

Dignity of a Person: An Introduction in the Islamic and legal Perspectives

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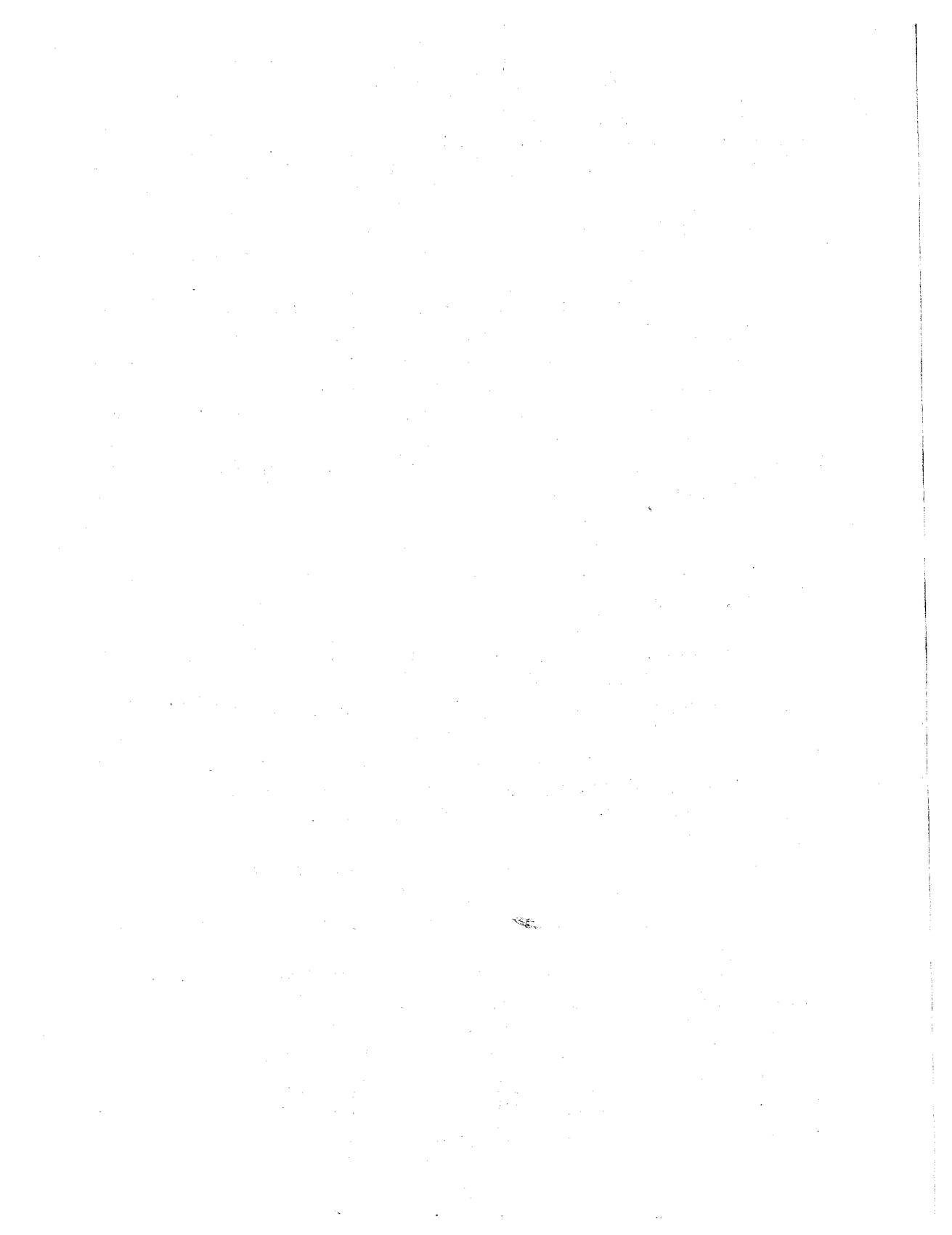
Human dignity is the manifestation of human rights. Rights may be proprietary or personal, utilitarian or moral, but they almost always relate to the dignity of the individual. Constitutional proclamations of the rights of citizens are generally reflective of a society's commitment to the individual's dignity and value. The concepts of the dignity of man and human rights have always been considered the most critical dimension of the organized society. Human dignity and status lays a firm basis for the building of society on an equal basis, wherein all could claim dignity and honor as human beings (1). Human dignity is the foundation of freedom, justice and peace in the world (2).

The term Dignity is derived from the Latin word 'dignitas' which denotes a quality of being worthy or honorable which signifies his highest and noble position in a community. Dignity means honor, authority or reputation (3). The Human Dignity consists in man's ability to experience self awareness and to think rationally (4). When one loses the ability to exercise his rational function, one loses the essential dignity as well (5). Dignity lies in the right conduct of a person and to keep oneself within the characteristics of control. The morality of Islam is based on the concept of human dignity to inculcate the quality of control towards evil inclinations.

