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Dolna 17, Warsaw,
Poland 00-773
+48 226 0 227 03
editorial_office@rsglobal.pl

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CIVILIZATION AND UNIVERSAL VALUES

Dekkar Mohammed Amine

University of Saïda, Algeria

Bendouba Charif Dine

University of Saïda, Algeria

ABSTRACT

Morality is no longer a single, unified concept. Instead, it has evolved into a diverse set of ethics that are influenced by various cognitive domains. These dimensions collectively aim to establish a universal moral framework in contemporary civilization. This shift is particularly important given the moral crises of the past century, as well as the challenges faced at the beginning of this one. The crises stemming from the two World Wars, independence movements, and advancements in technology, medicine, and biology have all contributed to the resurgence of the moral question in its original foundational context. In addition, the ongoing events in Palestinian territories further highlight the relevance of revisiting ethical discussions.

Thus, there is a pressing need for the human mind to reconstruct a new understanding of ethics that aligns with these urgent and rapid changes in society. Today's challenge lies in determining how ethics can move beyond traditional, classical frameworks. It is crucial to rethink and revitalize these perceptions in a way that fosters a more humane and self-aware practice. The real test, then, is how ethics can adapt to a dynamic and unpredictable civilization, maintaining its effectiveness and tangible impact amidst these shifts.

KEYWORDS

Ethics, Civilization, Cosmic, Cognitive Evolution, Biotechnological Revolution

CITATION

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Introduction.

When a researcher delves into the history of peoples, they inevitably face the challenge of objectivity, especially when navigating emotional and intellectual landscapes that compel them to reassess the judgments they have formed from the documents they have studied. These judgments are influenced by the researcher's intellectual framework, shaped by both innate and learned experiences. The need for such reevaluation intensifies, particularly when studying societies that have historically been excluded from shaping their own place in the international community. One such example is the peoples of the African continent, who have long endured the injustices of colonialism. The history of Africa under colonial rule is well-documented and does not require further elaboration. However, the purpose of this study is not to fuel ethnic or historical prejudices between African peoples and those from other continents. Instead, it aims to underscore the importance of researching the cultures of societies that lie outside the mainstream centers of power. The objective is to review past studies of these cultures in an impartial manner, seeking to uncover the truth.

What this research seeks to demonstrate is the unity of human culture and the fundamental principle of shared humanity in the civilizational and cultural development of human civilization. As the Commander of the Faithful, Ali ibn Abi Talib (may God bless his face), once stated, "Man is the brother of man, and if he is not a brother in religion, he is a counterpart in creation." The similarities between human beings far outweigh the differences, and moral culture—comprising customs and ethical practices—reinforces this universal partnership.

It is crucial to acknowledge the dangers inherent in human interpretation when studying the culture and civilization of societies that lie outside one's own cultural or ideological sphere. The cultural biases inherent in the perspectives of "others" compel us to approach social and human studies with caution. The terminology and perspectives shaped by external forces may often lead to skewed interpretations, which is why researchers must be vigilant. By reading through the lens of a particular model, one risks distorting reality. This is evident in the contradictions that arise when humanity confronts the same issue, often leading to divergent views. One of the key problems we address in this study is the variation in how the concepts of culture and civilization are understood and controlled, as it directly impacts the interpretation of human reality.

Civilization and Culture

The construction of concepts is a psychological and social process carried out by human consciousness. An individual's cognitive experience, shaped by their cultural upbringing, governs the formation of concepts. In this context, the Arabic semantic concept of *cultural upbringing* plays a crucial role in how a person constructs meaning. The ontological concept by which an individual understands the world does not emerge independently in consciousness but is rather shaped by cultural experiences. As Malik bin Nabi explains: "Except when he gives birth to an idea, it becomes proof of his presence in our mind. Everything that joins internally or externally in the area of light that surrounds our island becomes an idea that enters the field of our knowledge, that is, our feeling. But when he enters this area of light, his presence becomes a real existence, and then his personality is revealed, and thus a name is put to him" (Shaheen, 1984, p. 21).

