



THE ISLAMIC STATE DOCUMENT

Prepared by
The Islamic Party of Malaysia (PAS)

The Islamic State Document

First Print

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***In the name of Allah,
Most Gracious, Most Merciful.***

“(They are) those who, If We established them In the land, established regular prayer and give Regular charity, enjoin The right and forbid wrong: With Allah rests the end (And decision) of (all) affairs.”

– Surah Al-Hajj : 41

“Allah doth command you To render back your Trusts To those to whom they are due; And when ye judge Between man and man, That ye judge with justice: Verily hoe excellent Is the teaching which He giveth you! For Allah is He Who hearth And seeth all things.”

– Surah An-Nisa’ : 58

*“Listen and Obey even if you are led by a leader
from a slave from Habsyah, his hairs the like of raisins,
for so long as he listens and obeys the Book of Allah.”
– al-Hadith*

PREFACE BY THE PRESIDENT OF THE ISLAMIC PARTY OF MALAYSIA (PAS)

In the Name of Allah Most Gracious Most Merciful

PRAISE be unto Allah, Lord of the Universe. Peace and Blessings be unto the blessed Prophet Muhammad ibn Abdillah, his companions and unto all who have strived and sacrificed their lives until the Day of Reckoning.

First and foremost I would like to express my profound gratitude unto the Almighty Allah, for it is only through His grace and permission alone that we are able to publish this monumental document in our struggle, a document long awaited by the entire community. The publication of this document is sufficient evidence to squash allegations that PAS never intended and would not establish the Islamic State, as alleged to run counter to PAS' political interest.

Verily the responsibility of establishing an Islamic Government is as important as establishing the other daily rituals of Islam. This is in fact evident from the principle of Islamic maxim which states:

“Something becomes obligatory if an obligatory injunction fails to be fulfilled without it.”

Hence since the successful implementation of the obligatory injunction of ‘enjoining good and forbidding vice’ and the entire good governance, is dependent on the acquiring of the executive power, thus the establishment of the Islamic state has become obligatory.

It is with consciousness that PAS undertakes to itself the struggle to embody Islam as a “Belief and State” at the same time, in consonance with the dictates of the Almighty as exemplified in the verse of Surah Al-Maidah:48.

*“To thee We sent the Scripture In truth, confirming
The scripture that came Before it, and guarding it In
safety: so judge Between them by what Allah hath
revealed, And follow not their vain Desires, diverging
From the Truth that hath come To thee. To each among
you Have prescribed a Law And an Open Way. If Allah
had so willed, He would have made you a single
People, but (His Plan is) to test you in what He hath
given you; so strive As in a race in all virtues. The
goal of you all is to Allah; It is He that will show you
The truth of the matters In which ye dispute;”*

– Surah al-Maa'idah : 48

As a result of the efforts of the entire activists of PAS to forge the agenda of Islam as a way of life, embracing as well the political domain, we now have come to witness that Islam is no longer secularized as it used to be. Allah SWT says in the Holy Quran:

*“But no, by the Lord, they can have No (real) Faith,
Until they make thee judge In all disputes between
them, And find in their souls No resistance against Thy
decisions, but accept Them with the fullest conviction.”*

– Surah An-Nisa' : 65

The vision and mission of positioning Islam as a force that arranges the affairs of society and state came to fruition when PAS was mandated to govern the state of Kelantan and Terengganu. The successful implementation of Islam in the entire running of the states, albeit within

the bounds of permissible limits it enjoys, we now have come to witness Islam in real practice of government and governance.

With the publication and dissemination of this document, we are hopeful that the Malaysian society will now be able to appreciate better the concept and model of the Islamic State and Government as envisaged by PAS. The document also serves to address the many wild and false allegations leveled against PAS in regards to the concept of Islamic State.

PAS is willing and ready, to put in place the many principles and programs that are contained in this document, should we be mandated to govern the entire nation to the best of our ability, God willing.

‘Bersama Malaysia Baru’

Allahu Akbar!

