

## **Humanity and Justice: Exploring Human Rights in the Context of Islamic Law**

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### **Abstract**

This study explores the relationship between the concepts of humanity, human rights, and social justice in the context of Islamic law. Using the method of literature study and comprehensive literature analysis of the results of previous studies. This study aims to outline how Islamic law recognizes human dignity, protects individual rights, and promotes social justice. The results of this study reveal that Islamic law has a strong foundation in the principles of humanity, human rights, and social justice. Islamic law recognizes human dignity, integrates individual rights, and encourages the protection of the vulnerable. This concept creates a strong moral foundation for achieving a more just and inclusive society. In an increasingly connected and diverse world, a deep understanding of the relationship between Islamic law and Human Rights is key to promoting tolerance, mercy, and peace. With constant dialogue and thoughtful implementation efforts, Muslim societies can play an important role in building a better world that respects individual rights without forgetting the precious values of religion.

### **Abstrak**

Kajian ini menggali hubungan antara konsep kemanusiaan, hak asasi manusia, dan keadilan sosial dalam konteks hukum Islam. Dengan menggunakan metode studi pustaka dan analisis literatur secara komprehensif terhadap berbagai hasil kajian sebelumnya, kajian ini bertujuan untuk menguraikan

bagaimana hukum Islam mengakui martabat manusia, melindungi hak-hak individu, dan mendorong keadilan sosial. Hasil kajian ini mengungkapkan bahwa hukum Islam memiliki dasar yang kuat dalam prinsip-prinsip kemanusiaan, hak asasi manusia, dan keadilan sosial. Hukum Islam mengakui martabat manusia, mengintegrasikan hak-hak individu, dan mendorong perlindungan terhadap yang rentan. Konsep ini menciptakan landasan moral yang kuat untuk mencapai masyarakat yang lebih adil dan inklusif. Dalam dunia yang semakin terhubung dan beragam, pemahaman yang mendalam tentang hubungan antara hukum Islam dan hak asasi manusia adalah kunci untuk mempromosikan toleransi, rahmat, dan perdamaian. Dengan dialog yang terus-menerus dan upaya implementasi yang bijaksana, masyarakat Muslim dapat memainkan peran penting dalam membangun dunia yang lebih baik, yang menghormati hak-hak individu tanpa melupakan nilai-nilai agama yang berharga.

**Keywords:** Concept of humanity, human rights, social justice, Islamic law.

## Introduction

Human rights is a concept that has become a fundamental foothold in the world's social, legal, and political order.<sup>1</sup> These values are considered the basic safeguard of every individual's dignity, freedom, and rights, regardless of origin, race, religion, gender, or social status. Although the concept of human rights has been universally recognized, its implementation in various cultures and religions has often generated debate and

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<sup>1</sup> Kelly Kollman and Matthew Waites, "The Global Politics of Lesbian, Gay, Bisexual and Transgender Human Rights: An Introduction," *Contemporary Politics* 15, no. 1 (2009): 1–17, <https://doi.org/10.1080/13569770802674188>; Ann Elizabeth Mayer, "Islamic Law and Human Rights: Conundrums and Equivocations," in *Religion And Human Rights* (Routledge, 2016), 177–98.

challenges.<sup>2</sup> One of the major religions that has important implications related to human rights is Islam, followed by more than a billion people worldwide.

Islam is a monotheistic religion that has its legal system known as Sharia. Sharia includes guidance for various aspects of life, including social, economic, political, and legal issues.<sup>3</sup> However, the development of the concept of human rights in Islam has a complex history and is often the subject of heated debate. Along with the development of the modern world and globalization, the question of how Islam perceives and accommodates human rights is becoming increasingly relevant. On the one hand, there is an argument that the principles of human rights found in the universal concept can be easily harmonized with the teachings of Islam.<sup>4</sup> On the other hand, there is a view that human rights often contradict Islamic values or laws.<sup>5</sup>

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<sup>2</sup> Anna Lawson and Angharad E Beckett, "The Social and Human Rights Models of Disability: Towards a Complementarity Thesis," *The International Journal of Human Rights* 25, no. 2 (2021): 348–79, <https://doi.org/10.1080/13642987.2020.1783533>.

