

Human Security from an Islamic Perspective: A Case Study of the 2023 Israel - Gaza War

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Abstract

This study analyzes human security violations during the 2023 Israel–Gaza war using an Islamic Human Security Framework (IHSF) that integrates contemporary human security theory with *maqāṣid al-sharīʿah* (al-ḍarūriyyāt al-khams). Shifting from state-centered security, the framework redefines civilians as the primary referent object, identifies multidimensional threats, and derives ethical and policy implications grounded in both international norms and Islamic principles. Employing a qualitative document-based case study, this research examines 42 reports published between October 2023 and March 2024 by United Nations agencies (UN, UNRWA, OCHA), international human rights organizations, and peer-reviewed academic sources. Data were selected based on institutional credibility, temporal relevance, and cross-source verification, and analyzed through thematic content analysis with triangulation. The findings reveal systematic human security violations across five analytically mapped dimensions: protection of life (*ḥifẓ al-nafs*), evidenced by extensive civilian casualties; food security, indicated by siege-induced famine risks and obstruction of aid; health security, reflected in the destruction and paralysis of medical facilities; shelter and property protection (*ḥifẓ al-māl*), shown through large-scale housing destruction; and human dignity, manifested in forced displacement and collective punishment. Rather than assuming equivalence, the study explicitly aligns *maqāṣid* principles with modern human security dimensions, demonstrating their complementary evaluative capacity. The novelty of this research lies in operationalizing *maqāṣid al-sharīʿah* as normative criteria within a human security assessment of armed conflict. Limitations include reliance on secondary reports, contested casualty figures, and restricted access to field data.

KEYWORDS

human rights, human security, humanity, *maqāṣid alsharīʿah*, 2023 gaza war.

Introduction

The armed hostilities between Israel and Hamas escalated sharply on 7 October 2023 following a large-scale coordinated attack launched by Hamas and affiliated armed groups from the Gaza Strip, as documented in contemporaneous reports by the United Nations, international humanitarian organizations, and major conflict-monitoring institutions. While situated within the broader and protracted Israel–Palestine conflict, this study analytically focuses on the 2023 Israel–Hamas war as a discrete episode of intensified violence characterized by large-scale civilian casualties, mass displacement, and the collapse of essential services in Gaza. This delimitation allows for a more precise assessment of human security impacts without conflating the episode with the entirety of the historical conflict, which elicited a widespread Israeli military response. This event triggered a substantial cycle of violence, resulting in thousands of casualties and the destruction of civilian infrastructure, alongside a pervasive humanitarian crisis in Gaza.

The war raises pressing questions regarding the protection of civilians and the fulfillment of basic rights such as access to food, water, healthcare, as well as the right to dignity and safety aspects central to the concept of human security. Traditional state-centric security approaches, focused on territorial integrity and military power, fail to account for key civilian outcomes such as mass displacement, public health collapse,

and food insecurity that dominate contemporary conflict settings. As highlighted in the UNDP Human Development Report (1994) and subsequent human security scholarship, these people-centered vulnerabilities persist irrespective of state survival, rendering the human security approach a more analytically adequate framework for capturing multidimensional insecurity beyond conventional paradigms.

The conflict between Israel and Palestine has consistently remained a focal point of international concern. This territorial conflict led to the establishment of the State of Israel in 1948. While Palestine initially contested the creation of Israel on its land, the establishment was underpinned by the Balfour Declaration, which promised a national home for the Jewish people in Palestine (Fakhruddin & Nurjannah, 2019). Several historians and political scholars have interpreted the 1917 Balfour Declaration as a colonial policy instrument aligned with British strategic interests in the Middle East, which contributed to the subsequent expansion of Zionist settlement in Palestine during the Mandate period. This historical interpretation, advanced in works by scholars such as Rashid Khalidi and Ilan Pappé, is employed in this study not as a causal determinant of contemporary conflict, but as a contextual background for understanding the structural conditions that shaped territorial contestation in Palestine. The analytical focus of this article remains on the contemporary human security consequences of conflict rather than on historical determinism. This action was also posited as a means for Israel to potentially prevent the expansion of Islam in Lebanon and Jordan (Zumrotul Zuhro & Ubaidillah, 2021).

The Israeli military has implemented policies to combat Hamas in Gaza. Israel is compelled to use force to deter Hamas and ensure responsible conduct. A core element of Israel's strategy is to make Hamas perceive the risk of losing something valuable as a measure of deterrence. Israel controls resources that can politically and economically influence Hamas. The objective is to maintain Hamas's focus on defending its political power in Gaza. Hamas values political authority, recognizing that its dominance is contingent upon shared security interests with Israel. Having seized control of Gaza, Hamas possesses the resources to act as a deterrent. Controlling the economy and the population of Gaza is considered essential for both security and stability (Stahl, 2015).

