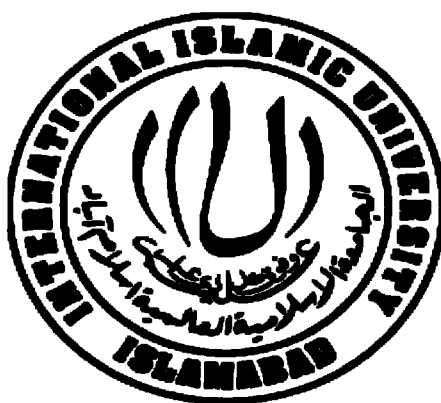


**A Critical Analysis of Honor Killing Practices in Pakistan: A Case
Study of South Punjab**



Degree Program: PhD in Sociology

Researcher: Farhat Zafar

14-FSS/PhD SOC/F-14

Supervisor: Dr Rabia Gul

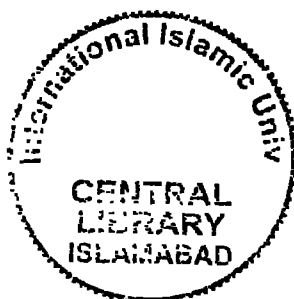
Assistant Professor

Department of Sociology

Faculty of Social Sciences

International Islamic University Islamabad

2021

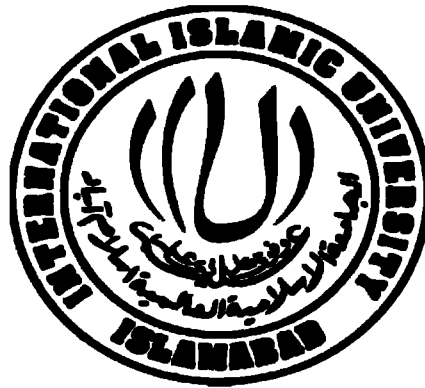


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**A Critical Analysis of Honor Killing Practices in Pakistan: A Case
Study of South Punjab**



Farhat Zafar

14-FSS/PhD SOC/F-14

**This thesis is submitted for the partial fulfillment of the requirements for
degree of PhD Sociology**

Department of Sociology

Faculty of Social Sciences

International Islamic University Islamabad

2021

APPROVAL SHEET

A Critical Analysis of Honor Killing practices in Pakistan:

A CASE STUDY OF SOUTH PUNJAB

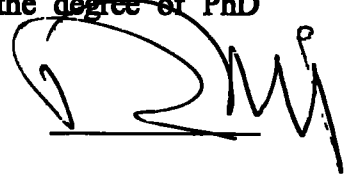
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Farhat Zafar

14-FSS/PHDSOC/S14

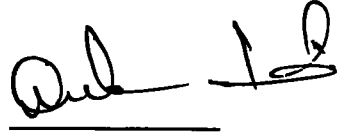
This thesis has been accepted by the Department of Sociology Faculty of Social Sciences, International Islamic University Islamabad in partial fulfillment of the degree of PhD Sociology.

Supervisor:



Dr. Rabia Gul

Internal Examiner:



Dr. Neelam Farid

External Examiner I:



Prof: Dr. Hafeez Ur Rehman

External Examiner II:



Prof: Dr. Naimatullah Hashmi

Dated: 23-11-2021

Dr. Neelam Farid:



Chairperson:
Department of Sociology
International Islamic University,
Islamabad-Pakistan

Prof. Dr. Zafar Iqbal:



Dean:
Faculty of Social Sciences
International Islamic University,
Islamabad-Pakistan.

Author's Declaration

I, Farhat Zafar Reg No: 14-FSS/PhD SOC/F-14, student of PhD Sociology, Department of Sociology, International Islamic University Islamabad, hereby declare that "A Critical Analysis of Honor Killing Practices in Pakistan: A Case Study of South Punjab" is my own research work. The sources consulted or referred are correctly noted in text. The research is solely my own work, carried out with the help of my supervisor's sincere efforts. No portion of work presented herein has been submitted against a publication in my degree or certificate of the same or any other institute of learning or university.

Farhat Zafar

Reg. No: FSS/PhD SOC/F-14

SUPERVISOR'S CERTIFICATE

It is certified that **Ms. Farhat Zafar Reg. No.FSS/PhD SOC/F-14** has completed her thesis titled “A Critical Analysis of Honor Killing Practices in Pakistan: A Case Study of South Punjab” under my supervision. I am satisfied with the quality and originality of her research work. I allow the researcher to submit the dissertation to the concerned authorities for further processing as per the rules and regulations of the International Islamic University Islamabad, Pakistan.

Supervisor

Dr. Rabia Gul

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ABSTRACT

This study explores the killing of women in South Punjab Pakistan Area in the name of honor. Honor killings are mostly directed against women and girls, because of the executors' belief that the victim has brought dishonor to the family. This study explores the causes of the murder of women in the name of honor and examines the influences of this practice on the families of women who have been the victims of honor killing. This research was conducted using Qualitative design by using a Purposive sampling method; it focused traditional rural areas of South Punjab. In-depth interviews were conducted with the honor-based victim families. The data is drawn from interviews with relatives of the victims of honor killing (25), activists (10) and religious scholars (10). The data was analyzed through the use of thematic analysis. My findings show that male supremacy, marital problems, socio-economic problems and mental illness were fundamental causes for promoting honor killings in the selected region. I propose that the government of Pakistan amend the criminal law, all relevant laws be strictly enforced, that the decisions of traditional authority *Punchayat and Jirga* be banned, and to cease the practice of compensation and forgiveness to resolve the quarrels. I recommend that awareness-raising programs be implemented to protect women's lives and their rights.

مجريه

تبحث هذه الدراسة قتل النساء في جنوب منطقة باكستان في البنجاب باسم الشرف. كل عام الآلاف من النساء يقتلون باسم شرف الأسرة من قبل أقربائهم المباشرين مثل الأزواج والإخوة والآباء. جرائم الشرف موجهة في معظمها ضد النساء والفتيات، بسبب اعتقاد المنفذيين الضحية جلبت العار للأسرة. وتكشف هذه الدراسة أسباب قتل النساء باسم الشرف وتبحث في تأثيرات هذه الممارسة على أسر النساء اللواتي تعرضن للقتل على شرف الشرف. وقد أجري هذا البحث باستخدام التصميم النوعي وباستخدام طريقة أخذ العينات والقصد، وركز على المناطق الريفية التقليدية في جنوب البنجاب. وأجريت مقابلات متعمقة مع أسر ضحايا القتل بالشرف. وتستند البيانات من مقابلات مع أقارب ضحايا القتل بالشرف (25)، والناشطين (10) وعلماء الدين (10). وقد تم تحليل البيانات من خلال استخدام التحليل المواضيعي. تظهر النتائج التي توصلت إليها أن تفوق الذكور، والمشاكل الزوجية، والمشاكل الاجتماعية والاقتصادية، والأمراض العقلية كانت أسباباً أساسية لتعزيز جرائم الشرف في المنطقة المختارة. وأقترح أن تعدل حكومة باكستان القانون الجنائي، وأن تنفذ جميع القوانين ذات الصلة بصرامة، وأن تتوقف قرارات التجمعات التقليدية والمحلية لصنع القرار وتجمعات الشيوخ، وأن تتوقف ممارسة التعويض والغفران لحل المشاجرات. وأوصي بتنفيذ برامج للتوعية لحماية حياة المرأة.

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Chapter 1

Introduction

Discrimination against women is a worldwide problem spanning cultures and religions. Honor killings, which are based on the assumption that women are objects, artifacts, and resources rather than human beings, who enjoy the same rights as men, are profoundly ingrained in certain Asian cultures. Women are thought to preserve a family's "honor," and their bodies are thought to be the cornerstone for doing so. If a woman or young girl is guilty of or suspected of doing something that could damage her husband's, father's, or family's reputation, she may face harsh vindication from family members, which sometimes leads to sadistic fatality. Though the charges may not be founded on real or definitive proof, any allegations of dishonor against a lady are always enough to persuade family members to handle the situation themselves (Mayell, 2002).

Honor killings are strongly practiced and appreciated in a patriarchal culture, women are largely reliant, first on their fathers and, then, on their husbands, whom female members are considered so submissive and obedient in those traditional masculine-dominated cultures. Women are viewed just like property and possession. Women are pressurized to move according to the order of male authorities. If women do not perform that, extreme violence will lead to retribution (Malhotra, 2015).

1.1 A Brief History of Honor Killing

Historically speaking, the occurrence of sensual cruelty and slaughter of women existed in several forms. The roots of honor killing have been sketched to the Old Roman period in which a father (known as the pater families, pater indicates father) or an elderly male member of

a household had a legal authority to kill an adulterous wife or a bachelor daughter having illegal sexual relations to someone. The fact of honor killings and to have supremacy over women is verified all over the history of the traditions and cultures of various areas. By following the laws of Rome, the lives of children and women were determined by the male members of their families. In accordance with these rules, the Roman rule of paternal families granted men complete power to make decisions about their families' affairs. The Earliest Roman law also legitimized honor killings by showing that women confirmed guilty of adultery might be assassinated by their fathers or husbands (Goldstein, 2002).

The Roman law of pater families granted the men of the family total control over their children and spouses. The lives of children and women were left to the discretion of the men in their homes under these regulations. Honor killings were also justified by ancient Roman law, which stated that women found guilty of adultery might be murdered by their husbands. During China's Qing era, fathers and spouses had the legal authority to kill daughters who were seen to have betrayed the family. During 17 BCE Augustus, the first Emperor of Rome, establishes the Julian Laws, which govern the enforcement of (adultery as a public and private criminal). The male head of the family can legally kill his wife or daughter on the grounds of adultery under this rule (Matthew, 2002). During 1780 The Code of Hammurabi, a set of rules created by King Hammurabi and eventually adopted as a way of life, governs Babylon (modern-day Iraq). The sexuality of women is deemed the property of her spouse under the code. She is bound to her lover and flung into water if she is caught in the act of adultery. A husband can save his wife, but also her lover (Danish, 2016).

In the 1800's such murders were legalized in Rome. In another sense, killing women under the law of honor, especially Christians and Jews who punished the 'dishonest' by stoning, first

materialize within the ancient Roman Empires. Historically, in Italy, male family members have often killed women for being “disreputable” to the dignity of their families. The Roman law does not prosecute a father or a husband, who murdered their daughter or wife and seducer in the name of honor. Compared to a great number of cultures with the most prevalent honor killings, the Italian community did not consider honor killing criminals to be socially treacherous. These were observed as people who responded to a crime committed by the victim who had violated; social values and moral standards. The perpetrators of honor-based crimes under the Roman law would only be the husband, parent, or brother of the victim; and the victim might be the perpetrator’s daughter, wife, or sister (Bettiga, 2005).

A significant concept of honor killings is notable for regulating the conduct of women, especially in relation to sexuality and marriage, and restoring the image of the family in the community and shame, especially in strict cultures, due to the loss of social reputation. A distinctive accepted background of honor killing is to be the command over women, which is the collective effort to control over the crime. Many members of an extended family, often via a formal family ruling body, decide to act together. In these particular cultures, performers also awarded positive stigma as their conduct is fair and justified (Mayell, 2012). The brutal practice of honor killing varies from culture to culture and so does the responses of activists across nations too. All of these practices have different aspects and intentions to commit this particular crime. The incentive or freely conveyed validation to commit these crimes is identified for the preservation of social regulation and implementation measures. Killing in the name of honor is a serious and violent crime of murder (Pakistan Penal Code, punishment section, 302), and it will be treated as murder not as an emotional killing for the sake of principle. Such killings have been

reported in Bangladesh, Britain, Brazil, Ecuador, Egypt, India, Israel, Italy, Jordan, Pakistan, Morocco, Sweden, Turkey, and Uganda” (Welchman, 2005).

Afghanistan, where this practice is disregarded under the law of the fundamentalist Taliban Movement, can be included in the record, along with Iraq and Iran (Nebehay, 2000). In Pakistan, the reason of killings in the name of honor is recognized as *Karo-Kari*. The application is presumed to be accused under usual murder, but in reality, police and prosecutors frequently pay no attention to it. Habitually the killer must merely allege that killing is for the respect of his family and he will be released. The *Hudood* Ordinances of Pakistan enacted in 1979 by then ruler General Zia-ul-Haq, created laws that realigned Pakistani principal with Islamic law. The law had the outcome of dropping the authorized shelters for women, particularly related sex outside of the marriage. Women, who made accusations of rape, according to this law, were required to provide four male witnesses. If unable to do this, the alleged rape could not be prosecuted in the courts. Because the woman had admitted to sex outside of marriage, however, she could be punished for having sex outside of the marriage, a punishment that reached from stoning to community lashing. In 2006, the Women’s Protection Bill amended these *Hudood* Ordinances by removing four male witnesses as a necessity for rape claims. On December 8, 2004, under worldwide and domestic demands, Pakistan enacted a law that made honor killings punishable by imprisonment of seven years or by the death penalty in extreme cases. Women’s rights organizations were, however, wary of this law as it stops short of outlawing the practice of allowing killers to buy their freedom by paying compensation to the victim’s relatives. Women’s rights groups claimed that in most cases it is the victim’s close relatives who are the killers, so inherently the new law is just whitewash. In March 2005, the Pakistani parliament rejected a bill that sought to strengthen the law against the practice of honor killing. However, the bill was

brought up again, and in November 2006, it was passed. It is doubtful whether or not the law would actually help women (Wiletes & James, 2004).

