

## The Islamic Ethics of 'Insāniyyah: Reimagining Humanism, Brotherhood, and Justice in Contemporary Times

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### Abstract

This paper explores the Islamic ethic of 'Insāniyyah (humanism) by examining its foundational principles in the Qur'ān and Sunnah, particularly in relation to human dignity, universal brotherhood, and moral justice. Drawing upon classical and contemporary Islamic scholarship, it argues that humanism in Islam is not a product of secular evolution or philosophical abstraction, but a divinely inspired framework embedded in revelation. The study adopts a descriptive and analytical approach grounded in textual analysis and library research, highlighting the limitations of secular humanism in addressing the spiritual, ethical, and communal needs of modern societies. In contrast, the Islamic worldview presents a holistic conception of the human person, one that integrates moral agency, divine accountability, and the shared origin of humanity. The paper contends that a rediscovery of 'Insāniyyah, as envisioned in Islamic thought, offers valuable guidance for fostering peaceful coexistence, mutual respect, and global justice in an increasingly fragmented world. It concludes that Islamic humanism, if authentically understood and practically applied, holds enduring potential to restore the sanctity of human life and promote an inclusive moral order.

**Key words:** Islamic Humanism; 'Insāniyyah; Human Rights in Islam; Brotherhood; Ethics; Moral Justice; Universal Values; Peaceful Coexistence.

### Introduction

The Qur'an opens with a reminder that Allah (SWT) is the "Lord of all the worlds"<sup>3</sup>, a profound expression that affirms the universality of the Creator and the interconnectedness of all human beings under His lordship. In Islam, human dignity is not a privilege earned by status, wealth, race, or belief; rather, it is a God-given value inherent in every human being. The Qur'an states: "*We have certainly honoured the children of Adam...*"<sup>4</sup>. This divine declaration affirms the foundational basis of

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<sup>3</sup> (Qur'an 1:2)

<sup>4</sup> (Qur'an 17:70)

humanism in Islam: the sanctity and worth of every human being, regardless of religious affiliation, ethnic background, or social class. Scholars such as Fazlur Rahman and Mohammad Hashim Kamali<sup>5</sup> emphasize that the Qur'anic discourse on human dignity forms the core of Islamic social ethics and the rights of individuals.

Unlike some secular frameworks where humanism often emerges as a reaction to religious absolutism, Islamic humanism is not born out of rebellion but revelation. It acknowledges the moral and spiritual dimensions of humanity as essential to the fulfillment of life's purpose. Islamic teachings promote values such as compassion (*rahmah*), justice (*'adl*), cooperation (*ta'āwun*), and mutual respect (*ihtirām*), transcending all barriers of race, ethnicity, and belief. As Sayyid Qutb notes:<sup>6</sup> "The Islamic concept of humanity is based on the oneness of creation and the unity of human origin". The Prophet Muhammad (SAW) was sent as "*a mercy to all the worlds*"<sup>7</sup>, which underscores the inclusive nature of Islam's ethical and humanitarian message.

In today's increasingly fragmented world, where conflicts are fuelled by racial prejudice, nationalism, and sectarianism, there is a compelling need to revisit and rediscover the Islamic vision of humanism as rooted in divine guidance. Scholars like Muhammad Mumtaz Ali<sup>8</sup> argue that '*Insāniyyah* in Islam is not merely about human-centered ethics but a balance between moral agency and divine accountability. This paper explores how the Qur'anic and Prophetic traditions can contribute to contemporary discourse on human rights, human dignity, and peaceful coexistence. It also clarifies Islam's position in relation to modern secular humanism, outlining areas of convergence and divergence, while proposing that the Islamic concept of '*Insāniyyah* provides a spiritually grounded and ethically robust framework for upholding human dignity and universal brotherhood.