Dato’ Seri Tuan Guru Haji Abdul Hadi Awang
President
Islamic Party of Malaysia (PAS).

PREAMBLE

1. Islam is both a Belief system and a Deen - which is a complete and comprehensive way of life, that was revealed by Allah Almighty to the last of the Prophets, Muhammad Ibn Abdullah (may peace be upon him) to be an eternal Guidance and Blessing to all humanity and the entire Universe.

*“We sent thee not, but As a mercy for all creatures”
– Surah Al-Anbiyaa’: 107*

2. From the belief in the Unity of Allah, springs the conviction that in His Guidance lays Man’s salvation and redemption to construct a virtuous, just and equitable society in every aspect and gamut of individual, societal, national life and international enterprises. This is the critical and paramount task of this Deen and never could this be achieved except through securing executive power and government.
3. PAS takes full cognizance of the reality and sensitivity of this country’s multi-ethnic, multi-religious and multi-cultural make-up. Hence from its inception, PAS has stated in no uncertain terms, its stance on the status and position of Islam as a comprehensive system of life embracing the entire domain of socio-political life;

- be it at the individual, societal, national and international arenas.
4. The political history of this nation has witnessed that since its inception in 1951, the Islamic Party of Malaysia (PAS) has been committed to and consistent with the observation and practice of parliamentary democracy. PAS has accepted democracy as the methodology through which it should realize the ambition, vision and mission of its political struggle.
 5. As an Islamic political party, PAS advocates the implementation of Islam as a comprehensive way of life, utilizing the vast principles and provisions of the *Shari'ah*, as a method to establish the Islamic State and Government
 6. PAS is fully committed in preserving both the interests of the religion of Islam and that of the nation and manifests this commitment categorically in the Vision and Mission statements as found in:

Section 5 (i) and (ii) of the Constitution of the party:

- i. To struggle for the establishment of a society and government in this country, that embodies and manifests Islamic values and laws that seek the pleasure of the Almighty*
- ii. To uphold the sovereignty of the country and the sanctity of the religion of Islam*

In *section 7* of the party's constitution, PAS reasserts that: "The highest sources of authority is the Holy Qur'an, the Prophetic Tradition (Sunnah of ar-Rasul), Consensus of Ulama' and Qiyas".

7. Just as the first Islamic State was established in the multi-racial, multi-cultural and multi-religious society of Medina in the period of the Prophet and the Rightly Guided Caliphates, so shall it remain to be re-established till the end of time.
8. The Constitution of Medina or known as 'Sahifah Medina' has duly stipulated the rights and responsibilities of every citizen in

the ‘plural society’ of Medina and those who took abode in the state.

9. The Holy Qur’an and the Sunnah have laid down the broad guiding principles of the Islamic State, which if taken together, primarily leads man to obedience and submission unto Allah. Allah says in the Holy Quran:

“I’ve not created Jinn and men, save that they may serve and worship me..” – Surah Az-Zaariyat:56

10. To place the Holy Quran and the Prophetic Tradition (As-Sunnah) as the primary source of legislation in the governance of the state and its judiciary is almost imperative and mandatory to the Islamic State as evidently emphasized by the verse of the Quran: (Surah an-Nisaa :105).

“We have sent down to thee the Book in truth, That thou mightest judge Between men, as guided by Allah: so be not (used) As advocate by those Who betray their trust.” – Surah an-Nisaa’ : 105

11. The Islamic State hinges its provision of legislation and judiciary back to the Almighty Who is Most Gracious and Most Merciful.
12. The Islamic State is an ideal state cherished by all well-wishers of Justice and seekers of Truth.
13. The Islamic State is a state of peace and provides equitable socio-economic justice to all. It deserves the pleasure of the Almighty and in this contains the true meaning of peace.
14. Muslims are ordained to say in their prayers:

“Truly, my prayer, my worship, my life and my death is only for Allah, Cherisher of the entire Universe”.

