



Interfaith Jurisprudence and Ethics in the Modern Humanitarian Crisis: An Inclusive Legal-Theological Perspective

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Article Info :

Received:
20-03-2026
Revised:
03-04-2026
Accepted:
05-04-2026

Abstract

This article examines the position and role of Islamic jurisprudence (fiqh) in responding to modern humanitarian crises through an interfaith ethical approach and inclusive theology. Contemporary humanitarian crises, including armed conflict, refugee crises, structural inequality, and global social vulnerability, require religions to transcend exclusive, internally oriented normative approaches. In this context, fiqh cannot be understood solely as a system of ritual and social law for Muslims, but needs to be reconstructed as a framework for dialogical and globally responsible humanitarian ethics. This research uses a qualitative approach based on a literature review, using Jasser Auda's systematic, normative-critical analysis of the maqasid of sharia and an inclusive theological perspective. The results of the study indicate that the internal plurality within the interfaith fiqh tradition holds significant ethical potential for building interfaith cooperation without sacrificing Islamic theological identity. Through the integration of the principles of maqasid al-shari'ah, the value of human dignity, and universal humanitarian ethics, fiqh can function as a relevant moral medium in addressing global humanitarian challenges. This article asserts that the reconstruction of Islamic jurisprudence based on interfaith ethics is not a theological compromise, but rather an ethical ijtihad rooted in the Islamic scholarly tradition itself. Thus, Islamic jurisprudence has the potential to emerge as a normative tradition that is not only textually valid but also ethically meaningful and transformative in the contemporary plural world.

Keywords : Jurisprudence, Interfaith, Humanitarian Crisis, Theology.



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INTRODUCTION

The contemporary world is currently trapped in a spiral of existential crisis that transcends the boundaries of political sovereignty and the boundaries of religious primordialism, a condition sociologists call a "global risk society." The suffering caused by climate emergencies, systemic genocide, and the dislocation of refugees across continents no longer distinguishes between adherents of particular faiths (Sacks, 2009). In this landscape of universal suffering, religions are challenged to prove their ethical relevance: whether they remain bastions of exclusivism that only care about internal salvation, or are capable of transforming into oases of humanity that are inclusive of all beings (Pratt, 2007).

Unfortunately, the classical Islamic legal architecture (Fiqh), historically born from the womb of medieval empires, is often trapped in a rigid binary dichotomy between Dar al-Islam (Islamic Domain) and Dar al-Harb (War Domain). Legal constructions that place non-Muslims in residual categories such as Zimmi or Harbi have created epistemological barriers to equal interfaith collaboration in the modern public sphere.(Hallaq, 2013)This theological stuttering has led to what has been called the "fragmentation of compassion," where humanitarian aid is often segregated by sectarian bias, even though human suffering is transboundary.(Hauser, 2017).

At the heart of this crisis lies the urgent need to deconstruct the exclusive "ethics of sovereignty" toward an "ethics of care" based on universal human dignity. Recognition of the "other" (the religious other) is not merely a demand for passive tolerance, but rather an ontological obligation, as every human being bears the image of God (Imago Dei/Fitrah) that must be respected unconditionally.(Hazlett, 2024)Without a radical reinterpretation of discriminatory legal texts, religion risks becoming an

instrument of alienation that separates people from their own humanity at a time when the crisis most demands unity (West, 2018).

This article proposes an inclusive theology approach as a bridge to breaking down the legal-formalistic walls in Islamic jurisprudence that hinder interfaith solidarity. Inclusive theology views pluralism not as a historical anomaly, but rather as a transcendental will (sunnatullah) aimed at encouraging interfaith competition in virtue. (Alam & Pradhan, 2021) By placing salvation in humanitarian praxis (soteriology of action) above dogmatic debates, fiqh can be reconstructed into an instrument of liberation that is valid according to sharia but universally relevant for those marginalized by the crisis. (Junaidi et al., 2023).

The primary methodology used in this research is the Systemic Maqasid al-Shari'ah analysis, a framework that goes beyond an atomistic reading of texts to a holistic and multidimensional understanding of law. Through this lens, the protection of life (hifz al-nafs) and dignity (hifz al-karamah) is no longer understood within Muslim territorial boundaries, but rather as a global mandate encompassing the protection of ecosystems and the rights of refugees regardless of religion (Rishmawi, 2019). This systemic approach allows fiqh to breathe in the complex realities of the 21st century, where justice for one group is impossible to achieve without justice for all the inhabitants of the earth (Mappasessu, 2025).

