



Safeguarding Human Rights in Islam: A Case Study of Iraq-based Gender Equity and Religious Freedom

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ABSTRACT

This study reveals to answer the question whether Islam is compatible with human rights and also highlights the fact about how Islam emphasizes the importance of human rights. It maintains that Islam is the true torchbearer of human rights in the world on one hand and bridges a knowledge gap between Islamic ethos and the present sagas of violence in the Muslim world on the other. This way, Iraq has been chosen as a case study. The main argument is that Islam stresses the importance of human rights and ensures to protect these rights accordingly. However, the recent series of violence against humans in Iraq was political and sectarian. Therefore, this area of study garners a specific importance in the academic field due to its utmost relevance with the highly required need for peace in the present era. That is why this paper includes Islamic facets that highlight the importance of human rights on the one hand and address the questions about violence in Iraq by neutralizing its relation to Islam. Islam's pro-humanity stance is self-evident through the Quranic text and the Sunnah of the Holy Prophet (Peace be upon Him). The descriptive and analytical ways of methodology have been followed to identify the disassociation between Islam and violence in Iraq.

Keywords: *Islam, Human Rights, Equity, Freedom, Violence, Iraq*

Maximum number of authors of a paper shouldn't be more than two and contribution of second author (if any) should be mentioned below:-

The second author supported to manage the references and contributed in discussion regarding the social affairs.

1. Introduction

Islamic teachings highlight the importance of human rights and urge Muslims to the respect of humanity. These teachings also require the respective authorities to accurately and duly safeguard such rights. Human rights protection remained a top-notch need of the successful civilizations in the past. Only those nations prevailed for a prolonged period which ensured the safeguard required for the prevalence of justice and good. The chronicles of the history show that the downfall crept in the nations whenever they derailed from the justice and fairness paths. This saga contains a considerable list starting from the ancient Sumerian and Babylonian civilizations to the end of the 19th century with the downfall of the Muslim Civilizations.

Thus, safeguarding human rights is an important fact of the human life on the planet. Likewise, Islam as a moral system and related to human rights¹, which endows a complete code of conduct to its adherents makes concerted emphasis upon the ensured safeguards of human rights. How is a negligence expected in Islam wherein every person, including king and subject, is accountable to Allah SWT for his deeds? Certainly, Muslims are ordained that one day or the other, they have to forgo this world and face the music of their bad deeds. Such notion helps vigorously build an ideal society for human rights if the teachings are implemented.

On the parallel hand, various attempts, including the Universal Declaration of Human Rights (UDHR) in 1948 to safeguard human rights in the world have taken place so far. This debate has taken place mainly after the World War 2 when the world under the umbrella of the United Nations endeavored to ensure safeguarding these rights. These endeavors were aimed at freedom of religion, gender equity and nonviolence against humanity.² Likewise, Islam attempts to safeguard all kinds of rights that distinguish humanity from the rest of creatures. It emphasizes on the human dignity, justice, fairness, and honesty, which directly enhance criterion of human rights.

As per Islamic instructions, the authorities are also required to undergo policies that may focus on safeguarding these rights. So, Islam

¹- Greg Fealy, "Indonesian Islamist Perspective on Human Rights," in *Islam and Human Rights in Practice* (New York: Routledge, 2008), 143.

² - Akbarzadeh, Shahram, and Benjamin MacQueen, *Islam & Human Rights in Islam* (New York: Routledge, 2008), 1.

provides the best practices for the human rights safeguards.³ Iraq has recently passed through the worst kind of turmoil and chaos due to the frequent wars and invasions. That is why taking it as a case study on safeguarding human rights in Islam is very relevant to the study of human rights. Thus, gender equity and freedom of religion are the two focused points of this exploration. As an academic field, this is a critical area, where Islamic insights are to be studied and assessed. It is also one of those facets that divulge how Islam is compatible with the just needs of every period in human life.