The supplication in the daily prayers of the Muslims is meaningless unless the true demands of this prayer are earnestly fulfilled. The importance of establishing an Islamic Order ranks top in the order of priority and demands of this supplication.

15. Unless an Islamic State is established, the true import and demands of this conviction could not be realized in its entirety.
16. The Islamic system of government as exemplified above is the conviction of a true believer of Islam and its entire system.

THE CONCEPTION (TASAWWUR) OF AN ISLAMIC STATE

FROM the understanding that Islam is a comprehensive way of life that pertains to both its character as a religion and a state (Deen and Daulah), the conception of an Islamic State is derived. It is an embodiment of the principles and ideals of Islam in all aspects of life, both at the national and international levels. A typical conception of the state includes:

- A state that practices and provides security, welfare and services to the entire citizenry, for the attainment of success in this life and Hereafter.
- A state that is headed by the most virtuous and God-fearing person of society. Through his leadership, the entire state submits to Allah and His Prophet in all aspects of life.
- A state that is based on piety and righteousness, hence attaining bliss, solace and pleasure of the Almighty.

“If the people of the towns Had but believed and feared Allah, we should indeed Have opened out to them (All kinds of) blessings from Heaven and Earth ; But they rejected (the truth) And We brought them To book for their misdeeds.” – Surah al-A’raaf : 96

- The Shari’ah is the main source of guidance and governance in conducting the affairs of the state.
- The citizens of the state would experience a life-long continuous non-formal educational program so as to inculcate good moral and spiritual values. The implementation of Shari’ah further provides the cleansing and purification of society. A virtuous and moral society in turn, entitles itself to further bliss and grace from the Almighty.
- The implementation of Shari’ah, hudud being a part of it, provides the much required peace and security as crimes would be reduced to its minimum.

“As to the thief, male or female, Cut off his or her hands: punishment by way Of example, from Allah. For their crime: And Allah is Exalted in Power, Full of Wisdom”. – Surah Al-Maaidah :38

The above stated injunction is mandatory and must be implemented.

- Non-Muslims members of the state continue to enjoy the rights of the freedom of religious beliefs and rituals and are at liberty to practice their cultural expressions.

*“There is no compulsion in religion”
– Surah Al-Baqarah : 256*

Non-Muslim members of the Islamic State possess and enjoy their rights as citizens of the state.

PRIMARY PRINCIPLES AND POLICIES OF THE ISLAMIC GOVERNMENT

1. A State That is Based on the Supremacy of Law.

The determining characteristic of an Islamic State is its total commitment and will to see that the Syari'ah is codified into law of the land. As Allah Almighty is the Creator of the entire Universe so shall His Words be the supreme Law of the land.

Almighty Allah says in the Holy Quran

“ If not Him, ye worship nothing But names which ye have named- Ye and your fathers- For which Allah hath sent down No authority: the Command Is for none but Allah: He hath commanded that ye worship None but Him: that is The right religion, but Most men understand not...”

– Surah Yusuf: 40

Allah has ordained the leaders of Islamic society to implement what He has revealed and prohibits them to take recourse to other sources of law.

In this regard, Allah emphatically says it in the Holy Quran:

“If any do fail to judge By (the light of) what Allah Hath revealed, they are (No better than) Unbelievers.”
– Surah Al-Ma'idah : 44

“...and whosoever does not judge by that which Allah has revealed, such are the Zalimun.”
– Surah Al-Maidah: 45

“Let the people of the Bible judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun.”
– Surah Al-Maidah: 47

Only the Muslim members of the state are subjected to the Shari'ah Penal Code (Hudud, Qisas and Ta'zir). The non-Muslim members are given the options of either being subjected to the same penal code or to be subjected to the current penal code of the land.