In Pakistani society, demographically women make up half the population but are deprived to achieve equal opportunities for participation in national development and dignity. Women are living in an anxious, uneasy, and most hostile environment. The most brutal forms of violence they encounter happen in their homes. Women can only exist in the condition of obeying the traditional cultural norms of male authorities and traditions. Women live in a society to be slave of men. They consider themselves as being the most inferior and the lowest status compared to men. Women face insecurity, dispossession and various forms of vigor towards them. Women are suffered with fragile deprivation and growing levels of physical and mental abuse against them. Pakistani women grieve extremely parallel trends of rural-based agriculture economy, different tribes, feudal structures, clan structure, kinship, and *Braderi* links economic trends in rural areas, separate tribes, feudal systems, clan systems, parentage and *Braderi* relations (Khan, 2006).

The Government of Pakistan has not been successful to apply operational actions to control the crime of honor killings. It is the result of poor management of political institutions, so the country is suffering from corruption and an economic downturn. People turn to other alternative traditional tribal standards. The male-dominated traditional authority *Jirga* or tribal council has decision power over the primacy of state legislation in some rural parts of Pakistan. Tribal courtship traditions often include abuse on behalf of clientele. The national investigation into the murder of rape and honor reveals that killing women on behalf of the reputation of family honor has long been a part of Pakistan, particularly in rural and traditional areas. There are so many social causes behind it. Poverty is the basic birthplace of every crime. Poverty has a

very neighboring bond to illiteracy, unemployment, ignorance, and conservativeness. Male dominant culture believed that women are their slaves and bound to obey them at every perspective of life. Man's authority never allowed even little prestige or independency to women. The rate of honor killing is high in these silent cultures (Lindholm, 1999).

Often women and girls do not know what their fundamental rights are. This condition is not a blessing for them. Since women are not educated, they don't know how to handle these situations properly without getting damaged, which causes hereditary problems. Lack of education is the root of unemployment which is the main cause of insecurity and poor quality of life, it upsets people and they behave irrationally and corruptly. Uneducated and non-developed societies are habitually more vulnerable to corruption and felonies. Domestic violence is very common there, so honor killing may happen effortlessly. Deviance/refusal of norms is an absence of conformity to recognized norms. Social norms differ from one culture to another. In Pakistan, there is no strong organization to implement laws and regulations. Gender discrimination is an important factor in an honor killing. According patriarchal authority deviant or disobedient women are justified and permitted to kill (Shayegan, 2014).

Honor killings can also be interpreted as a product of strong male considerations regarding women's submissiveness culture and ownership over women in society. In traditional male-leaning societies, women are not safe from their male family members such as brothers, fathers and husbands. Women are viewed as property just like land or animals and not as human beings and the violence reaches to murder (Kanchan, 2013). Traditional misconstructions of belief have played an important role in developing a patriarchal culture and it throws light on the virginity and chastity of the female and superiority of the male. Women are not protected by the family members in traditional male-oriented societies, whenever we crave to find gender

discrimination incapacity in South Asia. Women in Pakistani society face patriarchy in both sectors, the domestic and public spheres of life. A female has an inferior social, financial and legal status as compared to a male. Social system is led by the hegemony of the man in the family organization (Karim, 2006).

Marital issues include love marriage, denial of arranged marriage or endogamy, or request of divorce are very common causes behind murdering women. Apart from these prominent causes, even petty issues lead to violence towards women, for instance; serving the meals late, not giving proper response to their husbands, talking to someone on phone call etc. (Alam, 2004). Women who have been physically assaulted are also assessed as showing symptoms of 'disgrace' or 'dishonored' towards their ancestors and children. Above all if a woman gets pregnant or loses her virginity before marriage then her killing is justified for the own good of honor (Harter, 2013).

Society arbitrates the willingness of a man to protect the integrity of his kin. Ultimately, it demonstrates its ability to defend the honor of his family by killing those who threaten it. Families with little means often find that the sexuality of their daughters is a valued asset, that a commodity is highly valuable. Marrying her in exchange for a "gift" to the highest dealer often becomes one way of paying off amount overdue. Sensual association between men and women without Nikah is a crime in *Shariah* and law. But it is moreover odd that only women are painstaking guilty and justified to murder, because woman is a mark of disgrace for family and man is not. So that woman deserves to be murdered (Babar, 2007). Daughters who refuse to marry according to their families' wishes are regarded as stubborn and disobedient, and they are punished in a man-dominated society. She deserves to be punished because it is the same as committing a crime. Honor killings reflect the negative reaction to an arranged marriage or

endogamy (Alam, 2004). Fewer dowries are also major cause of honor killing. Women who are murdered or commit suicide as a result of their husbands and in-laws' continued frustration and misery in trying to force more dowry additions are known as dowry deaths. In India, Pakistan, Bangladesh and Iran, dowry deaths are reported in a great number. Most dowry deaths occur when a young woman, unable to bear the distress and violence, obligates suicide. Death by burning Indian women was attributed to dowry fights more frequently. Deaths in dowry cases, the groom's family are the murderer or suicide enabler. Most of these suicides are by hanging, or fire, it is known as "bride burning," and sometimes disguised as suicide or accident. Death by burning of Indian women has been more commonly credited to dowry clashes. In dowry deaths, the groom's family is the committer of murder or suicide (Oldenburg, 2002).

Mental health plays very important role in honor killing phenomenon. Another major factor is authoritarian parenting, in which parents force their children to obey their commands. Physical retribution and the yelling are often favored methods of discipline by controlling parents, so in traditional societies this pattern of control by punishment reaches to violence, especially in the cases of women (Berger, 2011).

Violent behavior is an unconcealed, often negative, social interaction with the intent to impose harm or other offensiveness on another person. This can occur in retribution or without annoyance. Among human beings, anxiety can cause aggression because of unachieved ambitions. Blood shed can involve violent behavior, which under some conditions can be adaptive. Role of gender is a contributing feature to both human and animal aggression. In history, traditionally, males are generally thought to be more corporal hostile than females. Men have to be more aggressive to commit the majority of domestic forcefulness, bodily wounded and killings (Buss, 2005).

As for the victims, there is worldwide consent that oppression, battering and abuse not only disobey the fundamental rights of a woman but also endanger her physical health, safety of life and every circumstance of her being. Patriarchal stereotypes often affect victim's mental health. Patriarchal attitudes also have an effect on victim's perceptions. The awareness of being dominated and the lack of equal opportunities can undermine the self-esteem of a woman and underlying capabilities thus put her at a high risk of developing a number of psychiatric disarrays such as anxiety, melancholy and hopelessness. Sexual activities of human beings are so varied that it is very hard to tell which activities are natural and normal which are unnatural and abnormal. Criteria for determining abnormal sexual performances vary between social and cultural constructed norms and contradiction among researchers. According to Butler, that nonstandard sexual behavior is not natural but rather constructed (Butler, 1999). Every person has a different way of satisfying his sexual desires, but society does not allow them to do so in an unapproved manner. Deviant sex attitudes such as homosexuality, lesbian ship, or sodomy are not acceptable in traditional societies such as Pakistan, and if any female engages in this type of activity, she is justified in being killed.

1.2 Honor Killing in Islamic Perspective

Sexual relationship before Nikah is Zina and considered a crime and punishable under Islamic law, according to the Holy Qur'an, sacred prophetic backgrounds and Islamic law. Men are allowed to have multiple legal sexual partners (polygyny) under certain conditions of Islamic law, whereas women are only allowed to have one. When it comes to punishment for both male and female illegal intercourse, they are treated in the same traditional manner. In this way, the predictable machinery for dealing with illegal sexual conduct is well adjusted, but only women are artefacts in honor killings for real or suspected sexual delinquency. Nonetheless, while honor

killings have no sanction in Qur'an, religious traditions, cultural values or law, it is not possible to forgive these sources for putting a greater share of the burden on women of maintaining social chastity (Q. 24.31; 33.59). Nevertheless, these commands have a long elasticity that must affirm the intent of protecting women from sexual and emotional abuse and aggravation (Q. 33.59), when men are allowed legally, husbands in particular, to impose women's seclusion, prohibit them from leaving their homes, and limit their access to other relatives as well. Such isolated laws have never been strictly practiced by more than an elite minority, and are not commonly followed today. But the fundamental viewpoint that they represent to maintain the distinction of men and women by keeping women apart from men and those women who breach these boundaries are accused (Ali, 2003).

The 1990 *Qisas and Diyat Ordinance*, which allowed the individual and his or her family to maintain control over a crime, including the right to report and register the crime, prosecute the perpetrator or demand *Diyat* (or compensation), comprises the maximum honor killings. It enables serious crimes such as honor killings to become "privatized" and to avoid investigation by the state; responsibility will move from the political institution to the individual. Under Islamic *Sharia* law, the punishment for murder, suicide or death may be either in the form of *Qisas* (equal punishment for the crime committed) or *Diyat* (financial compensation payable to the victims or their legal heritages) is enforced. These notions are purposeful in dissimilar methods in a lot of Muslim countries. In Pakistan the victim's family is given the right to waive *Qisas*, or punishment. If the case is brought before a court of law, the family of the victim may 'forgive' the perpetrator (who may be one of their family), or be forced to accept *Diyat* (financial compensation). The murderer then escapes free (Rahman, 2014).

The *Shariah* is a system of laws, written in books and stated clearly. It is also the notion of the order of Heaven. From four pillars the *Shariah* has acquired. First, the Quran's presentation, second, the Prophet Muhammad's ﷺ, (PBUH's) trustworthy pattern of speeches called *Hadith*, and actions known as his *Sunnahh*. Particularly these two resources work in sequence. The *Sunnahh* is the visualization by which the Holy Quran is interpreted, illuminated incorporated and practical. *Sunnahh* is the starting place of authentic clarification. Thirdly, the structures of premature Muslim societies and education performed the by Holy Quran and the *Sunnahh* and lastly, this tradition is approved by analyzing Muslim scholars who has been introduced in the centuries. The *Shariah* is recognized as *Fiqh*. If *Shariah* is the diagram of God's rule, then *Fiqh* is its worldly form and thus it is expectedly unsound and dissimilar in demonstration (Rehman, 2014).

1.2.1 No Order to Violence against Women in Holy Quran

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ
وَبِمَا آذَقْتُمُوهُمْ فَالَّذِينَ نَزَلْتُمْ عَلَيْهِمْ مِنْ شِعْرِ اللَّهِ فَذُرُّوهُمْ
وَأُولَئِكَ يَنْفَكُونَ عَنْ أَصْحَابِهِمْ فَلَا يَذُنُّ لَكُنَّ عَلَيْهِمْ
الْمُطَاجِرَ وَلَا يَتَّبِعُونَ أَحَدًا مِنْ أَصْحَابِنَا وَلَا يَنْصَرِفُونَ
حَتَّىٰ يَأْتِيَ الْبُيُوتَ مِنْكُمْ فَتُؤْتُوا لَهُمْ مَتَاعًا
وَصَالِحًا بِمَا أُوتُوا

(Source: Al Quran Surah Nisa Ayat, 3)

Translation: "Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). Good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, and great" (Surah Nisa, 34).

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّا ظَنَنْتُمْ أَن لَّكُمْ بِهِ حَقٌّ أَوْ كَفَّرْتُمْ بِهِ حَتَّىٰ أَتَاكُمْ أَمْرٌ مِّنَ اللَّهِ ۚ وَتِلْكَ أَوَّلَ آيَاتِ الْكِتَابِ ۚ وَإِنَّ خِفَتِكُمْ وَالْأَمْرَ الَّذِي تَقْضِيهِ فَمَنِ الْغَنَىٰ فَلَهُ مَا يَشَاءُ ۚ وَمَنِ الْفَقْرُ فَقَدْ أَصْحَبَهُ الْعُسْرُ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ هَادٍ ۚ فَذَلِكَ الَّذِي تَدْعُونَ ۚ وَلَا تَعْلَمُ أُولَٰئِكَ شَيْئًا مِّنَ الْحَقِّ إِلَّا أَنْ يُرْسِلَ إِلَيْهِمْ رَسُولًا ۚ وَإِنَّ لَكُم فِيهَا لَآيَاتٍ لِّمَن يَعْلَمُ ۚ

(Source: Al Quran Surah Nisa Ayat ,3)

Translation: "And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus, it is more likely that ye will not do injustice".

