

Exploring *Maqāṣid* Principles as a Matrix to Combat Corruption in South Africa from Within a Muslim Minority Context

Fatima Khan-Wise
fatima.k.wise@gmail.com

Abstract

This study explores corruption in South Africa through *al-maqāṣid al-qurāniyyah* and *maqāṣid al-sharī'ah*—Islamic frameworks reflecting the objectives of the *Qur'ān* and *sharī'ah*. Given the minority status of Muslims in South Africa, this study integrates *fiqh al-muwāṭānah*, addressing Muslim communities' rights and responsibilities, with these *maqāṣid* frameworks. This study demonstrates the potential of *maqāṣidī* principles to combat corruption by promoting justice, integrity, and societal welfare. Using a qualitative approach and secondary data analysis, the research elucidates the ethical foundations within the *Qur'ān* and *sharī'ah*, focusing on Islamic political thought and the *fiqh* of citizenship.

Keywords: *al-Maqāṣid al-Qur'āniyyah*, *Maqāṣid al-Sharī'ah*, *fiqh al-muwāṭānah*, Islamic political thought.

1. Introduction

In April 1999, the National Anti-Corruption Summit marked a pivotal moment in South Africa's fight against corruption, fostering collective responsibility and laying the groundwork for the National Campaign Against Corruption. Despite these efforts, the Transparency International Corruption Perception Index still shows South Africa's corruption

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perception at 47.8, slightly below the global average of 48.4 (World Economics, 2022). This persistent challenge exacerbates inequalities and impacts marginalised communities as funds intended for their upliftment are diverted to benefit a select elite (Manyaka & Nakuna, 2013).

Corruption is a global issue affecting both developing and developed nations, requiring a multifaceted approach. In this context, *al-maqāṣid al-Qur'āniyyah* (objectives of the *Qur'ān*) and *maqāṣid al-sharī'ah* (objectives of Islamic law) offer solutions. Muslims constitute about 1.6% of South Africa's population (Census 2022, Statistical Release, 2023). In light of this, this paper explores the application of Islamic ethical principles from these frameworks to combat corruption and promote socio-political transformation.

This study examines *maqāṣidī* principles, highlighting Islamic values of justice, equity, and societal welfare, and how they, combined with *fiqh al-muwāṭānah*, can facilitate political reform and prevent corruption. It analyses existing anti-corruption strategies in South Africa, comparing them with the ethical standards of *al-maqāṣid al-Qur'āniyyah* and *maqāṣid al-sharī'ah*. This study aims to propose practical pathways for the Muslim minority in South Africa to engage in eradicating corruption and fostering an equitable, just, and ethical socio-political landscape. This paper underscores the synergy between Islamic ethics and political activism within South Africa's Muslim minority context.

1.1 Problem Statement

Amidst pervasive corruption and its societal impacts, finding actionable solutions is crucial. One promising approach involves using *al-maqāṣid al-Qur'āniyyah* and *maqāṣid al-sharī'ah* as frameworks to cultivate proactive Muslim citizenship, supported by *fiqh al-muwāṭānah* (jurisprudence of citizenship), aiming to eradicate corruption and foster societal progress. Despite its potential, applying *maqāṣidī* frameworks to develop political theory within a Muslim minority context like South Africa remains limited.

This research explores the potential of *al-maqāṣid al-Qur'āniyyah* and *maqāṣid al-sharī'ah* as guiding frameworks for Muslims in South Africa's minority community. Given the backdrop of political

instability and socio-political activism, this context provides a compelling opportunity to examine the synergy between Islamic ethical principles and *fiqh al-muwāṭānah*. This study aims to identify pathways for combating corruption and nurturing a socio-political landscape by exploring the interplay between these frameworks.

1.2 Research Aims and Objectives

This research aims to explore the feasibility and effectiveness of utilizing the interconnection between *al-maqāṣid al-Qur'aniyyah*, *maqāṣid al-sharī'ah*, and *fiqh al-muwāṭānah* as a framework to address corruption within the context of the Muslim minority in South Africa. Specifically, the study seeks to develop a comprehensive *maqāṣid ī* framework that can serve as a moral and strategic tool for combating corruption, fostering moral leadership, and contributing positively to society.

To achieve this aim, the research will focus on two primary objectives:

1. To develop a *maqāṣidī* framework tailored to combat corruption from a Muslim minority perspective within South Africa.
2. To explore and analyze the applicability of a *maqāṣid ī* framework, interwoven with *fiqh al-muwāṭānah*, in addressing corruption challenges unique to the South African Muslim minority context.

1.3 Research Questions

The following research questions aim to delve deeply into the theoretical, contextual, and practical dimensions of the *maqāṣidī* framework's development and theoretical application, within the specific context of the South African Muslim minority, particularly concerning corruption, moral leadership, and societal contribution.

1. What are the foundational principles of a *maqāṣidī* framework to combat corruption in the Muslim minority context?
2. To what extent is this framework applicable to combat corruption in the South African context in light of existing strategies?

2. Research Methodology

2.1 Research Design

This study employs a qualitative research design, using a thematic analysis and framework development to explore the interplay between *al-maqāsid al-Qur'āniyyah*, *maqāsid al-sharī'ah*, Islamic political thought, and the dynamics within the South African Muslim minority context. The research methodology involves a review and synthesis of scholarly literature, *Qur'ānic* verses, *aḥadīth* (prophetic narrations), legal texts, and existing frameworks related to *maqāsid*. This interpretative, qualitative approach focuses on literature and document analysis to understand *maqāsid* frameworks, their evolution, and their significance in political and societal structures. A thematic analysis identifies recurring themes within the literature, while a framework analysis develops a comprehensive framework showing how *maqāsidī*

principles can address corruption and promote ethical governance in South Africa.

2.2 Data Collection

The primary method of data collection for this study involved a systematic review of scholarly literature, including academic papers, books, reports, legal texts, and relevant articles. Primary sources like the *Qur'ān*, *aḥadīth*, and classical texts related to *maqāsid* and Islamic governance are critically analyzed to inform the thematic and framework analyses.

2.3 Theoretical Framework

This study is rooted in *al-maqāsid al-Qur'āniyyah*, providing a lens through which Islamic political thought in the South African Muslim context may be explored. It integrates *fiqh al-muwāṭānah* to understand how Islamic principles can inform governance, societal development, and ethical citizenship. This framework aims to identify pathways for combating corruption and fostering a just and accountable socio-political environment.

2.4. Data Analysis

The thematic analysis identified patterns or themes within qualitative data, which were then coded, categorised, and organised into themes and sub-themes. The analysis explores relationships between themes and interprets the data related to the research questions.

