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The Qur'anic Framework for Minority Rights: Upholding Justice, Dignity, and Religious Freedom

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Abstract

This article examines the Qur'anic ethics of minority protection through an integrated analysis of justice ('adl and qist), human dignity (karāmat al-insān), and freedom of belief. Using a thematic, textual, and analytical approach, the study argues that the Qur'an articulates a universal moral framework recognizing the religious autonomy of all individuals, irrespective of communal affiliation. Drawing on key Qur'anic texts, classical tafsir traditions, and early Islamic political practices—including the Constitution of Medina and covenants with non-Muslim communities—the analysis demonstrates that pluralism and non-coercion constitute core Qur'anic values grounded in divine intent. Historical examples, such as the Andalusian *convivencia* and the Ottoman *millet* system, further illustrate how these principles were operationalized to create sustainable institutions of coexistence. A comparative examination with contemporary human rights instruments, notably the Universal Declaration of Human Rights (UDHR) and the International Covenant on Civil and Political Rights (ICCPR), highlights areas of convergence, while the framework of maqāṣid al-sharī'ah is proposed as a constructive means to address present-day challenges. The study concludes that the Qur'anic moral vision provides a robust and versatile foundation for protecting minority communities and fostering just, dignified, and pluralistic societies in modern contexts.

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Introduction

Minority communities’ protection has become one of the major ethical and political issues of the twenty-first century. The increasing majoritarian nationalism, the religious polarisation, and the prevalence of curtailing the right of belief are indicative of the need to have normative structures that can support pluralistic societies. The Quran forms a moral perspective within the context of Islamic intellectual history, based on justice (عدل و قسط), the human dignity (كرامة الانسان), and on the freedom of conscience. These values are not offered as human rights that are limited to Muslims but are universal values that are aimed at organising the fair relations between different communities. As Abdullah Saeed notes, the Qur’an’s ethical worldview is fundamentally oriented toward “justice and human dignity as universal values.”¹

This is the urgency of these concerns which is also proven by empirical research. A study by the Pew Research Centre has shown that the world has been faced by a high level of religious restrictions in recent years with some Muslim dominated countries considered to be the most restricting to religious freedom.² The clash of normative Islamic morality and modern reality has led some scholars like Khaled Abou El Fadl to suggest that any serious discussion on pluralism in Islam should start with the Quranic declaration of moral agency and rejection of coercion in those issues that concern faith.³ Fazlur Rahman similarly emphasizes that the Qur’an considers religious diversity a divinely intended component of the moral testing of humanity.⁴ These insights highlight the need to revisit Qur’anic foundations in order to offer constructive guidance for present-day governance and intercommunal relations.

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Although the Quran has categorically stated *لَا إِكْرَاهَ فِي الدِّينِ* that it is not coercive by its nature (Q 2:256) yet it promotes justice (قسط) towards the opponent (Q 5:8) as surah Ma'ida verse says

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ۚ ءَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللّٰهَ ۚ إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ.

O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do.

Moreover, Allah intends to be justice to human diversity by using different nations as a sample (Q 5:48) the application of the principle is uneven in the contemporary Muslim societies. The complete achievement of the Qur'anical universals is often hindered by political centralisation, transmitted legal frameworks and sectarian discourses. A central question that this gap anticipates and underlies the current research is as follows: how can the ethic of justice and human dignity and freedom of belief, which has a central place in the Qur'an, be used as the foundation of minority protection in the modern Muslim-majority settings?⁵ This question has academic and practical purposes. Academically, it allows a critical re-interpretation of classical *tafsir*, the basic precedents of politics, including the Constitution of Medina, and modern hermeneutical periods, especially *maqazis al-sharifah*, thus adding to the tradition of Islamic legal and political philosophy. In practice it educates policy-making about human-rights by demonstrating the coherence, and in most ways the congruence, between Quranic values and international values, especially the Universal Declaration of Human Rights (UDHR) and the International Covenant on Civil and Political Rights (ICCPR).⁶

Methodologically, this study employs a thematic textual and analytical approach. It integrates close readings of Qur'anic verses with classical exegesis, examines prophetic and early Islamic political practices, and engages contemporary scholarly interpretations. By situating these sources within comparative human rights discourse, the article argues

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that the Qur'anic moral system—when interpreted through its universal ethical objectives—offers a robust and adaptable foundation for building just, dignified, and pluralistic societies.

