

RECONSTRUCTION OF THE CONCEPT OF HUMAN RIGHTS IN ISLAM: A STUDY ACCORDING TO THE THOUGHTS OF SHEIKH YUSUF AL-QARADAWI

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Abstract: Sheikh Yusuf al-Qaradawi is an Islamic scholar known for his contributions to the discourse on contemporary issues in Islam. This study aims to analyze Sheikh Yusuf al-Qaradawi's perspective on Human Rights in Islam. The research utilizes a descriptive-analytical method to analyze Sheikh Yusuf al-Qaradawi's works and views related to the concept of Human Rights. The findings indicate that Sheikh Yusuf al-Qaradawi believes that Islam recognizes and guarantees human rights as an integral part of religious teachings. According to his perspective, human rights in Islam encompass fundamental rights such as the right to life, freedom of religion, freedom of expression, the right to justice, and the right to personal security. However, Sheikh Yusuf al-Qaradawi also emphasizes that human rights in Islam should be understood within the context of Islamic law and religious principles. This means that human rights must not contradict Islamic teachings and the moral principles established by Allah. Furthermore, this research reveals that Sheikh Yusuf al-Qaradawi argues that Islam has great potential to protect and promote human rights. In his view, concepts such as justice, equality, and human dignity emphasized in Islamic teachings form the basis for the development of Islamic human rights concepts.

Keywords: The Concept of Human Rights, Islam, The Thought of Sheikh Yusuf Al-Qaradawi.

Abstrak: Syekh Yusuf al-Qaradawi adalah seorang ulama Islam yang dikenal karena kontribusinya dalam mengembangkan wacana tentang isu-isu kontemporer dalam Islam. Penelitian ini bertujuan untuk menganalisis pandangan Syekh Yusuf al-Qaradawi mengenai Hak Asasi Manusia dalam Islam. Penelitian ini menggunakan metode deskriptif-analitis untuk menganalisis karya-karya dan pandangan Syekh Yusuf al-Qaradawi yang terkait dengan konsep Hak Asasi Manusia. Hasil penelitian menunjukkan bahwa Syekh Yusuf al-Qaradawi memandang bahwa Islam mengakui dan menjamin hak asasi manusia sebagai bagian integral dari ajaran agama. Menurut pandangannya, hak asasi manusia dalam Islam mencakup hak-hak dasar seperti hak atas kehidupan, kebebasan beragama, kebebasan berekspresi, hak atas keadilan, dan hak atas keamanan pribadi. Namun, Syekh Yusuf al-Qaradawi juga menekankan bahwa hak asasi manusia dalam Islam harus dipahami dalam konteks syariat Islam dan prinsip-prinsip agama. Artinya, hak-hak asasi manusia tidak boleh bertentangan dengan ajaran Islam dan prinsip-prinsip moral yang ditetapkan oleh Allah. Selain itu,

penelitian ini juga mengungkapkan bahwa Syekh Yusuf al-Qaradawi berpendapat bahwa Islam memiliki potensi yang besar untuk melindungi dan mempromosikan hak asasi manusia. Dalam pandangannya, konsep-konsep seperti keadilan, kesetaraan, dan martabat manusia yang ditegaskan dalam ajaran Islam, membentuk dasar untuk pengembangan konsep hak asasi manusia yang islami.

Kata kunci: Konsep Hak Asasi Manusia, Islam, Pemikiran Syekh Yusuf Al-Qaradawi.

INTRODUCTION

Human Rights (HAM) is a concept that involves the protection and recognition of the fundamental rights inherent in every individual, regardless of race, religion, gender, or social background.¹ The concept of human rights includes civil, political, economic, social, and cultural rights that are considered essential for decent life and human dignity. Civil and political rights include the right to freedom of religion, freedom of expression, the right to justice and legal protection, the right to vote and be elected in elections, and the right to participate in political life.² Meanwhile, economic, social, and cultural rights include the right to decent work, access to health and education services, the right to adequate housing, and the right to participate in cultural and scientific life.³

The concept of human rights is rooted in universal principles enshrined in international documents such as the 1948 Universal Declaration of Human Rights. This document describes the rights that every state and government must respect as a guarantee of protection against oppression and violation of individual rights.⁴ In the context of Islam, the concept of Human Rights also has significant relevance. Islam as a comprehensive religion and life guide provides principles and values that encompass various aspects of human life, including individual rights. Islamic

¹ Qaradawi. *Human Rights Law in Islam* (Jakarta: Gema Insani Publishers, 1990), 23.