3. Literature Review

3.1 *Maqāṣid* Frameworks

The method of reading and administering the *Qur'ān* known as *maqāṣid* emerged with the second caliph, 'Umar ibn al-Khaṭṭāb (d. 644 CE), and the Mālikī School of Islamic law, which placed a strong emphasis on *maslahah*, or public interests (Rane, 2013 p. 493). Abū Ishāq al-Shāṭibī (d. 1388) developed *maqāṣid al-sharī'ah* as a new philosophy of Islamic law, dividing interests into three categories: essential needs (*darūriyyāt*), complementary needs (*ḥājīyyāt*), and embellishments (*tahsīniyyāt*). Theologian Abū Ḥāmid al-Ghazālī (d. 1111 CE) expanded on this by citing five basic rights to maintain: life, religion, property, progeny, and intelligence.

Modern thinkers such as Yūsuf al-Qaradāwī have recognised the importance of incorporating human rights and dignity, and contemporary scholar Muhammad al-Ghazali has cited justice and freedom as further *maqāṣid* principles (Al-Qalam, 2023). Ibn Taymiyyah (d. 1328 CE) updated and expanded the *maqāṣid* approach to include the fulfilment of contracts, preservation of kinship ties, honouring the rights of neighbours, sincerity, trustworthiness, and moral purity. Contemporary Tunisian scholar 'Abd Al-Majīd Al-Najjār further expanded *maqāṣid al-sharī'ah* to include eight primary needs, including preserving religion, humanity, soul, minds, lineage, societal behavior, property, wealth, and the environment (Al-Munawar, 2021, p. 211).

In Islamic revealed knowledge, the terms *al-maqāṣid al-Qur'ān* and *maqāṣid al-sharī'ah* are widely used. Despite the latter being derived from the former, the phrases are sometimes used synonymously (Islam, 2013, p. 50). Al-Tabarī (d. 923 CE) explained that the *Qur'ān* is composed of three elements: *tawḥīd* (monotheism), *akḥbār*

(historical accounts), and *diyānāt* (law). Ibn Ashur (d. 1973 CE) developed eight *Qur'ānic* aims including directing people toward the correct creed (*iṣlāḥal-i 'tiqād*) and honing morality (*tahdhīb al-akhlāq*). Abu Hamid al-Ghazali identified six *maqāṣid* of the *Qur'ān*, such as introducing Allah and describing the circumstances in the hereafter. However, according to Zainab Alwani (2014), her father, Taha Jabar Al Alwani developed what Iguda (2022) calls the supreme and prevailing *maqāṣid*: *al-maqāṣid al-Qur'ānniyah*. These include *tawhīd* (believing in and affirming Allah's oneness), *tazkiyah* (purification of the self), and *'umrān* (building a value-based civilisation).

Ibn Ashūr (d. 1973 CE) elucidates that the *maqāṣid* of the *sharī'ah* reflects the profound intentions of Allah, while *al-maqāṣid al-Qur'ān* delves into divine intents derived from *Qur'ānic* texts (Islam, 2013, p. 53). Despite operating at different semantic and functional levels, they converge towards a shared goal in guiding the path of Islamic discourse (Islam, 2013, p. 50).

In his work, *Towards the Realization of the Higher Intents of Islamic Law*, Gamal Eldin Attia (2007) contends that *maqāṣid* is an essential form of *ijtihād* (independent reasoning) in response to contemporary realities. Rane (2013, p. 497) supports the usage of *maqāṣid* both generally and specifically, examining specific topics like *jihād* (spiritual struggle within oneself against sin/striving) and gender roles in the *Qur'ān*. To illustrate how a *maqāṣid al-sharī'ah* approach can be applied, the concept has been used in various disciplines to answer the queries of contemporary realities. One such discipline is that of Islamic finance. According to Dasuki and Bouheraoua (2011), *maqāṣid al-sharī'ah* in Islamic finance is directly related to preserving one of the *ḍarūriyyāt* (necessities) namely: the preservation of wealth, which is interrelated with other *ḍarūriyyāt*, especially the preservation of religion. The authors of the paper examine the *maqāṣid* approach and assert that Islamic financial institutions that are *sharī'ah*-focused should be directed by the *sharī'ah* objectives.

Iguda (2022) asserts that the *Qur'ān* shows concern for human development and progress. In light of this, he also argues that the UN human development targets could be used to empirically measure the achievement of *maqāṣid*. He uses the UN's definition of human

development to assess how well this was addressed by *maqāṣid al-sharī'ah* scholars, integrating socio-economic and spiritual aspects into the *Maqāṣid Development Index*.

Rane (2013) attributes the resurgence of the *maqāṣid* approach in politics to political parties in Muslim-majority countries with an Islamic orientation. Leaders like Anwar Ibrahim, Recep Tayyip Erdoğan, and Rachid Ghannouchi have actively worked to showcase Islam's harmony with democratic principles, human rights, gender parity, diversity, and peaceful cohabitation with non-Muslims. Gannouchi's perspective of Islamic democracy includes principles like vicegerency, freedom, responsibility, justice, legitimacy, *sharī'ah*, and *shūrā* (mutual consultation). To formulate his political theory, Gannouchi relied on Al-Shāṭibī's theory of *maqāṣid al-sharī'ah* (Tamimi, 2001).

3.2 Islamic Political Thought

Islamic political theory is articulated in the *Qur'ān*, but it does not provide specific guidelines regarding institutions or rulers (Tampio, 2014, p.2). According to Wild (2020), some scholars, like Qamaruddin Khan and Farid Esack, maintain that the *Qur'ān* has no political message, while others, such as Mohammed Iqbal and Abdessalam Yassine, argue that the *Qur'ān* is the basis for any renewal and development of Islamic political thought. Scholars like Ahmed (1971) contend that Islamic political ideas are based on theological principles found in the *Qur'ān*, differing from Western political theories.

The rise of European imperialism prompted Muslims to adapt their political ideals to new circumstances, grappling with reasserting an Islamic identity (Meijer, 2018, p. 183 & Rane, 2013, p. 495). Before the 19th and 20th centuries, politics and power were essential to safeguarding the *Dār al-Islām* (the abode of Islam) and ensuring the application of the *sharī'ah*. According to al-Alwani (2005), works like Ibn Taymiyyah's *Al-Siyāsah al-Shar'īyyah* demonstrate how politics, in the Muslim worldview, aim to achieve Allah's prescribed ideals, realising His purposes for creation.