Theological Foundations: Qur'anic Verses and Interpretive Traditions

The Qur'anic ethic to defend minority communities is based on the four interlinked theological orientations, which include universal justice, the dignity associated with all humans, freedom of choice and the deliberate intention of God in creation. All these ideas represent an ethical model which overcomes all communal limits and legitimises the worth and the power of each human individual. One of the most studied moral values of the Quran is justice (عدل و قسط) in verses like Q 4:135 and Q 5:8, the Quran instructs believers to not favour anyone over the other even in case of confronting an opponent. Allah says

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوُّا أَوْ تُخْرِصُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝ ١٣٥
“O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate ‘from justice’. If you distort the testimony or refuse to give it, then ‘know that’ Allah is certainly All-Aware of what you do.”⁷

According to Hallaq, this understanding of justice is more than a legal role; it is also a moral ontology that supports all of the social and political norms of the Islamic tradition.⁸ Since this order is conveyed, the duty to deal with people equally, is an extension of the former to the non-Muslim societies living within the Muslim polity. Closely linked with justice is the Quranic belief of the dignity of man. Q17:70 states that Allah has blessed the children of Adam thus basing dignity on the divine design instead of confession of membership. It says

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَجْرِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ۝ ٧٠

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“Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures.”⁹

According to Kamali, this verse declares dignity as an unconditional value that associates a moral obligation of honouring the humanity, rights, and religious integrity of every individual including minorities.¹⁰ This theological dedication renders inappropriate treatment, discrimination or coercion to be contrary to Quranic ethics.

Another pillar of this system of morality is freedom of belief. Q 2:256, there is no compulsion in religion, has been traditionally interpreted as a categorical forbidden conversion. This principle is the historical analysis of Friedmann who stated that the early Islamic government was mostly able to preserve it and the Qur'an explicitly declared that true faith should be the consequence of inner motivation, not coercion.¹¹ Other verses, including Q 10:99 and Q 88:22, include that the role of the Prophet (ﷺ) was to spread the message and not to force someone to believe. All these teachings hold the view that religious conscience is beyond the power of coercive state or communal power. Qur'an says

دَعَوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ ١٠

“In which their prayer will be, “Glory be to You, O Allah!” and their greeting will be, “Peace!” and their closing prayer will be, “All praise is for Allah—Lord of all worlds”¹²”!

The pluralist nature of the Quran is also strengthened by the description of human difference presented in this book. According to Q 5:48, Allah might have created humanity as one people but He created it to be diverse as a part of a divine moral plan. Rahman notices that Quran does not only value difference, but makes it a crucial component of human moral growth.¹³ The difference in faith, culture and community life is thus never a flaw to be overcome but a God ordained situation that is supposed to be handled ethically and respected among each other. This is evident in the political and social practise of the Prophet Muhammad (ﷺ). In the Medina Constitution, there was

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created a multi-religious political community where the Muslims, Jews, and other tribes co-existed as they had mutual responsibilities but still maintained their religious autonomy. According to the research of Lecker, this document institutionalised the values of justice, cooperation and protection of the Qur'an across confession lines and this was one of the first instances of pluralistic government in the history of Islam.¹⁴ The covenants made by the Prophet (ﷺ) with non-Muslim people are also an indication of a promise to protect life and property and liberty of worship, the Quran ethics being transformed into legal and political actions. Collectively, the Quranic verses, classical interpretations and prophetic precedents offer a consistent theological basis to minority protection. Justice, dignity, non-coercion, and diversity respect are not the secondary legal adjustments but the main Quranic values based on which the Islamic moral vision of pluralistic societies is developed.