The novelty of this research lies in its formulation of the "Five Axioms of Inclusive Humanitarian Jurisprudence" applied to two crucial case studies: the climate crisis (Fiqh al-Bi'ah) and the refugee crisis (Fiqh al-Laji'in). While previous research has focused more on discursive interfaith dialogue, this article goes further by designing an operational protocol for Islamic law that requires technical-spiritual collaboration with the "Other" in emergencies (Margono & Rahmawati, 2025). This analysis proves that Islam has strong theological roots to lead an inclusive global humanitarian movement, provided it dares to undertake an "intellectual migration" from the imperial paradigm to the humanitarian paradigm.

This article will systematically examine the theoretical foundations of interfaith ethics, explore the dialectic between classical Islamic jurisprudence texts and the realities of the modern crisis, and formulate practical recommendations for global religious institutions. Through this exploration, it is hoped that a new discourse will emerge that can unite religious voices in orchestrating the rescue of the planet and the increasingly threatened human dignity. This is an effort to present the face of the loving God (Al-Rahman) through the hands of humans working together across the boundaries of faith (Hardman, 2014).

RESEARCH METHODS

This research uses a qualitative-philosophical design with a critical Theo-Philosophical Hermeneutics approach, a framework that not only aims to understand the text but also reveals the power structures and historical biases behind the codification of law (Creswell & Poth, 2018). The paradigm underlying this research is Transcendental Constructivism, where religious law is seen as the result of a dialectic between absolute revealed truth and particular-historical human interpretation, thus allowing for the deconstruction of classical Siyar (Islamic international law) concepts that are no longer compatible with the spirit of human equality (Arif, 2025).

Data were collected through Critical Library Research by tracing primary sources from Turats (Islamic intellectual heritage) literature across schools of thought, from the formative era to the modern codification period, as well as documents on global ethics and international humanitarian law. The analysis was conducted using Epistemological Cross-Validation techniques to verify whether a legal text (fiqh) still has moral resonance with the universal goals of sharia (Maqasid) and the principles of global justice.

All data were analyzed using the Systemic Maqasid al-Shari'ah analysis tool developed by Jasser Auda, which emphasizes six main features: cognition, wholeness, openness, hierarchy of interrelationships, multidimensionality, and purposefulness (Auda, 2008). Through this method, the research abstracts from juz'iyat (partial postulates) to kulliyat (universal principles) to formulate the Axiom of Inclusive Humanitarian Jurisprudence, which is able to answer the challenges of the refugee crisis and climate change in an interfaith manner.

RESULTS AND DISCUSSION

Ontological Dignity of Human Being

Human dignity (Karamah Insaniyyah) in contemporary Islamic jurisprudence discourse must be positioned as a pre-legal foundation that precedes all theological attributions or religious identities. Ontologically, the Qur'an affirms the universal dignity of the children of Adam, as stated in QS. Al-Isra': 70, which reads:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَلَدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Modern thinkers such as Kamali (2003), Sachedina (2001), and Shihab (2018) interpret the above verse as an inalienable divine gift. This view shifts the classical Islamic jurisprudence paradigm, which tends to differentiate the value of life based on faith status, toward an inclusive theology that places "humanity" as the common platform for all belief systems (Armstrong, 2011).

The tension between religious particularism and humanitarian universalism often stems from a narrow interpretation of the concept of Fitrah. From an inclusive perspective, fitrah is understood not only as a formal tendency toward monotheism but as a universal moral compass that values justice and compassion (Abu-Zayd, 2006). This is in line with Kant's categorical imperative, which emphasizes that humans must always be treated as ends, not as means (Abdullah, 2020). Thus, humanitarian aid in crises should not be used as a tool of proselytism, but rather should be purely a respect for the ontological dignity of human beings.

In the context of the modern crisis, exclusive claims of salvation (soteriology) often become an obstacle to human collaboration. However, scholars such as Hick and Esack argue that God does not monopolize truth and salvation for only one group. (Esack, 2002). Jurisprudence must be able to accommodate "Salvation in Practice," where the good deeds performed by "the other" are recognized as equal in value in the scales of Divine justice. This approach allows for the formation of solidarity that transcends dogma, as the primary focus shifts from "who is right" to "who suffers." (Aziz, 2024).