Yūsufal-Qaraḍāwī criticised Western political science for its emphasis on the truth of power (*ḥaqq al-qūwah*), contrasting it with Islamic politics based on the power of truth (*qūwa al-ḥaqq*). This illustrates his analysis that politics should be ethical (Meijer, 2018, p. 186). Islamic thinkers like al-Alwani and al-Qaraḍāwī have explored Islam's compatibility with democracy, emphasising values such as democracy, citizenship, political participation, equality, freedom of opinion, and human rights (Meijer, 2018, p. 195).

In the foreword of Rachid Gannouchi: *A Democrat within Islamism* by Azzam S. Tamimi, Naeem Jeenah reiterates Gannouchi's assertion that democracy can pave the way for the political rise of Islam, arguing that Islamic democracy is compatible with democratic principles. According to Tempio (2015, p. 10), Abou El Fadl contends that Muslims should support democracy and refrain from imposing *sharī'ah* through the state. While the principles of *sharī'ah* remain timeless, their implementation through *fiqh* by human cognition is inherently subjective and thus requires regular updates (Bahri, 2020, p. 40, & Tempio, 2015, p. 9).

3.3 *Fiqh al-Aqalliyāt* and *Fiqh Al-Muwāṭanah*

In the 1990s, Shaykh Dr Taha Jabir al-Alwani and Shaykh Dr Yusūf al-Qaraḍāwī introduced *fiqh al-aqalliyāt* (jurisprudence of minorities) for Muslim minorities in Western regions. This framework addresses their specific religious needs, departing from the context of Muslims in Islamic nations (Fishman, 2006 & Parry, 2012). *Fiqh al-aqalliyāt* rests on the global reach of Islam and the interpretative principle of *maqāṣid al-sharī'ah*, incorporating elements like public interest (*maslahah*) for legal decisions (Parry, 2012, p. 92).

This approach allows adaptation of Islamic law to meet the needs of Western Muslim communities, facilitating their development (Fishman, 2006). The necessity for this specialised system arises from challenges unique to Muslims outside Islamic regions, spanning issues from permissible food and social interactions to deeper existential queries about Islamic identity and the future of Islam beyond current borders (Parry, 2012, p. 91). Al-Alwani's intent in establishing *fiqh al-aqalliyāt* extends beyond jurisprudence, aiming to strengthen Muslim minority communities (Parry, 2012, p. 103).

Additionally, Fishman (2006) states that *taysīr al-fiqh* (making *fiqh* easy) is a pivotal aspect of *fiqh al-aqalliyāt*. Al-Qaraḍāwī advocates leniency towards Muslim minorities in non-Muslim territories due to perceiving these groups, unlike their counterparts in Muslim nations, as vulnerable; akin to the sick compared to the healthy, or a traveler versus a permanent resident. This perspective underscores the need for a nuanced approach, especially in contexts like South Africa, where legal pluralism and freedom of religion prevail (Chapter 2: Bill of Rights, n.d.). Hence, a fusion of *fiqh al-aqalliyāt* and *fiqh al-muwāṭānah* becomes relevant in these scenarios.

In the modern age, the word ‘citizenship’ is defined in the context of Islamic studies by the term *al-muwāṭānah*, which is derived from *al-waṭan* (homeland). The field of *ijtihād* (independent reasoning) gave rise to the jurisprudential dimensions of citizenship, or *fiqh al-muwāṭānah* (*fiqh* of citizenship) (Prihantoro, et al., 2023). Tunisian politician Ghannouchi (Tamimi, 2001) delved into the democratic and human rights ideals derived from the *Ṣaḥīfah Madīnah*, offering valuable insights for contemporary Muslims. Ghannouchi’s contribution lies in his ability to imbue *muwāṭānah* with substantive meaning within the context of a value-based democracy rooted in Islamic principles. Drawing inspiration from the *Ṣaḥīfah Madīnah*, he redefined the concept of *fiqh al-muwāṭānah*, acknowledging the rights and responsibilities of all citizens. Similarly, Mālik (2018, p. 15) contends that one of the primary tenets of *fiqh al-muwāṭānah* is that all parties must be prepared to tolerate differences in opinion within a plural society. Furthermore, citizens should commit to respecting diversity, equality, unity, community growth, and resource sharing. He further states that it is equally imperative for all citizens, Muslims or not, to protect the state against both internal and external dangers. While external threats are believed to be caused by foreign opponents, internal dangers encompass everything from crime and extreme racism to terrorism, power abuse, theft, subversion, corruption, and much more.

3.4 Corruption in South Africa

Corruption involves dishonest or unethical behavior by those in power. Lodge (1998) defines it as the misuse of public resources for personal gain, including mis-performance or neglect of duty and unwarranted power. Pillay (2004) notes that corruption has severely hampered South Africa's economic development and governance, attributing it partly to the country's complex political system, which undermines stability, trust, and democratic values. Lodge (1998) traces corruption to South Africa's historical legacy, where a bureaucracy served the interests of a specific racial group under National Party rule. However, Pillay (2004) points out that while democracy since 1994 provided a chance to address corruption, it also highlighted how corruption hinders development and governance. Salahuddin, Ralph, and Gow (2020) argue that despite measures like the National Development Plan (NDP), globalisation has introduced new challenges, leaving additional opportunities for corruption.

4. Theoretical Framework

4.1 Conceptualising *Maqāṣid* as a Matrix

In this section, the theoretical framework that guides this study's approach to combating corruption, intertwining *maqāṣid al-sharī'ah* and *al-maqāṣid al-Qur'āniyya*, is explored. Rooted in Qur'ānic guidance and Islamic principles, this framework provides a comprehensive lens to understand and address corruption, viewing it as a fundamental challenge to societal justice and well-being. This study delves into the concepts of *tawhīd*, *tazkiyah*, and *'umrān* within *al-maqāṣid al-Qur'āniyyah*, offering a holistic approach by emphasising Allah's oneness, the purification of individuals and society, and active civic engagement. This framework aims to demonstrate how these principles can inform practical strategies for promoting active citizenship and achieving justice within the Muslim minority context of South Africa.

According to Ahmed (2018), the Arabic word for corruption, *fasād*, and its derivatives appear 50 times across 22 chapters of the *Qur'ān*, often juxtaposed with *ṣalāh* (prayer) and its derivatives, which appear about 150 times. *Ṣalāh* serves as the antonym for *fasād*, emphasising reform, integrity, and the prohibition of corruption. Ebrahim Patel,

cited in Omar (2013), emphasises that combating corruption is integral to the broader fight for social justice. Additionally, Chapra (2008) asserts that Islam and injustice are incompatible, as each undermines the other.

