



RESEARCH PAPER

Laws addressing Violence against Women in Pakistan: Theory and Practices

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ABSTRACT

This study evaluates the effectiveness of key legislative reforms protecting women's rights in Pakistan, specifically the 2006, 2010, 2011, and 2016 Acts in Punjab, introduced to combat historical gender discrimination and violence. Employing a mixed-methods secondary data analysis, this research comprehensively reviews national crime statistics, provincial police records, NGO reports, and newspaper archives. By examining specific reporting trends before and after the enactment of these frameworks, the study statistically and thematically assesses the practical impact of these laws without relying on direct field interaction. Findings indicate significant progress in criminalizing offenses like forced marriages and domestic violence, alongside marked improvements in corporate workplace safety protocols. However, despite substantial reductions in gender discrimination, fully eradicating systemic prejudice remains hindered by ongoing socio-cultural and enforcement barriers. To bridge this critical legislation-practice gap, provincial authorities must strengthen active enforcement mechanisms, while organizations conduct continuous awareness campaigns to foster genuinely safe and equitable cultures.

Keywords: Gender Equality, Domestic Violence, Anti-Discrimination, Sexual Violence, Women's Rights, Harassment

Introduction

Article 25 of the Constitution of the Islamic Republic of Pakistan in 1973 stipulates that all the citizens regardless of their gender have the right to equal law protection and treatment by the law. Constitution also safeguards the rights of both men and women in an equal way and without any kind of discrimination. It ensures that fundamental rights of all citizens will be fairly received.

Article number 8 declared that laws and traditions infringing the primary rights of the Pakistani Constitution would be out of constitutions.

It gives security to all citizens in article 9 according to which: No individual shall be deprived of life or liberty, other than by law.

Article 25 specifically deals with the well-being of women or the laws that have been put in place to protect their freedoms and rights.

Article 35 of the Constitution is clear on the point that it is a task of the condition to protect the couple, the family, mother, and the child.

Due to these clauses of the Pakistani Constitution, the interests and rights of women are not distinguished and thus are protected. Nonetheless, these constitutional taboos must be put to practice since the existence of practices that deter equality still exists.

The state will ensure that the women are completely involved in all aspects of the life of the country and will make sure that the discrimination cannot be attributed solely to the sexual orientation. The marriage and the family and the associated bodies will be protected by the state. The Universal Declaration of Human Rights grants the right to life, liberty as well as power to make personal choices to every individual regardless of their gender. The the Constitution of 1973 of Pakistan, the Declaration of Human rights, a and the conventions of Human rights, all of which are ratified by Pakistan, will not limit the possibility of people exercising their rights as stated in the 1948 Universal Declaration of Human rights.

In October 2016, a further amendment was made to the Code of Criminal Procedure, 1898, and the Pakistan Penal Code, 1860 to avert the crimes committed in the name of honor in Pakistan.

The Islamic law, changes in the statute law, Qisas and the Diyat laws, and the judicial rulings. Punjab Women Property rights Enforcement Act 2021

Literature Review

LLC Publishers report on domestic violence of women in Pakistan, 2010. *Women and Aggression Against Women* is a book written by Sara Hussain that cross-cuts subject issues of concern that are beneficial. It is a unification of the pragmatic knowledge and experiences of the person and groups involved in addressing the issue of the so-called honor crimes, including honor killings and the denial of rights to marry. The book is also academic in offering the topical cross-thematic issues, which are practice-oriented. Publishing Concept Foundation, 2012, Glatzer and Georg Pfeffer, *Contemporary Society: Tribal Studies*. The author of the book has provided the whole framework of tribal legal system. (P. George, D.K. Behera, 2002).

The Aurat Foundation published a research conducted by Maliha Zia Lari on women rights, honor killings against women in Pakistani society and legal obedience in 2011. The honor killing cases have been reported to the Pakistani courts on a regular basis. In 2004, the Parliament passed a Criminal Law Amendment Act of (2004), which has the provision of honor killing cases. Prior to the introduction of this Act, there were no adequate laws to address such a crime. Before the amendment of the criminal law of 2004, when a husband found guilty of adultery, he could defend himself with sudden instigation and kill his wife and her boyfriend. This would be a defense that would be accepted in courts. Parliament passed the amendment of the Criminal Law of 2004 which supported several legal changes to glorify killing. This Amendment has been applied to make several amendments to the Criminal Procedural Law 1898 and the Criminal Code 1860 of Pakistan. The current study is a blend of individual research and the academic studies. It aims at dismissing the existing cultural belief that holds that the difference is the major or the only driving force that provokes gender-based violence by scholarly historical analysis and the direct delivery of the eyewitness narrations of the victims in all parts of the globe today. R. Wolfrum, F. Schupert, T. Roeder and M. Kötter, *Non-State Justice Institutions and Rule of Law*. The book was published on February 02, 2015, by Palgrave Macmillan UK. The central focus of the given book is on how non-state legal systems adjudicate cases, in which state, religious, and traditional laws collide.

