



HUMAN DIGNITY IN THE HOLY QURAN

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Abstract: One of the fundamental concepts in the Quran that underpins the perception of human beings and their value is the concept of human dignity. This notion reflects the unique status granted by Allah SWT to humans, distinguishing them from all other creatures. In contemporary discourse, the discussion on human dignity has become one of the most important foundations for modern human thought and its legal, educational, and social systems. This necessitates that Muslim scholars strive to explore the meanings and various objectives of dignity, ensuring it serves as a foundation in forming a contemporary human discourse aimed at elevating human value and advancing our human societies, which today face systematic dehumanization and rapid threats to all meanings of dignity on Earth. In the Quran, the concept of human dignity surpasses the individual's right to intrinsic value and to be treated in a manner that respects their rights ethically, extending to a broader scope that begins with affirming the unique status of human beings in their spiritual and intellectual formation, which is connected to the knowledge of the Creator and His wise will in making humans His vicegerents on earth. Humans are entrusted with the earth, to feel and give thanks for Allah SWT's blessings in it, to cultivate and preserve it, and to give everyone their due rights, from the smallest to the greatest.

INTRODUCTION

One of the fundamental concepts in the Quran that underpins the perception of human beings and their value is the concept of human dignity. This notion reflects the unique status granted by Allah SWT¹ to humans, distinguishing them from all other creatures. In contemporary

discourse, the discussion on human dignity has become one of the most important foundations for modern human thought and its legal, educational, and social systems. This necessitates that Muslim scholars strive to explore the meanings and various objectives of dignity, ensuring it serves as a foundation in forming a contemporary human discourse aimed at elevating human value and advancing our human societies, which today face

systematic dehumanization and rapid threats to all meanings of dignity on Earth. In the Quran, the concept of human dignity surpasses the individual's right to intrinsic value and to be treated in a manner that respects their rights ethically, extending to a broader scope that begins with affirming the unique status of human beings in their spiritual and intellectual formation, which is connected to the knowledge of the Creator and His wise will in making humans His vicegerents on earth. Humans are entrusted with the earth, to feel and give thanks for Allah SWT's blessings in it, to cultivate and preserve it, and to give everyone their due rights, from the smallest to the greatest.

DEFINITION OF HUMAN DIGNITY

In Arabic the word for dignity, "كرامة" (karāmah),” is a comprehensive term encompassing all that is good, honorable, and virtuous.”² The English term "dignity" first appeared in the 13th century, originating from the Latin word "dignitas" (worthiness). Conceptually, human dignity is defined as "a complex concept. In academic and legal contexts, it is typically used in the couplet 'human dignity' to denote a kind of basic worth or status that purportedly belongs to all persons equally, and which grounds fundamental moral or political duties or rights. In this sense, many believe that dignity is a defining ideal of the contemporary world, especially in western society.”³ The general human context of human dignity can be derived from the Universal Declaration of Human Rights of 1948, which states in its first article that "All human beings are born free and equal in dignity and rights...”⁴ Human dignity is an intrinsic value shared by all people equally, forming the basis of their rights.

FOUNDATIONAL CONCEPTS OF HUMAN DIGNITY IN THE QURAN

1. Dignity as a Divine Gift

The Islamic perspective on human dignity is that it is a divine honor granted to humans by virtue of their humanity. This means that dignity is inherent and intrinsic to every human being, not limited to followers of a particular religion,

race, or color. Dignity is rooted in the divine gift and grace of God, as stated in the Quran: {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.}⁵ Surely, this verse emphasizes the profound faith-based concept of human dignity in Islam.

In Ibn Kathir's interpretation of this verse, he states that, “Allah SWT informs about his honoring to the children of Adam by creating them in the best forms and most complete manners. The verse indicates that Allah SWT has honored the offspring of Adam over all other creatures with intellect, knowledge, speech, and the subjugation of all that is in the universe for their benefit.”⁶

In the same vein, Imam Al-Razi comments: "All the ranks and noble attributes that humans have attained are due to Allah's beneficence and grace. For this reason, God says: 'We have certainly honored the children of Adam,' and as a part of His honor for humans, when He first created them, He described Himself as 'the Most Generous' by saying: {Read in the name of your Lord who created. Created man from a clot. Read, and your Lord is the Most Generous. Who taught by the pen.}⁷ In the Quran, God described Himself as bestowing dignity upon mankind by saying: {And We have certainly honored the children of Adam..}⁸ He also described Himself as generous in the final state of man by saying: {O man, what has deceived you concerning your Lord, the Most Generous.}⁹

