



The Islamic Ethic of “Insāniyyah”: Reimagining Humanism, Brotherhood, and Justice in Contemporary Times

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ABSTRACT

Background: Contemporary societies face increasing challenges related to social fragmentation, intolerance, injustice, and the erosion of human dignity, highlighting the need for an ethical framework that integrates spiritual, moral, and social values. Although humanism has been widely discussed in secular philosophy, the concept of Insāniyyah in Islam as a divinely grounded model of humanism remains insufficiently explored. **Objective:** This study aims to systematically examine the Islamic ethic of Insāniyyah by analyzing its foundational principles in the Quran and Sunnah, with particular emphasis on human dignity, universal brotherhood, and moral justice. **Method:** The study employs a qualitative library research approach using descriptive and analytical methods to evaluate classical and contemporary Islamic literature. **Result:** The findings demonstrate that Islamic humanism is founded upon divine revelation, integrating moral responsibility, human dignity, and accountability to God within a holistic ethical framework. Unlike secular humanism, which primarily emphasizes human autonomy, the Islamic perspective harmonizes individual rights with social obligations and spiritual values, thereby promoting peaceful coexistence, mutual respect, and justice. **Conclusion:** Insāniyyah provides a comprehensive ethical foundation for addressing contemporary humanitarian challenges. **Contribution:** This study enriches the discourse on Islamic humanism by offering an integrated conceptual framework that reinforces the relevance of Islamic ethical principles in promoting inclusive, just, and peaceful societies globally.

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1. INTRODUCTION

The global landscape is currently witnessing an era marked by increasing social polarization, ethical fragmentation, and dehumanization across various geopolitical spheres (Atochero & Rubio, 2025). In this contemporary epoch, questions regarding human dignity, universal brotherhood, and moral justice have emerged as urgent concerns demanding robust conceptual frameworks. The global discourse on human rights and peaceful coexistence often seeks inclusive ethical models capable of transcending parochial divisions (Mohamad et al., 2025). Within this context, the study of humanism and social ethics becomes deeply compelling and significant as modern societies struggle to cultivate mutual respect, protect vulnerable populations, and build sustainable peace in an interconnected yet fragmented world.

According to foundational Islamic tenets, human dignity is a God-given value inherent in every human being, transcending status, wealth, race, or belief (al-Ahsan, 2008; Yulianto & Mokhtar, 2026). As articulated in the Qur'an,

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Allah SWT declares that He has honored all the children of Adam, establishing a universal framework where human worth is divinely ordained rather than socially conferred. Scholars such as [Rahman \(1982\)](#) and Kamali emphasize that the Qur'anic discourse on human dignity forms the core of Islamic social ethics and individual rights. Unlike secular paradigms where humanism often emerges as an autonomous reaction to religious absolutism, Islamic humanism is rooted in divine revelation, integrating moral agency, spiritual consciousness, and divine accountability to fulfill humanity's purpose on earth ([Khalifa, 2023](#)).

The phenomenon and empirical reality of modern society reveal a profound gap between these ideal ethical principles and contemporary social practices ([Molla & Dastagir, 2013](#)). Despite universal declarations of rights, global communities are increasingly afflicted by systemic racial prejudice, aggressive nationalism, sectarian violence, economic marginalization, and cultural alienation ([Elliott, 2014](#)). This problem arises because modern social structures frequently prioritize material advancement and secular abstraction while neglecting the indispensable spiritual and moral foundations of human existence. As a consequence, human relationships are reduced to transactional encounters, leading to widespread social fragmentation, xenophobia, and the erosion of universal solidarity across different cultural and political domains ([Valčo & Šturák, 2018](#)).

Studies concerning Islamic ethics, human rights, and social cohesion have been conducted extensively in recent years. Scholars like [Ali \(2009\)](#) argue that Insāniyyah in Islam is a balance between moral agency and divine accountability, while Ulfat Aziz-us-Samad notes that Islamic principles of brotherhood foster peaceful coexistence and socio-economic development. Other research by [Kilani & Suberu \(2015\)](#) highlights historical charters like the Constitution of Medina as early frameworks advocating pluralism and coexistence grounded in justice. Furthermore, contemporary thinkers such as [al-Alwani \(1993\)](#) and [Ramadan \(2009\)](#) stress that Islamic brotherhood extends as a universal ethical outreach to all of humanity, while Jasser Auda (2008) demonstrates how a systems approach to the objectives of Islamic law aligns with universal human rights principles.