² Qaradawi. *Fiqh al-Jihad: Application of Human Rights Principles in Jihad* (Jakarta: Publisher Gema Insani, 2004), 112.

³ Qaradawi. *Human Rights in Islamic Perspective* (Yogyakarta: Student Library, 2011), 76.

⁴ Hasan. *Religion and Human Rights: Conception of Contemporary Ulama* (Jakarta: Publisher Paramadina, 2006), 34.

teachings underline the importance of justice, equality, and respect for human dignity.⁵

However, it should be noted that the understanding of human rights in an Islamic context often involves discussion and conformity with the principles of Islamic Shari'a. The concept of human rights in Islam is considered to be in line with Islamic law and morality, and takes into account aspects that are unique to the traditions and teachings of this religion. One scholar who is famous for his views on Human Rights in Islam is Sheikh Yusuf al-Qaradawi. He is known as a scholar who is vocal in proposing contemporary views on issues related to Islam.⁶ His progressive thinking and deep understanding of Islamic teachings made his views on Human Rights relevant and interesting to research. Departing from the description above, the focus of this discussion is to analyze the views of Sheikh Yusuf al-Qaradawi regarding Human Rights in Islam.

METHOD

This research uses library research methods in the form of qualitative research. In conducting literature research, it is important to pay attention to the credibility of the sources used. The sources used must come from reliable sources and relevant to the research. In addition, researchers must also pay attention to aspects of novelty and the relationship between the sources used and the research theme. The author places more appropriately and openly with a lot of impact reinforcement regarding the concept to be used. This research is in the style of descriptive research where this descriptive research is able to produce a good pattern about a valid situation of several groups. This research is a type of qualitative research in the form of text using human rights theory. This study uses descriptive-analytical methods to analyze the works and views of Sheikh Yusuf al-Qaradawi related to the concept of Human Rights.⁷

⁵ Supomo, Herlambang. *Human Rights Perspectives in Islam* (Jakarta: Publisher Raja Grafindo Persada, 2002), 48.

⁶ Rais, Muhammad Amien. *Islamic Shari'a and Human Rights* (Bandung: Publisher Mizan, 2005), 90.

⁷ Moleong. *Qualitative Research Methods* (Jakarta: Press, 1990), 12.

FINDING AND DISCUSSION

A. The Concept of Human Rights in Islam

1. Fundamental Rights Recognized in Islam

In Islam, there is recognition of the fundamental rights inherent in every individual as a human being. Some of the basic rights recognized in Islam are: first, the right to life. Islam respects and protects the right of every individual to live with dignity. In Islam, murder and violence against humans are considered acts that violate the law of Allah. Second, freedom of religion. Islam recognizes freedom of religion and respects the right of every individual to choose and profess a religion according to their personal beliefs. There is no compulsion in religion in Islam. Third, freedom of expression. Islam encourages freedom of expression as long as it does not violate the moral and ethical restrictions set forth in the religion. Individuals are given the freedom to express their opinions peacefully and responsibly. Fourth, the right to justice. Islam stresses the importance of justice in treating individuals. Every individual has the right to be treated fairly and to feel justice in the legal system. Fifth, the right to personal security. Islam provides protection against physical violence and protects the personal integrity of each individual. Every individual has the right to feel safe and protected from threats or attacks.⁸

2. The relationship between the Concept of Human Rights and the Islamic Shari'a

In the context of Islam, the concept of Human Rights is expected to be in harmony with the principles of Islamic Shari'a. Sharia is the law of Allah revealed in the Quran and hadith, and is the main guideline for Muslims. The relationship between the concept of human rights and Islamic sharia involves three things: first, harmonization. The concept of human rights in Islam must be harmonized with the principles of Islamic Shari'a. Human rights must not contradict established Islamic law. Second, proper interpretation. It is important to understand and interpret human rights in the context of underlying Islamic values and laws so as not to conflict or abuse. Third,

