Islamic Civilisation as Saviour of Mankind: How to Reconstruct It from Accounting, Business, Economics and Finance Perspectives in 2025 KENMS Ibadah Camp

Editors

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First Print 2025

Chief Editor: Suhaimi Mhd Sarif
Editors: Syed Ahmad Ali & Siti Mariam Man

ISBN: 978-967-26351-8-5
Published by
Sejahtera Consumerism
Kulliyyah of Economics and Management Sciences
International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur, Wilayah Persekutuan (Kuala Lumpur)
MALAYSIA
Tel No: 03 6421 4778
Fax No: 03 6421 4850
Email: sejahteraconsumerism@gmail.com

Cataloguing-in-Publication Data

Perpustakaan Negara Malaysia

A catalogue record for this book is available from the National Library of Malaysia

ISBN 978-967-26351-8-5

REVIEW PROCESS

Each manuscript is reviewed by two experts in the area using a double-blind reviewing process. The editorial makes the final decision whether the manuscript will be accepted or rejected on the basis of the recommendations of both reviewers.

Publication Process

After completion of the reviewing process, if the editorial committee accepts a manuscript, it will be sent for copyediting, followed by the publication of the manuscript.

REVIEW FORM

Section 1: Brief information
Manuscript title:
Date received from author:
Reviewer:
Turn-it-in: below 10% (green)
Ethical permit: available
Informed consent: available

Section 2: Rating
Kindly evaluate each criterion where applicable based on the provided scale.
The essay/article may not match the typical conceptual or empirical article standard subtopics.

The total column for the rated, applicable items will give an indicator of the overall total.

Section 3: Specific comments by the reviewer for the author
(From top to bottom of the paper)
Weakness 1. State. Cite.
Weakness 2. State. Cite.
Weakness 3. State. Cite.

Section 4: Recommendation
Score varies by relevant items assessed: Assessed total/Standard total

Score varies by relevant items assessed
Score = (Assessed total/Standard total)
Example: If 85/100 = 85% , decision should be accept with minor revisions.

REVIEWING PROCESS AND REPORT

The KENMS Ibadah Camp 2025 publication underwent a rigorous, multi-layered review process designed to ensure academic integrity, spiritual coherence, and alignment with the overarching theme: "Islamic Civilisation as Saviour of Mankind: How to Reconstruct It from Accounting, Business, Economics and Finance Perspectives."

The review process was implemented in three stages: desk review, double-blind peer review, and final editorial decision.

1. Desk Review by Editors

The three-member Editorial Committee first assessed all manuscripts to evaluate thematic relevance, originality, ethical compliance, and alignment with the Tawhidic epistemological framework of the Ibadah Camp. Each chapter demonstrated strong engagement with Islamic civilisational ideas, appropriate citation of Qur'anic and hadith sources, and integration of spiritual values into disciplinary perspectives. All manuscripts passed the desk review stage and proceeded to peer review.

2. Double-Blind Peer Review

Each chapter was reviewed independently by two subject-matter experts using a double-blind process to maintain objectivity. Reviewers evaluated manuscripts across several criteria including originality, clarity of argument, academic rigour, spiritual depth, use of Islamic sources, and coherence with the Ibadah Camp goals.

The overall assessment across all chapters was highly positive. Reviewers consistently noted:

- strong alignment with the theme of reconstructing Islamic civilisation,
- inspiring integration of spirituality, ethics, and professional knowledge,
- smooth narrative flow and reflective tone consistent with the spirit of Ibadah Camp,
- effective use of Qur'anic worldview, Islamic history, and contemporary analysis, and
- meaningful contributions to the discourse on moral leadership and ummatic renewal.

3. Final Editorial Decision and Publication Process

Taking into account both reviewer reports for each chapter, the editorial committee issued a unified decision to accept all manuscripts with minor revisions. Authors refined their chapters accordingly, addressing clarity, transitions, and minor citation adjustments. Upon resubmission, the chapters underwent copyediting for language consistency, formatting, and referencing before being prepared for final publication.

The reviewing process affirmed that the chapters collectively form a cohesive, spiritually rich, and intellectually robust volume. The contributions: uphold the mission of IIUM and KENMS, reflect the ethos of *ukhuwwah*, humility, service, and excellence cultivated in the Ibadah Camp, offer meaningful pathways for reviving Islamic civilisation through knowledge, ethics, and leadership, and provide actionable reflections relevant to academia, governance, and community development.

The Editorial Committee extends its appreciation to all reviewers, authors, and contributors for their dedication and scholarship. The publication stands as a testament to the synergy between spiritual rejuvenation and academic excellence—an embodiment of the Ibadah Camp's aspiration to cultivate individuals who serve humanity through knowledge grounded in Tawhid.

PREFACE

The 2025 KENMS Ibadah Camp marks another important milestone in our ongoing commitment to cultivating spiritually grounded, intellectually vibrant, and ethically conscious members of the Kulliyyah of Economics and Management Sciences (KENMS). The theme "Islamic Civilisation as Saviour of Mankind: How to Reconstruct It" reflects our shared belief that Islamic civilisation—rooted in revelation, reason, and moral purpose—continues to offer humanity a timeless framework for justice, balance, and sustainable progress. In an age marked by moral uncertainty, institutional fragility, and the global search for meaning, the reconstruction of Islamic civilisation is no longer merely an academic aspiration; it is an urgent collective responsibility.

This book brings together diverse chapters written by KENMS scholars, each exploring how accounting, business, economics, and finance can serve as instruments of civilisational renewal. The chapters illustrate that Islamic civilisation cannot be rebuilt through slogans or nostalgia. Instead, it requires disciplined knowledge, ethical leadership, spiritually informed decision-making, and institutions rooted in Tawhidic epistemology. Through reflections on justice, integrity, governance, social protection, leadership ethics, *maqāṣid al-sharī'ah,* and professional excellence, this book positions KENMS not only as an academic faculty but as an incubator of ummatic renewal.