Although various studies have extensively examined Islamic humanism and social ethics, most previous studies still discuss these aspects separately and have not provided a comprehensive picture regarding the integrative synthesis of spiritual consciousness, institutionalized brotherhood, and universal justice in contemporary times. Furthermore, previous studies have not sufficiently addressed how the foundational concept of Insāniyyah can be systematically operationalized to bridge the divide between theoretical ideals and practical global challenges across diverse pluralistic societies. Based on these limitations, this study offers an integrative conceptual framework as a form of literature gap, aiming to synthesize the spiritual, legal, and social dimensions of Islamic humanism that have hitherto been analyzed in a partial manner. This approach is expected to provide a comprehensive conceptual foundation and practical orientation for reimagining humanism, brotherhood, and justice in the modern age.

This study is conducted to examine the Islamic ethic of Insāniyyah by exploring its foundational principles in the Qur'an and Sunnah, particularly in relation to human dignity, universal brotherhood, and moral justice, which have thus far been treated partially in academic publications. The significance of this study lies in its expected ability to fill academic gaps, clarify the conceptual development of Islamic humanism, identify systemic trends in social ethics, and uncover dimensions of spiritual accountability that have been largely overlooked in secular humanistic discourses. In addition to enriching scholarly literature in Islamic jurisprudence and social philosophy, this study is expected to serve as a vital reference for researchers, academics, and practitioners in developing interfaith dialogue, policy frameworks, and educational models focused on global peacebuilding and human rights.

The primary objective of this study is to examine the foundational principles of Insāniyyah within the Qur'an, Sunnah, and classical as well as contemporary Islamic scholarship. Specifically, this study focuses on analyzing how the concepts of human dignity (*karāmah*), justice (*adl*), mercy (*rahmah*), and universal brotherhood (*ukhuwwah*) are integrated within Islamic jurisprudence and social ethics. To achieve these objectives, the study employs a qualitative, descriptive, and analytical approach grounded in textual analysis and library research, systematically evaluating the convergence and divergence between Islamic humanism and modern secular frameworks to offer a transformative model for global harmony.

2. METHOD

2.1 Research Design

This study employs a qualitative, descriptive, and analytical research design grounded in textual analysis and library research. This qualitative approach was selected because the investigation aims to conceptualize, interpret, and re-evaluate philosophical and theological constructs rather than measuring empirical variables quantitatively. The analytical framework is structured around the Islamic ethic of Insāniyyah (humanism), examining its founda-

tional principles in revelation and scholarship to address contemporary issues of human dignity, universal brotherhood, and moral justice. By analyzing primary religious texts alongside classical and modern Islamic scholarship, the research synthesizes conceptual trajectories to build an integrative model of Islamic humanism.

2.2 Object and Focus of the Study

The focus of this study centers on the conceptualization and operationalization of *Insāniyyah* within Islamic thought and its application to global social ethics. Specifically, the inquiry investigates three core thematic dimensions: 1) the ontological and normative foundations of human dignity (*karāmah*) and moral agency as articulated in the *Qur'ān* and *Sunnah*; 2) the multi-dimensional framework of universal brotherhood (*al-Ukhuwwah*) across practice, familial ties, and shared human origin; 3) the jurisprudential and ethical mechanisms of higher objectives of Islamic law (*maqāṣid al-sharī'ah*) and public interest (*maṣlaḥah*) in advancing global ethics, peacebuilding, and human rights.

2.3 Data Sources and Collection

The data sources for this study consist entirely of primary and secondary textual literature collected through document analysis. Primary data sources include foundational Islamic scriptures, specifically the *Qur'ān* (Abdel Haleem, 2005) and canonical Hadith collections, such as *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, as well as historical charters including the *Ṣaḥīfah of Madīnah* (Constitution of Medina). Secondary data sources comprise classical and contemporary scholarly treatises in Islamic jurisprudence, *tafsīr*, Quranic sciences, and social philosophy. Key classical works include Abū Hāmid al-Ghazālī's *Iḥyā' 'Ulūm al-Dīn*, al-Shātibī's *al-Muwāfaqāt* (1969), Jalāl al-Dīn al-Suyūṭī's *al-Itqān fī 'Ulūm al-Qur'ān*, and Badr al-Dīn al-Zarkashī's *al-Burhān fī 'Ulūm al-Qur'ān*. Contemporary scholarship includes published works and theoretical frameworks by Rahman (1982), Kamali (2002, 2008), Qutb (2000), al-Faruqī (1982), Az-Zuhaylī (1998), al-Alwani (1993), Ramadan (2009), Auda (2008), Bayyah (2013), Nasr (1996), Wadud (1999), and Ayooob (2008).

