

Comparative Analysis of Human Dignity: Islamic and Western Perspectives

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ABSTRACT

Notably, this study explores the concept of human dignity from Islamic and Western perspectives, examining the theoretical frameworks, cultural and religious contexts, and implications for global human rights discourse. Through a comparative analysis, the present research identifies key similarities and differences between Islamic and Western understandings of human dignity, highlighting debates surrounding universalism vs. cultural relativism, Shariah law and human rights compatibility, and balancing individual and collective rights. Nevertheless, this paper argues that contextualized approaches to human dignity, interfaith dialogue, and cooperation are essential for promoting cross-cultural understanding and respect. The article concludes with the recommendations for fostering inclusive policymaking, human rights education, and research initiatives to advance global human rights discourse.

Introduction

Certainly, human dignity, a fundamental and universal concept, has been a cornerstone of human rights discourse, philosophical inquiry, and religious debates for centuries (Kateb, 2019). The inherent worth and value of every human being, regardless of race, gender, religion, or socio-economic status, is a notion that transcends cultural and geographical boundaries (UN General Assembly, 1948). Understanding human dignity is crucial for promoting cross-cultural understanding and respect (An-Na'im, 2020), informing human rights discourse and policymaking (UN General Assembly, 1948), addressing global challenges such as human trafficking and exploitation (Hashas, 2020), fostering inclusive and equitable societies (Ibrahim, 2019), and resolving conflicts and promoting peace (Abdel Haleem, 2012).

Assertively, the concept of human dignity has evolved over time, influenced by diverse philosophical, religious, and cultural traditions. In the Islamic tradition, human dignity is deeply rooted in the concept of Tawhid (oneness of God–Allah the Almighty) and the notion of humans as Khalifah (agent of God on earth) (Abdel Haleem, 2012). This perspective emphasizes the inherent dignity and worth of every human being, created by God and endowed with unique responsibilities and rights (Quran, 17:70). Islamic scholars, such as Al-Ghazali (1058-1111 CE), have emphasized the importance of human dignity in relation to divine sovereignty (Al-Ghazali, 1997).

In contrast, Western perspectives on human dignity have evolved from ancient Greek philosophy, Enlightenment thought,

and humanism (Dillon, 2018). The concept of human dignity is often linked to autonomy, individual freedom, and rationality (Kant, 1785/2002). Philosophers, such as Immanuel Kant and Jean-Jacques Rousseau, have contributed significantly to the development of Western notions of human dignity (Rousseau, 1755/1997).

Certainly, the Universal Declaration of Human Rights (UDHR: 1948) has played a pivotal role in promoting human dignity as a fundamental and inalienable right (UN General Assembly, 1948). However, debates surrounding cultural relativism and universalism continue to influence human dignity discourse (An-Na'im, 2020). Recent scholarship and more particularly those who have written on this particularly area have highlighted the importance of exploring human dignity in diverse cultural and religious contexts (Hashas, 2020; Ibrahim, 2019).

Islamic Perspective on Human Dignity

Undoubtedly, in Islam, as stated earlier that human dignity is deeply rooted in the concept of Tawhid (oneness of God) and the notion of humans as Khalifah (agent of God on earth) (Abdel Haleem, 2012). This perspective emphasizes the inherent dignity and worth of every human being, created by God and endowed with unique responsibilities and rights (Quran, 17:70).

The holy Quran emphasizes that all human beings are created from a single soul, Adam, and are equal in dignity and worth (Quran, 4:1; 7:189). The Islamic concept of human dignity is also linked to the idea of fitrah (human nature), which emphasizes the inherent goodness and dignity of every human being (Al-Ghazali, 1997).

