Islam and International Standards of Human Rights: An Analysis of Domestic Implementation of International Human Rights in Islamic Culture

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Abstract

The understanding of human rights concepts and laws has developed dramatically. Human rights concepts have shaped the moral, ethical, legal, political, and religious realities of many civilized nations. Modern nations give utmost significance to humans, and all laws of the states revolve around humans. Murder, terrorism, honor killing, and the denial of human rights are frequently blamed on Islam. This review paper focused on the practical conditions of human rights in Pakistan as an Islamic country, based on human rights reports and observations, and its relevance to the contemporary discourse on human rights within international standards of human rights. Islam advocates the peaceful co-existence of peoples, religions, and societies and guarantees individual and collective rights. Rather, human rights are a central feature of Islam. Islam as a religion recognizes two types of rights: rights that humans are obliged, by virtue of being the creations of God, to fulfill and obey, and rights that they are entitled to expect from their fellow human beings. Domestic implementation failure of human rights refers to moral collapse and state failure.

Keywords: Islam, human rights, morally collapse, state failure

INTRODUCTION

The concept of human rights is central to today's law, ethics, and politics for both legal and moral reasons. Human rights recognize the autonomy of individuals and provide effective tools for their protection (Eain et al., 2017; Z. Wang, 2021). Human rights are a legal term that describes the circumstances that are regarded as necessary for a human's life and development as an individual. The word legal right is used here to refer to current intellectual culture and accepted norms (Anam et al., 2019; Anjarwati et al., 2023; Khoiriyah et al., 2022). Laws defend the will and interests of human rights subjects. With the rise and dominance of intellectual culture, the phrase "human rights" has expanded to include those approaches to social life that consider human nature to be social. Human rights are legal and moral ideas or norms that govern specific standards of human behavior and are usually safeguarded by national and international legislation (MM Effendi et al., 2022; Qomariyah et al., 2023; Sah RWA et al., 2022). Fundamental rights are rights "to which a person is naturally entitled simply because she or he is a human being" and are "inherent in all human beings," regardless of age, ethnic background, or location (Rizki et al., 2022; Sugianto et al., 2022; Vidyastuti et al., 2022). The rule of law requires individuals, nations, and organizations to respect the human rights of others on legal, moral, and ethical grounds. Individual freedom and individual interests are both protected by law as human rights. Human rights were once thought of as moral, religious, ethical, and natural rights (Creswell et al., 2006; Nickel, 2010).

There are several variables that have impacted the evolution of human civilization; nevertheless, four significant aspects require special attention: moral doctrines, religions, and established national and international laws. Religions are the most contentious, and there are usually passionate debates over them. Religions are sometimes at odds with science, yet they have nonetheless played an important part

in human and scientific progress. Religions hold a special place in the hearts and minds of people since they are the primary sources of information and behaviors (Khalid & Anjum, 2010; Weston, 2014).

If we go back deeper in time, we should consider the influence of religion on medieval civilization, which was largely bad. Religion during the period generated a slew of major issues, some of which could be classified as disasters (Purnama et al., 2021; Rahmah et al., 2022; Saxena, 2021; Sekaryanti et al., 2023). The Crusades, which killed hundreds of people, and the Inquisition, which slaughtered and deluded even more people, are both instances of religion's negative impact on society. Furthermore, it is well known that in medieval culture, God was the center of the universe, and man's importance was vastly underrated (Kang, 2021; Z. Wang, 2019). People in medieval times believed that a human was nothing more than a toy in the hands of an all-powerful God. Fortunately, as knowledge, education, and science advanced, the situation altered, and people and human rights gained importance. Even after the Dark Ages ended, religion remained prominent in many nations, causing several major difficulties (Muhammad, Agus Triansyah, et al., 2023; Segara et al., 2023; Sugianto, 2023).