Data collection was executed through systematic documentation techniques, textual screening, and close reading strategies. The collection process was conducted through three distinct stages: 1) Identification: Scanning primary religious texts and scholarly literature for key terminologies and thematic markers related to humanism, dignity (*karāmah*), justice (*'adl*), mercy (*raḥmah*), brotherhood (*ukhuwwah*), and social responsibility; 2) Classification: Categorizing textual excerpts and scholarly arguments into specific conceptual domains, including etymological definitions, human rights jurisprudence, brotherhood dimensions, and institutional applications; 3) Verification: Cross-referencing classical interpretations with contemporary contextual readings to ensure textual authenticity and thematic coherence.

2.4 Data Analysis

Data analysis was conducted using thematic textual analysis integrated with conceptual synthesis. The analytical process followed three sequential phases: 1) textual Interpretation: Explicating key *Qur'ānic* verses, prophetic traditions, and jurisprudential maxims to establish their normative and semantic meanings regarding human worth and social duty; 2) comparative Analysis: Examining the points of convergence and divergence between divinely rooted Islamic humanism and secular humanistic paradigms, highlighting differences in spiritual consciousness, moral accountability, and ultimate human purpose; 3) conceptual Synthesis: Integrating findings across textual, jurisprudential, and contemporary discourses to construct a holistic framework for *Insāniyyah*, demonstrating its practical viability in addressing modern challenges such as social polarization, xenophobia, and ecological degradation.

3. RESULT AND DISCUSSION

3.1 Result

The qualitative textual analysis and conceptual synthesis of foundational Islamic scriptures alongside classical and contemporary scholarship reveal four primary structural dimensions that construct the Islamic ethic of *Insāniyyah*. The analytical findings demonstrate that Islamic humanism operates not as an autonomous secular philosophy or an abstract construct, but as a divinely grounded paradigm that seamlessly integrates spiritual consciousness, moral agency, universal brotherhood, and structural justice.

3.1.1 Ontological and Normative Foundations of Insāniyyah

The textual extraction reveals that human dignity (*karāmat al insān*) in Islam functions as a divinely conferred, inalienable value inherent in every human being regardless of social status, material wealth, racial background, or religious affiliation. Unlike secular humanistic paradigms that construct human worth through social contracts or biological autonomy, the Islamic worldview establishes human dignity upon divine creation and ultimate accountability. The Qur'anic affirmation of inherent divine honor awarded to all children of Adam establishes universal human worth as a sacred trust that cannot be revoked by human authority. Furthermore, the analysis indicates that human diversity is framed not as a cause for societal division but as a deliberate divine design intended to foster mutual recognition, dialogue, and social harmony. Spiritual and moral equality is maintained as the primary metric of human excellence, where individual distinction in the sight of Allah is measured solely through righteousness (*taqwā*) and ethical conduct, thereby dismantling claims of racial or tribal superiority. Within this framework, human agency operates as vicegerency (*khalīfah*) on earth, endowing individuals with intellect and free will that are balanced by divine accountability.

3.1.2 Multi-Dimensional Architecture of Islamic Brotherhood (*al-Ukhuwwah*)

The findings indicate that the concept of brotherhood in Islam transcends biological lineage and localized socio-cultural affiliations, providing an expansive theoretical framework for social cohesion and global solidarity. The thematic analysis identifies three primary operational dimensions of brotherhood that work systematically to preserve human unity. Universal human brotherhood (*ukhuwwah fī al-insāniyyah*) is rooted in humanity's shared origin from Adam and Hawwa, encompassing the entire human race and obligating mutual empathy, respect, and the protection of dignity across cultural and religious divides. This universal dimension is operationalized through practical and ethical brotherhood, which manifests in communal responsibilities, moral conduct, selflessness, and active cooperation in promoting public welfare independent of kinship ties. Finally, faith-based spiritual brotherhood (*ukhuwwah fī al-dīn*) provides a divinely forged bond among believers characterized by collective accountability, conflict reconciliation, and deep emotional solidarity. Together, these dimensions demonstrate that Islamic brotherhood provides a durable framework for unity in an increasingly polarized world.

