

MODEL OF HUMAN RIGHTS ACCORDING TO ISLAM AND CURRENT HUMAN RIGHTS SCENARIO IN PAKISTAN

1: MUHAMMAD ZEESHAN MALIK

Assistant Professor (Government Graduate College Fateh Pur, District Layyah)

Email: Zeeshan.lecturer.za@gmail.com

2: Nagina Amin

MS Scholar

3: Saima Noor

PhD Scholar (Pakistan Studies), The Islamia University of Bahawalpur

4: Hina Imran

PhD Scholar (Pakistan Studies), The Islamia University of Bahawalpur

Abstract

Human rights are inherent in Islam. The Magna Charta Charter only contains teachings on human rights 600 years after Islam arrived, according to al-Maududi. The Medina Charter, along with Cairo Declaration, is the epitome of Islam's compatibility with human rights. Main focus of the study is to find out the basic principles of human rights according to Islamic teachings with special reference to equality, justice and dignity and to illustrate the human rights condition in Pakistan with the prime focus on issues such as women's rights, freedom of speech, minority rights and right to education and health facilities. In this study, a qualitative research design will be used to critically examine Pakistan's current human rights situation and explore the Islamic model of human rights. As part of the research, gaps and opportunities for improvement will also be identified through a comparative analysis. Pakistan faces significant challenges when it comes to protecting freedom of belief and expression. Violence against religious minorities has increased in recent decades, accompanied by an increase in targeted homicides, religious scholars propagate the teachings via media outlets and news articles along with live sermons which contributes to the prevalence of such attacks and violence. In Pakistan, the escalation of religious extremism and marginalization of religious minorities over the past few decades has undermined the social fabric and democratic foundations of the nation. Government critics, journalists, and human rights defenders continue to be disappeared with impunity. Despite ongoing human rights violations in the country, families continued to fight for the truth and justice for their missing loved ones. All parties should protect human dignity and honor, including the state, law, and government. Islam's law emphasizes protection of religion, soul, mind, and offspring an asset. By this, Islamic law seeks to maintain religion, guaranteeing it, and promoting it Life and soul must be safeguarded and maintained, reason must remain pure and life must remain eternal. No one is above law and cannot break the rules as mentioned in the constitution of Pakistan.

INTRODUCTION

The concept of Human Rights has become a topic of endless debate and fight (Danecek, 2021). It is not the responsibility of a person or a country to guarantee inherent human rights like freedom and equality. Although humans are born into this world with human rights, it is Allah SWT that grants them these rights (Lundberg, 2020). People fail to comprehend their rights and duties as caliphs on this earth, Ordinary humans cannot be equal to Caliphs. They are surely inferior beings. The main focus of a muslim must be on Quran for guidance and spirituality (Ibtehaz & Rahman, 2020).

Islamic civilization has surely been a marvelous civilization in uplifting human dignity (Chen, 2019). Thus, Islam's status as a religion of humanity is not a strange word. Humans should be respected by ensuring their survival. Discrimination, exploitation, and violence against all humans should be avoided without distinction (Carter, 2020). One of its most important

teachings is human rights, whose foundation was laid historically in sixth century. When Islam was born (Zhong, 2020). Human rights and slavery have been a part of Islam since the sixth century AD. At the beginning of Islam slavery was eradicated in phases rather than at once (Di Valentino, 2021). According to Islam, a person's life should be respected and recognized. Islam teaches that Allah SWT the Almighty has the power to control life and death (Fraga, 2019). In order of life protection of people (Fang, 2019). Public rights and private rights both are given priority in Islam. This is a basic teaching of Islam that killing of one individual is the massacre of whole humanity.

World countries which have strong democratic system have deep rooted human rights foundation, and the prime global charters and treaties have included human rights as a guiding principle which are needed for the welfare of every individual, regardless of race, religion, or nationality (An-Na'im, Abdullahi Ahmed., 2021). In predominantly Muslim countries, human rights are frequently discussed in conjunction with Islamic tenets, resulting in a different perspective of the issue in hand. The last sermon of HOLY PROPHET MUHAMMAD (P.B.U.H) stands out as a comprehensive guiding tool. Pakistan being a majority muslim land provides a great opportunity to understand Islamic values and modern human rights needs (Ali, Shaheen S, 2021).

