

A Research Review of Islamic Context Regarding the Dignity and Respect for Humanity

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Abstract

Mankind is a huge part of Islamic order and is laid out in the illustrations of the Blessed Quran and the sayings and exercises of the Sacred Prophet Muhammad (PBUH). Islam stresses the respect and worth of each and every individual paying little heed to race, orientation, or social standing. The essential guideline of Islam, as addressed in numerous Islamic teachings, is regard for individuals. Muslims who follow Islam are instructed to regard and maintain the innate qualities and respect, everything being equal, as well as to treat others with affection, sympathy, and decency. This is the idiosyncrasy of Islam, which instructs that all people are equivalent before Allah (SWT), and that divisions in light of these qualities are insufficient. The topic of this research paper is, what does Islam say in regards to the admiration of humankind and how can it make sense of before society? This study can be instructive and helpful to new specialists and researchers.

Keywords: *Islamic Teachings, Humanity, Dignity, Race, Gender, Social Standing*

Introduction

"Respect for humanity" is a fundamental moral principle that emphasizes the equality, worth, and dignity that each and every person possesses. It



recognizes each person's worth and relevance, regardless of race, gender, religion, nationality, or any other characteristic. Respect for humanity encompasses the attitude that everyone should be treated with fairness, kindness, and consideration, because they deserve it. The concept of respect for mankind serves as the cornerstone of several ethical, intellectual and legal systems. Human rights are frequently mentioned in this context. It recognizes that everyone has the right to life, liberty, and security of their person, as well as the freedom to express their thoughts, beliefs, and identities. Respect for others extends beyond tolerance and acceptance. It entails proactively acknowledging and appreciating every person's intrinsic values and dignity. It demands empathy, comprehension, and the advancement of justice and well-being for all people, regardless of their differences or circumstances.

A principal ethical concept known as "regard for humankind" certifies the balance, esteem, and nobility of all individuals. It accentuates that individuals ought to be treated decently, compassionately, and with consideration, notwithstanding their characteristics or environment. This concept underscores the centrality of protecting human rights, progressing social equity, progressing a culture of humanity, and ensuring everyone is well-being. In this capable work, Kant talks about the moral thinking of understanding mankind not as fair as an inference, but as a conclusion in itself. It provides a philosophical introduction to respect for mankind.¹ It is crucial to have respect for others. The power of this study to deepen our understanding, spread awareness, and guide activities that support the creation of a more inclusive and just society is what makes it important.

This research offers insightful information and fosters constructive change by analysing and examining many facets of respect for mankind. There are a few key arguments in favour of human research. Expanding our knowledge and valuing our understanding of mankind are the two outcomes of research on

knowledge progress. Its primary objective is to illuminate concepts, moral issues, and their social repercussions. Human dignity research can help social justice advocacy campaigns that emphasize disparities, systemic injustices, and discrimination. Increase public awareness of them so that they can be addressed within the social, political, and legal framework. This is why this study is so important.²

Literature Review

Literature in the Islamic context has a critical spotlight on the standards of nobility and regard for mankind, saw from the perspective of Islamic teachings in Quran, Hadith, and different academic translations. The Holy Quran describes the poise and regard for humankind in different verses³. For example, Al-Isra (17:70) advises to human beings that “each human has been respected by Allah”.⁴ Kecia Ali's is a wellknow writer and her book "Progressive Muslims: On Justice, Gender, and Pluralism" is an imperative commitment to Islamic scholarship, enlightening key contemporary issues from a dynamic Muslim viewpoint.⁵

Moosa is a famous writer, he said that the pride of mankind is profoundly imbued inside Islamic morals. The standard of 'Adl (equity) and 'Ihsan (kindheartedness) order Muslims to manage all people sincerely and consciously.⁶ Identity and its ethical implications are the subject of Kwame Anthony Appiah's well-known book "The Ethics of Identity." Despite not focusing solely on the definition of humanity, this book addresses issues related to identity, belonging, and the construction of both individual and collective identities. The author delves into moral dilemmas and potential outcomes resulting from contemporary societal, cultural, and religious factors.