The concept of *zulm* in Islam, denoting injustice, encompasses a wide spectrum of unfairness and oppression. The *Qur'an* places considerable focus on promoting reform, integrity, transparency, and good behaviour while prohibiting corruption and mischief (Ahmed, 2018). The opposite of *zulm* is *'adl* or *qist*, broadly translating to justice or fairness. *'Adil* refers to a morally and spiritually balanced person, while *qist* refers to fair dealings among people (Barazangi, Zaman & Afzal, 1996).

The Western Cape religious leaders' forum's booklet, *Interfaith Reflections on the Fight Against Corruption*, highlights Patel's view that tackling major issues like corruption requires the active participation of decent men and women from all walks of life. Patel argues that combatting corruption must be linked to the greater fight for justice (Omar, 2013). Omar (2013) states that the *Qur'anic* narrative in *Sūrah al-Baqārah* (*Qur'an*, 2:30-33) illustrates the human potential to overcome corruption. According to Barazangi et al. (1996), *al-khalīfah* (vicegerent) fulfils the purpose of creation and Allah's will through morality, aligning human actions with divine attributes like compassion, justice, and trustworthiness.

Al-Alwani (2022) emphasises accountability as a fundamental component of self-development, fostering *taqwā* (God consciousness) and self-awareness. Accountability encourages empathy, compassion, and a collaborative culture, essential for the role of a vicegerent (Ahmed, 2018). Mohamed (2020) asserts that true vicegerency requires leadership over oneself before society, with Prophet Muḥammad (peace be upon him) as the ideal example of exceptional character (Q. 33:21). The primary mission of all of Allah's messengers, including Prophet Muḥammad (peace be upon him), was the establishment of justice (Q. 57:25).

Chapra (2008) argues that sound governance is crucial for justice and the prevention of corruption. Islamic political theory, emphasising good governance, intersects with the role of vicegerency and the pursuit of justice, as seen in Ghannouchi's concept of *muwāṭānah*. Therefore, the intersectionality of being a vicegerent, the *Qur'ānic* injunction to achieve justice, the application of contemporary Islamic political theory to achieve justice, and Ghannouchi's concept of *muwāṭānah* to establish value-based democracy rooted in Islamic principles point towards the achievement of justice as the overarching outcome or *ḥikmāh* (wisdom) of the *maqāsid* matrix. Moreover, the active participation of the role as a vicegerent becomes a tool in achieving a value-based society, or *'umrān*.

The *Qur'ān* guides humanity out of darkness and into light (Q. 2:257, 5:16, 14:1, 14:5, 33:43, 57:9, 65:11), uniting it around *tawḥīd* (monotheism) despite differences that exist among nations and tribes (Q. 49:13, 35:28) (Ahmed, 2018). *Tawḥīd* is the central tenet of Islam. It encompasses every facet of doctrine and practice, guiding human ideas, morals, behaviors, and interactions (Islam, 2013). Submission to God becomes a dynamic act of *tawḥīd*, which fulfils humanity's purpose as Allah's vicegerent on earth. It accounts for human activities and their consequences, ranging from the purely human to the cosmic, and explains why humankind was created and its relationship with the Creator. (Alwani, 2014, p. 472). Therefore, *tawḥīd* becomes the overarching truth in the *maqāsid* matrix.

According to al-Alwani, (2014, p. 472) *tazkiyah*, or purifying humanity and society from evil, along with the important process of building *taqwā*, transcend personal spirituality. *Taqwā* helps one maintain self-evaluation, which is the ability to examine oneself internally with regard to one's intentions, beliefs, feelings, attitudes, behaviors, habits, and relationships. Thus, this critical self-evaluation allows people to filter and cleanse their inner self, based on their level of *taqwā* (Al-Alwani, 2022, p. 14). According to Chapra (2013, p. 20), this religious worldview has the most potential to guarantee the transformation of the human self in a way that would support the satisfaction of all material and spiritual requirements, and of human development. As each Muslim is directly accountable to Allah for

their deeds, they are encouraged to constantly endeavour to purify themselves to fulfil their role as Allah's vicegerents (Alwani, 2014, p. 479). *Tazkiyah* is an important aspect of the *maqāṣid* matrix.

The *Qur'ān* places justice "nearest to piety" (Q. 5:8) in terms of its importance in the Islamic faith (Chapra, 2013. p.10). Additionally, when reflecting upon *Qur'ān* 4:40, which asserts, "*Indeed, Allah never wrongs 'anyone' - even by an atom's weight*" within the context of a *maqāṣid* matrix, it becomes evident that this principle encapsulates the essence of justice in its entirety. Thus, by adhering to the foundational concept of *maqāṣid* and striving to emulate the divine attributes of Allah, humanity can fulfil its role as vicegerents on earth, thereby fostering a society founded upon principles of equity and righteousness.

Iguda (2022) and Auda (2022) highlight the alignment of *maqāṣid al-sharī'ah* with the *Qur'ān's* universal message and its emphasis on promoting human growth and public interest. These principles extend beyond narrow categorisations, emphasising broad societal development and welfare. Consequently, if the aforementioned three requirements for human growth are met, it should ideally open the doors for the accomplishment of all the *maqāṣid al-sharī'ah* goals, leading to the achievement of *maṣlahah* and thus resulting in the reduction of crime and corruption.

4.2 Establishing the Framework for Analysis

4.2.1 *Tawhīd* - Oneness of God

In the exploration of the *maqāṣid* matrix, *tawhīd* stands as the foundational and overarching truth, serving as the bedrock upon which subsequent principles, such as *tazkiyah* and *'umrān*, are established. *Tawhīd*, the acknowledgment of the oneness of Allah, is more than a theological concept; it is a profound principle that permeates every facet of an individual's life. When a person acknowledges the singular existence of the Divine, a transformative journey begins. *Tawhīd* instils humility by recognising that ultimate power and authority reside with Allah alone. Al-Alwani (2014) explains that believing in and

affirming Allah's oneness transforms submission into a dynamic act that fulfils humanity's purposeful creation as *al-khalīfah*. This recognition, in turn, becomes a constant reminder of accountability, as the individual understands that their actions are ultimately subject only to the Creator. In the context of combating corruption in South Africa, this acknowledgment becomes a powerful force for justice. A person grounded in *tawhīd* is driven to uphold justice and integrity, for they understand that corruption contradicts the divine order and disrupts the balance established by the Almighty. *Tawhīd*, therefore, becomes a guiding light, ensuring that individuals remain vigilant, accountable, and dedicated to the pursuit of justice as they navigate the complexities of societal challenges, particularly corruption within the South African context.