Historical Application: Classical and Early Islamic Illustrations

Principles of justice, dignity, and freedom of belief found in the Qur'an were not just theoretical and abstract notions but were actively embedded in the political, legal and social structures of early Islamic society. The Prophet (ﷺ) rule in Medina, the governing traditions of the Rashidun caliphate, and the pluralistic practises that had developed in subsequent Muslim states all demonstrate that the protection of minority was part and parcel of the nascent Islamic state as dictated by the Qur'anic teachings as opposed to the later political trends.

The first and most definitive has been the Constitution of Medina, which was created shortly after the migration of the Prophet (ﷺ) to Yathrib. It was a collective political unit comprising of Muslims, Jews and other non-Muslim tribes which gave each group some internal autonomy though at the same time provided mutual protection and justice. Due to the historiographical analysis provided by Michael Lecker, the Constitution was an extremely organised contractual framework that guaranteed communal security and enabled the intercommunal cooperation, addressing Qur'anic notions of equity and the

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ban of coercion in religious faith.¹⁵ The Constitution shows how religious plurality and collective governance can co-exist by recognising the fact that Jews are members of the same civic society but they remain free to exercise their religious freedoms.

The series of agreements, that the Prophet (ﷺ) had with non-Muslims, also strengthened this paradigm. The accord with Christians in Najran and other communities ensured the protection of their personages, property, places of worship and leadership of clergy members. These agreements were in line with the Qur'anic injunctions in order to support human dignity and avoid coercion in religious matters. Empirical data indicate that these kinds of protections were neither odd nor one-time but that they were indicative of a wide-spread normative trend according to which minority groups were incorporated into an Islamic legal-ethical framework that was based on justice.

Qur'an ethos continued during the Rashidun periods. The covenant of the former ruler, Umar ibn al Khattab, with the dwellers of Jerusalem ensured the protection of the religious symbols, churches, and ritual of Christians. According to the scholarly explanations of the early Islamic history, it can be said that the actions of Umar were part of a purposeful attempt to enforce the Quranic universals of justice, and to ensure security of non-Muslim people living under Muslim rule. Likewise, the declaration of Ali ibn Abi Talib, that people are either consanguineous brothers in faith or peers in humanity, had its moral colouring of the early Islamic rule and underlined the moral equality of all human beings.¹⁶ All these precedents show a long tradition of faith in fair treatment, community security and the protection of religious freedom.

In mediaeval Andalusia, there was a common intellectual and social structure that included Muslim, Jewish, and Christian participants, a set up that is often referred to as *convivencia*. The level of coexistence has varied throughout history, but according to scholars, Islamic legal and administrative frameworks enabled the relative pluralism in Andalusia giving minority groups a lot of freedom. Maria Rosa Menocal underlines that such an environment created a vast intellectual and cultural interchange, allowing Jewish

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and Christian philosophies to thrive during the Muslim rule.¹⁷ The longevity of this system testifies to its effectiveness in managing religious diversity over centuries.

Similar processes were happening in dissimilar Muslim states. North Africa and some Asian regions Minorities such as Christians, Jews, Hindus and Buddhists were integrated into the Islamic states under conditions that were not the same in the aspects of autonomy and protection of the jurisdiction. Modern researchers like Wael Hallaq argue that the general tendency which could be observed in premodern Muslim societies is the moral-legal adherence to pluralism based on the Qur'anic world perception despite the fact that the political conditions sometimes did not follow to such ideal norms.¹⁸ Despite the contextualization of each system in its historical context, these structures indicate the existence of traditions of organised co-leadership on the basis of the Qur'anic triad of justice, human dignity, and freedom of belief.

In short, this archival evidence shows that Muslim cultures in the Prophetic times and throughout the classical world viewed and applied Qur'an ethics in a manner that would protect the minority communities and religious plurality, as well as lead to social cooperation. The relevance of such precedents does not just offer historical understanding, but is also a source of invaluable resources on rethinking the current manifestations of pluralism in Muslim-majority situations today.