Stoning and cutting of organs are not acceptable to the *Shariah*, but their real purpose can only be understood by previous review of knowledge and researching how *Shariah* treats the law as a whole. Then we can understand the sense of its severe physical and capital punishments, known as the *Hadud*. There is a glaring misconception in the disparaging imaginative common understanding of stoning and organ cutting in the prevalent belief that these punishments are only a modest element of *Shariah*. Within the Islam, the belief of law is the Muslim attempt to much answer the question: 'What makes God happy?' According to exacting state of a few notions, we believe as law in modern world, the *Shariah* includes all fields of creature's bustle. Most of these fields would never be seen inside a Muslim state of legislation. If we review a classic and full *Fiqh* text, we will find that the central themes of the *Shariah* are the worship systems of Allah in Islam, including faith upon one Allah, prayer (*Namaz*) and moral purity, fasting, charity, chastity and pilgrimage to Mecca (*Hajj*). Only then would we find the pain of the laws of marriage, divorce, death, contracts, properties, history, responsibility, recognition etc. While people recognize the *Shariah* about one subject, less than 2% of the chief book is assigned to the *Hadud* offenses and their penalties in this particular model book of *Fiqh* (Stanley, 2009).

1.2.2 Religious Justifications for “Honor” Killings

In some countries, this is exacerbated by the isolation of Sharia, or Islamic law, or the governmental definition of *Zina* (sexual relations without marriage) as a crime. Across cultures where there is a conflict between inequitably tribal traditions of justice based on gender basis and constitutional law, so-called honor crimes happen. Because of the forced shelter for women, obedience to men and second-rate residence, women seldom understand their rights under national or international law and do not always have the chance to defend themselves in a court of law. Local law enforcement agencies frequently turn a blind eye or refuse to enact meaningful penalties for women’s murders. For example, in Pakistan a woman may be imprisoned if she is accused of *Zina*. In Pakistan’s comparable tribal justice systems, a woman may be executed outside of marriage for actual or supposed sex. Public and police can help the murderer’s family cover up the murder by failing to report it as a crime or postponing it for long enough to enable the murderer to leave the locality. For instance, under both Jordanian and Pakistani rule, women are expected to meet impracticable “confirmation” requirements to validate accusations of rape. Even if a woman fulfills these criteria, proof of previous sexual activity may be confessed to the trial, leading to accuse of *Zina*. In Pakistan, any form of recognized “corruption,” whether deceitfulness or sexual rape is considered a way to humiliation the family and can lead to violence based on ‘respect.’ Common feature of “honor” killings, termed as killing in the name of honor, is a part of community approach. Wide sections of society grant respect to traditional ancestral origins and accept “honor” killings to preserve that honor. Also, mothers whose daughters were killed in the name of honor still disregard these violent acts. This participation of other women in the family and community makes the idea stronger that women are objects without personal meaning. Furthermore, the widespread tolerance of “honor” killings fosters the

argument that violence in the name of “honor” is a personal issue and one to be prevented by legal application (Mayell, 2002).

1.3 The Perception of *Hadud* in Islamic Criminal Commandment

The definition of *Hadud* in Islamic criminal ruling is not defined in the Holy Quran although it is alluded to in *Hadiths* believed legitimate by Muslim's book (*Bukhārī*). *Hudūd* in Arabic means the *Hadd* plural, meaning border or limit. The Quran mentions many times the “limits of Heaven” reminding Muslims of the sin of disobeying them and that they should not even come close to them (Quran, 2:187). But there is the saying that shows in the understandable framework of labeling certain crimes (Quran, 2:229, 4:14, 58:4, 65:1, though 4:14 is pursued by a conversation of sexual indecency). Early Muslim judges innate the perception of a type of offenses called *Hadud* from propositions to it completed by the Prophet ﷺ (*PBUH*) and in the beginning age of cohorts of Muslims. According to a well-known philosopher, Ibn e Taymiyya (d. 1328) reminded, descriptions for the clusters of felonies and their equivalent penalties in Islamic law were the inventions of human drive and never to play (Jonathan, 2002).

With regard to Islamic and civil rule, Shah Nafeesa addressed the issue of honor killing. In her popular novel, *Honor Unmasked* as Islamic law or *Shariah* is widely regarded as diverse, with various schools using approaches such as *Qasas* or analogy, and *Ijma* or consensus. Many developments can be rightly implemented, but the Islamization of General Zia was Boi-political, with particular emphasis on the body of women as a site of social and political morality that led to the interpretation of the Islamization of law as a code of punishment (Mehdi, 1994). *Hadd* was expressed as a sentence particularized in *Quran* and *Tazir*, and which is the jurists' responsibility to decide on the basis of a specific context. The *Hadud* law brought the stoning penalty to death

for treachery and cutting off of hands for the theft. The *Qisas* and *Diyat* have made two conceptual changes to the previous legislation on homicides. The previous law defined guilty to murder as a criminal offense against the state that could not be compounded or settled between the victim and the accused under the circumstances (Pakistan Penal Code, punishment Under Section 302). The position of the state shifted from deterrence to a mediator between the accused and the victim in the revised *Qisas* and *Diyat* laws, and this law made homicide a private crime committed against the heirs of the deceased. As an Islamic concept, *Wali* has taken on various meanings in the fields of institutional religion, the state, and even the law. In the *Quran*, *Wali* is the Arab root *Wali*, or similar to one, is God's designation as supreme protector and guardian. Currently, the word *Wali* is widely used for saints, as a friend of God in mystic Islam, and at the same time as a political office or administrator (Crone, 2002). Today, *Wali* has the status of legal and religious guardian and advisor in Islamic law. The term *Wali* has clearly a new meaning in Pakistan's legal system, being at the same time the government, as the executive side of the state, and the heirs of the victim; hence a son could be a *Wali* of his mother who was killed. Then the state has the guardianship or protection almost like that of perpetual possession between itself and the relatives of the slain men. Interestingly, in marriage rule, the courts denied the *Wali's* approval as a precondition for marriage, rejecting that kin had any influence over women's choice of marriage (Shah, 2017).

Before the 1990's, the Government did not perceive the murder of women for adultery as a distinct form of crime, although police report regularly conveyed in the early twentieth century that a significant number of murders were committed over women's 'intrigues.' In the Pakistan Penal Code XLV of 1860 (PPC), the earlier vestment of judicial authority in local rulers by the bureaucracy for the purpose of mediation in murder, combined with the requirement of 'extreme

and immediate provocation' resulting in milder punishment for the killers, is both transferred to the new state. This is not clear if violence intensified or reappeared in the 1990's and there are no data available to make a comparison with crime. The Muslim Family Law Ordinance (MFLO) was adopted in 1961, and it established a uniform marriage code, rendering marriage registration compulsory. The MFLO gave men and women a right of freedom to marry and divorce. The legislation did not recognize the practice of marriage nor did it grant the right to parents or relatives in marriage. The legislation provided a legal space for men and women to enter into a marriage of their choosing, given societal restrictions and incentives (Shah, 2017).

Muslim scholars have approved that the *Hadud* include: adultery/fornication (*Zinā*), consuming intoxicants (*Shurb Al-Khamr*), accusing someone of fornication sexual intercourse between two consenting adults who are not married to each other (*Qadhf*), some types of theft (*Sariqa*), and armed robbery (*Hirāba*). Muslim schools of law have disagreed on whether three other crimes should be included as public apostasy (*Ridda*), sodomy (intercourse with animals), intentional murder for purposes of robbery (*Sālhi*, 2010). Something is widespread among the *Hadud* crimes is that their punishments are specified in the *Quran* or *Sunnahh* and those they are considered to be violations of the rights of God. Some of the *Hadud* are violations of the rights of humans as well. *Sariqa* (the *Hadud*-level of theft), *Qadhf* (sexual slander), and *Hirāba* (armed robbery, banditry) are evidently disobediences of people's rights to living, possession, and self-respect (*Maududi*, 2000).

The Holy *Quran* controls that men and women who connect in fornication are lashed 100 times (24:2), and *Hadiths* include that if the adulterers are unmarried then they should also be banished for a year. It was agreed upon by all the Muslim schools of law that the Quranic punishment referred here was for bachelor people. Married men and women guilty of adultery

are punished by stoning, as demonstrated in the *Sunnahh* of the Prophet (PBUH) (*Dār al-Qalam*, 2006). The *Quran* dominations that any person who accuses someone of adultery and cannot provide four spectators to the declared act should be lashed 80 times and should never again have his evidence allowed (*Quran*, 24:4). The *Quran* provided the harshest punishment in Islam: crucifixion (hanging) and/or cutting hands and feet (*Quran*, 5:33).

The *Hadud* do not cover up legal systems and consider the most serious part of criminal law. But this does fall within what we can term Islamic criminal law. Although the *Quran* and *Sunnahh* conceptualize murder, accidental killing, as well as physical injuries done to others, as personal erroneous against individuals and families, in times of the Prophet ﷺ (PBUH) it was the state that supervised these clashes and carried out penalty. These were breakings of the rights of people, but they also handled the territory of public order and violence, which was the land of the ruler. Since cases of slaughter were brought by the victim's relatives (much like in the West until the nineteenth century), the Government would be liable for bringing cases for victims with no relatives, on the basis of the Prophet's ﷺ (PBUH) order that "the authority (*Sultān*) is the custodian of those who have no custodian." The state also took responsibility to pay damaged, wounded, and their relatives when the responsible party could not be recognized (*Qudūrī*, 2010).

The essential belief in the submission of the *Hadud* sentences is maximizing sympathy. This was prepared obviously in a *Hadith* featured to the Prophet ﷺ (PBUH) that was also repeated by well-known cohorts, among them his wife Aisha and the Caliphs Umar and Ali. The best-confirmed description states, "Ward off the *Hadud* from the Muslims as much as you all

can, and if you find a way out for the person, then let him go. For it is better for the authority to blunder in mercy than to blunder in punishment” (Hajar, 2004).

After the Prophet’s ﷺ (PBUH) death Muslim scholars had assimilated this *Hadith* into the vital legal principle of ‘Ward off the *Hadud*’ with doubts (*Shubuhāt*). Some might argue that this policy was developed by Muslim lawmakers in the age bracket after the life of the Prophet ﷺ (PBUH) to prepare the *Quran*’s cruel penalties. In other words, they inherited a government of cruel punishments and maybe the attention that they required to locate some way out of applying them. One might give logic that the Prophet himself ﷺ (PBUH) preached warding off the *Hadud* if possible because it was painful with the punishments revealed in the *Quran*. The Muslim decision-makers who developed the enormous forms of *Fiqh* took the Prophet’s authority to ward off the *Hadud* very acutely. Some of the practical defenders were found in the *Quran* itself, such as the necessity for four witnesses to *Zinā*. A considerable number were added in the *Hadiths* (Rabb, 2010).

This structure of making it practically impossible to put into practice the *Hadud* sentences through uncertainties distinguished the *Hadud* crimes of intoxication and, sexual slander as well. Someone who smells of wine would not be accountable for the *Hadud* punishment. Even someone who was seen drunk and vomiting up wine was not topic to the *Hadud* punishment according to many Muslim decision makers because he could have drunk the wine accidentally. Since Muslim researchers have opposed a great deal about what represents an intoxicant, the approach to applying the *Hadud* punishment has been following Imam Shafi’s position that “people are only punished based on certainty” (Franz, 2005).

This enormous grant for uncertainties in judgment on sexual crimes can be viewed most evidently in the *Hanafi* School of law, which was an official school of the Ottoman Empire. When prostitutes and their customers were caught, they were not tried for *Zinā* due to the (admittedly strange) ambiguity that prostitution was structurally similar to marriage; both were exchanges of sexual access for money (in the case of marriage, the groom's dowry payment). This is not because Muslim researchers had any kindness for prostitution or low regard for marriage, but because they pursued any possible conflict to avoid realizing the *Hadud* (James, 2012).