Human rights refer to a set of moral and legal rights founded on legal and moral principles that every individual can claim as a human being. Moral standards are essential requirements for each human being to live a good existence in the world. Human rights are found in all kinds of governments, but in different ways. Human rights are not a new occurrence in the governments of civilized contemporary nations. Although numerous historical studies of rights demonstrate that human rights were part of states and acknowledged as a fundamental aspect of operating systems, the origin of rights in political thinking is often seen as modern (Ahmed & Kumalasari, 2023; Muhammad, Darmayanti, et al., 2023; Triansyah, Muhammad, et al., 2023). The basic idea is that moral, religious, and legal foundations are relevant to modern human rights. Islam is a complete code of life, and portraying it as a violent and uncompromising religion is far from reality. It is necessary to investigate the impact of morality, religious values, and established national and international laws on the growth of society as a whole, particularly on the development and domestic implementation of human rights in every country (Adhi et al., 2022; Ahangar et al., 2021; Baidhawy & Khoirudin, 2018). This study is designed in the setting of Pakistan as an Islamic country to analyze legislation on human rights in accordance with international standards of human rights and to compare these findings to the country's practical human rights situation. The purpose of this study is to review literature, practical conditions, and reports about human rights and to review moral and religious values related to human rights.

METHOD

The research methodology is based on an analysis of the background of the concepts, new concepts, and application of existing concepts in articles and reports published in the last ten years. Articles and reports come from primary sources (Accredited and indexed by Scopus, Wos, Eric, Doaj, with a focus on discussing arguing that creating techniques for studying humans requires examining four unique areas: attitudes, inquiry, logic, socio-political systems, research methods, and philosophical assumptions (Creswell et al., 2006). Therefore, the data analysis used in this study was a qualitative descriptive technique, that is, literature was examined according to these four categories which were then analyzed, reduced, concluded (A. I. Wang & Tahir, 2020).This study has reviewed secondary data that published in research articles, human rights reports, and personal observations on the human rights situation with the legal system adhered to, religious values, and basic concepts of morality to present an analysis of the state of human rights in Pakistan today.

RESULTS AND DISCUSSION

Human Rights in Ancient world

Human rights are the rights that a person or group of people have merely because they are human, or because they are essential for the functioning of a just society (Kim, 2019; Kljun, 2019). Human rights relate to a broad variety of values or capacities that are considered to advance human agency or safeguard human interests and are proclaimed to be universal in nature, in some sense equally claimed for all human beings, past, present, and future, regardless of their theoretical base. Human rights may even have existed in ancient times in many civilizations all over the world. Egypt, the Romans, the

Anglo-Indians, and so on, before moving on to the classical period, the medieval period, and so on (Arif et al., 2023; Mustakim & Ngaliyah, 2023; Pradana & Uthman, 2023). Although numerous historical studies of rights indicate how ambiguous the philosophical charting of the growth of rights has been, the emergence of rights in political philosophy is often seen as recent. Natural rights, which originated from the notion of natural law, are regarded as the forerunners of human rights. Natural law is the higher-order moral norm against which all other laws are measured, and it has played a prominent role in Western political thinking for centuries. To challenge the unfairness of human-made law, one may turn to God or natural law, which has more power (Darmayanti et al., 2023; Lestari et al., 2023).

Human rights are not a new concept. It is the outcome of a protracted evolutionary process. Human rights are a product of history and human culture, and as such, they are susceptible to change and evolution. Human rights are prevalent in all societies, although in different forms. Oppression of human beings by human beings has existed throughout history, leading to battles and revolutions for the restoration and preservation of human rights. Basic human rights are mentioned throughout history and in ancient religions. "When a prisoner comes, make sure that everything is done according to the law, that custom is obeyed, and that each man's right is honored," one of the pharaohs of ancient Egypt told his ministers. According to Hammurabi's law, the king's goal is to protect the powerful from oppressing the poor and to promote the common welfare (Cahyadi & Ariansyah, 2023; Nasiha et al., 2023).