<sup>3</sup> Muhajir Muhajir et al., "Agus Moh Najib's Thoughts on the Interconnection of Islamic Law and National Law," *Jurnal Ilmiah Al-Syir'ah* 21, no. 1 (2023): 86–103, <https://doi.org/10.30984/jis.v21i1.2321>.

<sup>4</sup> Suud Sarim Karimullah, "For True Humanity: Harmonization of Islamic Law and Human Rights Towards Universal Justice," *Matan: Journal of Islam and Muslim Society* 5, no. 2 (2023): 40–56, <https://doi.org/10.20884/1.matan.2023.5.2.9125>; Tamyiz Mukharrom and Supriyanto Abdi, "Harmonizing Islam and Human Rights Through the Reconstruction of Classical Islamic Tradition," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (2023): 40–57, <https://doi.org/10.22373/sjhk.v7i1.16436>; Siti Rohmah, Moh Anas Kholish, and Andi Muhammad Galib, "Human Rights and Islamic Law Discourse: The Epistemological Construction of Abul A'la Al-Maududi, Abdullahi Ahmed An-Naim, and Mashood A. Baderin," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 19, no. 1 (2022): 153–70, <https://doi.org/10.21154/justicia.v19i1.3282>.

<sup>5</sup> Fradhana Putra Disantara, "The Joint Ministerial Decree (SKB) of Islamic Defenders Front (FPI): Quo Vadis The Rule of Law and Human Rights?," *Musamus Law Review* 3, no. 2 (2021): 98–117, <https://doi.org/10.35724/mularev.v3i2.3572>; Euis Nurlaelawati and Stijn Cornelis Van Huis, "The Status of Children Born out of Wedlock and Adopted

Within the framework of this study, previous studies' results clarify views on Islam's important role in promoting humanity, human rights, and social justice. These concepts are not merely religious precepts but also a strong ethical foundation guiding Muslim individuals and communities daily. The very strong idea of humanity in Islam recognizes that everyone, regardless of religion, ethnicity, or social background, has the dignity the creator bestows. It creates a solid moral foundation for Muslims to treat others with respect and a sense of responsibility. The concept also helps foster the principles of grace, tolerance, and justice that are important in creating a harmonious society.

The integration of human rights in Islamic law is clear evidence that the principles of human rights are relevant to the modern worldview and have also existed in Islam for many centuries. Human rights in Islam include individual rights such as the right to life, freedom of religion, the right to property, and protection from violence.<sup>6</sup> In addition, Islamic law also pays special attention to the rights of minorities and the protection of women's rights. This is an important step towards creating an inclusive and civilized society.

Social justice is also an integral principle in Islam, with regulations such as zakat and alms encouraging economic justice. Islamic law encourages the redistribution of wealth and helps those less fortunate in society. This understanding creates a solid foundation for creating a more equitable society in terms of wealth and opportunities. However, previous studies also remind us of contemporary challenges in implementing these values. Gender inequality, minority rights protection, and growing social problems can be complex. Therefore, collaborative efforts,

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Children in Indonesia: Interactions between Islamic, Adat, and Human Rights Norms," *Journal of Law and Religion* 34, no. 3 (2019): 356–82, <https://doi.org/10.1017/jlr.2019.41>.

<sup>6</sup> Jasser Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law* (International Institute of Islamic Thought (IIIT), 2022); Mashood A Baderin, *International Human Rights and Islamic Law* (New York: OUP Oxford, 2003); Mashood A Baderin, "Establishing Areas of Common Ground between Islamic Law and International Human Rights," *The International Journal of Human Rights* 5, no. 2 (2001): 72–113, <https://doi.org/10.1080/714003711>.

constant dialogue between stakeholders, and deep understanding are needed to improve the implementation of Islamic law. With deep learning, commitment to universal values, and concerted efforts, we can create a better world, combining valuable religious values with human rights principles to bring peace, justice, and respect for all human beings.

