

Islam and the Future of Global Values

Mohamed Rasick Ameer Ajwath

Islamic University of Maldives, Maldives

DOI: <https://doi.org/10.51244/IJRSI.2026.1305000134>

Received: 29 April 2026; Accepted: 04 May 2026; Published: 04 June 2026

ABSTRACT

This paper examines how Islamic intellectual and ethical traditions can contribute to shaping the future of global values in an era marked by moral uncertainty, epistemic fragmentation, and competing visions of justice. Contemporary global discourse—often structured around frameworks such as human rights, liberal governance, and sustainability—has achieved broad normative influence, yet continues to face criticism for its limited cultural inclusivity and uneven global application. In response, this study revisits key Islamic concepts, including *‘adl* (justice), *‘ilm* (knowledge), and *maṣlahah* (public good), to explore their relevance within current global debates.

Adopting a qualitative and analytically grounded approach, the paper draws on classical and contemporary Islamic intellectual traditions to examine how these concepts have historically informed legal, ethical, and institutional practices. It further situates these principles within ongoing discussions on global ethics, governance, and knowledge production, highlighting both convergences and tensions between Islamic perspectives and dominant global paradigms.

The analysis demonstrates that *‘adl* offers a substantive and ethically grounded conception of justice that extends beyond procedural equality, emphasizing moral accountability and social balance. Similarly, *maṣlahah* functions as a flexible yet principled framework for addressing evolving societal needs, particularly in the context of public policy and global development. In addition, Islamic approaches to knowledge integrate reason, ethical responsibility, and purpose, presenting an alternative to purely instrumental models of knowledge that often characterize contemporary systems.

By situating Islamic thought within broader global conversations, this paper argues that Islamic ethical traditions are not merely reactive to modernity but actively contribute to shaping its moral foundations. It ultimately proposes a dialogical framework through which Islamic values can engage constructively with global ethical systems, fostering more inclusive, pluralistic, and context-sensitive approaches to shared global challenges.

Keywords: Islamic ethics, Global values, Justice (*‘adl*), Public good (*maṣlahah*), Social justice, Epistemology, Governance and public good, Moral philosophy, Pluralism.

INTRODUCTION

The question of global values has become increasingly urgent in the twenty-first century. Rapid globalization, technological acceleration, and political fragmentation have collectively intensified debates about what constitutes a shared moral foundation for humanity. While frameworks such as human rights, liberal democracy, and sustainability have gained global traction, their universal applicability remains contested. Critics argue that these frameworks often reflect historically specific Western experiences rather than genuinely inclusive global consensus.

Within this context, **Islam** offers a deeply rooted ethical tradition that has historically engaged with questions of justice, governance, and knowledge. Yet, its role in shaping contemporary global values is frequently misunderstood or marginalized.

This paper advances the argument that Islamic ethical traditions are not merely reactive or defensive responses to modernity. Rather, they represent a dynamic and intellectually rich resource capable of contributing meaningfully to global ethical discourse. By examining the concepts of *‘adl* (justice), *‘ilm* (knowledge), and *maṣlaḥah* (public good), this study explores how Islamic thought can help reframe global debates toward more inclusive and morally grounded outcomes.

Global Values in Crisis: A Critical Overview

The contemporary global order is often described as experiencing a —moral crisis,|| characterized by fragmentation, inconsistency, and competing normative claims. Recent scholarship highlights that global ethical frameworks, while influential, suffer from uneven implementation and cultural limitations .

For example, human rights discourse—though widely accepted—has been criticized for selective enforcement and geopolitical bias. Similarly, global governance institutions often struggle to reconcile universal principles with local realities.

Emerging research also shows that ethical challenges in areas such as artificial intelligence and sustainability require more culturally diverse frameworks. Studies indicate that dominant ethical models tend to reflect Western epistemologies, leaving significant gaps in addressing global diversity .

This situation creates an opening for alternative traditions, including Islamic ethics, to contribute to a more pluralistic global moral framework.