In this study, I attempt to answer the question 'how can human rights in Islam be safeguarded.' In this regard, a case study is required to focus on how this achievement can be made. Accordingly, I undertook Iraq as a case study for safeguarding human rights in Islam, with a prime focus on gender equity and religious freedom⁴. Following this agenda, I divided the text into the main two sections. The first refers to contain human rights in Islam as per current scenarios in Iraq. The second one is meant to include approaches to safeguard the said rights in Iraq⁵. Given these pursuits, Safeguarding Human Rights in Islam: A Case Study of Iraq's Gender Equity and Religious Freedom is an area of research where the above-mentioned questions can profoundly be answered. Thus, studying human rights safeguards and importance in Islamic teachings is significant, which is as follows:

2. Literature Review: Safeguarding Human Rights in Islam and Its Respective Importance

Safeguarding human rights ensures human welfare, which is essential for the betterment and stable existence of whole world. Therefore, Islam encourages to build a well-balanced social structure⁶, where protection of human rights must be an integral norm. Accordingly, the decision makers in the governmental setups of successful nations emphasize on regulating the norms and values that may bring forth the human progress, development, and betterment. So, it is reasoned to

³ - Ibid., 3.

⁴ - Ibid., 8.

⁵ - Mohammed Between, "International Bills of Human Rights: An Islamic Critique," *The International Journal of Human Rights* 7, no. 4 (2003), 167.

⁶ - Syed Ali B. Baharuddin, "Competing Domains of Control: Islam and Human Rights in Malaysia," in *Islam and Human Rights in Practice* (New York: Routledge, 2008), 138.

maintain that both individual and collective betterment play a pivotal role in the life and growth of any nation.

If individual well-being is ignored, collective good is far away from acquisition. Essentially, individual well-being is the crux of any moral system. Islam itself is a second-to-none in the maintenance of moral and ethical magnitude. For maintaining such values and seeking respective advantages, the system of norms and values, dignity⁷ and rights protection as per Islamic instructions is a distinguished spectrum. This is a system which makes sure that humanity must be respected. If this system prevails, humanity would be the beneficiary of it. For that purpose, Islam emphasizes on various dynamic aspects. First, it does not allow an individual to cause a loss to his human fellow-being. The harm may be of various forms, which includes personal, collective, commercial, and moral-based attitudes.

On the part of personal harm, Islam strictly prohibits any kind of torture, attack and usurp. If such harm is banned, many things will start working smoothly. If such happening does not cease to work, the ethical lapse is evident in the said society. On the other hand, the prevalence of harm-avoiding behaviors witnesses the establishment of norms that lead towards stability. Islam has individually prohibited such harm wherein Quran says, "The one who kills a faithful person, he will remain in Hell forever"⁸. Subsequently, every person is required to avoid any torture towards others. On the subject of collective losses, various aspects are to be discussed. However, I highlight the facet that is directly linked with human rights and its importance within the society. If an authoritative person commits corruption and tries to disrupt the rights of people, this will cause a cycle of malicious happenings that will disturb the collective life of people.

So, Islam prohibits such happenings by saying, "And Do not usurp possession common among you through unfair means."⁹ Likewise, fairness, justice, and honesty on authority level are a highlighted aspect of Islamic teachings. More, human dignity evolves the injunctions led by Islam. Allah SWT has mentioned in the Holy Quran, "We have created you

⁷ - Ibid., 119.

⁸ - *The Quran*, 4:93.

⁹ - *The Quran*, 2:188.

in tribes and clans so that you may keep a certain identity among you.”¹⁰ Hadith narrates,

“No Arab has superiority on non-Arab and no non-Arab has superiority on any Arab. No white colored is superior to black-colored and no black-colored has superiority to white-colored”.¹¹

Subsequently, the tribes and clans’ affiliation for a sense of superiority undermines the true association with Islam.

If a faithful adherent wants committed association and adherence to Islamic injunctions in true spirit, he will relinquish tendencies of pride, superiority and treating humans as inferior. This is what Islam highlights. The Holy Prophet (pbuh) declares obviously in the said above hadith as there is not any sense of superiority in Islam. Certainly, the sense of going ahead and excellence lays only in the ways to become pious and gain purity. Further, Islam highlights the importance of knowledge wherein people are advised to leave for the foreign countries for education¹². Accordingly, the quality of work and life will come in the Muslim societies. It shows the importance of safeguarding human rights in Islam on one hand and highlights the importance of education in the developed countries of the world on the other. Definitely, the European and Western American states are the most advanced in education setup.