The people party administration has passed a number of significant laws that are an extension of the activities by Musharraf to give freedom to women. These new rules mainly concern acid throwing, anti-women and sexual harassment in the job. Further, the National Commission on the Legal Status of Women had been ranked higher. The unending issues like the slavery of people and women as well as the ownership of inherited land are yet to be relegated through new laws. To do this, the government must find solutions that will not only help the Pakistani women but also find consensus among the Pakistani people

concerning the most viable and efficient manner of empowering the Pakistani women and safeguarding their rights in the international arena without undermining the Islamic values should the government want to make a long lasting success on all these issues concerning the legal position of the Pakistani women (Weiss, 2012).

Expound the question of whether the legislations that have been drafted to contribute the position of women in the nation under the impact of these forums connect to the establishment of the women contribution in the Pakistani official political forums. The foundation of this argument is the relative comparison and the analysis of the role of women in the legislative arenas throughout the years and the nature of legislations that were passed during the time. In addition to establishment of legislations protecting women, it also asserts that political history of Pakistan has been favorably associated with the emergence of political and legislative participation of women (Muzaffar & Choudhary, 2017; Syed, Taba & Afzal, 2013).

Reform needs to be made on the legislation to enable more efficient enforcement, definition, and protection of the women in the society to stop the widely spread harassment. Laws must be more punitive, the nature of employment must be reformed and attitudes towards women that prevent them to exercise their rights need to be eradicated (Deeba, 2021).

The Pakistani women and their entitlement to exercise the rights varies greatly when it comes to marriage in as far as law is concerned. Even though it is the right of women in the country to choose who they want to marry or even divorce, such rights usually result to stigmatization, violence, and estrangement by the families. These struggles are a revelation of the clash between the legal (legal) and the actual (real-life) rights. According to Muzaffar, Yaseen, and Ahmad (2018), the number of women who are declaring their desire to become more independent in their personal lives and relations is growing.

Women autonomy in Pakistan is normally compromised due to the role and the traditional values since they lack a significant voice in matters concerning their rights. In the effort to preserve the autonomy of women, minimize the degree of social stigmatization, and eventually improve the status of women in the society and at home, it is important to ensure that legal protection is reinforced and women are sensitized about the human and legal rights (Critelli, 2012).

Pakistani court role in the gender-based violence and promoting the right of women in the country, thus, they contend that the judicial system is not often in a good position of ensuring that women get an effective and timely justice particularly in matters that involve sexual abuse and domestic violence. The problems which are generated by gender bias are the primary causes of such failure and they result to long queue of cases, shortage of judges and time wastage during the court process. The authors of the article conclude that special gendered sensitive family court of judges who are specially trained would be ideal in dealing with special cases of gender-based violence and streamlining the legal system (Mumtaz, & Bhatti, 2020).

These are the sociocultural constraints that put significant pressure on women in Pakistan in legislation enactment in the rural regions more so. To this day, the range of cultural requirements and ideas that oppress women is overwhelming, and it has an impact on the approach of the population to the violence against women. The other disappointments the rural women have gone through are countless social standards that impair their freedom, financial reliance, and lack of education amongst countless others. All those facts render that it is not possible to report and take legal actions to abused women. One of the proposed long-term change strategies that can be used to reverse these harmful cultures and raise awareness about the legal aspect is the use of intervention programs to educate men and women on gender equality and women rights (Khan and Rehman, 2019).

In 1984, the Law of Evidence reduced the weight of the evidence of a woman in some trials by half the weight of a man and was the center of discussions, and reforms were requested (Human Rights Watch, 2016). However, the Female Welfare Act of 2006 altered the Hudood Ordinances and made serious change in it: the rape case was no longer referred to civil courts and the number of male witnesses required was also decreased so that the victims could abuse their right to find justice easily (The Women Protection Act, 2006).