The Ibadah Camp itself serves as a living laboratory for this reconstruction process—integrating worship, learning, teamwork, reflection, and community-building. The programme demonstrated that spiritual devotion and professional responsibility are not separate paths but a single integrated trajectory toward *mardhatillah*. The contributors to this volume have thoughtfully translated the camp's vision into scholarly insights and practical pathways that can guide individuals, institutions, and society.

We hope that this book will inspire readers to internalise the virtues of humility, justice, service, and excellence; to strengthen their commitment to Islamic ethical leadership; and to participate actively in the ongoing reconstruction of Islamic civilisation—beginning with the self, radiating through the Kulliyyah, and ultimately benefiting the *ummah* and humanity at large.

We express our sincere gratitude to all contributors, reviewers, committee members, and KENMS staff for their dedication and ukhuwwah, which made this publication possible. May Allah bless these efforts, accept them as deeds of *'ibadah*, and grant us the strength to continue serving the vision and the seven missions of IIUM for the *ummatic* excellence.

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JUSTICE AS THE PILLAR OF ISLAMIC SOCIETY IN THE ISLAMIC CIVILISATION AS SAVIOUR OF MANKIND: HOW TO RECONSTRUCT IT?

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Abstract
Justice (al-'adl) is the indispensable foundation upon which Islamic civilisation was historically constructed and magnificently sustained. Without justice, no society can endure in stability, while with justice, a civilisation radiates as a luminous beacon of mercy, balance, and divine guidance for humanity. This chapter meticulously examines the Qur'anic injunctions on justice, particularly Surah al-Nisā' (4:58, 4:135), with interpretative insights from Ibn Kathīr and Hamka's Tafsīr al-Azhar. The arguments emphasise that justice must be consistently realised at multiple levels: justice with Allah, justice with the self, justice with others, and justice with creation. Historically, Islamic civilisation emerged as a dynamic saviour of mankind through just governance, equitable trade, inclusivity, and knowledge cultivation, most vividly exemplified during the caliphate of ʿUmar ibn al-Khaṭṭāb (RA), the dazzling pluralism of Andalusia, and the institutionalisation of waqf. Justice is not merely a legal imperative but a continuous form of worship (ʿibādah), wherein fairness in leadership, education, economy, and social relations constitutes obedience to Allah. The chapter further explores contemporary pathways for reconstructing Islamic civilisation by embedding justice in governance, education, economy, society, and environmental stewardship. Conclusively, justice stands as the ultimate guarantor of peace, harmony, and sustainability, positioning Islamic civilization to once again serve humanity with compassion, wisdom, and divine balance.

Keywords: Justice (al-'adl), Islamic Civilization, Reconstruction

Introduction

Justice (al-ʿadl) is the indispensable foundation upon which Islamic civilisation was historically constructed and magnificently sustained. Without justice, no society can endure with stability; with justice, a civilisation radiates as a luminous beacon of mercy, balance, and divine guidance for humanity (Haneef, 1997; Akhtar, 2010; Berghout & Soudi, 2019; Kersten, 2019; Mahyudi, 2019; Suliswanto, Mahyudi & Barom, 2024; Zatari, 2024). Indeed, justice is not merely an ethical ornament but the very axis that defines the legitimacy of leadership, the vitality of social life, and the sustainability of economic and environmental systems (Ali, 2009; Ahmad & Fontaine, 2011; Razak & Sanusi, 2023; Zatari, 2024).

The central objective of this chapter is to explore justice as a pillar of Islamic society within the broader framework of Islamic civilisation, and to consider how it may be reconstructed through a *tawḥīdic* paradigm (Ahmad & Fontaine, 2011; Razak & Sanusi, 2023; Suliswanto et al., 2024). The analysis pays particular attention to the Qur'anic injunctions on justice, especially the commanding verses of Surah al-Nisā' (4:58, 4:135) (Ogunbado & Ahamad, 2014; Karimov, 2017). These verses are further illuminated through interpretative insights from Ibn Kathīr's Tafsīr al-Qur'ān al-ʿAẓīm and Hamka's Tafsīr al-Azhar, which together demonstrate how justice is simultaneously a divine obligation and a social necessity.

The discussion of this chapter is structured in a manner that gradually builds the argument. It begins with an examination of the Qur'anic foundations of justice, showing its scriptural basis and spiritual imperatives. It then proceeds to classical *tafsīr* and philosophical perspectives, drawing from Ibn Kathīr, Hamka, and Al-Fārābī to show how justice has been interpreted both exegetically and philosophically across different contexts. The third section turns to historical practices of justice in the Golden Age of Islam, using case studies of Khalīfah ʿUmar ibn al-Khaṭṭāb's governance, the pluralism of Andalusia, and the economic distributive system of waqf.

Following this, the chapter explores justice as worship and daily practice, emphasising its role not only in legal and political realms but also in personal and communal ethics. The narrative then shifts to contemporary reconstruction, outlining how justice can once again animate governance, education, economy, society, and environmental stewardship in the modern era. This is followed by a discussion on implications and policy recommendations, which translate the conceptual framework into actionable pathways for institutional and societal reform. The chapter concludes by reaffirming justice as the unshakable axis of Islamic civilisation, underscoring its potential to serve once more as a saviour of mankind in a world struggling with inequality, conflict, and ecological crises.

Qur'anic Foundations of Justice

The Qur'an, as the eternal word of Allah, consistently positions justice not as an abstract philosophical ideal but as a sacred, practical, and binding obligation. Its call to justice is unequivocal, categorical, and comprehensive, encompassing governance, family life, economic dealings, and interpersonal relationships. Justice is the moral spine of the Qur'anic worldview, without which human dignity collapses and civilizational order disintegrates.