A highly notable writer, they offer a wise perspective on the interconnectedness between personality and its impact on our understanding of human nature. Their insightful examination of how our uniqueness affects our dealings with various groups and communities highlights our ethical obligation.⁷

In this research work we searched many other sources such as websites, books, articles and magazines etc.

What is Humanity?

The concept of humanity as a central and significant subject relies heavily on the essence of being human, encompassing a variety of moral, social, and spiritual dimensions. This includes respect and consideration for each other. Recognizing human dignity and values is also an important part of this. Understanding the complex nature of humans requires consideration of multiple dimensions such as religion, culture, and philosophy. Central to all Islamic teachings is humanity on the level of respect, dignity and importance. Islam is an example of a peaceful and secure lifestyle. Thus, the inherent worth and dignity of every human being is emphasized. This includes compassion, justice and equality among its principles that require the protection of human rights and welfare. Furthermore, Islamic morality emphasizes the importance of treating others with tolerance, equality and respect, and requires adherence.⁸

Islamic Context Regarding the Dignity and Respect for Humanity

Islam is a religion of respect for humanity, the bearer of peace and security, and it declares that all creations are part of the family of Allah. In other words, Islam teaches all members of the human race to do well and to protect honour and dignity without discrimination. This ensures the protection of high human values and respect for humanity. In Islam, humans were proclaimed to be Ashraf al-Mafukat (Supreme Creature of Allah (SWT)) and were taught to honor and respect humans. The Holy Quran says in such words that “And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference”.⁹

In the days of Jahiliyah, all sorts of ill-treatment were inflicted on the enemy during war, with limbs cut off and alcohol poured on the skull of the

enemy. Islam strictly forbids these acts of infringement on human sanctity and outlaws any form of desecration of the dead.

“Islam” upholds the value of humanity and its rights. In the Islamic community, every individual is entitled to respect and liberty, regardless of religion or nationality. The most exceptional aspect of the Islamic perspective of human rights is that it recognizes only Allah as the ultimate source of power and authority. Allah proclaims, “O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.”¹⁰ Further said that “O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers”.¹¹

Another place the Holy Quran says that “And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace”.¹² These lines demonstrate that in the sight of Allah, all individuals are equal and no one holds dominance over another, be it due to their ethnicity, faith or any other criterion. Therefore, every person must be treated with parity. Thus, the Islamic philosophy of human rights perceives the cosmos from a divine perspective. Today, human rights are a popular topic of discussion, and this concept has become the focal point of global attention. In Islam, human rights are rooted in mono-theistic beliefs and values. Islam believes that human rights are integral to human dignity because, according to religious ideology, humans are Allah's successors on Earth, and as such, they deserve respect and honor. The term "human rights" is a combination of two words, "rights" and "human." Rights are entitlements that are proven for

individuals or groups, while humans are composed of both body and soul, which are under the dominion of the Almighty.¹³

Human beings cannot live alone in this world; they are forced to live with others, and they need the cooperation of others to meet their own living needs and resolve disasters and suffering. It is a reasonable and natural right of every human being to assist him in carrying out his rights and duties.¹⁴ Today's civilized world, which never tires of applying human rights norms, should know that the concept of human rights is much broader and clearer than what Muhammad (PBUH) presented 1400 years ago. In his sermon on Hajat al-Vida, the Prophet (PBUH) elaborated on human rights. His sermon predates the United Nations Universal Declaration of Human Rights for centuries and is by far the most unique, all-encompassing, and all-encompassing human rights declarations. Many points that explain the world are quoted in this sermon. The uniqueness of this sermon lies in the fact that the Prophet (PBUH) addressed not only Muslims but the entire human race.¹⁵

