



Analysis of the Concept and Implementation of Human Rights in Islamic History

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Abstract

This article provides an in-depth analysis of the concept and implementation of human rights in Islamic history, highlighting how the fundamental principles contained in Islamic teachings have contributed to the development of universal ideas about human rights. This study uses a qualitative method with a content analysis approach, where data sources are obtained from normative theories, expert opinions, and relevant previous research findings. All data were analyzed thematically using Miles and Huberman's Revised September 24, 2025 technique to find patterns, categories, and consistent meanings in the text. This study traces the historical roots of the concept of human rights in Islam, the development of classical and contemporary scholars' thinking, and highlights the implementation of these values in social, political, and legal practices throughout various periods of Islamic history. The results of the study show that Islam has a conceptual framework that emphasizes justice, equality, protection of human dignity, and social responsibility in line with modern human rights principles. In addition, this article asserts that the understanding and application of human rights from an Islamic perspective can be an important foundation for global harmony, particularly in efforts to build a more inclusive cross-cultural and interfaith dialogue. Thus, this study not only contributes academically to the study of human rights in Islam, but also offers an alternative perspective that is relevant to the strengthening of universal human values in the contemporary era.

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INTRODUCTION

Human rights issues have become an important agenda in the current global political arena (Gunawan, 2023; Muannif et al., 2021). Since the end of the Cold War, in which the West (NATO) defeated the Communist countries, marked by the dissolution of the Soviet Union and the fall of the Berlin Wall, human rights issues have become a factor in determining inter-state relations policies. This is especially true for the foreign policies of developed countries (the West) and the United States, which prioritize human rights issues as instruments of negotiation and foreign cooperation. In fact, human rights have

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become the main reason for the West to exert geopolitical pressure on certain countries, including the use of military force to control countries that do not implement human rights (Adelina & Zulkarnain, 2024; Hidayat & Haryono, 2024; Mahendra, 2024). In 2008, the Center for Inquiry International considered Islamic Human Rights to be complementary to the UDHR (Hidayat & Haryono, 2024; Utari, 2023).

In the context of the Islamic world, the issue of human rights has always been a subject of debate: whether the concept of human rights as discussed by the West, namely universal human rights, is in sync with the understanding of human rights in Islam, because Islam already has a concept of human rights that is explicitly stated in the Quran and hadith. The formulation of human rights in Islam, according to the Western view, is considered inappropriate. On the contrary, some argue that Islamic human rights complement universal human rights. Islam encourages peaceful coexistence between people, religions, and societies and guarantees individual and collective rights, making human rights a key feature (Fatriansyah & Alamsyah, 2024; Hussain et al., 2023; Reziekka, 2024).

However, this concept must be reinterpreted because these concepts are still general and temporal. The issue of human rights in the contemporary Islamic world has become an interesting debate to find a formulation of human rights that is appropriate for the Islamic world. The issue of human rights in the Islamic world covers various aspects of study, especially its relationship with universal human rights as promoted by the West. After the Cold War era, the West directed human rights issues towards the Islamic world, which on the one hand already had religious principles and values regarding human rights. It is interesting to look at the development of the concept of human rights, its response and implementation in the Islamic world. This paper will discuss these issues using relevant literature.

The development of human rights, their meaning and formulation historically, human rights emerged and grew as a concept among European historians, beginning with Roman jurisprudence, then becoming an ethical concept based on natural law theory. As stated by Robert Audi, the concept of human rights emerged in Roman law, which developed into ethics through natural law theory.

In Europe (England) in 1215, the Magna Carta Charter was issued, establishing a limited monarchy (Gani, 2024). The law began to apply not only to the people, but also to the nobility and the royal family. The Magna Carta, also known as the Magna Charta Libertatum (The Great Charter of Freedoms), was created during the reign of King John (King John of England) and applied to subsequent English kings (Alfarizi, 2022). The main point of the document was that the king should not violate the property rights and personal freedoms of any of his subjects. The Petition of Right in 1628 further emphasized the limitations of the king's power and removed the king's right to exercise power over anyone without a clear legal basis. This then gave rise to the Bill of Rights of 1689 (Pranando, 2024; Walidi et al., 2024).