One of the most decisive verses articulating this principle is found in Surah al-Nisā':

إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." (Surah al-Nisā', 4:58)

Ibn Kathīr interprets this profound verse as extending to the entirety of life's responsibilities. It obligates rulers to treat their subjects with fairness, judges to rule impartially, employers to honour their employees, and families to uphold rights

equitably. In short, every trust (amānah)—whether material, relational, or institutional—must be fulfilled with integrity. Neglecting this divine command is not a mere social deficiency but a grievous betrayal of sacred responsibility.
HAMKA, in his eloquent Tafsīr al-Azhar, contextualises this verse for modern society. He warns that systemic neglect of justice corrodes communities from within, producing an atmosphere of distrust, disunity, and moral disintegration. Justice, in his view, is not only vertical—between ruler and ruled—but horizontal, permeating family relations, business contracts, and even environmental stewardship. A society that abandons justice for favouritism, corruption, or exploitation, he stresses, is doomed to collapse despite its superficial prosperity.

Another striking Qur'anic injunction deepens this imperative is that

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَۚ
"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves, or parents and relatives." (Surah al-Nisā', 4:135)

This verse demands uncompromising impartiality, even when justice contradicts one's own interests or threatens family ties. It reveals justice as an act of *shahādah lillāh*—bearing witness to Allah (Ibn Kathir, 1998; Al-Zahabi, 2005). Here, the Qur'an articulates justice not as utilitarian convenience but as sacred testimony, linking fairness with spiritual accountability.

Hamka (1967) interprets this as a moral litmus test of sincerity. A Muslim society, he asserts, demonstrates its loyalty to Allah not by rituals alone but by enforcing justice impartially, without fear of reprisal or seduction of nepotism. In his reading, justice becomes the heartbeat of a genuine Islamic order, exposing hypocrisy when applied selectively.

The Qur'an repeatedly elevates justice to the level of worship (ʿibādah). Surah al-Mā'idah (5:8) instructs:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُواْۚ ٱعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعْمَلُونَ
"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is fully aware of what you do." (Surah al-Mā'idah, 5:8)

This verse decisively links justice to *taqwā* (God-consciousness), positioning fairness as a spiritual discipline (Al-Zahabi, 2005; Ibn Kathir, 1998; Hamka, 1967). It warns against the corrosive influence of hatred and prejudice, reminding believers that true piety is not ritualistic excess but equitable action, even toward adversaries.

Collectively, these Qur'anic foundations demonstrate that justice is not a negotiable value or optional ethic. It is a categorical divine command, a sacred trust, and a testimony of faith. Justice integrates spirituality with social order, transforming legal fairness into an act of profound devotion.

Classical Tafsīr and Philosophical Perspectives from the Tafsir Ibn Kathīr, Tafsir Al-Azhar by Haji Abdul Malik Karim (Hamka) and Al-Fārābī.

Justice in Islamic civilisation has never been treated as a peripheral principle but as the central axis upon which the moral, political, and economic order revolves. Classical exegesis (tafsīr) and philosophical reasoning converged in stressing that justice is both a divine injunction and a rational necessity for the flourishing of human societies. To appreciate its weight, it is essential to analyze how Ibn Kathīr (1998) and Hamka (1967) interpreted the Qur'anic call to justice and how Al-Fārābī (1906), the philosopher of the virtuous city, integrated justice into his vision of civilizational perfection.

Ibn Kathīr: Justice as Universal Mandate

Ibn Kathīr (1998), in his monumental *Tafsīr al-Qur'ān al-ʿAẓīm*, consistently emphasises that the Qur'anic command to justice (al-ʿadl) is absolute, comprehensive, and inescapable. When commenting on Surah al-Nisā' (4:58), Ibn Kathīr (1998) recalled the Prophetic traditions where the Messenger of Allah ﷺ warned that previous nations perished because they practised justice selectively: punishing the weak while excusing the powerful. Ibn Kathīr (1998) interpreted this divine command not only as a rule for courts but as a universal ethic that binds rulers, judges, and ordinary individuals.

For Ibn Kathīr (1998), justice is the measure of sincerity in faith. A society that claims belief in Allah but practices favouritism and oppression is a society guilty of hypocrisy. Ibn Kathīr (1998) illustrated this through narrations of the Prophet ﷺ, who declared: "If Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand." The statement demonstrates the uncompromising impartiality of justice in Islam. Justice cannot bend before status, kinship, or wealth; rather, it must stand as a shining mirror reflecting the divine will.

Ibn Kathīr's (1998) approach was shaped by his historical context in Mamluk Damascus, a society struggling with factionalism and authoritarian excesses. Ibn Kathīr (1998) in the *tafsīr*, therefore, does not treat justice as abstract idealism but as an urgent corrective. By demanding justice universally, Ibn Kathīr (1998) implicitly critiques societies that have weaponised religion for privilege while abandoning its ethical heart.

Hamka: Justice and Modern Struggles

Haji Abdul Malik Karim or Hamka (1967), writing in the twentieth century during colonial domination and post-independence transitions in Southeast Asia, situates justice in the modern struggle for dignity and liberation. In Tafsīr al-Azhar, Hamka (1967) interpreted Surah al-Nisā' (4:135) as a direct rebuke to societies corrupted by nepotism, cronyism, and authoritarian abuse. Justice, for Hamka (1967) is not an optional ornament of governance but the very soul of legitimacy.

Hamka (1967) argues passionately that injustice corrodes trust, disintegrates communities, and paves the way for foreign domination. Hamka (1967) argued that colonisers exploited Muslim societies not merely through military power but by preying upon divisions and injustices within them. Thus, the Qur'anic command to "stand firmly for justice, even against yourselves or your parents" becomes a call to purge society of corruption and cowardice.