Dignity is a social factor. It involves one's ability to participate in a social arrangement of some sort and to hold some kind of rank therein. Society confers dignity on the individual. Social dignity refers to one's reputation or good name. Cassio said in Shakespeare's Othello, reputation is something priceless and much more valuable than any other possession (6).

According to an Indian legal expert 'What adds to the dignified and free existence of human being should be regarded as Human Rights (dignity) (7). Each society and civilization has a set code or a manifesto determining the strength and greatness of dignity of a person. Human dignity is tainted with the proponents' cultural values and traditions and represents a vital expression of values. The concept and implications of human rights in different cultures and civilizations is a window through which one can judge the dignity of a person.

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CONCLUSION

This paper has highlighted why globalisation has different meaning to different people in the world and why different people and countries are pushing forward their own agenda of globalisation.

Globalization, with all its high technology, is able to penetrate and get into non-Western cultures.

The role of ICT in promoting and enhancing the process of globalisation has been discussed though some of the results of these developments are not entirely satisfactory in our country. The ability to dial directly virtually anywhere in the world means more and more people are able to keep in touch globally whether for business or social purposes.

Globalization is at heart nothing but the expansion of Western models of behavior of socialization, organization, exchange in the market and elsewhere to other parts of the world.

This trend is observed at net cafés. Most of the educated parents keep a vigilant eye on their children while they use Internet and do online contacts with their friends. This vigilance is not possible for most of the parents who are not computer literate and they do not know about the Internet and its consequences.

Globalization brought new challenges to Muslim societies. This is particularly true in technology and organization. The electronic and print media are at the service of those attempting to bulldozing local culture and values. Due to this changing culture we are facing problems in our homes regarding our children s education.

These are real problems, not only for Muslims, but for humanity at-large. The downside of globalization is therefore a source of real challenge for Islam and Pakistan.

the pile of home grown Pakistani porn images, videos, clips and movies increasing on daily basis on sites like YouTube.com and plethora of others. Another alarming thing is that due to the easy and cheap technology, and instant earning, people are finding it more lucrative to make a snap and quick porn movie by using a cheap prostitute and send it to any of the thousands western porno sites in exchange of few dollars. This business is really thriving in Lahore and Karachi and this evil is spreading. The recent Cyber crime ordinance should encompass this rising evil, and authorities should trace down and clamp down on such nefarious elements, who are eroding our society. But the real sad thing is that majority of Pakistanis are just searching for Pakistani porn on the net⁽¹⁸⁾.

INTERNET SEX IN PAKISTAN

Sexual instincts are one of the most powerful instincts of humans and perhaps the most uncontrollable. With the advent of the World Wide Web, humans have also started using this medium to appease their sexual desires. In Pakistan, this disease is all the more rampant. Most of the net users in Pakistan are in their teens or in early twenties, and most of them use internet for sex. This by far is one of the most stupid things that as a human race we could have possibly dreamed up, but in Pakistan due to the taboo-rich society and leashed sentiments, internet has fast become a hub of sexual interactions.

Though one could never be sure as who is on the other side of the wire, yet a boy and girls take part very enthusiastically in such sexual activities. With one hand they would be trying to type furiously telling the other person as what they are doing, and with the other hand they would be trying to grope their private parts. More often than not, now the webcams are also used to show of the parts, and that adds up to the digital sexual pleasure. Perhaps it should be called as virtual masturbation, instead of cyber sex, because that's the maximum what could do on internet. The thing is that it's just ridiculous, and shows the mental sickness and the weird state of mind our youth is going through. I can see if you both have cams on and you're talking to one another and it leads to masturbation. But it's not like that, people all around the Pakistan are just typing words to one another without even seeing the other person, and they are just wasting out their precious health on just nothing⁽¹⁹⁾.

And globalization situation has made a very horrible scene. Western and Indian culture is invading from all the side. Throughout its brief history of 63 years, Pakistan has frequently witnessed turbulent times. The recent past is marked by many incidents that will have a lasting impact on the future of this country

CULTURAL CHANGE

Pakistan has a rich and unique culture that has preserved established traditions throughout 5000 years of history. Many of these cultural practices, foods, monuments, and shrines were inherited from the rule of Muslim Mughal and Afghan emperors. But now due to IT revolution alien's culture is prevailing.

In Pakistan the Internet users are more than 11.5 million. It is quite evident from the survey that people are using Internet for office and personal works Internet is now the integral part of a communication system but on the other hand there are some important aspects to note that people are spending less time with their families, reading newspapers/books, playing outdoor games and watching T.V. Internet is taking over the place for communication with friends and families because of its ease and cheaper access. Most of the people also agree that the usage of Internet has some negative impact on our cultural values, due to easy accessibility of pornographic materials ⁽¹⁷⁾.

In Pakistan, internet is steadily become ubiquitous everywhere, especially in the cities. Due to the illiteracy and ignorance and the lesser opportunities, majority of Pakistanis are unable to truly reap the benefit of the revolution, which internet offers.