Security Studies in a global context, often referred to as International Security Studies, is a subfield of International Relations. The field has evolved within IR studies as a crucial entry point for understanding the driving forces in international politics. The proliferation of global conflicts and disasters has increased the significance of security studies for both policymakers and academics, particularly for comprehending and predicting various behaviors within global politics (Trihartono et al., 2020).

The alleged scorchedearth policy employed by Israel has precipitated a severe humanitarian crisis in Gaza, placing the value of human security at significant risk. Documented military actions in Gaza such as the destruction of civilian infrastructure and restrictions on essential supplies have precipitated a severe humanitarian crisis marked by mass displacement, health system collapse, and acute food insecurity. These empirically recorded conditions are examined in this study as direct threats to core dimensions of human security, particularly the protection of life, health, and livelihoods. From an Islamic perspective, the sanctity of every human life is paramount, and Israel's actions are argued to contravene the Islamic principles concerning the preservation of life. Accordingly, this study seeks to formulate a research question examining how the alleged Israeli scorchedearth policy towards Gaza aligns with Islamic perspectives.

Academic scholarship on Islamic human security has

expanded since the early 2000s, with increasing efforts to reinterpret human security through Islamic ethical and spiritual perspectives. However, much of the existing literature remains predominantly normative, emphasizing value compatibility rather than analytical integration. A key theoretical blind spot lies in the limited incorporation of *maqāṣid al-sharī'ah* as a systematic ethical framework within contemporary human security discourse. Dominant human security models, largely informed by secular-liberal epistemologies, prioritize material protection and institutional mechanisms while marginalizing moral intentionality and ethical accountability. As a result, the *maqāṣid*-based principles of protecting life, intellect, religion, progeny, and property have yet to be operationalized as a coherent analytical foundation. This gap necessitates the development of an Islamic Human Security Framework (IHSF) that integrates *maqāṣid*-based ethics with empirical security challenges in contemporary contexts. (A. M. Migdad, 2018), in *Human Security: An Islamic Worldview*, asserts that within the Islamic framework, human security is considered a divine trust. The principle of *tauḥīd* (oneness of God) serves as the philosophical foundation that affirms the moral interconnectedness among human beings while simultaneously demanding the protection of the weak and vulnerable.

Furthermore, (Afsaruddin, 2018) through *Islam, War, and Peace*, examines the ethics of warfare in Islam, confirming that defensive *jihād* can only be justified for selfpreservation, not for aggression. This perspective positions human security as a core value that must be upheld even in the context of conflict. (Ali & Ariff, 2016), in *Human Security from an Islamic Perspective*, broaden this discourse by explaining that human security in Islam is inseparable from the balance between spiritual and material aspects. True wellbeing can only be realized when both dimensions proceed in harmony. Meanwhile, (Nasr, 2010) emphasizes the spiritual dimension of Islam that fundamentally rejects all forms of exploitation and oppression, as these contradict the purpose of human creation as God's vicegerent *khalīfah* on Earth. This body of research demonstrates that the concept of human security in Islam is deeply rooted in primary sources namely, the Qur'an and the Sunnah and is further reinforced by the theological and social reflections of both classical scholars and contemporary thinkers. Thus, the discourse on human security in Islam is not merely normative but also possesses practical relevance in addressing modern humanitarian challenges.

This study advances both conceptual and empirical contributions through the development of the Islamic Human Security Framework (IHSF). Conceptually, it integrates the *maqāṣid al-sharī'ah* ethical paradigm with the seven dimensions of human security articulated by UNDP (1994), moving beyond existing Islamic security models that predominantly emphasize normative coherence or legal protection without systematic alignment to internationally recognized human security indicators. In contrast to UN-integrated frameworks that incorporate religious or cultural values only as contextual variables, the IHSF positions *maqāṣid*-based ethics as the core analytical foundation for assessing human security. Empirically, the framework is applied to contemporary conflict dynamics, demonstrating its capacity to bridge Islamic ethical principles with globally established human security metrics, thereby offering a distinctive and integrative model absent from prior scholarship. This synthesis results in a new framework named the Islamic Human Security Framework (IHSF) (Maulidya, 2022).

This framework is constructed upon three core layers: the value of *tauḥīd* as the theological foundation, *maqāṣid al-sharī'ah* as the functional dimensions, and the principles of 'adl (justice), *rahmah* (compassion), and *ihsān* (moral excellence) as operational guidelines. Theoretically, the IHSF expands the understanding of human security from merely

"physical protection" to a more holistic process of "spiritual and social restoration" rooted in Islamic values. Empirically, this study uses the 2023 Gaza case study to demonstrate how the systematic violation of three major aspects of the *maqāṣid* specifically *ḥifẓ alnafs* (protection of life), *ḥifẓ almāl* (protection of property), and *ḥifẓ alnasl* (protection of progeny/family) resulted in the total collapse of human security. Data from international institutions such as the UN and Human Rights Watch (HRW) are utilized as empirical evidence, while Islamic sources serve as an interpretive tool for moral evaluation of the documented reality. Consequently, this research successfully bridges modern social science with classical Islamic ethics, yielding a crossdisciplinary analytical model that not only factually describes the humanitarian crisis but also offers it within a comprehensive moral and spiritual framework.