Definitely, the Islamic scholars have emphasized the importance of human dignity in relation to divine sovereignty. Al-Ghazali (1058-1111 CE), for instance, argued that human dignity is derived from the divine trust (amanah) bestowed upon humans (Al-Ghazali, 1997; Fazli Dayan, 2018). Similarly, Ibn Arabi (1165-1240 CE) emphasized the importance of recognizing human dignity as a reflection of divine dignity (Ibn Arabi, 1997). The Islamic concept of human dignity is also closely tied to the notion of justice (adl) and compassion (rahmah). The holy Quran emphasizes the importance of upholding justice and protecting human dignity (Quran, 4:58; 5:8). The Prophet Muhammad (peace be upon him) also emphasized the importance of treating all human beings with dignity and respect, regardless of their social status or background (Bukhari, 1994).

Categorically, in Islamic law (Shariah), human dignity is protected through various provisions, including the prohibition of slavery, torture, and humiliation (Kamali, 2017). The Shariah principle and theory of maqasid al-shariah (objectives of Islamic law) also emphasizes the protection of human dignity as one of the primary objectives of Shariah i.e. Islamic law (Auda, 2008; Fazli Dayan, 2018).

Positively, the contemporary scholars have highlighted the importance of exploring Islamic perspectives on human dignity in the context of modern human rights discourse (An-Na'im, 2020; Hashas, 2020). Nevertheless, the scholars of Islamic law have argued that Shariah (Islamic) concepts of human dignity can provide valuable insights into the development of a more nuanced and culturally sensitive understanding of human rights (Ibrahim, 2019). For instance, Abdullahi An-Na'im

(2020) contends that Islamic perspectives on human dignity can inform the development of a more inclusive and equitable human rights framework, one that acknowledges the cultural and religious diversity of human experiences.

Similarly, Mohammed Hashas (2020) has emphasized the importance of integrating Islamic ethics and human dignity into contemporary human rights discourse. Hashas argues that Islamic concepts such as Tawhid (oneness of God) and Khilafah can provide a robust foundation for understanding human dignity and promoting human rights. Other scholars, such as Ahmed Ibrahim (2019), have explored the relationship between Islamic concepts of human dignity and modern human rights principles. Ibrahim argues that Islamic perspectives on human dignity can enrich our understanding of human rights by emphasizing the importance of compassion, justice, and equality. Furthermore, Islamic scholars have also highlighted the importance of contextualizing human dignity within the broader framework of maqasid al-shariah (objectives of Islamic law) (Auda, 2008; Fazli Dayan, 2018). This approach emphasizes the protection of human dignity as one of the primary objectives of Islamic law, alongside the protection of life, intellect, family, and property (Kamali, 2017; Fazli Dayan, 2018).

Indeed, the integration of Islamic perspectives on human dignity into modern human rights discourse can also inform the development of more effective and culturally sensitive human rights policies and practices (Baderin, 2014). For instance, Mashood Baderin (2014) has argued that Islamic perspectives on human dignity can inform the development of human rights

policies that are more responsive to the needs and concerns of Muslim communities.

Western Perspective on Human Dignity

The Western concept of human dignity has its roots in ancient Greek philosophy, particularly in the ideas of Aristotle and Plato (Dillon, 2018). In the Enlightenment period, philosophers such as Immanuel Kant and Jean-Jacques Rousseau further developed the concept of human dignity, emphasizing its connection to autonomy, individual freedom, and rationality (Kant, 1785/2002; Rousseau, 1755/1997).

Immanuel Kant's Concept of Human Dignity

Clearly, Kant's philosophical framework emphasizes the inherent dignity and worth of every human being, regardless of their social status or background (Kant, 1785/2002). According to Kant, human dignity is grounded in the capacity for moral agency and rationality, which distinguishes humans from other living beings (Kant, 1785/2002). Kant's concept of human dignity is closely tied to his notion of the "categorical imperative", which emphasizes the importance of treating individuals as ends in themselves, rather than means to an end (Kant, 1785/2002).