Over time, more laws have been floated in order to handle violence against women. Although the Protection Against Harassing of Women at Workplace Act (2010) had helped to protect against harassment in the workplace, the Acid Control and Acid Crime Prevention Act (2011) increased the severity of acid attack, which is typically done on women (United Nations Women, 2011).

In order to address the problem of the impact of a non-state adjudication on the rule of law, the authors give case studies of the traditional councils and courts in South Africa, Ethiopia, Bolivia, South Sudan and Pakistan. Nafisa Shah *Honor and Violence: Gender, Power and Law of Southern Pakistan*. Bergahna books published it in the year 2016. Nafisa Shah connects the regional rivalry of resources and marriage to reveal the complex history of the processes and the force.

The Punjab Prevention of Women against Sexual Offences act 2016 (PPWVA).

The majority of the PPWVA marital critique is aimed at the women and their modern idea of security and equality that is said to contradict the Islamic law. As the PPWVA is not submissive to the Islamic principles, the Council of Theology of Islam is able to declare it on un-Islamic. The Islamic state has been reported to be secular and no longer adheres to the Shariah (Munir, 2011). Equally, the PPWVA text has angered the prominent religious scholars and the heads of major political religious groups due to the Quran verse 4:34, which declares that men are the rulers of women since Allah has bequeathed men over women and men use their money respectively. Worship Him. Since the PPWVA is expected to eliminate violence against women, the chapter makes it natural to comment on it. The PPWVA was often criticized with the argument of equality between men. This position of Dr. Muhammad Aslam Khaki who did not abide by the Act in Federal Court as an anti-inherent dignity and, consequently, anti-Islam and Sharia can be the most favorable in the matter. Most individuals will claim that the stand of the PPWVA is anti-Pakistani. It is a perfect example of formal censure of the Act by the Council of Islamic Ideology since it does not really align to the mission of Pakistan; as such the present version of the law is the most preferred. However, there are at least three questionable aspects of the argument by such organizations as the Center of Islamic Ideology (Rokhmad, 2017). The Justices first believed that the fundamental article of the constitution is not dominated by the real settlement, which, once again, is based on the Pakistani culture and Islamic values. In this connection, Article 25(3) of the Protection of women and children shall not be obstructed with anything in this Section regarding the equality of citizenship. It is also clear that the PPWVA targets to protect women against violence hence it falls within the jurisdiction of this chapter. The principle of equality of man was highly utilized to fight the PPWVA. Probably the best aspect of such a situation was the involvement of Dr. Mohammad Aslam Khaki who was able to contest the Ordinance in the Federal District court and declare that the Ordinance was conflicting with natural dignity and, thus, both with Islam and Sharia (Rokhmad, 2017). Most people fear that the PPWVA is killing the close-knit family set up that was reported to be lacking in Europe. Islamic Council of Ideology It was even established that the enactment of the Act was a move to limit the authority of spouses, in addition to it being a tool to control them. These words are demeaning since they depict that in the Islamic family administration, men are the heads and it is only natural that the chief of women should uphold status quo by forcing women to become submissive at any cost including loss of independence. Men are more endowed financially than men at home because they have to support their wives as far as the interpretation of the Quran verse 2: 228 is taken seriously.

There is no difference between men and women in terms of their familial life; they manifest their time engagements and work in the same manner; therefore, there is no truth in saying that this Act has an influence on the Pakistani kinship system. Therefore, it is not justifiable to accord virtue to male only and apply it as a tool on PPWVA.

The Convention on the Elimination of all forms of Discrimination against Women (CEDAW)

Article 16 of the Convention on the Abolition of All Forms of Discrimination against Women considers women rights as offered that all the state participants will take all the necessary measures that will see that no discrimination against women is created in all the aspects that are considered regarding the conjugal and family connections and that, in the specifics, they will also make sure that, on the foundation of equality between men and women, no discrimination towards women is made.

Criminal Law Amendment Act, 2016

The parliament was able to counter the weaknesses and vulnerabilities on the existing law by enacting the Criminal (Amendment) Act 2016 in October 2016. Its major objective is to prevent honor killings that claim the lives of hundreds of people annually. To eliminate this vice, PPC and Cr PC have been altered slightly. One of the additions to the section 299 is the fact that in case one commits honor killing, it will be regarded as Fasad-fil-arz. The provisions of Section 309 and 310 were also amended such that in case the legal heirs (Wali) renounce or pay damages to their right of Qisas, the Ta'zir will apply and the honor killing crime will be adjudged in Section 311. Additionally, the right of Qisas will not be denied, whether the Wali is insane or he is a minor or he is the government. The Code of Criminal Procedure was also revised in conjunction with new legislation and Schedule 2 of the Cr PC which showed how the compounding of Qisas were to be subject to the Section 311. On the NA.gov.pk site, on 15 October 2017, honor killings are identified with a death sentence or life imprisonment(Pakistan Gazette) National Assembly.