In the overall analysis, the results from previous studies validate the view that Islam has enormous potential capacity in its role as a source of inspiration for protecting human rights and achieving social justice. Within this framework, the concepts of humanity, human rights, and the principles of justice in Islam form a valid ethical foundation. This ethical foundation then acts as a strong moral guide for Muslims to build and shape a society that conforms to fairness, inclusion, and peace.

This study aims to explore the understanding of human rights in the context of Islamic law. Over the past few decades, academia and practice have made a real effort to explore and understand how Islam and human rights coexist or clash. It is important to understand this framework to understand better Islam's role in promoting humanity and justice. This study will make a valuable contribution to understanding society and justice within the framework of Islamic law and help bridge the understanding between universal human rights values and religious principles in today's increasingly connected and complex world.

This review is interesting for several significant reasons. First, the issue of human rights is a growing global debate, and Islam is one of the largest religions in the world, with followers spread across continents. Thus, understanding the Islamic view of human rights will contribute to the global debate on human rights. Second, the study is also highly relevant in the context of political and social developments in many Muslim-majority countries. Some of these countries face significant challenges in integrating human rights principles into their legal systems based on Islamic law. Therefore, this study can provide an in-depth look at how the Islamic understanding of human rights can affect

the legislative process, the judiciary, and the actions of governments in various countries.

Third, this study can potentially encourage dialogue between various groups in society, including scholars, human rights activists, and governments. By better understanding how human rights can be understood and interpreted within the framework of Islamic law, we can build bridges of constructive dialogue to reach greater consensus on protecting human rights. Fourth, this exploration will also explore the role of intellectuals, academics, and religion in articulating the concept of human rights in Islam. It will provide insight into how intellectual thought in Islam has changed and how such views might adapt to contemporary human rights demands. Fifth, this study is important because it aims to understand better the shared values that underlie all of humanity, regardless of cultural or religious differences. This is a critical step in achieving the ultimate goal of human rights, which is to realize justice, human dignity, and peace worldwide. Thus, the study is academically relevant and has great practical and social implications. Through an in-depth explanation of the intersection between human rights and Islam, it can build a stronger foundation to make the world a more just and humane place for all individuals, regardless of their background.

This study uses the method of literature study and comprehensive literature analysis to understand the relationship between Islam and Human Rights. The first step is to identify relevant sources such as books, journal articles, conference papers, and other documents related to this topic. The sources selected must be credible and relevant. Furthermore, the authorities are evaluated by considering their methodological strength, arguments, and relevance to the research. Seeds that have a strong methodology and make valuable contributions are prioritized. After the seeds are selected, concepts and findings are combined to identify common patterns, contradictions, or major themes in the relevant literature. It helps in understanding the frame of mind in earlier literature. Next, an analysis and interpretation of the relevant literature is carried out, identifying the main views, the development of thought over time, and the

concepts and arguments debated in the literature. The results of the literature analysis form the framework for this study, guide the understanding of the relationship between Islam and Human Rights, and determine the direction of further research. This approach ensures the study meets academic standards and helps understand how Islam and human rights coexist and how universal values can be integrated with religious matters in various social and legal contexts.

### **The Concept of Humanity in Islamic Law**

The concept of humanity in Islamic law is central to understanding this religion. It has far-reaching implications in various parts of life, including ethics, morality, and the legal system. Islam, a monotheistic religion followed by over a billion people worldwide, has strong principles in viewing human beings as God's creations with dignity and guaranteed rights.<sup>7</sup> Human dignity is a central concept in the Islamic understanding of humanity. In Islam, Allah considers man a creature respected and given privileges. Human dignity is a right inherent to every individual regardless of background, race, religion, or social status.<sup>8</sup> This means that every human being has an inviolable intrinsic value.

Islam recognizes several important human rights, including the right to life, freedom of religion, the right to the protection of the law, and the right to personal dignity.<sup>9</sup> These rights are

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<sup>7</sup> Suud Sarim Karimullah, "Empowering Youth: Social Transformation and Islamic Law's Impact on Child Rights," *VARIA HUKUM* 5, no. 2 (2023): 153–69, <https://doi.org/10.15575/vh.v5i2.28209>.

