

Integration of Islamic Jurisprudence Principles within the UN Global Human Security Framework

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Abstract

This study explores the integration of Islamic jurisprudence principles, particularly *maqāṣid al-Sharīʿa* (objectives of Islamic law) and *ḍawābiṭ* (regulatory principles ensuring adherence to justice and moderation), into the United Nations' (UN) Global Human Security Framework. Using a recommendatory legal research methodology, this study analyses international legal documents, such as UNGA Resolution 66/290, and classical Islamic texts, including Al-Ghazali's *Al-Mustasfa*. The findings reveal a strong alignment between *maqāṣid al-Sharīʿa* and the human security dimensions outlined by the UN, encompassing protection of religion, life, intellect, lineage, and wealth. By incorporating Islamic principles, this research offers a culturally inclusive and ethically grounded approach to global security challenges. The application of *ḍawābiṭ* highlights the importance of balancing justice and moderation in addressing critical issues such as economic inequality, humanitarian crises, and governance challenges. This study contributes to the discourse on global human security by proposing a novel framework that bridges religious law and international governance, providing a foundation for future interdisciplinary studies.

Keywords: *Maqāṣid al-Sharīʿa*; *ḍawābiṭ*; human security; United Nations; Islamic jurisprudence.

Abstrak

Penelitian ini mengeksplorasi integrasi prinsip-prinsip yurisprudensi Islam, khususnya *maqāṣid al-Sharīʿa* (tujuan hukum Islam) dan *ḍawābiṭ* (prinsip-prinsip regulasi yang memastikan keadilan dan moderasi), ke dalam Kerangka Keamanan Manusia Global Perserikatan Bangsa-Bangsa (PBB). Dengan menggunakan metode penelitian hukum rekomendasi, studi ini menganalisis dokumen hukum internasional, seperti Resolusi UNGA 66/290, dan teks-teks klasik Islam, termasuk *Al-Mustasfa* karya Al-Ghazali. Temuan penelitian ini menunjukkan adanya keselarasan yang kuat antara *maqāṣid al-Sharīʿa* dan dimensi keamanan manusia yang digariskan oleh PBB, yang mencakup perlindungan agama, kehidupan, akal, keturunan, dan kekayaan. Dengan mengintegrasikan prinsip-prinsip Islam, penelitian ini menawarkan pendekatan yang inklusif secara budaya dan berbasis etika terhadap tantangan keamanan global. Penerapan *ḍawābiṭ* menyoroti pentingnya menjaga keseimbangan antara keadilan dan moderasi dalam menghadapi isu-isu kritis seperti ketimpangan ekonomi, krisis kemanusiaan, dan tantangan tata kelola. Penelitian ini memberikan kontribusi pada wacana keamanan manusia global dengan mengusulkan kerangka kerja baru yang menjembatani hukum agama dan tata kelola internasional, sekaligus menyediakan dasar untuk studi interdisipliner di masa depan.

Kata Kunci: *Maqāṣid al-Sharīʿa*; *ḍawābiṭ*; keamanan manusia; Perserikatan Bangsa-Bangsa; hukum Islam.

INTRODUCTION

Global security threats represent complex and interconnected challenges that transcend national borders, necessitating a collaborative and multi-dimensional approach to mitigation. For instance, climate change and natural disasters, including floods, droughts, and earthquakes, significantly impact global stability by threatening food and water security and driving mass migration (Burke & Parker, 2017). Furthermore, transnational threats such as terrorism, organised crime, and cyber hacking have escalated, exploiting technological advancements to endanger critical infrastructure and economies (Aragane,

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Ogura, Endoh, & Takahashi, 2015; Maras, 2014). Meanwhile, global health threats, exemplified by the COVID-19 pandemic, underscore the necessity of a coordinated international response to protect populations (Ince, 2008). The complexity of these challenges highlights the imperative for an inclusive framework, such as the UN human security framework (a framework introduced by the United Nations to prioritise the protection of individuals from critical threats to their safety and livelihoods), to address cross-cutting impacts across economic, environmental, and human rights domains (Dupont, 2020).

The concept of global security also reflects the strategies adopted by states to safeguard their integrity and existence from a spectrum of threats, both internal and external to their sovereign territories (Regilme & Beller, 2023). Traditional security measures, which primarily focus on physical protection and territorial boundaries—including cybersecurity—are increasingly viewed as inadequate in addressing evolving and complex challenges. Al-Rodhan (2007) expands the notion of global security to encompass broader dimensions, such as human, environmental, national, transnational, and cross-cultural security. These dimensions include threats like environmental degradation, personal violence, cyberattacks, nuclear risks, energy insecurity, and economic instability (Saier Jr. & Trevors, 2010). This intricate landscape necessitates international cooperation to confront threats that transcend geographical boundaries, impacting nations and sectors on a global scale.

The various dimensions of global security are deeply interconnected at the international level, forming complex networks involving states and international organisations (Bouzov, 2015). The human security approach (an approach that shifts focus from state-centric security to prioritising the well-being of individuals) emphasises the importance of addressing social and economic factors that underpin stability. It warns that neglecting human security can jeopardise peace and stability both within and between states. Conversely, excessive emphasis on state security may undermine societal well-being. While states remain crucial in ensuring security, relying solely on state and national security measures is insufficient to guarantee comprehensive human well-being (Harel-Shalev & Wolberg, 2023).