3.1.3 Human Rights and Dignity in Islamic Jurisprudence

The analysis shows that human rights in Islamic jurisprudence are anchored directly in divine revelation and systematically operationalized through the higher objectives of Islamic law (*maqāṣid al-sharī'ah*). Islamic law preserves human dignity through the legal category of rights of people (*ḥuqūq al-'ibād*), which safeguards individual and societal well-being. Classical jurisprudence establishes an essential protection framework surrounding the preservation of religion, life, intellect, progeny, and property, thereby offering a systemic foundation for personal safety, economic equity, and social justice. Contemporary jurisprudential scholarship expands these traditional protections to respond effectively to modern structural challenges by prioritizing public interest (*maṣlaḥah*), moral renewal (*tajdīd*), and institutional justice. This dynamic jurisprudential mechanism obliges governance structures to remain accountable, condemn tyranny, and actively protect vulnerable populations, framing human rights not as imported legal instruments but as a sacred trust embedded in divine revelation.

3.1.4 Institutionalization of Insāniyyah in Contemporary Society

The synthesis of contemporary Islamic thought demonstrates that Insāniyyah must evolve from theoretical rhetoric into structured global leadership, institutional solidarity, and active civic engagement. The analysis identifies four concrete operational pathways for realizing Islamic humanism in modern society. Diplomatic and institutional governance calls for the revitalization of multilateral bodies through principles of public interest (*maṣlaḥah*) and consultative governance (*shūrā*) to lead international humanitarian relief and conflict mediation. Civil society outreach and interfaith partnerships operationalize Islamic ethics through non-governmental organizations, interfaith peacebuilding, refugee support, and climate justice initiatives. Educational and curricular reform integrates global ethical awareness, environmental stewardship, and intercultural dialogue into higher education to cultivate inclusive moral nurturing (*tarbiyah*). Lastly, principled civic engagement empowers Muslim minority communities and youth to act as active civilization builders who embody mercy and justice within pluralistic modern societies.

3.1.5 Synthesis and Structural Model of the Insāniyyah Paradigm

To provide a clear analytical overview of how these four extracted domains interact, the qualitative findings are synthesized into a cohesive structural matrix. The following table outlines the analytical domains, their specific

functional roles within Islamic humanism, and the core integrated components identified through the textual analysis.

Table 1. Synthesis of the Insāniyyah Framework Dimensions and Contemporary Applications

Major Analytical Domain	Functional Role in Islamic Humanism		Core Integrated Components
Ontological Basis	Divine Foundation	Normative	Inherent Dignity (Karāmah), Shared Origin, Spiritual Equality (Taqwā), Vicegerency (Khalīfah)
Architectural Brotherhood	Social and Mechanism	Relational	Universal Human Bond, Practical Moral Conduct, Faith-Based Solidarity
Jurisprudential Rights	Legal and Mechanism	Protection	Rights of People (Ḥuqūq al-‘Ibād), Maqāṣid al-Sharī‘ah, Public Interest (Maṣlaḥah), Renewal (Tajdīd)
Institutional Application	Global Pathway	Operational	Multilateral Governance, Civil Society Outreach, Curricular Integration, Principled Civic Action

The structural configuration presented in Table 1 demonstrates that the Islamic ethic of Insāniyyah functions as an integrated, self-sustaining paradigm rather than a fragmented collection of abstract moral virtues. The analytical interrelationships among these domains reveal a clear sequential and ecological progression that defines the operational logic of Islamic Humanism.