Next was the Declaration of Independence of the United States in 1776. Human rights in the United States cannot be separated from several previous formulations such as the Virginia Bill of Rights. In this declaration, we find the sentence, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." In addition, France issued a Declaration of the Rights of Man and of the Citizen during the French Revolution (1789), which was deeply influenced by the American

declaration of human rights. This declaration still attempted to link these rights to God. This can be seen when the French National Assembly read this declaration, preceded by the phrase “before the highest being and under His protection” (Abdillah, 2014; Humam, 2024; Muin, 2024).

METHODS

This study uses a qualitative method with a content analysis approach. Data sources were taken from theory, expert opinions, and previous research results. All data were analyzed thematically using the Miles and Huberman technique (Alifuddin et al., (2024); Basu et al., (2024); Gould-Yakovleva & Liu, (2024); Saputra et al., (2021)) was used to understand the concept of human rights, thereby providing results that would support the research objectives, which included three activities, namely data reduction, data presentation, and data verification (Engkizar et al., 2025; Murniyetti et al., 2016; Rahmawati et al., 2024). The results of the analysis show the effect of integration on the implementation of global human rights in Islam. This article highlights the historical, cultural, and religious aspects according to human rights experts.

RESULT AND DISCUSSION

The Concept of Human Rights in Islam

The French Revolution continued to base its thinking on human rights on God's nature (Wahyudi, 2016). Foundationalist thinking still greatly influences declarations on human rights and French citizens, as seen in the Declaration of Independence in the United States. It emphasizes five fundamental rights: property, liberty, equality, security, and resistance to oppression.

It was only at the UN General Assembly on December 10, 1948, that the Universal Declaration of Human Rights was proclaimed (Mesfer et al., 2024; Wahidin & Wati, 2024). What was new in this declaration was a shift in the basis of human rights thinking from divine nature to the recognition of human dignity. At the beginning of the declaration, it is stated that "Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world (Guritno et al., 2024).

Based on this, according to Philipus, (2010), human rights are a Western concept that is essentially a restriction on the actions of the state and its organs and the imposition of obligations on the state towards its citizens, so that the principle contained in the concept of human rights is a claim for rights against the state and obligations that must be fulfilled by the state. Thus, legal protection for the people takes two main forms: first, preventive legal protection, which aims to prevent violations through clear and transparent regulations so that the public understands their rights and obligations. Second, repressive legal protection, which is implemented after a violation has occurred by imposing sanctions or restoring rights through law enforcement agencies.

The concept of human rights has evolved, extending beyond traditional political and civil rights to include economic and social rights. The United Nations approved the development of this concept of human rights by ratifying three agreements, namely the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights, and the Optional Protocol to the International Covenant on Civil and Political Rights (Abdillah, 2011; Syifaturohmah et al., 2024). According to Abdillah, (2011), there are three generations of human rights: first, Generation I in 1948, human rights related to civil and political rights. Second, Generation II in 1966, human rights were expanded to include economic and cultural rights. Third, Generation III in

1984 & 1986, human rights were further developed to include solidarity, peace, and development rights.

When compared to Islam, long before the UN Declaration of Human Rights or the Magna Carta, the Prophet Muhammad SAW had already created the Medina Charter, which contained guarantees for the protection of human rights. The context of human rights in Islam further establishes the Medina Charter as the basis for Islamic human rights, which differ from universal human rights (Abdillah, 2011; Adnan et al., 2024; Fardani, 2024; Faza et al., 2024). Based on Scopus data tracking using article titles, abstracts, and keywords: Medina and Carter, 23 articles discussing the Medina Charter were found. The results are presented in the form of a VOSviewer analysis image.

