

that Persian creatives travelled through time and place, translating even Hindu scriptures, positioning the name of God at the beginning of each book. He also highlighted the intensity of imagination in Persian poetry. The afternoon session continued with a workshop conducted by Dr Neda Zoghi from AsiaWe Centre and Dr Nurul Ain Norman from IAIS Malaysia. Zoghi elaborated on the significance of Persian manuscripts as a research tool and showed ways to analyse them. At the same time, Nurul Ain stressed different foreign language learning methods and introduced an effective transformational-generative model for learning the Persian language. As a result of this workshop, several more will be conducted to enhance the community's knowledge of the Persian language as a research tool. More research will also be conducted to examine how multilanguage learning can affect professional educational success and personal development to help foster economic growth, democratic citizenship, and social cohesion.

**Online Forum: Facing the Impact of Climate Change on Global Food Security: An Islamic Perspective  
(IAIS Facebook Live, 24 February 2022)**

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In recent years, the world has seen a tremendous spike in food prices as well as a marked decline in food supply, culminating in what is now known as the food security crisis. Millions of people are at risk as a result of the crisis, particularly vulnerable populations who live in malnourished areas. Climate change has exacerbated the situation, with rising temperatures, altered precipitation patterns, increasing sea levels, and high frequency of extreme weather events threatening food production and supply.

On 24 February 2022, IAIS Malaysia and GRASS Malaysia jointly organised an online forum featuring Dr Zaid Barzinji (Maqasid Institute Global), Dr Fachruddin Majeri Magunjaya (Universitas Nasional RI), and Ms Ku Nurasyiqin Ku Amir (GRASS Malaysia), to discuss the impact of climate change on the global food supply chain. The forum was moderated by Mr Fariz Zainal Abdullah, Head of Human Resources, IAIS Malaysia.

The global food crisis, according to Barzinji, is a major wake-up call to re-evaluate capitalism, utilitarianism, and profit-maximisation systems. The flaws of the current system require the creation of a new one capable of

providing fairness and justice to all. The COVID-19 pandemic also prompts us to ponder environmental recovery and realign our economic priorities. A holistic solution based on *maqasid al-shariah* is needed, one that understands the connectivity and inter-dependence of all creation, as well as setting the right goals by fostering responsible leadership, healthy development, spiritual growth, augmented intelligence, and climate compassion.

Magunjaya stated that while God has provided fertile land, fresh air, clean water, and other resources for the survival and sustainability of His creation, human disruption of the natural equilibrium has resulted in climate catastrophes. As food security will be a defining issue for the twenty-first century, tackling this crisis will expedite the accomplishment of the Paris Agreement and Sustainable Development Goals (SDG).

Food supply disruption was primarily caused by colonialism and a shift in the way we produce food. Traditional agricultural methods were replaced by a modern industrialised system that concentrated on specialised monocultures, with heavy reliance on synthetic fertilisers, chemical pesticides, mechanisation, and crop selection. According to Ku Nurasyiqin, food trade agreements provide unfair advantages to dominant food-producing countries supported by corporatisation, financialisation, and bio-digitalisation. This may impact the national food ecosystem in terms of food availability, accessibility, and nutritional quality.

World leaders, policymakers, and the corporate sector should change their focus from unethical to ethical business practices based on the environmental, social, and governance (ESG) framework. They can mitigate the environmental impacts of their operations by committing to 100% renewable energy sources or zero-emission plans. The existing systems, which are built on an unsustainable escalating economy, must be converted into a completely sustainable circular economy. Other significant concepts that can be promoted to support this cause are 'farm-to-table', home-garden, self-sustenance, agro-ecology, permaculture, *zuhud* (ascetic-life), and *tawbah* (repentance from disrupting the environment).