The Ontological Basis serves as the non-negotiable spiritual foundation, establishing that human dignity and rights are rooted in divine creation rather than human legislation, political consensus, or utilitarian considerations. This ontological reality directly activates the Architectural Brotherhood, transforming the theoretical acknowledgment of human worth into lived relational practices across familial, communal, and global levels. To prevent these human relationships from suffering systemic abuse, political tyranny, or social marginalization, Jurisprudential Rights operate as a protective legal mechanism. By utilizing the dynamic frameworks of maqāṣid al-sharī‘ah and public interest (maṣlaḥah), Islamic jurisprudence ensures that justice, equity, and human protection remain legally enforceable duties rather than voluntary acts of charity. Finally, the Institutional Application translates these legal and spiritual mandates into practical global action through multilateral governance, interfaith dialogue, educational reform, and active civic participation.

Ultimately, this analytical interpretation underscores that Islamic Humanism successfully bridges the gap between transcendental faith and empirical social action. By embedding universal rights and global brotherhood within a framework of divine accountability, the Insāniyyah paradigm offers an ethically robust alternative to secular Humanism, providing sustainable solutions to contemporary global polarization, social injustice, and human alienation.

3.2. Discussion

3.2.1 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. According to standard lexicographical definitions, Humanism is broadly conceptualized as a philosophical stance emphasizing human agency and rational inquiry (Cambridge Dictionary, 2023). The term reflects the Islamic ethos of mutual respect and compassion, aligning with the divine purpose of humankind’s creation. 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 (2023), "Humanism is a progressive philosophy of life that, without supernaturalism, affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity."

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." 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 Ali (2009) notes, "Islamic humanism aims to integrate spiritual consciousness with social responsibility, fostering both individual fulfilment and collective well-being." 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 (2023), "the dignity of each human being and the freedom to pursue rational inquiry are values that transcend cultural and religious boundaries." Islam, however, differs by integrating spirituality as the cornerstone of its worldview. Reflecting on Muhammad Iqbal's insights, Ali (2009) 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." 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 the 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." 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." 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 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.

3.2.2 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". 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".

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.

3.2.3 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 (2020) identifies three principal dimensions of brotherhood in Islam: 1) 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; 2) Brotherhood by Blood: Pertains to familial bonds, which carry specific rights and duties as prescribed in Islamic law and tradition; 3) 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".

Aṭ-Ṭanṭāwī (2008), 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.”

Modern scholars have further developed this framework in the face of global challenges. Az-Zuhaylī (1998) 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.” Similarly, al-Qaradāwī (1998) underscores the imperative of fostering global solidarity and combating racism and xenophobia, framing these actions as vital expressions of Islamic unity. Contemporary scholarship continues to explore the multifaceted nature of Islamic brotherhood. Jamil et al. (2023) 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.

Additionally, al-Faruqī (1982) 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: 1) Promoting justice and fairness in all human interactions; 2) Reconciliation during disputes, in accordance with the Qur’anic command to make peace among conflicting parties; 3) 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.

3.2.4 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...”, 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), as analyzed in classical historical studies (Hamidullah, 1968; Kilani & Suberu, 2015). They 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 al-Alwani (1993) and Ramadan (2009) 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 (1993) emphasized inclusive brotherhood and dialogical ethics. Similarly, Ramadan (2009) argues that Islamic ethics must be universal in concern, grounded in compassion and dignity for all. This is captured in the broader Qur’anic 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...”. 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 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 Nyazee (2000) and Auda (2008), *maṣlaḥah* provides a jurisprudential foundation for Muslims to pursue ethical engagement beyond personal or sectarian interests. 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”, a statement that, as noted by scholars like Ibn Ḥajar al-‘Asqalānī, 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.

3.2.5 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 be 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. A revitalized OIC, rooted in the principles of *maṣlahah* (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 (Marshall & Shea, 2011), and KAICIID Dialogue Centre exemplify how Islamic ethics of brotherhood can be operationalized through interfaith partnerships, conflict mediation, refugee support, and environmental justice initiatives (Al-Ashqar, 2012).

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", which demands an educational paradigm shift from exclusivism to inclusive engagement. Scholars 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.

Additionally, Muslim minority communities in non-Muslim majority societies have a unique ethical responsibility. As Bayyah (2013) 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. 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.

3.2.6 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 (*ʿadl*), and mercy (*rahmah*) 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 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) is described as a "mercy to the worlds" and is seen advocating for the rights of orphans, people with low incomes, women, and even non-Muslims.