Thus, the concept is inherently tied to an individual's subjective experience, determined by the logical connections that govern the initial perceptions and subsequent conclusions when receiving new ideas or concepts. These links are connected to psychological factors—thought processes—but are also influenced by ideological orientation and cultural affiliation, which depend on the subconscious mind of the thinker as a point of reference. To further substantiate this idea, we refer to Malik bin Nabi's intellectual view on the cultural connection between the term "culture" in French and the cultural environment to which the individual belongs. He asserts that European psychology, particularly French psychology, governs this connection. As he expresses it: "The European in general and the French in particular is the man of the earth, and that European civilization is the civilization of agriculture, and therefore the processes that deduce from the earth its goods, such as ploughing, sowing, and harvesting, necessarily have a role in the psyche of European man, and have an important role in shaping the symbols of his civilization" (Shaheen, 1984, p. 26).

The link between concepts and social experience is self-evident. Anyone who shapes a concept does so according to their own vision and civilizational project. This is why in cultural sociology, there are varying perceptions about the relationship between culture and civilization. Some schools of thought, particularly the German tradition, differentiate between the two. In this perspective, culture is seen as connected to the spiritual and moral elements of society, which aligns with Edward Sapir's third definition of culture. Sapir emphasizes the importance of the collective spiritual goods of a group over the individual's spiritual property. He explains, "Thus, culture approaches the spirit or genius of a people without the word being completely opposite to it...in that it also emphasizes the spiritual goods of the group rather than those of the individual...culture includes all the moral elements of civilization, as opposed to the purely material elements" (Sapir, 1967).

Considering civilization as a mirror reflecting the level of technical and material progress of a nation is a widely accepted concept in current intellectual contexts. This view aligns with a materialistic orientation, as seen in Taylor's perspective, which emphasizes the relationship between culture and civilization. In the opening of his book *Primitive Culture*, Edward Burnett Tylor defines culture and civilization in an ethnographic sense as follows:

"Culture or civilization, in the broadest ethnographic sense, is: 'Each complex includes knowledge, beliefs, art, law, ethics, traditions, and all other capabilities and customs that man acquires as a member of a specific society.'" (Tylor, n.d.)

It is evident that Tylor's concept blends culture and civilization within an ethnographic context, viewing them as a diverse collection of human products. This includes both material and moral elements and represents an integrated whole of institutions—whether individual or collective—that proceed according to specific theories. According to Tylor, everything produced by humans, whether through hand or mind, reflects their level of progress and civilization.

However, studies examining this concept often reveal a variety of results, which can be attributed to the different data sources and methodologies employed in research. One significant challenge in social research is the influence of individual ideologies and the tendency to limit social projects by narrow interests. The aim of

this research, however, is to identify a common foundation upon which human civilizations are built, transcending these individual biases and offering a more unified perspective.

Universalism Axioms:

Before discussing the manifestations of universal values in human civilizations, it is important to highlight the elements of partnership among human beings, which have led to the development of a value system marked by unity and inclusiveness. There is little to no difference between civilizations in the conceptual significance of these values, nor in the manifestations of these values observed across human and civilizational complexes. The differences in philosophical approaches to universal concepts common to all civilizations refer to cultural perspectives. Some civilizations prioritize one element over others, while others place it in a secondary position. For instance, Eastern civilizations often view the divine element as the primary reference for the human path, whereas Western civilizations tend to see it as an obstacle to human progress.

A brief examination of human heritage in knowledge, science, and philosophy reveals a unity in origin, path, and destiny for all human beings. The limitations that restrict human abilities serve as a prelude to the recognition of a transcendent force that humanity seeks. This force, while expressed differently across cultures, shares common significance and meaning. The characteristics attributed to God in various human cultures differ mainly in terminology and nomenclature, but belief in the existence of God remains a foundational principle that unites human perspectives on the universe and mankind.

The belief in a common human ancestry, symbolized by figures such as Adam (peace be upon him), serves as one of the key pillars in unifying humanity. Regardless of the diverse expressions of this belief, the fundamental characteristics of humanity are shared. From a scientific standpoint, the organic, morphological, and physiological qualities of human beings are fundamentally the same. The diversity found within the human species should not be seen as a factor of division but rather as a source of unity and common ground for mutual agreement.

Divinity:

Belief in God is a central tenet across all major religions, especially monotheistic faiths such as Judaism, Christianity, and Islam. It is significant to note that, throughout history, these religions have encountered distortions and intellectual deviations that have affected their original faiths or understanding of divinity, with the exception of Islam, which preserves the true concept of monotheism. The concept of *Khatamiya*, or finality, inherent in the Muhammadan message, emphasizes the completion of divine legislation and the perfection of the understanding of the Creator of the universe, who is exalted above any association. To clarify, the Prophet Muhammad (PBUH) is acknowledged as the final prophet in history. Other self-proclaimed prophets who emerged in various narrow contexts were not able to continue their message, which ended with their deaths.