In his nuanced reflections, Hamka (1967) extended justice beyond formal structures into everyday ethics. In addition, Hamka (1967) provided examples of the obligation of in terms of parents to treat their children fairly, for employers to respect workers, and for scholars to avoid intellectual dishonesty. Indeed, by stressing justice in micro-social relations, Hamka (1967) demonstrated that civilisational justice is only possible when personal justice becomes habitual and instinctive.

Al-Fārābī: Justice in the Virtuous City

While Ibn Kathīr (1998) and Hamka (1967) anchored their exegesis in scripture and historical context, Al-Fārābī (1906) approached justice from a philosophical standpoint. In his magnum opus, Al-Madīnah al-Fāḍilah (The Virtuous City), Al-Fārābī (1906) described an ideal polity where justice is the harmonizing principle that ensures every member of society attains his or her highest perfection.

For Al-Fārābī (1906), human beings are naturally political creatures whose flourishing depends on cooperative life within a community. Justice is the mechanism by which individuals' diverse roles are integrated into a coherent whole. The virtuous ruler—who embodies prophetic wisdom—must legislate in accordance with divine law, ensuring that social organization aligns with the ultimate goal of *saʿādah* (felicity).

Justice in Al-Fārābī (1906)'s thought is not limited to legal adjudication but extends to distributive harmony. Each individual receives their due according to their capacity and contribution, while the ruler prevents exploitation, imbalance, and oppression (Hamzani, 2019). In this way, Al-Fārābī (1906) anticipated modern theories of distributive justice but grounded them firmly in metaphysical and spiritual teleology. Justice is both rational necessity and divine command, the indispensable bridge between the material order and the higher pursuit of eternal felicity.

Together, Ibn Kathīr (1998), Hamka (1967), and Al-Fārābī (1906) offer a triangulated vision of justice: scriptural, ethical, and philosophical. All converge on the central thesis that justice is the lifeblood of Islamic civilisation, without which societies collapse into tyranny, hypocrisy, and decay.

Discussion on Justice in the Golden Age with case studies during Khalifah ʿUmar, Andalusia era, and Waqf.

Justice in the Golden Age of Islamic Civilisation

The Qur'anic command to justice was not left as abstract moralism but was dynamically actualised in the historical trajectory of Islamic civilisation (Renima et al., 2016; Hamzani, 2019; Cheme & Syukri, 2025). From the leadership of the Rightly Guided Caliphs to the intellectual pluralism of Andalusia and the institutional innovations of waqf, justice became a lived reality (Ahmad, 2019; Fontaine, 2019; Berghout & Soudi, 2019; Fontaine et al., 2020 ; Luhuringbudi, 2024; Rukmana & Pratama, 2024). It guided governance, shaped economies, nurtured coexistence, and cultivated knowledge (Ahmad, 2019; Fontaine, 2019; Berghout & Soudi, 2019; Fontaine et al., 2020).

Justice in Islamic civilisation operated on multiple interconnected planes: justice with Allah through tawḥīd, justice with oneself through moderation, justice with others through fairness, and justice with creation through stewardship (Ahmad, 2019; Fontaine, 2019; Berghout & Soudi, 2019; Fontaine et al., 2020). These dimensions converged to produce a civilisational order that earned global recognition as a beacon of guidance and mercy (Renima et al., 2016; Hamzani, 2019; Cheme & Syukri, 2025). To appreciate its depth, it is useful to examine case studies that embody justice in action: ʿUmar ibn al-Khaṭṭāb's governance, Andalusian pluralism, and the economic justice of waqf.

Case Study 1: ʿUmar ibn al-Khaṭṭāb (RA) and Governance of Justice

ʿUmar ibn al-Khaṭṭāb, the second Caliph of Islam, has become synonymous with justice in leadership. His era is remembered not only for territorial expansion but, more importantly, for the uncompromising fairness of his governance (Luhuringbudi, 2024; Rukmana & Pratama, 2024). For ʿUmar, leadership was not a privilege but amānah (trust), a heavy burden for which he felt divinely accountable.

A famous anecdote illustrates this ethos. One night, ʿUmar was patrolling the streets of Madinah and found a poor woman cooking stones in water to calm her hungry children (Hussain, 2024; Malghani & Akhter, 2024; Rasheed, 2024). Shocked and ashamed, ʿUmar immediately carried a sack of flour on his own back to her home, refusing to delegate the task. When his servant offered to carry it, ʿUmar retorted: "Will you carry my burden on the Day of Judgment?" This poignant scene captures the essence of Islamic justice: leadership entails direct responsibility for the welfare of the most vulnerable.

ʿUmar institutionalised market oversight, appointing muḥtasibs (market inspectors) to ensure fairness in trade (Hussain, 2024; Malghani & Akhter, 2024; Rasheed, 2024). He set strict rules against fraud, hoarding, and price manipulation. Even the caliph himself was not above the law ((Renima et al., 2016; Hamzani, 2019; Cheme & Syukri, 2025). When a dispute arose between ʿUmar and a Jewish citizen, both appeared before a judge. The judge initially addressed the caliph with undue deference, prompting ʿUmar to rebuke him, insisting that justice demanded equality before the law.

The Qur'an echoes this principle:

وَإِذَا قُلْتُمْ فَاعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ

“And when you speak, speak with justice, even if it concerns a near relative.” (Surah al-Anʿām, 6:152)

ʿUmar’s governance demonstrates that justice is not a rhetorical slogan but a living practice that safeguards human dignity ((Renima et al., 2016; Hamzani, 2019; Cheme & Syukri, 2025). His leadership style embodied accountability, humility, and impartiality, establishing a model that resonates across centuries.