On this clay cylinder, Cyrus II, King of Persia, began his rule by decreeing reforms. Most importantly, he stated that banished slaves would be allowed to return to their homelands, implying that religious freedom would be available across the Persian Empire. This Great Charter established a new foundation for the King's relationship with his subjects. For the first time, it established that everyone, even the monarch, was subject to the law. It is most known for guaranteeing all 'free men' the right to justice and a fair trial. The English Parliament addressed a petition to King Charles I. The requests included the King's inability to tax the people without Parliament's permission or jail them without reason. The ability to elect Members of Parliament, the protection of free speech in Parliament, and the fact that the monarch or queen could not interfere with the legislation were all outlined in an English constitution. The universal and inalienable rights of men and citizens (but regrettably not women!) were outlined in a French Declaration. It said that everyone is born equal and free, that everyone has the right to participate in civic and political life, that everyone has the right to free thought and expression, that everyone is presumed innocent unless proven guilty, and that everyone has the right to own private property. A document is made up of the first ten amendments to the United States Constitution. These include the freedoms of expression, the press, and assembly, as well as the right to a fair trial and the freedom from unreasonable searches and seizures. Many agreements sought to lessen the impact of war on troops and civilians. According to the treaties, the sick and wounded have a neutral status and are entitled to protection and assistance.

Human Rights after 1945

The founding members of the United Nations Organization agreed to work together and separately to achieve "universal respect for and observance of human rights and basic freedoms for all, regardless of race, sex, language, or religion." Smaller nations in Latin America, the West, and the Third World, where the decolonization movement established many new UN member states, backed a strong human rights commitment. One of the main goals of the UN is to "reaffirm trust in fundamental human rights, in the dignity and value of the human person, in the equal rights of men and women, and of great and small nations," according to the Preamble. 'To achieve worldwide cooperation in promoting and fostering respect for human rights and basic freedoms for everyone,' according to Article 1, is one of the UN's main goals. The Economic and Social Council was obligated by Article 68 to establish commissions for the promotion of human rights, and the Council did so, establishing the Human Rights Commission, which prepared the Universal Declaration of Human Rights (UDHR). On December 10, 1948, the General Assembly accepted the proclamation, with forty-eight nations voting in favor and eight abstaining, including six communist governments, Saudi Arabia, and South Africa. The Universal Declaration of Human Rights has been dubbed the World Bill of Rights. The Declaration has a prologue and 30 paragraphs outlining "the human rights and basic freedoms to which all men and women worldwide are entitled, without distinction (Inganah et al., 2023; Jayanti et al., 2023; Rachmawati et al., 2023).

The emphasis on rights rather than responsibilities, on individual rights rather than community rights, and on civil and political rights rather than economic, social, and cultural rights lends the Universal Declaration of Human Rights a very western flavor. The proclamation marked a turning point in American history. There was almost no international human rights law prior to World War II. Over 200 international legal human rights instruments exist today, with 65 referencing the Universal Declaration of Human Rights as a source of authority. Following that, the General Assembly of the United Nations declared 1968 to be the International Year of Human Rights. The Declaration paved the path for specific human rights treaties on genocide, civil and political rights, economic, social, and cultural rights, and others to be ratified (Amany & Puteri, 2023; Santiago, 2023).

Human Rights and the Pakistani Constitution

The government and Pakistan's constitution have guaranteed fundamental rights to all citizens since the country's founding on August 14, 1947. It demonstrates that human rights have been championed in the country since its independence. Furthermore, every Pakistani constitution's preamble has a section on human rights protection and policy objectives. Fundamental rights include freedom of movement, speech, religion, and the right to life, liberty, and property, according to the 1956 Constitution. The first portion of the 1973 constitution defined the state, the concept of life, individual equality, slavery prohibition, and property rights. Fundamental rights are paramount in every Pakistani constitution and law, paving the way for a sense of equality among the country's population (Angraini et al., 2023; Muhammad, Triansyah, et al., 2023).

On March 7, 1949, the objective resolutions of Pakistan mentioned that the entire sovereignty and power belong to Allah Almighty, and fundamental human rights were already given by him, so the duty of the Pakistan government is to implement those rights by the elected members. No one has the right to alter or create their own rights. In 1951, twenty-one political rights were presented, which follow a democratic nation. The second constitution was presented in 1962, with significant revisions concerning marriage (especially polygamy) and divorce based on the Quran and Sunnah as the source of laws and norms. Pakistan was divided into two halves in 1971, with the end of the military regime, and this was the start of the national parliament (Maryanto et al., 2023; Siahaan et al., 2023).