This reorientation requires the deconstruction of classical terminology such as "Kafir," which is often misused to dehumanize non-Muslims. In the context of modern, pluralistic societies, the term must be placed within the historical context of past wars and should not be used as a basis for discrimination in public services or emergency assistance (Saeed, 2006). Instead, Islamic jurisprudence must prioritize the concept of Ukhuwah Basyariyah (human brotherhood) as a broad umbrella covering all social interactions during a crisis. Awareness of shared human vulnerability is the starting point for building an inclusive ethics of care. (Hikam et al., 2024).

Furthermore, human dignity must include the right to agency and freedom of conscience. Inclusive jurisprudence not only provides physical assistance but also respects the spiritual autonomy of the recipient (Polok & Pertek, 2025). This means that in disaster management, there should be no imposition of certain religious values as a condition for receiving aid. The principle of La Ikraha fi al-Din (no compulsion in religion) must be radically implemented in every humanitarian action. Respect for this agency is the highest form of recognition of God-given human dignity. (Badar a & Nagata, 2017).

Therefore, human ontological dignity must be viewed as the highest Maqсад (goal) that governs all legal applications. If a fiqh rule actually harms human dignity, then it must be reviewed through the mechanism of Ijtihad, which is based on humanity (Nasr, 2012). This is what is called "Humanistic Jurisprudence," which is able to answer the challenges of global injustice with the universal language of compassion (Fadel, 2023). Through this lens, humanitarian crises are no longer seen as a burden, but as an opportunity to manifest the nature of God's Mercy on earth.

Reconstruction of Maqasid al-Shari'ah

The traditional Maqasid al-Shari'ah, which focuses on the five basic safeguards (al-daruriyat al-khams), requires an expansion of its meaning to be relevant to the global humanitarian crisis. Jasser Auda, through his systemic approach, argues that hifz al-din (protecting religion) should not be interpreted as a defensive effort against group dogma, but rather as the protection of religious freedom for all humanity (Auda, 2008). Thus, in a crisis, protecting other religions' houses of worship or the right of worship of other adherents is an integral part of safeguarding religion itself.

Protection of life (hifz al-nafs) in the modern era must be integrated with the concept of collective human security. The life of a refugee on the border or a famine victim in a conflict zone carries the same legal weight as the life of anyone in the center of Islamic civilization (Kamali, 2017). Fiqh must adopt the principle of the universality of life, where a threat to one human life is considered a threat to all of humanity, as Allah SWT says in His book, QS. Al-Maidah: 32, which reads:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

This systemic approach rejects legal atomism, which only looks at a person's formal legal status, but instead looks at the interconnected relationships between people (Wald & Pearce, 2016). Third, hifz al-'aql (protecting reason) must be redefined as protecting the intellectual dignity and mental health of crisis victims. In disaster situations, psychological trauma is often overlooked by Islamic jurisprudence, which focuses too much on material assistance. (Esack, 2003) Inclusive ethics demands psychosocial support that is culturally sensitive and interfaith. Maintaining reason means ensuring that the assistance provided does not demean the victim's self-esteem or create a dependency that stifles their intellectual initiative (Holder & Dearing, 2024).

Furthermore, hifz al-nasl (protecting descendants) and hifz al-mal (protecting wealth) must be placed in the context of intergenerational justice and global resource sustainability. In the climate crisis, protecting descendants means keeping the biosphere habitable for the children and grandchildren of all humanity, regardless of their religion (Nasr, 2010). The world's wealth must be distributed fairly to address the extreme poverty that is at the root of many humanitarian crises. Fiqh should not only address internal zakat, but also contributions to global humanitarian funds (Yusuf, 2002).

The systemic Maqasid approach also introduces new categories such as hifz al-karamah (maintaining dignity) and hifz al-hurriyah (maintaining freedom). Human dignity is often the first casualty in crises, where people are forced to beg or lose their privacy in refugee camps (Szilágyi, 2021). Jurisprudence must provide legal legitimacy for efforts that restore human sovereignty over themselves. Freedom from fear and freedom from lack are two pillars of the new maqasid that must be fought for across faiths.