Research on human security has undergone significant development, particularly in shifting from a traditional state-centred paradigm to an individual-focused approach. Existing literature categorises this research into three main themes. First, studies on the concept and evolution of human security highlight a paradigm shift from a hierarchical state-centric security approach to a more inclusive framework. As outlined in the 1994 UNDP Human Development Report (a report by the United Nations Development Programme introducing the concept of human security), this approach includes dimensions such as economic stability, food security, health, environmental sustainability, and community resilience. The emphasis is on empowering individuals and protecting them from multidimensional threats (Majee, 2024; Wählisch, 2014). Emerging in the 1990s, the concept gained traction and has since become integral to international policy discourse (Nasu, 2013; Oberleitner, 2013). However, despite its widespread acceptance, a notable research gap persists in integrating religious values, such as *maqashid al-Sharia* (Islamic legal objectives aimed at preserving faith, life, intellect, lineage, and wealth), into the global human security framework.

Second, research on the implementation and operational challenges of human security reveals its influence on national and international policies. Numerous initiatives prioritise human rights, good governance, and sustainable development, including disaster risk reduction strategies and global health security enhancement (Caballero-Anthony & Amul, 2014; Hilhorst, Özerdem, & Michelle Crocetti, 2013; Orenco, Endo, Taniguchi, & Fujii, 2016). For instance, this approach has been instrumental in addressing the impacts of natural disasters and bolstering health governance to mitigate pandemic risks (Chattu, Knight, Reddy, & Aginam, 2020; Pulido, 2017). Nonetheless, a critical challenge lies in the limited

exploration of faith-based normative frameworks, which could offer innovative perspectives for enhancing the effectiveness of human security responses.

Third, critiques of human security focus on its conceptual clarity and practical implications. Some scholars argue that the concept is overly broad and theoretical, hindering its consistent application (Ewan, 2007; Krause, 2013). Additionally, concerns have been raised that this approach is sometimes co-opted by states to reinforce existing power structures rather than genuinely improving human well-being (Harnisch & Kim, 2021). In this context, there is a scarcity of research examining how faith-based ethical principles, such as *maqashid al-Sharia*, can serve as a moral foundation for developing a more comprehensive and inclusive security framework.

Although the existing literature on human security addresses various dimensions, the lack of integration of religious values into the framework represents a critical gap. Addressing this gap requires research that proposes incorporating Islamic legal principles into the human security paradigm, thereby creating a framework that is more inclusive, sustainable, and aligned with universal ethical values.

This research seeks to address a significant gap in the literature on *human security* (a concept focused on safeguarding individuals from critical threats) by incorporating the principles of Islamic law, particularly *maqashid al-Sharia* (Islamic legal objectives that aim to preserve essential human needs, such as faith, life, intellect, lineage, and wealth) and the concept of *dawabit* (Islamic legal guidelines that provide boundaries for ethical behaviour), into a global *human security* framework. By adopting this approach, the study aims to offer a faith-based normative perspective to enrich the discourse on *human security*, thereby providing a moral foundation for a more comprehensive and inclusive approach. Specifically, the research will examine how Islamic values can enhance and reinforce *human security* policies currently prioritised by international organisations, including the United Nations (UN). The integration of these values is expected to contribute to the development of a framework that is not only operationally effective but also rooted in universal ethical principles, making it applicable across diverse cultural contexts. By bridging the gap between faith-based principles and the existing *human security* framework, this research aspires to create a model that is both practically relevant and ethically sound in addressing global security challenges.

RESEARCH METHOD

This study centres on integrating principles of Islamic jurisprudence, particularly *maqasid al-Sharia* (Islamic legal objectives aimed at preserving essential human needs, such as faith, life, intellect, lineage, and wealth) and *dawabit* (Islamic legal guidelines that establish ethical boundaries), with the United Nations' *Global Human Security Framework* (a framework designed to prioritise individual safety and dignity in international policy). The unit of analysis includes international legal documents, such as United Nations General Assembly (UNGA) resolutions—most notably Resolution 66/290—and the 1994 *UNDP Human Development Report* (a foundational report introducing the concept of human security). It also examines classical Islamic legal texts, such as *Al-Mustasfa* by Abū Ḥāmid al-Ghazālī, to explore the compatibility and alignment between these principles.

This research employs the *Recommendatory Legal Research* method (a method suited for normative legal analysis and the formulation of policy recommendations), as outlined by Kestemont (2018, p. 84). This approach is particularly appropriate for evaluating the normative criteria of legal documents and generating actionable recommendations to address gaps in existing literature and policy frameworks. It facilitates a detailed exploration of the alignment between Islamic jurisprudence and international legal principles, ensuring a robust foundation for bridging the two frameworks.

The study utilises secondary data drawn from international legal documents, academic literature, and classical Islamic jurisprudence. Key sources include UNGA Resolution 66/290, the 1994 *UNDP Human Development Report*, and foundational Islamic legal texts such as *Al-Mustasfa* by Abū Ḥāmid al-Ghazālī. Additional references comprise peer-reviewed articles and legal doctrines, which provide context and depth to the analysis. The combination of international legal sources and Islamic jurisprudence ensures a comprehensive examination of the frameworks under review.

Manual content analysis was employed to collect and analyse data through an extensive literature review of legal documents and Islamic jurisprudential texts. These documents were sourced from online legal databases, such as the *UN Treaty Collection*, and academic repositories. Themes and principles relevant to the research objectives were systematically identified, categorised, and recorded to maintain consistency in the analysis.

The data analysis followed a structured approach, beginning with a descriptive analysis to establish a foundational understanding of the United Nations' *Global Human Security Framework* and the principles of Islamic jurisprudence, specifically *maqasid al-Sharia* and *dawabit*. This initial stage involved a thorough examination of key documents and texts to articulate their core objectives, principles, and applications. Subsequently, an evaluative analysis was conducted to assess the compatibility between the two frameworks. This stage used thematic categorisation and a comparison of normative criteria to identify shared values and areas of alignment.

Insights from the evaluation phase informed the formulation of practical recommendations. These recommendations aim to integrate principles of Islamic jurisprudence into the United Nations' human security policies, bridging cultural and religious perspectives with global governance. This systematic process ensured a comprehensive analysis, highlighting both theoretical alignments and actionable strategies for policy enhancement.