Internet cafes and Internet shops are present now at the corner of every street and market. These internet shops are fast replacing snooker clubs and video game shops and mini cinema houses. These Internet cafes have become the hub of providing pornographic movies to everyone with 10 or 20 rupees for an hour. Many of these cafes also have cabins where couples go and watch whatever they want and do whatever they want. There were and are reports of hidden cam movies of these Internet café cabins selling at high prices in the markets.

All sorts of institutions are in big trouble because of the internet in Pakistan. People don't really know what Internet and www is all about, but they know that they could watch porn images and videos on net very easily and cheaply. I think that's the tip of things, and many people who has anything to do with information (schools, governments, book publishers, television, public broadcasters, among others) are all more or less using net just for blue entertainment.

Due to the cheapness and easy availability of video cameras the internet and the method of uploading these videos and images to Internet; you can see

a dream that the Hindus and Muslims can ever evolve a common nationality, and this misconception of one Indian nation has troubles and will lead India to destruction if we fail to revise our notions in time. The Hindus and Muslims belong to two different religious philosophies, social customs, literatures. They neither intermarry nor interline together and, indeed, they belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Their aspect on life and of life is different. It is quite clear that Hindus and Muslemeans derive their inspiration from different sources of history. They have different epics, different heroes, and different episodes. Very often the hero of one is a foe of the other and, likewise, their victories and defeats overlap. To yoke together two such nations under a single state, one as a numerical minority and the other as a majority, must lead to growing discontent and final destruction of any fabric that may be so built for the government of such a state⁽¹⁴⁾

Men like Allama Iqbal were conscious of significance of Islam in lives of the Muslims. His address to the Muslim League Session, Allahabad, December 1930. *I would like to see the Punjab, NWFP, Sind, Baluchistan amalgamated into a single state as a self government within the British empire or without. This is the final destiny of the Muslims of N.W.India⁽¹⁵⁾*

Allama Iqbal's statement explaining the attitude of Muslim delegates to the Round-Table Conference issued in December, 1933 was a rejoinder to Jawaharlal Nehru's statement. Nehru had said that the attitude of the Muslim delegation was based on "reactionaries." Iqbal concluded his rejoinder with these words:

I must put a straight question to pundit Jaw har Lal, how is India's problem to be solved if the majority community will neither concede the minimum safeguards necessary for the protection of a minority of 80 million people, nor accept the award of a third party; but continue to talk of a kind of nationalism which works out only to its own benefit? This position can admit of only two alternatives. Either the Indian majority community will have to accept for itself the permanent position of an agent of British imperialism in the East, or the country will have to be redistributed on a basis of religious, historical and cultural affinities so as to do away with the question of electorates and the communal problem in its present form⁽¹⁶⁾.

At the partition time historians believe that upwards of half a million people were killed, thousands of women were raped or abducted and more than 10 million people became refugees.

SIXTY THREE YEARS POLITICS

After 63 years later condition of Pakistan is very pitiful. Violence, backwardness, lack of knowledge about our own values, blind following, despair, lack of leadership and grass root social organizations, Rule of vultures

WHAT IS THE REALITY BEHIND THE GLOBALIZATION?

The developed world and Jews have their vital interests in sabotaging the indigenous values of the Muslim world. These vital interests are purely economic and political. Shobha Pais shed light in these words "The former globalizers that came with invading armies have increasingly been replaced by less violent but equally powerful globalizers" ⁽¹¹⁾.

Globalization suits best the highly industrialized nation in the west as in the prevailing conditions. It has inevitably reduced the freedom of choice for the newly independent poorer nations of the world. They feel themselves to be down graded to the status of satellites, serving in the main cause of the big suppliers in the west. The norms and values of our people have been extinct in the pursuit of so-called modernization; another important factor of globalization is jeopardizing the cultural values of the Pakistan.

According to Majidi "Globalization means dilution of national borders, move towards a global government and reduction of the roles of nation-states in the interest of the transnational corporations. In political aspect of globalization attention is paid to the role of governments in the new world and many maintain that globalization will weaken or even cause the disintegration of the states" ⁽¹²⁾.

AN IDEOLOGICAL MUSLIM STATE: BRIEF HISTORICAL BACKGROUND

Basis for Pakistan was 'Two Nations theory, which simply means that Muslims are a nation by any definition with their own beliefs, culture and history and thus must have their own homeland. So the partition of India in 1947. It stated that Muslims and Hindus were two separate nations by every definition, and therefore Muslims should have an autonomous homeland in the Muslim majority areas of British India for the safeguard of their political, cultural, and social rights.

Quaid e Azam Muhammad Ali Jinnha in All India Muslim League Presidential Address delivered at Lahore, on March 22-23, 1940, he explained. "*We are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of values and proportion, legal laws and moral code, customs and calendar, history and tradition, aptitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all canons of international law, we are a nation*" ⁽¹³⁾

Quaid e Azam emphasized and focused his arguments:

It is extremely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and Hinduism. They are not religions in the strict sense of the word, but are, in fact, different and distinct social orders, and it is