Islamic human rights are based on Quranic teachings that guide individuals on how to treat others, including justice, equality, and protecting human dignity (Masud, Muhammad Khalid, 2019). There may be considerable variations in the interpretation and application of these principles across states with a majority Muslim population despite their similarity to certain aspects of international human rights. In the context of Pakistan's heterogeneous population and intricate socio-political terrain, these ideas can be practically implemented (Madhok, Sumi, 2022).

Human rights are inherent in Islam. The Magna Charta Charter only contains teachings on human rights 600 years after Islam arrived, according to al-Maududi. The Medina Charter, along with Cairo Declaration, is the epitome of Islam's compatibility with human rights. Human rights and the trichotomy of relationships show that the universe and humans need to work together to fulfil sunnatullah and to obtain Allah's pleasure. According to Benitez, 2020, Islam's concept of human rights differs from the common conception of human rights. The state and individuals have a duty to protect all rights (Murray, 2020). Prophet Muhammad once said (Putri, 2023): "Your blood, your property, and your honor are forbidden to you." Therefore,

The country is obliged to follow this guiding rule of providing civil rights to its citizens without any kind of discrimination (Johanna, 2022). The state has a duty towards every individual without any disregard towards gender and religious affiliation, according to Islam its not just state duty to provide human rights but a societal norm, Gufron, M. (2017).

Within the context of Pakistan, Human rights are intricately intertwined with Islamic principles in this study. As part of this study, Pakistan's legal system and societal norms are evaluated against international human rights standards and Islamic principles, with a focus on critical analysis. A broader human rights framework can present both challenges and opportunities when integrating an Islamic human rights model. There is an emphasis on freedom of religion, gender equality, minority rights, and the role of the State in protecting individual rights. By analyzing these key areas, this research provides insight into how Islamic human rights can be incorporated into the broader context of human rights.

Objective of the Research

To find out the basic principles of human rights according to Islamic teachings with special reference to equality, justice and dignity

To illustrate the human rights condition in Pakistan with the prime focus on issues such as women's rights, freedom of speech, minority rights and right to education and health facilities

To investigate the political instability, cultural norms and lack of awareness in the human rights paradigm.

RESEARCH METHODOLOGY

In this study, a qualitative research design will be used to critically examine Pakistan's current human rights situation and explore the Islamic model of human rights. As part of the research, gaps and opportunities for improvement will also be identified through a comparative analysis.

A compilation of Islamic scriptures: the Quran and the Hadith, along with classical and contemporary interpretations. Reports from government and non-governmental organizations, such as the Pakistan Human Rights Commission. (UDHR), and all international human rights treatise. Case studies and academic journals related to Islam and human rights. Examine Islamic texts (Quran and Hadith) in order to extract principles related to human rights. Review Pakistan's Constitution and laws to ensure they adhere to Islamic principles on human rights.

Freedom of Religion

Pakistan faces significant challenges when it comes to protecting freedom of belief and expression. Violence against religious minorities has increased in recent decades, accompanied by an increase in targeted homicides, religious scholars propagate the teachings via media outlets and news articles along with live sermons which contributes to the prevalence of such attacks and violence. A prominent religious program host stated on September 30, 2008 that Ahmadi adherents were deemed wajib-ul-qatl and Muslims were to kill Ahmadi adherents. Two ahmedis were shot dead. During March 2013, a crowd targeted Christian community members in Punjab. In 2013, Dawn.com reported that numerous homes were set ablaze following accusations of blasphemy against a Christian individual. Following this incident, A community centre of Hindus was set on fire as allegation of defiling the HOLY QURAN. Another report suggests that four hindu temples were damaged as a result of acts of violence.

The United States Commission on International Religious Freedom (USCIRF) highlighted 200 attacks targeting religious groups within Pakistan. The report also documented 1800 deaths resulting of violence motivated by religious extremism, a sorry situation for Pakistan is that it has the highest figures in this context. Pakistan was ranked number one on Minority Rights Group International's global list titled "People under Threat" by Minority Rights Group International (2013). According to a Pew Research survey conducted during that tenure, Pakistan had the highest rating of social aggression toward religion during this time.