1.3.1 Traditional Sentence

The Government could also draw on his power to sustain public order to punish crimes that fell below the *Hadud*. For example, anyone who smelled horrible of wine and was perceptibly drunk might not be penalized at the stage of *Hadud*, but he could still be punished below that level in the case of armed robbery/banditry if the executors repented and surrendered, then these ambiguities would fall the evil doing from the *Hadud* series. But they were still legally responsible for the punishments for slaughter and non-*Hadud* robbery. The flexible sentence was traditionally the most important class of punishment in the *Shariah*. In the institutions of law, law implementers expanded detailed counters of sentences within their boundaries of law for what *Tazīr* (*Tazeer*) (punishments practiced to what natures of offenses). Lashings and incarceration have been the chief means of punishment. Although there has been a discrepancy in the aspects, the most common position among Muslim judges is that the upper boundary of *Tazīr* punishments is that they cannot attain the punishment for the equal *Hadud* crime. This was visible in the case of sexual indiscretion or intoxication, for which the *Hadud* crime had a fixed number of lashes. The most that a *Tazīr* punishment could be was

99 lashes for sexual crimes or one day less than one year of deport. Little theft was generally handled by lashing or short jail time, while habitual offenders could be sent to prison. As Islamic criminal ruling, the submission of the *Hadud* eventually counted under the power of the state. Although the Holy Prophet ﷺ (PBUH) advised that, once a *Hadud* crime had approached the legislation, the assessment had to be held, this was destined to highlight that no one would suppose discrimination. The Holy Prophet ﷺ (PBUH) and early Caliphs made this understanding that the decision-making legal influence could defer the *Hadud* sentences completely if this was essential, as the Holy Prophet ﷺ (PBUH) ordered for deprivation. As the famous *Hanafi* jurist *Al-Kāsānī* (d. 1191) wrote, “It is not allowable to carry out the *Hadud* without the possibility of some advantage” (Appendix Types of *Tazīr* Punishment).

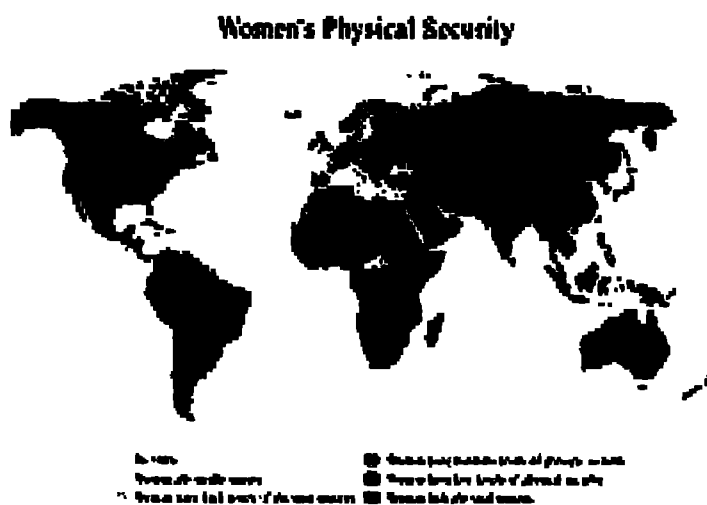
1.4 International Commitments to Honor Killing and Domestic Violence

Several measures have been taken at an international level to bring to end honor killing. Some of those will be discussed here. The United Nations Population Fund found violence against women and girls to be one of the most established human rights violations, international reality that “one in three women will practice corporal or sexual mistreatment in her lifetime” (Felson, 2002). Honor killing of women tends to be a lesser amount of widespread in industrial Western countries, and more normalized in the developing world. Wife beating/ killing was made prohibited nationally in the United States by 1920. Although the exact rates are disputed, there is a large body of cross-cultural evidence that women are subjected to killing in the name of honor appreciably more repeatedly than men. In addition, there is a broad agreement that

women are more often focused on cruel forms of ill-treatment and are more likely to be harmed by an abusive spouse, and this is aggravated by financial or social pressure (Brinkerhoff, 2013).

The United Nations Declaration on the Elimination of Violence and murder against Women (1993) states that “violence against women is a demonstration of historically imbalanced power relations between men and women, which provokes supremacy over and bias against women by men and to the deterrence of the progression of women kingdom, and that aggression against women is one of the fundamental social factors by which women force and become subordinate to protect women’s life” (UNFPA, 2008).

The Declaration on the abolition of Violence against Women classifies into three categories: Within the family (DV), within the general community, and ignored by the state. The Inter-American Conference on the Punishment, Prevention, and Eradication of Violence against Women terms violence against women as “any act or conduct, footed on gender, which grounds of death or corporeal, sexual or emotional injury or hurting to women, in the communal or the confidential field” (Gedulin, 2016).



(Source: Gedulin, 2016).

(A map of the world showing countries by level of women's physical security, 2011)

The Maputo Protocol approved a wider description, defining hostility against women as: “all acts committed against women who cause them physical, sexual, psychological, and economic destruction, including the warning to take such an act; or assume to impose the illogical deprivation on women’s basic liberty in confidential or community life.

The Istanbul Convention finalized during 2016: “Violent behavior against women and killing in the name of honor” is obviously “an illegal denial of individual rights and a type of prejudice against women” (Article 3 – Definitions). In the case of Turkey, the ‘European Court of Human Rights’ held for the primary moment that gender-based family cruelty as an offense is a category of bias under the ‘European Convention’ (Gedulin, 2016).

A study conducted by Nasrullah and Muezzin in 2009, provided accurate statistics of honor killing cases from the newspapers and media. They reported that a total of 1,957 honor crime victims have been conveyed in Pakistan’s newspapers from 2004 to 2007. It is very painful that, 18% of young innocent girls fewer than 18 years were killed in the name of honor killing, and 88% of married women were killed brutally with knife, ax, and fire. Married women were mostly killed by their husbands or close relatives. They use weapons (guns most common), stabbing, ax, and throttling for killing. According to research, the percentage of women who have tribute being bodily abused by a close partner reaches from 69% to 10% depending on the country (Heise, 2015).

In the United States, it is estimated that spouse violence accounts for 15% of all violent crime. The latest research (2017) found that over half of all female killings are committed by their spouses, 98 percent of whom are men (Wormer, 2009).

Femicide is usually defined as the gender-based killing of women by men. Femicides mostly happen in the perspective of domestic violence, such as honor killings or dowry killings. For statistical purposes, femicide is often defined as any killing of a woman. The top countries by the rate of femicide are Jamaica, Guatemala, South Africa, Russia (data from 2004–09). However, in Colombia, which has a higher rate of femicide, only three percent of all femicides are committed by a current or ex-intimate partner, while in Cyprus, France, and Portugal previous and current partners are responsible for more than 80% of all cases of femicide (Mayo, 2014).

Several countries where the law allows men to kill a female family member in a premeditated attempt as well as for felonies of passions, the act of committing adultery, in Haiti: Article 269 of the penal code states, "In the case of adultery as provided for in Article 284, the killed by a husband of his wife and/or her partner, immediately upon discovering, is to be pardoned." Syria: In 2009, Article 548 of the Syrian Law code was modified. Earlier, the article surrendered any punishment for males who committed murder on a female family member for wrong sex acts. Article 548 states that, "He who catches his wife or one of his ascendants, descendants or sisters committing adultery or illegitimate sexual acts with another and he killed or injured one or both of them benefits from a reduced punishment, that should not be less than 2 years in prison in case of killing." Article 192 states that a judge may decide for reduced punishments (such as short imprisonment) if the killing was done with an honorable intent. In addition to this, Article 242 says that a judge may reduce a sentence for murders. In Jordan: Part

of article 340 of the Penal Code states that, “He who catches his spouse or one of his female relatives committing adultery and kills, wounds, or injures one of them, is excused from any punishment.” This has two times been put forward for termination by the government but was continued by the Lower House of the Parliament, in 2003. In two Latin American countries, parallel laws were struck down over the past two decades: according to human rights lawyer Julie Mertus, “In Brazil, until 1991 wife murdering were believed to be non-criminal ‘honor killings’; during only one year, approximately eight hundred husbands killed their wives. Likewise, in Colombia, until 1980, a husband legally could kill his wife for committing adultery” (Mayo, 2014).

1.5 Objectives of the Study

1. To examine the causes of honor killing in rural areas of South Punjab.
2. To understand Islamic perspective on honor killing.
3. To critically analyze the human right activists’ perspective in Pakistan on the practice of honor killing.
4. To provide suitable suggestions regarding honor killing and its prevalence in the country.

1.6 Research Questions

1. What are the causes of honor killing in rural areas of South Punjab?
2. How do Islamic scholars perceive honor killing?
3. How human right activists in Pakistan view the practice of honor killing?
4. How can we overcome honor killing and what prevalence by taking measure at policy level?

1.7 Significance of the Study

The main purpose of this research was to investigate the honor killings and identify the elements behind it. Pakistani culture is still evolving and honor killing has become one of Pakistan's most controversial issues. The significant feature of this study was to analyze the fundamental and traditional structures of the Pakistani society which was patriarchal in its nature and determined women's lower position and impose the responsibilities of undervaluing and unaccounted domestic culture upon them. This study examined the unseen factual causes of women murdering in the name of honor killing and explore actual status and prestige of women which is her fundamental right. The focal purpose of this research is to make women aware of their fundamental rights. The structure of every society since the beginning of time stands on the pillar of patriarchy and till the time women are held back from playing a part in shaping the society, till the time men keep making laws that affect women, men keep introducing policies that commodify women's body, the status quo will remain the same. Pakistani society is still in its early stages of growth. Honor killing has since become one of Pakistan's most controversial issues. Only a full systemic reform driven by women will bring about change. As a result, affluent women should contribute to the uplift of underprivileged women.

1.8 Organization of the Study

The purpose of this research is to critically analyze the phenomenon of the killing of female members of the family for the prestige of ancestors particularly in South Punjab, the most traditional and conservative area of Pakistan. To achieve this goal, I organized this research in seven chapters. In the first chapter, I elaborated the theme of research and enlightened the background of a particular phenomenon. I revealed the main objectives of the study and declared

the importance and impact of the inquiry. The second chapter dealt with theoretical foundations. This research belongs to gender discrimination and revolves around male supremacy and female dependency. Postmodern feminist theories especially the ideas of Raewyn Connell and Dorothy Smith were very close to the themes of investigation. I discussed Connell's theory of 'hegemony' and Smith's 'standpoint theory'. Michel Foucault discussed both, negative and positive sides of power. His notions were very close to the present research so I made his theory of 'power, body, and sexuality' a part of this research. This chapter of research was focused on the national and international literature of reviews which have a link to the topic of research too.

Chapter number three expressed the scientific methodology of research. This chapter declared the research design, sampling, and tool of research that is used. All systematic techniques are discussed which are applied to achieve true results of the research. In the fifth chapter I narrated the Honor Killing Perspective of victim's families, and in the fifth chapter; I highlighted the Honor Killing Perspective of religious scholars. In seventh chapter I focused the stand point of feminist activists and governmental reforms. The purpose to emphasize the honor killing perspective of religion was to explore the causes, the punishment of honor killing cases in *Shariah*, and policy measures to the perspective of religion that control killing of women in the name of honor. There were three main objectives of this research, which were enough to bring useful information and reveal reality. These three goals were like closing the river in the cozy. In the last chapter, my intention was to provide detailed discussion, concise summary and confirmed conclusions.

1.9 Limitations of the Study

Data collection was a challenge in this study. Access to a victim's relative was thought-provoking because the victim's families were not ready to consider the reality that a murder has really occurred in their family. The majority of the killers were members of the same family. Mostly killers were husbands, brothers, and fathers. In order to collect data, I had to use purposive sampling, but in some places, I had to do snowball sampling. It was also difficult to develop a rapport with victimized families. It was a very difficult stage to create a confidential atmosphere with them. People were harsh in behavior. Another limitation to conduct this study was involved in their local judicial systems like *Punchait* or *Waddera* system, which is not enforceable in the Courts of Pakistan by law. They avoid their issues to deal with the government and courts regarding their issue. Another difficult stage for me was the locality of the victimized area; the roads were broken, slippery ways, and tough to drive. I managed to collect the data in the time span of almost two years; weather conditions were extreme. Being a female researcher, it was very hard for me to reach out to those people but by the grace of Allah, I took all steps successfully.

Chapter 2

Theoretical and Empirical Foundation

A theoretical background offers a deep, exact and systematic research base. After identifying the research topic and question, it is essential to review and conclude the most relevant theories and thoughts which have to provide strength and support to the selected subject. The theoretical framework also provides an inquiry with scientific reasoning. The theoretical framework is one of the most central components of a thesis (Lauzen, 2015). A review of literature helps to create a sense of connection with our audience and readers who rely on us for our initial work (Kim, 2018). In this chapter, I examined what research has been done on this subject in the past and I also evaluated, encapsulated, compared and contrasted, and linked different academic papers, research documents, and other relevant sources that directly linked with my research in this field. Concerning theories help to maximize validity and support to create a broad vision of accurate research.