That is why he said seven times in his sermon: Say the words "O people!" (ايهاالناس). You do not use the word "Muslim". In this sermon, the Prophet (PBUH) summarized the teachings of the Quran and Islamic precepts. For this reason, we find many points regarding human rights disclosure in this sermon. His six basis points upon which the Universal Declaration of Human Rights is based are very well explained in the last sermon. Here are their details:

1. **Right to life:** Human life is very important and precious, but every means should be taken to protect it. Islam gives all people the right to life, regardless of religion, race, or gender.
2. **Right to Liberty:** All human beings are born free. Everyone has the right to enjoy all forms of freedom, whether physical, cultural, economic, or political. The same applies to freedom of expression, movement, and religion.

3. Equality and non-discrimination: Addressing all Muslims in his final sermon, the Prophet of Islam, Hadrat Muhammadﷺ, emphasized equality and brotherhood, states: "All men are children of Adam and Eve. No Arab is better than a foreigner, nor is a foreigner." White men are not better than Arabs. Whites have no superiority over blacks, and blacks have no superiority over whites except in piety and good deeds.

4. Life and property security: The Holy Prophet (PBUH) underlined the holiness of human existence and property and said, 'Your life and property are sacred to each other until you meet your Lord'

5. The entitlement to be safeguarded from harm: No individual shall be subjected to physical or mental agony, nor shall they be humiliated or threatened. No one can be coerced into confessing.

6. The entitlement to possess belongings: In Islam, all citizens are granted the right to purchase property without discrimination. In an Islamic nation, the government is prohibited from seizing a person's property without valid reason. If such a situation arises, the citizen must be compensated fairly.

7. The entitlement to welfare benefits: Each person residing in an Islamic community is entitled to receive provisions, housing, clothing, education, and medical assistance as per available resources. It is the society's duty to support those individuals who are unable to bear their expenses due to temporary or permanent disabilities.

8. The entitlement to education: Irrespective of gender, every human being deserves to be educated in accordance with their abilities. Each individual has ample opportunities to enhance their personality and is free to choose any profession.

The integrative system of human rights presented by the Prophet (PBUH) is based on respect for humanity, human psychology, and inclinations, as well as social, educational, civic, family and cultural, cultural and social spheres, economic needs, and human needs. Otherwise, penalties should be

considered.¹⁶

Protection of human life and property is the most important human right, because life is the most precious thing. Before the Prophet (PBUH), human life had no value. First, Prophet (PBUH) taught respect for human life. The Qur'an also upholds this notion, stating that whoever unjustly takes a life, it is as if they have killed all of humanity, and whoever saves a life, it is as if they have saved all of humanity. In today's world, terrorism, extremism, unrest, and violence infringe on the right to life and respect for humanity. What Islam declares as a fundamental obligation to all human beings without discrimination? Islam and the teachings of the Prophet Muhammad (PBUH) are undoubtedly the greatest guarantees of respect for humanity, human rights and peace.¹⁷

Allah, the Most High, has blessed mankind with abundant wisdom and wisdom, by which they rule the entire universe. Wisdom and wisdom are the source of all human virtues and perfections. Of all things created, intelligence is the most precious in the eyes of Allah. With this importance, Islam has paid particular attention to protecting wisdom, regulating beliefs, practices and actions, and facilitating the exercise of rights and obligations. He is invited to use and reflect on the universe and its system, so that man realizes the truth of the divine system and divine message and commits to building his life according to this.¹⁸