The issue of divinity has been a prominent subject in Eastern thought, manifested in various forms. In ancient Egyptian moral philosophy, we find early signs of the conception of a divine creator. *Maat*, as a symbol of truth and justice, represents the universality of the Creator, though the Egyptian perspective involved polytheistic elements. Mythologically, *Maat* is depicted as the daughter of Ra, the Creator god, and the wife of Thoth, the god of wisdom. She was associated with the qualities of truth and justice, symbolized by the ostrich feather she wore on her head. *Maat*'s moral significance points to a universal divine essence, even within the pluralistic framework of Egyptian thought (al-Majdi, 1999).

In Greek philosophy, the concept of divinity was explored by thinkers such as Xenophanes. He is regarded as one of the early advocates of monotheism, and his ideas reflect a profound understanding of God's nature. Xenophanes rejected the anthropomorphic depictions of gods by humans and argued that God is eternal, unchanging, and beyond human comprehension. In his view, divine perfection cannot be likened to the mutable and mortal qualities of earthly beings. He asserted that God is not subject to change or decay because change implies imperfection, a characteristic incompatible with divinity. He also criticized human projections of divine characteristics, noting that different peoples have depicted gods according to their own cultural attributes—such as the Ethiopians' portrayal of gods with black faces or the Thracians' depiction of gods with blue eyes and red skin. Xenophanes strongly emphasized that true divinity is beyond these human conceptions and is a singular, immutable being, transcending human form, thought, and movement (Badawi, 2010).

The following quote by Xenophanes serves as a reminder of the monotheistic belief that every human conception of God falls short of the divine reality: "... The people are the ones who created the gods and added to them their emotions, voice, and appearance. The Abyssinians say about their gods that they are black-nosed, and the Thracians say that their gods are blue-eyed and red-feeling; and if the horses or oxen could draw, the

gods would be depicted like them. Homer and Hesiod described them as what people have as a subject of contempt and blame, except that there is only one God, the highest of heavenly and earthly beings, not mounted on our form, not a thinker like our thinking, not mobile but static, all sight, all thought, and all hearing, moving everyone with the power of his mind and effortlessly” (Karem, p. 28). This illustrates the universality of the belief in one supreme and transcendent deity, beyond human likeness or limitation.

Monotheism, with its presence in thought, human culture, and belief systems based on tradition, transcends mere submission to religious doctrines. The boldness with which Xenophanes embraced the idea of absolute truth, which stands beyond human conceptions, draws from divine and transcendental philosophy that places truth at the heart of its understanding. This philosophy of transcendence, which emphasizes the primacy of truth over human belief, is central to his views.

Heraclitus (c. 544–480 BCE) presents a perspective that also carries profound monotheistic overtones, which can be seen in his concept of *Logos*—the universal organizing principle that governs the universe. The *Logos*, for Heraclitus, is not merely a philosophical concept but an underlying force that explains the source and unity of all things. This philosophy proposes that all contradictions ultimately meet in the *Logos*, which serves as the origin and guiding principle of existence. The notion that opposites find unity in *Logos* carries implications that are both ontological and metaphysical, making the understanding of *Logos* a challenging and elusive task.

Historically, thinkers like Clement of Alexandria have noted the connection between Heraclitus’s *Logos* and the monotheistic ideas that emerged in Judeo-Christian doctrines, calling *Logos* the "seed" of these religious teachings about God. A Soviet philosopher further interpreted Heraclitus’s *Logos* as not only a philosophical idea but also a physical essence, a mythical entity that moves through the fabric of the cosmos (Kisedis, 2001, p. 175). *Logos*, in this sense, becomes the principle of existence, transcending human understanding and evoking a sense of awe and mystery.

Heraclitus himself reflected on the difficulty of fully grasping the *Logos* in his philosophy. He stated: "The *Logos* that exists is always real, and humans do not understand it before they listen to it or even after it. Although everything happens according to this *Logos*, humans seem to lack experience in trying to get closer to his actions and words" (Kisedis, 2001, p. 65). This fragment reveals that the *Logos* represents a foundational truth that governs the universe, yet it is beyond the complete comprehension of humanity. Humans are limited by their inability to fully perceive or align with the *Logos* in its entirety.