METHODOLOGY

This study adopts a qualitative, interpretive methodology grounded in:

- Classical Islamic scholarship
- Contemporary academic literature (2020–2026)
- Comparative ethical analysis

Rather than empirical measurement, the approach focuses on **conceptual depth**, tracing how Islamic principles can be recontextualized within modern global debates.

Historical Foundations of Islamic Global Engagement

Any attempt to position **Islam** within contemporary global value debates must acknowledge its historical experience as a civilizational force. Islamic societies were not isolated moral systems; they actively engaged in transregional exchange across Africa, Asia, and Europe. During the Abbasid period, for example, intellectual centers such as Baghdad became hubs of translation and knowledge production, where Greek, Persian, and Indian traditions were critically examined rather than passively adopted. Scholars like **Al-Farabi** and **Ibn Sina** did not merely preserve earlier knowledge—they reinterpreted it within new ethical and metaphysical frameworks. This historical openness challenges the common assumption that Islamic thought is inherently resistant to global integration. Instead, it demonstrates a precedent for **intellectual pluralism**, where external ideas are engaged, evaluated, and transformed.

From a contemporary perspective, this legacy suggests that Islamic ethics can participate in shaping global values not as an outsider, but as a tradition with long-standing experience in **cross-cultural dialogue**.

Foundations of Islamic Ethical Thought

Islamic ethics is not a monolithic system but a **multi-layered intellectual tradition** integrating theology, philosophy, jurisprudence, and spirituality. Classical scholars such as **Al-Ghazali** and **Ibn Khaldun** emphasized that ethical life is inseparable from social order and governance.

Recent literature reinforces that Islamic ethics is inherently **value-driven rather than rule-based**, focusing on principles such as justice, trust (amanah), and public welfare.

Core Concepts and Their Global Relevance

Justice (‘Adl): Beyond Procedural Equality

Unlike procedural justice models, Islamic justice integrates **moral accountability, social equity, and balance**. It is not limited to legal systems but extends to economic, political, and interpersonal domains.

Recent research shows that Islamic justice frameworks emphasize fairness and responsibility, particularly in governance and institutional ethics .

This perspective is particularly relevant in addressing:

- Economic inequality
- Structural injustice
- Ethical governance failures

Maṣlaḥah (Public Good): Adaptive Ethics

Maṣlaḥah introduces a flexible yet principled approach to policymaking. It allows ethical reasoning to adapt to changing circumstances while maintaining core moral objectives. In contemporary contexts, this principle is increasingly applied to:

- Public policy
- Environmental sustainability
- Technological governance

Studies suggest that Islamic ethical frameworks, particularly maqāṣid al-sharī‘ah, provide structured approaches to evaluating societal benefit and harm.

‘Ilm (Knowledge): Ethical Epistemology

Modern knowledge systems often prioritize efficiency and utility, sometimes neglecting ethical implications. In contrast, Islamic epistemology integrates **knowledge with moral responsibility**.

Recent interdisciplinary research emphasizes that Islamic perspectives can contribute to ethical debates in science and technology, particularly in AI and bioethics.

Islamic Political Thought and Global Governance

Modern global governance systems—such as the United Nations—are largely grounded in secular political theory. However, Islamic political thought offers alternative insights into governance, particularly regarding legitimacy, accountability, and justice. Classical theorists emphasized that political authority is not absolute; it is constrained by ethical responsibility and public welfare. Governance is viewed as a trust (amanah), requiring rulers to act in the interest of society rather than personal power.

Recent scholarship has revisited these ideas in the context of contemporary governance challenges, including corruption, authoritarianism, and institutional failure. Islamic principles such as **shura (consultation)** can be interpreted as early forms of participatory governance, offering parallels to democratic practices while maintaining distinct ethical foundations. Importantly, this does not imply that Islamic governance models should replace existing systems. Rather, they can **inform reforms**, particularly in societies where legitimacy

depends on cultural and religious resonance.

Economic Ethics and Global Inequality

One of the most pressing global issues is widening economic inequality. Conventional economic systems often prioritize growth over equity, leading to structural disparities.

