

Concept of Human Dignity in Islamic Thought

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Abstract: - This paper focuses on human dignity in Islamic thought. It has been presented in seven segments beginning with an introduction and followed by conceptual definition of the related terms and the differences between dignity and pride. The paper also discussed the views of some Muslim scholars on Human dignity. It further examines the position of Islamic thought on some articles in universal declaration of Human Rights and the inherent Dignity. Moreover, some ethics that help in preserving human dignity are highlighted. The researcher adopted in writing this paper, a critical analytical method to achieve the objectives of the research.

I. INTRODUCTION

The concept of human dignity (*Karamatu al-Insani*) is rooted in Islamic thought which denotes inviolable value of all mankind which cannot be destroyed. It does not depend basically on conditional ties but simply results from being human being either as an individual or as a member of group of people. However, there are two approaches in understanding human dignity; one is religious and another one is secular. The first is based on a creed that human beings have a special place in the world and that human life is honored. Perhaps, the pertinent question to ask in discussing this paper; is what human dignity is? And how human dignity can be differentiated from pride? What is the role of religion in shaping moral behavior of a dignified person? What is an approach of Islamic thought to universal declaration of human rights?

In answering these questions, the paper is divided into eight parts, part one is the introduction part two discusses conceptual definition of the terms, part four analyzes the differences between dignity and pride, part five examine the position of Islamic thought on some articles in universal declaration of Human rights and the inherent dignity, part six discusses the preservation of human dignity by suing senses and reason, part seven underlines the feature of human dignity in Islamic thought and part eight of the paper round up by conclusion.

II. CONCEPTUAL CLARIFICATION OF THE TERM "DIGNITY"

In explaining the term "dignity" it is vital to distinguish between literal and technical meanings. Literally dignity denotes honor, high esteem, and high rank, a state of being worth to get a position, nobility, class, quality, self-control, loftiness or distinction. Technically, it is a degree of worthiness and quality of being worthy of esteem or honor that as well covers loftiness of appearance and stateliness.¹ On the other hand, dignity is a calm and serious manner in which

a person deserves respect. It is the fact of being given honour and respect, by people which has a sense of a person's own importance and value.² Dignity denotes here a controlled behaviour that makes people respect you.³ It simply means the importance and value that a person has which makes other people to respect him or makes them to respect themselves. The theme dignity in Arabic "Karam or Karamah" which means high respect and honour accorded to humanity.⁴ This inherent value and worth given to human being means everyone is born with dignity.

III. HUMAN DIGNITY IN THE QUR'AN AND SUNNAH

Human dignity is one of most emphasized concepts in the Qur'an for instance: Allah says: "We have honored the sons of Adam, provided them with transport on land and sea, given them for sustenance things, good and pure, and conferred on them special favours, above a great part of our creation"⁵ Allah created human being in the best shape and form and blessed him by knowledge as indicated in the following verses.

"And He taught adam the names of all things, then He showed them to the angels and said: "inform me of the names of these, if you are truthful".⁶

"And when we said to the angels, prostrate before Adam" so they prostrated except for Iblees, He refused and was arrogant and became of the disbelievers.⁷ He gave human being intellect and freedom of the will.⁸ And he made human being His *Khalifah* (representative) on the earth.⁹

In addition to the above Qur'anic verses which support human dignity, there are also various al-Ahadith emphasizing the dignity of human rights which Allah honours Mankind over Angels and animals¹⁰

Human dignity is foundational for the traditions understanding of distributive justice, the common good, the right to life and the right to health care. Other perspectives, both religious and secular may conceive of human dignity in similar terms with a similar sense of its inherent worth or value and other implications, but may posit different sources for that dignity.¹¹

IV. VIEWS OF SOME THEOLOGICAL SCHOOLS ON HUMAN DIGNITY

There are two main theological schools in Islamic traditions which are called: Ash'ariyyah and *Mu'tazilah*¹²

According to *Ash'ariyyah* thoughts, there is no such thing as intrinsic and essential goodness and badness, morally

speaking and the way in which concepts such as human dignity are discussed and evaluated in secular ethics is unjustified and implausible because reason and its products cannot stand on their feet in a way that they have not epistemic justification at all. Rather, they should be taken into account in the light of scripture and the prophetic tradition in order to grasp their own epistemological value.¹³