RESULTS AND DISCUSSION

Current Status of UN's Global Human Security Legal Framework

The concept of *Global Human Security* (a framework prioritising individual safety and well-being in addressing interconnected global threats), as articulated in the *UNDP's 1994 Human Development Report* (a foundational document introducing the human security concept), underscores the interconnectedness of security threats in an increasingly globalised world. The report highlights that challenges to human security—such as famines, ethnic conflicts, social disintegration, terrorism, pollution, and drug trafficking—are not confined within national borders. Instead, these threats transcend frontiers, creating ripple effects that impact individuals and communities globally. This perspective emphasises the necessity of adopting a holistic and cooperative approach to addressing human security, recognising that a threat in one region can have far-reaching implications for global stability and well-being. Consequently, safeguarding human security requires coordinated international efforts to effectively address these transnational challenges (United Nations Development Programme (UNDP), 1994). Although the *UNDP's 1994 Report* proposed further discussions on human security at the 1995 World Summit, the issue was not formally addressed until 2005. The outcome of the 2005 World Summit, formalised in *Resolution 60/1* (2005, para. 143) reaffirmed the General Assembly's commitment to discussing and defining the notion of human security.

The UNGA Resolution 66/290 (2012) emerged as a direct response to earlier frameworks, reinforcing human security as a comprehensive, people-centred approach. It emphasises the interconnections between development, human rights, and peace and security, highlighting that human security involves addressing threats to survival, livelihood, and dignity. The resolution asserts that human security must be context-specific, respect state sovereignty, and promote national ownership. Furthermore, it underscores the importance of aligning human security efforts with sustainable development goals and calls for collaboration among governments, international organisations, and civil society.

There are at least two follow-ups regarding Resolution 66/290 by the Secretary-General. The A/68/685 report contained the common understanding of human security, applying the human security approach (at the national, regional, and international levels), evaluation of the application of human security, and the added value of human security (United Nations, 2013). In the next report, there is a notable remark regarding the advancement of human security. The Secretary-General suggested the framework of action, which highlights that human security "...offers a multilevel model that links local reality to national and regional dynamics and broader megatrends and demands a forward-looking and longer-term perspective to enhance resilience and avoid human suffering..." (United Nations, 2024a, para. 37).

Criticism on The UN's Global Human Security Framework

Critiques of the United Nations' global human security framework reveal significant challenges that undermine its effectiveness and coherence. Martin and Owen (2010, pp. 213-216) identify the UN's hesitance to fully endorse human security as rooted in three main issues: the lack of clear distinction between development and human security, the ambiguity surrounding the relationship between human rights and security, and the tendency of the UN to overextend the concept of *human security* (a comprehensive framework addressing threats to individual safety and dignity). This conceptual ambiguity weakens the framework's foundation and hampers its operational effectiveness.

Further complicating the discourse, some scholars argue that the credibility of *human security* has been diminished due to its promotion within the constraints of the existing political, legal, and normative frameworks of the "real world" (Newman, 2016). This critique highlights a disconnect between the ideals of *human security* and its practical applications, suggesting that the framework often fails to address the very issues it aims to resolve.

A critical examination of UN Resolution 66/290 reveals additional flaws within the global *human security* framework. Specifically, Article 3(d) states that "the notion of *human security* is distinct from the responsibility to protect and its implementation." Lau (2023) contends that to operationalise *human security* effectively, emphasis should be placed on the *responsibility to protect* (a principle aiming to prevent mass atrocities) rather than merely the right to intervene. However, this distinction lacks clear political and legal implications, leading to confusion between humanitarian intervention rights and non-intervention rights, as well as human rights and state sovereignty (Chandler, 2012, p. 214). This lack of clarity further undermines the operationalisation of *human security*.

The UN asserts that "*human security* is an approach to assist Member States in identifying and addressing widespread and cross-cutting challenges to the survival, livelihood, and dignity of their people" (United Nations, 2012). However, a pressing question arises: why does global responsibility seem to falter when addressing the structural inequalities of poverty and insecurity that afflict vast regions of the post-colonial world (Chandler, 2012)? This discrepancy raises concerns about the commitment of the

international community to *human security* and underscores the need for a more robust and comprehensive approach.

Hultman (2013) demonstrates that the likelihood of UN peace operations increases in conflicts marked by high levels of violence against civilians, particularly after 1999. However, this reactive approach highlights a failure to proactively address the root causes of insecurity, such as chronic instability and economic disparities. King and Murray (2001, p. 592) suggest that the concept of *security* (protection against future threats) should encompass future risks and focus on the dangers of falling below critical thresholds of deprivation. This perspective reinforces the argument for humanitarian intervention as a necessary response to *human security* challenges.

Humanitarian crises are often linked to underlying issues such as declining living conditions, rising economic inequalities, and government-sanctioned oppression. The term "*humanitarian*" evokes urgent responses to threats of large-scale loss of life, forced migration, and human rights abuses (Thomas George Weiss, 2005, p. 34). Effective humanitarian intervention aims to save lives by preventing or ending violent attacks on unarmed civilians or facilitating aid delivery, often requiring complex coordination typically executed by peacekeeping forces (Seybolt, 2007, p. 6). This reality underscores the need for a coherent framework that integrates humanitarian intervention within the broader *human security* paradigm.

Despite the establishment of two legally binding human rights covenants in 1966, along with various treaties addressing critical issues such as refugee rights and the elimination of racial discrimination (Roberts, 2003, p. 76), the persistent challenges and mixed outcomes of past interventions suggest that a shift in focus is necessary. Rather than solely emphasising military interventions, scholars advocate for a broader range of protection efforts aimed at preventing man-made catastrophes before they occur (Roberts, 2003).