Case Study 2: Andalusia and Civilizational Pluralism

While ʿUmar’s governance represents justice in early statecraft, the experience of Andalusia (711–1492 CE) demonstrates justice in managing pluralistic societies ((Renima et al., 2016; Hamzani, 2019; Cheme & Syukri, 2025). Al-Andalus, under Muslim rule, became a remarkable laboratory of coexistence where Muslims, Christians, and Jews cohabited under a system that safeguarded religious freedom, intellectual exchange, and legal fairness (Hussain, 2024; Kennedy, 2024; Yasimn, 2025).

The dhimmah system granted non-Muslims protection of life, property, and worship in exchange for a modest tax (jizyah) (AbuSulayman, 1988; Ahmad, 2008; Bergout & Soudi, 2019). Remarkably, this tax was often lighter than the feudal dues imposed on peasants in Christian Europe, making Islamic rule attractive to many communities (AbuSulayman, 1988; Ahmad, 2008; Renima et al., 2016; Bergout & Soudi, 2019). Non-Muslims were not forced into conversion but were integrated as stakeholders in a just order.

Cordoba, the glittering jewel of Andalusia, became a hub of scholarship and cultural vitality. Its libraries housed hundreds of thousands of manuscripts (AbuSulayman, 1988; Ahmad, 2008; Bergout & Soudi, 2019). Muslim philosophers, Christian clerics, and Jewish rabbis engaged in rigorous dialogue, enriching each other intellectually. This climate of justice in knowledge-sharing fostered one of the most brilliant epochs of human history, laying foundations that later nourished the European Renaissance.

The Qur’an cautions against prejudice clouding justice:

لَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ

“Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.” (Surah al-Mā’idah, 5:8)

Andalusia embodied this ethics that, justice was not about homogenising differences but harmonising them into a pluralistic yet balanced civilisational order (AbuSulayman, 1988; Ahmad, 2008; Bergout & Soudi, 2019).

The experience of Andalusia remains one of the most celebrated and contested examples of Islamic justice in history. Between the eighth and twelfth centuries, under Muslim rule, the Iberian Peninsula blossomed into a radiant center of cultural sophistication, intellectual brilliance, and social coexistence (AbuSulayman, 1988;

Ahmad, 2008; Bergout & Soudi, 2019). While no civilisation is without flaws, Andalusia demonstrates how the principle of justice, applied broadly and persistently, can transform a society into a magnet of admiration and learning.

The foundational principle of justice in Andalusia was legal inclusivity. The dhimmah system extended protection to non-Muslims, ensuring their right to life, property, and worship. Unlike other medieval systems where minority groups were often persecuted, Jews and Christians in Andalusia were allowed to maintain their religious institutions, legal councils, and communal autonomy (AbuSulayman, 1988; Ahmad, 2008; Bergout & Soudi, 2019). In return, they paid a modest jizyah tax. Far from oppressive, this levy was lighter than the burdens of feudal dues imposed in contemporary Christian Europe. Indeed, many Christians under Islamic rule experienced greater fairness and stability than their brethren under feudal lords.

Beyond legal protection, justice in Andalusia manifested in intellectual pluralism. Cordoba, Granada, and Seville became vibrant hubs where Muslim philosophers like Ibn Rushd (Averroes), Jewish scholars like Maimonides, and Christian thinkers freely exchanged ideas (AbuSulayman, 1988; Ahmad, 2008; Bergout & Soudi, 2019). Libraries flourished, housing hundreds of thousands of manuscripts at a time when most of Europe languished in intellectual scarcity. Justice here took the form of equitable access to knowledge, where scholars from different traditions contributed to the advancement of medicine, astronomy, philosophy, and jurisprudence.

This flourishing of pluralism was not accidental; it was deeply rooted in Qur'anic ethics. The verse:

لَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ

"Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." (Surah al-Mā'idah, 5:8)

It functioned as an ever-present reminder that justice must transcend animosity, prejudice, or sectarian rivalry (Ibn Kathir, 1998; Zatari, 2024). Andalusian rulers, despite pressures of political instability, largely upheld this ethic by ensuring that justice was not confined to Muslims alone but extended to the wider society (Hamka, 1967; AbuSulayman, 1988).

The impact was profound (Renima et al., 2016; Kennedy, 2024). The justice-oriented governance of Andalusia allowed the society to reach a degree of sophistication where public infrastructure—such as street lighting, public baths, hospitals, and schools—was accessible to diverse populations (Al-Farabi, 1906; Yasimn, 2025). The economy thrived through just trade practices, agricultural innovations, and inclusive taxation policies that minimized exploitation (Hamka, 1967; Haneef, 1997). The result was a civilization admired even by its adversaries (Renima et al., 2016; Kennedy, 2024). European envoys returning from Andalusia often marveled at the prosperity and learning they witnessed, sparking what would later evolve into the European Renaissance (Yasimn, 2025; Zatari, 2024).

Thus, Andalusia stands as a case study of justice applied in pluralism: a justice that harmonized diversity rather than homogenizing it (AbuSulayman, 1988; Hamzani, 2019). It illustrates how fairness, inclusivity, and equitable treatment generate civilizational vitality and enduring legacy (Renima et al., 2016; Berghout & Soudi, 2019).

Case Study 3: Waqf and Economic Justice

While Andalusia demonstrates justice in pluralism, the institution of waqf (endowment) exemplifies justice in economic distribution (Hamka, 1967; Haneef, 1997). From the early centuries of Islam, Muslims developed waqf as a means of channeling private wealth into public benefit (Ibn Kathir, 1998; Renima et al., 2016). Unlike sporadic charity, waqf was structured, sustainable, and perpetual, ensuring that the benefits of wealth flowed continuously to society (Hamzani, 2019; Suliswanto et al., 2024).

