

PRINCIPLES OF THE MADANI VISION



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THE Madani vision is not a new concept, and the spirit in which it's been established has existed since the early days of Islam. The vision has also been revolutionised throughout history with various improvisations and modifications.

In giving the vision a significant meaning, a philosophical foundation and a proposed operational framework were also laid out by Prime Minister Datuk Seri Anwar Ibrahim.

What's more important is that the Madani vision put forth by Anwar strives to integrate the people and the country, as well as unify all levels of society, including national development.

ISLAMIC PHILOSOPHICAL ROOTS

The Madani concept has existed since the early days of Islam and became the social ideal of Islam.

The messenger of Islam, Prophet Muhammad, after migrating to Yathrib, an area originally characterised by rural phenomena, successfully changed it to Al-Madinah, an urban phenomenon.

In a short period of time, the Prophet also managed to build an ideal order of Al-Ummah and Al-Madinah, the first two things that made up the Madani concept according to Islam.

An esoteric dimension, Al-Ummah refers to a community that has common beliefs and goals based on the Al-Musawah values of equality, justice (Al-Adalah), and mutual consultation (Al-Shura).

Al-Madinah, meanwhile, is an exoteric dimension referring to the embodiment of the community's creativity.

In the context of civilisation or advanced civilisation, the Nabawi community is a pluralistic society that lives in peace, with mutual respect and trust, while working together to build a common life and realise common goals.

In line with political and existing socio-cultural concepts, the Madani concept after the



Prime Minister Datuk Seri Anwar Ibrahim's (inset) vision is to ultimately build a just Malaysian society. FILE PIC



PRINCIPLES OF SOCIETY

In the modern world, the society (*ummah*) concept has been developed into a constitutional society, where the community firmly adheres to a constitution as a consensus.

Scholar Muhammad Abduh also included three principles of society: Al-Musawah, Al-Asalah and Al-Shura with the fourth principle being Al-Qanun (constitution).

The fourth principle of society showed that in the era of a nation-state, the Muslim community lived in a country in consensus with other communities in a multi-racial nation.

The Muslim community, irrespective of whether they are the majority or minority group in society, gets along with people of other religions and works together to develop the country.

In the Muslim context, where the majority of the people are Muslims and Islam is the official religion of the country, it is a mandatory and rational obligation of the government to build social order based on the Madani vision.

This is where the Madani vision proposed by Anwar for Malaysia should not only be deemed rel-

evant, but also appreciated, accepted and debated.

THE HIGHEST OF CIVILISATION

Despite the lengthy meaning of Madani, which is the Malay acronym for SCRIPT (sustainability, care and compassion, respect, innovation, prosperity, and trust), the meaning could be understood easily.

The six words that explain the concept are also ethical values related to the original meaning of "Madani" in Arabic, which is "advanced".

The word is also related to *tamadun*, which means civilisation in English, or *peradaban* in Malay, which has the root word Madinah.

Therefore, the Madani Vision should be embraced and elevated as a vision in the effort to build the highest of civilisation.

Secondly, the SCRIPT policy framework is a good ethical value that promotes development, excellence and accomplishment.

Thirdly, the principles espoused by the Malaysia Madani Vision are a big vision that could bring the country forward. This is clearly reflected in the prime minister's vision to build a sustainable and prosperous Malaysia based on

care and compassion, mutual respect, innovation and trust, where inclusiveness and equality are embraced by the whole nation — ultimately a just Malaysian society.

Anwar's vision for Malaysia is more than merely transforming and developing the country into a welfare state, but as a nation that upholds justice.

Fourthly, such a vision is based on Islamic teachings and in line with the Madani nation's principles. The ethic paradigm promoted by the Madani Nation encompasses values as outlined in the Al-Ummah and Al-Madinah socialism philosophies.

Fifth, the Madani Vision can be accepted and understood by the global community if it is explained as a derivative of the ethic paradigm which emphasises good values and policies that are either centralised or instrumental.

To ensure Madani is embraced by all, the concept should be the acronym for *Maju* (developed), *Aman* (safe), *Damai* (peaceful), *Nikmat* (blessing) and *Indah* (wonderful).

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