Traditional humanitarian relief operations typically involve host governments inviting relief agencies to assist populations affected by disasters, often perceived as apolitical and altruistic efforts (Wood, 1996). In contrast, new cross-border humanitarian interventions usually follow human-induced crises and often require the presence of foreign military forces to protect relief workers and aid recipients. These interventions are frequently conducted without the full consent of the recognised government or significant rebel factions (Jonah, 1993). This shift raises critical questions about the legitimacy and efficacy of humanitarian interventions within the context of *global human security* (an integrated approach to addressing threats to individual safety and dignity).

The response to this issue lies in the *Responsibility to Protect (R2P)*, a framework established to prevent mass atrocities), a paradigm adopted by UN member states in 2005. While traditional humanitarian intervention is grounded in the notion of a "right to intervene" (state sovereignty permits intervention under certain circumstances), *R2P* is founded on the principle of a "responsibility to protect" (a duty to safeguard vulnerable populations from atrocities). Both concepts acknowledge that sovereignty is not absolute, but *R2P* shifts the focus from the rights of states to the needs of at-risk populations. Rather than prioritising a state's right to intervene, *R2P* emphasises the obligation to prevent and address large-scale human rights violations.

Critiques of the UN's Global Human Security Framework (a comprehensive approach focusing on the protection of individuals from threats such as poverty, violence, and inequality) reveal significant gaps, particularly in addressing the root causes of insecurity such as poverty and inequality. While the broad scope of the framework allows for inclusivity and a comprehensive approach to human security, it also presents limitations in practical application, often failing to translate high-level resolutions into effective, ground-level interventions. As summarised in Table 1, the lack of conceptual clarity, the separation of

human security from the Responsibility to Protect (R2P, a principle that emphasises the obligation to prevent mass atrocities), and the tendency to focus on symptoms rather than root causes further undermine the framework's operational effectiveness. These critiques highlight the need for a more refined and actionable framework that bridges the gap between global goals and local implementation.

Table 1 summarises the key critiques

Critique	Source	Implications
Lack of conceptual clarity	Martin & Owen (2010)	Ambiguity undermines operational effectiveness.
Separation from Responsibility to Protect	Lau (2023)	Confusion between rights of intervention and state sovereignty.
Focus on symptoms over root causes	Newman (2016)	Limits the framework's capacity to address structural inequalities.

The evolution of human security within the UN framework demonstrates a gradual but steady process of institutionalisation over several decades. Beginning with the 1994 UNDP Human Development Report, the concept shifted global security discussions from state-centric approaches to a more inclusive focus on individual well-being. This redefinition positioned human security as a multidimensional paradigm addressing threats such as poverty, famine, and violence, which transcend national boundaries. The formal recognition of human security at the 2005 World Summit and subsequent UNGA Resolution 66/290 (2012) marked a significant milestone, embedding it as a guiding principle in international development and peacekeeping policies.

Intergovernmental collaboration and sustainable development have emerged as central themes in the operationalisation of human security. The Secretary-General's follow-up reports emphasise the interconnectedness of human security with the Sustainable Development Goals (SDGs, a global framework for achieving economic, social, and environmental sustainability by 2030), highlighting the necessity of cooperation among governments, international organisations, and civil society. For example, the reports underscore the importance of aligning human security initiatives with the UN's 2030 Agenda for Sustainable Development, advocating for an integrated approach that addresses economic, social, and environmental vulnerabilities simultaneously. This focus reflects the UN's broader strategy to create resilience against transnational threats and promote equitable growth.

However, the operationalisation of the human security framework continues to face significant challenges. Follow-up reports by the Secretary-General reveal persistent issues, such as the difficulty in defining the concept with sufficient precision and the overlapping responsibilities among UN agencies. For example, food insecurity is addressed by the Food and Agriculture Organization (FAO, the UN agency responsible for combating hunger and ensuring food security), while health insecurity falls under the World Health Organization (WHO, the UN agency focusing on global public health), often leading to fragmentation in response efforts. Additionally, the framework's broad scope, while conceptually inclusive, has created practical limitations in implementation. These challenges underscore the need for a more cohesive and actionable strategy to ensure that the principles of human security are effectively translated into tangible outcomes for vulnerable populations.

The evolving framework of human security illustrates the UN's commitment to a holistic and inclusive approach that addresses multifaceted threats impacting individuals and communities. From its conceptual roots in the 1994 UNDP Human Development Report to its formalisation in UNGA Resolution

66/290 (the United Nations General Assembly resolution defining human security as freedom from fear, want, and indignity), the framework reflects a significant shift in prioritising human welfare over traditional state-centric security models. While this evolution highlights the UN's dedication to fostering sustainable development and international collaboration, its effectiveness remains contingent on bridging the persistent gap between high-level policy resolutions and ground-level implementation. Challenges such as overlapping agency responsibilities, fragmented resource allocation, and difficulties in operationalising broad concepts into actionable strategies continue to undermine the framework's impact. This study explores these challenges in greater depth, offering insights into how integrative mechanisms, such as Islamic jurisprudence principles (*fiqh*, the body of Islamic law that governs both personal and collective matters), could enhance the coherence and practical applicability of the UN's human security initiatives.

Alignment of Islamic Jurisprudence with the UN's Framework

The fundamental objective of legislation in Islam is to promote the welfare of society by ensuring the well-being of individuals and safeguarding them from harm. The avenues through which benefits (*maṣlaḥa*, a concept in Islamic jurisprudence referring to public interest or welfare) can be achieved are limitless, as the notion of benefit is not static; what may be advantageous at one moment could be detrimental at another. Additionally, a single situation may yield positive outcomes in certain contexts while posing risks in others. Therefore, the consideration of *maṣlaḥa* is a vital element in the legislative process. The necessity for *maṣlaḥa* arises from several key factors: first, the *Sharī'a* (Islamic law based on the *Qur'an* and *Sunnah*) is designed to remain relevant across all times and places; second, the foundational texts of Islam are inherently limited; and third, human experiences and societal conditions are constantly changing, resulting in new challenges that require appropriate legal responses (Sattam & Haleem, 2015, p. xi).