<sup>8</sup> Dany Try Hutama Hutabarat et al., "Understanding and Describing Relationship of State Law and Human Right," *JOURNAL OF HUMANITIES, SOCIAL SCIENCES AND BUSINESS* 1, no. 1 (2021): 65–72, <https://doi.org/10.55047/jhssb.v1i1.63>; Michael Reskiantio Pabubung, "An Inquiry Into Human Dignity According to George Kateb," *Jurnal Filsafat* 33, no. 2 (n.d.): 290–332, <https://doi.org/10.22146/jf.65585>.

<sup>9</sup> Nurul Hakim, "The Enforcement of Human Rights Through Implementing of The Sharia," *Indonesian Journal of Education, Social Sciences and Research (IJESSR)* 1, no. 1 (2020): 1–9, <https://doi.org/10.30596/ijessr.v1i1.4876>; Salamatul Lasmi, Zhang Wei, and Shanshan Xu, "Human Rights in Islamic

based on ethical and moral principles in Islam. For example, the right to life is affirmed in the Qur'an, which states that killing one soul is as if killing all of humanity. The right to freedom of religion is expressed in verses of the Qur'an that emphasize the importance of freedom to choose and practice religion. Islam also emphasizes the importance of fair treatment of all individuals indiscriminately.<sup>10</sup> It includes protecting the weak, poor, and marginalized in society. The principle of equality is also emphasized in inheritance law and equal court treatment. Islam also encourages good treatment of children and women in the community, prohibiting exploitation and violence against them. These principles are reflected in Islamic Family Law and criminal law.

The concept of humanity in Islam is also applied in business and economics. Ethical principles such as being fair in trade, honest, and giving *zakat* (donations to people experiencing poverty) are integral parts of the Islamic economic system. It ensures that financial wealth and resources are used for common prosperity and poverty alleviation. Islamic law also includes humanitarian aspects in environmental protection. Man is considered the Caliph (custodian) of the Earth; therefore, Islam teaches the responsibility to care for and protect the natural environment. These principles include a ban on waste, damage to the environment, and the preservation of natural resources. In practice, the Sharia legal system applies the concept of humanity in Islamic law. This system includes family, criminal, economic, and contract law. The goal is to create a society that is fair, just, and based on strong ethics. Understanding this concept

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Perspective,” *International Journal of Educational Narratives* 1, no. 2 (2023): 86–94, <https://doi.org/10.55849/ijen.v1i2.278>; M Anwar Nawawi et al., “Harmonization of Islam and Human Rights: Judges’ Legal Arguments in Rejecting Child Marriage Dispensation in Sukadana, Indonesia,” *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 1 (2022): 117–34, <https://doi.org/10.18326/ijtihad.v22i1.117-134>.

<sup>10</sup> Arif Sugitanata, Suud Sarim Karimullah, and Rizal Al Hamid, “Hukum Positif Dan Hukum Islam: Analisis Tata Cara Menemukan Hukum Dalam Kacamata Hukum Positif Dan Hukum Islam,” *JURISY: Jurnal Ilmiah Syariah* 3, no. 1 (2023): 1–22, <https://doi.org/10.37348/jurisy.v3i1.242>.

is relevant in the Islamic context and has broader implications for building just, inclusive, and peaceful societies worldwide.

In addition to understanding the basic principles of humanity in Islamic law, it is important to highlight tolerance and interfaith relations in Islam. Islam teaches patience for followers of other religions and encourages intercultural dialogue. These principles can be found in many verses of the Qur'an that emphasize the importance of respecting the beliefs of others and not forcing people to embrace Islam. This creates a strong foundation for peace and interreligious cooperation.

In the era of globalization, the concept of humanity in Islamic law also has relevance in the framework of international law. Countries with majority Muslim populations are United Nations (UN) members committed to universal human rights principles. This creates challenges and opportunities to balance Islamic law and international law. Most Muslim countries have ratified various international human rights instruments, and how they integrate these principles into their domestic legal systems is an interesting issue.<sup>11</sup> In addition, the concept of humanity in Islamic law continues to evolve. In a complex and dynamic modern society, Muslim scholars and scholars are constantly updating their understanding of this concept. They seek solutions to new issues such as technology, bioethics, women's rights, and global challenges such as climate change. This reflects the adaptability of Islam as a religion that continuously speaks to the issues of the Times.