That is why Muslims, both men and women, having rights to education abroad, should leave for the mentioned-above countries and play their positive and constructive role for the betterment and -progress of these host countries. This is the spectrum, if pursued positively, will build a positive image of the Muslims on one hand and bring productive results for the Muslim societies parallelly. On the commercial and collective betterment subject, Islam does not permit its adherents to interfere in the property, commercial, and family matters of their fellow human beings whether they are Muslims or non-Muslims¹³. The societies often experience conflicts and disputes due to interference into others property and commercial matters. If this kind of tendency is stopped, the possibility

¹⁰ – *The Quran*, 49:13.

¹¹ – Ahmad ibn Hanbal, *Musnad Imam Ahmad bin Hanbal*, vol. 9, Hadith 23548, 127.

¹² – S. M. Islam, “Importance of Girls’ Education as Right: A Legal Study from Islamic Approach,” *Beijing Law Review* 7, no. 1 (2016): 1–11, <https://www.scirp.org/journal/paperinformation.aspx?paperid=62544>.

¹³ – Patricia Martinez, “Muslims in Malaysia: Notions of Human Rights Reform and Their Contexts,” in *Islam and Human Rights in Practice* (New York: Routledge, 2008), 118.

of disputes will be subdued. This is the objective that Islam underlines to complete.

Hereupon, it is mandatory to corroborate the fact that Islam defends truly the human rights and levels the exact ground for safeguarding these rights¹⁴. Further, if this notion of human rights is implemented promptly, the milieu of usurp and forceful tendencies will come to an end. Ultimately, the society will be stable, grow positively and gain prosperity. Hence, the importance of safeguarding human rights as per Islamic injunctions is evident. While discussing the prospects of safeguarding rights of humanity, the authorities' central role cannot be ignored. This role is very critical for the pervasiveness of human rights, whereas the human rights are integral for these authorities to vindicate their dispositions. That is why the scholars emphasize on the importance of "domains of control"¹⁵ for safeguarding human rights in accordance with the Islamic sociopolitical system.

The "Legal system"¹⁶ is another scope where management of human rights is not only necessary but also this system brings positive results in the society. An independent legal system ensures positive results in safeguarding human rights. That is why Islam reveals the importance of a strong legal system that may implement the rights. It may require individuals and organizations to fulfil their obligations. Through such a robust legal system, a productive environment is likely to take place. The more obligations are duly fulfilled, the deeper rights are safeguarded. Therefore, Islam, as mentioned-above emphasizes on the robustness of the legal system. It is the strong legal system that takes care of humanity irrespective of their association with any geography, ethnicity, religion, color and race etc. Islam is one of the best systems in the world that makes sure of the above-maintained characteristics.

The scholars also highlight the importance of safeguarding human rights in Islam, particularly in this era, mainly because it will give the Muslim religious scholar a chance to be well-versed in the international protection

¹⁴ - Organization of the Islamic Conference, *Press Release: OIC Calls for Prudence and Consensus in the Adoption of the New Iraqi Constitution* (2005), <http://www.oic-oci.org/press/english/august%202005/iraqi-const.htm> (accessed September 2, 2005).

¹⁵ - Op.cit., Syed Ali B. Baharuddin, 111.

¹⁶ - Ibid.

of Islamic thought and culture¹⁷. The scholars must prepare themselves to best-fit within the international community of scholars. So, it is important for these scholars to refine the thought wherever it is flexible. On the subject of gender equality, the Islamic perspective is clear. Accordingly, women are truly respected in Islam because Islam has given clear commandment about women respect while Muslims are required to take it a path of closeness to Allah swt.¹⁸ Concerning the western accusation, Muslim scholars argue that the west does not understand the Islamic perspective. They only tend to impose their system on Muslims. Through safeguarding human rights in Muslim societies, this contradiction will stop. Further, Muslims believe that their lands are under attack by the West.¹⁹