Islam teaches that God created humanity with guidance, providing messengers and the law (*Sharī'a*) to direct them away from darkness and misguidance (Sattam & Haleem, 2015). According to Islamic tradition, God endowed all people with intellect and required them to adhere to His laws. This intellect is fundamental to religious responsibility and accountability; it serves as the basis for all religious commandments and prohibitions. The pursuit of both religious and worldly benefits (*maṣlaḥa*) relies on the directives of *Sharī'a*, which are intrinsically linked to reason (Sattam & Haleem, 2015).

Human reasoning plays a critical role in interpreting the laws revealed to the prophets. Al-Ghazali emphasises that this intellectual domain has led to the emergence of two key types of knowledge: *faqih* (scholars who memorise and uphold Islamic legal rules) and *usuli* (scholars who specialise in the principles of deriving these rules). As such, the study of Islamic jurisprudence is known as *uṣūl al-fiqh* (the principles of Islamic jurisprudence), which has been explored since the inception of Islam. Al-Ghazali asserts that *uṣūl al-fiqh* fundamentally concerns the knowledge required to extract legal rulings (*aḥkām*, specific legal judgments) from *Sharī'a* sources (Hammād, 1987).

The decision-making processes within the UN, such as those in the General Assembly, can be likened to the concept of *Ijma* (consensus in Islamic jurisprudence, meaning "to resolve firmly to do something"). While traditionally practised within scholarly circles, *Ijma* is increasingly understood as a mechanism for achieving the common good and public interest through broader community involvement. H.A.R. Gibb (in Punjabi, 1984, p. 337) describes *Ijma* as "vox populi" (the voice of the people), reflecting the accumulated opinion of the community over time rather than merely a count of votes. Izzoti (2019) highlights that non-Muslim participation in *Ijma* existed during the time of the Prophet Muhammad, as

exemplified by the Constitution of Medina, where Muslims and other religious groups reached a consensus on communal matters.

The observance of *Sharia* (Islamic law derived from the *Qur'an* and *Sunnah*) within Islamic jurisprudence aims to achieve *maṣlaḥa* (benefit or public interest). This Arabic term, rooted in the concept of righteousness, signifies 'benefit' and stands in contrast to *al-fasād* (corruption) (Sattam & Haleem, 2015). *Maṣlaḥa*, which aligns with contemporary notions of common good and public interest, is a central principle in Islamic jurisprudence (Culang, 2024). Al-Ghazali posits that *maṣlaḥa* correlates with the objectives of *Sharia* (*Maqāṣid al-Sharī'a*, the goals or purposes of Islamic law), which encompass the protection of religion (*dīn*), life (*nafs*), intellect (*‘aql*), lineage (*nasl*), and wealth (*māl*). According to Al-Ghazali, anything that preserves these five objectives is deemed a *maṣlaḥa*, while anything that threatens them constitutes a *mafsada* (harm or corruption), whose removal is also a form of *maṣlaḥa* (Sattam & Haleem, 2015).

Building on this reasoning, we now compare the elements of *Maqāṣid al-Sharī'a* and the framework of global human security.

Table 1 the alignment of the problem of human security and solutions offered by the sharia

Type of Insecurity	Root Causes	What Sharia Offers
Economic insecurity	Persistent poverty, unemployment, lack of access to credit and other economic opportunities	Protection of Wealth and Protection of Life
Food insecurity	Hunger, famine, sudden rise in food prices	
Health insecurity	Epidemics, malnutrition, poor sanitation, lack of access to basic health care	Protection of Life and Protection of Lineage
Environmental insecurity	Environmental degradation, resource depletion, natural disasters	(<i>nasl</i>)
Personal insecurity	Physical violence in all its forms, human trafficking, child labour	
Community insecurity	Inter-ethnic, religious, and other identity-based tensions, crime, terrorism	Protection of Religion (<i>dīn</i>) and Protection of
Political insecurity	Political repression, human rights violations, lack of rule of law and justice	Intellect (<i>‘aql</i>)

As illustrated in Table 1, there is a notable alignment between global human security initiatives and the aims of *Sharia* (Islamic law based on the *Qur'an* and *Sunnah*). Consequently, it can be argued that the UN's efforts in promoting global human security align with the concept of *maṣlaḥa* (benefit or public interest), as they adhere to Al-Ghazali's principle of preservation (*Maqāṣid al-Sharī'a*, the objectives of Islamic law, which include the protection of religion, life, intellect, lineage, and wealth). However, challenges arise due to overlapping responsibilities within the UN framework.

For instance, issues such as food insecurity and health insecurity often lead to confusion regarding which agency should address these problems: the Food and Agriculture Organization (*FAO*, the UN agency focusing on global food security) or the World Health Organization (*WHO*, the UN agency addressing global public health). Similarly, economic insecurity concerns—such as persistent poverty (addressed by the United Nations Development Programme, *UNDP*), unemployment (handled by the International Labour

Organization, *ILO*), and lack of access to credit (overseen by the World Bank Group)—can create a fragmented landscape of responsibilities, further complicating effective intervention strategies.

Wood's (1996) suggests that the UN and its network can play a vital role as interveners in various humanitarian crises. However, many actors involved in such crises often arrive too late to minimise damage, lacking both an understanding of the underlying issues and the necessary capacity to rectify severely degraded conditions (Cuny, 1989). This delay highlights the need for more proactive and integrated approaches that prioritise timely and well-coordinated responses to complex humanitarian challenges.