The concept of humanity in Islamic law is at the heart of the teachings of this religion. It emphasizes human dignity, human rights, justice, equality, protection of the vulnerable, Ethics in

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<sup>11</sup> Suud Sarim Karimullah, "Pursuing Legal Harmony: Indonesianization of Islamic Law Concept and Its Impact on National Law," *Mazahib* 21, no. 2 (December 27, 2022): 213–44, <https://doi.org/10.21093/mj.v21i2.4800>; Benaouda Bensaid, "Breastfeeding as a Fundamental Islamic Human Right," *Journal of Religion and Health* 60, no. 1 (2021): 362–73, <https://doi.org/10.1007/s10943-019-00835-5>; Carole L Hahn, "Human Rights Teaching: Snapshots from Four Countries," *Human Rights Education Review* 3, no. 1 (2020): 8–30, <https://doi.org/10.7577/hrer.3724>.

business, Environmental Protection, tolerance, and interfaith relations. This concept is a moral foundation for Muslims and has global implications for creating a more just, inclusive, and peaceful society. In an ever-changing and closely connected era, a deep understanding of the concept of humanity in Islamic law can be a powerful foundation for building intercultural dialogue, bridging differences, and achieving peace and justice worldwide.

Education and human consciousness have a very important role in Islam. Islam encourages in-depth education on human values, human rights, and social responsibility.<sup>12</sup> In many Muslim cultures, the tradition of Islamic education has included lessons on ethics, morals, and social responsibility as an integral part of the curriculum. This helps to create a society that is more aware of their rights and obligations towards their fellow human beings.

In an increasingly complex and closely connected world, several contemporary challenges affect the concept of humanity in Islamic law. Globalization, information technology, migration, and environmental issues are some examples. How Islamic law responds to these challenges is an important subject of study. For example, relevant questions include how the principles of justice in Islam are applied in the context of global trade or how environmental values can be incorporated into the Islamic economic system.

Human rights activists in the Muslim world have an important role in promoting the concept of humanity in Islam. They often work to voice violated rights and encourage governments and communities to operate by human rights principles. These activists work concerning human values in Islam and articulate how these values should be reflected in social and political action.

In a multicultural and multireligious society, protecting minority rights and freedom of religion is an integral part of the concept of humanity in Islam. Islam teaches tolerance for

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<sup>12</sup> Suud Sarim Karimullah, Mu'adil Faizin, and Aufa Islami, "Internalization of Islamic Moderation Values in Building a Civilization of Love and Tolerance," *Al-Insyiroh: Jurnal Studi Keislaman* 9, no. 1 (2023): 94–125, <https://doi.org/https://doi.org/10.35309/alinsyiroh.v9i1.6345>.

religious minorities and respect for the freedom of individuals to choose and practice their religion. This creates the foundation for interreligious harmony and social cohesion in a diverse society. Islam teaches universal human values that can guide the actions of individuals and communities to create a more just, inclusive, and peaceful world. Therefore, a deep understanding of this concept is important in the Islamic context and has broader implications for building a better global society.

It is important to note that cultural and geographical factors can influence the concept of humanity in Islamic law. Islam is a global religion that has many cultural variations in its practice. Therefore, understanding humanity in Islamic law may vary in different parts of the Muslim world. For example, the rule of family law or knowledge of women's rights can differ in other Muslim countries. In Islam, the process of legal interpretation and *ijtihad* (effort of understanding of scholars) play an important role in developing an understanding of the concept of humanity.<sup>13</sup> Islamic scholars continue to perform *ijtihad* to confront contemporary issues and interpret humanitarian principles in the context of the Times. This creates flexibility and adaptability in the understanding of Islamic law.

It is important to understand that the concept of humanity in Islamic law has many similarities with the concepts of humanity in other laws worldwide. Human rights, justice, and social ethics are values in many legal and religious systems. Therefore, there is room for dialogue between Islamic law and other laws to achieve common humanitarian goals. In addition, the concept of humanity in Islamic law can significantly contribute to global peace. By emphasizing tolerance, justice, and equality, Islam can play a role in defusing conflict, overcoming differences, and promoting interreligious harmony. A deep understanding of this concept can help build bridges between the Muslim community and the rest of the world.