### **Etymological Analysis of Humanism ('Insāniyyah)**

'*Insāniyyah*, derived from the Arabic root *insān* (human), encapsulates the meanings of humanity, humanism, humanitarianism, and related qualities. It refers to the inherent characteristics of people, transcending locality, race, and culture, while emphasizing kindness, generosity, and understanding. The term reflects the Islamic ethos of mutual respect and compassion, aligning with the divine purpose of humankind's creation.<sup>9</sup> Humanism, from a philosophical standpoint, is the belief that human beings possess sufficient cognitive and moral capacities to manage their affairs autonomously, without the intervention of metaphysical or theistic entities. Proponents argue that humans are inherently equipped to discern right from wrong and utilize natural resources for the collective benefit of society. According to the American Humanist Association, "Humanism is a progressive philosophy of life that, without supernaturalism, affirms

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<sup>5</sup> Fazlur Rahman (1982) and Mohammad Hashim Kamali (2002)

<sup>6</sup> Sayyid Qutb notes in *Fi Zilāl al-Qur'ān* (2000),

<sup>7</sup> (Qur'an 21:107)

<sup>8</sup> Muhammad Mumtaz Ali (2009)

<sup>9</sup> [Cambridge Dictionary, *Humanism*, 2023]

our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity."<sup>10</sup>

Contrary to secular interpretations, Islamic scholarship integrates humanism within a framework that acknowledges the sovereignty of Allah. Islamic humanism emphasizes the divine purpose of creation, moral accountability, and the unity of humankind. Allah declares in the Qur'an: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women."<sup>11</sup> This verse underscores humanity's shared origin and interconnected destiny, highlighting the value of diversity as a means of fostering mutual recognition and harmony. Islamic scholars assert that 'Insāniyyah is deeply rooted in Islamic principles, promoting humane actions, justice, and the ethical stewardship of natural resources. As Muhammad Mumtaz Ali notes, "Islamic humanism aims to integrate spiritual consciousness with social responsibility, fostering both individual fulfilment and collective well-being."<sup>12</sup> Many contemporary Muslim scholars argue that the core values emphasized by humanism, such as human dignity, liberty, participatory democracy, and social justice, align with the Islamic worldview. According to the American Humanist Association, "the dignity of each human being and the freedom to pursue rational inquiry are values that transcend cultural and religious boundaries."<sup>13</sup> Islam, however, differs by integrating spirituality as the cornerstone of its worldview. Reflecting on Muhammad Iqbal's insights, Ali observes: "The lack of spirituality is the root cause of chaos and crisis...spirituality is the essence and basis of life. Any understanding of human development that denies the spiritual foundation of life is fundamentally flawed."<sup>14</sup> This spiritual orientation not only differentiates Islamic humanism but also enriches its application in fostering justice and unity.

Islam views life as a transient journey, where humanity's ultimate purpose is to worship Allah and strengthen brotherhood. The Prophet Muhammad (peace be upon him) advocated for equitable treatment of all people. He stated: "No Arab has superiority over a non-Arab, nor does a non-Arab have superiority over an Arab; neither does a white person have superiority over a black person, nor does a black person have superiority over a white person, except by piety and good action."<sup>15</sup> This principle, echoed in Islamic jurisprudence, underscores the universal applicability of human rights and the eradication of discriminatory practices. The Qur'an further commands: "Indeed, the most noble of you in the sight of Allah is the most righteous of you."<sup>16</sup> This verse reaffirms the spiritual and moral equality of all individuals, irrespective of their background or social status. In summary, Islamic humanism, deeply rooted in the Qur'anic worldview and prophetic traditions, offers a holistic framework for addressing

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<sup>10</sup> Muhammad Mumtaz Ali (2009)

<sup>11</sup> [Qur'an 4:1]

<sup>12</sup> [Muhammad Mumtaz Ali]

<sup>13</sup> [American Humanist Association,]

<sup>14</sup> [Ali, *Contemporary*]

<sup>15</sup> [*Sunan al-Tirmidhī*, no. 3270]

<sup>16</sup> [Qur'an 49:13.]

the ethical, social, and spiritual dimensions of life. It challenges the materialistic focus of secular humanism by emphasizing accountability to the Creator and fostering universal brotherhood. In a world grappling with divisions, Islamic humanism presents a transformative model for global harmony and mutual respect.