Qisas and Diyat laws, Amendments in statutory laws, Islamic law and judicial Judgments

The case of Gul Hassan Khan that was presented to the Peshawar High Court in response to the Sections 299338 of the Pakistani Criminal Code of 1860 and the 345 of the Rules of Criminal Procedure of 1898 found that they went against the Islamic principles. This law suit resulted in the establishment a few years later to the Qisas and Diyat Act, 1997. Legal heirs of a victim had the entirely legal power of the case as outlined in the law and this influenced how the judiciary handled the Honor Killing case. Human Rights Working Groups in the world have condemned this Ordinance as simply too vague. More so, the situation when a member of the family kills a female relative in relation to the name and the fact that the murderer has been forgiven by the legal heirs of the victim baffles the application of this legislation even more. The victim had the right to grant his/her privilege of legal retribution by sparing the criminal offender or enforcing the Qisas retribution, compensation, or Diyat according to the Qisas and Diyat Ordinance. The most prevalent in Pakistan is where members of the family murder their female members when they disgrace their family and other family members or a victim who has legal family forgives his or her killer.

The Punjab Enforcement of Women's Property Rights Act, 2021

The purposes of this law are to see that the right of women to own and possess property should not be discriminated against and as a consequence, harassment, coercion or fraud should not play against these rights.

Jirga System in Pakistan (Informal Legal System)

The tribe has an informal system of law or legal framework, which is founded on customary law, honor code and Jirga system and corresponding to the formal legal system. The informal law system is enclosed in the constitution of Pakistan in the Article of the 247 (7) that the Supreme Court of Pakistan and the High Court cannot by any way assume jurisdiction in the tribal areas, unless special legislations have been enacted on the same by the Parliament.

The safeguards and equality of the citizens without any form of discrimination that was established by the Constitution of Pakistan were thrown out by tribal rules and custom practices that permitted the male kinsmen to objectify women and sever their heads in case any form of shame affected the family.

The Informal legal system is founded on the traditional rules of the tribe whereby women do not enjoy their civil and social rights, to say the least, not to mention the fundamental rights which women are granted by the Constitution even the women do not have a say in Jirgas. The issue of rights of the Jirga women, as it has been raised in the case, is very disadvantageous to them.

Feudal of the region was mostly in charge of the Jirga. The Jirgas operates based on the number of the individuals in such areas and is mostly headed by Sardar (feudal) of the area. Similar to the arbitration councils, the Jirga is used to a considerable extent to decide the tribe members. Jirga members usually strive to make a decision concerning an executive and legislative issue. The traditional law of the tribes was that a woman, who desires her husband to divorce or disgrace the family through adultery, or marries against her will will be punished and sentenced to death.

The first legal Jirga which was used by the British rulers in the tribal areas in the historical time was meant to settle the cases of either civil or criminal offences according to the Frontier Crimes Regulations 1901. These elders had been appointed by the Magistrate of the tribe and they formed a tribunal that decides the affairs of the tribe after the independence of Pakistan the Constitution of Pakistan had legalized Jirga system in tribal areas of PATA and FATA in Section 247 (7).

In addition to this, Jurisdiction by FCR either facilitates the Jirga system or not to proceed with the new legislation that will reduce Jirga system and initiate the legal system to such tribal areas by the state administration of Pakistan not intervening with the decision of Jirga system. Although, the police are not interfering in the decisions made by Jirga and they are more likely to mediate Jirga system intermediation of their conflicts.

Jirga Trials

The customary law and the Honor crimes are tried on jirga and one individual is viewed as the victim and his honor is violated. The women are also not permitted to enjoy the social and basic rights as per the tribal laws. Neither are they entitled to make free choice of life partner nor they are entitled to divorce when one marries with his lover, then her act is treated as disgrace to her family and tribe too and in Jirga, trials are to be declared when Kari is taken and be killed.