Islamic Jurisprudence Solution towards UN's Global Human Security legal framework

In the context of managing, governing, and reconstructing states subject to humanitarian intervention, the international community recognises the necessity of maintaining a physical presence in these regions. This presence manifests through various roles, such as observers, peacekeepers, technical development assistants, and aid workers. These narratives surrounding humanitarian intervention aim to foster stability and security not only by addressing immediate needs but also by reshaping the identities of states within the "international community" (Orford, 2003, p. 204). This dual approach highlights the complexity of humanitarian efforts and the interconnectedness of identity, governance, and security.

Central to this discussion is the Arabic term for "regulator," *ḍābiṭ* (*plural: ḍawābiṭ*, meaning principles or guidelines ensuring adherence and control). The term is derived from the root *ḍabṭ*, which linguistically signifies adherence to something to maintain control. The plural form, *ḍawābiṭ*, conveys a comprehensive, decisive, and robust regulatory framework. In a terminological sense, *ḍābiṭ* refers to principles that unify and govern the various branches of a primary theme (Sattam & Haleem, 2015). This implies that the objectives of *Shari'ah* (*Islamic law based on the Qur'an and Sunnah*) are delineated by these regulators, ensuring they are neither exceeded nor neglected. Such a framework emphasises moderation, a fundamental characteristic of Islamic law across its various dimensions. Scholars often describe this approach as 'moderation' or the 'balanced way' (*wasatiyyah*, an Arabic term for balance or moderation) (Sattam & Haleem, 2015), which is essential in addressing the multifaceted nature of humanitarian challenges.

The principles of *ḍawābiṭ* find parallels within the UN's institutional framework, encompassing its organs, councils, specialised agencies, and programmes. For example, Wood (1996) posits that effectively addressing humanitarian crises requires the uninterrupted provision of essential supplies—such as food, medicine, shelter, and clothing—to those in dire need. Furthermore, maintaining public security for both affected populations and relief workers is critical in this regard. In this context, the interconnectedness of humanitarian assistance and public security underscores the need for constructive political dialogue among conflicting parties, acknowledgment of underlying injustices, and the protection of human rights.

Moreover, the integration of sustained economic development assistance is vital for fostering long-term recovery and stability. This holistic approach aligns with the Islamic concept of *maṣlaḥa* (*public interest or the common good*), which emphasises the importance of ensuring the welfare and security of communities. *Maṣlaḥa* must be safeguarded by *ḍawābiṭ* (*regulatory principles ensuring adherence and control*), as it is not an independent religious source like the Qur'an, *Sunnah* (*the sayings and actions of the Prophet Muhammad*), *ijma'* (*consensus among scholars*), or *qiyās* (*analogical reasoning*). Instead, *maṣlaḥa* is a general concept (*ma'nā kullīyy*, meaning "universal meaning") derived from the broader application of specific rulings (*ḥukm*, religious laws) that are based on detailed religious references (*tafsīliyy*, meaning "detailed evidence or sources"). In essence, *maṣlaḥa* is shaped by the conclusions drawn from these

foundational sources, and its validity depends on being anchored within the framework they provide (Adib Samsudin & Hamjah, 2015, p. 370). By aligning the principles of *ḍawābiṭ* with the UN's global human security framework, we can create a structured and ethical approach to humanitarian interventions that respects both Sharia principles and international objectives.

How The Understanding of Dawabit Can Benefit the UN's Global Human Security Framework

The concept of regulators, or *ḍawābiṭ* (principles that define the boundaries of Islamic law to ensure adherence and moderation), plays a crucial role in delineating the objectives of *Sharī'a* (Islamic law based on the Qur'an and Sunnah), ensuring that these objectives are neither exceeded nor neglected (Sattam & Haleem, 2015). This framework is essential for maintaining a state of moderation, a key characteristic of Islamic *Sharī'a* across its various dimensions. Scholars often refer to this principle as "moderation" or the "balanced way" (*wasatiyyah*, an Arabic term denoting balance and moderation) (Sattam & Haleem, 2015).

In the context of the UN's Global Human Security Framework, understanding *ḍawābiṭ* can provide valuable insights into establishing ethical and effective humanitarian interventions. By incorporating the principles of moderation and balance that *ḍawābiṭ* embodies, the UN can enhance its approach to global security. This entails designing interventions that respect cultural and religious contexts, ensuring that the objectives pursued are not only relevant but also sustainable and acceptable to the communities they aim to assist.

An understanding of *ḍawābiṭ* can significantly inform the UN's Global Human Security Framework by addressing the potential pitfalls of moving beyond justice and moderation, which manifest in two distinct forms: excessiveness and negligence. The first form, excessiveness, occurs when there is an increase in something already considered legitimate. This can happen in two ways: by introducing new constants (*thawābit*, unchangeable principles of *Sharī'a*) or variables (*mutaghayyirāt*, changeable matters). However, new constants and variables cannot be introduced simultaneously, as they are mutually exclusive (Sattam & Haleem, 2015). Any new additions must result from transforming legitimate variables into constants or vice versa. Excessiveness distorts the framework by introducing elements that lack a foundation in *Sharī'a*, leading to a departure from true justice.

The second form, negligence, involves omitting aspects of what is fundamentally legitimate, whether these are constants or variables. Similar to excessiveness, negligence cannot combine constants and variables within the same context. Neglecting legitimate constants requires reclassifying them as variables, while ignoring the essential quality of legitimate variables demands treating them as constants (Sattam & Haleem, 2015). Both forms detract from justice and lead to injustice, albeit through different mechanisms.

In the context of the UN's Global Human Security Framework, these insights into *ḍawābiṭ* underscore the importance of maintaining a balanced approach to humanitarian intervention. Excessiveness may impose arbitrary standards that fail to align with local contexts, while negligence risks overlooking vital cultural and religious considerations. Both outcomes jeopardise the trust and engagement of the communities the UN aims to support, thereby undermining the effectiveness of global humanitarian efforts.