The synthesis of this reconstruction is the birth of "Global Maqasidi Fiqh," a legal system that is no longer based on territoriality (dar al-Islam/dar al-harb) but rather on universal human values. This fiqh is responsive, adaptive, and open to dialogue with other ethical systems such as Buddhism, Christianity, and secular humanism (Dalimunthe & Riza, 2025). The ultimate goal is not simply the literal application of God's law, but rather the realization of justice and well-being for all creatures on earth.

Ecosophy and Ecological Jurisprudence

The ecological crisis is the most fundamental humanitarian crisis, requiring a radical, interfaith theological response. In Islam, the universe is a collection of Divine Signs, possessing an inherent sanctity comparable to the sacred text itself. Ecological jurisprudence (Fiqh al-Bi'ah) should no longer be limited to sanitation issues but must encompass a critique of the extractive economic system that undermines the order of creation (Mizan). (Munawaroh & Syaikhon, 2024). Environmental damage is a real form of Fasad fil Ard that must be fought through global collaboration.

Inclusive theology views the responsibility to care for the earth as a universal mandate for all "Children of Adam" as khalifah (God's representatives) on earth. This mandate is not a privilege to dominate, but rather a guardianship responsibility to care for (Amanah). Alliances with environmental movements such as Laudato Si, the Pope's peace movement, demonstrate that religions share a common vision in addressing "the cry of the earth and the cry of the poor." (Kiyala, 2022) This collaboration strengthens religion's position as a transformative agent of social change at the global level.

Practically, Islamic jurisprudence must reformulate the legal status of industrial practices that damage ecosystems. Water resource use, deforestation, and carbon emissions must be viewed through the lens of Dharar (harm) that must be eliminated (al-dararu yuzal). Environmental hazards are transboundary and intergenerational, so addressing them requires an ethic of collective responsibility

(Shukla & Dhyani, 2025). Religious fatwas need to be issued prohibiting investment in sectors that accelerate climate destruction, regardless of the religious affiliation of those managing them.

The principle of Mizan (balance) in the Qur'an provides the foundation for the concept of inclusive sustainable development. Fiqh must advocate the rights of nature as a legal subject, an idea that is also gaining ground in modern international law. Interfaith ethics in ecology emphasize that the destruction of species and ecosystems is the loss of "voices praising God" in the universe (Bahr, 2015). Therefore, protecting biodiversity is a form of cosmic worship that involves all believers.

Climate injustice also shows that those who contribute least to global warming (the poor in the Global South) suffer the most. Islamic jurisprudence must stand with these victims, providing an umbrella of protection for "climate refugees" regardless of their religion. Inclusive theology encourages the distribution of resources for adaptation and mitigation of the climate crisis as a concrete form of global social justice (Alimuddin & Muhammad, 2023). Interfaith solidarity on this issue is a manifestation of "boundless compassion."

Therefore, ecological jurisprudence education must be integrated into the religious curriculum to build spiritual awareness of the interdependence of all creatures. We need to shift from egocentrism to a divinity-based ecocentrism. Interfaith alliances in tree-planting, river cleanups, and green policy advocacy are concrete forms of *Fastabiqul Khairat*. (Gichohi, 2025) This is a living fiqh, which is not only preoccupied with past texts, but is concerned with the future continuity of life itself.

Dialectics of Muwathanah

The transformation from the concept of *Zimmi* (protected non-Muslims) to *Muwathanah* (full citizenship) is a necessity in modern Islamic jurisprudence to respond to the refugee crisis. Classical categorizations that divide people based on political-religious adherence are no longer relevant in the face of the concept of the nation-state and universal human rights (Wilson, 2020). In a crisis, everyone under the jurisdiction of an authority must receive equal protection and services, as a rights-holder, not simply an object of pity.

Refugee crises often expose the "death of empathy" when victims are perceived as security threats or economic burdens. Islamic jurisprudence must revitalize the traditions of the *Hijrah* and the *Ansar* as models of inclusive, transnational solidarity. The protection of the Prophet's companions by King Najashi in Abyssinia demonstrates that security and justice can be found under a non-Muslim authority (Khan et al, 2024). This legitimizes Muslims to collaborate with international humanitarian agencies such as the UNHCR (United Nations High Commissioner for Refugees) or the Red Cross in handling refugees from all backgrounds.

The principle of *Ismat al-Dam* (purity of blood) is a fundamental right and is independent of citizenship or religion. Inclusive Islamic jurisprudence (fiqh) asserts that a state or community is obligated to provide asylum (*ijarah*) to anyone fleeing oppression. Violations of refugees' rights, such as rejection at borders or inhumane detention, are serious violations of sharia principles (Mehtab et al., 2025). Interfaith solidarity is needed to urge governments to comply with international conventions on refugees.