In Heraclitus's worldview, the unity of truth is a reflection of the universal unity of all beings. This supreme truth is not easily understood by the common person, who fails to see beyond the surface of things. Preahy, in his interpretation, describes this truth as something that requires deep exploration to uncover: "The supreme truth that the commoner, who is unable to pay attention to the things he encounters in his way, cannot find unless he digs deep into the earth and overturns much dust, which nature likes to hide."¹

In the second part, Heraclitus emphasizes the necessity of commitment to the *Logos*, distinguishing between true desire and the daily life of man. He suggests that we must search for the common things that unite us, such as the pursuit of love and happiness, where human visions intersect. Everything that leads us to disagreement has no connection with the *Logos*, and thus we have lost the way—the way of wisdom and the true happiness for which we were created. Heraclitus says: "Therefore, we must follow the common *Logos*, although the true *Logos* is common, humans live according to their own beliefs."²

We can observe in philosophical systems an initial inclusion of the philosophy of religion, as they encompass the common aspects and innate foundations of human belief in divinity, as well as in all doctrinal matters. The monotheistic revealed religions present doctrinal principles in a unified form, based on the unity of the source and the unity of the purpose for which the laws were established.

Values of Cosmic Civilization:

Ethical Values

A simple interpretation of moral theories points to the civilizational unity of humanity, which traces back to the unity of origin (Adamism), and the divine providence that honored humans with faculties and abilities enabling them to transcend. Humanity’s dual nature, encompassing both desire and reason, places individuals at a crossroads between ascension or descent. The moral systems known to humanity, which serve as the foundation for legal frameworks, are universal, based on shared pillars that underlie human culture and

¹Emile Brehé, History of Philosophy, op. Cit., P. 75

²IV, sect.

civilization. Examining moral dilemmas, which philosophers often engage in, further supports the idea that the fascination with moral values led philosophers to search for a common civilization—one grounded in a unified moral philosophy. This philosophy aligns with the debate between absolute ethics and moral relativity. As the French philosopher Voltaire once stated, “There is no single morality, just as there is only one geometry.”

In this context, we turn to the Qur’anic discourse as a model of moral and ethical unity shared by humanity.

Tawhid and Ethics

In Islamic theological thought, the concept of monotheism and proselytism is often approached in an abstract manner, granting it a theoretical character. This approach, however, has negatively impacted the general public and has been exploited by opportunists within the elite. One result of this trend is the rise of takfirism among certain Islamic groups. Islamic heritage, in fact, discourages speculation about the nature of God, emphasizing the limitations of human nature in comprehending such divine realities. As the Prophet Muhammad (PBUH) said, “Think about God, but do not think about God’s essence” (Hadith 6319). Another narration advises, “Do not think about God; rather, think about His creation.”

We argue that the essence of monotheism and the transcendence we perceive in the divine self constitutes the moral and value framework of humanity. Sublimation and absolutism represent guiding principles in humanity’s attachment to the absolute. If human life is confined to the physical body, the vehicle enabling ascension and moral perfection, the horizon of possibilities is vast and limitless. Eternity does not solely represent the end of material existence but also opens perspectives for living within the world of absolutism in thought and action. Immortality is, therefore, a central goal of creation. Thus, the divine self, through its qualities—or what we call the “most beautiful names”—becomes a source of sublimation, driving humanity toward perfection. Acknowledging human helplessness and limitations is a fundamental axiom for coexisting with others. The belief in greatness, or the “dictator complex,” known in psychology as the *Extériorité Complex*, often leads to inherent deviations.

Recognizing one’s inability to be self-sufficient and the need for God prepares an individual to accept others, acknowledging the necessity of coexistence based on the principle of unity in Islam. As Roger Garaudy suggests, faith leads to transcendence: the acknowledgment of absolute values beyond the selfish interests of individuals, groups, and nations (Garaudy, 1995, p. 17).

Moral Instinct

A key principle in philosophy is that rationality is the defining trait that distinguishes humans from other beings. It is through reason that humans transcend the rest of existence. Reason is considered the essence of humanity, completing the human experience. However, this axiom leads to significant challenges, particularly in the works of contemporary Moroccan thinker Taha Abdel Rahman.

Abdel Rahman begins by addressing the concept of rationality. If rationality is an essential characteristic, how can we define and understand its acquisition by a child or a novice? Should such individuals be excluded from the category of those who possess rationality? Abdel Rahman (2006) states, “Everyone competes for the degree of rationality, reasonableness, and logical coherence of what they say and do, in order to justify their words and actions” (p. 173).