The countries such as Iraq, Syria and Afghanistan have been invaded, causing irreparable loss to the life and property there. By safeguarding human rights, chances of the said invasion would shrink. Besides, Christian organizations try to convert Muslims into Christianity through various schemes.²⁰ So, it is important to safeguard Muslims' rights of religious freedom by highlighting these activities on the international stage, which is a deliberate attempt to violate against the Muslims' freedom of religion. On the subject of human rights safeguards, five differences take place between the west and Muslim which are as follows: "(1) the right to change religion; (2) the right to interreligious marriages (particularly a Muslim woman marrying a non-Muslim man); (3) the right to proselytize among religious communities; (4) freedom to practice a religion or belief; and (5) gender equality."²¹ By safeguarding human rights, these differences will reduce and the allegations by the West of human rights violations in Muslims will also abate.

¹⁷ - Almahfali, M., & Avery, H. (2023). Human Rights from an Islamic Perspective: A Critical Review of Arabic Peer-Reviewed Articles. *Social Sciences*, 12(2), 4. <https://doi.org/10.3390/socsci12020106>

¹⁸ - Abdul Qadir Jaelani, *Sekitar Pemikiran Politik Islam (Regarding Islamic Political Thinking)* (Jakarta: Media Da'wah, 1994), 13.

¹⁹ - Teguh Santoso, *Menggagas Hukum Pidana Islam: Penerapan Syariat Islam dalam Konteks Modernitas (Conceptualizing Islamic Criminal Law: The Application of Islamic Law in the Context of Modernity)* (Bandung: Asy Syaamil, 2001), https://catalog.umj.ac.id/index.php?p=show_detail&id=63232

²⁰ - Op.cit., Greg Fealy, 143.

²¹ - Ibid., 152.

3. Safeguarding HR through Islamic Coherence on Human Rights and Current Scenarios in Iraq

Human rights are the prime agenda that Islam is meant to fulfill. Islam requires taking care of humanity in all aspects including social, economic, political, cultural and behavioural etc., that are known and even in the spheres that are still to be unveiled. For the purpose, it has revealed generic principles in the above-mentioned spheres that guarantee human dignity, security and financial activities. Wherever these facets of humanity are undermined, Islamic teachings instruct highlighting the lifeline ways to be followed. As a system, it takes care of collective as well as individual rights.²² Rationally discussing, human rights in Islam are systematic principles based on Quran and Hadith that protect society and the elements necessary to it. It makes bound the society to preserve the individual rights and requires individuals to play a constructive and positive role in their society.²³

On the top of society, Islam seeks submission from the executive and declares the state to be responsible for enforcing all kinds of norms and principles. Subsequently, the state is the broad extent of a collective life, society being the medium one and the individuals as a minor level. So, only the state enjoys authority to implement laws, rights, and principles. For the purpose, Islamic injunctions in the shape of a system-called caliphate was developed and moved on right from the beginning-the Rashidun Era.²⁴ This system passed on through centuries-witnessing tailored-episodes of rise, deterioration, and downfall. This system was ended with an unfortunate demise in the first quarter of the 20th century.²⁵ Afterward, no system in any form represents the spirit of Islamic injunctions. That is why no violation whatever made in regard to human rights can be associated with the posture that Islam is incompatible with the International Human Rights Regime (IHRR).

More, Muslims have now diverse interpretations regarding Islam and instill them accordingly in their respective lives. Certainly, the difference vis-à-vis school of thoughts prevails among the Muslims from

²² - Abul A'la Mawdudi, "Human Rights in Islam," *Al-Tawhid Journal* 4, no. 3 (1985), <https://www.iium.edu.my/deed/articles/hr/hr.html>.

²³ - Riaz A. Saeed, "Human Rights in Islam and The West (The Last Sermon of the Prophet and UDHR)," *Jihad Al-Islam* 6, no. 2 (2013): 1-27, <https://ssrn.com/abstract=3609723>.

²⁴ - Ovamir Anjum, "Islamic Civilization," in *Who Wants the Caliphate?* Yaqeen Institute, 2020, <https://yaqeeninstitute.org/read/paper/who-wants-the-caliphate>.

²⁵ - Ibid.

