of education.
- Muslim *ummah* should realise that their weaknesses are not due to their misunderstood of Islamic teaching alone, but also due to the colonisation of foreign masters and the disintegration of their society.
- Muslim society must make effort to **Islamise knowledge**.
- Muslim society must have **basic characters** which does not prohibit them to worldly progress.



## Vision of Abu A'la Maududi

- Re-explaining Islamic teaching by focusing on contemporary problems facing by Muslim Society in the fields of social, economics and politics.
- Training Islamic workers who are **disciplined, dedicated and having high moral values** in order to rebuilt Islamic order or civilisation.
- **Total transformation** across society based on current situations (new realities).
- **Reform the way society manages and administers their organisation** in accordance to Islamic teaching.



## Vision of Hasan Al-Banna

- Development of **elements of God** in human being
- Development of **spiritual and mental disciplines**.
- Development of the strength of **positive thinking**, which contributes to construction not destruction of society.
- Implementation of **moral, education, politics and economic** reformations in order to reestablish Islamic order/system.



## Vision of Sayid Sabiq

- Develop the strength of ***aqidah***
- Develop the strength of ***ilmu*** (knowledge)
- Develop the strength of **personality**.
- Develop the strength of **economy**
- Develop the strength of **social cohesion**
- Develop the strength of **peace in society**
- Develop the strength of ***jihad***.



## Vision 2020 – Mahathir Mohamad

- By the year 2020, Malaysia can be a united nation, with a confident Malaysian society, infused by strong moral and ethical values, living in a society that is democratic, liberal and tolerant, caring, economically just and equitable, progressive and prosperous, and in full possession of an economy that is competitive, dynamic, robust and resilient.
- There can be no fully developed Malaysia until we have finally overcome the **nine central strategic challenges** that have confronted us from the moment of our birth as an independent nation.



## 9 Challenges of Vision 2020

1. Establishing a **united Malaysian nation** with a sense of common and shared destiny.
2. Creating a psychologically **liberated, secure, and developed Malaysian Society** with faith and confidence in itself, justifiably proud of what it is, of what it has accomplished, robust enough to face all manner of adversity.
3. Fostering and developing a **mature democratic society**, practising a form of mature consensual, community-oriented Malaysian democracy that can be a model for many developing countries.



## 9 Challenges of Vision 2020

4. Establishing a **fully moral and ethical society**, whose citizens are strong in religious and spiritual values and imbued with the highest of ethical standards.
5. Establishing a **matured, liberal and tolerant society in which Malaysians** of all colours and creeds are free to practise and profess their customs, cultures and religious beliefs and yet feeling that they belong to one nation.
6. Establishing a **scientific and progressive society**, a society that is innovative and forward-looking, one that is not only a consumer of technology but also a contributor to the scientific and technological civilisation of the future.



## 9 Challenges of Vision 2020

7. Establishing a **fully caring society and a caring culture**, a social system in which society will come before self, in which the welfare of the people will revolve not around the state or the individual but around a strong and resilient family system.
8. Ensuring an **economically just society**. This is a society in which there is a fair and equitable distribution of the wealth of the nation, in which there is full partnership in economic progress.
9. Establishing a **prosperous society**, with an economy that is fully competitive, dynamic, robust and resilient.



## REALITIES OF CONTEMPORARY WORLD



### World's Scenario in the new Millennium

- Early 1990ies (the death of communism):
  - New World Order
  - Issues of Globalisation and Borderless World
  - Explosion of S&T, ICT, Biotechnology, advanced materials, nano-technology
  - Economy: the role of WTO, GATT, AFTA, IMF...
  - Politics: the role of UN, ASEAN, OIC, NAM ...
  - NGO: Human right, gender's issue, the right of minority, environmental issues, sustainable development ...



### World's Scenario in the new Millennium

- Mid 1990ies (finding new civilisation):
  - Civilisation Dialog
  - S. Huntington with the issue of 'Clash of Civilisation'
  - Process of Americanisation: 'fast food', 'fast music', 'fast information' & 'sport'
  - *New Realities* by P. Drucker, *Global Village* by K. Ohmae, *Mega Trends 2000* by J. Neisbitt, *One World – Ready or Not* by W. Greiger, *Jihad VS Mc World* by B. Barber, *7 Habits* by S. Covey, *7 C's* by T. Morris etc.



## World's Scenario in the new Millennium

- Early 2000ies:
  - The incident of 11 Sept. 2001 (WTC, N. York)
  - Issues of al-Qaeda and Osama bin Ladin
  - Afghanistan's invasion 2002
  - Iraq's invasion 2003 (the 3<sup>rd</sup>, 3<sup>rd</sup> week, 3<sup>rd</sup> month, 3<sup>rd</sup> year, 3<sup>rd</sup> millennium) based on 4 reasons (al-Qaeda, WMD, Nuclear & Sadam Husin)
  - Iran, Syria and Sudan would be the next targets.
  - Muslim society is associated with terrorism
  - Islamophobia: issues of Muslim's identity, Prophet's caricatures, film of *Fitna*
  - Issues of Liberalism and Pluralism



## Anti Islam movement in the new Millennium

- Anti Islam movements
  - Religious schools (especially built by locals) are accused of producing/promoting terrorism: Afghanistan, Pakistan, Indonesia and currently in Southern Thailand.
  - 'Jihad' is labeled as negative term which bring negative perception (eg suicide bombing - Palestine and Iraq)
  - In France - any Islamic symbol is considered Illegal (8-9 Muslims; 500,000 Jews)
  - In Sweden, Muslims have to convert their Islamic name, otherwise they will be discriminated (or feel not save).