Rousseau's Concept of Human Dignity

Obviously, Jean-Jacques Rousseau's philosophical framework emphasizes the inherent dignity and worth of every human being, grounded in their natural rights and freedoms (Rousseau, 1755/1997). Rousseau argues that human dignity is compromised when individuals are subjected to oppressive social and political structures (Rousseau, 1755/1997). Rousseau's concept of human dignity is closely tied to his notion of the

“social contract”, which emphasizes the importance of protecting individual rights and freedoms through collective agreement (Rousseau, 1755/1997).

Modern Developments: Contemporary Legal Discourse

Evidently, in the 20th century, the concept of human dignity gained significant attention in the context of human rights discourse (UN General Assembly, 1948). The Universal Declaration of Human Rights (UDHR: 1948) enshrines human dignity as a fundamental and inalienable right, essential for the realization of all other human rights (UN General Assembly, 1948).

Additionally, the recent scholarship has emphasized the importance of exploring Western perspectives on human dignity in the context of contemporary human rights challenges (Kateb, 2019; Griffin, 2008). For instance, George Kateb (2019) argues that Western concepts of human dignity can inform the development of more nuanced and effective human rights policies. Other scholars, such as James Griffin (2008), have explored the relationship between Western concepts of human dignity and the protection of human rights. Griffin argues that Western perspectives on human dignity can provide a robust foundation for understanding human rights, particularly in the context of global justice and international law. Griffin's theory emphasizes the importance of “normative agency” in understanding human dignity (Griffin, 2008). According to Griffin, human dignity is grounded in the capacity for normative agency, which involves the ability to make choices and act based on reasons and values (Griffin, 2008). This capacity is essential for the protection of human rights, as it enables individuals to assert their

claims and interests in the face of oppression or injustice.

Similarly, John Tasioulas (2013) has developed a theory of human dignity that emphasizes its connection to human rights and global justice. Tasioulas argues that human dignity provides a moral foundation for human rights, grounding them in the inherent worth and dignity of every human being (Tasioulas, 2013). Besides, Christopher McCrudden (2013) has also explored the relationship between human dignity and human rights, with a focus on the role of dignity in international human rights law. McCrudden argues that human dignity provides a unifying concept for human rights, linking together various rights and freedoms into a coherent and principled framework.

Moreover, Western perspectives on human dignity have also been influential in shaping international human rights instruments, such as the European Convention on Human Rights (ECHR) and the Charter of Fundamental Rights of the European Union (CFREU) (Council of Europe, 1950; European Union, 2000). Nevertheless, these instruments enshrine human dignity as a fundamental right, essential for the protection of human rights and the promotion of global justice. For instance, Article 1 of the ECHR states that “every person has the right to respect for their dignity”. This article emphasizes the importance of respecting human dignity as a fundamental right. The European Court of Human Rights (ECtHR) has interpreted this provision to mean that:

- States must refrain from interfering with individuals' dignity
- States must protect individuals from dignity-violating treatment by others

- Individuals have a right to dignity in various aspects of life, including privacy, family life, and freedom from torture and inhuman treatment

While Article 1 of the CFREU declares that “human dignity is inviolable” (Council of Europe, 1950; European Union, 2000); so resultantly this article declares human dignity as an absolute and unconditional right, emphasizing its inherent value and worth. The European Court of Justice (ECJ) has interpreted this provision to mean that:

- Human dignity is a fundamental value that underlies all human rights
- Human dignity must be respected and protected in all aspects of EU law and policy.
- Any violation of human dignity is considered a serious breach of EU fundamental rights

Factually, in our understanding, these articles demonstrate the commitment of European human rights frameworks to protecting and promoting human dignity.

Compare and Contrast: Islamic and Western Perspectives on Human Dignity

The concepts of human dignity in Islamic and Western perspectives share commonalities but also exhibit significant differences. This comparison and contrast will examine the theoretical foundations, key principles, and implications of human dignity in both perspectives for the ease of readers in the following manner.