Imam Al-Alusi beautifully expresses the meanings embedded in the concept of honor in this verse in his interpretation: "We have made them all, righteous and wicked, possessors of honor, that is, nobility and many virtues that cannot be encompassed by the bounds of enumeration.”¹⁰

In this verse, we can observe three manifestations of Allah's honor for humans: the subjugation of land and sea, provision from the good things, and preference over many of

Allah's creations. These three "external" manifestations of honor are matched by three "internal" manifestations: the divine spirit breathed into humans, the intellect capable of acquiring knowledge, and the freedom of will and choice.

2. Dignity and Divine Generosity

In Arabic, the term "dignity" (الكرامة) relates to generosity (الكرم), which signifies giving and benevolence. We cannot understand the profound meanings of divine honoring of humans without delving into the meanings of the name of God, "Al-Kareem" (الكريم), one of the beautiful names of Allah mentioned in the Quran:

- Allah says: {So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.}¹¹

- Allah says: {And whoever is grateful, he is only grateful for the benefit of his own self. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous.}¹²

- Allah says: {O mankind, what has deceived you concerning your Lord, the Generous.}¹³

Imam Al-Ghazali gives an explanation to the meanings of the name of Allah, "Al-Kareem" as he puts it,

He is the one who, if He has the power, forgives; if He promises, fulfills; if He gives, exceeds the utmost expectations; does not mind how much He gives or to whom He gives; if a need is raised to another, He is not pleased; if He is estranged, He reproaches without being harsh; does not forsake those who seek His protection; and suffices them from intermediaries and intercessors. Whoever has all these qualities without exertion is the absolute generous one, and this is only for Allah Almighty.¹⁴

Based on this, the divine generosity encompasses all people, both grateful and ungrateful.

Judge Abu Bakr Ibn Al-Arabi elaborates on the meaning of the name

"Al-Kareem"¹⁵ briefly as follows:

1. The one who gives without expecting a return;
2. The one who gives without a reason;
3. The one who does not need an intermediary;
4. The one who does not mind to whom He gives, whether a believer or disbeliever, an affirmer or a denier. If it were not for His generosity, a disbeliever would not receive even a drink of water;
5. The one whose gifts are welcomed and rejoiced;
6. The one who gives and praises;
7. The one whose generosity extends to both the needy and others;
8. The one who gives before being asked;
9. The one who, if He has the power, forgives;
10. The one who, if He promises, fulfills.¹⁶

3. Dignity and Human Nature:

Among the religious and ethical concepts that establish human dignity is the "concept of nature," which possesses many implications, one of which is that humans are born in a state of original innocence and evil is an external occurrence. Additionally, the degradation of a group of people or demonizing them as an example of absolute evilness has no religious or ethical basis in the Quran and contradicts the comprehensive view of humanity in the Quran.

Allah created humans in a single form, as He says in the Quran: {So, direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.}¹⁷ This form is described elsewhere in the Quran as "the best of stature" as in His saying: {We have certainly created man in the best of stature.}¹⁸ This "best stature" is not limited to physical aspects but includes spiritual, cognitive, and

other faculties and attributes granted by Allah to humans.

It is reported in the Hadith that the Messenger of Allah (PBUH) said: "Every child is born upon the fitrah (natural disposition), but his parents make him a Jew, a Christian, or a Magian, just as an animal produces a perfect baby animal. Do you see any flaws?" Then Abu Huraira recited: {The fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah.} (Ar-Rum: 30).¹⁹ This hadith shows that this natural disposition is influenced by parental upbringing and social environment, whether in religious matters or overall cultural issues.

4. Dignity and Ethical Responsibility:

In contrast to the "original innate dignity" shared by all people, there is another type of behavioral dignity that is subject to competition and excellence among people. This dignity is acquired through knowledge and righteous deeds, expressed as piety: {O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.}²⁰ This verse speaks of a competitive honor aimed at achieving two goals: "knowing one another" and "piety." The more a person strives to achieve these two goals, the more they attain a second type of divine honor. The first dignity is "original," granted by Allah to humans by their mere existence, while the second dignity is "competitive," earned through one's actions and efforts. It represents the actualization of the meanings of the "original" dignity in social and cosmic reality.

