

SIGNIFICANT SPEECHES, EVENTS AND DEVELOPMENTS

1st International Forum on Islamic Thought (I-Fit) Revitalising *Maqasid Shariah* Towards a Compassionate Governance (The Everly, Putrajaya, 3 September 2019)

*Opening Speech by YB Dato' Dr Mujahid Yusof Rawa
Minister in the Prime Minister's Department in charge of Religious Affairs*

Assalamualaikum Warahmatullahi Wabarakatuh

High Excellency Shaykh Abdullah bin Shaykh al-Mahfouz bin Bayyah,
International Tokoh of Maal Hijrah Ceremony 1441H,

Dato' Seri Dr. Ir. Zaini bin Ujang, National Tokoh of Maal Hijrah Ceremony
1441H,

Associate Prof. Dr. Sharifah Hayati binti Syed Ismail from Universiti Malaya,

Yang Berbahagia Datuk Mohd Nordin bin Ibrahim, Director General Jakim,

Yang Berusaha Puan Hajjah Hakimah binti Mohd Yusoff, Vice Director General
Jakim,

Ladies and gentleman,

1. First of all, I wish to express my gratitude to Allah SWT, for by His grace we have come together to garner the wisdom of intellectuals in the International Forum On Islamic Thought (I-FiT) with the theme *Revitalising Maqasid Shariah Towards a Compassionate Governance*; held for the first time by JAKIM as part of the International Tokoh Maal Hijrah and National Tokoh Maal Hijrah, in the year 1441 Hijrah.
2. I would like to take this opportunity to congratulate JAKIM for taking the initiative to organize this program in support of the Three key ideas of the

current Administration, including *Rahmatan Lil Alamin*, *Maqasid Shariah* and the Malaysian Model.

3. To clarify, a series of explanations of these three areas are being implemented at the states and Federal levels, including ministries and agencies as well as public and private institutions of higher learning, with the aim of establishing these universal values of *Maqasid Shariah* to be embraced and practiced in order to realise the blessings of *Rahmatan Lil Alamin* and create a Malaysian model of a Compassion State.
4. I sincerely hope that such knowledge programs will continue, as without clear knowledge and beliefs, our goals and dreams will be impossible to achieve, let alone the great vision of achieving the goal of a Merciful Nation based on the inclusive principles described in Surah al-Anbiya' verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: And We have not sent you, [O Muhammad], except as a mercy to the worlds.

5. This verse clearly proves that the main purpose of the coming of the Prophet Muhammad SAW was to bring a great message to the world. In this regard, the *fugaha'* and *ulama'* have concluded that nature, character and qualities introduced by the coming of the Prophet Muhammad SAW are included in the aforementioned verse. Truly, the Prophet Muhammad SAW was the prime example of all aspects of life, including for the non-Muslim community of that time. Even in the Quran itself, the term *Rahmah* is repeated over three hundred times in terms of both *fi'il* (actions) or *isim* (name).
6. The rahmah which is repeated in the verse وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ is translated in the values of *Maqasid Shariah*, which means pursue that which is good and reject that which is evil. Thus, the teachings of Shariah as revealed by Allah SWT are fundamental to *Maqasid Shariah*.
7. The conceptualization of a Compassion State (Negara Rahmah) is a core part of Maslahah towards Maqasid Shariah because it (Maslahah) is universally applicable to all people and all times, and for non-Muslims as well as Muslims. This is based on the Islamic concept of grace for all the

world and laws which are in harmony with human nature and form the basis for human well-being and the well-being of the people and nation.

8. In addressing the various social issues of national administration, I see the practice of values-based principles as able to have the best and most inclusive impact; for example the values of humanity, justice and diversity. Islam highly prioritizes these values because they are the core of Islam and *Maqasid Shariah*. The value-based principles of *Maqasid Shariah* mean that Islam is always fresh and relevant in all times and places, regardless of culture, nationality, or religion.
9. Islam is a religion of mercy, is a statement which is agreed upon by everyone, including non-Muslims. If the nature of such mercy is reflected in oneself and the Islamic community, others will come to see Islam as a religion which allows a productive life in the community and the nation.
10. Allah SWT stated in Surah al- Ahzab, verse 72 :

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

meaning: Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.