East to the West. Besides, liberal and secular educational systems have contributed a lot towards further divide among the Muslims. Another scenario prevails in the lines that Muslims are dependent²⁶ upon the dominant greater state players who have been dominating on the global stage in the political, diplomatic, economic and cultural realms. Governments in Muslim countries, excluding a few exceptions, cannot formulate their policies independently. International Human Rights Regimes are the byproduct of such development.

These regimes consider Islam and its respective teachings to be incompatible with human rights. Further, vast swathes of the Muslim population are influenced by the western culture and share their mutual interests with the said human rights regimes.²⁷ That is why the difference on Human rights violations is quite expected between Muslim scholars and the adherents of IHRR. Moreover, a diaspora from Muslim countries moved towards Europe and Northern America. Herewith, the difference divulges significantly because Muslims are bound to follow the commandments given in the Quran which cannot be violated or altered whereas their respective governments and populace related to secularism and Christianity in the said above regions contradict with them. They also consider Muslim culture and traditions a danger to their culture. Enclosed with this saga, differences take place.

Finally, many Muslim countries in the North Africa and Middle East regions experience dreadful militancy due to revolts. Many stake-holders (regional and international) are involved to secure their vested interests²⁸. During a game of blood and fire, nothing is expected in the line of morality and no group can be termed to follow Islamic injunctions, particularly in their battle with the opposing belligerent group. Under such scenarios, religious freedom, liberty, and gender equity are expected to be badly violated. Subsequently, any attempt to answer how human rights can be safeguarded seeks a coherent work in the ranks of academia and scholarly research. The following section can explain how the case study of safeguarding gender equity, and religious freedom in Iraq can be taken into view.

²⁶– Laurel Kuba, *Islam and Democracy*, Special Report 93 (United States Institute of Peace, 2002), <https://www.usip.org/sites/default/files/sr93.pdf>.

²⁷– Ibid.

²⁸– Rami Khouri, "The Arab Uprisings: Causes, Consequences and Perspectives (Panel Discussion)," *International Conflict Analysis and Transformation Research Group*, 2014, https://icat.kennesaw.edu/docs/pubs/RK_Final_Paper.pdf.

4. Safeguarding Gender Equity and Religious Freedom in Iraq

In Iraq, the notion of gender equity, and religious safeguards stems out in the aftermath of the post-Saddam Era. The country is under constant instability and shows a picture of communal, ethnic and sectarian conflicts.²⁹ Due to the waned rule by the existing regime and lack of strong governance, these two spectrums-gender equity and religious freedom often worsen which need to be safeguarded. First, an active and effective body should be established which may govern the laws to ensure the gender equity and religious freedom in Iraq. This should be based on comprehensive grounds, employing experts in human rights in Islam and members from ethnic and upper social classes of the society.³⁰ They should advise significant recommendations to governments on how women's rights can be protected.

Rights for freedom of expression, political association and participation in public affairs should be safeguarded. The executive must alter the articles of the constitution that are incompatible with Islamic instructions and undermine minorities rights. The ethnic minorities, particularly Kurds, Turks, and Assyrians, should be given rights to lead a respectful and secured life in the country.³¹ It is also maintained that in Iraq, the existing laws discriminate partially or entirely.³² The said-above body should revamp the course and provide insights on how to remove this discrimination. Due to lingering chaos in some parts of the country, sectarian-based violence frequently erupts and causes irreparable losses to the members of both Shiite and Sunni sects. The said-above body should involve the influential personalities from both sects who may wield their influence to persuade community members to avoid any types of violent act.

For gender equity, the body should recommend that gaining education is compulsory for women. Its implementation should be ensured. Islam prohibits Violence against women³³ and underlines the respect towards them as a mother, sister, wife, and daughter. The body

²⁹_ Op.cit., Akbarzadeh, Shahram, and Benjamin MacQueen, 52.

³⁰_ Katarina Gadd and Fatima Ubeis, *Discussing the Most Important Rights for Women in Iraq*, Institute for Human Rights Working Paper, no. 2 (2021), https://www.abo.fi/wp-content/uploads/2021/12/2021-Gadd-and-Ubeis_Discussing-the-most-important-rights-for-women-in-Iraq.pdf.

³¹_ Op.cit., Akbarzadeh, Shahram, and Benjamin MacQueen, 53.