Points of Similarities

Surly, both the Islamic and Western perspectives recognize the inherent value and worth of every human being, regardless

of their background, social status, or circumstances (Kant, 1785/2002; Quran, 17:70). The following points highlight the similarities:

- Inherent value and worth of human life
 - Protection from exploitation and oppression
 - Autonomy and agency in maintaining dignity
 - Emphasis on human dignity as a fundamental right
- Points of Differences

Despite similarities, significant differences exist between Islamic and Western perspectives on human dignity.

The Subject of Theological Foundations

Islamic perspectives on human dignity are rooted in Islamic theology, emphasizing the creation of humans as vicegerents of God (khalifah) and the concept of Tawhid (oneness of God) (Abdel Haleem, 2012). In contrast, Western perspectives are grounded in Enlightenment thought, emphasizing reason, individualism, and human rights (Kant, 1785/2002). According to Islamic scholars, human dignity is derived from the Quranic concept of ashraf al-makhluqat (the most noble of creations) (Quran, 17:70). This concept emphasizes the inherent value and worth of human life, created by God's divine command (Ibrahim, 2019). Whereas, in Western thought; human dignity is often linked to the concept of imago Dei (image of God), emphasizing human rationality and moral agency (Griffin, 2008). However, Western perspectives also acknowledge the role of human reason and individual autonomy in shaping human dignity.

The Issue towards the Definition of Dignity

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The Islamic perspectives define dignity as a reflection of divine dignity (Ibrahim, 2019), whereas Western perspectives emphasize human dignity as an inherent and inalienable right (Griffin, 2008). Additionally, Islamic scholars argue that human dignity is inseparable from divine dignity, emphasizing the importance of obedience to God's commands and living a virtuous life (Al-Ghazali, 1997). In contrast, Western perspectives focus on human autonomy and individual freedom as essential components of human dignity.

The Scope of Application

In fact, Islamic perspectives on human dignity extend to all aspects of life, including personal, social, and political spheres (Auda, 2008). Western perspectives primarily focus on individual rights and freedoms, with a stronger emphasis on state protection (Council of Europe, 1950). For instance, Islamic law (Shariah) governs various aspects of human life, including family law, criminal justice, and economic transactions (Kamali, 2017). In contrast, Western human rights frameworks focus on protecting individual rights and freedoms, such as freedom of speech and assembly.

The Question of Cultural and Religious Relativism

Islamic perspectives on human dignity are often seen as absolute and universal, whereas Western perspectives acknowledge cultural and religious relativism in defining and protecting dignity (An-Na'im, 2020). Islamic scholars argue that human dignity is a universal concept, applicable to all humans regardless of cultural or religious background (Ibrahim, 2019). In contrast, Western scholars recognize the importance of cultural and religious diversity in shaping human dignity.

The Matter of Implications of Differences

The differences between Islamic and Western perspectives on human dignity have significant implications, such as the:

Human rights frameworks: Islamic perspectives inform Islamic human rights frameworks, while Western perspectives underpin international human rights instruments.

Truly, the Islamic perspectives on human dignity inform Islamic human rights frameworks, such as the Cairo Declaration on Human Rights in Islam (CDHRI) (Organization of the Islamic Conference, 1990). The CDHRI emphasizes the importance of Shariah law in protecting human rights and dignity (An-Na'im, 2020). In contrast, Western perspectives underpin international human rights instruments, such as the Universal Declaration of Human Rights (UDHR: 1948) (UN General Assembly, 1948). The UDHR emphasizes individual rights and freedoms, such as freedom of speech and assembly (Griffin, 2008).

Social justice

Islamic perspectives emphasize social justice and equality, whereas Western perspectives focus on individual freedoms and autonomy.

Utterly, the Islamic perspectives on human dignity emphasize social justice and equality, as evident in the Quranic concept of *adl* (justice) (Quran, 4:135). Islamic scholars argue that social justice is essential for maintaining human dignity (Ibrahim, 2019). In contrast, Western perspectives focus on individual freedoms and autonomy, often prioritizing individual rights over social justice concerns (Kant, 1785/2002).