4.2.2 *Tazkiyah* - Self-purification

In the *maqāsid* matrix, *tazkiyah* emerges as a crucial concept under *tawhīd*, emphasising the purification and elevation of the individual's spiritual and moral character. From the perspective of the *fiqh* of minorities, particularly in the context of South Africa, *tazkiyah* plays a vital role in nurturing active citizenship and combating corruption. Therefore, purifying oneself should lead to purifying one's surroundings. Alwani (2014) affirms that purifying humanity and society from evil by working on the self, along with the important process of cultivating consciousness of Allah, transcends personal spirituality. When purification is observed, there will be no social ills. The multifaceted dimensions of *tazkiyah* involve continuous self-evaluation, promote personal growth, and emphasise the conquest over the *nafs* (self, or ego) to foster ethical conduct. Moreover, it underscores the significance of upholding exemplary *akhlāq* (morality) in all endeavours. Kamri & Azzah (2009) state that Islamic ethics are attributed to *akhlāq* which is a state of the soul that causes it to perform actions without thought or deliberation. If what is expressed by these actions is a noble and respectable deed, it is termed *akhlāq māhmūdah*. Similarly, active citizenship is manifested through the diligent practice of Islamic principles like giving *zakāh*

(charity), viewed not only as a financial obligation but also as a means of spiritual purification. The performance of *ṣalāh* (prayer) is seen as a cornerstone in the process of purification, grounding the individual in a conscious and disciplined connection with the Divine. Additionally, education is highlighted as an integral component of *tazkiyah*, encouraging individuals to acquire knowledge and wisdom, empowering them to actively participate in societal affairs, and combat corruption through informed and principled actions. Thus, the holistic approach of *tazkiyah* within the *maqāṣid* matrix fosters a conscientious and empowered citizenry in the unique context of South Africa.

4.2.3 'Umrān - Building a Value-based Society

'*Umrān*, or the concept of building a value-based civilisation, is a pivotal element within the framework alongside *tazkiyah* in the *maqāṣid* matrix. Alwani (2014) states that building civilisation to achieve harmony between humanity and the universe develops a value-based civilisation. Al-Alwani (2005) states that Allah has bestowed upon this *ummah* a *minhāj* (method), a *shari'ah*, and an '*aqidah* (creed), based on the idea of pure *tawhīd* in harmony with *fitrah* (innate knowledge of Allah) which works in balance with everything that exists and provides an explanation of all the components of a civilization. Alwani (2005) points to these concepts and civilisational principles of *istikhlāf* (the appointment of humanity as vicegerents), *ibtilā'* (the ability to withstand tribulation), *tamkīn* (Allah's role in establishing people in the world), *tadāfu'* (harmony among individuals), *taskhīr* (Allah's subjection of nature and its laws to humanity for the latter's benefit), *takrīm* (the honour and favour bestowed on humanity by Allah), *amānah* (the trust that Allah gave to humanity; the innate ability to choose between good and evil), '*ibādah* (the purpose of humanity's creation to worship Him), and *shuhūd* (the concept or civilisational witnessing that Allah is One). Al-Alwani (2005) further posits that this creed should provide Muslims with a clear understanding of the intricacies of life and the universe.

These principles resonate with the notion of ‘*umrān*’ within the *maqāṣid* matrix. ‘*Umrān*’ encompasses the endeavour to build a value-based civilisation founded on principles of justice, equity, and moral integrity. Alwani (2005) delineation of *istikhlāf*, *ibtilā’*, *tamkīn*, *tadāfu’*, *taskhīr*, *takrīm*, *amānah*, ‘*ibādah*, and *shuhūd*’ elucidates the multifaceted dimensions of ‘*umrān*, aligning with the *maqāṣid* objective of establishing a just and equitable society. These concepts collectively contribute to the holistic development of individuals and communities, fostering a civilisation grounded in the principles of pure *tawhīd* and *fiṭrah*, as ordained by Allah.

Following the above understanding of components of civilisation as expounded by al-Alwani (2005), the discussion now turns to the *fiqh* of minorities, particularly in the context of South Africa. ‘*Umrān*’ involves active citizenship (*fiqh al-muwāṭanah*) as a powerful tool in combating corruption. According to Alwani (2014), the question of Muslim participation in democratic elections was hotly debated within the Muslim community in the early 1990s and as a result sparked conversations regarding citizenship, the obligation placed on citizens upon taking the oath of citizenship, and the significance of engaging in politics. She states that *fiqh al-aqalliyāt* (*fiqh* of minorities) clarified the definition of citizenship and highlighted the obligation of Muslims to support politicians who advance social morality and the financial security of the populace since the *Qur’ān* makes it abundantly evident that Muslims are to uphold virtue and prohibit immorality (Alwani, 2014). ‘*Umrān*’ and active citizenship, therefore, encompass robust participation in governmental structures and party politics, and advocates positioning oneself as an agent of change inspired by the principles of *tawhīd*. Emulating the wisdom of ‘Umar ibn al-Kha ṭṭā b (may Allah be pleased with him), who emphasised self-accountability, individuals are urged to actively engage in mutual accountability and self-evaluation (Elias & Elias, 2021). Enjoining good and forbidding evil becomes a duty, echoing the Prophetic tradition of commanding right and preventing wrong. Moreover, as vicegerents of Allah, active

citizens are called to promote *maṣlahah* and uphold justice in all political spheres. By assuming this role within the Muslim minority context of South Africa, the faithful contribute to the construction of a value-driven civilisation, acting as beacons of ethical governance and collectively combating corruption through the principles of *tawhīd*.

4.2.4 'Adl - Justice

Within the *maqāṣid* matrix, justice emerges as the overarching outcome or *ḥikmāh* (wisdom). When individuals actively engage in the fundamental principles of *tawhīd*, *tazkiyah*, and *'umrān*, positioned at the apex of the *maqāṣid* framework, justice becomes the culmination of a holistic approach to spiritual purification, societal construction, and divine unity. In terms of Islam, justice is ranked “nearest to piety” (Q. 5:8), and thus adhering to *tawhīd*, individuals acknowledge the oneness, sovereignty, absoluteness, and independence of Allah with the interconnectedness of all aspects of life. According to Chapra (2008), ensuring justice might not be feasible if social values such as honesty and fairness are not faithfully cultivated within a civilised community. Through *tazkiyah*, individuals can cultivate moral excellence, ensuring a harmonious and just society grounded in ethical values. *'Umrān* further reinforces justice by promoting active citizenship and ethical governance, ensuring the equitable distribution of resources, protection of rights, and upholding of moral integrity. Consequently, the combined influence of these principles facilitates the realisation of justice, manifesting as the ultimate objective of the *maqāṣid* framework.