Contemporary Islamic thinkers such as Rahman (1982) 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 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, empirical perspectives on Muslim public opinion indicate a strong alignment between Islamic values

and aspirations for governance rooted in freedom, justice, and human development (Esposito & Mogahed, 2007). Therefore, 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.

3.2.7 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...”, 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 (1969) in *al-Muwāfaqāt*. Contemporary scholars have expanded this framework in light of modern realities. Auda (2008) emphasizes a systems approach to the *maqāṣid* that aligns well with universal human rights principles such as freedom, justice, and dignity. Al-Qaradāwī (1998) argues for a dynamic jurisprudence that prioritizes public interest (*maṣlahah*) and moral renewal (*tajdīd*) in the application of Islamic law to contemporary human concerns.

The objective of *maqāṣid*-based jurisprudence is not only to preserve society but to do so with justice (*‘adl*) and compassion (*rahmah*), both core Qur’ānic principles. 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 *ijtihad*, a contextualized understanding grounded in timeless values. In addressing global concerns such as oppression, poverty, unjust governance, and structural power dynamics in the Muslim world, Islamic jurisprudence continues to offer relevant insights (Ayooob, 2008). 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”, 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. The structural configuration presented in Table 1 demonstrates that the Islamic ethic of *Insāniyyah* functions as an integrated, self-sustaining paradigm rather than a fragmented collection of abstract moral virtues. The analytical interrelationships among these domains reveal a clear sequential and ecological progression that defines the operational logic of Islamic Humanism.

The Ontological Basis serves as the non-negotiable spiritual foundation, establishing that human dignity and rights are rooted in divine creation rather than human legislation, political consensus, or utilitarian considerations. This ontological reality directly activates the Architectural Brotherhood, transforming the theoretical acknowledgment of human worth into lived relational practices across familial, communal, and global levels. To prevent these human relationships from suffering systemic abuse, political tyranny, or social marginalization, Jurisprudential Rights operate as a protective legal mechanism. By utilizing the dynamic frameworks of *maqāṣid al-sharī’ah* and public interest (*maṣlahah*), Islamic jurisprudence ensures that justice, equity, and human protection remain legally enforceable duties rather than voluntary acts of charity. Finally, the Institutional Application translates these legal and spiritual mandates into practical global action through multilateral governance, interfaith dialogue, educational reform, and active civic participation.

Ultimately, this analytical interpretation underscores that Islamic Humanism successfully bridges the gap between transcendental faith and empirical social action. By embedding universal rights and global brotherhood within a framework of divine accountability, the *Insāniyyah* paradigm offers an ethically robust alternative to secular Humanism, providing sustainable solutions to contemporary global polarization, social injustice, and human alienation.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

The findings of this study imply that the Islamic ethic of *Insāniyyah* can serve as a comprehensive ethical framework for addressing contemporary challenges related to social polarization, injustice, and the erosion of human dignity. By integrating the principles of human dignity (*karāmah*), universal brotherhood (*ukhuwwah*), justice (*‘adl*), and public welfare (*maṣlaḥah*), this study demonstrates that Islamic humanism extends beyond a theological concept to provide practical guidance for education, public policy, interfaith dialogue, and peacebuilding initiatives. These findings also reinforce the relevance of *maqāṣid al-sharī‘ah* as a normative foundation for promoting inclusive governance, protecting human rights, and strengthening social cohesion in increasingly pluralistic societies. Consequently, the proposed *Insāniyyah* framework offers a valuable conceptual reference for scholars, educators, policymakers, and community leaders seeking to develop ethically grounded approaches to sustainable social harmony and global humanitarian cooperation.

4.1 Research Contributions

This study contributes to the advancement of Islamic studies by developing an integrative conceptual framework of *Insāniyyah* that synthesizes the interrelated dimensions of human dignity (*karāmah*), universal brotherhood (*ukhuwwah*), moral justice (*‘adl*), and institutional responsibility into a coherent model of Islamic humanism. Unlike previous studies that have predominantly examined these themes in isolation, this research demonstrates their systematic interdependence and explains how Qur’anic and Prophetic ethical principles can be translated into practical guidance for contemporary social, educational, and governance contexts. Furthermore, the study enriches the discourse on Islamic ethics by positioning *Insāniyyah* as a holistic paradigm that bridges theological foundations with practical applications, thereby providing a conceptual reference for future research on Islamic human rights, peacebuilding, interfaith engagement, and ethical public policy in pluralistic societies.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

4.1 Research Limitations

The findings of this study must be interpreted in light of several theoretical and methodological limitations. First, because this research employed a qualitative design based exclusively on textual analysis and literature review, the analysis relied on the interpretation of scriptural sources, classical treatises, and contemporary scholarly works. Consequently, this study did not include empirical field data, such as field observations, surveys, or interviews with community leaders and international policymakers, to measure the practical reception and behavioral implementation of *Insāniyyah* principles in everyday societal interactions.

