



**TEKS UCAPAN
YAB DATO' SERI ANWAR BIN IBRAHIM
PERDANA MENTERI**

SEMPENA

**GLOBAL ISLAMIC FINANCE LEADERSHIP AWARDS (GIFA)
2025**

**11 SEPTEMBER 2025 (KHAMIS | 9.00 PAGI
FOUR SEASONS HOTEL, KUALA LUMPUR**

Assalamualaikum Warahmatullahi wabarakatuh dan Salam Sejahtera.

Alhamdulillahillāhi rabbil-‘ālamīn. Naḥmaduhu wa nuṣallī ‘alā rasūlihil-karīm, Wa ‘alā ālihī wa ṣaḥbihī ajma‘īn.

Saudara Professor Dr. Humayon Dar,

Pengerusi Global Islamic Finance Leadership Awards (GIFA);

Saudara Dr. Mohamed Waheed Hassan,

Mantan Presiden Republik Maldives;

Yang Berhormat Dato’ Setia Dr. Haji Mohd Na’im bin Haji Mokhtar,

Menteri di Jabatan Perdana Menteri (Hal Ehwal Agama);

Dan Rakan-rakan yang saya muliakan.

1. *Syukur Alhamdulillah kita dapat bersama-sama untuk merayakan penggerak, pengasas dan rakan-rakan yang menjayakan institusi kewangan negara dan yang menggesa dan melakar satu kerangka perbankan dan kewangan islam yang bertapak segar dan saya percaya penghargaan ini kepada mereka semua.*

2. *Dan saya hanya satu wakil kecil untuk menerima bagi pihak semua penggerak yang telah berjasa, berkhidmat jauh lebih handal, jauh lebih bermakna dari apa yang mampu saya lakukan. Tetapi bersama ini juga satu cabaran iaitu bagaimana mampu kita angkat keupayaan sistem kewangan islam ini menurut kerangka Maqasid Syariah yang disebut tadi soal keadilan, soal kesamarataan yang bukan sahaja memilih untuk menjadi suatu alternatif sampingan tetapi memberikan satu harapan baru dengan kekuatan dan instrumen yang lebih lengkap dan komprehensif.*

3. So Dr. Humayon and colleagues, may I express again my profound gratitude to the Global Islamic Finance Leadership committee for the awards and I've said, which I alluded to earlier, it is meant for those who played a very significant role from the beginning – the activists, the

thinkers, the academicians, the visionaries and the players. I am just accepting on their behalf because compared to their commitment, their sacrifice and their full dedication, my role just to further encourage. But this journey, as I have said, has always been collective. Our regulators combined prudence with foresight to build a resilient framework.

4. Our financial institutions embrace innovation to provide shariah-compliant solutions at scale. Our universities nurtured world-class scholars and thinkers whose ideas continue to inspire the islamic finance community.
5. And again, people like you, our international partners, have worked alongside us at times, giving us the encouragement, the support, proving that islamic finance is strongest when it builds on collaboration and mutual respect.
6. But this sort of award to those we have served with dedication and commitment is meant to encourage them further, to ensure that they excel in this practice. As you have seen, some of the pioneers like Dr. Mohammad Nejatullah Siddiqi, towards the end of his life, did caution us against the culture of complacency to look at islamic finance

and banking merely as shariah-compliant in the sense of becoming *riba*-free, *noktah*, or full stop.

7. Of course, now, of course, things have changed. It's been transformed into looking at the financial institutions, part of the economic framework of the Maqasid, which covers issues you have referred to as compassion, participation, social justice. Because without those ingredients, then this venture or instrument is merely seen as an effort at the fringe, not to offer a viable alternative to what economics and banking and financial institutions are all about.
8. So, the ethos of islamic finance is certainly universal because it is rooted, as I have said, in the principles or the core fundamentals of Maqasid Shariah, which covers essentially the principles of fairness, risk-sharing and rejection of exploitation, which of course provide timeless guidance.
9. Now, we cannot therefore claim that this has been achieved but the process has been encouraging in the sense that more players, thinkers, bankers and central banks I'm sure, Bank Negara here included are promoting more serious research in this field to venture into islamic finance in a

broader framework, to give that impetus and confidence to deal with issues facing the Muslim world – inequality, poverty, marginalization which is more problematic and serious in the Muslim world as compared to the other regions in the world. So as the world undergoes rapid changes, islamic finance therefore must not only adapt, introduce instruments that has been used in New York or London but to lead.

10. Green Sukuk can fund sustainable infrastructure. Digital platforms can widen financial inclusion. Social finance instruments such as zakat and waqaf can be scaled up to uplift communities.
11. Therefore, may I reiterate that the true measure of success will never be the size of assets alone, but the lives transformed and the future secured. So, we look forward to invest in talent development, regulatory excellence and innovation.
12. Insha-Allah, we will continue to strengthen the role of islamic finance, in meeting the Sustainable Development Goals and we will nurture the next generation, an ethical generation. An ethical generation meaning a generation

that leaders and players that believe in values and ethical principles, and who will carry the mission in the future.

13. You know, the world in simpler, layman's terms, isn't a mess. We are facing, I was discussing this morning, not only tumultuous but, in ways, exasperation. Things happening — bombings. You know in the last few days, one country such display of a madness and arrogance can cause mischief, disasters, and atrocities across its region. Of course, the worst affected is Gaza, the latest Qatar. And the world, including the Muslim world, seems helpless to deal with it.
14. Therefore, whilst taking a strong position, a principled stance against Israeli Zionist aggression, colonization, and display of utter arrogance and ignoring international law and order, we have therefore to ensure that we keep our house in order. Do what is best, and promote ethical standards, rid our societies of endemic corruption, and gross injustice and inequality, and propel our economy including the viable alternatives such as Islamic economics.
15. So, may I again conclude, Dr. Humayon, by thanking you on behalf of all those players — the bankers, players and

the public, Muslims and non-Muslims alike. I remember in 1983, when he introduced this, there was a lot of concern expressed by many Muslims, particularly the elites western-trained with western mind set, who thinks they were going back to the age of the camel and many non-Muslims.

16. But I take great satisfaction that here in Malaysia, the participation of Muslims and non-Muslims alike has been very encouraging. That shows that we can offer a viable alternative a more just, inclusive, sustainable alternative through more vibrant, more relevant, and more ethical islamic instruments in terms of banking and finance.
17. So together, let us ensure it remains a beacon of justice, dignity, and hope for all humanity. May Allah SWT bless our efforts, guide our decisions, unite us in building a more ethical, equitable, and more so sustainable world.

Wassalamualaikum warahmatullahi wabarakatuh.