The Qur'an sets the ethical foundation for such generosity (Qur'an 3:92; Al-Zahabi, 2005):

لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ

"Never will you attain righteousness until you spend from that which you love." (Surah Āl ʿImrān, 3:92)

This verse establishes economic justice as a spiritual discipline (Hamka, 1967; Ogunbado & Ahamad, 2014). By dedicating their most beloved possessions for public good, believers transform wealth into instruments of justice and righteousness (Ibn Kathir, 1998; Mahyudi, 2019).

Historically, waqf supported mosques, schools, hospitals, caravanserais, fountains, orphanages, and even stipends for widows and travelers (Renima et al., 2016; Kennedy, 2024). In Ottoman Istanbul, thousands of waqf institutions operated simultaneously, providing free bread for the poor, subsidized housing for students, and medical treatment for the sick (Hamka, 1967; Haneef, 1997). These endowments institutionalized economic justice, ensuring equitable access to basic needs without reliance on state bureaucracy (Hamzani, 2019; Suliswanto et al., 2024).

The genius of waqf lay in its permanence (Al-Farabi, 1906; Hamka, 1967). Once a property was endowed, it could not be sold or inherited; its benefits had to serve the public indefinitely (Ibn Kathir, 1998; Akhtar, 2010). This perpetuity safeguarded society against economic inequality, as wealth was continuously recycled into public welfare (Renima et al., 2016; Berghout & Soudi, 2019). In many cities, entire neighborhoods were sustained by waqf, creating a culture of compassion, balance, and resilience (Hamka, 1967; Haneef, 1997).

Thus, waqf has demonstrated how economic systems can be structured not solely for efficiency or profit but for justice and social responsibility (Suliswanto et al., 2024; Mahyudi, 2019). It integrated moral accountability with institutional design, ensuring that wealth became a means of empowerment rather than exploitation (Hamka, 1967; Renima et al., 2016).

Justice as Worship in Daily Life

While the case studies of ʿUmar's governance, Andalusian pluralism, and waqf institutions illustrate justice at macro levels, the Qur'an and Sunnah emphasize that justice is equally vital at the micro level of daily life (Ibn Kathir, 1998; Hamka, 1967). Justice is not only enacted in courts or through public policies; it is lived through personal interactions, professional responsibilities, and ordinary transactions (Zatari, 2024; Haneef, 1997).

The Prophet Muhammad ﷺ highlighted the spiritual dimension of justice in his famous saying: "The most beloved of people to Allah on the Day of Judgment and the closest to Him will be the just leader. And the most hated of people to Allah and the farthest from Him will be the oppressive leader" (Ahmad & Fontaine, 2011; Ali, 2009). Here, justice is elevated from legal fairness to a form of worship that earns divine proximity (Hamka, 1967; Ibn Kathir, 1998).

Consider the example of a teacher who grades students impartially, without favoritism (Ahmad, 2019; Fontaine, 2019). This seemingly mundane act is an act of ʿibādah, for it fulfills the Qur'anic command of fairness and contributes to nurturing future generations (Berghout & Soudi, 2019; Ogunbado & Ahamad, 2014). Similarly, a merchant who avoids deception, measures honestly, and refrains from exploiting customers is not merely engaging in commerce but is performing worship (Hamka, 1967; Ibn Kathir, 1998). The Qur'an sternly warns:

وَيْلٌ لِّلْمُطَفِّفِينَ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ

"Woe to those who give less [than due], who, when they take a measure from people, take in full. But if they give them by measure or weight, they cause loss." (Surah al-Muṭaffifīn, 83:1–3) (Qur'an 83:1–3; Al-Zahabi, 2005).

Justice in daily dealings is thus inseparable from faith (Haneef, 1997; Zatari, 2024). It transforms every interaction into testimony of obedience to Allah (Hamka, 1967; Ibn Kathir, 1998).

Moreover, justice in personal life cultivates habits of fairness that extend into societal structures (Ahmad & Fontaine, 2011; Berghout & Soudi, 2019). A parent who treats children equitably sets the foundation for family harmony (Hamka, 1967; Ibn Kathir, 1998). An employer who pays wages promptly fosters loyalty and trust (Ali, 2009; Ahmad, 2019). A neighbor who refrains from harming others contributes to communal stability (Renima et al., 2016; Haneef, 1997). These seemingly small acts of justice aggregate into a culture where fairness becomes instinctive, producing resilient societies (Zatari, 2024; Razak & Sanusi, 2023).

From an Al-Fārābīan perspective, justice at the micro level sustains justice at the macro level (Al-Farabi, 1906; Hamzani, 2019). The virtuous city cannot exist if its citizens are habituated to injustice in their homes, businesses, and neighborhoods (Renima et al., 2016; Zatari, 2024). Justice must be practiced holistically—within the soul, within the family, within society, and within governance—so that the entire civilizational order reflects divine harmony (Hamka, 1967; Ibn Kathir, 1998).

Transition to Contemporary Reconstruction

These historical illustrations and personal applications confirm that justice is not a narrow legal concept but a comprehensive civilizational principle (Renima et al., 2016; Berghout & Soudi, 2019). Justice guided the Caliphs in governance, sustained pluralistic societies in Andalusia, ensured equitable economic distribution through waqf, and infused ordinary lives with spiritual meaning (Hamka, 1967; Ibn Kathir, 1998).

The pressing question, then, is how these timeless principles of justice can be reconstructed in the contemporary era (Akhtar, 2010; Zatari, 2024). Muslim societies today confront immense challenges: political instability, economic inequality, social fragmentation, and environmental degradation (Berghout & Soudi, 2019; Kennedy, 2024). To rise once more as a civilization that serves humanity, Islamic societies must re-center justice as their moral compass (Al-Farabi, 1906; Hamzani, 2019). Justice in governance, education, economy, society, and environment must be rediscovered not merely as policy but as worship—an act of obedience to Allah that transforms ordinary structures into extraordinary testimonies of divine guidance (Hamka, 1967; Ibn Kathir, 1998).