11. Allah SWT has not entrusted this to any other of His creatures; only to Mankind which is very special compared to the rest of creation. Indeed, the heights and privileges of human beings come with the most important responsibility: governing the world in accordance with the teachings of Allah. I believe that we have been chosen to be those who bring the message of peace, wisdom, and security to everyone.
12. The need to revert to the question of the wisdom of Islamic jurisprudence will guide us in the study of the values of Shariah and its effects on society and nation. Exerting the principles of priorities (*aulawiyat*) in actions and making room for improvements (*islah*) will facilitate to achieve the objective of Shariah (*Maqasid Shariah*) in all aspects of life and not limited to jurisprudence affairs only.
13. The concept of *Rahmah* encompasses all aspects of life, whether in

administration or society. Therefore, we must wisely interpret the concept of *Rahmah* in carrying out our respective tasks, and especially when addressing the current challenges and issues facing Islam in recent years.

14. I strongly believe that if we want to establish Malaysia as a Compassion State, *Maqasid* should become the basis of a strategic framework in managing administrative affairs and the needs of the people regardless of their religion; it needs to be cultivated in our thinking, as well as decision making and establishing policies for us to prosper in this world.
15. We have all heard the presentations from the three slots of experts in their fields; however, all of these areas of expertise are based on a single fundamental principle, which is *Maqasid Shariah*, which forms the heart of a successful life. Without this guiding principle humans will stumble blindly in their lives without the direction of *Rahmah* (mercy).
16. *Ulama* have explored the concept of *Maqasid Shariah* so that Muslims could understand the true purposes behind Islamic law. Those scholars includes al-Juwaini, al-Ghazali, al-Razi, al-Amidi, al-Iz abd Salam, and also our Tokoh Maal Hijrah this year, Fadhilatuss Syeikh Abdullah Bin Bayyah who is with us today.
17. Their presence is to provide understanding of the wisdom behind Islamic law among Muslims, as Islam has rapidly expanded around the globe. *Maqasid Shariah* has opened the way for us to seek the wisdom of Shariah and to explore the sagacity of Islam.
18. The new Malaysia has come closer to the vision of 2020 and its aspiration to become a Compassion State is part of Vision 2020 which must be carried out in the context of *Maqasid Shariah*. Malaysia's uniqueness in terms of its diversity is in line with the ideals of *Rahmatan Lil Alamin* found in Islam. In this matter, multi-culturalism requires a new formula in Malaysia.
19. A guide to diversity is not suitable if we follow only those guidelines and ideas of those who are unable to compromise on diversity. We must be smart in modelling Malaysia to highlight our own interpretations towards achieving the benefits, unity and integration in such a way as to avoid undermining racial harmony. We should be able to contribute to the world, and especially the Islamic world, a Model for Malaysia which embraces the numerous races of Malaysia under the principles of *Maqasid Shariah*.

To all attendees,

20. To realize this mission, the framework of *Maqasid Shariah* is the key to protecting, nourishing and strengthening the principles and values of Islam to help everyone achieve their life's purpose, protect their wellbeing, protect against harm and resist that which is evil. Each of our conclusions and actions in the context of a multi-racial society must be carried out with care to avoid the generation of resentment and racial tensions. These considerations must be based on Quranic values and the Sunnah which form the basis of preserving religion, life, intellect, posterity and wealth.
21. The approach of *Maqasid Shariah* is very universal and the values found in *Maqasid Shariah* are quite in line with the United Nation's Sustainable Development Goals (SDGs) which includes 17 goals which are aimed at leading to worldwide prosperity by 2030.
20. To achieve this, continuous efforts must be made by all parties to ensure the unity and harmony of the nation, which is the key pillar to ensuring that national unity remains relevant, and recognizes the importance of the *Maqasid Shariah* framework within the discourse of the community.
21. These efforts are intended to bring unique Malaysia's ethnic, religious and culture diversity in line with Islamic values as a harmonious country, as Islam is a universal religion which brings *Rahmat* (mercy) to the entire world.

Ladies and Gentlemen,

23. It is my hope that this International Forum On Islamic Thought (I-FiT) will become a brand and new annual event by JAKIM as a platform to nurture a harmony and prosperous world via value-based principles ingrained in *Maqasid Shariah*.
24. Finally, I would like to congratulate and express my gratitude to all of those who have made this program a success today, and hopefully the aspirations of becoming a Compassion State towards which we dream become a reality.

Thank you very much.