In distinguishing between honoring and preferring mentioned in the same verse, it is necessary to differentiate between them to avoid redundancy. It is closest to say that Allah preferred humans over other animals with inherent natural attributes such as intellect, speech, writing, a beautiful appearance, and a tall stature. Through intellect and understanding, humans are also capable of

acquiring true beliefs and virtuous morals. The first aspect is honoring, while the second is preferring. It is as if He said: "We preferred them by enabling them to acquire what brings salvation and closeness through what We honored them with of the foundations of that."²¹ Therefore, they should be grateful and use what was created for them for its intended purpose, worship Allah alone, and reject their worship of anything other than Him, exalted be He. Similar to this, with a slight change, is what has been mentioned previously. Al-Taibi said: "The verse repeats what indicates the ultimate praise, by mentioning dignity, preference, and harnessing things for the sake of elevation."²²

The Prophet (PBUH) said: "No Arab is superior to a non-Arab, nor is a white person superior to a black person, nor is a black person superior to a white person, except by piety."²³ Righteous deeds and ethical commitment realize the broader meaning of human dignity, as humans themselves embody and elevate their dignity from potential existence to actual existence. Human dignity in the Quran is inseparable from ethical voluntary behavior. This idea aligns with what Immanuel Kant proposed in his book *Fundamental Principles of the Metaphysics of Morals*, where he states that human dignity does not come merely from being human but from exercising free will in commitment to ethics.²⁴

MANIFESTATIONS OF DIVINE HONOR TO HUMANS

There are two types of divine honor to humans mentioned in the Quran: those related to the person and self of the human and those related to the external cosmic manifestations surrounding them.

1. Personal manifestations of divine honor to humans:

a. Honoring humans with the divine breath:

One aspect of honoring humans in the Quran is that Allah created them with His own hands and breathed into them from His spirit: {When your Lord said to the angels, "Indeed, I am going to create a human being from clay. So, when I have

proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." So, the angels prostrated

- all of them entirely, except Iblees; he was arrogant and became among the disbelievers}²⁵

{So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration}²⁶ The phrase "and breathed into him of My [created] soul" has been subject to many interpretations, but the consensus among scholars is that the verse signifies honor and dignity for humans. As Imam Al-Razi states: "Allah only attributed the soul of Adam to Himself as an honor and dignity."²⁷

b. Honoring the human form:

Allah created humans in the best of forms and shaped them in the best manner, as stated: {O mankind, what has deceived you concerning your Lord, the Generous, who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you.}²⁸ Regarding the honor of the human form, He says: {And He formed you and perfected your forms.}²⁹

The Messenger of Allah (PBUH) said about the honor of the human form: "If one of you fights his brother, let him avoid the face, for Allah created Adam in his image."³⁰ The human form holds a special divine significance that must be respected and not defaced.

c. Honoring with the knowledge of languages:

One of the greatest blessings bestowed by Allah upon humans is the ability to know, create, and learn names. This ability is one of the most significant manifestations of divine honor, distinguishing humans from angels and other creatures. Allah says: {And He taught Adam the names –all of them.}³¹ The names taught to Adam are the foundation of language, which humans use to communicate, preserve their knowledge, and build upon it. This linguistic capability enables humans to innovate names for material and non-material entities, such as

names of people, animals, plants, inanimate objects, celestial bodies, and everything in the universe. It allows humans to build on their linguistic knowledge, accumulating sciences and increasing their ability to inhabit and reform the earth.

d. Honoring with Knowledge and Science:

Allah has endowed humans with the capacity for knowledge and learning, and has provided them with intellect and the ability to think, as stated in His saying: {Do they not reflect within themselves? Allah created the heavens and the earth and everything between them in Truth and for an appointed term.}³² and His saying: {Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts, which are within the breasts, that grow blind.}³³

In relation to this, Al-Imam Al-Razi states that, "the human soul is endowed with another power, which is the rational power that perceives the realities of things as they are. In this power, the light of the knowledge of Allah shines, and the radiance of His majesty appears. Through it, one perceives the secrets of the world of creation and the universe, and comprehends the different categories of Allah's creatures, whether souls or bodies, as they are."³⁴

e. Honoring with the Closeness to Allah:

{The closest entities in this world to Allah are humans because their hearts are illuminated with the knowledge of Allah Almighty, their tongues are honored with the remembrance of Allah, and their limbs and organs are dignified by obeying Allah Almighty. Thus, it must be concluded that the most noble beings in this lower world are humans.}³⁵

Allah instilled in humans His love and faith, as He said: {And I did not create the jinn and mankind except to worship Me.}³⁶ He also said: {And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of

themselves, [saying to them], 'Am I not your Lord?' They said, 'Yes, we have testified.' [This] - lest you should say on the Day of Resurrection, 'Indeed, we were of this unaware.}'³⁷ Allah bestowed upon humans the blessings of closeness and companionship, which are manifestations of the love and compassion Allah has specifically for humans.