### The Principle of 'Insāniyyah in Islamic Human Rights

Islamic teachings emphasize the fundamental interconnectedness of all humankind, advocating for a universal brotherhood that transcends distinctions of race, language, culture, and intellectual ability. The principle of *'Insāniyyah* (humanism) lies at the heart of Islamic human rights, rejecting all forms of racism, tribalism, and claims of superiority. Within this framework, human diversity is not a cause for division but a deliberate aspect of the divine design—meant to foster mutual understanding, cooperation, and collective development. Ulfat Aziz-us-Samad notes that “Islamic principles of brotherhood foster peaceful coexistence, socio-economic development, and just political ideologies”<sup>17</sup>. This perspective aligns with the Qur’anic emphasis on human unity and shared origins:

*“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women”<sup>18</sup>.*

This verse underscores the ethical imperative for equality and compassion, and invites the faithful to cultivate a global brotherhood rooted in moral responsibility and spiritual unity. By upholding these principles, Islam envisions a society wherein individuals and communities live in harmony, cherishing diversity as a divine asset rather than a barrier.

### Understanding Brotherhood in Islam

The concept of *al-Ukhuwwah* (الأخوة), or brotherhood, in Islam transcends biological relationships, encompassing bonds rooted in shared faith, universal humanity, and ethical cooperation. The Qur’anic emphasis on brotherhood is reflected in its recurrence over 90 times, signifying its foundational role in Islamic teachings. Brotherhood in Islam is not merely a sociocultural ideal but a profound spiritual and moral relationship that unites individuals through mutual responsibility and respect. Şuhayb Sa‘īd identifies three principal dimensions of brotherhood in Islam<sup>19</sup>:

- i. **Brotherhood by Practice:** Based on shared moral values and ethical conduct, this form of brotherhood is manifested through communal responsibilities and cooperation, independent of blood relations.
- ii. **Brotherhood by Blood:** Pertains to familial bonds, which carry specific rights and duties as prescribed in Islamic law and tradition.

<sup>17</sup> (Aziz-us-Samad, *Islam and Christianity*, 2023)

<sup>18</sup> (Qur’an 4:1)

<sup>19</sup> Şuhayb Sa‘īd. (n.d.). *Al-'Ukhuwwah fil-Qur'ānil-Karīm: Maḥāhīm wa Mūjibāt*. Retrieved May 3, 2020, from <http://www.quranica.com>

- iii. **Brotherhood by Nature and Human Origin:** Encompasses the entire human race, grounded in the belief that all people descend from Adam and Hawwa (Eve), thus fostering a universal sense of unity and shared purpose.

The Qur'an declares:

*“Indeed, the believers are but brothers, so make peace between your brothers. And fear Allah that you may receive mercy”*<sup>20</sup>.

Aṭ-Ṭantāwī<sup>21</sup> in his *At-Tafsīr al-Wasīṭ li-l-Qur'ān al-Karīm*, interprets this verse as a divine command that brotherhood must extend beyond kinship, incorporating all believers in a web of mutual empathy, conflict resolution, and collective accountability. Al-Ghazālī expands on this idea by outlining the duties of brotherhood, such as mutual support, sincere advice (*naṣīḥah*), and protection of one another's dignity. He posits that *“True brotherhood in Islam transcends personal interests, calling for selflessness and a commitment to the collective well-being of the community.”*<sup>22</sup>

Modern scholars have further developed this framework in the face of global challenges. Wahbah Az-Zuhaylī asserts that Islamic brotherhood serves as a universal model for justice and social cohesion. He observes *“Islamic brotherhood is not confined to Muslims alone but extends to humanity at large, promoting mutual respect and cooperation across cultural and religious divides.”*<sup>23</sup> Similarly, Yusuf al-Qaradawi underscores the imperative of fostering global solidarity and combating racism and xenophobia, framing these actions as vital expressions of Islamic unity.<sup>24</sup> Contemporary scholarship continues to explore the multifaceted nature of Islamic brotherhood. Jamil et al. emphasize that Islamic teachings advocate for a brotherhood that transcends kinship, fostering a sense of unity among all believers regardless of race, language, or geography. They note that this spiritual bond is characterized by mutual empathy, support, and a commitment to social justice.<sup>25</sup>

Additionally, Isma'il Raji al-Faruqī,<sup>26</sup> discusses how the concept of Tawhid (the oneness of God) extends to human relationships, advocating for a universal brotherhood rooted in the recognition of a shared divine origin. The practical ethics of Islamic brotherhood include:

- a. Promoting justice and fairness in all human interactions.