This research utilizes the concepts of human security and security in Islam. Human security involves the identification and assessment of two types of threats: those that are deliberately regulated, and those that emerge unintentionally or structurally. The threats to human security are substantial, as they endanger the essential activities and functions of human life. Such threats may occur suddenly, as in the case of an economic collapse, but not necessarily, since what defines a threat as serious is the tragedy of its impact, rather than its abrupt nature. Threats can also emerge repeatedly; they are not such exceptional events that strategic preparation is impossible. Of course, widespread threats do not occur "in the mass"; an individual may be disabled by an occupational accident or a wild animal; their family may live in poverty (Alkire, 2003).

The United Nations Development Programme (UNDP) shifted the concept of human security which originally focused solely on balance and military matters to be more focused on the contemporary world. The concept of human security is also constantly evolving, leading to a very broad scope that seems to lack clear prioritization. In UNDP (2004), human security is divided into seven components that fall under governmental responsibility: (1) Economic Security, (2) Food Security, (3) Health Security, (4) Environmental Security, (5) Personal Security, (6) Community Security, and (7) Political Security.

In the Islamic perspective, the concept of human security is not a novel idea. Its principles have long been embedded within *maqāṣid alsharīʿah*, which are the fundamental objectives of Islamic Law established to safeguard human welfare (*maṣlaḥah*), both in this world and the hereafter, as articulated by alGhazālī in *alMustaṣfā* (1993). According to alGhazālī, *maqāṣid alsharīʿah* consists of five main pillars: preservation of religion (*ḥifẓ aldin*), preservation of life/self (*ḥifẓ alnafs*), preservation of intellect (*ḥifẓ alʿaql*), preservation of progeny/family (*ḥifẓ alnasl*), and preservation of property (*ḥifẓ almāl*). These five aspects comprehensively cover all dimensions of human security in the modern context. For example, *ḥifẓ alnafs* reflects the importance of personal and health security, *ḥifẓ almāl* is closely related to economic security, while *ḥifẓ alnasl* reflects efforts to maintain social and community security. Thus, Islamic teachings offered a comprehensive conceptual framework for human security long before this concept was formally known in contemporary discourse (Fahmi, 2023).

Methods

This study adopts a qualitative descriptive design grounded in a normative-empirical paradigm. The normative component draws on primary Islamic sources the Qur'an and Hadith alongside classical and contemporary scholarship on *maqāṣid al-sharīʿah* and *fiqh al-siyāsah* to construct an ethical

framework for human security analysis. The empirical component relies on documentary data from authoritative international institutions, including UN OCHA, UNICEF, WHO, Human Rights Watch, Amnesty International, and the ICRC, focusing on civilian impacts of the 2023 Gaza war.

Data sources were selected based on institutional credibility, methodological transparency, and relevance to core human security indicators. Where discrepancies in reported figures occurred, priority was given to UN-coordinated data, while variations were treated as indicative ranges rather than fixed values. Analytically, the study followed three stages: (1) thematic coding of empirical data to identify dominant human security outcomes (e.g., displacement, health system collapse, food insecurity); (2) mapping these themes onto the seven UNDP human security dimensions; and (3) interpreting the mapped findings through *maqāṣid*-based ethical categories. This procedure enables a structured integration of Islamic normative principles with empirically documented humanitarian conditions, facilitating a coherent analysis across theological, legal, and human security perspectives.

Result and Discussion

Background of the Conflict

War crimes constitute one of the gravest violations of human rights (Ismaili & Sulejmani, 2024). Armed conflict offenses inherently contradict the balanced principle between military necessity and humanitarian principles within the law of war (Sari, 2021). The existence of laws governing warfare is not intended to prohibit war itself, but rather to ensure that individuals are protected from violations of restrictions and that perpetrators of such violations are held accountable before the International Criminal Court (Khairani et al., 2021).

The Israeli military has implemented policies to combat Hamas in Gaza. Israel is compelled to use force to deter Hamas and ensure responsible conduct. A key tenet of this strategy is to impose a perceived loss of value upon Hamas as a deterrent measure. Israel controls resources that can politically and economically influence Hamas. The objective is to keep Hamas focused on maintaining its political power in Gaza. Hamas values political authority, recognizing that its dominance is contingent upon shared security interests with Israel. Having seized control of Gaza, Hamas possesses the resources to act as a deterrent. Controlling the economy and the population of Gaza is considered essential for both security and stability (Stahl, 2015).