Rationality, then, does not fully represent humanity. Instead, Abdel Rahman argues that the term “verb” serves as a better alternative to reason. It is well known that the verb is most closely associated with morality, indicating that actions are essential to human nature. Therefore, it can be concluded that creation opposes reason. Abdel Rahman further discusses the idea that the core of morality lies in the preservation of actions that promote moral excellence. In his view, “Ethics are actions that elevate a person to positions where neither their identity nor existence is central. These actions transcend mere survival, aiming at what is beyond identity and existence” (Abdel Rahman, 2009, p. 53). Thus, virtue—what is considered “good” in ethics—emerges from actions that surpass mere needs, representing the highest form of moral aspiration.

Ethics is not static; it is a variable and uneven concept. It arises from a willful act, cultural accumulation, and a continual commitment to moral principles. Abdel Rahman asserts, “This morality is not one rank, but different ranks, the lowest of which is the rank of humanity, which is satisfied with abstract morality, uncertain of its permanence or goodness. The next level is masculinity, representing the perfection of humanity, followed by manhood, the perfection of human qualities, and at the highest level is the rank of bully, which is the perfection of womanhood” (Abdel Rahman, 2006, p. 185).

For Abdel Rahman, ethics represents the first principle in human nature, and Qur'anic moral theory is rooted in foundational axioms. These axioms form the basis for universal and unified ethics in Islam. This understanding closes the debate between theologians about the relationship between Sharia (Islamic law) and reason, which, according to Abdel Rahman, is based on a logical fallacy. There is no distinction between the authority of Sharia and reason at the outset. As he explains, "The Sharia here is not a human construct, but a divine one, and God ensures that it cannot be broken. While humans may break agreements, the agreement made by the wise man is binding because his intellect is aligned with the law, free from whims" (Abdel Rahman, 2009, p. 157).

The second axiom upon which Abdel Rahman bases Qur'anic ethics is the foundational role of the moral charter. It is transcendent, absolute, and sets the standards by which the mind derives moral judgments. The moral conscience precedes its ontological existence, and the limited mind serves as a guide to the authority of this moral charter. Abdel Rahman emphasizes that, "Since the mind demands this morality to be complete and upright, it is impossible for the mind itself to be the origin of its moral principles. Thus, it is necessary to return to the divine establishment of Sharia, elevating the mind and rendering it subservient to divine law" (Abdel Rahman, 2009, p. 158).

The Universal Morality of the Qur'an

Since Qur'anic morality is rooted in a divine charter, belief in God as both Creator and Guide is a shared human reality. Disbelief in God does not negate the innate belief in God's existence within the depths of the human soul. The aim of presenting this concept is to illustrate the unity of morals stemming from the divine covenant. The philosophical debate surrounding the origin of this moral unity is significant. Abdel Rahman states, "This morality is not concerned with the goodness of one individual or nation, but seeks the goodness of all humanity. Every part of the world is his homeland, every human is his brother, and every non-human being is his counterpart in creation. See how the divine law takes a covenant from humanity, with all humans existing together in one shared fate" (Abdel Rahman, 2009, p. 158).

The significance of Taha Abdul Rahman's concept of **Charter Ethics** lies in its integration with every human action, emphasizing that these ethics are not fixed in a single form but are plural and adaptable to the varying conditions of human life. While Quranic ethics are constant, they do not disregard the dynamic nature of life. The moral values conveyed through the Quran are designed to adapt to new situations without losing their essential principles. As the world constantly changes, the ethical framework remains steadfast, guiding human actions toward the supreme good while acknowledging the fluidity of circumstances.

In the Islamic tradition, the idea of **innate nature** (الفطرة) emphasizes that every individual is born with an inherent moral compass, one that directs them toward righteousness. This is reflected in the Quran, where it is stated that all humans are born in a state of purity and guided to recognize the Creator. This innate nature is fundamental to understanding Islamic ethics, as it connects individuals to a larger, divinely structured moral order that transcends personal or cultural differences.

The social aspect of ethics

Taha Abdul Rahman further explores the social aspect of ethics, highlighting how Islam's theistic worldview rejects abstract theological beliefs detached from practice. The Islamic ethos prioritizes action and tangible expressions of faith, such as through the duties of prayer (Salah) and charity (Zakat). The Prophet Muhammad (PBUH) embodies this ideal, as his life represents the practical application of these ethical principles, demonstrating that one's relationship with God is intrinsically linked to social responsibility and solidarity with others. As Garoudi points out, the frequent pairing of Salah and Zakat in the Quran indicates the inseparable connection between one's duties to God and to society.