One of the most famous Jirga trials was a girl Hajira who lived in the Sindh tribe. Hajira marries Faheemuddin at her own free will. Her actions were considered the cause of shame to the family and the tribe and both of them were sentenced to death by the Jirga tribe. The law of Qisas and Diyat had also spared the perpetrator of the killing the charge of compounding both. They continue to administer hundreds of Jirga trials each year and

submit the law and regulation of the country to themselves. Amnesty International. (2016-2017).

Among the examples that Shazia Mangi has described in Sindh High Court when she married on own choice and Jirga of Sindh local tribe declared them Karo-Kari. In this case, Justice Rehmat declared all the resolutions of Jirga system, which were proclaimed to be unlawful, illegal and contrary to the provision of the Constitution of Pakistan and all trials before Jirga outlawed by Justice Rehmat in the case of ShaziaMangi (Roder, T. J., 2015). Other than the State Justice Institutions. London: Books, Palgrave Macmillan limited.

Frontier Crimes Regulation, 2011 amended

With frontier Crimes Regulation, 2011 amended, the status of the people of FATA has been slightly better to preserve the law and order in FATA (Federally Administered Tribal Area).

These Amendment tribal areas are two kinds

1-The Administrative jurisdictions of theFederal government that are tribal in nature and are called FATA (Federally Administered Tribal Areas).

2- The tribal states that are under the administratively of the Provincial government and they are referred to as PATA (Provincially Administered Tribal Area)Sindh.Roder, T. J. (2015). The Law and The Non-State Justice Institutions. London: Publications, Palgrave Macmillan Limited.

Anti-rape (Investigation and Trial) Act, 2021

The Anti-Rape (Investigation and Trial) Act, 2021 is a historic law in Pakistan that is meant to make the justice to the victims of rape and sexual violence swift and effective. This Act creates Anti-Rape Crisis Cells which will offer instant medical, legal and psychological assistance to victims. It further requires in- Camera trials, widening of definition of rape and increased punishment of culprits. It is important to note that it prohibits two-finger test as it is considered as an infringement of dignity and human rights. The Act stresses on justice on time trials, and they should be within three months. Comprehensively, it is a big step to safeguard women rights in Pakistan and facilitate justice through Special Courts (such as Gender-Based Violence Courts) and SIUs.

Expedited Trials: Under these, the trials are required to go fast, preferably within four months with scheduled hearings and few adjournments.

LS and investigations.

Victim Support: Organizes Anti-Rape Crisis Cells (ARCCs) across the country to provide quick assistance, collect evidence, and guard the victim, and at least one of them is a woman **Enhanced Investigation:** Unifies evidence collection, focuses on DNA evidence, and demands the recording of the statement of the victim in a careful manner preferred.

Protection of Identity of the victim: Bans the revelation of victim/family identity without consent and violation is penalized.

Offender Accountability: It proposes offender monitoring/registration and punishes careless police/medical officers.

Expanded Definition: Makes rape more liberal.

Criminal Law (Amendment) Act, 2021.

Criminal Law Amendment Act 2021 is one of the major amendments in the criminal law in Pakistan in an effort to facilitate justice and security. Among the important aspects are tougher penalties against such crimes as rape, terrorism, and human trafficking. Another benefit of the Act is that it protects women, children, and vulnerable groups.

The Criminal Law Amendment Act 2021 has a lot of shifts in the criminal justice system of Pakistan. Some key aspects:

Harsher penalties: Increased punishment of the crimes such as rape, terrorism and human trafficking.

Insurance of the vulnerable groups:

Social protection of women, children, and the vulnerable.

Investigative authorities: Revisions to the Investigation procedures such as forensic examination and processing of evidence.

Trial procedures: Reforms in order to have fairer and faster trials.

The objective of the Act is to enhance the delivery of justice, curb crime and increase safety to people.

Among other things, specific areas covered are:

Rape and sexual violence: Harsher legislations and expedited proceedings.

Terrorism: Expansive meaning and more severe punishment.

Human trafficking: Strengthened efforts on trafficking.

The Enforcement of Women's Property Rights Act, 2020

Women property rights Act, 2020 is a legal document, which aims at protecting the property rights of women in the capital territory of Pakistan.

Guarantees rights on property of women: Guarantees that property of women is guaranteed to have a right to inherit and to possess.

Transfer restrictions: Restrictions of transfer of property without the consent of women to which they are entitled.

Dispute resolution: The dispute resolution mechanisms on the women property rights.