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<sup>13</sup> Rizal Al Hamid, Arif Sugitanata, and Suud Sarim Karimullah, "Sinkronisasi Pendekatan Sosiologis Dengan Penemuan Hukum Islam Sui Generis Kum Empiris," *Bertuah Jurnal Syariah Dan Ekonomi Islam* 4, no. 1 (2023): 48–60, <https://doi.org/https://doi.org/10.56633/jsie.v4i1.553>.

## **Human Rights in the Perspective of Islamic Law**

The discussion of human rights in the context of Islamic law is an important and relevant topic. As one of the largest world religions, Islam has a unique legal and ethical framework that forms an understanding of individual rights. Human rights in Islamic law are based on the concept that human beings have intrinsic dignity and value determined by Allah. It includes the basic rights Islam guarantees to every individual regardless of race, religion, or social background. This concept is known as "*Haqq al-Insān*," or human rights in Arabic.

Human dignity is a central concept in Islam, which asserts that every human being is born with high dignity.<sup>14</sup> This dignity is inviolable by no one, and every individual has the right to be respected and protected. This concept of human dignity also includes the responsibility to treat others with respect. The Qur'an, the Holy Book of Muslims, contains many verses that affirm human rights. For example, in the Qur'an, Surah Al-Hujurat (49:13) states that all human beings come from one soul (*nafs*) and have a deep brotherhood. This verse emphasizes the equality of rights and dignity between individuals.

The right to life is the most fundamental human right in Islam. The Qur'an forbids killing and states that killing one soul is like killing all of humanity (Al-Ma'idah [5]:32). The right to security is also guaranteed, and people are respected and protected from violence and threats to their lives. In addition, Islamic law recognizes freedom of religion and the right to private property. The Qur'an states that there is no compulsion in religion (Al-Baqarah [2]:256) and respects the right of individuals to choose and practice their faith. The right to private property and the right to acquire and own property are also guaranteed.

Equality before the law is important in Islamic law. There is no discrimination based on race, religion, or social background.

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<sup>14</sup> Fatumetul Zehra Guldas, "The Role of Islam in Decent Care for People with Stigmatized Diseases: An Evaluation via the Concept of Human Dignity," *Eskiyeni*, no. 40 (2020): 363–76, <https://doi.org/10.37697/eskiyeni.673310>.

Every individual has the same right to be respected and protected by law. Islamic law focuses on protecting vulnerable people, including children, women, and low-income people. It includes the principles of the safety of children, women's rights in marriage and family, and *zakat* (donation to people experiencing poverty) to reduce social inequality.

Human rights in Islamic law are a theory and implemented in legal practice. The Islamic legal system, known as Sharia law, includes family law, criminal law, contract law, and economic law that reflect human rights principles. In the Islamic legal system, *qadhī* (judges) are important in implementing human rights. They are responsible for ensuring that the rights of individuals are respected and treated fairly in the judicial process. *Qadhī* also has the authority to punish human rights violations.

Islamic law also recognizes the rights of religious minorities in the concept of "*dhimmī*". In Islamic tradition, "*dhimmī*" refers to non-Muslims living within territories ruled by Muslims.<sup>15</sup> They have certain rights, including freedom of religion, protection against violence, and the right to profess their faith.<sup>16</sup> This concept reflects the principles of tolerance and protection of human rights in Islam. The criminal law system in Islam is also often the subject of debate in the context of human rights. Although Islamic law has harsh criminal sanctions for certain crimes, principles such as justice, fair trial, and proportionate punishment are recognized in Islamic law. Judges in Islamic law must ensure that the rights of individuals are respected during legal proceedings.

One of the most striking debates in the context of human rights in Islam is women's rights. Although Islamic law grants

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<sup>15</sup> Ahmed El-Wakil, "Whoever Harms a Dhimmī I Shall Be His Foe on the Day of Judgment': An Investigation into an Authentic Prophetic Tradition and Its Origins from the Covenants," *Religions* 10, no. 9 (2019): 516, <https://doi.org/10.3390/rel10090516>.