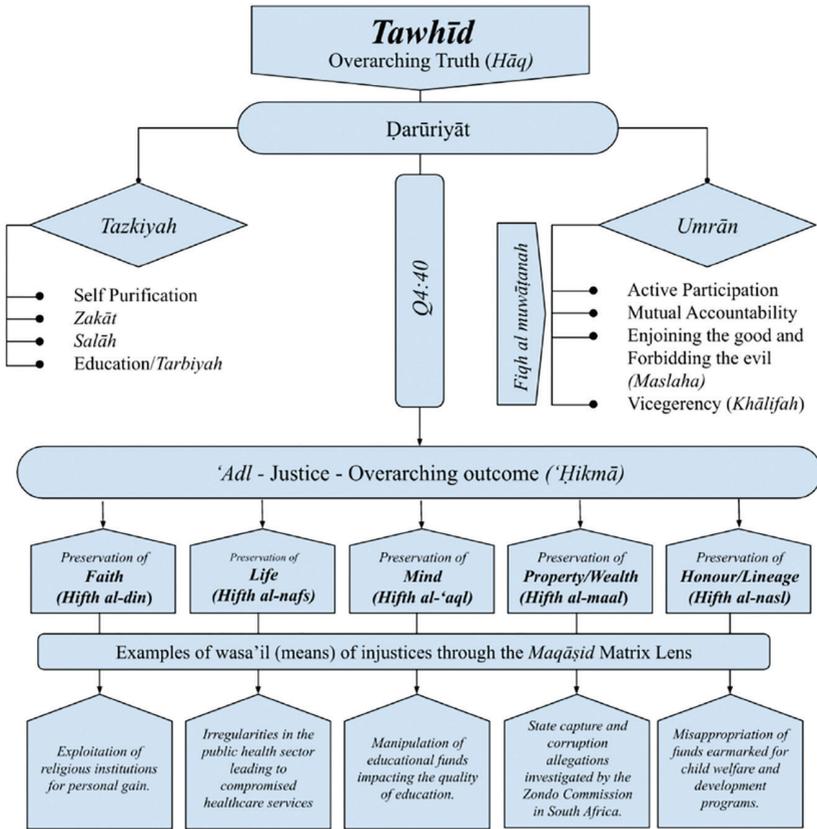


Figure 1. Graphic Representation of the *Maqāṣid* Matrix

The theoretical framework presented in this chapter offers valuable insights into the potential of the *maqāṣid* matrix to guide political activism and citizenry among Muslims residing in South Africa. Through the lenses of *al-maqāṣid al-Qurʿāniyyah* and its concepts of *tawhīd*, *tazkiyah*, and *ʿumrān*, this study has explored how these foundational principles can be harnessed to advocate for justice and societal transformation. By aligning with the objectives of *maqāṣid al-sharīʿah*, particularly in addressing contemporary challenges such as corruption, this study has underscored the potential, relevance, and applicability of *Qurʿānic* guidance and Islamic principles in navigating complex socio-political landscapes.

5. Application of the Theoretical Framework

The *maqāṣid* matrix offers a valuable framework for addressing corruption in South Africa, drawing on principles like *tawhīd*, *tazkiyah*, and *‘umrān*. This framework provides a comprehensive approach to tackling systemic injustices and promoting civic engagement. By adhering to these principles, Muslims can lead efforts to advance justice and the common good.

Governments, as per Jordaan (2013), are traditionally seen as key in defining public interest and advancing the common good through laws and regulations. They shape societal behavior and influence overall governance. This chapter examines how South Africa’s anti-corruption strategies align with the *maqāṣid* framework and evaluates their effectiveness in achieving justice.

5.1. South African Strategies to Combat Corruption

The National Anti-Corruption Strategy (NACS) 2020-2030, developed during Jacob Zuma’s presidency and updated in 2021, is South Africa’s response to pervasive corruption. President Cyril Ramaphosa has highlighted the need for action against corruption to protect democracy (Parker, 2024). The NACS incorporates principles from the Constitution, anti-corruption laws, and international treaties. It includes an implementation plan, monitoring framework, and strategy (NACS 2020-2030, 2017).

The NACS strategy’s six pillars focus on citizen involvement, whistleblowing, transparency, professionalising employees, and strengthening anti-corruption agencies. It also calls for the National Anti-Corruption Advisory Council (NACAC) to oversee implementation, with a future aim to establish a permanent body (NACS, 2020-2030, 2017).

South Africa has also bolstered its anti-corruption laws with the Prevention and Combating of Corrupt Activities Act (PRECCA) and the Promotion of Administrative Justice Act (PAJA), with ongoing amendments noted in President Ramaphosa’s 2024 State of the Nation (SONA) address.

However, stakeholders in The Global Programme on Measuring Corruption, as researched by Murray and David-Barret (2023), emphasised in their “Insights Brief 06”, that continued political will and strong leadership will be needed to put these recommendations into practice. Concerns regarding the NACAC’s funding were also voiced by some stakeholders of the Global Programme on Measuring Corruption, who believed that the agency’s creation as a part-time organisation without a separate budget demonstrated a lack of political will and initiative (Murray & David-Barret, 2023). Murray and David-Barret, (2023) assert that more risk-based evaluations, data analysis, and trend analysis are needed to track institutional and strategy-level developments over time, evaluate institutional progress, and guide stakeholders in the public sector’s efforts to prevent corruption. Thus, while the current efforts and initiatives are commendable, the true measure of their impact will only be revealed through ongoing implementation and evaluation.

5.1.1 Progress in Combating Corruption in South Africa

According to “Turning the Tide”, the South African Presidency claims that the establishment of the State Capture Commission of Inquiry coincided with extensive investigations, heard witnesses, and uncovered evidence of state capture and abuse of power. As a result of the commission’s findings, recommendations were made for criminal and other investigations, leading to the prosecution and conviction of individuals involved in corruption. This initiative also facilitated increased funding and legislative amendments for the National Prosecuting Authority (NPA) to combat corruption effectively. Furthermore, progress was made in recovering state losses through civil litigation by the Asset Forfeiture Unit (AFU) and the Special Investigating Unit (SIU), alongside the collection of unpaid taxes by the South African Revenue Service (SARS) based on evidence presented during the State Capture Commission’s proceedings. Investigations by the Independent Police Investigative Directorate (IPID) addressed cases of abuse and non-responsiveness within the South African Police Service (SAPS), while delinquency proceedings

targeted former directors of state-owned enterprises implicated in corrupt activities. Legislative reforms were initiated across various sectors, including public procurement, administration, intelligence, whistleblower protection, money laundering prevention, and electoral reform. The review and redesign of South Africa's anti-corruption architecture by NACAC contributed to the strengthening of laws against corruption, fraud, and terrorism (South African Presidency, 2023; summary of information from "Turning the Tide").