⁸ Quraish Shihab. *Tafsir Al-Mishbah: Message, Effect, and Compatibility of the Qur'an, Vol. 10*. (Jakarta: Lentera Hati, 2014), 65.

flexibility in implementation. Sharia provides flexibility in the implementation of human rights in accordance with the needs of society and changing times. Sharia provides a broad framework that can adapt to social development and human needs.⁹

3. Islamic principles related to Human Rights

There are four principles in Islam related to human rights, namely: first, justice. Justice is a central principle in Islam. Islam stresses the importance of justice in all aspects of life, including in the treatment of individuals and the enforcement of the law. This principle of justice also includes fair treatment of all individuals regardless of their race, religion, or social background. Second, equality. Islam teaches that all human beings have equality before Allah. There is no fundamental distinction based on race, religion, or social background in the view of Islam. This concept of equality includes equal treatment and protection of human rights for all individuals. Third, human dignity. Islam recognizes the dignity of each individual as a creation of God. Human dignity is an important aspect of the Islamic worldview, and all individuals have the right to be respected and treated with great dignity. This includes the recognition of human rights as manifestations of God-given human dignity.

Fourth, humanity. The principle of humanity in Islam demands humane treatment of all individuals. Islam encourages its people to be empathetic, respectful, and provide protection for human rights. This humanitarian principle includes the rejection of persecution, torture, and inhumane treatment of fellow human beings.¹⁰ Islam has principles that are closely linked to human rights. The concept of human rights in Islam is based on the recognition of the fundamental rights of individuals, harmonious relations with Islamic law, and Islamic principles such as justice, equality, human dignity, and humanity. In the understanding of Islam, Human Rights are considered an

⁹ Satori, Dadang. *Human Rights Law in Islamic Perspective* (Bandung: Journal of Islamic Legal Studies, 2004), 12.

¹⁰ Siradj, Saifulloh. *Introduction to Islamic Law* (Journal of Islam and the Renewal of Civilizations, 2014), 29.

integral part of religious values and teachings that take precedence to respect, protect, and promote dignity and justice for every individual.¹¹

B. Sheikh Yusuf al-Qaradawi's Views on Human Rights

Sheikh Yusuf al-Qaradawi was a well-known and respected Muslim scholar in the Islamic world. He has made significant contributions in understanding and applying Islamic principles in modern contexts, including in relation to human rights. Sheikh Yusuf al-Qaradawi is known for his moderate and inclusive approach to thought. He seeks to build bridges between Islamic values and contemporary developments, including in terms of human rights. Sheikh Yusuf al-Qaradawi recognized the importance of Human Rights and considered them an integral part of Islamic teachings. He stressed that Islamic teachings protect the human rights of individuals and promote justice, equality and human dignity.¹²

Sheikh Yusuf al-Qaradawi stressed the need to understand and interpret human rights in the context of Islamic values and the principles of Islamic Shari'a. For him, harmonization between the principles of human rights and Islamic principles is important so that there is no conflict between the two. Al-Qaradawi views that Islamic sharia provides flexibility in the implementation of human rights in accordance with changing times and the needs of society. He argued that the Islamic principles underlying human rights can be applied contextually and proportionately according to the conditions of different societies.¹³ In addition, Sheikh Yusuf al-Qaradawi also encouraged interfaith dialogue and mutual understanding to strengthen the recognition and protection of human rights. He argues that through constructive dialogue, common values and principles underlying human rights can be found in various religious traditions.

In interfaith dialogue, the main objective is to find common ground and build a common understanding of the importance of human rights in the context of different religions. Sheikh Yusuf al-Qaradawi views interfaith dialogue as a

¹¹MAARIF Institute Writing Team. *Human Rights in Islam: Concept, Implementation, and Challenges* (Jakarta: Kompas Book Publisher, 2015), 69.

¹²Wahid, Abdurrahman. *Indonesian Pluralism, Religion, and Islam* (Journal of Islamic Studies, 2004), 30.