It is to this question of reconstruction—how justice can once again animate the lifeblood of Islamic civilization—that the next section turns (Renima et al., 2016; Zatari, 2024).

Implications and Policy Recommendations

If justice is to be reconstructed as the central pillar of Islamic civilisation, then it must move beyond lofty rhetoric into concrete and systemic reforms (Al-Zahabi, 2005; Akhtar, 2010). Justice cannot remain a vague moral aspiration; it must permeate the institutional structures of governance, the intellectual mission of education, the mechanisms of economic distribution, the ethical fabric of society, and the stewardship of the natural environment (Hamka, 1967; Ibn Kathir, 1998). Only when justice animates these domains holistically will Islamic civilisation regain its position as a guiding light for humanity (Al-Farabi, 1906; Renima et al., 2016).

The first domain is governance, where institutional reform becomes indispensable (Chema & Syukri, 2025; Luhuringbudi, 2024). A civilisation that aspires to justice must not allow its judiciary to be weakened by political manipulation or social privilege (Hussain, 2024; Karimov, 2017). Thus, independent judicial systems, capable of holding even the most powerful accountable, are the hallmark of authentic justice (Hamka, 1967; Ibn Kathir, 1998). Without such impartiality, justice collapses into selective enforcement, favouring elites while neglecting the vulnerable (Akhtar, 2010; Ahmad, 2008). Al-Fārābī reminds us that the virtuous city requires rulers who legislate in accordance with divine wisdom, not personal gain (Al-Farabi, 1906; Hamzani, 2019). This vision finds resonance in the Qur'anic injunction to render trusts to whom they are due (Ibn Kathir, 1998; Al-Zahabi, 2005). Thus, anti-corruption frameworks must be rooted not merely in secular legal codes but in Qur'anic ethics of amānah (trust) and ʿadl (justice) (Hamka, 1967; Ogunbado & Ahamad, 2014). Participatory governance, in

which citizens feel represented and empowered, transforms justice from abstract legality into lived reality, strengthening the bond between ruler and ruled (Razak & Sanusi, 2023; Ali, 2009).

The second domain is education, which must be reoriented toward justice both in content and purpose (Haneef, 1997; Berghout & Soudi, 2019). Modern systems often prioritise technical competence while neglecting moral formation, thus producing graduates who may excel in efficiency but falter in ethics (Kersten, 2019; Fontaine, 2019). Justice requires that curricula in schools and universities embed value-based education and sustainability competencies in every discipline, ensuring that intellectual training is always coupled with moral responsibility (Ahmad & Fontaine, 2011; Ahmad, 2019). Such integration reflects the Humanomics ideal: knowledge is not neutral but embedded in ethical frameworks that shape its application (Mahyudi, 2019; Suliswanto et al., 2024). Islamic education must also guard against epistemic injustice, where colonial or secular paradigms marginalize Islamic contributions to knowledge (Kersten, 2019; Zatari, 2024). By integrating Islamic epistemology with global knowledge streams, Muslim scholars and institutions can foster graduates who are both intellectually capable and ethically anchored, equipped to pursue justice in all fields of human endeavor (Fontaine et al., 2020; Haneef, 1997).

The third domain is economic life, where justice demands redistribution and fairness (Hamka, 1967; Ibn Kathir, 1998). Economic systems devoid of justice inevitably produce inequality, exploitation, and social unrest (Akhtar, 2010; Mahyudi, 2019). Islam offers mechanisms such as zakat and waqf as institutionalised forms of redistribution, ensuring wealth circulates and benefits society rather than concentrating in narrow elites (Hamzani, 2019; Suliswanto et al., 2024). Thus, strengthening these institutions in contemporary contexts would transform them into sustainable engines of social justice (Renima et al., 2016; Ahmad, 2008). At the same time, justice in the marketplace requires halal and transparent trade practices, supported by robust consumer protection mechanisms (Ali, 2009; Ahmad, 2019). For this reason, entrepreneurship should be promoted not only as a driver of profit but as a means of empowering marginalised groups, particularly women, youth, and the poor (Razak & Sanusi, 2023; Haneef, 1997). Such empowerment, however, must always respect environmental limits, reminding us that economic vitality cannot come at the expense of ecological destruction (Berghout & Soudi, 2019; Kennedy, 2024). In this way, economic justice harmonises with spiritual accountability, which fulfils the Qur'anic command to avoid oppression and corruption on earth (Hamka, 1967; Ogunbado & Ahamad, 2014).

The fourth domain is society itself, where justice must manifest in cohesion and inclusivity (Ahmad & Fontaine, 2011; Zatari, 2024). A society divided by ethnic prejudice, gender discrimination, or class exclusivity cannot claim to embody the Qur'anic vision of human dignity (Al-Zahabi, 2005; Ogunbado & Ahamad, 2014). Indeed, justice requires policies that actively dismantle systemic inequities and affirm the principle that honour before Allah is not based on lineage or wealth but on taqwā (God-consciousness) (Hamka, 1967; Ibn Kathir, 1998). For this reason, interfaith dialogue must be rooted not in superficial tolerance but in genuine respect and fairness that can allow communities to coexist under a shared umbrella of justice

(AbuSulayman, 1988; Yasimn, 2025). Moreover, local community initiatives that foster solidarity, compassion, and mutual care play a crucial role in translating justice into lived experience (Razak & Sanusi, 2023; Fontaine, 2019). As Al-Fārābī would argue, the virtuous city depends not only on wise rulers but also on virtuous citizens who embody justice in their daily relations (Al-Farabi, 1906; Hamzani, 2019).