<sup>20</sup> (Qur'an 49:10)

<sup>21</sup> Aṭ-Ṭantāwī, Muḥammad Sayyid. *At-Tafsīr al-Wasīṭ li-l-Qur'ān al-Karīm*. Cairo: Dār al-Salām, 2008.

<sup>22</sup> Al-Ghazālī, in his seminal work *Ihyā' 'Ulūm al-Dīn*, [The Revival of the Religious Sciences]. Beirut: Dār al-Ma'rīfah, n.d.

<sup>23</sup> Az-Zuhaylī, W. M. (n.d.). *At-Tafsīr Al-Munīr fil-ʿAqīdah wash-Sharī'ah wal-Manhaj* (2nd ed.). Retrieved June 11, 2020, from <http://www.shamela.ws>

<sup>24</sup> Al-Qaradawi, Yusuf. *Islam: The Future Civilization*. Cairo: Islamic Book Center, 1998.

<sup>25</sup> Jamil, M., Syed Zamanat Abbas, Ammar Abdel Amir Al-Salami, Forqan Ali Hussein Al-Khafaji, Natalya Ryafikovna Saenko, and Andrés Alexis Ramírez-Coronel. “Islamic Teachings and Religious Brotherhood in the Islamic Society.” *HTS Theologiese Studies / Theological Studies* 79, no. 1 (2023): a8369. <https://doi.org/10.4102/hts.v79i1.8369>.

<sup>26</sup> in his work *Al-Tawhid: Its Implications for Thought and Life*,

- b. Reconciliation during disputes, in accordance with the Qur'anic command to make peace among conflicting parties<sup>27</sup>.
- c. Offering support and protection to others in times of difficulty, as taught by the Prophet Muhammad (PBUH): "*A Muslim is the brother of another Muslim. He does not oppress him, nor does he hand him over to an oppressor.*" (*Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim*)

In essence, Islamic brotherhood offers a holistic model for cultivating compassionate, just, and inclusive societies. Rooted in spiritual values and expressed through ethical conduct, it provides a durable framework for unity in an increasingly diverse and interconnected world.

### **Islamic Brotherhood and Global Ethics:**

One of the most powerful values emphasized in Islam is the principle of brotherhood—*ukhuwwah*. It is not a superficial bond but one that is deeply spiritual, moral, and social, transcending tribe, language, race, and geography. The Qur'ān proclaims: "Indeed, the believers are but brothers..."<sup>28</sup>, emphasizing that the ummatic bond is divinely forged and must reflect mutual care, justice, and empathy. In a world overwhelmed by ethnic nationalism, religious bigotry, and cultural alienation, the Islamic concept of ummah reminds us of the shared humanity and collective responsibility we owe one another. The Prophet Muhammad (peace be upon him) modeled this through his multi-ethnic community in Madinah, where Muslims, Jews, and others coexisted under a shared social contract, the *Ṣaḥīfah* of Madinah (Constitution of Medina). Kilani and Suberu<sup>29</sup> have highlighted this document as one of the earliest written charters advocating pluralism and coexistence, grounded in justice and mutual respect.