³²_ Ibid., 8.

³³_ Ibid.

should persuade governments and local authorities to act against violations if any. In Iraq, women should seek higher education in the institute of women's higher learning. Likewise, women should be independent in finding a suitable match for marriage. Women can also take part in public affairs to the extent it is favorable to the Islamic education.³⁴ On the part of inheritance, the Islamic injunction is based on exact lines and cannot be challenged because it is Allah-given. Likewise, Islam confers comprehensive laws for preserving refugees' rights. Al-Quran clearly instructs to the adherents of Islam and says,

"Certainly, those who kept faith, migrated to Medina and pursued Jihad (Holy War) for the sake of Allah, and those kept faith, provided asylum to those who migrated for the cause of Allah swt and rendered a tangible help to Holy fighters, these are the people who are actual faithful."³⁵

This way, the refugee's rights preservation is also a gamut where it is needed on urgent and long-term bases to safeguard human rights in Iraq. Essentially, an influx of human displacement³⁶ following the Arab spring on one hand and lingering communal and sectarian rifts is found in the country.

The said body will determine the framework that would ensure the refugees' rights including security, safety, children's rights/education, employment and financial soundness. The government should heed to the advisory recommendations in the light of Islamic injunctions about refugees' rights and must implement the findings in a proper and impactful way. Herewith again, it is necessary to discern the refugees' rights based on their respective ethnic identity and sect-based association. More, international actors, pursue their policy agendas, particularly following the post-Saddam era in Iraq. This misfortune happens mainly because clash of interests among the global actors in the areas surrounding Iraq is ongoing.³⁷ Then, how could Iraq be devoid of this intricate stratagem? The interference in Iraqi affairs and proxies in it accordingly exacerbate the human rights situation that is already volcanic in the form of violent episodes. The body should work out on the broad-

³⁴– Op.cit., Katarina Gadd and Fatima Ubeis.

³⁵– *The Quran*, 8:73.

³⁶– Bernie Sanders and Matthew Smith, "The Iraqi Refugee Disaster," *The World Policy Journal* 24, no. 3 (2007): 23–28, <https://doi.org/10.1162/wopj.2007.24.3.23>.

³⁷– Op.cit., Rami Khouri.

based spectrum and long-term policies in an effort to prevent such kinds of interference.

Similarly, the champion of International Human Rights Regimes (IHRR) must cope with this situation on an urgent basis and urge the said global actors to remain neutral in the case of Iraq. Further, the said body should also work to multi-directions. Accordingly, it should demarcate a manuscript based on reasons, rationality and divine texts and should approach to the said international regimes.³⁸ They should be convinced that Islam is the pioneer in protecting human rights and will continue to require this protection until the Doomsday. The principles related to human rights are Allah SWT given, which are immune to any amendment or alteration. Under the Islamic system, everything works for the prime agenda of human rights because justice is likely to prevail in a that society. Justice, on the other hand, relies heavily on a state's stable and effective authority who may ensure that the judiciary may work independently. Thus, Islam and human rights are quite compatible.

5. Discussion and Analysis

The literature review presents a comprehensive discourse on the significance of safeguarding human rights from an Islamic perspective. It emphasizes that human rights are not merely legal or political constructs but are deeply rooted in Islamic teachings, values, and ethics. The discussion draws a parallel between the Islamic moral system and the universal goal of human welfare, arguing that protecting individual and collective rights is essential for societal development and global peace.

The review establishes a clear linkage between individual well-being and collective prosperity. It posits that a morally and ethically stable individual contributes positively to the society, and this collective morality is vital for the development of peaceful, organized, and progressive nations. Islam, according to the data, uniquely integrates moral values with legal obligations, thereby positioning itself as a

³⁸– Jill I. Goldenziel, "Regulating Human Rights: International Organizations, Flexible Standards, and International Refugee Law," *Chicago Journal of International Law* 14, no. 2 (2024): 453–492, <https://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?article=1389&context=cjil>.

complete code of life that prioritizes human dignity, fairness, and justice.