¹³Abdullah. *Human Rights in Islam: Concepts, Principles, and Implementation* (Journal of Sharia Law Research, 1998), 70.

means to strengthen a shared understanding of the importance of protection and respect for human rights. Through dialogue, complementary ideas and different perspectives can be brought together to reach a broader agreement on promoting and safeguarding human rights. In Sheikh Yusuf al-Qaradawi's view, interfaith dialogue can also be a platform for religious leaders and scholars to share knowledge and understanding of human rights in an Islamic context. Through this dialogue, any negative misconceptions or stereotypes that may exist about Islam can be overcome, and an understanding of human rights values in Islam can be enhanced. Sheikh Yusuf al-Qaradawi's thoughts on Human Rights demonstrate an inclusive and harmonious approach between Islam and the principles of Human Rights. He recognized the importance of individual human rights in Islamic teachings and encouraged implementation appropriate to the Islamic context. Sheikh Yusuf al-Qaradawi's views make a valuable contribution in understanding and developing thinking about Human Rights in an Islamic context.¹⁴

There are several important concepts put forward by Sheikh Yusuf al-Qaradawi, namely: first, *wasatiyyah* (moderation). The concept of *Wasatiyyah* is an important principle put forward by Sheikh Yusuf al-Qaradawi. This concept emphasizes balance and centeredness in implementing the teachings of Islam. He argued that Islam teaches moderation in all aspects of life, whether religious, political, social, or economic. *Wasatiyyah* also stressed the importance of tolerance, interfaith dialogue, and avoiding extremism. Second, *Maqasid as-Sharia* (the purposes of the *Shari'a*). Sheikh Yusuf al-Qaradawi voiced the concept of *Maqasid al-Shariah*, the main objectives of Islamic law. He argued that Islamic laws should not only focus on formal rules, but should also serve broader purposes, such as preserving religion, soul, reason, posterity, and property. In this context, he considered that the principles of human rights can be found in the *Maqasid as-Sharia*.

Third, *ijtihad* (contemporary interpretation). Sheikh Yusuf al-Qaradawi advocated the importance of *ijtihad* in contemporary Islamic thought. *Ijtihad* is the process of interpretation and application of Islamic law to deal with changing

¹⁴ Ibid, 72-73.

times and emerging challenges. He argued that *ijtihad* should be undertaken by Muslim scholars and scholars to find solutions and interpretations relevant to the current social, economic, and political context. Fourth, freedom and democracy. Sheikh Yusuf al-Qaradawi recognized the importance of individual freedom and political participation in Islam. He argued that democratic principles could be implemented in line with Islamic principles. For him, democracy must be based on the principles of justice, equality, and consultation between leaders and people. He argued that Islam encourages people's active participation in decision-making related to public life.¹⁵

Sheikh Yusuf al-Qaradawi also underlined the importance of religious freedom and argued that Islam gives freedom to individuals to choose and practice their religion freely, as long as it does not endanger the security and stability of society. For him, freedom of religion is a fundamental human right that must be respected and protected. However, Sheikh Yusuf al-Qaradawi also stressed that freedom should be used responsibly and within the limits set by Islamic law. He affirmed that freedom should not be used to commit acts that harm oneself, others, or society in general.¹⁶ In his view, freedom and democracy should be exercised taking into account Islamic values and principles, so as to remain in line with religious teachings. Sheikh Yusuf al-Qaradawi's views on freedom and democracy reflect his efforts to align Islamic principles with globally recognized universal values. He sought to combine Islamic concepts with the principles of modern democracy to achieve a just and inclusive social order, in which individual rights are respected and political participation is activated within the framework of Islamic *Shari'a*.¹⁷

C. Interpretation of Human Rights in Islam according to Sheikh Yusuf al-Qaradawi

Sheikh Yusuf al-Qaradawi views that Islam respects and protects human rights, including the right to life. He taught that human life is highly respected in

¹⁵ Intan, Nurul. *Sharia and the Challenges of Modernity: Contemporary Priority Jurisprudence* (Journal of Islamic Law, 2015), 87.

¹⁶ Ibid, 88.

¹⁷ Qaradawi. *Human Rights in Islamic Perspective* (Yogyakarta: Student Library, 2011), 78.