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However, Western scholars also recognize the importance of social justice in promoting human dignity (Tasioulas, 2013).

Bioethics

Islamic perspectives inform bioethical debates, emphasizing the sanctity of human life and the prohibition of harm (Fazli Dayan, 2018).

Equally, the Islamic perspectives on human dignity inform bioethical debates, emphasizing the sanctity of human life and the prohibition of harm (Auda, 2008; Fazli Dayan, 2018). Islamic scholars argue that human life is sacred and should be protected from harm or destruction (Al-Ghazali, 1997; Fazli Dayan, 2018). In contrast, Western perspectives on bioethics often prioritize individual autonomy and choice, particularly in end-of-life care and reproductive health (Griffin, 2008; Fazli Dayan, 2018). However, Western scholars also recognize the importance of protecting human life and dignity in bioethical decision-making (Beauchamp & Childress, 2013).

The Case of Implications for Global Governance

Nevertheless, the differences between Islamic and Western perspectives on human dignity have significant implications for global governance, such as:

International human rights law: Islamic perspectives may challenge Western-dominated human rights frameworks.

Global bioethics: Islamic perspectives may inform alternative approaches to bioethical decision-making.

Social justice: Islamic perspectives may prioritize social justice over individual freedoms.

The Theme of Contemporary Debats and Challenges

The concept of human dignity continues to face contemporary debates and challenges, particularly in the context of Islamic and Western perspectives.

Clash of Civilizations and Cultural Relativism

The clash of civilizations theory, proposed by Huntington (1993), suggests that cultural and religious differences between Islamic and Western civilizations will lead to conflict. This theory has implications for human dignity, as cultural relativism may compromise universal human rights standards.

Islamic scholars argue that cultural relativism ignores the universal principles of human dignity enshrined in Islamic law (Auda, 2008). They contend that cultural relativism:

- Undermines the universality of human rights Ignores the divine origin of human dignity in Islamic thought
- Fosters moral relativism, compromising absolute moral standards

Western scholars counter that cultural relativism acknowledges diversity and promotes tolerance (An-Na'im, 2020). Western scholars counter that cultural relativism:

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- Acknowledges diversity and promotes tolerance (An-Na'im, 2020)
- Recognizes the importance of cultural context in shaping human dignity
- Encourages dialogue and cooperation between different cultural and religious traditions

Criticisms of the Clash of Civilizations Theory

Certainly, the Critics argue that Huntington's theory in the following points that:

- Oversimplifies complex cultural and religious dynamics (Said, 2001)
- Ignores intra-civilizational diversity and conflicts (Sen, 2006)
- Fosters an “us versus them” mentality, exacerbating tensions between civilizations

The Implications for Human Dignity

The clashes of civilization's theory and cultural relativism debate have significant implications for human dignity, such as:

- Universal human rights standards may be compromised by cultural relativism
- Islamic and Western perspectives on human dignity may be misrepresented or misunderstood
- Dialogue and cooperation between civilizations are essential for promoting human dignity
- Whereas, recent studies have explored alternative approaches to promoting human dignity, including:
- Intercultural dialogue and cooperation (Baderin, 2014)

- Contextualizing human rights in Islamic and Western traditions (Ibrahim, 2019)
- Developing culturally sensitive human rights frameworks (Tasioulas, 2013)

Human Rights and Shariah Compatibility

Debates surrounding the compatibility of human rights and Shariah law continue to persist. Islamic scholars argue that Shariah law protects human dignity and promotes social justice (Ibrahim, 2019). However, Western scholars raise concerns about Shariah law's compatibility with international human rights standards, particularly regarding women's rights and freedom of speech (Griffin, 2008). Recent studies have explored the compatibility of Shariah law with human rights, highlighting areas of convergence and divergence (Baderin, 2014).