Analytical Discussion: Qur'anic Ethics and International Human Rights Norms

The correlation between the Quranic codes of ethics and the modern global standards of human rights are complimentary and intricate at the same time. Although both models are based on different historical situations, one (seventh century Arabia) and the other (twentieth century world politics), they both have certain foundational commitments to justice, human dignity and conscience protection. The strict analytical comparison has brought to light convergences that are quite substantial at the same time pointing to the tensions that require careful reinterpretation. There is a growing scholarly view that the universal vision of morality in Quran can be used as a productive platform of dialogue

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with international human rights systems. One of the main points of contact is the human dignity which is emphasised. We start with the Universal Declaration of Human Rights (UDHR) which begins by stating the equality of dignity and rights of all human beings. This is closely related to the Quranic statement in Q 17: 70 that all human race has been honoured by God. Mohammad Hashim Kamali holds that the notion of dignity in the Quran is natural, God-given, and universal and, thus, provides a moral basis to defend vulnerable and minority populations.¹⁹ In this sense, Qur'anic morals and human rights discourse coincide on a basic intuition of morals, which is dignity that is inherent in every human being and forces both societal and legal protection.

Another significant point of similarity is freedom of belief. Article 18 of the UDHR affirms the right to freedom of thought, conscience and religion whereby a person is free to change faith. Although the classical Islamic jurisprudence elaborated legal prohibitions in some situations, the Qur'anic text always focuses on non-coercion, personal character of faith, and the inaccessibility of forced belief. A recent analysis by Yohanan Friedmann illustrates that the practise of early Islamic tradition frequently revered these Quranic postulates and rejected forced conversions, which confirms that the scriptural ideal favours general safeguards to conscience.²⁰ Such an orientation implies that Quranic ethics underlies the modern-day assurances of religious liberty.

Simultaneously, there have been some historical or juristical constructions that have created a sense of tension between Islamic and modern rights discourse. These tensions usually consisted of premodern jurisprudence the *dhimma* system or decisions on apostasy in which the socio-political realities of the time were reflected and not the universal ethos of the Quran. The modern academia pays more attention to the need to distinguish Qur'anic universals and historical contingent legal forms. Wael Hallaq tells that the contemporary use of Islamic law cannot merely reproduce the premodern jurisprudence because political and institutional contexts that created these rulings have

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disappeared.²¹ This realisation paves the way to reinterpretation based on moral purposes of the Quran instead of the verbatim copying of the legal varieties of the past.

Maqasid al-shariah is one of the best prospects of aligning Quranic ethics and international human rights standards. Fazlur Rahman and later reformist thinkers argue that higher aims of the Islamic law: life, intellect, belief, dignity, property etc. are a normative basis of balancing the Islamic doctrines with current human-right provisions.²²

The *maqasid* approach does not concentrate on what the historical rules are but focuses on the quest of the universal ethical goals. This framework, when applied in questions relating to minority rights, foreshadows Quranic values of justice, absence of coercion, and human welfare, thus making it possible to make reinterpretations faithful to Islamic values and at the same time responsive to current circumstances.

Such engagement is also advantageous to international human- rights discourse. Some intellectuals, including Abdullahi Ahmed An-Na'im, believe that a more comprehensive approach to human rights globally can be achieved by incorporating the religious systems of moral teachings, especially those with a strong ethical culture, like Islam, which provide a greater cultural sense of legitimacy and a broader sense of communal identity.²³ In such a mutual arrangement, ethics based in Quran furnish a moral language grounded in the religious justice and human dignity, and the system of human rights furnishes institutional modes of protection of these principles in modern societies.

Overall, comparative analytical reading proves that universal ethical teachings in the Quran are consistent with the modern human-rights commitment, particularly, the aspects of justice, dignity and freedom of belief. The tensions are common not in the text of the Quran but in the history-conditioned interpretations. These tensions can be successfully resolved through the interpretive prism of maqasid al-Shariah that would allow reconciling Islamic moral universals with modern rights frameworks. Such a convergence provides a powerful basis to the creation of policies and legal regimes within Muslim

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majority societies that support the ethics in the Quran and the internationally accepted human rights.

