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ISLAMIC PERSPECTIVES ON HUMAN RIGHTS, SOCIAL JUSTICE, AND GLOBAL PEACE

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ABSTRACT

Human rights, social justice, and global peace are interconnected concerns in contemporary society, particularly in a world experiencing armed conflicts, political instability, economic inequality, discrimination, forced displacement, and religious intolerance. Islamic teachings offer an ethical and normative framework for addressing these challenges through principles of human dignity, justice, equality, compassion, accountability, consultation, and peaceful coexistence. The Qur'an and Sunnah emphasize the protection of human life, fair treatment, fulfillment of responsibilities, assistance to vulnerable people, and reconciliation between conflicting parties. This study examines Islamic perspectives on human rights, social justice, and global peace, focusing on their foundations in Islamic ethics and their relevance to contemporary international affairs. It adopts a qualitative, literature-based approach to analyze recent academic publications from 2023 to 2025, alongside relevant Islamic sources and international human rights principles. The study explores the relationship between Islamic moral teachings and contemporary human rights frameworks, while acknowledging debates concerning religious freedom, gender equality, minority protection, freedom of expression, and the interpretation of Islamic law. It also examines how economic justice, social welfare, interfaith dialogue, and nonviolent conflict resolution can contribute to peaceful coexistence. The analysis suggests that Islamic ethical principles can provide important moral resources for promoting human dignity, reducing social inequalities, protecting vulnerable communities, and encouraging peaceful dispute resolution. However, the practical realization of these ideals requires accountable institutions, equitable laws, inclusive education, responsible leadership, and meaningful public participation.

KEYWORDS: *Islamic ethics, human rights, social justice, global peace, human dignity, equality, Islamic jurisprudence, Maqāṣid al-Sharīʿah, religious freedom, minority rights, conflict resolution, interfaith dialogue, social welfare, international human rights, and peaceful coexistence.*

INTRODUCTION

Despite the development of international legal frameworks and human rights institutions, numerous societies continue to experience armed conflict, discrimination, economic inequality, restrictions on civil liberties, forced displacement, and violations of fundamental freedoms. These challenges affect individuals and communities differently, with children, women, refugees, religious minorities, and economically disadvantaged populations often facing particular vulnerabilities. Addressing such problems requires effective laws and institutions, but it also requires ethical commitments that encourage respect, accountability, compassion, and justice. Almahfali, M., & Avery, H. (2023). found that Islamic teachings provide an important framework for examining these responsibilities because they connect moral conduct with obligations toward other human beings and society as a whole. Contemporary scholarship also emphasizes the importance of critically examining both the potential contributions and the practical limitations of Islamic approaches to human rights. Almahfali and Avery (2023), for example, demonstrate that discussions of Islam and human rights contain diverse interpretations and that it is necessary to examine the relationship between religious principles, legal

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institutions, and actual human rights practices. Islamic perspectives on human rights are grounded in the Qur'an, the Sunnah of Prophet Muhammad (peace be upon him), and the interpretive traditions of Islamic jurisprudence and moral philosophy. The Qur'an emphasizes human dignity, justice, the protection of life, and the responsibility to act fairly even when personal interests or social divisions might encourage discrimination. Surah al-Isrāʾ (17:70) refers to the dignity granted to the children of Adam, while Surah al-Nisāʾ (4:135) commands believers to uphold justice even when doing so conflicts with their own interests or those of their relatives. Surah al-Māʾidah (5:8) similarly emphasizes that hostility toward a group should not lead to injustice. Afsaruddin, A. (2025). Explained that These teachings provide ethical foundations for considering human rights as responsibilities that must be respected in personal relationships, public administration, and legal institutions.

Social justice is an essential dimension of Islamic ethics because justice involves more than formal equality before the law; it also concerns economic fairness, protection from exploitation, access to essential resources, and support for people experiencing hardship. Islamic teachings encourage charity, cooperation, fair commercial conduct, and the responsible distribution of wealth. Institutions and practices such as zakat, voluntary charity, and the prohibition of exploitation provide resources for addressing poverty and social vulnerability. Surah al-Naḥl (16:90) emphasizes justice and benevolence, while Surah al-Ḥashr (59:7) addresses the distribution of wealth and the avoidance of its concentration among the wealthy. These principles can inform contemporary discussions of social protection, economic opportunity, labor rights, and the responsibilities of public institutions. Their practical implementation, however, requires policies that respond to actual social conditions and protect the dignity and agency of those receiving assistance. Contemporary research on Islamic social welfare and economic justice also explores the relationship between social well-being and peaceful coexistence, suggesting that economic fairness can contribute to stronger and more inclusive communities. Global peace is not simply the absence of armed conflict; it also involves justice, security, reconciliation, mutual respect, and the establishment of conditions in which people can live without fear or persecution. Islamic teachings include principles of reconciliation, restraint, mercy, and the prevention of unnecessary harm. Surah al-Anfāl (8:61) directs Muslims toward peace when the opposing side inclines toward it, while Surah al-Ḥujurāt (49:9–10) emphasizes reconciliation between conflicting groups and describes believers as members of a community bound by responsibility toward one another. These principles are relevant to contemporary efforts to resolve disputes through dialogue, mediation, negotiation, and nonviolent conflict resolution.