The Islamic value system, as Garoudi outlines, is built upon three foundational principles:

1. God is the sole ruler: This governs the economic structure, ensuring that all material wealth is seen as a trust from God.
2. The matter (the realm of politics) belongs solely to God: This principle outlines the political order in Islam.
3. Knowledge belongs to God alone: This regulates the cultural and intellectual pursuits, ensuring they align with divine guidance.

The legitimacy of these values comes from a profound submission to God, positioning the divine as the ultimate authority in all aspects of life. This total surrender to God permeates every facet of human interaction, including ethics, social relations, and even the concept of ownership.

The ownership of the body in Islamic jurisprudence presents a unique issue. While there is no dispute at the doctrinal level, the body is viewed as a divine gift, not something one can claim as their own in the fullest sense. The body is created by God, and its presence and function are considered a trust, not an entitlement. This concept challenges the idea of individual ownership over the body and behavior, underscoring the divine sovereignty over creation.

In essence, Taha Abdul Rahman's ethical framework through the lens of the Charter establishes a moral system that is both universal and divine, rooted in the innate nature of humans and reflective of the relationship between individuals and their Creator. It seeks to guide humanity towards a life of righteousness, social responsibility, and harmony with both the divine and the human community.

The ethical implications of guardianship and ownership over the body discussed in this text bring to light complex issues in Islamic jurisprudence and philosophy. One of the key points is that the belief in God's sole ownership of all things—including human beings, their bodies, and their lives—shapes Islamic perspectives on controversial issues such as a woman's right to dispose of her body and the permissibility of euthanasia. According to Islamic thought, these issues are intertwined with the concept of God's sovereignty over creation. The human being is seen not as an absolute owner but as a steward or guardian, responsible for using their faculties in a manner aligned with divine will.

The principle of divine kingship—the idea that ownership of everything ultimately belongs to God—provides a framework for understanding moral dilemmas like euthanasia, where the individual's autonomy over their body is often questioned. The legal and ethical debates around euthanasia stem from whether the individual has the right to end their life or whether that right is reserved for God alone. Islamic jurisprudence often forbids euthanasia, not because of a disregard for human suffering, but because of the belief in God's timing and authority over life and death. This also extends to other areas of human life, such as economic practice and social ethics, where ownership is viewed as a trust to be used for the greater good, not personal gain or destruction.

The issue of scientific research is also addressed, where the text suggests that Sharia encourages innovation and development. The Qur'an advocates for the use of human abilities to explore and improve the world, provided these actions are done with permission and in accordance with divine guidance. The idea is that scientific progress and exploration, like the journey into space or other realms of knowledge, should be guided by moral principles to ensure they align with God's will.

As for moral values in Islamic law, the text asserts that these values are not transcendental, disconnected from human life, but are deeply embedded in everyday existence. Moral values in Islam are meant to influence every aspect of a person's life, from personal conduct to social and political relations. They are not abstract ideas but rather form the ethical foundation for how individuals relate to one another in society.

Furthermore, Islamic moral values extend beyond the Muslim community, aiming to establish a universal human connection. The notion of universality is central to the Islamic message, as exemplified by the Quranic principle that God is the Lord of all people. This concept of universal brotherhood transcends ethnic, national, or cultural divisions, and is especially evident in the rejection of nationalism as understood by the West. According to Garoudi, nationalism—which focuses on the supremacy of one ethnic or cultural group over others—is contrary to the spirit of Islam, which emphasizes human unity and monotheism as the key to understanding the world. This universality is part of the Muhammadan message, which is presented as a message for all humanity, not confined to one group or nation.

Finally, the text touches on the idea of civilization, stating that while civilizations may differ in their manifestations—their forms, structures, and practices—they share a common essence rooted in human experience and the divine. The idea of human unity is contrasted with the tendency of some groups or individuals to centralize around their own self-interest or identity, which can lead to conflict and division. However, when human beings understand their shared origins and ultimate goal—connected by monotheism and divine purpose—the boundaries that divide them become less significant, and they can unite in their common human experience. This view advocates for the unification of human civilization based on shared moral values, rather than differences in ethnicity or culture.

In essence, the argument underscores the ethical dimension of human life in Islam, where everything—from personal autonomy to social relations—is ultimately guided by the recognition that all things belong to God. This perspective calls for a holistic understanding of ethics that integrates spiritual, moral, and social responsibilities.