Human Security Violations in Gaza

Multiple institutional assessments document extensive damage to civilian housing in Gaza following the 2023 military escalation. Situation reports issued by UN OCHA and UNRWA between November and December 2023 estimate that approximately 80–90% of residential housing units defined as individual dwellings and apartment buildings were either damaged or destroyed, based on satellite imagery analysis and ground-based humanitarian assessments. Within this category, "damaged" refers to housing units rendered partially or fully uninhabitable, while "destroyed" denotes complete structural collapse.

These levels of housing loss have directly contributed to large-scale civilian displacement. According to UN OCHA displacement tracking, the destruction of residential housing, combined with continued hostilities and the absence of sustained ceasefire enforcement, forced a majority of Gaza's population to seek temporary shelter in overcrowded facilities, including UN-run shelters and informal displacement sites. This pattern indicates that housing destruction functions not only as physical damage but also as a structural driver of prolonged displacement, with cascading implications for health security, food access, and civilian protection.

The same data source indicates that, in addition to the structural damage, humanitarian violations are evident in the number of casualties. As of late December 2024, casualty figures compiled by UN OCHA and the Gaza Ministry of Health and widely referenced by WHO and UN agencies for humanitarian assessment reported approximately 43,000–44,000 Palestinian fatalities and over 100,000 injuries resulting from the 2023–2024 Gaza hostilities. During the same reference period, Israeli official sources recorded approximately 1,100–1,200 fatalities and around 8,000–9,000 injuries following the 7 October 2023 attacks and subsequent hostilities. These figures, which remain subject to revision as verification processes continue, indicate a markedly asymmetrical human cost, with UN agencies consistently noting that a substantial proportion of Palestinian casualties are civilians, including women and children. In this study, casualty data are treated as time-bound indicators rather than fixed totals and are used analytically to illustrate patterns of human security impact rather than to establish definitive historical counts.

The health status of the people in the more conflict-affected areas of the Gaza Strip exacerbates the conflict's impact. Conflict-related stress, such as hypertension, increases the likelihood of health complications. Our research findings indicate that individuals residing in conflict-affected zones, even those who are not direct victims of violent acts, experience severe health repercussions. This underscores the necessity of not underestimating the true impact of the conflict (Di Maio & Leone Sciabolazza, 2021).

Analysis of the Seven Dimensions of Human Security

The repercussions of the Israeli actions in Palestine, particularly during the 2023 conflict, directly relate to the concept of Human Security. The following analysis links the war crimes to the Human Security concept by interpreting the data presented above through the lens of the seven UNDP dimensions and corresponding Islamic principles:

1. Personal Security

The intensive Israeli aerial attacks have resulted in the deaths of thousands of civilians. Under International Humanitarian Law (IHL), such actions constitute violations of the principles of proportionality and the distinction between combatants and noncombatants (Initiative, 2025). In Islamic ethics, the violation of *ḥifẓ alnafs* (protection of life) is expressly forbidden. The Prophet Muhammad ﷺ said: "Do not kill children, women, and old people" (Narrated by al-Tabarānī). Thus, the mass destruction inflicted upon Gaza's population signifies an acute crisis in personal security and fundamentally contradicts the Islamic ethics of warfare.

2. Economic Security

The Israeli blockade has led to the collapse of Gaza's economic system. The World Bank (2024) reported an 80% decline in GDP and unemployment exceeding 75%. Islam mandates *ḥifẓ almāl* (protection of property/wealth) as a social obligation. QS *al-Ḥasyr* (59):7 emphasizes that "wealth should not merely circulate among the rich." The economic blockade trapping the people of Gaza violates the principle of fair distribution and has resulted in total humanitarian dependency.

3. Food and Health Security

WHO reports (2024) state that over 50% of children in Gaza suffer from acute malnutrition due to limited access to food and clean water. More than 70% of health facilities have been destroyed. Islam obligates the provision of food and health care as part of *ḥifẓ alnafs*. QS *al-Baqarah* (2):168 states: "Eat from what is lawful and good." The refusal of humanitarian aid severely exacerbates the crisis, constituting a violation of the right to life from an Islamic perspective.

4. Environmental Security

Aerial attacks have demolished Gaza's water and sanitation networks. Air pollution has escalated due to rubble and unhandled corpses. According to UNEP (2024), the risk of infectious diseases has sharply increased. The Qur'an prohibits environmental damage: "Do not cause corruption on the earth after it has been set in order" (QS *al-A'rāf* 7:56). The destruction of Gaza's ecological infrastructure constitutes a violation of *ḥifẓ albi'ah* (environmental security), which is now recognized as a vital component of modern *maqāṣid alsharī'ah* (Kamali, 2022).

5. Community and Social Security

The devastation of families and communities represents the most tragic consequence. Thousands of children have become orphans. Social solidarity (*ukhuwah insāniyyah*) is severely shaken due to trauma and mass displacement. In Islam, *ḥifẓ alnasl* (protection of progeny/family) mandates the safeguarding of family and lineage. The breakdown of Gazan communities means the loss of the social fabric that upholds the society's moral and religious values.