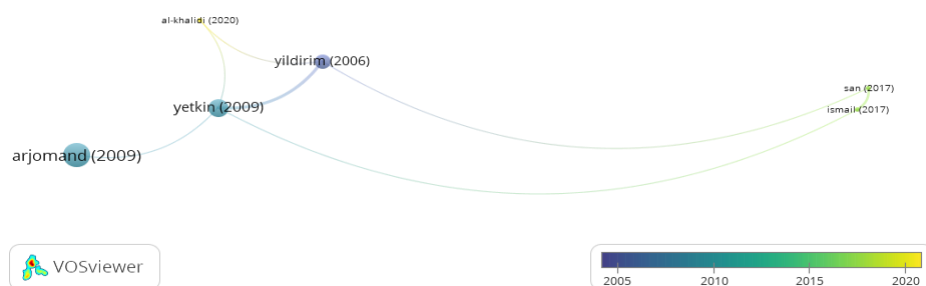


Fig. 1. Analysis of 23 documents by tracking from article titles, abstracts, and keywords of the Medina Charter

This generation showed great concern for human rights. Thinking about human rights developed and encompassed a wide range of studies. It is clear that the meaning of human rights in the early generations was very limited, which is understandable given that the main problems faced at that time were colonialism and imperialism. As a result, civil and political rights were prioritized. The development of human rights seems to have followed the mainstream problems faced by the world in each era.

Human rights is a term that has emerged and come into use recently, as mentioned by Nader Hashemi, the term "human rights has only recently come into common use, as have the analogous terms *huqūq-i insān* in Persian, *insan haklari* in Turkish (Gani, 2024; Hashemi & Qureshi, 2022). In Arabic, it is called *huqūq al-insān*. *Al-haq* literally means (something that is beyond doubt), or it is an obligation that is the same for individuals and groups (Abron, 2024; Rashidī, 2003). In Islamic sharia, the word *al-haq* has a meaning that on one hand refers to God, because *al-haq* is one of the names of God.

Rights are normative elements that serve as guidelines for behavior, protect freedom and immunity, and guarantee opportunities for humans to maintain their dignity and integrity. Rights are defined as values that individuals desire in order to protect themselves so that they can maintain and improve their lives and develop their personalities (Fitria, 2018). The term human rights and its formulation began to gain popularity in Islamic society in the early 20th century. This is because Islam emphasizes obligations rather than rights. A person's rights will be realized when their obligations have been fulfilled. The importance of human obligations has actually been recognized, so that on September 1, 1997, a number of important figures in the world issued the Universal Declaration of Human Responsibilities.

Human rights essentially originate from and develop from natural rights. Natural rights have existed since humans first appeared on Earth. They are an integral part of human existence on Earth. These natural rights were then formulated based on the basic needs of humans in living their lives (human basic

needs). These basic natural rights are often associated with natural law as introduced by John Locke (1632-1705) (Fitria, 2018).

The definition of human rights is limited to the aspect of protection of rights as defined by HJM Milne, who states that human rights as an idea are certain rights that, whether recognized or not, belong to all human beings at all times and in all places. These are rights that they possess simply by virtue of being human, regardless of nationality, religion, gender, social status, position, wealth, or differences in ethnic, cultural, or other social characteristics.

Rights imply obligations, because generally speaking, people talk about rights when they have demands that must be fulfilled by others. In society, it is impossible to talk about the rights of a person or a group without directly linking those rights to the obligations of other people or groups. Of the many human rights, some are considered fundamental. The word fundamental implies that the subjects who have such rights are all of humanity, without distinction based on status, ethnicity, customs, religion, race, or skin color, and even without regard to relevance according to time and place. Thus, human rights must be so important, fundamental, recognized by all civilizations, and absolutely fulfilled (Cf. Sidney Hook in 1987).

Rights themselves have three elements: the owner of the right, the scope of application of the right, and the parties involved in the application of the right. There are three forms of human rights in Islam. First, basic rights (*daruri*), something is considered a basic human right if its violation not only causes suffering to humans, but also causes them to lose their existence and even their human dignity. Second, secondary rights, which are rights that, if not fulfilled, will result in the loss of basic human rights. Third, tertiary rights, which are rights that are lower in level than primary and secondary rights (ICC UIN Jakarta Team in 1999).