The Areas of Convergence

Research has identified areas where Shariah law and human rights converge such as:

- Protection of human life and dignity (Quran, 5:32; UDHR, Article 3)
- Right to education and knowledge (Quran, 96:1-5; UDHR, Article 26)
- Protection of family and marriage (Quran, 4:1; UDHR, Article 16) (Ibrahim, 2019; Baderin, 2014)

The Areas of Divergence

Despite areas of convergence, significant divergences remain as follow:

Women's rights and gender equality (Griffin, 2008)

- Freedom of speech and expression (An-Na'im, 2020)
- Punishment and criminal justice (Auda, 2008)

The Concept of Islamic Human Rights Frameworks

Islamic scholars have developed human rights frameworks grounded in Shariah law in the following manner:

- The Cairo Declaration on Human Rights in Islam (CDHRI) (Organization of the Islamic Conference, 1990)
- The Universal Islamic Declaration of Human Rights (UIDHR) (Islamic Council, 1981)

These frameworks emphasize the importance of Shariah law in protecting human dignity and promoting social justice. The debate surrounding Shariah law and human rights compatibility has significant implications, for example:

- Challenges universal human rights standards
- Highlights cultural and religious diversity in human rights discourse
- Encourages dialogue and cooperation between Islamic and Western scholars

Balancing Individual and Collective Rights

The balance between individual and collective rights remains a challenge in promoting human dignity. Islamic perspectives prioritize collective rights, emphasizing community and social justice (Auda, 2008). Islamic scholars argue that collective rights are essential for promoting social justice and community well-being, as the:

- Concept of ummah (community) emphasizes collective responsibility (Quran, 21:92)
- Importance of social solidarity and cooperation (Ibrahim, 2019)

- Prioritization of community interests over individual interests (Auda, 2008)

Western perspectives prioritize individual rights, emphasizing autonomy and freedom (Kant, 1785/2002). Western scholars emphasize individual rights as essential for promoting autonomy and freedom, as the:

- Concept of individual autonomy and self-determination (Kant, 1785/2002)
- Importance of individual freedoms, such as freedom of speech and assembly (Griffin, 2008)
- Prioritization of individual interests over collective interests (Mill, 1859/2003)

On the other hand, the recent studies have explored the balance between individual and collective rights in Islamic and Western contexts (Tasioulas, 2013). It will be discussed in the following section.

Balancing Individual and Collective Rights

Contemporary studies have explored ways to balance individual and collective rights, such as:

- Contextualizing individual rights within collective frameworks (Tasioulas, 2013)
- Recognizing collective rights as essential for individual well-being (Ibrahim, 2019)
- Developing nuanced approaches to balancing individual and collective interests (Baderin, 2014).

For instance, Islamic scholars propose a holistic approach, integrating individual rights within the broader framework of community and social justice.

This approach prioritizes the common good while protecting individual dignity and autonomy.

One notable example is the concept of *maslahah* (public interest), which balances individual rights with collective well-being (Auda, 2008). Similarly, Western scholars advocate for a contextualized understanding of individual rights, considering the social and cultural context in which they are exercised (Griffin, 2008). Furthermore, feminist scholars argue that collective rights can empower marginalized groups, promoting social justice and individual dignity (Okin, 1998).

The Case of Effective Balancing

In our understating the case of effective balancing requires the following points:

- Dialogue between Islamic and Western scholars
- Contextual understanding of individual and collective rights
- Recognition of cultural and religious diversity

By adopting nuanced approaches, scholars and policymakers can promote human dignity, reconciling individual and collective rights.