Allah says in the Holy Quran:

“(They are fond of) listening To falsehood, of devouring Anything forbidden. If they do come to thee, Either judge between them, Or decline to interfere. If thou decline, they cannot Hurt thee in the least. If thou judge, judge In equity between them. For Allah loveth those Who judge in equity.”
– Surah al-Ma'idah: 42

Any attempt to say that it is not just, tantamounts to saying that Allah is unjust in His injunction. The option is actually divinely-derived and it is not an option provided by PAS. Any contention in this regards, amounts to contesting the divine wisdom.

2. Vicegerency – Khilafah

Adam, the first man created by Allah, has been designated the position of Vicegerent of Allah on Earth. Vicegerency signifies the task and responsibility of leaders in establishing Islam as ad-Deen and governing of the state.

Allah says in the Holy Quran:

“Follow (O men!) the revelation Given unto you from your Lord, And follow not, as friends Or protectors, other than Him. Little it is ye remember Of admonition. ”

– Surah Al-A’raf : 3

“He it is that has made You inheritors in the earth: If, then, any do reject (Allah), their rejection (works) Against themselves: their rejection But adds To (their own) undoing.”

- Surah Al-Fatir :39

“Do you wonder that There hath come to you A message from your Lord Through a man of your own People, to warn you? Call in remembrance That He made you Inheritors after the people Of Noah, and gave you A stature tall among the nations. Call in remembrance The benefits (ye have received) From Allah: that so Ye may prosper”.

– Surah Al-A’raf: 69

“Then We made you heirs In the land after them, To see how ye would behave!”

– Surah Yunus : 14

“They rejected him, But We delivered him, And those with Him, In the ark, and We made Them Inherit (the earth), While We overwhelmed In the Flood those Who rejected Our Signs, then see what was the end Of those who were warned (But heeded not)!”

– Surah Yunus : 73

“It is He Who hath made You (His) agents, inheritors Of the earth: He hath raised You in ranks, some above Others: that He may try you In the gifts He hath given you : For thy Lord is quick In punishment: yet He Is indeed Oft-Forgiving, Most Merciful”

– Surah Al-An’am : 165

The meaning of Vicegerency implies that Man is designated the responsibility of executing the orders of Allah. Hence man and it hereby implies leadership of the nation, must act in full consonance with the dictates of Allah and not according to his whims and fancies. Should he act in contravention to the dictates of the Almighty, he has indeed betrayed the trust and position of Vicegerency of God on Earth. He no longer enjoys the position of a Vicegerent of Allah on Earth.

“Behold, thy Lord said to the angels: I will create A vicegerent on earth.”

– Surah Al-Baqarah : 30

3. Righteousness and God-Fearing

The scholars of Islam define Taqwa or God-Righteousness as *“To obey Allah’s dictates and to shun what He prohibits”*.

God-Fearing is another important cornerstone of the Islamic State. When this pervades in the nation and its citizenry, the blessing of God descends on society and simultaneously seen as a natural sentinel against the spread of evil and corruption.

Allah says in the Holy Quran:

“And for those who fear Allah, He (ever) prepares A way out, And He provides for Him from (sources) he never could imagine. And if Anyone puts his trust In Allah, sufficient is (Allah) For him. For Allah will Surely accomplish His purpose: Verily, for all things has Allah appointed A due proportion.”

– Surah at-Talaaq:2-3

“And for those who Fear Allah, He will Make their path easy.”

– Surah at-Talaaq:4

“That is the Command Of Allah, which He has sent down to you: And if any fears Allah He will remove his ills From him, and will enlarge His reward.”

– Surah at-Talaaq:5

4. Consultation (Shura)

Shura or consultation is one of the primary guiding principles in conducting the affairs of the state. The methodology of consultation has been enjoined by Almighty Allah in the Holy Quran in Surah Syura verse 38.

“Who (conduct) Their affairs by mutual Consultation; Who spend out of what We bestow on them For Sustenance.”

– Surah asy-Shuraa : 38

“It is part of the Mercy Of Allah that thou dost deal Gently with them. Wert thou severe Or harsh-hearted, They would have broken away From about thee: so pass over (their faults), and ask For (Allah’s)

forgiveness For them; and consult Them in affairs (of moment). Then , when thou hast Taken a decision, Put thy trust in Allah. For Allah loves those Who put their trust (in Him).”