In particular, since the issuance of the UN Human Rights Declaration in 1948, Muslim scholars and intellectuals have referred to the concept of human rights in Islam, which describes rights in Islam, including that human rights are a gift from Allah as an integral part of a person's faith. Therefore, no person or institution can take away these rights. These rights are even an integral part of a person's faith. All people and all governments that claim to be Muslim must accept, recognize, and implement these rights. Respect for these fundamental rights is based on the argument that Allah has blessed humans with a certain dignity, as stated in QS. Al-Isra verse 70.

Muslim intellectuals support the concept of human rights with six concepts; first, preservation of religion (*hifẓ al dīn*), which also includes the right to practice religion. Second, preservation of life (*hifẓ al nafs*), which also includes the right to life and security. Third, preservation of reason (*hifẓ al 'aql*), which also implies the right to education. Fourth, preservation of wealth (*hifẓ al mal*), which also implies the right to work, own property, and live a decent life. Fifth, preservation of lineage (*hifẓ al nasab*), which also includes the right to have children. Sixth, preservation of honor (*hifẓ al 'ird*), which also includes the right to have self-respect.

Many great ideas concerning democracy and human rights are in line with Islamic thought. Legal rules and basic principles of democratic leadership are central to Islamic jurisprudence (*fiqh*). Centuries ago, Islam recognized that every decision, rule, and procedure made by public authorities at every level is invalid or legally non-binding if they are not consistent with the law (*sharia*). This is, of course, related to the concept of rights protection. As in any society based on norms and procedures, democracy, according to Islamic law, states that “you cannot take away a person's life, freedom, or property except through a valid

legal process.”

Islamic intellectuals agree that human rights are recognized in Islam as a necessity that must be realized. In addition to this principle of *maqasid al-shari'ah*, there are also principles of Islamic law that must be realized. The principles of Islamic law that must be realized are justice, *rahmah* (compassion), hikmah (wisdom), and *maslahah* (public interest) in relation to Allah (*hablu min allah*), fellow human beings (*hablu min nas*), and nature. They developed this concept into seven rights as contained in the Declaration of Human Rights, namely: the right to life, the right to freedom of religion, the right to freedom of thought and speech, the right to education, the right to work and own property, the right to work, and the right to choose one's own place of residence. Islamic law also encourages a fair and balanced judicial process. This is a concept rooted in the Quran, the source of all guidance for Muslims (Erdiansah & Bakar, 2024; Muzaffar, 1995; Shaputra & Wartadi, 2024).

Islam has also limited the power and authority of rulers since its inception. Limiting state authority is another democratic norm. In Islamic jurisprudence, political power must be exercised within the framework of Sharia law. This means that rulers must submit to religious laws and principles. However, in some respects there are differences between universal human rights and Islamic human rights, namely regarding the limits of freedom and the position of women in Islam (Samsurizal, 2021). For example, in marriage and inheritance, women do not have the same status as men. The fundamental difference lies in the philosophy between Western countries, which are secular in nature and use this as the main reference in the implementation of human rights, and Muslim countries, which cannot separate themselves from the aspects of Sharia law. Therefore, to show that Islam also highly respects human rights while formulating a framework that is in line with sharia, in 1990 the OIC issued the Cairo Declaration on Islamic Human Rights, despite 13 years of debate, which all members agreed (Abdillah, 2015; Utama, 2023).

In addition to philosophical differences, there are also differences in the conception of human rights among Muslim countries due to differences in the political will of Muslim governments. Many Muslim countries have attempted to adjust their human rights practices to suit their cultures. However, in reality, these adjustments are mostly intended to justify the political system promoted by the government of that country, not to bring the concept of human rights closer to Islamic doctrine. There are even reasons to adjust to Islamic concepts, but behind that, the adjustments are intended to justify the political system and perpetuate its power.

Are human rights universal or relative? Some argue that human rights are universal anytime, anywhere, and for everyone. However, others argue that human rights are a relative concept because they are influenced and limited by religion, beliefs, culture, and geography (DeLaet, 2014). The universality of human rights lies in the understanding that humans have fundamental rights from birth and that all humans everywhere and at all times possess these rights directly. Conversely, the relativity of human rights means that humans have rights that are limited by space and time, especially by the worldview that prevails in the society in which they live, grow, and develop.