The Principles of ḍawābiṭ in the Global Human Security Framework

Principle No. 1: The Maṣlaḥa Must Not Contradict the Texts of the Sharī'a

In the context of *dawābiṭ* (principles that regulate and ensure adherence to Islamic law), it is essential that any identified *maṣlaḥa* (public interest or collective welfare) aligns with the principles of *Sharī'a* (Islamic law based on the Qur'an and Sunnah). When a *maṣlaḥa* is clearly supported by *Sharī'a* through textual evidence, scholarly consensus (*ijma'*), or analogy (*qiyās*), it is affirmed as legitimate. The *Sharī'a* aims to protect essential human rights, including justice, dignity, and freedom. If a proposed *maṣlaḥa* contradicts *Sharī'a* texts, it risks infringing upon these rights and undermining the principles of justice central to Islamic teaching. Maintaining alignment between *maṣlaḥa* and *Sharī'a* texts ensures consistency in legal rulings and moral guidance (Duderija, 2014).

This consistency helps uphold social order and trust in the legal system, as the public can rely on established laws and principles. Allowing *maṣlaḥa* to override or contradict *Sharī'a* could lead to subjective interpretations and misuse of the concept, potentially justifying actions that deviate from Islamic values (Opwis, 2017). Such misuse could result in a slippery slope where personal or political interests are prioritised over collective welfare, compromising the integrity of legal and ethical standards.

Similarly, the UN ensures that its broader objectives align with collective welfare principles through various mechanisms. International treaties reflect the UN's commitment to promoting human rights and equality (Mulesky, Sandholtz, & Zvobgo, 2024). Additionally, the International Court of Justice (ICJ), the principal judicial organ of the UN, provides judicial oversight to ensure that actions comply with international law (Llamzon, 2007). Furthermore, the Human Rights Council plays a vital role in monitoring and reporting on human rights issues, thereby promoting accountability and justice (Kedzia, 2017). Collectively, these mechanisms ensure that the UN's actions are legally sound and aligned with its fundamental values.

Principle No. 2: The Maṣlaḥa Must Not Exclude a Better Maṣlaḥa

The principle of non-exclusion emphasises the necessity of discerning between greater and lesser benefits. When a choice must be made between two potential outcomes, prioritising a lesser benefit can inadvertently forfeit greater gains (Sattam & Haleem, 2015). This principle is crucial for maximising benefits while minimising losses, ensuring that decision-making processes uphold the broader objectives of *maṣlaḥa* (public interest or collective welfare).

For example, the UN has often faced dilemmas when imposing economic sanctions on countries (Gordon, 1999). While sanctions can serve as a tool to pressure governments into compliance with international laws or human rights standards, they can also have unintended consequences. In some cases, sanctions prioritise immediate political gains but result in long-term economic hardships for the general population, potentially undermining broader development goals. This exemplifies the need to evaluate both immediate and future impacts to avoid sacrificing greater benefits for short-term objectives.

Another pertinent example is the UN's approach to climate change negotiations. In some instances, the short-term economic interests of individual countries have taken precedence over long-term global environmental benefits (Banerjee, 2012). Such prioritisation can lead to agreements that are less ambitious than necessary, sacrificing significant future gains in global sustainability for more immediate but smaller economic advantages. This highlights the critical importance of aligning policies with the principle of non-exclusion to ensure that broader, long-term *maṣlaḥa* is prioritised over narrower, short-term benefits.

Principle No. 3: Securing a Maṣlaḥa Must Not Lead to an Equal or Greater Mafsada

This principle underscores the importance of evaluating the outcomes of actions to ensure they do not produce equivalent or greater harms (*mafsada*, meaning harm or corruption). The *ma'āl* (outcome) of an action should guide its evaluation, regardless of the intention behind it. A legitimate action aimed at achieving a *maṣlahā* (public interest or collective welfare) may inadvertently result in significant harm, while an action deemed harmful might produce unforeseen benefits (Sattam & Haleem, 2015). Thus, absolute rulings should not be issued without careful consideration of potential outcomes.

This evaluative approach is crucial for scholars as they navigate complex moral landscapes. By prioritising outcomes over intentions, the framework fosters justice and fairness, ensuring that interventions genuinely contribute to the greater good while minimising harm. This aligns with the overarching goal of the *Shari'ā* (Islamic law based on the Qur'an and Sunnah) to promote well-being and prevent corruption.

A relevant case involving the United Nations highlights the importance of this principle: the UN's approach to combating misinformation and disinformation. In June 2024, the UN launched the Global Principles for Information Integrity. This initiative addresses the significant harm caused by the spread of misinformation, disinformation, and hate speech, which can fuel conflict, threaten democracy, and undermine public health and climate action (United Nations, 2024c). The principles emphasise the need for coordinated international action to make information spaces safer while upholding human rights, such as freedom of expression and opinion.

The UN Secretary-General, António Guterres, highlighted that combating misinformation and hate speech is critical to safeguarding democracy, human rights, public health, and climate action. He stressed that the spread of false narratives and lies online can cause grave harm to societies (United Nations, 2024b). This initiative aims to ensure that actions taken to combat misinformation do not inadvertently produce greater harms, such as infringing on human rights or stifling free speech. By adhering to this principle, the UN seeks to balance the pursuit of *maṣlahā* with the imperative to avoid creating new *mafsada*.