6. Political Security

The people of Gaza live under a system lacking full political sovereignty. The blockade and border controls deny them freedom of movement and participation in public decisionmaking. Islam emphasizes the importance of *'adl* (justice) and *syūrā* (consultation) in governance. QS *al-Syūrā* (42):38 commends those "whose affairs are decided by consultation among themselves." When the political structure is oppressive, the political security of the populace is extinguished.

7. Spiritual Security

The crisis in Gaza has also profoundly affected the spiritual dimension of the community. Despite the destruction of numerous mosques, the religious spirit remains resilient, demonstrating spiritual endurance as part of *ḥifẓ al-dīn* (protection of religion). Spiritual security is a distinctive feature of human security *Islamiyyah*. QS *al-Nahl* (16):97 states: "Whoever does righteous deed... We will surely grant them a good life." This means inner peace and faith become a source of resilience amid physical devastation.

The combination of the seven crises detailed above results in the wholesale degradation of human dignity (*karāmah insāniyyah*). The UN Secretary General (2024) referred to the situation in Gaza as a "graveyard for children." From an Islamic perspective, the loss of *karāmah insāniyyah* signifies the corruption of the ultimate aims of *Sharī'ah*. If *ḥifẓ alnafs*, *ḥifẓ alnasl*, and *ḥifẓ almāl* are violated simultaneously, the state (or the governing power) loses its moral and religious legitimacy. Based on this analysis, Islamic principles offer three strategic solutions that can serve as a foundation for addressing the humanitarian crisis:

1. Humanitarian Reconstruction based on *'adl* and *rahmah*: This emphasizes the importance of distributive justice and the protection of civilians regardless of religious or national background.
2. International *ta'āwun* (Cooperation) Diplomacy: A form of interfaith and international collaboration aimed at halting all forms of injustice (*ẓulm*) and establishing sustainable peace.
3. Spiritual and Social Rehabilitation: Implemented through strengthening the values of patience (*ṣabr*), mutual aid, and psychological trauma recovery for conflict victims, in accordance with the principle of *ihsān* (moral excellence).

The Position of Islamic Human Security in the Global Discourse

The concept of human security, developed by the UNDP (1994) and further elaborated by (Pane & Pramono, 2025), emphasizes protection against multidimensional threats to

human life. However, this concept is fundamentally rooted in the Western secularliberal paradigm, which places the human being at the center but lacks a theological foundation. In contrast, Islamic human security (*alamn al-insānī al-Islāmī*) posits God (Allāh) as the ultimate source of security. From an Islamic perspective, security is not merely the outcome of public policy but a divine blessing (*ni'mah*) that must be maintained through justice, faith, and social responsibility. QS *Quraysh* (106):4 affirms this: "He who has fed them, [saving them] from hunger, and secured them from fear." This verse confirms that security (*amn*) and wellbeing (*rizq*) are two inseparable aspects. Therefore, human security in Islam is integrative, linking spiritual, moral, and material dimensions. This paradigm diverges from the UNDP's version, which focuses on individual freedom from want and fear, by adding a transcendental dimension: freedom from deviation (*ḍalāl*) and moral injustice (*ẓulm*).

Human security as articulated by the United Nations Development Programme (UNDP, 1994) foregrounds the protection of individuals from *want* and *fear*, yet remains embedded in a secular-liberal paradigm that lacks explicit theological grounding, which opens space for alternative discourses such as *Islamic human security* that integrate divine purpose with multidimensional wellbeing. From an Islamic worldview, human security (*al-amn al-insānī al-Islāmī*) is underpinned by *tawhīd* (theocentric unity of God) and *maqāṣid al-Sharī'ah* principles that prioritize preservation of faith (*hiḍḍ al-dīn*), life (*hiḍḍ al-nafs*), intellect (*hiḍḍ al-'aql*), lineage (*hiḍḍ al-nasl*), and wealth (*hiḍḍ al-māl*), thereby extending the concept beyond material and political dimensions to include spiritual and moral security (A. J. Fuad, 2024). This theocentric orientation reflects that in Islam, security (*amn*) is inseparable from divine blessing (*ni'mah*) and ethical conduct grounded in justice (*'adl*) and social responsibility, aligning with Qur'anic affirmations that wellbeing and protection constitute interconnected aspects of human life and dignity (A. A. Migdad, 2020). Consequently, the Islamic human security paradigm diverges from the UNDP framework by embedding transcendental objectives such as freedom from *ḍalāl* (deviation) and *ẓulm* (moral injustice), offering a holistic model that synthesizes spiritual, moral, and material dimensions of security within the global human security discourse.