In other words, relative human rights are also known as particular human rights. The emergence of particular human rights was caused by the interpretation of the concept of human rights by the United Nations, especially in third world countries. The aim was to adapt them to local or regional philosophies and cultures and to achieve national stability as a prerequisite for development. Muslim countries also sought to understand these rights in the

context of Islam, so that in 1990, the countries belonging to the Organization of the Islamic Conference (OIC), which in 2011 became the Organization of Islamic Cooperation (OIC), issued the Cairo Declaration. Article 25 of this declaration states that rights and freedoms are only subject to Sharia law.

However, the relativity of human rights is considered a concept limited to certain rights, but there are universally agreed upon basic human rights. These include the right to life, the right to freedom of expression, and the right to own property. However, these rights are then incorporated into rules of coexistence agreed upon by certain community groups, the purpose of which is to organize community life in an orderly and regulated manner. This is what is referred to as religious values. Indeed, the relativity of human rights is opposed by groups that do not recognize the universality of religious values.

This is due to the philosophy of Sharia law, which is opposed by universal human rights groups. In fact, substantively, Sharia law has included the idea of human rights since its inception, with scholars making it a primary objective. Because the philosophy of Sharia law differs from universal human rights, some observers consider it to be contradictory. The formulation of human rights in classical times was not as fundamental rights but as a necessity that must be realized. The main objective of Islamic legislation is to realize the welfare of humanity by protecting and realizing their necessities, as well as fulfilling their needs and adornments (Abdillah, 2014; Bahaf, 2024; Muhtarom, 2017).

Although human rights are universal, in practice there are variations, especially between liberal and socialist countries. Liberal countries prioritize civil and political rights, while socialist or communist countries prioritize economic and social rights (Abdillah, 2011; Majdi & Kamil, 2024). Furthermore, to see how the concept of universal human rights compares with the concept of Islamic human rights, see the following comparison figure.

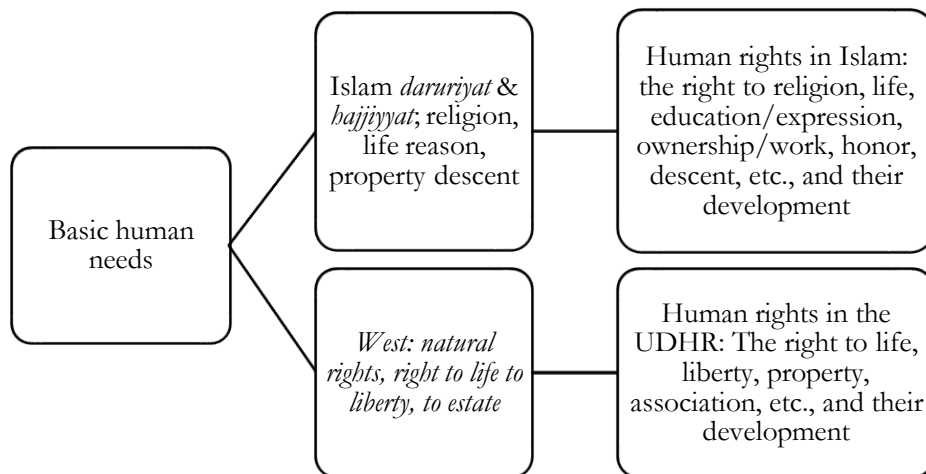


Fig 2. The concept of universal human rights and the concept of Islamic human rights

Human rights issues in the Islamic world initially concerned debates over the principles contained in Western human rights, particularly the Magna Carta. Some Muslims argued that the human rights contained in the Magna Carta contradicted Islamic principles. As Nader Hashemi said, in the 19th century, during the early stages of the debate, a distinction was developed between inheriting Islamic doctrine and modern norms regarding rights, particularly regarding the equality of Muslims and non-Muslims before the law, as European powers pressed for the abolition of traditional disadvantages imposed on non-Muslims.