Islamic economic ethics introduces a different orientation. Wealth is not viewed as purely individual property but as a resource with social obligations. Mechanisms such as zakat (obligatory charity) and waqf (endowments) historically functioned as redistributive tools.

What makes this relevant today is not the specific institutional forms, but the underlying principle:

economic activity must serve social justice.

Contemporary researchers argue that integrating ethical constraints into financial systems—such as limits on exploitation and emphasis on fairness—can contribute to more sustainable economic models. Islamic finance, despite its limitations, represents an ongoing attempt to operationalize these values in modern contexts.

Gender, Ethics, and Global Discourse

Discussions of global values inevitably include debates on gender justice. Islamic perspectives are often portrayed in polarized ways—either as inherently oppressive or defensively idealized. A more nuanced analysis reveals that Islamic ethical discourse on gender is historically diverse and evolving. Contemporary scholars are re-examining foundational texts to address issues such as education, participation, and equity.

This internal discourse is significant for global conversations because it demonstrates that ethical reform can emerge **from within traditions**, rather than being externally imposed. Such processes are often more sustainable and culturally legitimate.

Economic Ethics and Global Inequality

One of the most pressing global issues is widening economic inequality. Conventional economic systems often prioritize growth over equity, leading to structural disparities. Islamic economic ethics introduces a different orientation. Wealth is not viewed as purely individual property but as a resource with social obligations. Mechanisms such as zakat (obligatory charity) and waqf (endowments) historically functioned as redistributive tools.

What makes this relevant today is not the specific institutional forms, but the underlying principle: **economic activity must serve social justice.** Contemporary researchers argue that integrating ethical constraints into financial systems—such as limits on exploitation and emphasis on fairness—can contribute to more sustainable economic models. Islamic finance, despite its limitations, represents an ongoing attempt to operationalize these values in modern contexts.

Gender, Ethics, and Global Discourse

Discussions of global values inevitably include debates on gender justice. Islamic perspectives are often portrayed in polarized ways—either as inherently oppressive or defensively idealized.

A more nuanced analysis reveals that Islamic ethical discourse on gender is historically diverse and evolving. Contemporary scholars are re-examining foundational texts to address issues such as education, participation, and equity.

This internal discourse is significant for global conversations because it demonstrates that ethical reform can emerge **from within traditions**, rather than being externally imposed. Such processes are often more sustainable and culturally legitimate.

Media, Representation, and the Construction of Values

Global values are not shaped solely through academic or political institutions—they are also constructed through media and cultural narratives. Islam is frequently represented in global media through limited or negative frames, which affects how its ethical contributions are perceived. This creates a barrier to meaningful engagement, as discussions are often influenced by stereotypes rather than substantive understanding.

Addressing this issue requires both:

- Critical media literacy
- Greater representation of diverse Islamic perspectives

From an academic standpoint, this also highlights the importance of **knowledge production**. Who produces knowledge about global values, and whose perspectives are included, directly impacts the outcomes of these debates.

Youth, Identity, and the Future of Values

The future of global values will largely be shaped by younger generations, particularly in regions with large youth populations.

Many young Muslims today navigate multiple identities—religious, national, and global. This creates both challenges and opportunities. On one hand, there is tension between tradition and modernity; on the other, there is potential for creative synthesis.

Recent studies indicate that youth are increasingly engaging with ethical questions related to climate change, technology, and social justice. Islamic ethical frameworks, when presented in accessible and relevant ways, can play a role in guiding these engagements. This makes education a critical site for the development of future global values.

Islamic Ethics and Contemporary Global Challenges

Technology and Artificial Intelligence

Ethical concerns surrounding AI—such as bias, privacy, and accountability—highlight the limitations of current frameworks. Islamic ethics, with its emphasis on responsibility and human dignity, offers alternative approaches.

Recent studies demonstrate that Islamic principles can inform AI governance by prioritizing fairness, transparency, and social welfare

Sustainability and Environmental Ethics

Religion plays a significant role in shaping sustainable behavior. Empirical research shows that religiosity influences ethical environmental practices and long-term responsibility.