Islam, and killing someone unlawfully is a serious violation of Islamic principles. Sheikh Yusuf al-Qaradawi stressed the importance of safeguarding human life and protecting them from violence, whether in the form of murder, persecution, or exploitation.¹⁸ Sheikh Yusuf al-Qaradawi championed freedom of religion and belief as an important human right in Islam. He argued that Islam teaches respect for religious freedom and protects the right of every individual to choose, profess and practice his religion without coercion. Sheikh Yusuf al-Qaradawi stressed the importance of tolerance and mutual understanding between religious communities, and rejected coercion or discrimination against individuals based on their religious beliefs.¹⁹

Sheikh Yusuf al-Qaradawi understands the importance of freedom of expression and the human rights of the media in Islam. He acknowledged that the media has a significant role in conveying information, criticizing the government, and providing space for public dialogue. However, he stressed that freedom of expression and media must be done responsibly and taking into account Islamic moral values and norms. Sheikh Yusuf al-Qaradawi affirmed that freedom of expression should not be used to spread hatred, slander, or damage the good name of others. Sheikh Yusuf al-Qaradawi considered the right to justice and protection of law as important principles in Islam. He argued that the Islamic legal system emphasizes the importance of granting fair rights, equal treatment before the law, and justice in every aspect of life. Sheikh Yusuf al-Qaradawi supports efforts to fight for an independent, transparent, and fair judicial system in order to safeguard human rights related to justice and legal protection.²⁰

Sheikh Yusuf al-Qaradawi also strongly emphasized the importance of the right to personal security and protection against torture in Islam. He argued that Islam protects the human right to live in a safe state, free from physical threats, and to avoid torture or inhuman treatment. Sheikh Yusuf al-Qaradawi asserted that torture is a serious violation of Islamic principles that encourage compassion,

¹⁸ Mutmainnah. *A Practical Guide to Islamic Da'wah* (Journal of Islamic Civilization, 2011), 49.

¹⁹ Ahmad, Joseph. *Human Rights in Islam: Tafsir Q.S. An-Nisa Verses 58-59* (Jakarta: Publisher of Al Kautsar Library, 2016), 87.

²⁰ Satori, Dadang. *Human Rights Law in Islamic Perspective* (Bandung: Journal of Islamic Legal Studies, 2004), 15.

justice, and respect for human dignity. In his thought, Sheikh Yusuf al-Qaradawi stressed the importance of the state and governmental authorities in protecting human rights, including the right to personal security. He argued that the state has a responsibility to prevent torture, provide protection to citizens, and uphold just laws.²¹

Sheikh Yusuf al-Qaradawi also stressed the need for torture prevention, human rights education, and effective law enforcement to protect people from treatment that violates human rights. Sheikh Yusuf al-Qaradawi also supported international principles and instruments on human rights that prohibit torture and inhuman treatment. He argued that these principles are in line with Islamic teachings that encourage the protection and respect of human dignity. Sheikh Yusuf al-Qaradawi's views on the right to personal security and protection against torture reflect efforts to ensure that the Islamic values underlying the protection of human rights are embodied in real practice and policy. He considered that protecting human rights is the duty of Muslims and governments in creating a society that is just, safe, and respects the rights of every individual.²²

D. Islam's Potential in Fighting for and Protecting Human Rights

1. Islamic Concepts that Support Human Rights

Islam as a vast and complex religion has concepts that support human rights. There are several Islamic concepts that inherently support human rights, namely: first, the concept of equality. Islam teaches that all human beings, regardless of race, ethnicity, or ethnic background, have equal rights and dignity. This concept is affirmed in the Quran where Allah says that man is made of one pair, so there is no reason to consider one individual superior to another. In the context of human rights, this concept of equality encourages fair treatment, without discrimination, and recognition of the rights of every individual. Second, the concept of justice. Islam bases its teachings on the principle of equal justice for all individuals. Justice in Islam includes fair

²¹ Ibid, 16-17.