– Surah Aali 'Imraan : 159

Consultation is exercised in the conduct of governance in the state, in matters that pertain to the interest of the state and society. In areas and matters that would require ‘ijtihad’ or scholarly opinion, consultation or syura is conducted so as to ascertain the best decision that takes into consideration the benefits, risks and disadvantages of a certain stand. Where there exists clear injunctions and verses pertaining to the issue, no ‘ijtihad’ is required except as to conduct syura in matters that relate to its implementation within a certain context.

The practice of Syura or Consultation would place the elected members of the House of Representatives to exercise their due rights in legislation. The members of the House of Senate would subsequently serve the function of check and balance over bills passed by the House of Representatives.

5. Justice and Equality (Al-‘Adaalah wal Musaawah)

Al-‘Adaalah means justice while al-Musaawah means equality. Both Justice and Equality are other important cornerstones of the governance of an Islamic state. Allah says in the Holy Quran in Surah al-Maaidah:8.

“O ye who believe! stand out firmly For justice, as witnesses To Allah, even as against Yourselves, or your parents, Or your kin, and whether It be (against) rich or poor: For Allah can best protect both. Follow not the lusts (Of your hearts), lest ye Swerve, and if ye Distort (justice) or decline To do justice, verily Allah is well-acquainted With all that ye do.”

– Surah an-Nisa’ : 135

Based on the above verses, justice and equality in the eyes of Islam could only be achieved if a government implements Islam in all its aspects and in its entirety.

Justice in Islam is certainly beyond the simple meaning of equality or fairness. Al-Adalah means to place something at its most appropriate place and position. Al-Musaawah on the other hand, refers to the equal status in regards to the status of all citizens in the state.

Inequalities only exists in the level of attainment of piety as exemplified by the Prophetic tradition:

“There is no superiority of an Arab over a non-Arab except in matter of piety and righteousness”.

Allah says in the Holy Quran:

“Truly, the best amongst you in the sight of Allah, are those that are most righteous and God-fearing”.
– Surah al-Hujuraat : 13

6. Freedom (al-Hurriyah)

Al-Hurriyah or Freedom as an idealism, is cherished by all. The second Caliph of Islam, Omar al-Khattab once said:

“Why subjugate and enslave man, while he is born free by his mother”.

Before the advent of Islam, slavery was a dominant feature of human society. Islam has come to end, amongst other things, the domination and subjugation of man over man.

The Islamic State secures the rights and freedom of the individuals and the citizens of the state. Amongst the rights and freedom protected by Islam includes

- a. Freedom of religious beliefs
- b. Individual freedom
- c. Freedom of speech, political association and assembly
- d. Freedom to private ownership
- e. Right to education and mother-tongue education
- f. Right to cultural expressions
- g. Right to business entrepreneurship and livelihood.

The freedom and rights of the citizens especially enjoined by the Universal Declaration of Human Rights are not only enjoined but are also protected by the Islamic State. It must not however contravene the provision of Shari'ah.

The Holy Quran categorically stipulates

”Say, “The Truth is From your Lord”: Let him who will, Believe, and let him Who will, reject (it): For the wrongdoers We have prepared a Fire Whose (smoke and flames), Like the walls and roof Of a tent, will hem Them in: If they will be granted Water like melted brass That will scald their faces. How dreadful the drink! How uncomfortable a couch To recline on!”

– Surah al-Kahfi:29

However freedom in Islam does not conjure the meaning of absolute right. Freedom in Islam is regulated so as not to injure and come into conflict with other individuals’ interest or the society at large.

7. Absolute Sovereignty (As-Siyaadah wal-Haakimiyah)

As-Siyaadah wal-Haakimiyah means absolute sovereignty. The Islamic State possesses absolute sovereignty. Absolute sovereignty belongs to Allah Almighty as He is the Creator and hence the Provider and Source of Laws.