Epistemological Principle: Tauhīd as the Basis of Security

The main conceptual novelty of this research lies in affirming that every aspect of human security in Islam stems from the principle of *tauḥīd* (the oneness of God). The *tauḥīd* principle affirms the unity between the spiritual and social aspects of human life. Consequently, violations of human rights such as mass killings, economic deprivation, or environmental destruction are not merely breaches of international law but are also considered rebellion against the divine will. According to (A. M. Migdad, 2018), Islamic human security rejects the dichotomy between the "secular" and the "spiritual." In Islam, physical security cannot be separated from moral security. If one dimension is compromised, the entire structure of human security is shaken. Therefore, Islamic human security is not just a reaction to threats but a civilizational project aimed at upholding *'adl* (justice), *raḥmah* (compassion), and *karāmah* (dignity).

In the Islamic perspective, human security is epistemologically grounded in the principle of *tauḥīd*, which affirms the oneness of God as the ultimate source of moral order, social justice, and human wellbeing. This principle integrates spiritual, ethical, and socio-political dimensions into a unified worldview, positioning human security as an inseparable component of divine responsibility (*khilāfah*) and moral accountability (Auda & Ali, 2023). The *tauḥīdīc*

framework fundamentally rejects the rigid dichotomy between the secular and the spiritual, interpreting violations of human rights such as structural violence, economic marginalization, and environmental destruction not merely as legal or political failures, but as ethical transgressions against divine commands and Islamic moral obligations (Kamali, 2022). Within this paradigm, physical security cannot be detached from moral and spiritual security, as harm to one dimension undermines the holistic integrity of human existence. This perspective aligns with the objectives of *maqāṣid al-Sharī'ah*, which emphasize the preservation of religion, life, intellect, lineage, and wealth as interconnected foundations of comprehensive human security (Auda, 2021). Consequently, Islamic human security is conceptualized not as a reactive mechanism to emerging threats, but as a civilizational and ethical project aimed at institutionalizing *'adl* (justice), *raḥmah* (compassion), and *karāmah insāniyyah* (human dignity) in sustaining long-term wellbeing at both individual and societal levels (Hashmi, 2024).

Reinterpretation of the Security Concept from the Maqāṣid Perspective

Within the framework of *maqāṣid al-sharī'ah* (the objectives of Islamic Law), human security is understood as the realization of total welfare (*maṣlaḥah kāffah*). The five core *maqāṣid* (preservation of religion, life, intellect, progeny, and property) guide the formation of a just, peaceful, and sustainable social system. This study finds a direct correspondence between the *maqāṣid* and the seven UNDP pillars (1994). However, Islam places a moral priority on the protection of life (*hiḍḍ al-nafs*) above political or military interests.

In the context of the Israel–Gaza war, the application of the *maqāṣid* necessitates the rejection of any action leading to:

1. The loss of life without *shar'ī* (lawful) reason.
2. The destruction of civilian infrastructure.
3. The severance of access to food and healthcare.
4. The demolition of places of worship.

Beyond its function as a normative evaluative lens, *maqāṣid al-sharī'ah* can be operationalized within existing legal and humanitarian frameworks to inform policy implementation and accountability mechanisms related to war and peace. In institutional terms, *maqāṣid*-based principles may be translated into substantive benchmarks such as the protection of life, health, and basic livelihoods that align with the mandates of international humanitarian law and are already employed by international courts and humanitarian organizations in assessing proportionality, civilian harm, and humanitarian access. For humanitarian NGOs, a *maqāṣid*-informed framework can function as an ethical decision-making tool that guides resource allocation, prioritization of vulnerable populations, and advocacy strategies without requiring formal legal codification. In this sense, failure by state or political actors to uphold *maqāṣid*-aligned protections reflects not only a normative ethical breach but also a measurable deficit in institutional practices aimed at safeguarding human security.

Within the framework of *maqāṣid al-sharī'ah*, the concept of security is reinterpreted as the realization of *maṣlaḥah kāffah* (comprehensive wellbeing), encompassing the protection of life (*hiḍḍ al-nafs*) alongside other *maqāṣid* objectives, namely the preservation of religion, intellect, lineage, and property, which collectively serve as a normative basis for evaluating policies on war and peace (A. Fuad, 2024). Contemporary studies demonstrate a strong correspondence between *maqāṣid* principles and the United Nations *human security* framework, wherein the protection of life and human dignity constitutes a central response to both structural and direct threats, such as limited access to food and healthcare (Isman & Kaltsum, 2022). In conflict situations such as war, the