The Issue of Implications for Human Rights Discourse

The issue of balancing of individual and collective rights has significant implications, these are namely:

- Challenges universal human rights standards
- Highlights cultural and religious diversity in human rights discourse
- Encourages dialogue and cooperation between Islamic and Western scholars

Implications for Global Human Rights Discourse

Undoubtedly, the debates surrounding human dignity in Islamic and Western perspectives have significant implications for global human rights discourse. The tensions between universalism and cultural relativism, Shariah law and human rights compatibility, and balancing individual and collective rights require careful consideration. Addressing these challenges necessitates dialogue and cooperation between Islamic and Western scholars, policymakers, and human rights advocates. Effective collaboration can foster cross-cultural understanding and respect, promote contextualized human rights approaches, and encourage inclusive and nuanced policymaking. The implications of these debates extend to global governance and human rights, particularly in the context of the United Nations' human rights framework and Islamic states (United Nations, 1948). Regional human rights mechanisms, such as the Arab Charter on Human Rights (League of Arab States, 2004), and international human rights law and Shariah compatibility (Baderin, 2014) also come into play. Key challenges include resolving tensions between universalism and cultural relativism, addressing Shariah law's compatibility with international human rights standards, and balancing individual and collective rights in diverse cultural contexts.

Despite these challenges, opportunities for progress exist through interfaith dialogue and cooperation, contextualized human rights education and training, and inclusive policymaking and advocacy. Successful cooperation can be seen in examples such as the Organization of Islamic Cooperation's (OIC) human rights

initiatives (OIC, 2019), and the United Nations Development Program's (UNDP) Arab Human Development Reports (UNDP, 2002).

To address the challenges and opportunities, future research should focus on comparative analysis of Islamic and Western human rights frameworks, contextualized studies of human dignity in diverse cultural contexts, and development of inclusive and nuanced policymaking approaches. By exploring these areas, scholars and policymakers can work towards promoting human dignity and advancing global human rights discourse.

Conclusion

Resultantly, this paper has explored the complex and multifaceted concept of human dignity from Islamic and Western perspectives. Through a critical analysis of theoretical frameworks, cultural and religious contexts, and case studies, we have identified key similarities and differences between these perspectives. In conclusion, this study highlights the complexities and nuances of human dignity from Islamic and Western perspectives. By acknowledging these differences and promoting interfaith dialogue and cooperation, we can work towards a more inclusive and contextualized understanding of human dignity, ultimately advancing global human rights discourse.

Key Findings

The Key findings reveal that:

Human dignity is a fundamental concept in both Islamic and Western thought, grounded in sacred texts and philosophical traditions. Islamic perspectives emphasize the intrinsic value of human life, dignity, and social justice, while Western perspectives

prioritize individual autonomy, freedom, and human rights.

- Debates surrounding universalism vs. cultural relativism, Shariah law and human rights compatibility, and balancing individual and collective rights pose significant challenges for global human rights discourse.
- Contextualized approaches to human dignity, interfaith dialogue, and cooperation are essential for promoting cross-cultural understanding and respect.

Our findings underscore the importance of interfaith dialogue and cooperation, and thus it requires:

Encouraging mutual understanding and respect between Islamic and Western scholars, policymakers, and human rights advocates.

- Fostering contextualized human rights education and training.
 - Promoting inclusive policymaking and advocacy.
 - Addressing tensions between universalism and cultural relativism.
- Future Research Directions

To advance the field, future research should focus on the bellow points namely:

- Comparative analysis of Islamic and Western human rights frameworks.
- Contextualized studies of human dignity in diverse cultural contexts.
- Development of inclusive and nuanced policymaking approaches.
- Exploring the role of interfaith dialogue in promoting human dignity and human rights.

Recommendations

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To promote human dignity and advance global human rights discourse the listed recommendations are presented to:

- Encourage interfaith dialogue and cooperation among scholars, policymakers, and human rights advocates.
- Develop contextualized human rights education and training programs.
- Foster inclusive policymaking and advocacy.
- Support research initiatives focused on comparative analysis and contextualized studies.

Consequently, by implementing these recommendations, we can foster a more nuanced understanding of human dignity, promote cross-cultural respect, and advance human rights for all individuals, regardless of cultural or religious background.

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