2.1 Theoretical Framework

The current study is informed by postmodern feminist theories, particularly Raewyn Connell's and Dorothy Smith's ideas, as well as Emile Durkheim's theory of "Collective Consciousness" and Foucault's concept of "Power". The aforementioned theorists have objectively studied conflict, racism and aggression, so their theories set a way-forward to attain the facts. Since my study addresses women's deprivation of their rights, as access to a secure life is the basic rights of every individual, so I focused on gender based violent behavior particularly the murder of women. Since murder is a serious violent crime, growing incidences of crime is

that women are vulnerable and speechless, and so it's easy to target them. In fact, the query, "why crime is committed against women"? It's really hard to answer because there are a lot of reasons behind it. However, sociologists have been looking for the correct answers for centuries (Young, 2004) that are reflected in the light of the following related theories.

2.1.1 Reawyn Connell's Theoretical Contribution

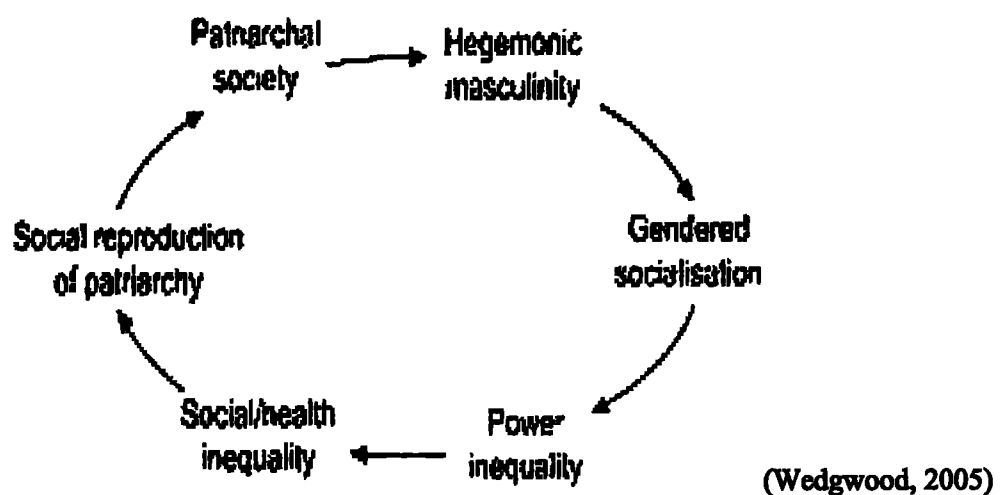
Reawyn Connell is noted for her description on the human social construction of "Hegemonic Masculinity". Connell is well known for her sessions on masculinity's social construction. She illuminates the theory of cultural hegemony based on Karl Marx and Antonio Gramsci, who measured the influence of society's social classes. She was one of the initiators of this research field, and her book "Masculinities" (1995, 2005) is the most referred one in current subject. Connell encouraged activities that shed light on the leading social status of men and the lower social position of women. In the age of gender prejudice, the theory of masculinity is the most impactful theory. The analysis of the sociological definition, the hegemonic essence of 'Hegemonic Masculinity' discusses that the 'verbal hegemony' hypothesis evaluates the 'power relationships' between a society's 'ethnic groups. The word hegemonic phrase "hegemonic masculinity" thus refers to the cultural and social dynamics that lead and rule in society's hierarchy, where men have a high prestige and a governing authority. Hegemonic masculinity symbolizes a sociologically challenged and changed form of social constructed structure (Wedgwood, 2005).

The configuration of gender practice, as Connell describes Hegemonic masculinity, reflects the widely accepted answer to the issue of legitimizing patriarchy that assured the dominant role of men and the subordination of women (Connell, 1995: 77). It is as though the residual sexism of culture as a whole has diluted and saturated feminist theorizations, such that

the lack of devotion to women and children has barely been acknowledged. By focusing on dominant men, we have also overlooked, or taken for granted, women's roles. However, this 'configuration of gender practice' is just a male gender-rooted alignment. It is clear from Connell's perspective that it does not extend to women because all forms of femininity are defined in the sense of male supremacy, there is no hegemonic feminineness, in the logic that the leading system of masculinity exists among men (Connell, 1987: 183). As an alternative, Reawyn Connell suggests that people have 'emphasized femininity, manufactured as a complement, or inferior, to hegemonic masculinity, mainly implemented for men folk' (Connell, 1987, p.188). It focuses on internalized subservience to hierarchical masculinity and subjugation. Opposing to the nuanced and situation-limitation of thought for hegemonic masculinity by Reawyn Connell, stressed femininity is sometimes perceived in a strongly essentialist and conventional milieu. The local version that she consistently focuses on is not feasible for hegemonic masculinity (Connell & Messerschmidt, 2005).

Figure 2.1

Connell's Theoretical Contribution



(The cyclical design for the creation, reproduction, and perpetuation of hegemonic masculinity)

Originally, hegemonic masculinity was perceived as the outline of repetition that allowed men to stay to govern women. The definitions of menfolk approved by patriarchal authority have suggested a lot of characteristics, allowing men to adopt their own personal capacities and form the foundation for male behavioral teachings. Those features contain: aggression, violence, patience (emotional restraint), courage, risk-taking affordability, toughness, physical strength, Athleticism, searching for adventure and excitement, achievement and success. Another key feature of the initial context of hegemonic masculinity was collusion with the aforementioned masculine characteristics. Nevertheless, even as men benefit from the patriarchal dividend, they usually benefit from the overall subordination of women; marriage, parenthood, and community life frequently require substantial compromises rather than simple superiority over women. Hegemony is therefore accomplished not by inherently aggressive or strong means, but spreading by encouragements and approval of culture (Kupers, 2005).

Hegemonic femininities must be viewed as local phenomena, such as 'hegemonic masculinities,' which maintain the traditional structure of gender depending on community environments. However, the most important thing to discuss is that 'hegemonic femininities' do not have to follow the fragile and fluttering image of Connell's highlighted femininity. Although there are still some contexts in which such femininities are hegemonic, the introduction is mainly in favor of the authoritative male community (Connell, 1995).

The classical root of hegemonic masculinity was the traditionally established structure of manhood, which was restricted culturally, the division of hierarchy, linked to housing and provision of food that created distress and hardship that stimulated pitiless and ferocious conduct. Gender hierarchy attempts to illustrate not only why males are superior to females, but

how each category affects each other. Hegemony can be gifted not by direct violence in the form of humiliation or viciousness, but by the assimilation of those masculinities into the functioning gender order. Connell paid attention to power inequality between genders. She says that the patriarchal system, where women have become vulnerable, helpless, and disadvantaged, is the main feature of women's control. She has turned into a submissive, dutiful, and speechless creature. Man, leading society never to consent to women to survive their lives according to their own desire; if women do it then they are justified to kill (Wedgwood, 2009).

The conviction of Connell that hegemonic femininity should not be possible depends on the way she describes the notion of hegemonic masculinity in such a way that hegemony can be provided only to men. This culminated in her definition of '*emphasized femininity*' as the counterpart to hegemonic masculinity, as an important yet mainly obsolete form of femininity that has slight linking to the real lives of women and girls. This reconceptualization allows us to identify local hegemonic types of femininity, such as hegemonic masculinities, and in a specific sense to reflect the dominant and aspiring femininity (Connell, 2005).

The Theory of 'Hegemonic Masculinity' is quite welcoming in my study, as she described the nature of traditional society in detail and concentrated on the phenomenon of patriarchy, particularly. She emphasized that men have superiority over women, decision-making power and command, so that men do not accept women's disobedience. The basic goal of this research is to recognize the reasons behind the greatest physical abuse against women, which is the murder of women in the name of honor, all the characteristics of patriarchy described above are the way to direct ferocity towards women. Her definition of 'Hegemonic Masculinity' was connected to my research in the sense of gender socialization, imbalance of wealth, social inequality and patriarchy's social reproduction. Connell argued that patriarchy is not imposed

forcefully but constructed in the walls of society with the passage of time. This study also agreed to the same phenomenon. This research demonstrates that masculinity and patriarchy have evolved from generation to generation with the transformation of customs and initial socialization method. It is assumed that little girls must be subordinate to their fathers, brothers and husbands. Girls are not permitted to leave home alone; they have no right to marry of their own choice and are highly dependent on older male family members. Inequality in social status, power, health education and liberty are embedded in women's illiteracy, unawareness and subordination. Her theory is very supportive for this research because of the aforementioned parallels between Connell's idea of Hegemony Masculinity and my research aim.

2.1.2 Dorothy Smith's Notion of Standpoint

Since the struggle of this research is to investigate the origin of honor killing, its causes, impact and solutions, so patriarchy is the main feature which supports to grow men's power and authority. Her standpoint is very relevant to my research because she focused on the idea of power and knowledge with the perspective of feminism. The idea of stand point to emphasize women's consciousness was introduced before Smith by an American feminist theorist Sandra Harding (2004), critical issues were the argument that hierarchies inevitably created ignorance of social reality among those who embraced hierarchies. In her book "The Everyday World as Problematic", A Feminist Sociology (1989), Smith argued that sociology neglected and objectified women. Women bear a lot of responsibilities but have no worth in society.

The genealogy of the theory of the feminist stand point starts in the account of Hegel, the slave and master clash, and thus the perception of the standpoint established by the view of the proletariat by Karl Marx. Marx explained the conflict between classes, '*who have*' and '*who have not*'; here "*Have*" mean "*Power*", power may be in the form of capital or possession. Marx

has emphasized power as exploitation too. According to Marx, individuals who have power have to abuse powerless people. My research deals with patriarchy, in this system man '*has*' power and woman '*has not*'. Marx has drawn the perfect portrait of conflict between the two parties of power. Hegel's analysis of the intrinsic struggle in the relationship between the master (power/have) and the slave (powerless/have not) raised an idea that injustice and exploitation were the best analysis to consider the stand point of the striver than that of the dominant. While in their own right, Hegel and Marx were not feminist, their theories helped to shape early feminist thoughts. A theoretical feminist stand point suggests that awareness for women arises from a social practice and experience (Sandra, 2004).

Smith found that she experienced "two subjectivities, family and workplace," and that these two worlds could not be combined. In recognition of her own standpoint, Smith threw light on the fact that sociology lacked contextual understanding. At this point, the techniques and theories of sociological perception were developed in a male-dominated social context, ignoring the world of sexual reproduction, kids and the household activities of women unconsciously. Instead of being an initially significant feature of society, women's roles can be seen as intrinsic components of culture. She thought it would provide insight into social institutions by posing questions from a woman's point of view. Smith determined for minority groups that the continual disparity in the world as they understand it and having to continually adhere to the perception of the dominant group creates discrimination, which can lead to members of the marginalized group being detached from their real selves (Smith, 1990). Since my research focuses on gender inequality and sexism, these two aspects are fundamental causes of honor killing, Smith has provoked these elements that are very important for the support of my work.

Smith claimed, since women have traditionally been society's caregivers, men have been able to devote their attention to think about abstract ideas that are perceived as more relevant and valuable. Instead of being part of human culture and history, women's actions are thus made invisible and seen as "normal". Dorothy Smith's theory of '*Bifurcation*' explains two modes of women's duties, home and local realm. As my study also represent that rural women works in fields and homes, urban working ladies have to work at homes and work place, but her duty is invisible, man's work is dominated in every domain. She presented the solution to the dilemma with the concept of '*bifurcation*'. She defines '*Bifurcation*' is characterized as separating or dividing into two sections, in the sense of consciousness bifurcation, explicitly is linked to standpoint theory, this applies to the distinction of the two places for women, household and earning place. As sociology is a field dominated by men, in order to go beyond their expected roles as housewives and mothers, women must aspire to move from the local domain of the home to the 'extra local' domain of society (Maan, 2008). In this research, it is visible that rural woman works at home, secondly, she works in fields like, cutting crops, catching cotton and taking care of animals but her duties are not considerable, likewise, urban woman have to do work at home and workplace but her work is ignored while men have one workplace that is valuable and appreciated.

The analysis by Smith stems from the belief that women are excluded from what she terms the '*ruling apparatuses*' of society. She investigates the structure of everyday world through the lens of Feminist theory, Marxism, and phenomenology. She suggests, culture does not emerge naturally but rather is created by those in position of power, almost entirely men, who construct the types of thoughts that we use to consider ourselves and society. In general, it is considered that only one gender and class have possessions, belongings and power over society,

and they are men. As the “*ruling apparatuses*” authority, only men are actively engaged in making decisions, evolving their theories, their art, their medical and psychological concepts, their educational values and goals (Smith, 1990). Similar to my research, men have a “*ruling authority*” in Pakistan’s society they command the entire culture and the ruled item is strictly females. The definition of ruling relationship by Dorothy Smith claimed that male dominance and female submissiveness are not only a Pakistani problem, but also a worldwide issue.

Dorothy Smith uses the philosophy of standpoint to emphasize that everyone knows where one stands in society. Three key arguments are made by feminist point of view theorists; firstly, emphasizing that no one has total, empirical expertise and knowledge. Knowledge is socially situated. Secondly, Smith focused that two people have not exactly the same standpoint. Marginalized people are socially positioned in such a way that they can become more attentive and ask questions than they are for the marginalized and finally she emphasized that people must not take the standpoint from which we talk for granted, but we must recognize it and be focus about it (Smith, 1990).