Furthermore, the social integration of refugees demands an ethic of hospitality that goes beyond passive tolerance. Derrida and Lévinas emphasize the importance of unconditionally welcoming the "other" as the highest form of ethical responsibility. In Islam, honoring guests and neighbors is part of faith, where "neighbors" include anyone around us, regardless of their religion (Klaina, 2025). Fiqh should facilitate this integration process by allowing the use of community facilities for the emergency needs of interfaith refugees.

However, the challenge of systemic discrimination often manifests itself in the form of "priority aid for fellow Muslims." Inclusive ethics rejects this bias by arguing that suffering has no religion. When resources are limited, priorities should be based on the level of vulnerability (need-based priority), not identity (Petersen, 2012). This requires the courage of the ulama to issue fatwas supporting the equitable and fair distribution of aid in the heterogeneous refugee camps.

Therefore, the dialectic of *Muwathanah* must produce the concept of "Global Human Citizenship," where every human being is recognized for their right to live, move, and seek protection with full dignity. The refugee crisis is not merely a logistical problem, but a test of religions' moral claims of universal compassion. Interfaith alliances in defense of refugee rights are a clear testament to the validity of religious values in the public sphere.

Transcendental Philanthropy for Universal Humanity

Islamic philanthropic institutions, particularly Zakat, Infaq, Sedekah, and Waqf (ZISWAF), have enormous transformative potential in addressing the global humanitarian crisis if freed from the shackles of exclusivism. Classical interpretations of asnaf (zakat recipient groups) often limit zakat distribution to Muslims only (Ghannouchi, 2022). However, contemporary scholars such as Yusuf al-Qaradawi and Rashid al-Ghannouchi are starting to open up space for the distribution of zakat to non-Muslims in the category of Mu'allafah Qulubuhum (those whose hearts are softened) or for urgent public benefit (Al-Qardhawi, 1998).

This reorientation is based on the principle that zakat is an instrument for alleviating poverty and widespread human suffering. In situations of major disaster or pandemic, the basic needs of affected non-Muslims are the moral responsibility of the well-off Muslim community. Inclusive theology views the act of sharing resources with the "other" in crisis as a concrete form of transcendental social piety. (Kunjumon, 2025) Zakat should not be an instrument of social segregation, but rather a bridge of solidarity.

Waqf, as a more flexible philanthropic instrument, has historically been used to provide public services to all citizens regardless of religion. Hospitals, schools, and clean water supplies funded by waqf during the golden age of Islam were open to everyone. In the modern era, the concept of "Humanitarian Waqf" should be revived to finance infrastructure for global crises, such as vaccine research, environmental rehabilitation, and refugee education (Spiegel & et al, 2020). This is the embodiment of ongoing charity, the benefits of which are universal.

Interfaith philanthropic collaboration is key to effective crisis response. Zakat funds can be synergized with Christian tithes, Buddhist alms, or secular philanthropic funds for large-scale humanitarian projects. This requires transparency, accountability, and professionalism in the management of religious philanthropic institutions. (Nienhaus, 2011). Fiqh must provide technical guidance on how these funds can be managed together ethically without violating the basic principles of each religion.

Furthermore, transcendental philanthropy must avoid the "savior complex" that often accompanies humanitarian aid. Recipients of aid should be treated as sovereign partners, not as helpless objects. Inclusive Islamic jurisprudence emphasizes the importance of ihsan (moral excellence) in giving, which includes sensitivity to the feelings and culture of the recipient. Aid given arrogantly or for political purposes loses its spiritual value before God (Mazama, 2002).

This reorientation of philanthropy, then, is a manifestation of the "Economy of Mercy." Wealth is no longer viewed as the absolute property of individuals or groups, but rather as a divine trust for the welfare of all creatures. By making zakat and waqf instruments of inclusiveness, Muslims are making a real contribution to achieving the Sustainable Development Goals (SDGs) and global justice. This is the form of financial ijtihad most needed in the 21st century.