As a result, Pakistan's constitution, national laws, and national norms and regulations defend national legal rights. It may be stated that Pakistan's Constitution guarantees fundamental rights to all of its inhabitants without distinction. Pakistan's national laws ensure that every citizen's civil rights are protected. The Civil Code, the Penal Code, and the Labor Code all outline civil rights. The rules and regulations of government that offer a detailed explanation of certain specific people's rights, such as local government officials' rules and regulations and various acts, There are some cultural and social norms and values that are related to various human rights (Muhammad & Juandi, 2023; Samosir et al., 2023).

Religious Values

Religious faith frequently plays a part in creating morality and human rights since many faiths have a variety of precepts defining good and wrong behavior and offering guidance to the devout, as previously discussed under morality. Children reared in religious homes typically absorb these ideals, and even if they subsequently abandon their faith, they may act with a feeling of moral duty to uphold such values. Pakistan's official religion (Islamic Republic of Pakistan) is Islam, which is practiced by the great majority of the country's population (about 96.47 percent) (Angraini & Muhammad, 2023; Muhammad, 2023). Islam requires believers to aid and protect the vulnerable, and it stipulates a number of ways for their care and support. The rights to justice, equality, safety, and security are all protected in Islam. Social solidarity, the right to education and property ownership, and liberation from slavery are all additional rights. Many of the rights recognized and protected in the UDHR today were established in Islam fourteen centuries ago. Under Islam, all Muslims and non-Muslims have a basic right to life. Unless they commit a crime that would result in physical punishment or the death penalty under shari'a law, an individual, regardless of faith, has the right to be protected from bodily harm. Furthermore, believers in Islam regard Islam as a comprehensive rule of life, and its emergence is significant in human history. It is progressive and aims to combat human flaws such as immorality, consumerism, and political tyranny. Because religions exist to govern the events of life, their scope

encompasses all parts of existence (Soraya et al., 2023). Simply put, Islam's basic beliefs and a major concern are justice and rights. Individuals' fundamental rights must be respected by Muslims. Religious universalism and belief in the existence of God establish a universal moral community that includes all human beings and their fundamental rights.

Moral Values

There are certain basic requirements for each human being to have a decent existence in the world. These essential requirements include moral principles or basic human rights for living a minimally good existence, such as the right to health care and the right to be tortured. Individuals' personal values and beliefs also promote and bind them to such fundamental rights. Ethics, integrity, psychology, and philosophy are all subjects that investigate these ideas (Triansyah, Yanti, et al., 2023). The act of generosity is a frequent example of moral responsibility. People are not forced by law to donate to charity, but they may feel compelled to do so because they believe it is the right thing to do. Such human actions are influenced by both external and internal factors. Moral responsibility is derived from concepts of right and wrong. Social, familial, and other external factors frequently shape these views (Angraini et al., 2022).

Many faiths include a variety of precepts that define good and wrong behavior and provide guidance to the devout; therefore, religious faith often plays a role. Children reared in religious homes typically absorb these ideals, and even if they subsequently abandon their faith, they may act with a feeling of moral duty to uphold such values. Such an obligation involves no legal ties or restrictions. A passing vehicle is not obligated to assist someone who looks to be having engine difficulty, although many do. Many acts entail giving someone who looks to be in need resources, money, or time. Following through on pledges is another example, with people performing tasks they have agreed to undertake because they feel obligated to do so, even though there are no consequences for not doing so. Some psychologists believe that benevolence and associated behaviors are influenced by brain processes. According to studies, when people do things like volunteer, their brains receive chemical benefits. It's possible that humans are predisposed to aid one another, and it's worth noting that people with specific neurological deficits or changes in brain chemistry can lose their sense of right and wrong. Such people may have difficulties making moral or ethical judgments and may lack a sense of self-worth.