As mentioned above, there are three fundamental facts; primarily, we have to know that no one can claim that one has complete knowledge. Secondly, we get to realize that any two individuals can never have same standpoint. Lastly, Dorothy Smith emphasized that, due to different standpoints, conflict between individuals arises.

According to Smith, there is a major crack between the point of view of men and women, men will want power over women, and they are successful. When women try to use their own rights, men cannot tolerate seeing her full of rights, so tensions are produced and ends in removal of unwanted women. He never sees her as a second gender. Since this study is related to the

unsafe lives of women, Smith's thoughts come very close to addressing the conditions and motives behind violence against women.

2.1.3 Michael Foucault's Contribution

The patriarchal structure of family institution, which reflects the power of man's dominance, is a first significant source, as this study investigates the hidden motives behind the ritual of honor killing. Secondly, a significant factor behind honor killing is regarding illicit sexual relationship with men other than spouse. The philosophy of "power and sexuality" and "control over women's mind and body" seems very relevant to my research. As a consequence, Michael Foucault's writing, especially his definition of authority is extremely associated to my research on honor killing.

Two theories, "*Archeology of knowledge*" and "*Genealogy of power*," are the cornerstone of Foucault's philosophy (Foucault, 1966). In other words, "archaeology is the search for the general system of the construction and conversion of speeches," "includes the search for a set of rules that govern the conditions of possibility for all that can be said in particular discourse". Genealogy is a very special form of intellectual history, a way of relating historical content to structured and ordered that are neither the simple to reveal of their origins nor the necessary to realize their objectives. It is an approach to evaluating various, heterogeneous discourse, practice, event trajectories and defining their patterned relationships without the use of truth rules that assert global requirements and principles (Foucault, 1994).

Foucault is one of the few theorists who acknowledge that power is not only negative, coercive, oppressive, cruel or malicious, but also an effectual, necessary, efficient and positive

force of success to maintain discipline in society, to compel us to act against our needs and desires (Gaventa, 2003). Our cultural process to control and assessment systems no longer required intimidation or aggression, because people learned to discipline themselves and to conduct themselves in expectations. According to Michel Foucault (1982), because of the dispersion of power and authority, the punishment was phased out from modern social set up and that a deviant individual was no longer necessary for the wrath and honor of the state. As Foucault said that the genealogy of modern power has questions that power is an inherently negative, oppressive force that functions exclusively through the arrangements of law, restrictions and taboo (Foucault, 1982). Since Foucault concentrates the notion of power and sexuality, this philosophy will transfer slowly through his work from the freedom of modern perspectives.

Foucault defend the notion that by means of '*episodic*' or '*sovereign*' acts of subjugation or terrorization, command is exercised by individuals or groups, seeing it as diffuse and ubiquitous instead. '*Power is everywhere and comes from everywhere,*' so there is neither an entity nor any organized system in this context (Foucault, 1998, p. 63). Rather it is a type of '*metapower*' or '*fact regime*' that suffuses society, and is in constant fluctuation and arbitration. The term '*power/information*' is used by Foucault to suggest that power is constituted by agreed forms of knowledge, scientific understanding and reality. '*Truth is a thing of this world*', it is produced by multiple forms of restriction only and it brings episodic command possessions. Every culture has its system of truth, its "*general politics*" of truth, which is the mode of discourse that it supports and operates as real. The processes and instances in which true and false claims can be differentiated, the means by which each is sanctioned. The importance given to techniques and procedures in the attainment of truth, the position of those are

responsible for saying what counts as 'true' (Foucault, 1991). As Foucault says that "*power is everywhere,*" and mentioned that power is not only negative, I want to explain his notion with the context of my research. Power is also a significant source of social discipline and enforcement. Traditionally, in turning focus away from the 'sovereign' and 'episodic' exercise of power in feudal states, to coerce their subjects, Foucault referred to a new kind of 'disciplinary force' which could be seen in the administrative structures and social services developed in Europe in the 18th century, such as jails, education institutes and mental clinics. Foucault was intrigued by prison monitoring processes, school discipline, population management and control systems, and the promotion of bodily behavioral norms, including gender. As individuals have learned to discipline themselves and act in planned ways, their monitoring and evaluation processes no longer involve coercion or abuse, so this theory applies its conclusion on my research. His theory offers us a way of reducing the problem of gender inequality, by using regulatory authority, we will avoid abuse. Men should practice the rules of justice, and women should be aware of their rights. The aptitude to honor killing can be reduced by having awareness of men' and women's rights and implementation of laws of justice for men (Foucault, 1991).

The root, fact and source of power have been exposed by Foucault. He uncovered every element of power, spoke about the past, present and future of power. He constantly stressed that power is sanctioned and approved by society and indigenous people. Power and authority have been promoted through customs, standards and principles. He emphasized that the production of hegemonic power includes socio, bio, and psycho influences. My research also explains that the power of men is sanctioned by tradition, society and homegrown people. According to Foucault's notion of '*bio-power,*' the most important factor to gain power is biological strength.

This particular idea of Foucault is very supportive to my research; men are physically strong to women, so they have command on women. According to Foucault, in feudal times there was a "*right to death*," but in modern times there is now a "*right to live*". Current research has examined that the "right to live or die" is in the hands of the power of men in traditional societies. If women are accused of having some disloyalty to the family, killing is justified. But now because of education and understanding, people realized that they have full right to own a healthy and secure life. This is because states are more concerned with the power of how people live, rather than how they die. This new emphasis on power over life is called *Bio-power*. It is the source of the rise of capitalism, as states became interested in regulating and normalizing power (Gaventa, 2003).

Power cube is not easily compatible with Foucauldian power understandings, but at the level of questioning or influencing debate, there is space for critical analysis and strategic action. For instance, taking the psychological/cultural sense of '*invisible force*' and '*hegemony*' as a prism to look at the whole. Foucault's approach has been widely used to critique, planning, thinking and paradigms, as well as the ways in which development discourses are bloated with influence (Gaventa, 2003).

Foucault presented four foundations of knowledge and influence that have added considerably to the explanation of sexuality. Firstly, he focused that the "hysteriazation of women's bodies" is one of these. It has led us to see women as intensely sensual and a source of human reproductive medical information. The next foundation is the "pedagogization of the sex of children," which believes children to be extremely sexual. Children's sexuality is seen as something dangerous that needs to be regulated and controlled. Thirdly, Foucault emphasized on

the “socialization of procreative behavior”, that is another source of knowledge and power which maintains reproduction as an important issue for society. Finally, he stressed on the “psychiatry of perverse pleasure”, that is the center of knowledge and control based on the identification of sexual disease. This psychiatry was undertaken with the stated purpose of controlling perversions (a sexual practice considered unusual or unacceptable), but Foucault claimed in the study of sexual perversions that the dynamic of power and gratification ultimately leads to a greater appetite for and greater frequency of sexual perversions. The findings of “obstinate gratification psychiatrization” also demonstrate how the multiplicity of relationships leads to the construction of sexuality (Foucault, 1998).

As Foucault called Sexuality as a construct, his research encourages us to think about our own experiences of sexuality and to challenge our perspectives on sexuality. As reality attacks our minds, the relentless invasion of what both faith and secular culture holds and brings many of us through immeasurable unsleeping nights. Foucault’s work has encouraged me to ask frank questions and to believe in my conclusion about the fabrication of sexuality. Actually, the debate on sexuality has begun to modification. It turned into a modern debate that focused on science instead of being nude or relying on pleasure. Foucault thought that knowledge-related power structures are undeniable and that people who influence knowledge have a great deal of power. Power is not only present in the negative form in which someone in power limits lawful actions. Power is, in fact, often creative. Foucault argued that knowledge and power dynamics in relationships have had great influence on sexuality (Libbey, 2018).

The theory of power by Foucault expresses patriarchal society that the power of men over women, he said that power is actually ownership, my research shows the same fact. Men have

gained influence from women's consensus because women feel secure with men's power, but this power has been altered in dictatorship. This research shows that men have power over the mind and body of women and I found that the theories of Foucault explain the factor behind domestic violence and honor killing, which makes my study reliable. As a matter of sexuality, it is true that sexuality has power, and it is not only natural, it is based on the sanctions and acceptance of individuals. Heterosexuality is constructed in Islamic and Pakistani societies; homosexuality is viewed as unnatural, abnormal and unsanctioned. Although there are many cultures that promote free sex, Pakistani society, like conventional societies, does not recognize sexual partnerships without marriage. Sexual relationship except spouse is a sin and crime. It is the major cause of honor killing too.

Foucault explores the creative measurements of disciplinary powers which are exercised outside the attentively defined political monarchy overlap with the feminist project of exploring the micro politics of personal life and exposing the mechanics of patriarchal power at the most intimate levels of women's experience. The achievement of power and its connection to body and sexuality by Foucault has provided some useful philosophical instruments for the study of the social construction of gender and sexuality by feminist social and political theorists and has contributed to the critique of vitals within feminism (Townley, 1993). Foucault's identification of the body as the principal object of power has been used by feminists to analyze contemporary forms of social control over women's bodies and minds. Power is known as an individual's ability to enforce his will on the will of the weaker, or the ability to compel them to do something they do not want to do.

In the context of Pakistan, women's lives are restricted and controlled by men. In this context, power is understood as possession, as something owned by those in power. Yet, in the

view of Foucault, control is not a property that can be in possession. Hence, according to him power is a system, a network of family members encompassing the whole society, rather than a relationship between the oppressed and the oppressor (Foucault, 2000).

2.1.4 Emile Durkheim

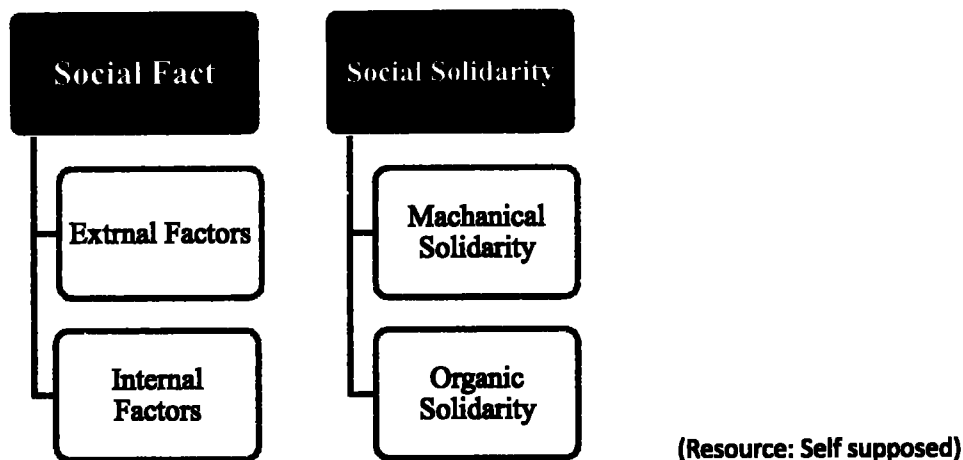
Emile Durkheim is a well-known name among sociology's pioneers. His main goal was to establish sociology as a scientific discipline. Durkheim provides extremely useful and important sociological theories, such as "Social Fact" and "Social Solidarity," both of which are extremely relevant to my research. The discovery of structural "social facts" is a central goal of sociology. Durkheim's most important and long-lasting achievement is the founding of sociology as an autonomous, acknowledged academic subject. He created the term "anomie," which is now widely used. Deviants and Anomies are those who do not adhere to society's norms, laws, or regulations. Anomie, according to Durkheim, is a state of formlessness that can develop in a society if solidarity is not well-defined. Murderers, according to my research, have no fear of the law or human rights; they disregard all safety laws and commit crimes.

2.1.4.1 Social Fact

Durkheim defined it as "A social fact is any manner of functioning, whether fixed or not, capable of putting an external restraint over the individual". We should accept realities as they are. To establish any phenomenon as fact, two criteria must be present. Individuals are initially inspired by external factors, then they experienced and internalize that fact, and then they behave in accordance with the trend (Durkheim, 1982).

Women's violence is an actual example of a social fact. Durkheim defined two sorts of societies and the concept of solidarity. The first is mechanical society, which is essentially rural society, and Durkheim described its homogeneous strong form of solidarity. The second is

organic society, which deals with metropolitan modern life and its multi-dimensional organic solidarity. In the natives of mechanical society, beating and killing women has been trained and absorbed. As a result, individuals are unafraid to beat or kill a woman, because they are accustomed to seeing women battered and abused. They regard it as a part of their culture. However, in organic communities, individuals are aware of the law and are required to object to crime and consult the court, whereas in mechanical society, people are ashamed to consult the court (Durkheim, 1933). In my investigation, I discovered that the rate of honor killing in mechanical civilizations is significantly higher than in organic societies.