The Act will contribute to the economic empowerment of women and fight against gender inequity in property ownership since the Act has established the rights of women to own property and inheritance.

The Enforcement of Women Property Rights (Amendment) Act, 2021.

An update of an The Enforcement of Women Property Rights (Amendment) Act, 2021 in order to strengthen the property rights of women in the Capital territory of the Pakistani state. Key points:

Improved protections: Makes changes to the Act of 2020 that would improve the protections on the property rights of women.

Streamlined processes Revision of the dispute resolution and enforcement procedures.

The Reasons behind 'Honour Killing'.

Murder in honor is a discipline whose causes are restricted to rejection of marriage by arranged marriage or divorce alternative as elaborated by the Shariah Law. The practice also has economic issues, which are involved. In the tribal areas, the feudal families would kill their daughters to ensure that the properties were not divided. These women who share properties are associated with other economic issues. Another component of the honor killing is the necessity of a husband to marry another girl and it is the reason why members of the family are willing to kill the victim in most of the cases when it is a girl who was raped against her will.

A 16 year old girl, who was mentally ill, was killed by her tribe in 1999. The reason behind this was that she was raped by a clerk and was subsequently given over by a police to her ethnic family. Taking into consideration that she was the cause of disgrace to the tribe, all the tribesmen declared her guilty and they issued an order to kill her in order to restore the lost honor of the tribe. In addition, it also appears that there is also honor killing in case domestic conflict arises. Ethnicity also has been found to be the basis of honor killing in Pakistan as the husband of MS Shahul called on his wife to kill her in order to revive his honor after a domestic dispute. This is due to the fact that when a woman decides to marry someone who is not of the same ethnic group, her family kills her as a way of protecting their honor and humiliation.

One such case was the killing of Riffat Afridi in the year 2002 in a Pashtun clan by a Pashtun family. Her marriage to a man of another ethnicity was what made her be murdered. Asian the Human rights commission. (2004). Human rights in the Asian situation. The Asian Human Rights Publisher.

Awareness about the Criminal Law (Amendment) Act, 2004

The most extreme penalty on the crime of Honor Killings was introduced in the year 2004 by passing a Criminal Law (Amendment) bill by parliament, which made the commission of such a crime a criminal act. Together with the provisions of the existing criminal law, the provisions of abrupt provocation were abolished in the criminal law as well as a number of other provisions were amended both in the Cr pc and PPC.

Conclusion

The history of female rights in Pakistan has never been founded on anything other than the cultural patriarchal norms. This is a culture that entails the gradual erosion of women, rights of security and dignity. This custom of culture now serves to stifle the freedom of women and safeguard the violence perpetrated against them, which is gradually being reinforced by the forces that do not wish to witness the liberation of women in equal rights. They enjoy the subservience of women in opposition to their rights either legally or religiously particularly Muslim women. According to Islam honor killing is not allowed, and a very strict set of requirements is expected of the witnesses to defend women against the charge of infidelity.

This is a crime and the government has failed to check and be able to make sure the wife is not subjected to any kind of assault because there are Islamic laws and constitutional protection against all Pakistani citizens against any assault. The law enforcers and

institutions to support such abuse help to perpetuate the patriarchal domination of males in society. In honor murder, the law has been abolished yet there are cases when Pakistani courts permit an instance of serious and immediate instigation. By ensuring that laws are enacted and lacking in situations of the so-called honor killings, the law and even the court are seeking to legalize the act of honor killing within the society. The Honor killing issue has a point of divergence and incompatibility between laws and reality on the ground in the law analysis of the issue. This demonstrates that the Pakistani government was not keen on interfering with the social life of the society in the personal and family sphere.

Another concept, which has become deeply entrenched in the family system of Pakistani society is patriarchy which lets the brother/father to decide how to dispose his daughter or sister by forcibly marrying them off. When the patriarchal power believes that they are losing control over the women or when they believe that they will lose it, women and girls are murdered under the name of honor. This study on honor killings is corroborated by the fact that patriarchy adversely affects a problem of honor killings. As the culprits of the violence perpetrated against women are dads, cousins, sons and other men, there is a direct relationship between patriarchy and the elevated rate of abuse perpetrated on women. Patriarchy in the society assists in the separation between the public and the private. The women are viewed as people who are subordinate to the men in the business world particularly in the rural or tribal region. The male gender is the bosses and the masters of the country, and women are limited to household chores. It can be readily observed that the government sector does not meddle in the family matters particularly the honor of men since they are the leaders of the people they love and tribal Jirgas. It is argued that the right to life and privilege to make choices is deeply enshrined in the constitution. They also do not permit law enforcement agencies to interfere because they believe that any form of legislation safeguarding the rights of women is a western influence that is not compatible with their culture. Although Western values and ideals have influenced Pakistani women, such concepts, such as the freedom of choice on what one wishes to do with his or her life are very Islamic and have been eroded by the Muslims to a large extent.