Furthermore, according to *Ash'ariyyah* thoughts, human dignity is based on the explicit arguments in the scripture as mentioned above, and if there was any other part of view in the scripture the Muslims had to accept that:

On the other hand, according to *Mu'tazilah's* perspective, moral goodness and badness can be discovered by reason, on its own, without considering the scripture.¹⁴ According to *Mu'tazillah's* thoughts, concepts such as human dignity could have independent logical basis and are not rooted only in the scripture or prophetic tradition. Accordingly, they could be found by reason and emphasized by the scripture.¹⁵

V. MUSLIM SCHOLARS VIEWS ON HUMAN DIGNITY

In the Qur'an, there are many verses which signify human dignity but the most famous one is the seventh verse of Surah al-Israa where Allah says:

Verily, we have honored the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those we created with a marked preferment.¹⁶

In the light of this verse, several Muslim scholars interpret it to mean that, Allah honors mankind inherently". For Tahiru Ibn Ashur, the honor in the verse refers to the children of Adam, denotes mankind.¹⁷ The Author of *Ruhu al-Ma'ani* (The Spirit of meanings) attributes dignity to all mankind whether the righteous or evil doers and do not give any group an advantage over others in having dignity.¹⁸ Besides, *Ibn Kathir* in his book "*Tafsir Ibn Kathir* holds that the dignity of mankind is inviolable.¹⁹ Shaykh Saboni in his book "*Safwatu al-Tafsir* also said that human beings have inviolable values and dignity by intellect, knowledge, speech which Allah has provided him.²⁰

Many leading figures, including Abu Hamid al-Ghazali from the Shafi'i school, Ibn Rushd al-Qurtubi, Ibrahim al-Shatibi, and Ibn Ashur from the Maliki school, Ibn Taymiyyah and ibn Qayyim al-Jawziyyah from the Hanbali, among others have supported the universalist position on human dignity.²¹ Al-Tabari²² Ibn Kathir²³ Al-Zamakshari²⁴ Shaykh Abdullahi Ibn Fodiyo²⁵ including Imam Jalal al-Din al-Suyuti among others all of them have supported the universalist position on human dignity.²⁶

VI. DIFFERENCES BETWEEN DIGNITY AND PRIDE

It is important to differentiate between dignity and pride in human activities. Dignity is an expression of who we are. It is not about our social status, financial assets, or worldly achievements. Whether we experience successes or failures, we maintain self-compassion. Our dignity is derived from doing our best to live as an ethical human being. We live with a nourishing sense of gentle dignity as we become honest with ourselves, kind towards others and respect to life in all its forms. However, it is vital to distinguish between pride and dignity, pride pumps upon superiority while dignity contains humility and gratitude. Pride is colored by self-view of being better than others but dignity does not require comparing ourselves to others. If a person has a rewarding job, he feels grateful, not superior. Dignity is an internal sense of respecting ourselves, to the extent that we do not judge or criticize ourselves even, if a person does not feel compelled to disrespect or shame.²⁷

According to John Amodeo, 'True dignity allows for generosity towards others. Pride is a commodity that we heard for ourselves. Dignity contains a humility and gratitude that invites people towards us to the extent that we recognize that we are all in it together.'²⁸

Human beings are living in two conditions; some of these conditions are established by Allah, while others pertain to human being themselves. For example, light, air, food and speech are God's gifts, and how much we benefit from them depends upon our respective organs soundness and health. All senses and organs have been created by God Almighty; our role is to keep them sound and healthy. Do not suppose that they come to us by chance and that, as a result, we can own and control them as we wish. They come to us by the will of the one who bestows them on us; **we keep them working by our own will**, and use them according to the will of the One who grants them.²⁹

The Qur'an is infinitely comprehensive in meaning, encompasses all levels of understanding, and considers its audience feelings. For example, its words can be understood by ordinary people, for they are, after all, the absolute majority and the first to be addressed. Although this is one of the Qur'an's perfections, carnal out are misguided by it, for they seek the most exalted styles and most balanced ways of expressing in the simplest manner necessary for the topics discussed and the audience's level.³⁰

VII. ETHICS FOR PRESERVATION OF HUMAN DIGNITY BY USING SENSES AND REASONING

In Islamic thought senses and reason are considered as a way to discuss human dignity issues. In the Qur'an Allah says "He made for your hearing and vision and hearts (i.e. intellect) little are you grateful."³¹ This means that, the ears, eyes, hearts (intellect) that Allah created all are for reinforcement of human dignity. Therefore, the adjective "grateful" noted in the above verse, is a feeling or recognition of saying thanks to