{And He is with you wherever you are.}'³⁸ The Prophet Muhammad (peace be upon him) said: "Allah says: 'I am as My servant thinks I am, and I am with him when he remembers Me.'"³⁹ This closeness is available to every human seeking God; {And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."'⁴⁰

In his interpretation, Imam Al-Razi says,

Among the honors of humanity is that Allah taught them writing. The detailed discussion on this matter is that the knowledge which humans can derive by themselves is limited. However, when humans derive knowledge and record it in books, and others come and build upon that knowledge by adding more insights, and this continues through generations, sciences grow, virtues and understanding strengthen, and rational inquiries and religious demands reach their ultimate conclusions and fullest ends. It is evident that this progress is possible only through writing and documentation. Due to this complete virtue, God says: {Read in the name of your Lord who created - created man from a clinging substance. Read, and your Lord is the most Generous - who taught by the pen - taught man that which he knew not.}'⁴¹

2. Second: Cosmic Manifestations of Human Dignity:

a. The Subjugation of the Universe to Humans:

Allah endowed humans with the ability to benefit from all beings. Allah said about the subjugation of what is in the heavens and the earth to humans: {Do you not see that Allah has

subjected to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent?}'⁴² He said about the subjugation of the seas and what is in them:

{And He subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear.}'⁴³ He said about the subjugation of animals: {And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat. And for you in them is the enjoyment of beauty when you bring them in for the evening and when you send them out to pasture. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. And [He created] the horses, mules, and donkeys for you to ride and [as] adornment. And He creates that which you do not know.}'⁴⁴ In Surat Ibrahim, Allah talks about the subjugation of ships, rivers, the sun, and the moon; where He says, {It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day. And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.}'⁴⁵ In his interpretation on this, Imam Al-Razi states that,

Humans benefit from the elements of this world, whether simple or compound. The earth serves us like a nurturing mother. Allah said: {From the earth We created you, and into it We will return you, and from it We will extract you another time}'⁴⁶. Allah has named it with terms relative to us, such as bed and cradle. Water is evidently beneficial for drinking, agriculture, and irrigation. He also subjected the sea for us to eat from its tender meat, extract ornaments to wear, and see ships plowing through it. Air is the source of our life, and without the blowing of the winds, foulness would prevail in the

world. Fire is used to cook food and drinks and to render them fit for consumption.... This entire world is like a populated village or a prepared inn, and all its benefits and interests are directed towards humans, making them the esteemed ones and the rulers over other creatures. This indicates that humans are specifically honored by God with additional dignity and preference, and Allah knows best.⁴⁷

b. Stewardship and Building the Earth:

Human stewardship of the earth confirms their status and abilities that make them worthy of divine honor. {And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.}'⁴⁸

c. The Angels' Prostration to Humans:

This is one of the greatest manifestations of divine honor for humans and the highest rank. Allah says: {And [mention] when your Lord said to the angels, 'Indeed, I am going to create a human being from clay. So, when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.}'⁴⁹ The prostration of the angels to Adam was a prostration of respect and honor, not worship. It was a gesture of their admiration for the human creation's signs that witness to the greatness of the Creator and the ingenuity of His craftsmanship.

d. Sending Messengers and Prophets:

God chose from among the children of Adam the prophets and messengers and selected them to guide all people. God said: {And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut,}'⁵⁰ {We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice,}'⁵¹ {Messengers as bringers of good tidings and

warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.}'⁵²

3. Third: Human Dignity and Its Rights:

There is an essential relationship between human dignity and rights. Human rights are the embodiment of human dignity in the legislative reality of human societies. This was affirmed by the Universal Declaration of Human Rights issued in 1948, in its first article: "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."⁵³ One of the most important implications of human dignity is the belief in the sanctity of human life and the effort to preserve and protect it. Allah said: {Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely.}'⁵⁴ In this regard, Imam Al-Shatibi says, "The nation and all religions agree that the Sharia was established to preserve these five necessities: religion, life, progeny, wealth, and intellect."⁵⁵ The Quran emphasizes the preservation of life and prohibits aggression against it: "But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.}"⁵⁶