Contemporary Islamic thinkers such as Taha Jabir al-Alwani and Tariq Ramadan have stressed that *ukhuwwah* is not confined to Muslims alone but is an extension of Islam's broader ethical outreach to all of humanity. Al-Alwani emphasized inclusive brotherhood and dialogical ethics<sup>30</sup>. Similarly, Ramadan argues that Islamic ethics must be universal in concern, grounded in compassion and dignity for all<sup>31</sup>. This is captured in the broader Qur'ānic message: "O mankind, indeed We have created you from male and female and made you into nations and tribes so that you may know one another..."<sup>32</sup>. Here, Islam places recognition, not rejection, at the center of human interaction. Brotherhood, in this light, is not limited to the faithful but extends to moral solidarity with all people.

Moreover, global ethics in Islam require that this brotherhood manifest in concrete action—such as climate justice, fair trade, peacebuilding, and poverty eradication. The

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<sup>27</sup> (Qur'an 49:9–10)

<sup>28</sup> (Qur'ān 49:10)

<sup>29</sup> Kilani and Suberu (2015)

<sup>30</sup> Al-Alwani (1993), in his writings on *adab al-ikhtilāf* (ethics of disagreement),

<sup>31</sup> Ramadan (2009), in *Radical Reform: Islamic Ethics and Liberation*,

<sup>32</sup> (Qur'ān 49:13)

classical Islamic legal concept of *maṣlaḥah* (public interest) becomes vital in translating the moral bond of brotherhood into practical concern for global well-being. As argued by Imran Ahsan Khan Nyazee and Jasser Auda, *maṣlaḥah* provides a jurisprudential foundation for Muslims to pursue ethical engagement beyond personal or sectarian interests<sup>33</sup>. Brotherhood, therefore, becomes a lived ethic—one that obliges standing against oppression, supporting refugees, advocating for the voiceless, and upholding the dignity of all peoples.

In this regard, the Islamic ethical framework is far from parochial; rather, it urges the believer to engage the world with a sense of moral responsibility. The Prophet said: “None of you truly believes until he loves for his brother what he loves for himself.”<sup>34</sup>—a statement that, as noted by scholars like Ibn Ḥajar al-‘Asqalānī<sup>35</sup>, encompasses both Muslim and non-Muslim alike in its broad ethical horizon. In today's fractured global order, this hadith serves not just as a moral call, but as a principle for coexistence, policy, and peacebuilding grounded in the spiritual vision of Islam.

### **Reimagining Islamic Brotherhood in the Global Age**

Building on the foundational ethics of *ukhuwwah* and universal moral concern, a critical question emerges: How can these ideals be institutionally embodied in our polarized and ethically fragmented world? The Islamic notion of brotherhood (*ukhuwwah islāmiyyah*) cannot remain a theoretical abstraction or limited to personal piety and charitable gestures. Rather, it must evolve into structured frameworks of global moral leadership and institutional solidarity. In the face of intensifying xenophobia, economic marginalization, ecological degradation, and religious antagonism, this spiritual ideal should manifest through coordinated transnational networks, policy advocacy, and institutions that echo Islam's ethical imperatives.

One such institutional example is the Organization of Islamic Cooperation (OIC), which was envisioned as a collective platform for Muslim solidarity and diplomatic engagement. However, its effectiveness has often been hindered by internal political fragmentation and competing national interests<sup>36</sup>. A revitalized OIC, rooted in the principles of *maṣlaḥah* (public interest) and *shūrā* (consultative governance), could become a moral compass for Muslims globally, prioritizing justice, humanitarian relief, peacebuilding, and intercultural cooperation. Similarly, the contributions of civil society organizations such as Islamic Relief Worldwide, the Muslim Peace Fellowship, and KAICIID Dialogue Centre exemplify how Islamic ethics of brotherhood can be operationalized through interfaith partnerships, conflict mediation, refugee support, and environmental justice initiatives<sup>37</sup>.

<sup>33</sup> Imran Ahsan Khan Nyazee (2000) and Jasser Auda (2008)

<sup>34</sup> (Ṣaḥīḥ al-Bukhārī, Hadīth no. 13)

<sup>35</sup> al-‘Asqalānī, Ibn Ḥajar. *Faṭḥ al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī*. Cairo: Dar al-Ma‘rifah, n.d.