Table 1. The Islamic Human Security Framework (IHSF) Model

Dimension	Islamic Value (Maqāṣid)	Operational Indicator
Spiritual	ḥifẓ al-dīn	Freedom of religion, security of worship
Life	ḥifẓ al-nafs	Protection of civilians, access to healthcare
Intellect	ḥifẓ al-aql	Education, free media, critical literacy
Progeny/Family	ḥifẓ al-nasl	Protection of family, children, and women
Property	ḥifẓ al-māl	Economic stability, fair distribution
Environment	ḥifẓ al-bi'ah	Ecological protection, sanitation, energy
Social/Political	ʿadl & syūrā	Public participation, just governance

application of maqāṣid requires the rejection of actions that result in the loss of life without *sharʿ* justification, the destruction of civilian infrastructure, and the disruption of access to basic necessities, while prioritizing the principles of justice (ʿadl) and human dignity (*karāmah*) as key indicators of effective human security protection (Raza & Ahmed, 2025). Consequently, political actors or states that disregard maqāṣid values in their security policies are considered to have failed in fulfilling their *amānah ilāhīyah* (divine trust) to uphold comprehensive human safety and wellbeing in accordance with the ultimate objectives of Islamic law (A. J. Fuad, 2024; Isman & Kaltsum, 2022).

The Ethical Dimension: Justice, Compassion, and Moral Excellence

Three primary ethical values distinguish the Islamic paradigm from secular human security concepts: justice (ʿadl), compassion (*rahmah*), and moral excellence (*ihsān*).

1. ʿAdl (Justice): In QS *al-Nisāʾ* (4):135, God commands: "Act justly, for that is nearer to righteousness (piety)." In the context of Gaza, justice demands an ethical and political cessation of the blockade, the establishment of a ceasefire, and the protection of civilians.
2. *Rahmah* (Compassion): Islam considers compassion to be the essence of the prophetic mission. "We did not send you (Muhammad) except as a mercy for the worlds" (QS *al-Anbiyāʾ* 21:107). This principle encourages global empathy for the suffering of the people in Gaza and inspires interfaith humanitarian assistance.
3. *Ihsān* (Moral Excellence): *Ihsān* transcends formal justice. It means doing good even to hostile parties. In the context of conflict, *ihsān* promotes reconciliation efforts rather than vengeance.

These three values demonstrate that Islamic human security possesses a transformative spiritual/ethical dimension, oriented toward the moral recovery of humanity, not merely the enforcement of law.

In Islamic ethical thought, the concept of human security is fundamentally rooted in the values of ʿadl (justice), *rahmah* (compassion), and *ihsān* (moral excellence), which collectively embody the moral aspirations of *maqāṣid al-sharʿīyah* beyond mere legal compliance toward comprehensive human welfare by emphasizing justice for the vulnerable, equitable treatment, and the pursuit of ethical good in all human relations (Norman & Ruhullah, 2023). The principle of ʿadl serves as a foundational ethical imperative that compels fair and unbiased treatment of individuals and communities, demanding the cessation of injustices such as blockades and

civilian harm in conflict contexts to uphold human dignity (Salsabila, 2025). *Rahmah* underscores the prophetic ethic of universal compassion, fostering empathy and humanitarian engagement that transcends religious and cultural boundaries as essential elements of social solidarity and peacebuilding (Najmi Hayati et al., 2024). Meanwhile, *ihsān* signifies moral excellence that surpasses minimal justice by encouraging benevolence and reconciliation even toward adversaries, aligning with broader aims of societal healing rather than retribution, thereby illustrating that Islamic human security integrates these ethical virtues as transformative forces for moral recovery and enduring peace rather than solely enforcing normative law (Solehudin et al., 2024).

The Islamic Human Security Framework (IHSF) Model

This framework can be conceptually illustrated as follows in Table 1:

The IHSF functions not only as an analytical tool but also as a policy guideline for Islamic institutions, NGOs, and OIC member states in managing humanitarian crises.

Policy and Practical Implications

1. For the Islamic World: Muslim-majority nations need to develop regional human security mechanisms based on the maqāṣid, potentially through a Humanitarian Council of the OIC. This approach positions humanitarian solidarity as a *sharʿ* obligation, not merely a diplomatic option.
2. For International Institutions: The integration of Islamic values into global human security policies will broaden the ethical legitimacy of the UN and humanitarian agencies. The principle of *rahmah* can serve as a universal value that transcends religious and ideological divides.
3. For Academic Study: The IHSF model can be used to assess other conflicts (e.g., Syria, Rohingya, or Sudan) from an Islamic perspective, thereby enriching the global literature on crosscultural human security.

Synthesizing Discussion: Gaza as a Mirror of Global Failure

The 2023 Gaza War reveals the profound failure of the modern international security system to protect human beings. The UN Security Council has been unable to halt the violence due to political vetoes. Meanwhile, humanitarian agencies face logistical obstacles and the politicization of aid. In this context, Islamic values present a paradigmatic alternative: security will never be realized without moral justice and spiritual solidarity.

Islam rejects "elitist security" enjoyed only by powerful states, demanding universal security that is just for all humanity. As God states in QS *al-Māʾidah* (5):8: "And let not the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." This verse affirms that genuine human security can only emerge from justice and piety, not from the domination of military force.