Killing is a grave sin in the eyes of Allah, deserving eternal damnation. {And there is for you in legal retribution [saving of] life, O you of understanding, that you may become righteous.}'⁵⁷ Protecting human life is through the prohibition of killing and all forms of physical or psychological harm. In surat Al Ma'idah Allah says, {Whoever saves one - it is as if he had saved mankind entirely.}'⁵⁸ Protecting life also means prohibiting suicide: {And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.}'⁵⁹ One of the manifestations of preserving the self is the prohibition against a person throwing themselves into destruction, as stated in the

Quran: {And do not throw yourselves with your own hands into destruction.}⁶⁰ This verse encompasses preserving the self from all causes that lead to its destruction, whether small or large. The responsibility for this primarily lies with the individual, followed by society and its various institutions, which must prioritize the preservation of people's lives.

Just as Islam prohibits physical harm, it also prohibits verbal abuse, including mocking, defaming, calling each other by offensive nicknames, sarcasm, backbiting, cursing, and having a bad opinion of others. Allah says: {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,}⁶¹ {O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.}⁶² There is no equality at the social and legal level without the belief in equal dignity at the level of faith. This means that human rights are based on a common religious and ethical foundation among different religions and cultures. Discrimination between people based on race, color, or belief is therefore an insult and a diminishment of that "inherent dignity." It can be said that the Nazi contempt for the dignity of the Jewish person, for example, is no worse than the Zionist contempt for the dignity of the Palestinian person. Dignity is not confined to individuals alone, nor to specific groups within nations over others. Therefore, the belief in human dignity must lead to the recognition of the rights of peoples under occupation, such as the Palestinian people, for example.

1. Fourth: Dignity as a Common Human Value:

The Quran uses the term "Children of Adam" to encompass all nations and peoples, thereby

overcoming the issue of inherent evil and the concept of the "other" (goyim) that dominated the minds of many followers of religions before and during the revelation of the Quran. The verse asserts that the honoring of humans is an intrinsic attribute not limited to the members of a particular race or followers of a specific belief. In this context, Al-Alusi says,

{And We have certainly honored the children of Adam} meaning that we have made them, both righteous and wicked, possessors of honor, that is, dignity and numerous virtues that cannot be fully enumerated. Ibn Abbas (may Allah be pleased with him) says that He honored them with reason, and in another narration, by their eating with their hands rather than their mouths like animals. While Al-Dhahak mentioned it was by speech, Ata said it was by their upright posture, Zayd ibn Aslam mentioned it was by the provision of food and pleasures, Yaman mentioned it was by their good appearance, Ibn Jarir said it was by their dominance over other creatures and their subjugation, and Muhammad ibn Ka'b said it was by making Muhammad (peace be upon him) one of them. It is also said it was by Allah creating their ancestor Adam with His own hands, others said it was by the arrangement of their livelihood and hereafter, some said it was by writing, others said it was by the beard for men and the hairpiece for women. All these are actually metaphors; whoever claims exclusivity in one aspect, like Ibn Attia who said the honor is solely by reason, has claimed an error and aimed too high, contrary to clear reason and sound transmission. Thus, Imam Al-Shafi'i used the verse as evidence for the non-impurity of humans upon death.⁶³

CONCLUSION

Islam deepened the concept of "human dignity" through its holistic view of humanity and its comprehensive legislation aimed at establishing justice and equity, preserving the essentials and higher objectives that revolve around protecting human dignity in its entirety. Human dignity in the Quranic perspective is a bestowed dignity granted by the Creator to humans, intrinsically linked to their existence. It is indivisible and

universal, making people equal in their dignity before God and among themselves. Respecting human dignity in the Quranic view represents the broadest framework for virtue and human values. This means that violating the dignity of some people is a violation of the fundamental dignity of all. Although Enlightenment philosophers, notably Descartes, emphasized that the moral foundation of human dignity stems from the idea that all people are equal in their potential for dignity alongside their peers,

the clear gaps we see today between the dignity enjoyed by humans as "citizens" in many Western countries and the stance of these countries on global issues, such as their position on the Zionist aggression against the rights of the Palestinian people, highlight the extent of the imbalance upon which these laws and legislations were built and how far they are from the values of justice and equality.

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