Allah by acquiring knowledge and using one's mind to draw conclusion by a proper way. The Qur'an emphasizes that human beings should utilize their senses and reason to understand worldly affairs including matters that are related to religion. Thus, in Islamic thought blind belief and imitation are rejected by the good teaching of Islam. Besides, in Islamic thought, those who do not use their mental faculties and senses are considered as cattle, (*Bahai'm*) Allah says in this context: "And we certainly created for Hell many of the Jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock, rather, they are more astray. It is they who are the heedless".³² From the verse above, it can be understood that, in using senses and sound reasoning, it helps mankind to reflect in themselves and in the creation of the universe.

According to the Qur'an, the believers are those "who remember Allah while standing or sitting or (lying) on their sides and give thought to the creation of the heavens and the earth, (saying), our lord, you did not create this aimlessly, exalted are you (above such a thing), then protect us from the punishment of the fire".³³ From the above verse, it is noted that to exercise mental ability of human being to read to truth is an Islamic duty for a Muslim. It does not therefore contradict the absolute truth of religion. Islamic thought urges mankind to apply their minds, ponder over the creation of the universe and utilize senses and reason to understand and weigh matters that are related to our world this is an inherent dignity and inalienable rights of all human beings.

VIII. THE FEATURES OF HUMAN DIGNITY IN ISLAMIC THOUGHT

The most important knowledge that Islam grants man is the knowledge about himself, his Lord and his relationship with Him, and about the life phenomenon and his place as well as role in it. Indeed, this is the greatest blessing that man enjoys in Islam. It is a demonstration of man's honorable and dignified position that he occupies in the hierarchy of Islamic beliefs, value and principles. It is due to this that Qur'an often articulates such testimonials as, for example "We have indeed created man in the best of moulds".³⁴ The dignity of human being is well articulated again in other place of the Qur'an where Allah says: "Verily We have honored the children of Adam".³⁵

Allah says further in the following verses:

"Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, (both apparent) and unapparent?"³⁶

"Read and your Lord is most honorable, who taught (to write) with the pen, taught man that which he know not".³⁷

It goes without saying that the ultimate objective of the Islamic message is the preservation of a believer and his

honor and dignity. This translates into the preservation of his religion, life, lineage, intellect and property. There is nothing on earth that is more inviolable than a believer, his blood, property and honor. There is nothing that supersedes him in importance. Everything on earth exists in order to make possible and then sustain a believer's lofty position. All things and events play second fiddle to his status. Even noble Messengers (peace be upon them) were sent and revelations revealed for the purpose. Based on the divine will, life systems, ordinances and practices are concocted for this same end as well. Accordingly, cultures and civilizations are judged only on the basis of how genuinely they were human honor and dignity oriented and how much they succeeded in mankind such enterprise a reality.³⁸ It was due to this that the Prophet (SAW) said in his farewell pilgrimage in a sermon which denotes a blueprint for every Muslim civilization awakening: "Verily, your blood, property and honor are sacred to one another..."³⁹

IX. THE POSITION OF ISLAMIC THOUGHT ON SOME ARTICLES IN UNIVERSAL DECLARATION OF HUMAN RIGHTS AND THE INHERENT DIGNITY

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.⁴⁰ The position of Islamic thought on this article is clear and unequivocal. According to Islamic thought all human beings by virtue have been created by Allah and all of them are brothers because they have the same origin. Allah says "O mankind! We created you from a single (pail) of a male and a female, and made you into nations and tribes, that you may know each other"⁴¹

It is also clearly stated in the Qur'an that all men are equal in dignity due to the same background they emanated from that is 'Al-turab' (dust). Allah says again:

On mankind, fear your Lord, who created you from one soul and created you from its mate and dispersed from both of them many men and women. And fear Allah through whom you ask one another and the wombs. Indeed Allah is ever over you, an observer.⁴²

Article 18-20

Articles 18-20 deal with the right to freedom of thought, conscience and religion (Article 18) of opinion and expression (Article 19) and of peaceful assembly and association without compulsory (Article 20) in Islamic thought, faith is the central point of religion therefore a believer should not be forced in creed. Allah says "Let there be no compulsion in religion, truth stands out clear from error."⁴³ In other verses; Allah says:

"And had your lord willed, those on earth would have believed all of them entirely. Then, (O Muhammad), would you compel the people in order that they become believers"⁴⁴

From the above verse, there is a mark of tolerance in Islamic thought, so Islam does not call only for religious freedom, but encourages responsible religious debate among Muslim and non-Muslims. In the debate (*Jadal* or *Munazarah*) Islam encourages the use of reason, observations and measurement strong evidences and responsible arguments. "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your lord is most knowing and of who has strayed from His way, and He is most....."