Challenges and Opportunities in Contemporary Muslim Societies

The Quranic moral of safeguarding the minority groups based on the concepts of justice, dignity, and freedom of religion is faced with a plethora of issues in the modern Muslim dominant societies. Although the scriptural bases seem undisputed, the political dynamics, socio-economic forces and ancestral legal frameworks have in different settings influenced application in a manner that is inconsistent with the Quranic principles. It is important to assess these tensions to explain impediments to and opportunities of reform.

The main challenge will be based on the current political atmosphere in most Muslim countries where the governing structures are influenced by colonial history, dictatorship, and the ineffective constitutional control. These conditions have the propensity of instrumentalizing religion to serve the aim of political legitimacy and thus the ethics of the Quran are turned into slogans of rhetoric instead of binding forms. In many cases, minorities are not just protected because of theological dogmatism, but rather because of weak institutions within the state, inadequate checks and balances, politicisation of identity. This is often represented as what researchers call majoritarian nationalism where majority groups form a sense of exclusivism of nationality that excludes religious minorities despite formal equality guarantees in constitutions.²⁴ Such political environments limit the practical application of the Quranic principles that focus on justice and defence against the disadvantaged groups. Issues of social problems make the protection of minorities even more complicated. Inter and intra-Muslim sectarianism continues to be one of the major conflicts in many societies.

This sectarian mentality that is usually fuelled by political elements or past historical agonies goes against the Qur'anic vision of universal human dignity. The ethos of لاكراه في الدين (Q 2:256) and the encouragement of justice even on religious outsiders (Q 5:8) in the

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Quran is an ethical corrective, but because of the established social biases, these values do not always find their way into the popular culture. The tendencies of mass communication in the modern world, especially discourse without verification on the Internet, contribute to even more polarisation, as they advance the discourse that dehumanises minorities as a danger instead of a citizen. Contemporary Islam scholars note that most such attitudes more often have to do with cultural or national pasts rather than Islamic theological necessities.²⁵

The fact that these biases still exist is a hint that there is an urgent education and social change that urgently needs to be implemented in order to put moral discourse back to its Qur'anic basis. There are also legal barriers, particularly in those states where pre-modern categories like *dhimma* are invoked or misinterpreted selectively. Some societies still have traces of colonial systems that do not fit the rhetoric of Islamic law and form hybrid systems that do not represent the Qur'anic values or match with the contemporary idea of equality as a citizen. The law of personal status, conversion laws, and rights to interfaith are some of the issues that have been discussed side by side using inherited jurisprudential approaches without giving enough focus to the ethics of justice and human dignity outlined in the Quran. At this point, it is the modern Islamic legal theory, and especially the *maqasid al-shari* approach, which provides constructive possibilities. Focusing on classical purposes of protecting life, intellect, dignity, and religion, *maqasid* scholars offer interpretive directions that may allow Islamic law to be reconciled with the present-day human-right issues without losing the tradition.²⁶ The strategy creates a doctrinal space where the classical positions are re-read against the current realities and regarding Quranic universals. In spite of such challenges, there are also a lot of opportunities of reviving Quranic ethics in the contemporary Muslim societies.

This is because first, a rise in scholarly and civil-society interest in the minority-rights issue has been experienced in many countries. Scholars, jurists and policy activists are increasingly drawing on the Qur'anic principles of justice (عدل) and human dignity (كرامة)

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الانسان) as a form of influencing the mass discourse and legal reform initiatives. The Constitution of 2011 of Morocco, with its focus on equality and pluralism, or decades-long practise of Indonesia of the plurality of religious communities, is examples of how to move towards the incorporation of Qur'an-based values in national governance. The constitutional dynamics in Tunisia after 2011 are another indication of how the Muslim-majority environment can incorporate civic equality and the freedom of religion into national legislation. These instances show that ethics in Qur'an can be operationalised successfully in cases where political will is balanced with academic practise.

Second, education reform is one of the key areas of change. Development of curriculum in Islamic studies tends to focus more on ritual and identity without giving much attention to the social ethics contained in the Qur'an such as justice, pluralism and inclusive governance of the Prophet (ﷺ). Including classes in Quranic ethics, constitutional values, and interfaith interaction might rise up a new generation of scholars and citizens who would not see the minority rights as what others are imposing upon them but as part of the Islamic moral reasoning. These reforms require the involvement of the Islamic universities, government ministries and civil-society organisations to make sure that the curricula covers both the classical and contemporary scholarship.