²² Ahmad, Joseph. *Human Rights in Islam: Tafsir Q.S. An-Nisa Verses 58-59* (Jakarta: Publisher of Al Kautsar Library, 2016), 88-89.

treatment, balanced law enforcement, and protection of individual rights. The Quran and the hadiths of the Prophet Muhammad convey an important message about the importance of maintaining justice in every aspect of life, including in the context of human rights.²³

Third, the concept of compassion and humanity. Islam teaches compassion, compassion, and humanity as the values underlying relationships between human beings. Islam underlines the importance of treating fellow human beings with compassion and respect for human dignity. This concept has implications for respect for human rights, including the right to life, liberty, and protection from torture or inhuman treatment. Fourth, the concept of religious freedom. Islam recognizes the right of individuals to have different religious beliefs and to choose and practice their religion freely. The Quran clearly states that there is no compulsion in religion and every individual has freedom of religion. This concept affirms the importance of respecting the right of individuals to practice their religion without discrimination or oppression.

Fifth, the concept of consultation and participation. Islam encourages consultation and active participation of the public in decision-making related to public life. In Islam, the importance of considering the opinions and perspectives of others is recognized as part of a fair and equitable decision-making process. This concept reflects democratic and human rights values that recognize the importance of participation and inclusion. Sixth, the concept of Maqasid al-Sharia. Maqasid al-Sharia is a concept in Islam that emphasizes the purposes or intentions of Islamic Shari'a. This concept leads to the protection of five main purposes, namely religion, soul, reason, heredity, and property. In the context of human rights, this concept strengthens the protection of basic human rights, such as the right to life, freedom of religion, justice, and personal security. Seventh, the concept of solidarity and social care. Islam encourages solidarity and social care among individuals and

²³ An-Na'im, Abdullahi Ahmed. *Islam and Human Rights: Contemporary Debates* (Journal of Islamic Legal Studies, 2005), 90-91.

communities. This concept teaches the importance of helping others, caring for the weak and marginalized, and sharing wealth and resources. In the context of human rights, the concept of solidarity and social concern leads to the protection of the rights of marginalized individuals, such as the rights of the poor, orphans, and the disabled. An understanding of these concepts provides a foundation for the implementation of human rights within the framework of Islamic values and principles. These concepts show that Islam is not only a religion that teaches worship and a relationship with God, but also regulates the relationship between man and society, including in the context of human rights. In Sheikh Yusuf al-Qaradawi's perspective, understanding and applying Islamic concepts that support human rights can provide a solid foundation for creating a just, harmonious, and respectful society for human dignity.²⁴

2. The role of Islam in promoting justice, equality, and human dignity

Islam as a comprehensive religion has an important role in promoting justice, equality, and human dignity. Islam teaches the importance of justice in all aspects of life. The Qur'an expressly commands Muslims to be just in all situations, both in personal relationships and in social and political contexts. The concept of justice in Islam involves the fair treatment of all individuals, regardless of differences in race, ethnicity, religion, or social status. Islam teaches that everyone should be treated with justice, his rights respected, and protection given to those who are persecuted. Islam recognizes the equal rights and dignity of all individuals. The Quran states that all human beings, regardless of race, ethnicity, or ethnic background, descend from one couple (Adam and Eve). Therefore, there is no basis for considering one group of human beings superior to another. Islam stresses that equality of rights and fair

²⁴ Ibid, 92.

treatment should be the basis for social interaction and the sharing of resources.²⁵

Islam also respects the dignity of man as a creature of God. Every individual has a high intrinsic value and deserves respect. Islam affirms that no one has the right to demean or tyrannize others. The concept of human dignity in Islam includes respect for individual human rights, including the right to life, freedom of thought, freedom of religion, and protection from torture or inhuman treatment. Islam forbids discrimination based on race, ethnicity, religion, or social background. Islam encourages the elimination of all forms of discrimination and unfair treatment of certain individuals or groups. The Quran states that what makes a person better before Allah is faith and virtue, not race or social status.²⁶ Islam stresses the importance of respecting and treating all people fairly and equally. Through these teachings, Islam has a strong role in promoting justice, equality, and human dignity. Islam not only teaches these values, but also encourages Muslims to practice them in their daily lives. In a society that applies Islamic principles well, justice and equality will be the cornerstone in relations between individuals, between groups, and in social justice systems.²⁷

3. Sheikh Yusuf al-Qaradawi's contribution in developing the perspective of Human Rights in Islam

Sheikh Yusuf al-Qaradawi is an Islamic scholar who has made significant contributions in developing a human rights perspective in Islam. Through his works, his views and thoughts have provided a more comprehensive understanding of how Islamic principles can be applied in the context of human rights. Sheikh Yusuf al-Qaradawi has contributed to aligning Islamic values with universally recognized human rights principles. He has stressed

²⁵ Al-Attas, Syed Muhammad Naquib. *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam*. (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1995), 46.