Furthermore, the Islamic world responds to the concept of human rights

in two ways. First, by outright rejection. Examples of Muslim countries that use this response are Iran and Saudi Arabia. According to Glenn L. Roberts, this rejection refuses to support the universal declaration of human rights or international human rights, on the grounds that they are not in accordance with sharia and embody unacceptable Western values. Second, by redefining Islam as a set of principles and guidelines rather than explicit rules and injunctions, and relegating sharia to areas that will impact only minimally on global international affairs, i.e., family law and inheritance. This indirect rejection involves redefining Islam as a set of principles and guidelines rather than explicit rules and worship, and relegating Sharia to areas that will have only a minimal impact on global international affairs, namely family law and inheritance. Examples of countries that use this form of response are Egypt and Morocco (Roberts, 2018).

Implementation of Human Rights in Islam

Human rights in the Islamic world are based on the Quran and Sunnah. The problem is that interpretations of the concept of human rights as contained in the Quran and Sunnah differ among Muslims (Shaputra & Wartadi, 2024). These differences in interpretation are related to the formulation and scope of human rights, especially when dealing with the complexities of the contemporary world and developments in humanitarian thinking. In the early period, scholars' interpretations of human rights were based on the Quran and Sunnah. Later, when Muslims were confronted with modernization, the sources of human rights expanded beyond the Quran and Sunnah. They also included controversial Western concepts and ideas, such as gender and transgender rights (Ahmad Pani et al., 2024; Nurhayati et al., 2024; Octaviani & Rahmah, 2024; Prasasti & Mayasari, 2024; Shaputra & Wartadi, 2024).

Human rights problems in the Islamic world are influenced by four external factors (Surez et al., 2024): First, the global economy, which is controlled and run by a handful of elites, corporations, and countries in the North. They will do anything to ensure that their interests are protected and upheld, even if it causes harm and destruction to other people. This dominance has led to a widening global economic gap. This is reflected in the gross national product over the last thirty years.

Compare this with the Global South, where more than one billion people are trapped in absolute poverty. One and a half billion people are deprived of basic health care. Approximately one billion adults are illiterate (Nurjanah, 2024). The result is predictable: the Global South has become dependent on rich countries. Furthermore, through the economic influence of "debt," countries in the Global South cannot fully exercise their sovereignty over human rights according to their own concepts. They are inevitably dictated to apply the biased human rights standards of rich countries.

Second, global decision-making is only carried out by powerful countries through UN mechanisms, especially the use of veto power by five countries. The United States and its allies dominate global political policy by dictating the UN Security Council (Razali et al., 2023). As written by Isthiaq, (1994), "I have tried to show that regardless of the cultural origins of the current human rights package, it is relatively more advanced than the Muslim approach to human rights, assuming, of course, that the current form of the international social order in terms of ethnic, religious, and linguistic plurality is something permanent and unchangeable in the foreseeable future.

The Muslim response to Western human rights has not been negative; agreement on many rights is possible. The fundamental issue of reconciliation is one of morality, particularly the relationship between men and women. Therefore, there is undoubtedly a gap between Western and Islamic ideas of

human rights. The main question that Muslims must resolve today is how to reconcile two main ideas of the modern period: first, the more theoretical issue of separating religion from the state and the right of sovereignty in the hands of the people; and second, the more tangible issue of equal rights for men and women in all areas of life (Setiawan, 2024).

In practice, the distinction between religion and the secular sphere is clear, and women are increasingly entering public life and service. It is evident that the Muslim approach to human rights is inconsistent. In Africa and Asia, experiments in Islamic state-building have invariably been problematic, with a dramatic increase in human rights violations. On the other hand, the Muslim response to European human rights practices has been positive. As a minority community, Muslims must seek protection from the existing framework of human rights and democratic freedoms, recognized by European countries, in order to combat discrimination, pursue their legitimate interests, and preserve their identity and dignity.

Third, military power in the world has become a powerful instrument in controlling human rights (Nur, 2024). It is evident that military power is still concentrated in developed countries, especially the permanent members of the UN Security Council (the United States, the United Kingdom, Russia, France, and China). The dependence of third world countries, which are generally Muslim countries, on military equipment produced by these powerful countries often involves human rights issues as part of political, economic, and military renegotiations. The defense equipment of Muslim countries is generally supplied by developed countries, with the United States being the dominant supplier. In a world where almost all nations and peoples fear military superpowers, they cannot be expected to express their aspirations, however legitimate those aspirations may be.