The inclusion and nomination of independent candidates in South Africa's National Assembly and provincial legislature, coupled with the implementation of a response plan involving legislative amendments and new anti-corruption laws, underscored a multifaceted approach to combating corruption. Various government departments, law enforcement agencies, statutory bodies, regulators, and professional organisations were engaged in executing anti-corruption strategies, leading to specific legislative amendments and actions such as codifying appointments for state-owned enterprises (SOEs), amending the Companies Act, introducing legislation for deferred prosecution agreements, and conducting reviews of laws and directives pertinent to corruption prevention and consequence management. A more in-depth look at the progress made by the South African government to address corruption is beyond the scope of this paper (South African Presidency, 2023).

5.1.2 Independent Evaluation of the NACS Implementation

In August 2022, President Ramaphosa announced the establishment of NACAC, a new anti-corruption body which would report directly to Parliament. This change, highlighted in Ramaphosa's February 2021 SONA, aimed to reduce executive interference. However, challenges remain, such as the need for more prosecutors, inefficiencies in recruitment, and ongoing cadre deployment, which undermine anti-corruption efforts (Hoffman, 2022).

In reviewing the progress made by the South African government in combating corruption, it is evident that significant strides have been taken. However, despite these efforts, challenges persist. The establishment of NACAC represents a positive step towards greater effectiveness in anti-corruption efforts, however, despite its creation, issues persist. At the time of this study, the NPA's pledge to increase prosecutions has still not fully materialised, with inefficiencies and delays, as seen in the acquittal of six accused individuals and obstacles in extraditing brothers Ajay, Atol, and Rajesh "Tony" Gupta ("Politicians Implicated in State Capture – Where They Are Now," 2023). The absence of post-employment restrictions and effective candidate training further complicates extradition efforts (Murray & David-Barret, 2023).

The Constitutional Review Committee's focus on compliance with court directives and the proposed Chapter 9 Integrity Commission reflect an attempt to address these issues (Hoffman, 2022). Despite strides in anti-corruption measures, ongoing challenges highlight the need for enhanced capacity and effectiveness within the NPA.

Kohn (2022) emphasises that corruption and state capture violate human rights and constitutional values, underscoring the need for robust anti-corruption measures. Integrating the *maqāṣid* framework into anti-corruption efforts may offer a comprehensive approach to addressing these challenges. South Africa must remain committed to justice and transparency, adhering to constitutional obligations to restore public trust and uphold the rule of law. A comparative analysis of the NACS and the *maqāṣid* matrix shows potential for a holistic approach to combating corruption.

5.2 Comparative Analysis: NACS and the *Maqāṣid* Matrix

This section compares the principles of the NACS with the *maqāṣid* Matrix.

5.2.1 Integrity and Accountability

Both the NACS and the *maqāṣid* matrix emphasise integrity and accountability. The NACS aims to improve governance, oversight, and independence of anti-corruption agencies, aligning with the *maqāṣid* concept of accountability. Similarly, Islam emphasises mutual accountability, as part of the believer's role as Allah's vicegerent. An example of this is in the speech of Caliph Abū Bakr, where he affirmed citizens' right to scrutinise their leaders and hold them accountable. For instance, when Abū Bakr (RA) stated, "If I do well, then help me; and if I act wrongly, then correct me," he emphasised the importance of holding leaders accountable for their actions, regardless of their social or political status. Additionally, his statement, "Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience," underscores that leaders are not above the law (Ibrahim, 2012). Moreover, the concept of accountable governance appears in the *Qur'ān* when Allah says, "Had Allah not repelled a group of people by 'the might of' another, corruption would have dominated the earth, but Allah is Gracious to all." (Q. 2:251) In this verse, Allah prompts believers to uphold accountability within society, suggesting that failure to do so will result in the proliferation of corruption. This reminder emphasises the interconnectedness of actions and their repercussions, calling upon individuals and communities to take responsibility and strive for righteousness to avoid negative consequences. However, Abu Sulayman (2013) notes a decline in applying Islamic principles within the Muslim community, impacting efforts against corruption.

5.2.2 Active Participation

Both frameworks advocate for active citizenry. The NACS promotes whistleblowing and transparency as part of its pillars, while the *maqāṣid* matrix values active citizenship (*fiqh al-muwāṭānah*) under *tazkiyah* and *‘umrān*. In the *maqāṣid* matrix, active citizenship (*fiqh al-muwāṭānah*) is mandated under *tazkiyah* and *‘umrān* as a powerful tool in combating corruption. Active citizenship might involve participation in governmental structures or party politics, positioning oneself as an agent of change inspired by the principles of *tawhīd*. Moreover, the principle of active citizenry to build a value-based society (*‘umrān*), grounded in the concept of being a *khalīfah* on earth, emphasises the collective responsibility of individuals to enjoin good and forbid evil.

By empowering citizens to actively participate in governance and hold their leaders accountable, the *maqāṣid* framework promotes grassroots activism and civic engagement as potential tools for combating corruption. Similarly, NACAC chairperson and councillor Professor Firoz Cachalia stated at the National Anti-Corruption Dialogue in 2023 that one of the internationally-recognised critical factors for success in the fight against corruption was the participation of the people in proactive anti-corruption initiatives. Additionally, Gumede (2017) suggests that the creation of community, or citizen forums that are directly linked to government agencies that oversee service delivery and complaint handling could be one way to promote activism. For instance, in Kenya, the community-based organisation Muslims for Human Rights (Muhari) monitors how legislators spend the funds they are awarded to allocate as grants to their constituents (Gumede, 2017).

5.2.3 Focus on Justice and the Common Good

The NACS and *maqāshid* matrix both prioritise justice and the common good. The NACS aims to address systemic injustices and protect vulnerable populations, echoing the Islamic principles of justice and social welfare embodied in such practices as *zakāh* and caring for the needy (Qaradāwī, 2020). The *maqāshid* framework also promotes justice (*‘adl*) and public welfare (*maṣlahah*) as core principles.