Moral duty is not derived solely from religion or any other appearance of religion; it is natural, intrinsic, and something that one may choose to do or not do. These morals are encapsulated by conscience. It can also originate from the heart, faith, family, surroundings, and so on. Based on the preceding explanation, human rights, or the basic fundamental rights of persons, are truly moral rights or specific moral guarantees. The state, people, and other institutions provide these moral assurances. As a result, morality asserts that the idea of human rights has emerged as the dominant moral philosophy for assessing the moral condition of people, societies, and the current geopolitical order. The findings of the study point to the primary leadership's unexplained inability to respect ideals and norms that had long guided prior leaders' conduct, followed by a loss of public faith in the leadership and government, which led to society's collapse. A moral leader in a good-government society is one who respects the entire society's essential beliefs, ethos, creeds, and values. Most communities have some type of social compact, whether written or unwritten, and when a leader violates those values, people lose faith, are less likely to pay taxes, migrate away, or take other actions that jeopardize the polity's fiscal health. The apparent parallel to today is that any civilization, no matter how powerful or good, can crumble because it is a "fragile human creation," according to Professor Blanton. If you pick leaders who are prepared to upset society for their personal gain and unethical objectives, living off previous greatness is no guarantee of future prosperity.

UNDHR Articles, Human Rights Reports and Practical Condition of human Rights

Because of the country's variety, enormous population, and status as a developing country with a mix of Islamic and secular legislation, the current condition of human rights in Pakistan as an Islamic country is exceedingly complex and discouraging. A variety of obstacles exist, including the failure of religious and moral principles, as well as the execution of accepted human rights legislation in Pakistan, which denies the national image and rights of a person as a human being.

The UNDHR's Article 9 addresses freedom of thought, conscience, and religion. Although there are fewer Islamist and other terrorist assaults in Pakistan this year, many people from minorities and ethnic groups are attacked and killed. These extremists take advantage of weak law enforcement and are only sometimes apprehended and held accountable for killing innocent people. Furthermore, there is no clear procedure in place to assist victims who have been targeted by non-state actors. Civilians, law enforcement officers, and other minorities have been targeted by Islamist militants. Countless individuals have died as a result of these attacks. Non-state actors' attacks have produced an unsafe working and living environment. Freedom of expression was also endangered by militants and interest organizations. Vulnerable groups, including transgender people, minorities, children, and women, are usually attacked. Discrimination and government harassment are usual matters as authorities fail to bring culprits to justice and provide safety.

Article 6 of the UNDHR discusses the right to a fair trial. Enforced disappearances and extrajudicial killings of suspected criminals have exacerbated the human rights crisis. Security personnel, particularly in national security and counter-terrorism matters, are not held accountable for violations of rights. Extrajudicial murders and enforced disappearances have been linked to security forces around the country. "Extrajudicial killing" is a severe human rights violation that nearly always results in a lack of justice. It persists in Pakistan. Both national and international laws prohibit torture and murder in jail. In Pakistan, however, obtaining information from people who have been arrested has become routine. In some cases, the victims just disappear. In other cases, the authorities claimed that the detainee died as a consequence of abuse while in custody.

The UNDHR's Article 10 addresses freedom of expression. Journalists began to practice self-censorship after being attacked by security forces and militant groups in response to adverse articles. Press outlets were still being pressured not to report or condemn human rights violations. Human Rights Watch has received credible reports of government personnel harassing, threatening, and spying on many non-governmental organizations. To restrict foreign humanitarian and human rights groups from registering and functioning in Pakistan, the government used the "Regulation of INGOs in Pakistan" policy. The Committee on Economic, Social, and Cultural Rights of the United Nations said in July that it is "deeply concerned" about "repeated reports of abductions, killings, and intimidation of human rights defenders, particularly those fighting for economic, social, and cultural rights, allegedly committed in some cases by state agents, including members of military intelligence services." Freedom of expression and the press are guaranteed by the constitution; however, the government often breaches these rights. Journalist attacks have been a growing source of worry. Government or governing party officials have harassed, arrested, and beaten journalists. Despite constitutional guarantees of freedom of assembly and association, police have imposed restrictions in particular places, citing traffic and security concerns. The government is eventually held accountable for the limitation as a breach of freedom of assembly. Despite constitutional provisions of freedom of assembly and association, law enforcement officials have placed limits in certain areas, citing traffic and security concerns. As a violation of freedom of assembly, the government is ultimately held liable for the restriction. Workers' rights to a minimum wage and a safe working environment are frequently alleged to be violated. Workers' leaders routinely express their worries about their rights and call for strikes to address them. The method typically generates mistrust between owners and employees, resulting in conflict.