Allah says in the Holy Quran:

“ If not Him, ye worship nothing But names which ye have named- Ye and your fathers- For which Allah hath sent down No authority: the Command Is for none but Allah: He hath commanded that ye worship None but Him: that is The right religion, but Most men understand not... ”.

– Surah Yusuf : 40

As-Siyaadah is the distinctive characteristic of an Islamic State from one which is not. When as-Siyaadah or Sovereignty is rendered back unto the Rightful Owner ie God Almighty, man’s position is relegated to the position of a Vicegerent ie acting on behalf and in accordance to the dictates of the Almighty. To eliminate or debunk the concept of As-Siyaadah is to elevate man to the position of God. Besides, as-Siyaadah provides man the means to always return to and invoke help and solace from the Almighty Being, Whose Power is beyond all bounds and Whose Pleasure man always seeks.

MAIN CHARACTERISTICS OF AN ISLAMIC STATE

BASED on the deliberation above, the main features and characteristics of the Islamic State can be summarized. The following features would be given due importance in the configuration and promulgation of policies and development of the state.

Amongst the main features are:

■ **A Sovereign State**

- ◆ Sovereignty of the state is an important cornerstone.
- ◆ Sovereignty of the state is achieved through allegiance to the leadership of the country, Rule of Law and Constitution for as long as it does not collide with the dictates of Allah.

■ **The Religion that is Obeyed**

- ◆ As a state that is hinged upon religion, the belief in God is a supreme characteristic.
- ◆ Each religious community is enjoined to abide by the respective teachings of their religions. As for the Muslims, they have no choice except to completely abide by their religion.

■ **Implementing the Shari’ah to achieve the 5 imperatives of life:**

- ◆ Religion/Beliefs
- ◆ Life
- ◆ Intellect
- ◆ Dignity and Purity of Lineage
- ◆ Property

In implementing the Shari’ah all vices and crimes that pertain to the above stated aspects would be controlled. Man-made laws have been proven a failure in securing the security and dignity of the human race.

■ **Obedience to the State**

- ◆ The citizens are expected to render their obedience and trust to the leadership of the country for as long as they obey Allah
- ◆ Should the leaders fail to abide by Allah’s law, the citizens are entitled to remove them.

■ **Accountability and Transparency**

- ◆ The citizens possess all rights to demand transparency at all levels of leadership
- ◆ The leaders would not only be questioned by the citizens and the Ombudsman Committee but more importantly by the Almighty Creator on the Day of Judgement.

■ **Enjoining Good and Forbidding Evil**

- ◆ The principle of ‘enjoining good and forbidding evil’ is a principle of society and the duty of everyone in the state.
- ◆ All citizens are duty-bound to implement this principle within the domain of the family, society and as well at the national level.
- ◆ This principle differentiates a truly Islamic State from a false one.

■ **A Serving and Caring State**

- ◆ The state gives utmost care for the welfare of the citizenry.
- ◆ The leaders listen to the complaints of the citizens
- ◆ The leaders are in fact ‘slaves’ of the people.

■ **Parliamentary Shura and Constitutional Monarchy**

- ◆ The Islamic State will entrench the principle of Parliamentary Shura and Constitutional Monarchy based on the teachings of Islam.

■ **Integrated Development, Progressive and Technology-friendly**

- ◆ The physical development will be integrated with the spiritual needs so as to bring about a progressive nation that is technologically advanced.

GENERAL POLICIES OF THE ISLAMIC STATE

BASED on the characteristics of the state stated above, PAS would arrange and strategise the following policies in the various aspects and departments of societal and national life.

Amongst the critical policies are as follows:

The Economy

- The level of economic activities would be stepped up according to Islamic principles.
- The citizens are free to conduct their economic activities within the ambit of the Shari'ah
- The practice of Usury or Riba would be gradually phased out in all activities
- To ensure that practices of cheating, graft, monopoly, crony capitalism and nepotism are eliminated
- To allow equal access to participate in the various activities of the economy
- The divide between the 'haves and have-nots' is reduced
- Distributive justice is achieved so as to avoid monopoly of wealth in the hands of the rich and politically influential.