5.2.4 Divergences among the Foundational Principles

The NACS is based on legal and institutional mechanisms, whereas the *maqāshid* matrix is rooted in Islamic ethics and principles. The NACS operates within a democratic context with amendable laws, while the *maqāshid* matrix relies on immutable *Qur’ānic* principles (Yunus, 2017). The *maqāshid* framework integrates reason with revelation to establish laws, while the NACS focuses on procedural governance.

5.2.5 Spiritual Dimension Inherent within the *Maqāshid* Matrix

The *maqāshid* matrix incorporates a spiritual dimension of accountability, emphasising the moral and ethical aspects of combating corruption. It highlights the importance of individual purification, consciousness of Allah, and adherence to divine guidance in promoting virtuous behaviour and resisting temptation. In contrast, the NACS focuses primarily on legal, institutional, and policy measures, with less emphasis on spiritual or moral dimensions. Given the secular nature of the South African government, religious concepts like *tazkiyah*, under the *maqāshid* matrix, which emphasise spiritual development and accountability to Allah, do not inherently influence the formulation or implementation of laws. In the context of the NACS, the effectiveness of its pillars relies heavily on individual government officials tasked with implementation. However, there are currently insufficient provisions and mechanisms within the NACS to ensure that these officials engage in self-evaluation, exercise self-restraint, or are aware of self-purification. These practices are

essential for fostering a mindset where personal interests are subordinated to the common good, aligning with the principles of *tazkiyah* within the *maqāṣid* matrix.

5.2.6 The Difference in Approach to Governance

The NACS emphasizes governance reforms and institutional strengthening. In contrast, the *maqāṣid* matrix includes moral leadership and ethical conduct as essential components of good governance, reflecting the Islamic ideals of equity and compassion (Mohamad Yunus, 2015). The *maqāṣid* framework advocates a broader approach, integrating institutional reforms with ethical leadership.

While the NACS and the *maqāṣid* matrix aim to combat corruption, they differ in principles and approaches. The NACS relies on legal and institutional reforms, while the *maqāṣid* matrix offers a comprehensive framework combining legal, ethical, and spiritual elements. Integrating both frameworks could provide a holistic approach to addressing corruption through a combination of legal reforms and moral principles.

5.3. The *Maqāṣid* Matrix: A Panacea for Corruption

The strategies outlined in the South African NACS emphasise principles such as accountability and the common good. However, these measures have been hindered by enforcement issues, political interference, and weak institutional frameworks, leading to persistent corruption and a lack of accountability for those in power.

In contrast, the *maqāṣid* matrix, rooted in Islamic principles, offers a holistic framework that addresses the root causes of corruption. Central to this framework are principles like accountability, active citizenry, and self-purification. Islamic accountability extends beyond legal mechanisms to encompass moral and spiritual responsibility before Allah, as illustrated in the story of ‘Abdullah ibn ‘Umar’s interaction with a shepherd. In this story, ‘Abdullah ibn ‘Umar, offered to buy a sheep from a shepherd, suggesting that the shepherd falsely claims a wolf had eaten it, thus facilitating the sale without the knowledge of the owner. However, the shepherd refused, pointing to the heavens,

and asked, “Where is Allah?”- The shepherd’s commitment to honesty, despite personal gain, exemplifies key *maqāṣidi* principles such as *tawhīd* (monotheism), *tazkiyah* (purification), and ‘*adl* (justice).

Tazkiyah highlights the importance of ethical conduct, while Islam’s emphasis on fulfilling duties over asserting rights fosters a mentality of genuine concern for the wellbeing of others. This approach supports the view that fulfilling responsibilities should precede personal gain, aligning with Omar’s (1991) assertion that duty fulfilment enhances individual rights.

The principle of enjoining good and forbidding evil, integral to the *maqāṣid* framework, underscores collective action for societal prosperity. Sedick (2024) discusses how *Qur’ān* 3:104: “*Let there be a group among you who call ‘others’ to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.*”, promotes a unified effort to advance goodness and ethical standards. This collective engagement is crucial for fostering a society resistant to corruption.

Integrating the *maqāṣid* framework into anti-corruption efforts offers a comprehensive approach by addressing both the symptoms and root causes of corruption. By emphasising accountability, active citizenship, and self-purification, this framework aims to cultivate a society of integrity and justice. While this paper advocates for integrating *maqāṣid* principles into policy development, practical implementation details are beyond its current scope.

6. Conclusion

This study has explored *maqāṣid* principles as a framework for societal reform within the South African Muslim minority context. By examining foundational Islamic principles such as *tawhīd*, *tazkiyah*, and ‘*umrān*, this paper has demonstrated the transformative potential of integrating *al-maqāṣid al-Qur’ānniyyah*, *maqāṣid al-sharī‘ah*, and *fiqh al-muwāṭānah* to address systemic injustices and foster civic engagement.

This study analysed the alignment of *maqāṣid* principles with contemporary anti-corruption strategies, such as the NACS in South Africa. While the NACS represents a significant effort, its effectiveness

is limited by enforcement issues and systemic challenges. The *maqāṣid* framework, rooted in Islamic principles, offers a holistic approach that addresses the root causes of corruption and promotes genuine societal reform.

This study highlighted the importance of accountability, active citizenry, and self-purification in fostering a culture of integrity and justice. The *maqāṣid* matrix provides a roadmap for creating a society resistant to corruption, guided by principles of justice, integrity, and the common good. Abu Sulayman (2013) emphasises that individual wellbeing and community prosperity are interlinked, and that mastery of work, sincerity, and community participation are crucial for societal transformation.

Future research could focus on the practical implementation of *maqāṣid* principles within South African communities, examining grassroots initiatives, community-based interventions, and policy changes. Comparative studies could assess the efficacy of *maqāṣid*-based approaches in different contexts, and further research could explore the role of religious leaders and institutions in promoting ethical leadership and integrity.

Overall, this study has highlighted the transformative potential of *maqāṣid* principles in advancing societal reform in South Africa. By integrating these principles into anti-corruption efforts and promoting ethical conduct, South Africa can move closer to realising a just, equitable society.

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Fatima Khan-Wise is an honors graduate in Islamic Thought and is pursuing her Master's in the same field, while also studying at the Qamar Institute. She is a qualified graphic designer and photographer, and the founder of Chroma Creative, a design agency. Fatima is deeply involved in community work, serving as Secretary and Trustee of the Judge Essa and Fatima Moosa Education Trust, and as the founder and chairperson of the Sharing Hope Foundation. She is also the Managing Director and Co-Founder of The First Lady Chamber, which supports female-run businesses. Her work emphasizes meaningful change, especially in women's empowerment and social development.