Besides, in the traditions of Prophet Muhammad (SAW) human right and dignity are unequivocal. This example could be found in the Hadith of the Prophet (SAW) who said "All of you from Adam, and Adam is from dust".⁴⁵ This Hadith shows that all human beings are created from the same origin, they therefore from one community of brothers and sisters from one father Adam and mother Eve. All of them were all born with dignity, they are equal and free in Allah's consideration. In addition to this Allah has clearly confirmed the dignity of man in different verses of the Qur'an. Allah says: "we have honored the sons of Adam, provided them with transport on land, sea, given them for sustenance things good and pure and conferred on them special favors, above a great part of our creation."⁴⁶

X. HUMAN DIGNITY IS AN INVIOABLE RIGHT IN ISLAMIC THOUGHT

In Islamic thought, human dignity is an inviolable right. In fact, it is a key of human identity for the following reasons:

1) *Human's Position in the Universe*

Allah gives a high position to humans in this universe. In the Qur'an, Allah says "I am going to make in the earth a *Khalifah*".⁴⁷ It means human being is a leader who is empowered with reason to distinguish between good and bad. Moreover, Allah gives human being to manage physical nature, at the same time he is blessed to the extent that everything in this world has been made subservient to him, for his advantage and benefit. For instance, Allah says in the Qur'an:

Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, (both) apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book (from Him).⁴⁸

From the above verse, it can be observed that Allah has dignified human being by providing authority to manage the physical world, outwardly, and his own self inwardly. Unfortunately, in the contemporary time mankind has tired significantly to exploit and develop science and technology but they have neglected to be able to rule over their own

desires, emotions, sentiments and passions. This negative impact is seen on environments in addition to the wars and conflicts that are in the world.

2) *Right to Life*

Whosoever kills a human being for another than manslaughter or corruption (*fasad*) in the earth it shall be as if he had killed all mankind, and whosoever saves life of one it shall be as if he had saved the life of all mankind.⁴⁹

3) *Equality of all Humans*

And of His signs is this: He created you of dust and you are now human beings dispersed everywhere...⁵⁰ 'O mankind be careful of your duty to your Lord (*Rabb*) who created you from a single soul and from it created its mate from them both has spread abroad a multitude of men and women. Be careful of your duty (*taqwa*) toward Allah in whom you claim (your rights) of one another...⁵¹

4) *Freedom of Belief*

According to Islamic thought, human being is given freedom to choose between truth and falsehood based on clear evidences of the *shari'ah*. Allah says: "The truth is from your Lord, so let him who pleases believe and let him who pleases disbelieve."⁵² Belief here is a strong feeling in something existed or true, such as belief in the existence of Allah (God).⁵³ It's something that must convince a person's heart and enter into it. For instance when some Arab tribes embraced Islam and used the expression "we believe" the Qur'an corrected them that they should not to say "we believe", but rather say "we have become Muslims" and we have submitted ourselves to Islam because, according to the Quran faith has not yet entered into their hearts. In Islamic thought, faith or belief is an internal feeling and also is a spiritual matter. Therefore it is not enough to follow precepts of the religion superstitiously in the outward materialistic sense, but believer's heart should be attached to and convince of what the aim and objectives of religion are concerned.

Islamic thought rejects totally to intimidate anybody to leave a religion that he or she believed and adopted or to force a person to adopt a religion that he does not accept. Allah says in the Quran about forcing a person to embrace a religion "would you then compel the people to become believers"⁵⁴ in another verse, Allah says "there shall be no compulsion in the religion, the right course has been clear from the wrong"⁵⁵. The above verses, show that freedom in Islamic though is referred to as honour, as Allah says in the Qur'an "And we have honored the children of Adam".⁵⁶ This means that human dignity has an immunity it should not be affected by infection. This is because human dignity is referred to as the prohibition of oppression and rebuke as is indicated in the Qur'an "Therefore, do not oppress the orphan, nor rebuke the beggars"⁵⁷. The quotation above denotes that, it is forbidden to use any kinds of intimidation, frightening or terrorist act against an innocent person.

