

Human Dignity: A Means for the Re-evaluation of the Qur'anic instructions pertaining to Mu'āmalāt within the Existential Scheme

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An abstract of his paper reads 'The Qur'anic text relating to human origin and eschatology confirms a noble existential state through which humans are to lead purposeful lives. Furthermore, this existential state is confirmed by the Qur'ān through human intuition and reason. The Qur'ān makes a categorical distinction between the human and the rest of the animal kingdom through superior human consciousness. In this respect, the Qur'ān regards humans as moral and spiritual entities whose material functions of procreation and general interactions are instructed in the form of regulations within a framework of human dignity and decency. Generally, the sense of self-worth and dignity together with a befitting eschatology is appealed to by the Qur'ān in encouraging appropriate human conduct and outlook. This then informs the Qur'anic 10 attitude of urging humans to a worthy state of existence through human worth rather than resorting to threats and warnings. An evidence of this is in the form of the universal Qur'anic verses talking of god-consciousness as a measure of proximity to God, the pardoning and forgiving of others, not begging through a sense of dignity and generally by reducing and minimising retributive practices of the pre-Islamic society for a variety of crimes. When analysed through the existential framework, the Qur'anic regulative system in relation to the general category of mu'āmalāt (transactions and interactions including human rights and punishments) promote human moral and spiritual growth on the bases of human dignity within its original context. What this means is that since human existence in line with general existence is both evolutionary on the vertical axis and relativistic along the collective horizontal axis, the regulative system in terms of mu'āmalāt is in a constant state of flux where a sense of human dignity becomes an objective and a means through which mu'āmalāt are formulated in their given existential contexts. The aim of this paper, therefore, is to demonstrate that mu'āmalāt are in a constant state of flux having no finality due to their contingency to the ever morally and spiritually evolving human community.'