Third, inter-faith discussions among Muslim thinkers, human-rights activists, and global organisations provide the chances of overcoming conceptual gaps. However, when Islamic discourse interprets and takes as constructive challenge the world systems of human-rights like the Universal Declaration of Human Rights, instead of viewing it as an adversarial system, the outcome can be a more multifaceted and more effective expression of common values. Researchers argue that there is already a lot of overlap between Quran ethics and international norms in respect to safeguarding of life, religious freedom and non-discrimination.

Lastly, religious leadership, judicial training, and outreach to the community reforms can institutionalise a Qur'anic approach to the protection of minorities. The fact that religious

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leaders have been empowered to appeal to the classical precedents, the covenants the Prophet had with non-Muslims, and the focus on the historical pluralism aspects of Islam can contribute to the redefinition of the common discourse. Similarly, judicial education incorporating Quranic ethics in the legal reasoning framework can result in judgments that enforce justice and equality.

Altogether, although modern Muslim communities face systemic and social issues in the implementation of Quranic ideas of protecting minorities, it is possible to assume that they have considerable chances of an ethical revival. Political changes, educational change, academic activity, and international discourse all provide the promising means of basing the governance and mass culture on the Quranic idea of justice, universal dignity, and the freedom of belief. Such possibilities highlight the further topicality of the Quraysh ethic in the construction of actually pluralistic societies based on divine justice.

Conclusion

This paper has discussed the Qur'anic moral ethic of defending minority groups by the interconnected concepts of justice, human dignity and the freedom of belief. Throughout the text of the Qur'an, the moral order is universal and not conditional or community-oriented which showed a vision of God on how to have just human societies. Theological discussion of the Qur'an also reveals that the justice (عدل) and equity (قسط) are non-negotiable responsibilities that are enshrined in the Quran, and emphasise the intrinsic value of each individual under the principle of dignity of human being (كرامة الانسان). Similarly, the Quranic focus on freedom of faith, the largest of them is لا اكره في الدين, places religious variety as a purposeful feature of the God design to human beings. These principles are regularly strengthened by the classical and modern exegetical traditions and indicate the long-term academic interest in their use and interpretation.

The historical overview shows that Muslim civilizations, at some point in time, have institutionalised these Quranic instructions in their ways. The rule of the Prophet in

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Medina, treaties with the non-Muslims and the moral leadership of the Rashidun caliphs are the examples of an early form of pluralism that prevented violations of rights, property, and religious freedom. Later Muslim empires, such as Andalusian and the Ottoman Empire, institutionalised these values, as they officially acknowledged the diversity of the community. Contemporary cases in Morocco, Indonesia and Tunisia show that Quranic ethics are applicable and feasible in the contemporary world should they have the political good will and knowledge at hand. The comparative analysis to the global human rights models shows that it has a great deal in common, and there is space to maintain the dialogue. The concepts of equality before the law, freedom of conscience and guard against discrimination, embodied in such instruments as the UDHR and ICCP, go in line with Quranic universalism. By utilising the paradigm of objectives of Shariah (مقاصد الشريعة), the gap between Islamic legal tradition and the modern discourse of rights is very constructive whereby the application of Quranic ethics is and will be relevant in the future. The modern probabilities of minority protection are not necessarily based on theological reasons, but it is political instability, sectarianism, and the archaic legal regulation. However, it is in these contexts that one can also anticipate the ethical rebirth via educative reform, restructuring of institutions and rejuvenation of Quranic interpretation.

To sum up, the Quranic ethic of justice, dignity and freedom of belief offers a classic moral compass as well as practical guidelines on how to develop pluralistic and rights-conscious societies. This is a vital ethical recovery and application to Muslim situations in the modern world which aim to achieve the Quranic vision of just and peaceful coexistence amongst humans.

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