Dignity & Respect for Humanity and Contemporary Issues

Islam is a religion of peace and harmony, from which every general and special person is allowed to enter. Islam is a distinctive feature of Islam, and because of this individual and distinctive feature, Islam is considered a universal religion in which there is no limitation of territory, limitation of empire, epidemic of nationality, disease of racism, and borders. In fact, the religion of Islam has immense breadth, depth and comprehensiveness in itself. Despite

having so many universal values and a universal breadth of thought, some so-called persons of the Islamic nation have pursued their own interests. For convenience, they divided it. The emergence of different opposing schools of thought and the existence of various schools of thought and religions have damaged its universality and internal and external meaning. Differences between the Ummah and the reasons and backgrounds are to which Islam has been hurt in the true sense. In the display of hatred and enmity, anti-Islamic nations have crossed all limits, which are called inhuman measures in relation to natural norms. There are hundreds of such incidents in the pages of history, which were given negative publicity only for discrediting Islam. The title came with the help of the extent to which Islam has been insulted, and its basic beliefs and ideas have been targeted.

The whole Ummah was shocked by this situation, which was no less than the Day of Resurrection. In fact, today Islam and terrorism has become an objective topic at the international level, which, despite being completely contrary to the facts, has become a true and real rather popular topic due to the powerful and fastest means of transmission, and perhaps even the enemies of Islam want that the peace-loving image of Islam to be harmed and surely their impure purpose was fulfilled by this unrealistic accusation. The history of associating Islam with terrorism is not so old that it is necessary to explain it. The class and the force that is doing such propaganda are in front of us. Yes, its dimensions are also clear and prominent, and the methods by which these steps are taken are also clearly visible to us. If something is not visible, then it is the courage of faith, Islamic bravery, that spirit, and the natural thoughts of Muslims with the help of which the conspiracies of these false forces would have been answered. The redressal of these accusations against Islam and the settlement of the conspiracies made regarding shortening the life span of Muslims, the subversive activities and that have been exposed, those anti-Muslim measures can be settled, from this perspective, it is a momentous moment for the Ummah.

Is this not a moment of concern in the human world? Does the human population not need to think about this? For the world of Islam, this incident is more serious and sad than the fact that such a large number of believers and followers of Islam, despite having immense material resources, strong and stable ideas, and solid religious issues, are falling victims of Western conspiracies. It is a matter of great regret to be overcome by the evil powers of the human world morally reached the lowest point where it has become a trivial thing to consider a lie as truth? Is this not a moment of concern for the human world? Does the human population not need to think about this?¹⁹ Islam respects humanity and protects it. If this hypothesis were mentioned in the context of the question, it would be a really surprising question. Islam is a form of peace and security. It is filled with kindness and respect for nature; yet, if this question is raised regarding Islam, does Islam respect humanity? Therefore, this question will be anti-objectivity and ignorance of the facts or biased actions regarding Islam.

It is acceptable in the context of events and history that the reality of Islam is that it is a religion of mercy, but if we examine the views of the nations in the context of the current global public opinion, this fact will be evident that the current global thoughts, ideas and The ideas are contrary to reality and the humanism of Islam and deny the ground realities related to it. The accusations and assumptions of terrorism are based on it, which are self-made and excessive by Western thinkers.²⁰

Conclusion

In the present assorted and universally associated society, the significance of human respect and regard is consistently being contextualized inside different social, and religious structures. According to an Islamic viewpoint, the idea of human poise is primary and has significant ramifications on cultural connections and structures.

Each person, no matter what their experience or status, innately has

respect and honour in society, as proven in Islamic sacred writings. This general part of human nobility in Islam is being perceived broadly in contemporary society, supporting for regard and equivalent treatment for everybody. In different parts of society, the appreciation and practice of Islamic standards stressing nobility and regard for mankind are slowly on the ascent. Understanding the Islamic idea of human respect can contribute extraordinarily to settling partisan contentions, upholding for comprehensive cultural standards, and cultivating shared views between various societies. Since man is the best of all creation, the Islamic perspective regarding the respect and honour of humanity is a complex and multifaceted one. The Qur'an, the primary source of Islamic law and theology, contains numerous verses that affirm the inherent dignity of all human beings. The Holy Quran enjoins Muslims to treat all people with dignity, respect and kindness, regardless of their social status or religious beliefs.



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