This research affirms that the concept of human security from the Islamic perspective is not an entirely new modern phenomenon, but rather a form of actualization of the fundamental values of Islamic Law (*Sharīʿah*) that have been formulated since the beginning of Islamic civilization through the maqāṣid *al-sharʿīyah* (objectives of Islamic Law). In the Islamic view, human security encompasses not only physical or material aspects but also spiritual, moral, social, economic, and political dimensions, which are integrated into a unified ethics of *tauḥīd* (monotheism). The ultimate goal is not merely to achieve *freedom from fear* or *freedom from want*, but also to realize a life based on piety and dignity (*freedom to live in faith and dignity*). This concept bears a fundamental difference from the secular/liberal paradigm that underpins the 1994 UNDP theory. In Islam, human security is not solely mundane; it also possesses a transcendental and teleological dimension. Security is viewed as a trust (*amānah*) from God (*Allāh*) that must be upheld through the implementation of social justice

and moral obedience.

The research findings reveal several important syntheses. First, human security in Islam is integral and comprehensive, encompassing the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), progeny (*ḥifẓ al-nasl*), property (*ḥifẓ al-māl*), and the environment (*ḥifẓ al-biʿah*). Second, the 2023 Israel–Gaza War constitutes a tangible example of the comprehensive destruction of the seven dimensions of human security: personal, economic, food, health, environmental, social, and political security. Third, the violation of the principles of *ḥifẓ al-nafs*, *ʿadl* (justice), and *raḥmah* (compassion) demonstrates that the ongoing crisis is not merely a failure of diplomacy or international politics, but also reflects a global moral crisis. Fourth, the Islamic Human Security Framework (IHSF) model developed in this research successfully integrates the concept of *maqāṣid al-sharīʿah* with the pillars of the UNDP human security version, thus producing a more holistic approach rooted in universal humanitarian values. Fifth, *tauḥīd* as the epistemological foundation renders the concept of human security in Islam proactive, rather than simply reactive to threats. This approach emphasizes the creation of justice, welfare, and social sustainability as part of humanity's moral responsibility to maintain the divine trust on Earth.

This study positions Islam not merely as a religious tradition, but as a source of normative global ethics for human security development. Within broader comparative ethical discourse, Islamic *maqāṣid*-based principles resonate with parallel moral frameworks found in other religious traditions such as the Christian emphasis on human dignity, the Jewish focus on the sanctity of life, and the Buddhist commitment to the alleviation of suffering while remaining distinct in their systematic integration of moral objectives with legal and social order. In the context of the 2023 Gaza crisis, values of justice, compassion, and solidarity articulated within Islamic ethics offer an alternative analytical perspective to security paradigms primarily shaped by political and strategic interests.

The Islamic Human Security Framework (IHSF) contributes to this discourse by translating these ethical commitments into an integrative model that reconceptualizes security beyond the mere absence of armed conflict. To enhance its applicability and generalizability, future research may operationalize the IHSF through measurable indicators aligned with both *maqāṣid al-sharīʿah* and established human

security metrics, such as civilian casualty ratios, displacement rates, access to essential services, and institutional accountability mechanisms. Such evaluative pathways would enable systematic cross-case comparison, thereby situating Islamic ethics as a rigorous and empirically testable contributor to global human security scholarship.

Conclusion

Based on the normative–empirical analysis conducted in this study, the 2023 Israel–Gaza war is demonstrated to have produced a multidimensional collapse of human security. Empirical evidence drawn from UN-affiliated humanitarian reports shows systematic damage to civilian infrastructure, persistently high civilian casualties, and severe disruptions in access to food, health services, and shelter. When these documented outcomes are analytically mapped onto the seven UNDP human security dimensions, the findings reveal concurrent deterioration in personal, economic, health, environmental, community, political, and spiritual security. Within the *maqāṣid al-sharīʿah* framework, these conditions constitute measurable violations of *ḥifẓ al-nafs*, *ḥifẓ al-māl*, and *ḥifẓ al-nasl*, confirming that the conflict operates not only as a political–military confrontation but as a humanitarian crisis that directly undermines human dignity (*karāmah insāniyyah*).

Through the Islamic Human Security Framework (IHSF), this study empirically demonstrates that Islamic ethical principles rooted in *tawḥīd*, *maqāṣid al-sharīʿah*, and the values of *ʿadl*, *raḥmah*, and *iḥsān* can be systematically aligned with established human security indicators. The IHSF thus contributes a structured analytical model that reframes human security as both the absence of violence and the presence of justice, social sustainability, and ethical accountability. While acknowledging practical challenges related to normative pluralism and policy measurability, the framework is advanced as a complementary tool that enhances, rather than supplants, existing secular human security models.

Future research is recommended to strengthen empirical robustness through field-based interviews, comparative analysis across different conflict settings, and the incorporation of quantitative vulnerability indicators. Such extensions would enable broader testing of the IHSF's applicability and support its potential use as an evaluative framework for humanitarian institutions and policy-oriented human security research.

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