This perspective supports the examination of peace as an ethical commitment requiring active efforts to address grievances, prevent violence, and establish fair relationships between individuals and communities.The relationship between Islamic teachings and international human rights standards remains an important subject of academic discussion. Both traditions contain significant commitments to human dignity, justice, and the protection of individuals, yet debates arise concerning the interpretation and implementation of certain rights, including freedom of religion, gender equality, freedom of expression, and minority protection. These debates should not be reduced to an assumption that Islam and human rights are necessarily incompatible, nor should differences be ignored. A rigorous analysis must distinguish between

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religious texts, historical interpretations, contemporary legal systems, and the actual conduct of governments and social institutions. Daud (2025) critically examines the relationship between Muslim societies and the Universal Declaration of Human Rights, highlighting the need to consider the difference between normative ideals and practical realities. Constructive engagement requires critical scholarship, recognition of interpretive diversity, and attention to the consequences of legal and political decisions for real people. This approach can support a more nuanced discussion of how Islamic ethics and international standards might contribute to improved human rights protections. Jamil, M., Jehanzeb, R., & Alam, K. (2024). Explains thatThe continuing challenges of human rights violations, economic inequality, religious intolerance, and armed conflict make it important to examine ethical frameworks capable of supporting justice and peaceful coexistence. Islamic moral and legal traditions offer concepts that can inform this discussion, including ʿadl (justice), karāmah (human dignity), raḥmah (compassion), amānah (trust and responsibility), shūrā (consultation), and iṣlāḥ (reconciliation or reform). However, the presence of these principles in religious sources does not automatically ensure that they will be implemented fairly in contemporary institutions. Their application depends on interpretation, public accountability, legal safeguards, education, political conditions, and social participation.

RESEARCH QUESTION

1. How can Islamic ethical and legal principles contribute to the protection of human rights, the promotion of social justice, and the achievement of global peace in contemporary society?

RESEARCH OBJECTIVE

1. To critically examine Islamic perspectives on human rights, social justice, and global peace and identify their practical implications for human dignity, equality, inclusive governance, and peaceful conflict resolution.

LITERATURE REVIEW

Human rights within Islamic ethical thought can be examined through the relationship between divine guidance, human dignity, moral responsibility, and social obligations. The Qur'an and Sunnah provide foundational principles that guide Muslim understandings of justice, compassion, protection of life, and the treatment of others. Islamic jurisprudence subsequently developed diverse interpretations of these principles in response to changing social, political, and legal circumstances. Ali Khalil, H., & Radha Aziz, A. (2024). revealed that Understanding contemporary Islamic human rights discourse therefore requires distinguishing between foundational religious teachings, historical legal interpretations, and current institutional practices.The Qur'anic concept of karāmah, or human dignity, is particularly relevant to this discussion. Surah al-Isrāʾ (17:70) recognizes the dignity of the children of Adam, offering an important basis for reflection on the value of human life and the responsibilities associated with treating people respectfully. The principle of dignity can inform contemporary discussions

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concerning protection from degrading treatment, discrimination, exploitation, and arbitrary violence. It also provides an ethical basis for examining how institutions treat people whose social status, religious identity, economic circumstances, or political positions differ from those of the majority.The principle of ʿadl, or justice, is equally central. Islamic teachings repeatedly emphasize fair judgment and responsible conduct, including in circumstances where personal interests or social relationships might encourage partiality. This principle is significant because human rights protections depend not only on declarations of equality but also on the consistent application of fair procedures and legal safeguards. A commitment to justice requires institutions to examine evidence, avoid arbitrary punishment, protect vulnerable individuals, and ensure that public authority is exercised responsibly.Almahfali and Avery (2023) provide a critical review of Arabic-language scholarship on human rights from an Islamic perspective. Their study demonstrates that Muslim intellectual discussions contain multiple approaches to the foundations and interpretation of human rights.