2.1.4.2 Collective Consciousness

The cohesiveness between individuals in a society that supports social order and stability is known as social solidarity. It emphasizes the interconnection of people in a society, giving them the feeling that they can make develop the lives of others (Durkheim, 1933). Humans are fundamentally egoistic, according to Durkheim, but "collective consciousness" (i.e. norms, beliefs, and values) serves as the society's moral foundation, resulting in social integration. As a result, collective consciousness is critical to society's survival; it is a necessary function without

which the community would perish. Individuals form collective awareness through their interactions, while society is created and held together by this consciousness. Humans become aware of one another as social creatures, as a result of collective awareness. The sum total of common beliefs and attitudes among ordinary members of a community produces a self-contained system with its own life. The collective or common awareness is a concept that can be used to describe it. The emotional component of communal awareness, in particular, transcends our egoism: because we are emotionally tied to culture, we act socially because we understand it is the responsible and moral thing to do. Social interaction is crucial to the formation of society, and Durkheim believes that human beings would inevitably act in such a way that a society is formed when they are in a group (Allan, Kenneth, 2005).

As Emile Durkheim noted on the opposing side of mechanical solidarity, the centrality of the person, rather than the collective, becomes the focus of rights and obligations, the centre of public and private rituals holding the community together, Durkheim used the term "cult of the person" to emphasize how important this concept is. Moral individualism, or the cult of the individual, is thus a product of society itself, rather than the often alleged antagonistic relationship between the person and society. It was civilization that gave birth to it and taught man about his and others' rights and responsibilities. Organic solidarity, in contrast to mechanical solidarity, is social integration that comes from people's need for one another's services. Individuals function similarly to the interdependent but differentiated organs of a live body in a community defined by organic solidarity, with a somewhat higher division of labor. Society relies less on enforcing universal norms on everyone and more on controlling relationships between diverse groups and individuals, which is commonly done through the use of contracts and regulations. (Allan, Kenneth, 2005).

After analyzing Durkheim's view of organic solidarity, I realized its significance related to my research. According to pertinent evaluations and case studies, the rate of crime, particularly murder cases involving women, is exceptionally low in organic civilizations due to literacy and awareness.

2.2 Empirical Reviews

Violence against women has been recognized as a violation of human rights. Literature highlights that violence against women imposes incredible prices and consequences all over the world. The phenomena of honor killing have caught attention all over the world and are believed by NGOs and INGOs' bits intelligence but the dispute absences in research-based studies. However, I have attempted to review possible appraisals on honor killing with a core concern of honor, power, and justice in Pakistan. Women consist of more than 50% population of the country and they are killed only for the name of honor, which is a sign of ignorance and conservativeness in rural areas of Pakistan. It is necessary to define and understand the concept of honor crimes. Honor crimes are a larger category of killings in the name of honor and abuse committed against women for the prestige of family such as battering, acid throwing, and sexual rape. Review of Literature will highlight the subject matter, its causes in different regions of the world (Levy, 2000). So, I discuss the empirical studies conducted in reference to honor killing.

2.2.1 Honor Killing in Pakistani Context

Levy (2008) provided conclusions of the United Nation's study of the cases of honor killing in fifteen countries. The statistics of honor killing cases revealed that the maximum honor killing cases happened in Pakistan. According to research findings, one thousand (1000) honor killings out of (5000) five thousand honor killings are happened in Pakistan, whereas four

thousand (4000) honor killings occurred in the remaining fourteen (14) countries. According to the Human Rights Commission of Pakistan's data, 565 girls became the victim of honor killing during the year 2006. For Pakistan, this is a very high and alarming ratio, so intensive attention is needed to monitor this dangerous situation.

As reported by Qazi (2008) Male-dominated institutions such as *Jirga*, *Panchayet*, or community councils that decide punishments of issues and their supervisory judgments take precedence over state legislation in various rural parts of Pakistan. A *Jirga* arbitrate based on clients on conventional consensus and tribal principles, 150 Tribal conceptions of justice also involve abuse on behalf of clients. Over the years the law on honor killing has been revised several times. Notable legislative amendments to protect women in Pakistan from violence include the 2006 Law on the Protection of Women (Criminal Laws Amendment), the 2011 Law on Criminal Law (Third Amendment), the 2016 Punjab Law on the Protection of Women from Violence and the Criminal Law (Amendment) (Offenses in the Name or Excuse of Honor) Act of 2016 (Punjab Protection of Women Against Abuse Act (2016)). On 8 December 2004, Pakistan ratified a rule on international and domestic demands that made honor killings punishable in the most severe of cases by a seven-year prison term or death penalty. However, women and human rights groups were wary of the law's consequences as it ended the practice of allowing killers to purchase their freedom by paying cash to the family of the victim, which was challenging since the majority of honor killers are close relatives.

Saigol (1995) acknowledged that Pakistani culture has a rather rigid system of a joint family. A sense of unity is given by the patriarchal connection, which is very powerful. The family's male members have power and dominance. For example, women are not encouraged to disobey the customary norms, to talk about their willingness to marry, oppose endogamy, and

even leave home alone. If women speak against discrimination it may result in serious consequences of honor killing or *Karo-Kari*. It is the most popular news and stories about honor killings, acid attacks, kidnapping, burning; in Pakistan's national and local papers, fires and sexual harassment have become routine. The views of Siagol are absolutely correct; honor killing is a major problem in Pakistan in various regions. It is seen several times that if women speak out against patriarchy, there might be significant tension that causes and ends with the killing of honor or *Karo-Kari* issue.

Although the Child Marriages Legislation Act makes it illegal for girls under the age of 16 to marry, child marriage occurs in rustic regions, Hellgren, Z., & Hobson, B. (2008) clarified the false practice of child marriage (*Vani*). *Vani* is a child marriage tradition, mostly performed in tribal areas of Sind and the province of Punjab between baby girl and elderly man. The young girls are forcefully married off to settle the feuds between different clans; the *Vani* can be avoided if the girl's clan agrees to give money to other clans, named *Deet* and *Swara*, are similar tribal and rural customs that often encourage the marriage of girls in their early adolescence. There is one life-threatening and exciting case in 2012; a local *Jirga* in the village of *Aari*, *Swat* ordered that Roza Bibi, a girl of six, be married to settle a conflict between her family and her opponent's family. Through 2018 *Vani* phenomenon has been significantly reduced, enabling more young girls to live their childhood without stinting. *Watta-Satta* is an exclusive clannish custom involving the exchanging of brides between two tribes. They also have to have a daughter to marry in return for marrying a son. If there is no sister in the family who can exchange for a friend's spouse, that too can be done by a cousin or a distant relative. While Islamic law demands expressed consent from both parties to a marriage, women are often coerced into

marriages arranged by old relatives or tribal leaders. In rural parts of northwest and south Pakistan, *Watta-Satta* is the most popular.

Hussain (1999) emphasized on the problem of the dowry system in Pakistan. Like in other parts of South Asia, the custom of dowry is mostly practiced in Pakistan and India, and clashes related to it often result in cruelty leading to dowry deaths. In more than 2000 dowry-related deaths per year and annual rates exceeding 2,45 deaths per 100,000 dowry-related violence women, Pakistan has the highest number of dowry death rates recorded per 100,000 women in the country.

2.2.2 Honor Killing in Islam

Ali Asghar (2008) addressed in his book, based on “women’s rights in Islam” that women are equal to men in Islam. The issue of violence against women is a burning problem in the Islamic world, as the role of women in “women’s rights in Islam” has been very well changed. According to the author, the book covered women’s status, privileges and obligations, women’s rights to marriage, inheritance, divorce, polygamy, custody, education, retention, property, household, and all the rights agreed in the post-Islamic period, referring to the Quranic perspective. This study also discusses several aspects of women’s pre-Islamic miserable conditions, such as customs of daughter funeral at birth time, girl-slavery, property, divorce, modes of divorce, and forms of divorce, and so on. This addresses the *Qur’an* and the *Sunnah* in depth and reflects on the need to follow it at the moment. It also deliberates pre-Islamic rules and practices concerning women in Arab *Adaat*. In a complete sense, it aims to prepare Muslim women for their freedom of life with Islamic customs and struggles. The author, a renowned scholar, has tried to document the rights of women in true *Quranic* courage by explaining those. He also argued quite convincingly that the Holy Book the Quran provides equal rights to

both sexes in terms of equality and justice, civil rights and personal human rights. The question arises whether Muslim personal law needs to be modified in a secular society and, if so, how reform is to be carried out is being debated extensively. The chapter is given in this book's third edition titled as "*The Muslim woman heading the priesthood of the Congregation*", this chapter deals with the essential aspects of the problems of Muslim women and also springs to a new understanding of the *Sharia* issues.

AhmadYusuf Al-Hajj (2000), the enlightening and revealing in his book titled "Muslim women" shows that the status of women in Islam, facilitates, the role of a woman as mother, daughter, and grandmother, the generation series focuses on those issues relating to life and religion. This is necessary to promote the role of a woman as a guide and trainer. The book "Encyclopedia of Islamic Jurisprudence Concerning Muslim Women", provides answers to some burning questions of modern time and helps readers to understand Islam in better sense. The following questions are related to with *Shariah*, primarily, women's rights and their share of heritage. The issue about women, are they permitted to own a real estate or a business in Islam? Explanation of the commitment of Islamic recognition to the rights and social obligations of women to work and education is highlighted and declared that women are allowed to do work and keep business. The writers magnificently illuminated the role of Islam regarding its right to education for women, equality, protection of life, special share of land, and many more. The best thing about the book is that it is in easy, clear and simple language that needs no academic knowledge to understand the subject. This book has become digital by *Darussalam* Publishers and now provides the same context. In the light of this novel, understanding of people's rights and compliance with Islamic laws are basic requirements. This book now has the same material

as a digital-format e-book. We should lower the ratio of honor killings in Pakistan in order to respect the laws of Islam.

Daniel, Krosiak (2009) demonstrated that murder of honor is not a new practice. Islamic history shows that in ancient Babylon/Arab states, the particular practice of killing women was very popular. A patriarchal tradition indicates that family honor belongs to a woman's virginity, such as live burials of newly born children, male authority was feared to kill virginity so that their daughter was buried at the time of birth. In previous days, it was a question of "Judaism" before the advent of Islam. Patriarchal rituals had been developed by Arab pioneers such as the newborn daughters' live burial. This practice reflects the initial history of Ancient Babylon, which is essentially the view that a woman's modesty belonged to her family. Under Islamic law, Muslim women's positions are debated, particularly in *Quran* and *Hadith* lights. Two primary facts were illustrated in this report.

Rehman (2007) explained that Islamic law (or *Sharia*) prescribes severe punishments for *Zina*, or extramarital sex, to both men and women. Under Islamic law, up to 100 lashes can punish adultery. In short, there is no concept of killing in the name of dignity in Islam. Islam dominates large numbers of Muslim countries and many cultures use this religion to justify killing for honor despite the fact that no reward is offered for honor killing in Islam. Only legitimate authority can reward punishment.

Shah (2002) discussed the certainty of honor killings in Islam and the Holy Quran. He said that in Islam there is no sanction and custom of killing for honor or *Gharait*. It is only cultural issue. Honor killing establishes various terms and recognized with different titles across the cultural area's boundaries. It is named as '*Karo-Kari*' in Sindh Province, '*Siya Kari*' in Baluchistan, '*Kala Kali*' in Southern Punjab, and '*Tora*' in the NWFP. Shah referred Surah *Al*

Noor of the Holy Quran that it has given the way of life; no one has right to take away anyone else's life. So, it is accomplished that killing is not allowed in Islam. In Islam and even in the constitution of Muslim nations, like Pakistan, this is a criminal act. Shah primarily argued that, for the sake of esteem, Islam prohibits the barbaric practice of murdering women.

Warraich (2005) believed that the status of honor killing directly derived from the decisions of a husband who kills his wife or her lover and makes it applicable as unambiguous in Shariah law. According to evidence, the law of justice for this vindictive practice is based on the hadiths of the Prophet Muhammad (PBUH), once asked what happens if the husband finds his wife in immoral condition with another man? Then Prophet (PBUH) responded that the husband cannot kill her and none could be prosecuted unless the husband brought four witnesses, who had seen it. The Holy *Quran* defined the custom for women and men who suspected infidelity, but also for those who caught their wives cheating but had no witnesses: the couple stood before a judge and the accused wife told God five times that their case was valid (Quran 24:6-7). Muslim scholars have well reported threats of violence against women. The male violence against women was obviously not important, so so-called honor killing was the only reason for men to escape from unwanted female family members. "There is little question that disrespect is a big way of undermining the integrity and lives of women in this regard, particularly in Bedouin countries, characterized by harsh hearts and a strong sense of honor and shame from pre-Islamic times," he concluded after providing valid arguments.