It is totally forbidden to kill a person without any mischief in society. Allah says: "if any one slew a person, it is just as if he slew the whole people. And whoever saves one, it is as if he had saved mankind entirely".⁵⁸

5) *Right to Shelter*

It has been ruled by the scholars of Islam that provision of shelter for the citizens of a nation is the responsibility of the state from the *Baytul mat* (public treasury). If community fund is insufficient, then the responsibility devolves on the rich Muslims in the nation. Ibn Hazim said: "It is a duty on the people of each country to provide for the poor among them."⁵⁹

6) *Security*

This is very essential in achieving development of any society. The Prophet (S.A.W) said: "Whoever is secure in his property, well in his body and has his daily sustenance is as if he got the riches of this world."⁶⁰

Security and safety components are the basis and main tools for development. Security is beyond the physical alone. It extends to the psychological and covers security of all the other rights granted by Islam.

7) *Leadership*

Leadership is vital in the management of the institutions and state, because of this Islam gained quick ascendancy in its early beginning due to the quality of leadership of the Holy Prophet (SWA). A leadership that was marked by transparency, honesty, truthfulness, modesty, leading by example, frugality, thriftiness, lack of ostentation, and abiding faith in Allah. These were the same qualities exhibited by the Khalifs and others after them. This made Islam to conquer the world as it was known then.⁶¹

Leadership that is mired in dishonesty, tribalism, ethnicity, shameless display of ill gotten wealth like we as witnesses some pluralist which country cannot promote unity nor prosperity. Leadership by example is the hallmark of Islamic leadership. In Islam, the leader of the people is their servant. It is others first self last.⁶² When followers see a leader that leads by personal example devoid of ego, they will be willing and ready to make the necessary sacrifice for national development and progress.

8) *Some Rules that Guide Human Dignity*

Since human dignity has significant place in Islamic thought and human beings have inherent dignity in common, some rules are set in this respect.

Any action harming one's character is forbidden in the Muslim thought: Backbiting, spying, reproach, mockery, sarcasm, tattling and deformation and false accusation, reproach harming a persons' reputation. This has been confirmed by the Quranic text in which Allah says "O you who believe, let not a people ridicule (another) people, 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 (i.e. mention) of disobedience, after (one's) faith. And whoever does not repent then it is those who are the wrong doers."⁶³

Among the principle in the Muslim legal system each human being is purity. Thus people should not be accused of crime and blame or punished. This is clearly indicated in the Qur'an "And whoever earns an offense or a sin and then blames it on an innocent (person) has taken upon himself a slander and manifest sin."⁶⁴

The above rule shows clearly human dignity is honoured and respected in Islamic thought.

9) *Humbleness as a backbone of Human Dignity*

Humbleness means a quality of not thinking that a person is better than other people⁶⁵. Islam has rejected the attitude of pride "*Takabur*" and it practices among people in society perhaps the reason why Islam discouraged such attitude is because it cannot make any sense for human progress. Besides, the attitude of pride open a door for seeking of undue advantage and hence exploitation of others. This could culminate to unnecessary rivalry that could allow uncompromising tendency and tension among people in society. Islam therefore has explicitly mentioned that anyone with such attitude will never gain admission into paradise, because there are the sources of disharmony and enemies of progress in the world. This is clearly indicated in the Qur'an. Allah says: "That home of the hereafter we assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous."⁶⁶

10) *Right to Basic Needs. On this Allah says:*

And in their wealth the seeker and the deprived has due share..⁶⁷; "Give the kinsman his due, and the needy and the wayfarer, and do not dissipate your wealth extravagantly..."⁶⁸

11) *Right to Justice*

"And if you judge between mankind, that you judge justly..."⁶⁹

12) *Right to Property:*

"And eat not up your property among yourselves in vanity..."⁷⁰

13) *Right to Privacy:*

"O you who believe enter not houses other than your own without first announcing your presence and invoking peace (salam) upon the folk thereof. That is better for you that you may be heedful..."⁷¹

14) *Right to Peace Making:*

"And if two parties of believers fall to fighting then make peace between them and if one party of them does wrong to the other, fight that which does wrong till it returns unto the ordinance of Allah; then, if it return, make peace between

them justly and act equitably for Allah loves the equitable...”⁷²

15) Right to Participate in Public Affairs:

“Allah has promised such of you as believe and do good deeds that He will surely make them succeed (*liyastaklifannakum*) in the earth even as He caused those who were before them to succeed over others...”⁷³

16) Right to Association:

“And there may spring from you a community who invite to goodness (*al-khayr*) and enjoin right conduct (*ma'ruf*) and forbid indecency (*munkar*). Such are they who are successful...”⁷⁴

17) Right to Struggle for Just Social Order:

“And the believers, men and women, are protecting friends one of another, they enjoin the right and forbid wrong...”⁷⁵

18) Right to Personal Responsibility:

“He who finds the right path does so for himself; and he who goes astray does so to his own loss; and no one who carries a burden bears another’s load...”⁷⁶

19) Right to Rejection of Racism and Ethnic Discrimination:

“Allah says: ‘O people! We created you from one male and female and made you into tribes and nations, that you are known to one another. Verily in the sight of Allah, the most honored amongst you is the one who is the most God-conscious...”⁷⁷

20) Right to Inheritance for both Women and Men:

“Unto the men (of a family) belongs a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share. And when kinfolk and orphans and the needy are present at the division (of the property), bestow on them there from and speak kindly unto them...”⁷⁸

21) Right to Brotherly Treatment:

“The believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that you may receive mercy...”⁷⁹

XI. CONCLUSION

From the foregoing analysis, attempt had been made at assessing some major issues that were related to human dignity such as conceptual clarification of “dignity”, differences between dignity and pride. Views of some Muslim scholars on human dignity, the position of Islamic thought on some articles of universal declaration of human rights, including the features of human dignity were also discussed. The study has reiterated that human dignity is inherent based on some evidences from Islamic thought and the universal declaration of human rights. However, due to the circumstances of human life, dignity could sometimes be undermined by pride and arrogance; therefore the research examined some ethics which would help human being to retain his dignity in society.

END NOTES

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⁵ Qur’an 17:70

⁶ Qur’an 2:31

⁷ Qur’an 2:34

⁸ Qur’an, 6:70, Qur’an 23:78, 32, 9 Qur’an 46:26, Qur’an 67:23

⁹ Qur’an 2:30, Qur’an 33:72

¹⁰ See Al-Darriy, U. Khalid (1990), Al-Radd, Ala Al-Jahmiyyah. Al-kuwait, Dar Ibn Athir, B. Abdul Badar (ed) vol. 1, Hadith No. 5289. See qagain, Ibn Abi Asim, Ahmad (1400 A.H), Al-Sunnah, Bairuit, Al-Maktab Al-Islamiy, M. N. Al-Albaniy (ed), vol. 2, Hadith No. 496. See again, Ibn Asakir, A. Al-Hassan (2000), Mu’jam Al-Shuyukh, Dimashq, Dar Al-Bashair, W.Taqiyuddin, (ed), vol. 3, Hadith No. 139. See also, Al-Baihaqi, A. A. (2003), Shaabul Iman, First edition, Maktabat Al-Rashid, Al-Riyadh No. 152, p. 312. See again hadith No. 99, Ibid. see also, Al-Tabraniy, S. A. (1984), Musnad Al-Shamiyyin, H. Abdulmajid (ed). Bairut, Mu’assatu Al-Risalah, vol. 4, Hadith No. 4514.