In Pakistan, the escalation of religious extremism and marginalization of religious minorities over the past few decades has undermined the social fabric and democratic foundations of the nation. Several religious minority individuals' lives have also been put at risk due to this alarming trend. In 2011, the United States Commission on International Religious Freedom stated that the situation has deteriorated because Pakistani government officials are involved in or tolerate significant infringements of religious freedom. Misra (2015) states that in Pakistan numerous Christian families accepted Islam to overcome religious intolerance and

terrorism against them. This is reported by the USCIRF (2019) that minorities in the country face institutional, social and legal discrimination.

Human rights in Pakistan -events of 2023, Human Rights World Report 2024

Human Rights Watch (HRW) provides an overview of Pakistan's human rights landscape during 2023 in its World Report 2024.

A severe economic crisis marked Pakistan's 2023, marked by poverty, inflation, and unemployment. Health, food, and an adequate standard of living were compromised for millions of people as a result of this situation. Insistence on austerity measures and subsidy removals by the International Monetary Fund (IMF) aggravated hardships for low-income individuals. Media outlets, political opposition, and nongovernmental organizations were targeted by the Pakistani government for suppression. Undermining democratic processes and stifling political discourse, the authorities restrict freedom of expression, assembly, and association. Despite being highly vulnerable to climate change, Pakistan experienced significantly higher warming rates than the global average. Due to this heightened susceptibility, extreme weather events impacted its population, posing further threats to its livelihoods.

Government critics, journalists, and human rights defenders continue to be disappeared with impunity. Despite ongoing human rights violations in the country, families continued to fight for the truth and justice for their missing loved ones. Women and girls were abused by the authorities, including by so-called "honor killings" and forced marriages. On November 20, 2023, a woman in Kohistan was killed by a jirga (tribal council), illustrating the continuation of violence against women.

Conclusion

To conclude it can be said Pakistan although being a majority muslim land faces a lot of challenges and difficulties in maintaining ideal human rights environment for its citizens. The sectarian issue, terrorism, lack of quality education prove to be great hindrance. In Pakistan true interpretation of Islam is always in question. Political instability and fake news also results in human rights violation. The constitution of Pakistan 1973 has clear directions regarding civic rights. The tug of war continues in the country. But one thing has been proven time and again that in Pakistan human rights and Islamic philosophy go hand in hand in safe guarding civil rights. Pakistan as a country is in evolutionary state. It has 60 percent youth which are eager for change in society. Islamic ideas such as equality, justice and dignity are the base of promoting human rights ideals. Quran and hadith provide the acting ground for more research and enlighten the citizen of the issue in hand. Pakistan has made strides in improving human rights conditions. International treatise also force the Government to enact laws which can give grave punishments to human rights violators. As human beings we enjoy inherited human rights which must be safe guarded at all costs. Islam also guarantees animal rights.

All parties should protect human dignity and honor, including the state, law, and government. Islam's law emphasizes protection of religion, soul, mind, and offspring an asset. By this, Islamic law seeks to maintain religion, guaranteeing it, and promoting it Life and soul must be safeguarded and maintained, reason must remain pure and life must remain eternal. No one is above law and cannot break the rules as mentioned in the constitution of Pakistan. The Islamic faith is one of Religion that is complete (ash-syumul). Human life is covered in all aspects of Islamic teachings. Islam provides guidance and arrangements for all aspects of human life, from the smallest to the largest. Human rights are of course respected, as well as rules. The human

being At the time of Muhammad, Medina Charter recognized rights in Islam. Islamic viewpoint on human rights include the right to life, freedom, dignity, education, and ownership. Three factors reinforce these rights A fundamental principle of human rights is brotherhood, freedom, and equality. In order to implement human rights, Prioritizing the prosperity and benefit of the people and realizing all goodness Providing dharuriyat, hajiyat, and tahsiniyat services to the mashlahah Keeping mafsadah at bay. Maqashid al-syari'ah has relevance for human rights consists of Hifz al-Nafs, Hifz al-Aql, Hifz al-Diin, Hifz al-Nasl, and Hifz al-Maal.

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