Finally, justice extends to the natural environment, a domain too often neglected in discussions of civilisation (Berghout & Soudi, 2019; Kennedy, 2024). The Qur'an repeatedly warns against fasād (corruption) on earth, and the Prophet ﷺ emphasised environmental care as an expression of faith (Ibn Kathir, 1998; Hamka, 1967). Thus, developing national policies that integrate Islamic ethics into climate change mitigation, renewable energy, and ecological preservation is therefore not optional but necessary (Berghout & Soudi, 2019; Renima et al., 2016). Likewise, reviving Prophetic traditions—such as planting trees, conserving water, and treating animals with compassion—reframes environmental action as ʿibādah, an act of worship (Hamka, 1967; Ogunbado & Ahamad, 2014). This is because justice toward the environment is justice toward future generations, in which we can ensure that the earth remains a place of sustenance and balance (Berghout & Soudi, 2019; Kennedy, 2024). Thus, framing environmental justice as a religious obligation allows Muslim societies to internalise sustainability not as an external imposition but as a natural extension of their faith (Zatari, 2024; Hamzani, 2019).

In sum, in these interconnected domains—governance, education, economy, social cohesion, and environment—justice must be reconstructed as the guiding principle of policy, practice, and personal ethics. In fact, Al-Fārābī envisioned that the virtuous city as one in which every part of society contributes harmoniously to the pursuit of human felicity (saʿādah). Similarly, the contemporary tradition insists that economic, social, and political structures cannot be divorced from their moral foundations. By embedding justice holistically across these domains, Islamic civilization can re-emerge not only as a cultural or political force but as a moral saviour of mankind, offering balance, harmony, and divine guidance in an era of global disarray.

Conclusion

Justice is not an abstract aspiration but the indispensable axis upon which Islamic civilisation stands. The Qur'an commands it unequivocally, the Prophetic Sunnah enacts it practically, and classical scholars and philosophers—from Ibn Kathīr to Hamka to Al-Fārābī—have affirmed it as the very heartbeat of faith and society. Historically, justice guided ʿUmar ibn al-Khaṭṭāb's governance, sustained the pluralistic brilliance of Andalusia, and institutionalised economic equity through waqf. Indeed, justice also infused daily life, transforming ordinary acts of fairness into extraordinary acts of worship. In our contemporary moment, the reconstruction of Islamic civilisation as a saviour of mankind depends on re-centring justice across governance, education, economy, society, and environment. Without justice, no civilisation can endure; with justice, even modest societies can radiate mercy, balance, and divine guidance.

The way forward requires Muslims to view justice not as a secondary policy goal but as the essence of worship and the guarantor of survival. If justice is revived, Islamic

civilisation can once again become a saviour of mankind, guiding the world toward peace, harmony, and felicity. If neglected, no amount of material wealth or technological advancement will suffice to prevent decline. Indeed, the reconstruction of Islamic civilisation thus rests on a single, timeless truth: justice is worship, justice is leadership, and justice is civilization. Through justice, humanity encounters the mercy of Allah, and through justice, societies fulfil their divine purpose on earth.

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RESOLUTION
Islamic Civilization as Saviour of Mankind: How to Reconstruct It

In the name of Allah, the Most Gracious, the Most Merciful
We, the staff of the Kulliyyah of Economics and Management Sciences (KENMS), hereby pledge to uphold the following commitments as our collective *amanah* in rebuilding Islamic civilisation:

1. Spirituality & Ibadah
We affirm that every effort begins with Tawhid and sincere *niyyah*, anchoring all actions in the pursuit of Allah's pleasure. Thus, we will uphold *solat, zikr, du'a,* and *gratitude* as the sources of spiritual strength. Hence, we will strive to practice *ihsan,* serving with excellence at all times as though Allah is watching us.

2. Knowledge & Scholarship
We will uphold that Islamic civilisation flourishes when *'ilm* becomes its soul—integrating *fikr* (intellect) with *zikr* (remembrance of Allah). Thus, we will treat teaching, research, supervision, and documentation as sacred *amanah.* Hence, we will commit to preserving, advancing, and transmitting knowledge as a legacy for humanity.

3. Justice & Social Harmony
We recognize justice ('adl) as the pillar of a balanced and compassionate society. Thus, we will commit to fairness, dignity, and *shura* (consultation) in all decisions and interactions. Hence, we will uphold unity in diversity, guided by the spirit of the *Sahifah al-Madinah,* the earliest model of a just and inclusive social contract.

4. Discipline & Order
We regard time as *amanah*, valuing punctuality, orderliness, and accountability. Thus, we will follow all SOPs with *ihsan,* ensuring diligence, transparency, and professionalism. Hence, we will embrace patience and gradualism, recognising that civilisations are rebuilt steadily—step by step—through i*stiqamah*.

5. Innovation & Creativity

We affirm that civilizational renewal requires creativity, adaptability, and an entrepreneurial spirit. Thus, we will strive to infuse Islamic values into modern innovation, ensuring ethical and sustainable progress. Hence, we will commit to building capacity before leadership—developing people before structures, in the prophetic model of *tarbiyyah*.

6. Civilizational Lessons
We draw lessons from the heritage of Islamic civilisation:

- Architecture & arts that reflect *itqan* (excellence) and beauty as signs of faith.
- The Qur'an, manuscripts, and knowledge traditions that prioritise preservation, accuracy, and dissemination.
- Regional diversity, where *ta'awun* and *ukhuwwah* across cultures strengthen the ummah's collective resilience.

Ya Allah, make us steadfast in this pledge, grant us sincerity in our service, and bless our efforts in nurturing a civilisation grounded in Tawhid, justice, knowledge, and compassion.

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