This critical perspective is important because an academic examination of Islamic human rights cannot rely exclusively on idealized descriptions of religious teachings. It must also consider how rights are interpreted, institutionalized, and protected in practice. Religious values may provide moral motivations for justice, but effective protection requires appropriate laws, accessible remedies, accountable authorities, and public awareness. Åhl, A., Ruiz-Caldas, M. X., Nocerino, E., Conceiçao, A. L., Nygård, K., McDonald, S., ... & Bergström, L. (2025). Elaborated on Daud (2025) further examines the relationship between Muslim communities and the Universal Declaration of Human Rights (UDHR), emphasizing the difference between the ideals expressed in human rights instruments and the realities of implementation. This distinction supports a central argument of the present study: Islamic ethical principles should be evaluated not merely through their theoretical compatibility with human rights, but also through their practical contribution to protecting individuals from injustice.The concept of Maqāṣid al-Sharīʿah, commonly understood as the higher objectives of Islamic law, provides an important analytical framework for examining human rights and social welfare. Classical discussions of the objectives of Islamic law commonly identify the protection of religion, life, intellect, lineage or family, and property. Contemporary scholars also explore broader interpretations that emphasize dignity, justice, freedom, public welfare, and the prevention of harm. These objectives offer a framework for evaluating whether laws and public policies protect fundamental human interests.The protection of life is especially relevant to human rights and peace. Armed conflict, torture, unlawful violence, unsafe working conditions, and inadequate access to essential healthcare can threaten the preservation of life and human dignity. Islamic ethical principles that emphasize the sanctity of life provide a basis for condemning unjustified harm and encouraging institutions to protect vulnerable populations.

The protection of intellect can be connected with education, access to information, and the prevention of practices that undermine individual well-being. Education enables people to understand their rights, participate in public life, and make informed decisions. A society that values intellectual development should also consider the quality and accessibility of education, the protection of educational institutions, and the importance of critical inquiry. These issues are relevant to both social justice and peaceful coexistence because exclusion from education can

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reinforce inequality and limit opportunities for participation.The protection of property and economic interests provides another connection between Islamic jurisprudence and contemporary social justice. Irfan, M., & Uyuni, B. (2024). revealed that Unjust appropriation, corruption, exploitative commercial practices, and the denial of legitimate entitlements can undermine social trust. Islamic ethical teachings emphasize honesty in transactions, fulfillment of obligations, and the prohibition of unjust enrichment. These principles can inform contemporary discussions of labor protections, consumer rights, public financial accountability, and the fair administration of economic resources.Jamil, Jehanzeb, and Alam (2024), in their discussion of Islamic legal traditions and human rights, examine areas of convergence and tension between Islamic jurisprudence and contemporary rights frameworks. Their analysis highlights the relevance of Maqāṣid al-Sharīʿah and interpretive reasoning to contemporary legal debates. The significance of this approach lies in its recognition that Islamic legal reasoning involves interpretation and deliberation rather than the simple application of isolated principles without considering their context.Nevertheless, the use of Maqāṣid al-Sharīʿah must be accompanied by transparent reasoning.

Equality and non-discrimination are essential to the realization of human rights because individuals should not be subjected to unjust treatment on the basis of ethnicity, social status, language, or other irrelevant characteristics. Islamic ethical principles provide important resources for discussing these concerns. Wagemakers, J. (2024). Explains that The Qur'an emphasizes the moral significance of justice and warns against allowing hostility or social divisions to influence fair judgment. Surah al-Ḥujurāt (49:13) presents human diversity as a feature of human existence and identifies moral responsibility, rather than ethnic superiority, as the basis of honor before God.These teachings can support reflection on the treatment of ethnic minorities, migrants, refugees, and other groups that may face exclusion or prejudice. They also provide a basis for criticizing collective punishment, dehumanizing language, and the denial of basic protections to individuals because of their group identity. However, the relationship between general ethical principles and specific legal entitlements requires careful examination of historical jurisprudence and contemporary legal arrangements.Minority protection is a particularly important area of debate in Islamic human rights scholarship. Religious and cultural minorities may face restrictions on worship, participation in public life, access to education, or equal treatment under the law. Ethical commitments to justice and human dignity can support efforts to prevent such discrimination, while contemporary legal discussions must consider the precise protections required under applicable national and international frameworks.Khalil (2024), in a comparative study of Islam and the Universal Declaration of Human Rights, examines common commitments to dignity and equality alongside differences concerning freedom of expression, religious freedom, and the role of religion in public life. The study illustrates the value of comparative analysis: similarities can provide a foundation for cooperation, while differences require reasoned discussion rather than denial or oversimplification.