²⁶ Ibid, 47.

²⁷ Intan, Nurul. *Sharia and the Challenges of Modernity: Contemporary Priority Jurisprudence* (Journal of Islamic Law, 2015), 95.

that Islamic teachings fight for fundamental rights and individual freedoms, such as the right to life, freedom of religion, justice, and human dignity. By conducting an in-depth analysis and interpretation of Islamic sources, al-Qaradawi provides a broader understanding of how Islam and human rights can support each other.²⁸

Through his writings, Sheikh Yusuf al-Qaradawi has broadened his horizons on human rights in an Islamic context. He taught that human rights in Islam go beyond political and legal aspects alone, but also include spiritual, social, and economic aspects. Al-Qaradawi underlined the importance of understanding the relationship between human rights and broader Islamic concepts, such as social justice, just leadership, and equitable distribution of wealth. In addition, Sheikh Yusuf al-Qaradawi is also actively involved in interfaith and interhumanitarian dialogue to promote a better understanding of human rights in Islam. He seeks to bridge the gap between Islamic thought and Western thought in the context of human rights. Al-Qaradawi encouraged constructive dialogue with adherents of other religions and cultures to build a common understanding of the universal values underpinning human rights. With his continued contributions, Sheikh Yusuf al-Qaradawi has played a central role in developing a human rights perspective in Islam. Through his thinking, he encourages a deeper and applicable understanding of how Islamic principles can be implemented concretely in safeguarding and protecting human rights.²⁹

Sheikh Yusuf al-Qaradawi has also played an important role in promoting dialogue and inclusive understanding of human rights in Islam. He engages in discussions and dialogues with scholars, religious leaders, and community leaders from diverse backgrounds to build a common understanding of the importance of respecting and protecting human rights within an Islamic framework. Moreover, through his works, Sheikh Yusuf al-Qaradawi has provided a more comprehensive understanding of the

²⁸ Abdullah. *Human Rights in Islam: Concepts, Principles, and Their Implementation* (Journal of Sharia Law Research, 1998), 75.

²⁹ Qaradawi. *Human Rights Law in Islam* (Jakarta: Gema Insani Publishers, 1990), 25.

relationship between human rights and broader Islamic principles. He highlighted how Islamic concepts such as justice, equality, tolerance, and mercy can be a solid basis for promoting human rights in all aspects of life. In his struggle to develop a perspective on human rights in Islam, Sheikh Yusuf al-Qaradawi combines deep Islamic scholarship with contemporary understanding and the challenges of the times. He strives to bridge the gap between tradition and the needs of modern times, so that his thoughts are relevant and applicable in the context of Muslim life today.³⁰

CONCLUSION

Sheikh Yusuf al-Qaradawi has made significant contributions in developing a human rights perspective in Islam. Through his thinking, he has aligned Islamic concepts with human rights principles, broadened his horizons on human rights in Islam, and encouraged inclusive dialogue and understanding on this issue. Sheikh Yusuf al-Qaradawi underlined the importance of understanding the close relationship between Islamic values and human rights principles. He stressed that Islam underlies human rights and provides a solid foundation for promoting justice, equality and human dignity. His contributions also include the interpretation of human rights in Islam, the development of important concepts, and advocacy for the enforcement of human rights in the context of Islamic law. Sheikh Yusuf al-Qaradawi has been instrumental in enriching the understanding of human rights in Islam through his works and participation in interreligious and interhumanitarian dialogue. He also combines deep Islamic scholarship with contemporary understanding to answer the challenges of modern times. With this contribution, Sheikh Yusuf al-Qaradawi has played an important role in developing a human rights perspective in Islam and fighting for justice, equality, and human dignity. His thinking provides valuable guidance for Muslim societies in applying Islamic principles in the context of human rights. Recognizing and understanding Sheikh Yusuf al-Qaradawi's views on human rights in Islam can provide a broader and deeper insight into this concept as well as its relevance in the life of Muslim societies today.

³⁰ Ibid, 26-27.

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