Social Development

- To construct a society that is morally sound and vibrant
- To achieve a balanced and caring society
- To encourage the total development of human potential
- To enhance social integration and harmony
- To create a quality of life enjoyed by all.
- To imbibe a strong sense of true patriotism
- To stress on the need of giving and caring in social development programmes
- To institute the family unit as a basic and primary driver to social development

Defence Policy

- To upgrade the infrastructure and infostructure of a vibrant defence capability to ward off attempts of external incursions.
- To achieve geostrategic partnership amongst friendly neighbours.
- To embrace the entire citizenry for national defence.

Foreign Policy

- To construct geopolitical network and smart partnership in securing regional stability.
- To enhance the spirit of mutual respect and solidarity amongst regional partners.
- To uphold non-aligned foreign and international policy.

Health Policy

- The stress is on a more holistic approach to health care and health delivery-system.
- To prepare a medical and health scheme that charges minimal payment to all citizens.
- To upgrade the health care systems for the rural folks.
- To allow access to alternative medical therapy
- To prioritise the importance of preventive medicine.

Education

- To forward a truly integrated system of education so as to prepare a technologically and scientifically sound human resource entrenched in religion, morality and ethics.
- To deliver a well-thought and effective system of religious studies
- To offer free education at the primary level for all.
- To encourage and expand on mother-tongue education
- To maintain Bahasa Melayu as the national language with the English Language as the second language.
- To encourage an educational system that brings success both here and the Hereafter.
- To provide sufficient infrastructure needs in education to the rural areas.
- To prepare a more comprehensive educational system so as to achieve the status of a newly industrialized nation.
- To encourage the use of ICT as a basic delivery system in national education

Policy on Women

- To empower women in accordance to their nature and potentials.
- To present a comprehensive policy on Women Development
- To encourage healthy competition of women alongside men within the limits of the Shari'ah.
- To eliminate the exploitation of women in all aspects of life
- To prepare a new strategic plan for women in the new millennium
- To encourage cross-cultural women integration irregardless of race and religion

Policy on Youth Development

- To emphasise the need of moral development in the National Youth Development Policy

- To enable and empower youth to free themselves of decadent social evils
- To provide greater opportunity for skill-based development programs
- To develop the youthful potential of the younger generation as the future leaders of the nation
- To focus on imbibing patriotic sentiment, healthy living, resilient personality with visionary outlook in life.

Culture and Entertainment

- To develop a National Cultural Policy that reflects a truly Malaysian persona that is in line with the Shari'ah.
- To allow for the freedom of cultural expression of all the ethnic groupings in Malaysian society
- To enhance Eastern Culture that is in line with religious dictates

Tourism and the Hospitality Industry

- To develop a National Tourism Policy that is line with Islam
- To reduce the negative impact of foreign visitors
- To encourage the involvement of locals in the hospitality industry

Public Utilities

- Provision of public utilities are the main agenda and responsibility of the state.
- To reduce use of public funds for infrastructural development
- To enhance social consciousness of the need to take care of public utilities
- To enhance public awareness in society

Policy on Communication and ICT

- To develop a healthy public opinion that is in line with universal and Islamic perspectives

- To use communication as a crucial medium in Islamic propagation.
- To leverage on ICT in social development programs
- To optimize ICT as a medium of communication to impart knowledge and truth.

CONCLUSION

“Membangun Bersama Islam” – *“Progress With Islam”* would be embodied in establishing the Islamic Order and State.

Islam is the solution to all human problems, including issues arising from a plural society.

The embodiment of constitutional Shura would be enhanced in the Islamic Government.

The Islamic State secures the progress, well-being and prosperity of society.

**The state prospers and secures
the pleasure of the Almighty.**