The data highlights Islam's clear prohibition against all forms of harm; whether personal, collective, commercial, or moral. It references Qur'anic injunctions and Hadiths to support claims that Islam strictly forbids murder, torture, theft, corruption, and unfair means of property acquisition. These prohibitions aim at preventing societal chaos and promoting ethical conduct, thereby reinforcing human rights in all spheres of life.

Another key point raised is Islam's universalist outlook on human dignity and equality. The Qur'an and the Hadith quoted in the review emphasize the irrelevance of race, color, or ethnicity in determining one's worth, placing righteousness and piety as the sole measures of superiority. This serves as a direct challenge to racial, ethnic, and national superiority claims, reinforcing Islam's commitment to egalitarian human rights.

The review connects the safeguarding of human rights to educational empowerment, arguing that Muslims should pursue education globally and contribute to the host societies positively. This not only enhances the personal and communal growth of Muslims but also bridges cultural and political gaps, reducing Islamophobic narratives and stereotypes in the West.

The data reiterates Islam's protective stance toward personal and public property, commercial dealings, and family integrity. Interference in these areas is discouraged, aligning with the broader objective of preventing disputes and safeguarding individual freedoms. This aligns Islamic teachings closely with the foundational principles of international human rights norms.

A crucial element discussed is the need for a robust and independent legal system within Islamic frameworks. The review mentions that Islam not only promotes rights but demands an institutional framework (such as the caliphate system) for their implementation. It is suggested that when such systems operate properly, they ensure human rights for all, irrespective of religion, ethnicity, or nationality.

The literature encourages Muslim scholars to engage with global discourses on human rights, to both protect Islamic thought and clarify misconceptions. It acknowledges current tensions between Islamic and Western human rights perspectives; especially in areas like religious conversion, interfaith marriage, and gender equality, and urges dialogue and mutual understanding.

Finally, the review provides a contextual understanding of how geopolitical realities; such as foreign invasions, western cultural dominance, and dependency on global powers, have hindered Muslim states from fully realizing Islamic human rights. It challenges the notion that Islam is incompatible with international human rights norms, asserting instead that political manipulation and cultural hegemony have distorted the actual practice of Islamic principles.

6. Conclusion

Safeguarding human rights will remain significant for all phases of human history. Islamic instructions are obvious about the human rights and have significant weightage for any attempt-aimed at safeguarding these rights. The area evolving study on the importance of safeguarding such rights is also noteworthy in the modern history. In the view of the cited-above references and respective rationale, it is obvious that implementing these phenomena will divulge in patent way the importance of safeguarding the rights that humanity needs. The moral values for humanity will prevail that will bring positive results in the whole world. Besides, the differences between the western human rights champions and the Muslim scholars will also minimize. The emphasis should also be made on how the mentioned-above mechanism will be implemented.

The literature review presents Islam as a comprehensive framework for the protection and promotion of human rights. It argues that many global misconceptions about Islam stem from political biases or incomplete understandings rather than from the religion's foundational texts. Islam's emphasis on justice, equality, non-discrimination, and human dignity is evident throughout the Qur'an and Sunnah. For meaningful global cooperation on human rights, the review recommends inclusive dialogue, legal reform within Muslim countries, and scholarly engagement with international human rights mechanisms. It concludes that safeguarding human rights in light of Islamic teachings is not only possible but necessary for achieving global justice and societal harmony.

Significantly, safeguarding human rights in Islam as per current scenarios in Iraq needed a particular focus on gender equity and religious freedom. The insights and perspectives made above are significant if implemented thoroughly. These would bring positive results if a constructive approach on their implementation is followed. More, the respective role of all parties, including international actors, regional states, the Iraqi regime, parties, and people is mandatory to the tangible results

for safeguarding human rights in Islam in Iraq. Otherwise, the situation would worsen in the country on one hand and the chances of misunderstanding against Islam's compatibility with human rights would increase on the other.

The most important is to work on how these recommendations can be implemented. Finally, the above-mentioned arguments and respective research prove that Safeguarding Human Rights in Islam: A Case Study of Iraq's Gender Equity and Religious Freedom is an important area of academic research in the present scenario. It offers an expanded scope to reduce the spread of negative perspectives against Islam's compatibility with human rights.

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