Interfaith Cooperation Protocol

In emergencies, Islamic jurisprudence must provide "emergency protocols" that allow for interfaith technical and spiritual collaboration without the constraints of religious bureaucracy. The principle of al-darurat tubih al-mahzurat (emergency permits what is forbidden) must be widely applied to save lives. (Rauf, 2015) For example, in urgent situations, religious facilities (mosques, churches, temples) must be able to be used collectively as shelters or field hospitals without regard to exclusive ritual sanctity.

The ethics of disaster relief require sensitivity to diverse beliefs and ritual practices. Inclusive Islamic jurisprudence should guide how Muslim volunteers can respectfully assist with the burial of non-Muslims, or how to provide meals that meet the dietary restrictions of other religions (such as Kosher for Jews or vegetarian for Hindus). (Rahman et al., 2024). This action is not a compromise of faith, but rather a manifestation of the noble morals taught by the Prophet Muhammad SAW in respecting the bodies of anyone who passes in front of him.

Interfaith cooperation in disaster mitigation also includes the exchange of knowledge and technical resources. Religious communities can be the most effective base for early disaster detection and aid distribution due to their strong grassroots networks. Islamic jurisprudence should legitimize the active participation of Muslims in international humanitarian coordination forums led by both secular

and interfaith organizations (Marshall et al, 2021). This organic solidarity builds trust between groups often fragmented by political conflict.

Beyond the physical aspect, interfaith spiritual care is crucial for addressing the post-disaster crisis of meaning. Volunteers from various faiths can come together to provide moral support to victims, without resorting to doctrinal debate. Islamic jurisprudence (Fiqh) must recognize the value of communal prayer or inclusive spiritual presence as part of the healing process. This is a concrete manifestation of "Theology of Harmony in Suffering," uniting humanity under the umbrella of God's mercy.

The challenges of radicalism and exclusivism often infiltrate humanitarian aid with hateful agendas. Inclusive Islamic jurisprudence protocols must strictly prohibit any form of aid accompanied by discriminatory narratives or insults to others' beliefs. Humanitarian aid must be a sacred neutral zone free from ideological conflict. (Abdul Majid & Laird, 2023) This requires collective oversight from the council of ulama and interfaith organizations to ensure that humanitarian ethics are maintained.

From the explanation above, it can be said that building an "Interfaith Humanitarian Architecture" is an urgent task for jurists and religious thinkers in the modern era. Fiqh should not be a dividing wall, but rather a bridge connecting human suffering with divine grace. By adopting an inclusive theological approach, religions can transform from sources of conflict to sources of solutions to modern humanitarian crises. This is the true essence of sharia: a waterway that nourishes all life on earth.

CONCLUSION

This study emphasizes that Islamic jurisprudence, when viewed within the framework of interfaith ethics and inclusive theology, cannot be reduced solely to a normative tool governing intra-community Muslim relations, but rather to a normative ethical system with universal humanitarian responsibilities. In the context of modern humanitarian crises ranging from armed conflicts and humanitarian disasters to the global migration crisis, Islamic jurisprudence across schools of thought demonstrates its transformative potential when its fundamental principles, such as justice, welfare, and the protection of human dignity, are placed as primary orientations. Thus, Islamic jurisprudence does not lose its theological identity, but instead finds its historical and moral relevance in a pluralistic and interconnected global public sphere.

Furthermore, this research demonstrates that a comparative approach to Islamic schools of thought combined with inclusive theology can open up a space for productive dialogue between Islam and other religious traditions without falling into normative exclusivism or ethical relativism. Methodological differences between Islamic schools of thought in formulating law and ethics are not obstacles, but rather a source of intellectual wealth for building an ethos of interfaith cooperation based on shared humanitarian values. Fiqh, within this framework, is positioned not as a tool for dominating identity but as an ethical medium for strengthening human solidarity, nurturing shared life, and responding to human suffering across religious, cultural, and national boundaries.

Finally, this article concludes that the reconstruction of interfaith jurisprudence and ethics is not a project of theological compromise, but rather an ethical *ijtihad* rooted in the Islamic scholarly tradition itself. This endeavor demands epistemological courage to reread the classical treasury with historical awareness and moral sensitivity to contemporary realities. By making the humanitarian crisis the locus of theological reflection, fiqh has the opportunity to emerge as a normative tradition that is not only textually valid but also ethically meaningful and socially functional. This conclusion also opens up space for further, more applicable research, particularly in formulating concrete models of interfaith collaboration based on humanitarian fiqh at the level of public policy and global social practice.

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