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- ²¹ Cf., Senturk, "The Sociology of Rights," 16.
- ²² See for instance: Tafsir-al-Tbari (Jaamiu al-Bayan fi Ta'wil al-Qur'an), Al-Maktabatu al-Tawfiqiyyah, Cairo, 2004, p. 125.
- ²³ See his book, Tafsir al-Quran al-al-A'dhim, Dar al-kutub al-Misriyyah, Cairo (ND), vol. 3, p. 58
- ²⁴ See his book, Al-Kashaaf, Dar al-Fileri Lil Tiba at wal-Nashri wal-tawzi, Cairo or 2006, p. 459
- ²⁵ Read his book, Dhiyah al-Ta'wil fi ma'ani al-Tanzil, mtba atu al-istiqamati Cairo, vol. 2., p. 259
- ²⁶ Read for instance: this book, al-duru al-manthur fi al-tafsir bil maathur, matba'at al-anwaar al-muhammadiyyah, (NIT), vol. 4, p. 213
- ²⁷ John Amodeo. Three vital differences between pride and dignity, what it means to truly honour ourselves
- ²⁸ Ibid
- ²⁹ Bediuzzame Said Nursi, Al-Mathnawi Al-Nuri, Seed bed of the light, translated by Huseyin Akar'su light-New jersey, March 2007, p. 142.
- ³⁰ Ibid, p.120.
- ³¹ Quran 32:9
- ³² Qur'an 7:179
- ³³ Qur'an 3:191
- ³⁴ Qur'an 95:4
- ³⁵ Qur'an 17:70
- ³⁶ Qur'an 31:20
- ³⁷ Qur'an 87:3-5
- ³⁸ Omar Dr. Spahic, Islam as a Religion of Human Dignity and Honor on <http://www.islamicity.org/5567/Islam-as-religion-of-human-dignity-and-honor/> Retrieved on 21-06-2017
- ³⁹ Sahih al-Muslim, Book 15, Hadith No. 159
- ⁴⁰ Article 1 of Universal Declaration fo Human Rights, Drafted by representatives with different legal and cultural backgrounds from all regions of the world, proclaimed by the United Naitons General Assembly in Paris on 10th December 1948. General Assembly Resolution 217.
- ⁴¹ Qur'an 49:13
- ⁴² Qur'an 4:1
- ⁴³ Qur'an 2:256
- ⁴⁴ Qur'an 10:99
- ⁴⁵ Sunan al-Tirmidhi, kitab al-Man'qib-Hadith No. 3955 see more: Muhammad Nasiruddin al-Bani, Khulasatu Hukmi al-Muhdith: Sahihu fi Sahihi al-Jami' Hadith No. 5482
- ⁴⁶ Qur'an 7:70
- ⁴⁷ Qur'an 2:30
- ⁴⁸ Qur'an 31:20

⁴⁹ Qur'an 5:32

⁵⁰ Qur'an 30:20

⁵¹ Qur'an 4:1

⁵² Qur'an 18:29

⁵³ Oxford Advanced Learner's Dictionary Ibid, p. 93

⁵⁴ Qur'an 11:99

⁵⁵ Qur'an 2:256

⁵⁶ Qur'an 17:70

⁵⁷ Qur'an 93:9-10

⁵⁸ Qur'an 5:32

⁵⁹ Yusuf Ali (Ibid), Islam: Administration of Justice and Nigeria's Development, Published by Islamic Welfare Foundation in Collaboration with Centre for Ilorin Studies, University of Ilorin, Ilorin, Nigeria, Journal of Islamic in Nigeria vol. 2, No. 1, June 2016, p. 21.

⁶⁰ Yusuf Ali (Ibid), Islam: Administration of Justice and Nigeria's Development, Published by Islamic Welfare Foundation in Collaboration with Centre for Ilorin Studies, University of Ilorin, Ilorin, Nigeria, Journal of Islamic in Nigeria vol. 2, No. 1, June 2016, p. 20.

⁶¹ Yusuf Ali (Ibid), Islam: Administration of Justice and Nigeria's Development, Published by Islamic Welfare Foundation in Collaboration with Centre for Ilorin Studies, University of Ilorin, Ilorin, Nigeria, Journal of Islamic in Nigeria vol. 2, No. 1, June 2016, p. 14.

⁶² Yusuf Ali (Ibid), Islam: Administration of Justice and Nigeria's Development, Published by Islamic Welfare Foundation in Collaboration with Centre for Ilorin Studies, University of Ilorin, Ilorin, Nigeria, Journal of Islamic in Nigeria vol. 2, No. 1, June 2016, p. 21.

⁶³ Qur'an 49:11

⁶⁴ Qur'an 4:112

⁶⁵ Oxford Advanced Learner's Dictionary, Ibid, p. 586

⁶⁶ Qur'an 28:83

⁶⁷ Qur'an 51:19

⁶⁸ Qur'an 17:26

⁶⁹ Qur'an 4:58

⁷⁰ Qur'an 2:188

⁷¹ Qur'an 24:27

⁷² Qur'an 49:9

⁷³ Qur'an 24:55

⁷⁴ Qur'an 3:104

⁷⁵ Qur'an 9:71

⁷⁶ Qur'an 17:15

⁷⁷ Qur'an

⁷⁸ Qur'an 4:7-8

⁷⁹ Qur'an 49:10