The development of complacent attitudes of the officers and judges towards women abuse is a weakness of formal and informal court systems in Pakistan. Islam does not condone killing, particularly killing of women, as the present western ideology holds. Islamic ideologies do not believe in misogyny. It requires the female infanticide that has been practiced by the desert tribes to be scrapped. About fourteen centuries ago, it is religion that granted to the women a right to rights to human beings. The actual Islam is presented in Quran and the prophet words.

However, it has been proved that Christians and Sikhs in Pakistan, other than the Muslims, also commit this crime. In this thesis, different explanations are reviewed to the high level of homicides against women. The government must be proactive in eradicating this social vice, by administering harsh penalties to the perpetrators of the honor killings vice. The honor killings should be classified as crime against the state in order to tame the element of committing this crime in the family.

The rising trend of violation of women rights is a pointer to the same percentage of people rebuffing the patriarchal or arranged marriages. Perpetration of cultural globalization by the media at all times might be among the contributing factors, but such rights to life and choice of marriage partners are not Western concepts alone; these are the rights that Islam was preaching fourteen centuries ago. The supposed clash between cultures is reinstating the traditional Islamic culture which advocates the rights of women to life and free will. The political uncertainty of the regimes and unwillingness of the people to absorb the Western ideologies in Pakistan have also resulted in mental illness among the men and consequently the pressures in the society to commit violence against women. These form some of the reasons why it has continually adhered to the outmoded custom. The CEDAW and the Islamic views of women, regarding their right to life and to autonomy

are alike. The need to block the domicile of the harmonization of the family of the victims to add to the escalation of the crime is the necessity of giving an absolute solution in order to exclude the Qisas and Diyat laws under the honor killing law.

The increasing number of the Violation of Female Rights is a witness to this cultural sickness and its reiteration of the tragic and irrational side of it. Consequently, the impact of the shift in the attitude of community towards such killings has been subtle yet evident because it has grown intolerant to the killings. It is unanimously accepted by the world that these are evil and immoral crimes. Such an attitude needs to be better rooted in the community prior to a societal change. It is at this stage that, a reintroduction of the legislation can be requested to ensure the conviction of the culprits.

Recommendations

Following the conclusion of the given research study, one can make the following recommendations to be followed:

The correct convictions ought to be offered, regardless of how the criminals were connected with the person, who died or was wounded, and the legal transfer of the loved ones the Concessions of the laws of Qisas and Diyat would be shortly annulled.

the need to legalize adultery, and reject the It ordinance, and the Diyat or the Qisa legislation under honor killings.

The Criminal Law Amendment Act of 2016 requires a modification to the degree that the offender is no longer capable of arguing and proving his crime on killing on honor but instead proper police and judicial investigation must be implemented with this purpose.

Violence against women should be held responsible by the government to any perpetrator. The effectiveness of scrutinizing and dealing with members and leaders of illegal Jirgas among women make them violent needs to be considered.

The state is supposed to be Wali and not a killer particularly in cases of honor killing.

There is a serious reform that police should confront especially when it comes to filing First Knowledge Report of high profile offenses, keeping pace with the law and deciding what investigations by the forensic investigators should be given priority.

The country should have more police stations run by women to reduce the barriers that might be facing women who might wish to report on unrestrained behavior.

More decisions should be made in places where women are observed such as the federal cabinet.

In certain instances particularly the women, parallel adjudication body like as the Federal Shariat Court, informal Jirgas and Panchayats must be brought under the civil courts jurisdiction.

All provinces are supposed to have the laws against crimes against women.

The higher court must take the cases of the oppression of women rights into consideration since the denial of women the right to choose their life leaders will result in the most heinous forms of violence.

The law enforcers ought to make sure that the at risk women are guarded.

This must make sure that there is consistency of application of the rules so far as the crime committed under a title of honor is concerned.

Mass media and the educational operations will be performed in the true spirit since the media are the key in both forming and maintaining the social perceptions.

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