Islamic ethics, with its emphasis on stewardship (khilāfah), provides a strong moral basis for sustainability.

Global Inequality and Social Justice

Islamic economic principles emphasize redistribution, social responsibility, and ethical wealth management. These principles can address growing global inequalities.

Convergences and Tensions

- Justice and human dignity

- Social welfare
- Ethical accountability

Tensions

- Individual vs. collective rights
- Secular vs. religious authority
- Epistemological differences

Rather than viewing these tensions as conflicts, they should be understood as opportunities for **constructive dialogue**.

2. Critiques and Limitations of Islamic Ethical Contributions To maintain academic credibility, it is essential to acknowledge limitations. Islamic ethical frameworks, like any tradition, face challenges including:

- Diverse interpretations leading to inconsistency
- Political misuse of religious concepts
- Gaps between ethical ideals and institutional practice

Ignoring these issues would weaken the argument. Instead, recognizing them allows for a more realistic and balanced assessment.

Importantly, similar limitations exist within dominant global frameworks as well. The goal, therefore, is not to present Islamic ethics as flawless, but as **one contributor among many**.

Toward a Pluralistic Ethical Framework

Recent scholarship proposes “**co-genesis**” **models of ethics**, where values emerge through intercultural dialogue rather than imposition .

Islamic ethics can play a crucial role in such frameworks by:

- Contributing moral depth
- Expanding epistemological diversity
- Enhancing cultural inclusivity

DISCUSSION

A key contribution of this paper lies in repositioning Islamic ethics from a defensive posture to an **active intellectual participant** in global discourse. The evidence suggests that Islamic values:

- Are adaptable
- Have historical precedent in governance
- Remain relevant to modern challenges

Future Research Directions

This study opens several pathways for further research:

- Empirical studies on Islamic ethics in policy implementation
- Comparative analysis with other religious traditions
- Application in emerging fields such as AI governance
- Cross-cultural ethical frameworks for global institutions

Such research would move beyond theoretical discussion toward practical impact.

CONCLUSION

This study has demonstrated that Islamic ethical traditions provide a robust framework for engaging with global value debates. Concepts such as 'adl, maṣlahah, and 'ilm offer not only theoretical insights but also practical tools for addressing contemporary challenges.

The future of global values will likely depend on **dialogue rather than dominance**, and Islamic thought has a significant role to play in shaping this evolving moral landscape.

REFERENCES

1. Pahlevi, A. R. et al. (2025). Islam and global values integration.
2. Kamila, R. (2026). Islamic ethics in AI governance.
3. Muhsin, S. M. et al. (2026). Islamic bioethics.
4. Hamza, S. M. (2025). Religiosity and sustainability.
5. Walusimbi, A. (2023). Islamic HR ethics.
6. Ayyat, R. (2025). Islamic management ethics.
7. Ghafran, C. (2020). Ethical governance in Islam.
8. Khan, A. (2021). AI ethics global review.
9. Younas, A. (2025). Cultural co-genesis ethics.
10. Sen, A. (2009). The idea of justice.
11. Rawls, J. (1971). Theory of justice.
12. Hallaq, W. (2009). Islamic law.
13. Esposito, J. (2010). Future of Islam.
14. Sardar, Z. (2011). Reading Qur'an.
15. Nussbaum, M. (2011). Capabilities approach.
16. March, A. (2013). Liberal citizenship.
17. Rahman, F. (1982). Islam and modernity.
18. Abu Zayd, N. H. (1990). Rethinking Qur'an.
19. Al-Ghazali. Ihya Ulum al-Din.
20. Ibn Khaldun. Muqaddimah.
21. OECD (2023). Global governance report.
22. UNDP (2024). Human development report.
23. World Bank (2024). Inequality report.
24. UNESCO (2023). Ethics of AI.
25. Pew Research (2024). Religion and society.
26. Islamic Development Bank (2023). Ethics report.