<sup>16</sup> Mohamad Zaidi Abdul Rahman, Raja Hisyamudin Raja Sulong, and Osman Md Rasip, "Significant Development of the Concept of Ahl-Dhimmah on Religious Rights in Early Islamic State," *Journal of Al-Tamaddun* 17, no. 2 (2022): 193–202, <https://doi.org/10.22452/JAT.vol17no2.15>.

rights to women, there are variations in the understanding and application of these rights in different Muslim societies. Discussions on child marriage, polygamy, and women's inheritance rights are ongoing and spark deep debate. Contemporary challenges such as extremism, terrorism, and armed conflict in some Muslim-majority regions have presented human rights-related dilemmas. How to balance the protection of human rights with national security becomes a complex question. There are efforts to find solutions to protect individual rights while maintaining stability and security.

The understanding of human rights in Islamic law continues to evolve. Many Muslim scholars and human rights Activists seek to interpret Islamic principles in a contemporary context. This creates space for the evolution of thought and practice in understanding and protecting individual rights. A deep understanding of universal justice in Islamic law is becoming essential in creating a more just society, respecting individual rights, and bridging the knowledge between Islamic values and universal human rights standards in an increasingly connected global context.

Criticism of human rights abuses in some Muslim countries remains an important issue. Abuses such as political repression, restrictions on freedom of speech, and persecution of religious minorities are still contentious in the relationship between Islamic values and universal human rights. International human rights organizations continue to monitor the situation and call for change. Freedom of thought and opinion is a human right recognized in Islam. However, differences of opinion among Muslims regarding the limits of this freedom create challenges in applying this right. Some Muslim countries restrict freedom of opinion, while others seek to balance freedom of speech and the protection of religious values.

Muslim human rights activists can also play an important role in promoting a deep understanding of human rights in Islam. They seek to voice violated rights, encourage positive policy change, and build awareness of the importance of human rights in Muslim societies. Dialogue forums between international

human rights organizations and Muslim countries continue to be important for understanding and discussing human rights in the context of Islam. Efforts to reach a consensus and promote a better understanding of universal human rights are important steps toward global justice.

### **Social Justice in the Implementation of Islamic Law**

Human rights are universal principles that recognize and protect every individual's fundamental rights regardless of race, religion, or social background. In Islamic law, human rights have a strong and unique foundation. This concept integrates the principles of social justice that are very important in the teachings of Islam. Social justice is an important principle in the education of Islam. Islam emphasizes the importance of combating social inequality, oppression, and injustice. Regulations such as zakat (donation to people experiencing poverty), alms, and economic justice are integral to Islam's social justice concept.

Islamic law, or Sharia law, covers all aspects of life, including family law, economic law, and criminal law. The principles of human rights and social justice are integrated in various aspects of this law. For example, Islamic family law gives women rights in marriage and family, while zakat and Sadaqah are important parts of Islamic economic law that address economic inequality. In addition, Islamic law recognizes the right of individuals to private property and property. However, this right is governed by the principles of social justice. *Zakat*, an obligation for Muslims to give a portion of their property to the needy, is an example of how Islam achieves economic justice.

Women's human rights are an important aspect of Islamic law. Islamic law gives women rights in marriage, such as the right to dowry and the right to keep their property. In addition, protection against domestic violence and protection of women's inheritance rights are also recognized in Islamic law. Criminal law in Islam also has strong principles of Justice. Punishment in Islam should be by the crime committed, and the focus of balance is maintained. Judges in Islamic law are responsible for ensuring that individual rights are respected during the judicial process.

Islamic law also encourages community empowerment and collective efforts to achieve social justice. Concepts such as deliberation (consultation) in decision-making, zakat policy, and alms aim to reduce inequality and ensure that the wider community's needs are met. Economic empowerment through the practice of zakat and alms benefits disadvantaged groups.<sup>17</sup> One of the main principles of social justice in Islam is overcoming poverty. *Zakat* is an important concept in Islam that obliges Muslims to give part of their property to the needy.<sup>18</sup> Zakat is used to help people experiencing poverty, orphans, and those who are marginalized in society.<sup>19</sup> This principle reflects Islam's commitment to addressing poverty and economic inequality.