Second, the contextual scope of the literature examined focused primarily on universal theological and jurisprudential frameworks within Islamic scholarship. As a result, the study did not systematically analyze how local cultural variations, specific national legal systems, or regional socio-political dynamics across different Muslim majority and minority countries might affect the operationalization of Islamic humanism. These limitations bound the findings to a conceptual and normative framework rather than an empirical assessment of regional policies or individual practices.

5.1 Recommendation for Future Research

Building upon the conceptual findings and limitations of this inquiry, several strategic avenues for future research are recommended. First, future scholars should conduct empirical field research, such as qualitative case studies, ethnographic inquiries, or mixed-methods assessments, to examine how local communities, non-governmental organizations, and interfaith initiatives practically apply the *Insāniyyah* framework to resolve ongoing social conflicts, support displaced populations, and foster civic engagement.

Second, future studies are encouraged to expand the thematic and analytical scope by integrating digital discourse analysis and comparative legal inquiries. Researchers could investigate how young Muslims and digital activists utilize online platforms to articulate Islamic humanism and global solidarity in response to modern political polarization, environmental crises, and social injustice. Additionally, comparative studies evaluating the convergence between *maqāṣid al-sharī‘ah* and contemporary international human rights instruments would further enrich the scholarly understanding of global ethics in pluralistic societies.

6. CONCLUSION

This study concludes that the Islamic ethic of *Insāniyyah* provides a comprehensive ethical framework rooted in the Qur'an and Sunnah that integrates human dignity (*karāmah*), universal brotherhood (*ukhuwwah*), justice (*‘adl*), and moral responsibility within a unified conception of Islamic humanism. The findings demonstrate that, unlike secular humanism, the Islamic perspective grounds human dignity and rights in divine revelation while maintaining a balance between individual rights, social obligations, and accountability to God. This framework reaffirms that Islamic ethics offer a holistic approach to fostering peaceful coexistence, social justice, and respect for human dignity in contemporary societies.

The study further reveals that the principles of *Insāniyyah* can be systematically understood through four interconnected dimensions: ontological foundations, universal brotherhood, jurisprudential protection of human rights, and institutional implementation. These dimensions illustrate that Islamic humanism extends beyond philosophical discourse into practical ethical guidance for addressing contemporary issues, including social polarization, discrimination, inequality, religious intolerance, and humanitarian crises. By integrating spiritual values with social and legal responsibilities, the *Insāniyyah* framework offers a coherent ethical model for responding to the complexities of modern pluralistic societies.

The findings indicate that the Islamic ethic of *Insāniyyah* remains highly relevant for addressing contemporary humanitarian challenges by promoting justice, compassion, solidarity, and responsible civic engagement. Future studies are encouraged to empirically examine the application of this conceptual framework in educational institutions, community development, interfaith initiatives, and public policy across diverse sociocultural contexts to further evaluate its practical relevance and effectiveness.

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Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Ibrahim Suberu: Conceptualization and Design, Methodology, Writing - Original Draft. Sulyman Muhammad-Busayri: Writing - Review & Editing, Performed data collection and Analysis, Interpretation of the results.

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Artificial intelligence tools were used solely to assist with language refinement, grammar improvement, and manuscript editing. All research activities, including the formulation of research questions, study design, data collection, data analysis, interpretation of findings, and conclusions, were conducted independently by the author. The author reviewed and verified all AI-assisted outputs and assumes full responsibility for the accuracy, originality, and integrity of the manuscript. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [IJRIS GenAI Tool Usage Policy](#), with the authors assuming full responsibility for the originality, accuracy, and integrity of the work.”

Conflict of Interest Statement

The author declares that there are no commercial, financial, institutional, or personal relationships that could be construed as a potential conflict of interest regarding the publication of this research.

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