<sup>36</sup> (Ayoob, 2008)

<sup>37</sup> (Al-Ashqar, 2012; Marshall & Shea, 2011)

Islamic education also plays a pivotal role in the institutionalization of brotherhood. Curricular reform within *madāris*, Islamic universities, and higher education institutions should integrate global ethical concerns, civic responsibility, environmental consciousness, and intercultural dialogue. This aligns with the Qur'ānic imperative to "know one another."<sup>38</sup>, which demands an educational paradigm shift from exclusivism to inclusive engagement. Scholars<sup>39</sup> have long emphasized the need for a holistic *tarbiyah* (moral nurturing) that prepares Muslims to respond to the complexities of modern pluralistic societies with spiritual integrity and ethical clarity.

In the age of digital globalization, Muslim youth, who constitute the majority in many Muslim societies, are vital in advancing this ethical vision. Rather than relegating *ukhuwwah* to nostalgic rhetoric, they must be equipped to translate it into transnational solidarity, ecological activism, and moral resistance to injustice. Digital platforms and social media campaigns, when aligned with prophetic values of mercy and justice, offer strategic tools for shaping global narratives around peace, human dignity, and moral responsibility<sup>40</sup>.

Additionally, Muslim minority communities in non-Muslim majority societies have a unique ethical responsibility. As Shaykh Abdullah bin Bayyah articulates, Muslims are called not just to preserve their faith identities, but to become "builders of civilizations" (*bunnāt al-ḥaḍārah*), engaging society with creativity, compassion, and contribution<sup>41</sup>. From North America to Europe, and from sub-Saharan Africa to Southeast Asia, Muslim communities must embody *ukhuwwah* not as an isolationist retreat but as principled engagement, echoing the prophetic model in Madinah. Building upon these foundations, the contemporary significance of Islamic humanism becomes especially vital

### **Islamic Humanism in Contemporary Society**

Islamic Humanism, as a moral framework rooted in the Qur'ān and Sunnah, places the human being at the center of divine concern. It is founded upon the Islamic view of man as the vicegerent (*khalīfah*) of Allah on earth, bestowed with intellect, free will, and moral responsibility. The Qur'ān's emphasis on dignity (*karāmah*), justice (*'adl*), and mercy (*rahmah*)<sup>42</sup> reveals a value system that honors the sanctity and welfare of humanity as a whole. In the modern context, where societies are grappling with dehumanization due to war, poverty, racism, and social injustice, Islamic humanism offers a counter-narrative—one that recognizes the intrinsic worth of every individual irrespective of race, tribe, or social class. This is not merely a theoretical claim. It is anchored in the Prophetic tradition where the Prophet Muhammad (peace be upon him)

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<sup>38</sup> (Qur'ān 49:13)

<sup>39</sup> such as Fazlur Rahman (1982), Seyyed Hossein Nasr (1996), and Amina Wadud (1999)

<sup>40</sup> (Esposito & Mogahed, 2007)

<sup>41</sup> (Bin Bayyah, 2013)

<sup>42</sup> Q17:70, Q16:90, Q21:107

is described as a “mercy to the worlds”<sup>43</sup> and is seen advocating for the rights of orphans, the poor, women, and even non-Muslims.

Contemporary Islamic thinkers such as Fazlur Rahman<sup>44</sup> argue that Islam’s intellectual tradition is not static but dynamic, capable of addressing emerging human needs while staying faithful to its core ethical teachings. Likewise, Mohammad Hashim Kamali<sup>45</sup> asserts that the Islamic heritage, when approached holistically, supports freedom, justice, and human development in ways that resonate even in pluralistic modern societies. In the light of these developments, Islamic humanism is not merely a theological or philosophical ideal but a guiding principle for engaging the world ethically. It invites Muslims to reclaim a vision of religion that prioritizes moral excellence (*akhlāq*), empathy, and universal solidarity—principles desperately needed in our fractured global order.