The right to life is discussed in Article 2 of the UNDHR. After being convicted under Pakistan's severe blasphemy legislation, many prisoners remained on execution row, while hundreds more awaited trial. The majority of people accused of blasphemy belong to religious minorities. People are accused of these crimes as a result of personal conflicts. The government continued to encourage discriminatory prosecutions and other forms of discrimination against vulnerable groups by failing to repeal discriminatory laws and using religious rhetoric to incite hatred against minority groups, resulting in an increase in blasphemy-related violence in Pakistan.

The UNDHR mentions the right to marriage in Article 12 and the prohibition of discrimination in Article 14. Rape, forced marriage, acid assaults, "honor" killings, domestic violence—all remained severe issues for women and girls. According to Pakistani campaigners, over 1,000 "honor" killings occur each year. Several incidences of domestic abuse have been documented in the nation, with many women being slain by close relatives. Religious minorities' women were particularly vulnerable. Forced marriages were seldom prevented by the government. Child marriage remained a serious issue in Pakistan, according to the United Nations Children's Fund, with 21% of girls marrying before the age

of 18 (UNICEF). The Taliban and other armed extremist organizations continued to assault schools and use youngsters in suicide strikes throughout the year. Over 5 million primary-school-aged children are out of school, the majority of who are female.

Article 7 goes much further. Without punishment, there can be no law. According to some Afghans returning from Pakistan, Pakistani police continue to extort money from Afghans in Pakistan, both registered and undocumented. The unpredictability of Afghan refugees' status in Pakistan fostered police harassment, intimidation, and extortion in the nation that hosts the majority of Afghan refugees. Another awful difficulty for Pakistan's border-liars is border murdering by border forces.

Article 4 also makes slavery and forced labor illegal. Workers' rights to a minimum wage, a safe working environment, and other benefits are frequently claimed to be violated. Workers' leaders frequently express concern about their rights and call for strikes to address them. Political violence is a form of human rights violation in Pakistan, as it is in other third-world nations. Another hindrance to Pakistan's rule of law and human rights development is corruption. It routinely refuses to pursue serious crimes, eroding public confidence in the legal system. As a result of dishonest border security officials, children and women are trafficked to neighboring countries and delivered to Pakistan. Around 300 malformed youngsters were allegedly smuggled into Iran in 2011 for forced begging, implying that they are tormented, tortured, and killed on a regular basis. As a result of Pakistan's corrupt police force, criminals walk free and kill people on a regular basis, which is one of the primary sources of social upheaval and denial of basic human rights around the globe. Ordinary people are denied justice or have their rights infringed as a result of corrupt court workers, as several high or Supreme Court justices have remarked.

The most crucial aspect of securing the protection of human rights is the rule of law. It refers to a country's government's absence of arbitrariness. No one is exempt or immune from the law, which is viewed as absolute. The right to life and liberty are among the fundamental rights guaranteed by Article 9 of Pakistan's Constitution (Asghar, 2022; Franchett et al., 2019; Kumar, 2022). Pakistan's rule of law situation, on the other hand, is terrible. There are thousands of examples of Pakistan's deteriorating rule of law reputation. The most dangerous concern is that even law enforcement and defense personnel become involved in various criminal cases. Despite these laws, measures, and policies, violence and crime are on the rise in Pakistan. This is due to a major lack of law enforcement, including cops, prosecutors, and other vital institutions. The poor residents of the country who seek legal protection are regularly victimized by law enforcement. The word "judicial independence" refers to the fairness and impartiality of a country's judicial system. It has the authority to make decisions independently of the executive and legislative arms of government. Articles 09, 25, 175, and 203 of Pakistan's Constitution establish and emphasize the judiciary's independence. Judges are still appointed and promoted based on their 'loyalty' to the dominant political party, despite the judiciaries independence on paper. However, this does not signal a new judicial tendency in Pakistan. In a democratic society, people have the right to choose their leaders and governments. Pakistan's democracy crumbled soon after independence due to a weak and split political party unable to solve core governance issues. As a result of escalating political upheaval, the civilian government and military gained control of the country in 1958.