## Anti Islam movement in the new Millennium

- Anti Islam movements (cont ...)
- It was reported in Newspapers in Malaysia that FRP (Congres Kristiansand Party), Norway asking their government to make Islam illegal; equating al-Quran with book written by Adolf Hitler 'Mein Kampf'; 'Christians feel unsafe' and 'Muhamad encourages Muslims kill Kafr' (BH: 21/7/04).
- 2<sup>nd</sup> greatest religion in Europe, Islam, threatened security in Europe; news from Tel Aviv (BH: 21/7/04)
- Movement to liberalise Muslims in their country is considered terrorist; while elsewhere in the world is considered liberalist. eg cases in Kasmir, East Leste)
- Issues of Prophet's caricatures and film of *Fitna*



## Contemporary Status of Muslim Society

- Some figures from OIC
  - 2<sup>nd</sup> largest religion in the world. Total number of Muslims > 1.5 billion.
  - 57 countries in OIC, consists of 22 countries with their mother tongue Arabic.
  - Total number of population in OIC is 1.3 billion.
  - Having 70% of oil, gas and mineral reserves.
  - 22 countries of the 57 are considered 'least developed countries'
  - Industrial index: only 5 OIC countries, in 50 countries in the world, considered as industrial country.





## Confused basic Islamic belief system



## ACTION PLAN FOR ISLAM HADHARI



## THE PROGRESS OF A NATION - Al-Hadith

- **Knowledge** (*'ilm*) of the scholars
- **Just** (*'adil*) of the leaders
- **Trust** (*amanah*) of the businessmen
- **Advice** (*nasehah*) of the professional
- Seeking of God' blessing (*do'a*) of the pious (*'abidin*)



## What to Change?

- Knowledge (*'ilm*)
- Attitude (*fikrah*)
- Habits and ethics (*adab and akhlak*)
- Self discipline and conducts
- Commitment (*Iltizam*)



## Ummah in the new Millennium

- Personality development based on Islamic philosophy and tradition.
- Inspired and model to be followed by other community.
- Acquired/master in all fields of knowledge
- Acquired and be able to master in economics, social and politics.
- Master in S&T.
- Develop relevant culture for the betterment of the *Ummah*.
- Need to change their mindset and attitude.



## THE APPROACH OF ISLAM HADHARI



## Islam Hadhari's Approach

*Islam Hadhari* is not a new religion. It is not a new teaching nor is it a new *mazhab* (denomination). It is an effort to bring the *ummah* (the worldwide community comprising all adherents of the Muslim faith) back to the basic of Islam, back to the fundamentals as prescribed in the *Quran* and the *hadith* which form the foundations for an Islamic Civilisation.

Abdullah Ahmad Badawi (2006)  
'Islam Hadhari: A Model Approach for Dev. & Progress'  
MPH Pub. Kuala Lumpur



Speech of Prime Minister of Malaysia at  
Oxford Centre for Islamic Studies, UK on  
1<sup>st</sup> Oct 2004

“... we believe that this compulsion to act for the sakes of religion can be directed towards good, progress and development. We call this approach ‘Islam Hadhari’, or *an approach towards a progressive Islamic Civilization*”



## DEFINITION OF ISLAM HADHARI – JAKIM 2005

“A comprehensive approach for the development of mankind, society and country based on the perspective of Islamic civilisation”



## ISLAM HADHARI – An Explanation

- The Islam Hadhari's approach was introduced because the approach is more comprehensive and complete compared to sectarian approach such as political Islam (*al-Islam as – siyasi*), mystical Islam (*al-Islam as-Sufi*) and the like.
- The Islam Hadhari's approach focuses on improving quality of life of a unique civil society in order to face the challenges of the new millennium, such as the booming of information technology, borderless world, global economy, materialistic culture, the crisis of identity, split personality and intellectual imperialism.
- The Islam Hadhari's approach does not deny the important of ritual aspect in the development of civilisation, since the worldview, value system, mental stability and spiritual advancement are considered as the basis for the development of a noble civilisation.



## VISION OF ISLAM HADHARI

- To make Malaysia as a model of Islamic country, a unique developed nation which has its own identity.
- The concept of the nation which based on civil society, mastering knowledge, skills and competence, and is perceived as civilised nation rooted in religion.



## MISSION OF ISLAM HADHARI

“To implement agenda on the development of nation and ummah based on universal, advanced, civilised, tolerant and balanced Islamic approach”



## OBJECTIVE OF ISLAM HADHARI

“To develop individual and Muslim society which have spiritual, moral, intellectual and material strengths, and are able to rely on himself, competence, competitive, visionary, innovative, rational, pragmatic and promote peaceful life”



## Basic Principles of Islam Hadhari

- Faith and piety in Allah swt
- A just and trustworthy government
- A freedom and independent people
- A vigorous pursuit and mastery of knowledge
- Balanced and comprehensive economic development
- A good quality of life
- Protection of the rights of minority groups and women
- Cultural and moral integrity
- Safeguarding natural resources and the environment
- A strong defence capability



## CONCLUSION

- Islam is a dynamic religion and valid forever, for this world and hereafter.
- Contemporary challenges should be faced by understanding the new realities, with principle and strong philosophical ground.
- God will never change the condition of a people until they change themselves.
- Facing the new realities needs those who have vision, able to plan strategically, competence, able to monitor performance and having good characters, personality, values and habits.
- We were not born to observe to what happen after us. We have to solve all the issues confronting us based on our strength in *aqidah*, *syariah* and good character and moral values.



**THANK YOU  
WASSALAM**

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