Fourth, the influence of global media on human rights in Muslim countries is so strong that almost all information and news presented through both print and electronic media is controlled by foreign media, mainly from developed countries. Through the CNN (Cable News Network) news agency, the United States produces issues and information related to human rights in their own version. The same is true of the United Kingdom through the Reuters news agency. And many other media outlets (Nurjanah, 2024; Sausan, 2024).

In addition to the four external factors mentioned above, there are also internal factors within Muslim countries, according to Masykuri Abdilla: "First, political will, the political desire of governments to maintain autocratic systems, and subsequently restrict their citizens' freedom of expression. Second, the weakness of instruments supporting human rights protection. For example, legal institutions (the judiciary) are not yet strong. Third, some conservative clerics believe that universal human rights are contrary to Islamic law (sharia)."

In principle, the application of human rights in Islam is not a problem. However, according to Fatih Osman, there are several problems faced by Muslims in relation to human rights, namely, sources, terminology and semantics, changes, formulations, and others (Kausar et al., 2024). The implementation of human rights in Muslim countries that is not in accordance with Islam, as well as the double standards of Western countries in some cases of human rights implementation, has led to the emergence of "Islamic fundamentalism" movements in several Muslim countries. These movements are often exclusive and reject all Western opinions, including the democratic system and human rights, thus creating the impression of a conflict between Islam and the West. This situation is further exacerbated by claims from some Westerners that their civilization is superior and must therefore be spread

throughout the world, without realizing that other societies actually have their own social values and civilizations that are no less superior (Maloko et al., 2024; O'Mahony & Loosley, 2024; Sausan, 2024; Setiawan, 2024).

As Maurits Berger in 2024 mentioned, human rights have evolved from the exclusive domain of law to major international political and diplomatic issues. For most Muslim countries, the West has interfered in their affairs. Western pressure to adopt human rights standards has resulted in opposition to Western-developed human rights rather than acceptance of universal principles, leading to rejection of human rights advocacy as practiced predominantly by the West. Many Muslims believe that Western human rights constructs must be met with an authentic Islamic response. This is also referred to as the 'self-asserting argument', accompanied by a degree of defiance against Western hegemony and a claim to an identity that is clearly different from the 'West'.

However, when returning to the actual construct and mechanism of human rights instruments, we are talking about conventions that have been ratified by many countries, including many Muslim countries. This 'West' versus 'Islamic world' is then merely a political ploy, as all parties are free to enter into these conventions, and they all enjoy equal status as partners to certain conventions. They agree on several basic principles and are allowed to criticize each other for not following these principles. Muslim countries that have signed and ratified the agreement, even when adding demands in the name of Islam but at the same time complaining about Western pressure to comply with human rights, are simultaneously playing on political and legal rhetoric.

In some cases, Islamic countries have combined political and legal spheres by creating the concept of 'Islamic Human Rights', namely human rights derived from Islamic principles and significant only to Muslims. Thus, they still pledge allegiance to universal human rights as a principle, especially in the form of international conventions, but at the same time assert a separate identity for themselves. This position can be criticized for two reasons. First, the legal instruments that have been developed as 'Islamic human rights' pretend to be congruent with international human rights standards, but they are not. Second, Westerners, or non-Muslims, are excluded from participating in debates or criticisms of Islamic human rights documents on the grounds that they have no authority to do so, as the term 'Islamic human rights' is used exclusively by Islam.

CONCLUSION

Human rights in Islam contain the goal of human welfare. Their implementation in the Islamic world is influenced by global political factors, with the West applying double standards to Muslim countries and using economic, military, and media power to pressure them. This has resulted in human rights issues in Muslim countries not being fully resolved and has even led to fierce opposition to Western human rights. On the other hand, Islamic human rights are limited to Islamic teachings. This has sparked debate about whether human rights are universal or relative. Universal human rights are those that are not influenced by religious values. Conversely, relative human rights are limited by the socio-cultural and sociological characteristics of a particular society, especially religion, which cannot be generalized.

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