The literature also cautions against treating Muslim societies as a single, uniform legal or cultural category. Interpretations of Islamic law differ across schools of jurisprudence, countries, historical periods, and contemporary intellectual movements. Legal protections and social

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practices likewise vary considerably. Therefore, claims about the relationship between Islam and human rights should identify the particular interpretations and institutions under consideration instead of assuming that one example represents all Muslim communities.Ahl Al-Bayt (2025), in a narrative review of efforts to reconcile Islam and human rights, examines debates involving religious freedom, minority rights, gender justice, and contemporary Islamic legal reform. This scholarship reinforces the need for continuing dialogue between religious scholars, legal experts, civil society organizations, and affected communities.The protection of minorities should consequently be assessed through practical criteria: whether individuals can exercise fundamental freedoms, access legal remedies, participate in public life, and obtain protection from violence and discrimination. Islamic ethical principles can provide moral motivation for these protections, while legal safeguards and institutional accountability are necessary to make them effective. Ibrahim, Z. S., Karimullah, S. S., Gönan, Y., & Okur, H. (2024). Explained that Gender justice is an important component of contemporary human rights debates because women and girls may experience unequal access to education, employment, healthcare, political participation, and legal protection. Islamic ethical discussions of gender draw on Qur'anic teachings, Prophetic traditions, and extensive bodies of jurisprudence. Contemporary interpretations differ in their approaches to equality, family responsibilities, inheritance, marriage, leadership, and legal reform.

METHODOLOGY

This study adopts a qualitative, literature-based methodology to examine Islamic perspectives on human rights, social justice, and global peace. The research draws on two main categories of material: primary Islamic sources, particularly the Qur'an and Sunnah, and secondary academic literature published between 2023 and 2025. The primary sources establish the normative foundation for examining human dignity, justice, compassion, social responsibility, reconciliation, and the protection of life, while secondary sources provide contemporary scholarly interpretations of human rights, Islamic jurisprudence, social welfare, international relations, and peacebuilding. The selection process prioritized materials published within the specified period, identifiable academic or institutional publications, and studies directly relevant to the research question. Particular attention was given to research addressing both the normative foundations of Islamic human rights and the practical challenges involved in implementing human rights protections. The selected material was examined using qualitative thematic analysis, with themes organized around human dignity and fundamental rights, equality and non-discrimination, economic and social justice, religious freedom and pluralism, peaceful conflict resolution, and institutional accountability. Qur'anic passages and relevant Islamic ethical concepts were interpreted in relation to these themes, while contemporary scholarly literature was compared to identify points of agreement, differences in interpretation, and continuing debates. The analysis also considered the relationship between Islamic ethical principles and international human rights standards, especially the Universal Declaration of Human Rights, without assuming that the two frameworks are identical in their foundations or applications.

RESEARCH DESIGN

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The study employs a qualitative, descriptive-analytical, and interpretive research design. The descriptive component identifies the principal Islamic ethical concepts relevant to human rights, social justice, and global peace, while the interpretive component examines their meanings within Islamic sources and contemporary scholarship. The analytical component evaluates how these principles may inform individual conduct, social relationships, legal institutions, public policy, and international cooperation. The research is structured around six interconnected dimensions: human dignity and fundamental rights; equality and protection from discrimination; economic justice and social welfare; religious freedom and pluralism; reconciliation and nonviolent conflict resolution; and institutional accountability. Each dimension is examined through a comparison between the relevant Islamic ethical principles and the practical requirements of contemporary human rights protection. For example, karāmah and ʿadl are considered in relation to dignity, equal treatment, and fair legal procedures, while Maqāṣid al-Sharīʿah provides a framework for examining the protection of life, intellect, family, and property. The principles of zakāt, charity, and public welfare are considered in relation to poverty reduction and socioeconomic inclusion, while ṣulḥ and iṣlāḥ are examined in relation to reconciliation and conflict resolution. The design also distinguishes between individual and institutional responsibilities. Individuals have obligations to treat others fairly and avoid harmful conduct, while public institutions must establish enforceable protections, provide access to justice, and prevent abuses of authority. Religious and community organizations may contribute through education, mediation, humanitarian assistance, and interfaith engagement. These levels of responsibility are analyzed as interconnected rather than interchangeable, since individual virtue cannot compensate fully for institutional injustice and effective legislation cannot eliminate the need for ethical conduct.