In social justice, the role of the state and government is crucial in protecting individual rights and addressing inequalities. Islamic law recognizes the part of the state in maintaining social justice and protecting the rights of its citizens. The state is responsible for enacting laws and policies that ensure that human rights are respected, especially those related to social justice. Gender justice is an important aspect of human rights in Islam. Islamic law provides women's rights in various contexts, including marriage, divorce, inheritance, and property ownership. Although there are still debates and challenges in implementing women's rights consistently, many Muslim societies have seen positive developments.

Along with the development of the Times, Muslim societies face contemporary challenges in implementing Islamic law in a

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<sup>17</sup> Nur Rohim Yunus, Asep Syarifuddin Hidayat, and Muhammad Ishar Helmi, "Reducing The Culture of Corruption Through The Zakat Social Solidarity Movement," *Ekonomica Sharia: Jurnal Pemikiran Dan Pengembangan Ekonomi Syariah* 9, no. 1 (2023): 1–18, <https://doi.org/10.36908/esha.v9i1.885>.

<sup>18</sup> Novi Febriyanti, "The Review of Islamic Law on the Distribution of Zakat Directly by Muzaki to Mustahik in the Sunan Ampel Religious Tourism Area in Surabaya," *IQTISHADUNA* 11, no. 2 (2020): 55–69, <https://doi.org/10.20414/iqtishaduna.v11i2.2845>.

<sup>19</sup> Nurudeen Abubakar Zauro et al., "Enhancing Socio-Economic Justice and Financial Inclusion in Nigeria: The Role of Zakat, Sadaqah and Qardhul Hassan," *Journal of Islamic Accounting and Business Research* 11, no. 3 (2020): 555–72, <https://doi.org/10.1108/JIABR-11-2016-0134>.

manner consistent with the values of human rights and social justice. Such challenges include the development of relevant laws in modern contexts, ensuring that the rights of women and minorities are fully respected, and balancing religious values with individual rights. Economic law in Islam aims to achieve economic justice in a way that observes the rights of the individual as well as the interests of society. Principles such as the Prohibition of usury (good) and the direction of fairness in trade created a framework that favored a more equitable distribution of wealth. In addition, Environmental Protection is an important part of the concept of social justice in Islam. Islamic law teaches its Ummah to guard and care for the universe of Allah. Waste of natural resources and environmental pollution is considered a violation of the principles of social justice.

Human rights, from the perspective of Islamic law, is a comprehensive and relevant concept that integrates the principles of social justice. This concept includes individual rights, economic justice, protection of minorities, and environmental responsibility. Correctly understanding and implementing Islamic law can help create a more just, inclusive, and peaceful society. Through continuous dialogue and improvement efforts, Muslim communities can play a constructive role in achieving these goals in an increasingly connected and diverse global context.

## **Conclusion**

Islam has great potential to be a source of inspiration for protecting human rights and achieving social justice. These concepts are integrated into Islamic law and create a strong framework to guide Muslims in creating a just, inclusive, and peaceful society. The idea of humanity in Islamic law recognizes that Allah gives every human being dignity. It includes fundamental rights such as the right to life, freedom of religion, the right to property, and protection from violence. These principles are integrated into Islamic law, creating the moral basis for Muslims to respect and protect individual rights and lead dignified lives. From Islamic law's perspective, human rights is a

comprehensive and inclusive concept. It includes individuals' rights regardless of race, religion, or social background. In addition to basic rights, Islamic law also recognizes the rights of women in marriage, the rights of religious minorities, and the rights of non-Muslim minorities living in Muslim-majority areas. These principles reflect tolerance, mercy, and justice, which are core values in Islam. Islamic law also encourages economic justice through regulations such as *zakat* (donation to people experiencing poverty) and *sadaqah*. These principles help reduce economic inequality and create opportunities for the disadvantaged. Protecting the vulnerable, including children, women, and low-income people, is another important social justice aspect of Islamic law.

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