### Human Rights and Dignity in Islamic Jurisprudence

Human rights, as understood within Islamic jurisprudence, are deeply rooted in the primary sources of Islam, the Qur’ān and Sunnah. The Islamic conception of rights does not emerge from secular legalism alone but from a divinely ordained order that safeguards the dignity of man (*karāmat al-insān*) and his rightful place in the world. The Qur’ān affirms: “We have indeed honored the children of Adam...”<sup>46</sup>, laying the foundation for the inalienable value of every human being. Islamic law recognizes rights through the framework of *ḥuqūq* (rights), generally categorized into *ḥuqūq Allāh* (rights of Allah) and *ḥuqūq al-‘ibād* (rights of people). The latter category addresses social justice, economic equity, personal safety, and the protection of honor and property, areas highly resonant with today’s discourse on human rights.

Classical Islamic jurists, especially within the framework of *maqāṣid al-sharī‘ah* (higher objectives of Islamic law), identified five major goals: preservation of religion, life, intellect, progeny, and property. These goals were systematized notably by Abū Ḥāmid al-Ghazālī (d. 1111 CE) and later elaborated upon by scholars such as al-Shāṭibī (d. 1388 CE) in *al-Muwāfaqāt*. Contemporary scholars have expanded this framework in light of modern realities. Auda emphasizes a systems approach to the *maqāṣid* that aligns well with universal human rights principles such as freedom, justice, and dignity<sup>47</sup>. Al-Qaradāwī argues for a dynamic jurisprudence that prioritizes public interest (*maṣlahah*) and moral renewal (*tajdīd*) in the application of Islamic law to contemporary human concerns<sup>48</sup>.

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<sup>43</sup> (Q21:107)

<sup>44</sup> Fazlur Rahman (1982)

<sup>45</sup> Mohammad Hashim Kamali (2002)

<sup>46</sup> (Q17:70)

<sup>47</sup> Auda (2008), in his work *Maqasid al-Shariah as Philosophy of Islamic Law*,

<sup>48</sup> Al-Qaradāwī (2009), in *Fiqh al-Awlawiyyāt* (The Jurisprudence of Priorities)

The objective of *maqāṣid*-based jurisprudence is not only to preserve society but to do so with justice ('*adl*) and compassion (*raḥmah*), both core Qur'ānic principles<sup>49</sup>. Nonetheless, the conversation becomes complex when contemporary interpretations of freedom, gender equality, or minority rights are assessed against traditional fiqh positions. This tension does not invalidate Islamic human rights principles but calls for renewed *ijtihād*, a contextualized understanding grounded in timeless values. In addressing global concerns such as oppression, poverty, and unjust governance, Islamic jurisprudence continues to offer relevant insights. It obliges rulers to be accountable, condemns tyranny, and protects the weak and voiceless. The Prophetic saying, "Help your brother whether he is an oppressor or the oppressed"<sup>50</sup> is an ethical call to stand for justice and human dignity regardless of identity or status. Thus, the Islamic approach to human rights is not an imported idea but a reaffirmation of the sacred trust (*amānah*) between man, his Creator, and society—a trust embedded in divine revelation and lived through the Prophetic example.

## Conclusion

The Islamic principle of *Insāniyyah* (humanism) underscores the interconnectedness of all human beings, advocating for a universal brotherhood grounded in justice, equity, and mutual respect. Drawing from the teachings of the Qur'an and Sunnah, Islam offers a comprehensive moral framework for nurturing cohesive societies that honor diversity, promote social justice, and uphold the sanctity of life. This study has examined key themes such as the spiritual and social dimensions of brotherhood, its indispensable role in fostering equity, and the constructive engagement with diversity as a source of societal strength. Both classical scholars like Al-Ghazālī and contemporary thinkers such as Wahbah al-Zuhaylī affirm that these Islamic principles remain enduring and adaptable, offering ethical guidance amidst modern global challenges like racism, inequality, and conflict. By integrating spiritual vision with ethical action, Islam continues to provide relevant tools for cultivating peace, solidarity, and justice in an increasingly pluralistic world.

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<sup>49</sup> (cf. Q16:90, Q21:107)

<sup>50</sup> (*Ṣaḥīḥ al-Bukhārī*, *Hadīth no. 2444*)

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