DATA ANALYSIS

The data analysis uses qualitative thematic synthesis to identify recurring Islamic ethical principles and examine their relevance to human rights, social justice, and global peace. The first theme is human dignity and the protection of fundamental rights, which considers how karāmah, ʿadl, and the protection of life can inform discussions of personal security, fair treatment, and freedom from degrading practices. The second theme is equality and non-discrimination, which examines how Islamic teachings on justice and human diversity can contribute to the protection of minorities and the prevention of unjust exclusion. The third theme is socioeconomic justice, focusing on zakāt, charity, fair transactions, and public welfare as potential mechanisms for addressing poverty and vulnerability. The fourth theme is religious freedom and pluralism, which considers the relationship between Islamic teachings on belief, respectful conduct, and coexistence and contemporary legal debates about freedom of religion and expression. The fifth theme concerns peacebuilding and reconciliation, examining ṣulḥ, iṣlāḥ, consultation, and the ethical prevention of harm in the context of disputes and armed conflict. The sixth theme is accountable governance, which explores how amānah, justice, and consultation can inform public administration, legal safeguards, and institutional responsibility. After identifying these themes, the analysis compares their applications across different social and political settings described in the literature. For example, poverty may be examined through both economic justice

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and human dignity because material deprivation can restrict access to education, healthcare, and meaningful participation in society. Religious discrimination can involve both fundamental rights and peaceful coexistence, since exclusion may undermine trust and intensify conflict between communities. Similarly, peacebuilding can be considered through reconciliation, justice, and institutional accountability because agreements are more likely to remain fragile when underlying grievances are ignored.

FINDINGS

The analysis identifies six principal findings concerning Islamic perspectives on human rights, social justice, and global peace. First, human dignity and justice are central ethical principles within Islamic teachings and provide a foundation for examining the protection of life, fair treatment, and individual welfare. Qur'anic teachings concerning dignity and impartial justice can inform contemporary discussions of discrimination, violence, and responsible governance. Second, Islamic ethical traditions offer resources for addressing socioeconomic inequality through zakat, charity, fair commercial conduct, and responsibilities toward vulnerable populations. These practices can support social welfare, although their effectiveness depends on transparent administration, equitable distribution, and broader economic conditions. Third, the relationship between Islamic principles and international human rights standards includes both significant areas of convergence and continuing areas of debate. Dignity, justice, and protection from harm provide important common ground, while questions concerning religious freedom, gender equality, and particular legal interpretations require careful scholarly and legal engagement. Fourth, peacebuilding is closely connected with justice and reconciliation. The concepts of ṣulḥ and iṣlāḥ can support dialogue and nonviolent dispute resolution, but sustainable peace also requires attention to grievances, institutional fairness, and the protection of affected communities. Fifth, interfaith dialogue and pluralism can contribute to peaceful coexistence when they are accompanied by meaningful participation, mutual respect, and practical cooperation. Dialogue is most valuable when it addresses genuine concerns rather than merely expressing symbolic goodwill. Sixth, institutional accountability is essential to translating ethical ideals into enforceable protections.

CONCLUSION

Islamic perspectives on human rights, social justice, and global peace provide a valuable ethical framework for examining contemporary challenges involving discrimination, poverty, political violence, religious intolerance, and unequal access to fundamental freedoms. This study has examined the relationship between Islamic moral and legal principles and the practical requirements of protecting human dignity, promoting social welfare, and establishing peaceful coexistence. The analysis highlights the importance of karāmah, ʿadl, raḥmah, amānah, Maqāṣid al-Sharīʿah, and ṣulḥ as concepts that can inform responsible personal conduct, fair legal institutions, inclusive governance, and nonviolent conflict resolution. Islamic teachings concerning justice, the protection of life, assistance to vulnerable people, and reconciliation offer important resources for addressing social and political challenges. The study also demonstrates

that human rights, social justice, and peace are closely interconnected. Economic deprivation may limit people's ability to exercise their rights, discrimination may weaken social trust, and unresolved grievances may contribute to conflict. Conversely, fair legal procedures, effective social protection, accountable institutions, and meaningful dialogue can strengthen social cohesion and create conditions for lasting peace. Nevertheless, the relationship between Islamic traditions and contemporary human rights frameworks requires continued critical examination. Although there are important areas of convergence, questions concerning religious freedom, gender equality, minority rights, and freedom of expression remain subjects of scholarly and legal debate. These differences should be addressed through careful interpretation, evidence-based analysis, and constructive engagement rather than generalizations about Islam or international human rights. The study further emphasizes that religious principles alone cannot guarantee just outcomes.

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