Contextualisation of Islamic Jurisprudence within the UN's Global Human Security Framework

Recognised *maṣlahas* (public interests or common benefits), once established through any form of legitimate recognition, are generally accepted and not subject to dispute (Sattam & Haleem, 2015). The consensus is that these recognised benefits can be effectively utilised in legal reasoning and decision-making processes. The United Nations (UN) Charter, as a legally binding international treaty, reflects the collective commitment of its member states to pursue common goals. This global effort can be seen as an embodiment of *maṣlahā*, the Islamic principle of promoting the common good. By joining the UN, states demonstrate a shared willingness to work towards this collective well-being. This shared commitment acts as the foundation for how the concept of global human security is legally operationalised. The *maṣlahā* (common good) and the UN Charter are then positioned as preconditions for this framework, as illustrated in Figure 1.

The UN's Global Human Security framework, which addresses various forms of insecurity-such as economic, food, health, environmental, personal, community, and political insecurity-aligns closely with the *maqasid al-Sharia* (objectives of Islamic law), which include the protection of religion (*din*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*mal*). Integrating these two frameworks allows the aims of Sharia to complement and enhance the UN's global human security objectives, providing a more holistic approach to safeguarding human dignity and well-being.

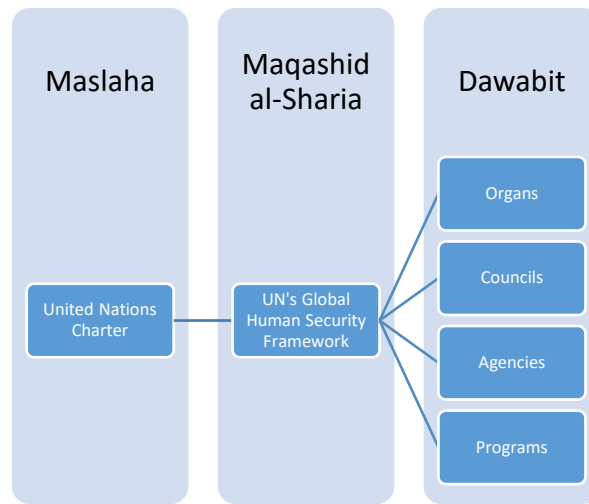


Figure 1 the integration of Islamic Jurisprudence into the UN Global Human Security framework

The UN's Global Human Security framework, which addresses various forms of insecurity—such as economic, food, health, environmental, personal, community, and political insecurity—aligns closely with the *Maqāṣid al-Sharī'a* (*objectives of Islamic law*). These objectives include the protection of religion (*dīn*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*māl*). Integrating these two frameworks allows the aims of *Sharī'a* to complement and enhance the UN's global human security objectives, providing a more holistic approach to safeguarding human dignity and well-being.

The Responsibility to Protect (*R2P*, an international legal principle), rooted in international law, reinforces this integration. *R2P* asserts that sovereignty entails a responsibility to protect populations from mass atrocity crimes and human rights violations. Unlike traditional humanitarian intervention, which often relies on military force, *R2P* emphasises preventive measures to avert such crises before they escalate (Glanville, 2016).

In this context, the Islamic concept of *dawabit* - regulatory principles that ensure moderation and justice - resonates with the UN's governance mechanisms. Just as *dawabit* safeguards against excessiveness and negligence in the pursuit of *maslaha* (Sattam & Haleem, 2015), the UN's structures and preventive strategies maintain balance and prevent harm on a global scale. Both frameworks emphasise the importance of avoiding extremism and unwarranted restrictions, ensuring that actions are just, moderate, and conducive to the progress of humanity.

Thus, the concept of *ḍawābiṭ* (*regulatory principles ensuring adherence to justice and moderation in Islamic law*) in Islamic jurisprudence aligns with the UN's approach to global governance, acting as a regulatory framework that promotes justice, moderation, and the common good. This synergy underscores the potential for a more effective and harmonious global security framework rooted in both Islamic principles and international law.

Understanding the concept of *ḍawābiṭ* provides the United Nations (UN) with deeper insights into the complexities of global issues. By grasping not only the *where* and *when* but also the underlying causes of these problems, the UN can significantly enhance its ability to address global human security challenges. The role of UN governing bodies as *ḍawābiṭ* should extend beyond mere law-making; they must also serve

as effective regulators. This involves not only creating legal frameworks but also directing resources and efforts to areas where human suffering is most acute.

Furthermore, the UN must act as a robust enforcer of these laws, ensuring a strong presence that can proactively prevent human suffering and respond swiftly when crises arise. By embodying these principles, the UN can better fulfil its mission of safeguarding global security and human well-being, ensuring that its actions are both just and effective in addressing the root causes of insecurity.

CONCLUSION

This study highlights the evolving nature of the UN Global Human Security Framework, emphasising its transition from state-centric security to a people-centred approach. The research identifies alignments between UN human security principles and *Maqāṣid al-Sharī'a* (*objectives of Islamic law*), demonstrating that the Islamic objectives of safeguarding religion (*dīn*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*māl*) resonate with global security priorities. The study also underscores the role of *ḍawābiṭ* (*regulatory principles ensuring justice and moderation*) in maintaining balance and justice, providing a mechanism to address gaps in the framework's practical implementation.

The primary contribution of this research lies in its integration of Islamic jurisprudence with international human security frameworks. By drawing parallels between *Sharī'a* principles and UN objectives, this study introduces a culturally inclusive perspective to global governance. The application of *ḍawābiṭ* offers a novel regulatory model to guide humanitarian interventions, ensuring that actions are just, ethical, and effective. This research provides a foundation for future interdisciplinary studies bridging religious law and global policy.

However, this study's reliance on secondary data and normative legal analysis limits its empirical validation. While the research focuses on conceptual integration, the practical application of Islamic jurisprudence principles in diverse geopolitical contexts remains underexplored. Future research could incorporate case studies or fieldwork to evaluate the real-world implications of these integrations. Additionally, expanding the scope to include other religious or cultural legal systems may further enrich the understanding of global human security.

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