To improve the country's anti-corruption and anti-human-rights activities, Pakistan needs an independent body to handle deep-seated corruption and serious breaches of human rights. To satisfy the condition, Pakistan established a separate structure in the form of an independent "National Accountability Bureau" and "Human Rights Commission of Pakistan (HRCP); nevertheless, both bodies are controlled by the government directly or indirectly. Creating legislation and making recommendations is insufficient to tackle human rights violations effectively. Pakistan's human rights situation is complicated by the country's multi-cultural population, developing position, and status as a sovereign Islamic democracy with a mix of Islamic and secular laws. It is also discovered that Margaret Levi's and others' collective action theory offers a new perspective on premodern state growth and decay. We dispute the popular knowledge that most premodern governments were characterized by autocratic rule and relations by presenting a state-building process in which fiscal economies of joint production facilitated the establishment of good governance elements like responsible leadership and public goods. The origins and consequences of moral and religious values decline are examined in this study, with an emphasis on the pattern of decline found in societies with competent governments. This failure to fulfill its responsibilities resulted in theological and moral failure, leading to a loss of faith in the leadership and restricting its ability to regulate exorbitant taxation and official corruption among its administrative

cadre. This will finally result in the downfall of the government. While it was not part of our research to pose questions about collapse, we were interested in the topic as a result of the rising breakdown of moral and religious beliefs.

CONCLUSION

Human behavior is influenced by both external and internal factors. Moral responsibility is derived from concepts of right and wrong. Social, familial, and other external factors frequently shape these views. Many faiths include a variety of precepts that define good and wrong behavior and provide guidance to the devout; therefore, religious faith often plays a role. Moral and religious values are useful in implementing the notion of human rights in everyday situations. Islam is a full rule of life that acknowledges two sorts of rights: those that humans are obligated to fulfill and follow because they are God's creation, and those that they are allowed to demand from their fellow humans (Masturin et al., 2021; Zaki et al., 2020). Only God has true rights under this notion, and people' rights are defined as their responsibility to obey God's instructions. They are, first and foremost, people's rights to follow and obey the rules that God established which are only achievable via this belief system (Jamshidi & Kuanova, 2022; Latif & Hafid, 2021; Siregar et al., 2020). Islam does include a number of rights that persons are entitled to just by being human, which, from a modern viewpoint, appear to be similar to many of the rights enumerated in the UNDHR. Muslims and non-Muslims alike have a fundamental right to life under Islam. An individual, regardless of faith, has the right to be protected from bodily injury unless they commit a crime that would result in physical punishment or the death sentence under Shari'a law. In Islam, the rights to justice, equality, safety, security, and human dignity are all considered essential. Additional rights include social solidarity, the right to education and property ownership, and freedom from slavery. It's easy to see why some could claim that many of the rights recognized and secured in the UNDHR are rights that were bestowed fourteen centuries earlier in Islam. For refugees, migrants, and asylum seekers, Islamic laws and rules provide crucial protection (Sahid et al., 2021; Suparto et al., 2021). They might serve as a faith-based assurance of refugee rights, particularly for women and children, in addition to contractual promises. Human rights are not respected in Pakistan in the way they should be. This is only feasible due to moral breakdowns and state failure, as well as a lack of self-awareness and concern for others; such views are largely supported by morally corrupt individual acts, especially in places where there are no rules and instability and turmoil are the norms.

Furthermore, civilization cannot exist in an ungoverned environment. The law, on the other hand, is not absolute and may be changed or reformed in response to social requirements. This means that rules and instructions are heavily influenced by societal ideals. It also shows that laws cannot be successful unless they are enforced and followed by society. Human rights are merely a theoretical perspective in the context of recent Pakistan; in practice, they are violated in every sphere of life, restricting the rule of law and the advancement of the country as a civilized nation, despite the adoption of national and international laws and religious and moral values. Human rights breaches in Pakistan are caused by a variety of social, economic, cultural, and political factors, but this does not indicate that the Islamic faith is to blame. In order to ensure fundamental rights in accordance with international standards, Pakistan must minimize resource imbalances, decentralize authority, maintain the rule of law, eliminate political bias, improve the effectiveness of state institutions, and promote transparency and accountability in all actions

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