Shahidullah (2012) stated *Qisas* and *Diyat* themes are very necessary to establish, according to Islamic law, honor killing is tried by the (1990) *Qisas and Diyat* Order of Pakistan, which allow the person and his/her family to exercise the power over a crime, including the right to decide whether to report, prosecute or demand *Diyat* (or compensation). The word

“punishment” in the sense of *Qisas* is specified as the “similar abundantly” referred to in section 323, which is paid to the victim’s heirs by causing the victim’s death or causing similar harm to the victim in respect of a portion of his/her body as the victim. *Qisas* has been perceived by patriarchal and conservative cultures; patriarchal and traditional societies perceive ‘*Qisas*’ as “Blood for Blood”, “Eye for Eye”, “Tooth for a tooth” and “Daughter for Daughter”. So, in specific cultures, honor killing is very authentic and factual, cases of women’s murder do not enter the court of law. Since a close relative perpetrates most honor killings and the family of the victim ‘forgives’ the perpetrator, or is compelled to accept *Diyat* (financial compensation), if the case is brought by a court of law. Instead, the murderer is imprisoned, the murderer becomes free from law and prosecution if traditional demands force the family of the deceased to forgive or accept financial compensation.

Imran, S & Afzal, H (2016) has clarified that destroying honor is not a new practice. It was a problem before the arrival of Islam in ancient times. The Arabs had patriarchal practices such as the live burials of newborn daughters, the reason behind it was traced by Ancient Babylon; it was the symbol of purity and shame of women, so Arabs buried their newborn daughters before they grew up and became a reason for disrespect. This tradition is a cultural concern, not a religious one. Islamic law (*Sharia* law) prescribes serious punishment for both men and women for *Zina* or non-marital sex. Under Islamic law, up to 100 lashes can be punished for premarital sex while fatal stone can punish adultery. In short, in Islam, there is no notion of murdering honor.

Schimmel Annemarie (2017) defines that Islamic legislation has meant tremendous change compared with the pre-Islamic status of women that woman has rights of marriage, divorce, education and employment, she has freedom to speak. During the early Islamic

reorganizations of the 7th century, women's rights reforms influenced marriage, divorce, and inheritance. Islam notes that the general improvement of Arab women's status included banning murder of female child and understanding the humanization of women. Arab women should be seen as second-gender. The dowry has been a nuptial gift that the wife holds as part of her personal property, historically called a bride-price paid to the partner. "Under Islamic law, marriage was no longer considered a "status" but a "contract" in which the woman's consent was imperative." Women were granted inheritance rights in a patriarchal society that had traditionally restricted heritage to male relatives.

William Watt (2005) notes that Muhammad (*PBUH*) can be seen in the historical sense of his time as a figure that stood in the name of women's rights and considerably improved things Watt explains: At the time Islam began, women's conditions were terrible, women had no right to own land, they were supposed to be man's property, and if the man died, everything went to his children. However, by "instituting rights to ownership of property, inheritance, education and divorce, Islam gave women all basic and constitutional protections Haddad stated that Muhammad (*PBUH*) granted women rights and privileges in the field of family life, marriage, education, and economic endeavors, rights that help to improve the status of women in society. Some countries require women, including India, Iran, Iraq, Bangladesh, Algeria, Lebanon, Morocco, Jordan, and Kuwait, to have a clause prohibiting polygyny in marriage agreements. Other nations, such as Iran and Pakistan, require a man to have permission from his first wife to take a second wife, and then provide the court with proof of the consent of his first wife. Finally, nations like Malaysia claim that a man must get permission from both his wives (present and future) and the government's religious authority in order to take a second.

2.2.3 Patriarchal Possessiveness

Aase (2002) offered a different aspect of this phenomenon. Honor killing is not just a question of women's virginity or chastity; it is, in reality, a game of power between male officials to avenge the perpetrator's kin. He revealed that this is a measure of the struggle to attain true command, a fundamental element of confirming one's ability to preserve one's morality and honor. Kidnapping or rape are mostly done to take revenge from the enemy, unfortunately, women play as an instrument in the supremacy competition between rival groups. The woman is an ill-fated victim in the power fight of men. Honor killing is not only the issue of women's possession; actually, it is the combat of power between mannish authorities to payback the offender's families.

Burney Ansar (2007) discovered that women identified as victims of outsiders' rape or sexual abuse are mostly disbelieved and regarded with contempt by offensive officers, forensic doctors who focus on virginity status instead of injuries, and questionable judges. Pakistan's law on rape permits marital and does not describe the statutory rape and women are not permitted to testify in some cases. Most of the people murdered by honor are women and the penalty against the killers is very merciful. A large number of honor killings cases against women who marry against the wishes of their parents and other close relatives of families or demand of divorce are raped have been reported in 2016. In December 2004, *Karo-Kari* was penalized under the same penal necessities as murder. Pakistan has removed this loophole that allows honor killers to stay away from prosecution by seeking forgiveness for their crimes from the family member of the victim and therefore forgiveness turns into legal form.

Jafri (2008) addressed that killing in the name of honor is frequently more complicated than the executors' specified excuses. The killing involves dispute resolution, identity issues, or the

termination of a wife for the sake to remarry, e.g., by strict enforcement of an honor code, women's lives are organized in patriarchal societies. Women have to uphold socially constraining cultural practices relating to the status of women and family honor, like the custom of *Parda* (cover the body), proves to maintain feminine chastity. Human rights organizations in Pakistan have consistently stressed that in these cases, women who are victims often want to marry according to their desires, but in fact, women-maintained property is the fundamental explanation that the male family members did not want to surrender if the woman wanted a man to marry outside the family.

Bourne (2019) demonstrated that men are afraid of the equality and freedom of women. In tradition, men are habitual to rule over women and the family. Women's efforts to obtain due rights may create obstacles for their authorities and their monopoly, and men may lose economic access to land, housing and other real estate. Usually, domestic violence arises which leads to honor killing. Bourne determined that men are habitual to control over women; Women's attempts to gain their rights can never be accepted by men. It can build challenges to their superiority and monopoly.

According to Coomaraswamy (2002) the UN Human Rights Commission reported that in traditional societies, man's superiority causes numerous psychological problems in women's lives, such as low self-esteem, suppression, mental and physical health of women. These factors result in depression and anxiety. If she does a disgraceful act or is cruelly abused by male sexual abuse, she chooses to honor suicide rather than honor killing.

Ratner (2000) extensively studied traditional culture and male empowerment. Male superiority has been profoundly rooted in many cultures around the world. Cultural backgrounds have accepted the practice of male dominance and they want women to be their property and

possession. According to the author, it is customary for men from feudal and conservative cultures to see women in their traditional domestic roles, and even women are habitual to see male dominance. In a patriarchal society, men tend to develop "ego satisfaction" by exercising power that plays an important part in the killing of women who are their daughters and wives. Man-empowerment is a very important component of the honor killing of poor women. Several societies have approved its importance through defensive collective customs of male perfection in sexual relations and patriarchal laws. Men may be aggressive in order to overcome threats to protect their paternal trust. Many cultures have, however, faced similar social and cultural influences. This is why the psychopathology's role in honor killings must be understood. Carl Ratner has established that "male dominance" is influenced by traditional and cultural contexts, and wants to see women as their property, for the gratification of ego and supremacy of male members of a family that, as a mark of bravery and courage, provokes honor killing.

2.2.4 Gender Inequality

Pahore W. Guramani and Khan Pahore (2016) expressed the basic reason behind honor killing is gender inequality. The authors claimed that gender inequality may refer to the superiority of man as its counterpart. Based on social, psychological, economic, and biological characteristics, gender disparity does not mean fair sexual treatment, this approach is to consider a woman to be a low grade than a man and gender injustice is not legally justified by any society. In this issue, Pakistani society mainly prevails as a social aspect in backward areas; women have no appropriate social status in Pakistan, especially in rustic regions. Nevertheless, it is dominant to think that women were made to only serve to men. A woman is socially depressed, destabilized politically, and economically insecure as a result of this mindset. There are numerous socio-economic and political conflicts facing. Pakistani women have seriously affected their

ability and potential to remain latent. Misogyny and discrimination against women around the world, such as honor killings, domestic violence, acid throwing, forced marriages, sexual abuse and harassment in public places. In order to earn a comfortable living, to participate in the marital or primary decision-making process, to obtain property, to do a job, and to decide on her marriage, a woman does not have the freedom to decide. There is no doubt that the vision of successful Pakistan could not be achieved without the key participation of women in socio-economic movements. Women's role is an important dynamic in sustainable development and progress in each world.

Hilde (2012) concluded that a male child is preferred by most families to a female child. The birth of a son is considered to be more honorable and luckier than that of the daughter, for a heritage holder would be considered for the future baby boy. Daughter's birth is most unwanted because of property harm. Ancestors will never give a share to daughters from their land. So, their socialization pattern is so underprivileged, a girl has no appropriate attachment from their parent's property and has no significance in family. Girls are frequently denied basic rights such as marriage education, food, health, and freedom, and girls face economic, social, and domestic conflicts as a result. This is due to the favorite male child. People think women are poor in rank to husband, which excuses defending men from killing and making women indefensible for murder in the name of honor killing. In addition, economic dependence also considers one of the main causes of killing honor in the region. The most horrible social issue facing women in this country is honor killing. People in society believe that women are less powerful than men and that is why, people do not hesitate to kill women more often in the name of honor.

Anna (2009) highlighted that so-called honor killing is a broad-based, odious ritual, and a traditional crime against women. Killings in the name of honor are killings of women who have

been found to be adulterous or inappropriate relationship. The convicted couples were killed in celebration of murder when they saw or were only accused of driving, chatting, sitting together, sympathizing with each other or seeing each other in an unethical state. While the lives of both genders are at risk, women are raped and killed in most of the situations. Men have to escape from death during the time of trial by paying money to family members of women or using the social power of their tribal landowner. The murder of honor has become a social norm in Pakistan. In 2009, there were 791 honor killings in Pakistan, while Amnesty International only cited 960 women who were murdered in that particular year in the name of honor killings, as stated by the Pakistan Human Rights Commission. According to these meticulous informing details, 300 to 400 women are killed every year in Pakistan on behalf of honor killings. In this scenario, the situation has been found to be serious and needs to be handled urgently. Pakistan has a desperate need to do something special to protect women.

Akpinar A (2003) said that gender discrimination contributes to women's submissiveness and socialization that it is an extremely significant cause of women's honor killings. As a consequence, most women are in trouble, misery, and pain, and those who are illiterate, neglected, and ignorant are unaware of their legal rights. Women are unable to increase their control over monstrous social violence, get to court for justice, and battle honor killings. Women are also vulnerable to murder and other social and public crimes.

Shah (2006) highlights a different notion of "graveyard of murdered black women" in her book "Honor Unmasked." A journalist points out that he allegedly uncovered a graveyard for black women in the *Shikarpur* area in 1995, which had major consequences. It was repeated by a BBC documentary film that started a chain reaction with one story for particular graveyards happening in other areas. These graves, generally referred to as *Karyn ja Kaburstan* (graveyard

for black girls and women), created a sensation that almost implies that women's mass graves were uncovered in their traditional area. Discovering a cemetery for *Kari* women had a breaking news appeal for journalists who began searching for such places as if they were historians off on a search, and as if the graves were ancient and eternal artifacts. Shah said that if these graveyards could possibly exist, the work experience of her book "Unmasked Honor" was never optimistic. *Kari* people are not allowed to have any formal funerals or burials, as recounted, mainly because the racial erasure of the black men and women convicted is demanded by societies. This also applies to those black women who live in remote regions when they are married and are rarely listed.

Tarar (2014) found that there are mainly male members of a family guilty of honor killing cases. He concentrated on the Indian culture where the demand for divorce or separation consequences are widespread and measured as a cultural crime, so the punishment by her husband or the eldest male member of the family have to cut the organs such as nose, ear, or hair. Many accounts of female killers have shown that their husbands, fathers and daughters, including young cousins, are also involved. Unwanted women who are not killed have to seriously cut their bodily organs, such as the nose, neck, or hair, for women only.

2.2.5 Patriarchal Internalization

Russel and Dobash (2000) argue that honor killing is a learned violent behavior. They mentioned that men were educated because they acquired awareness from their families of domestic abuse against women in their youth and women pursued offensive men because they saw their mothers being attacked. This may be the logic of violence, i.e., "learned behavior" from culture and socialization. Although studies show that men in families who experience abuse often batter, lots of men who have witnessed and spectators of violence as kids declare that they

are not using violence and that they don't grow to be harsh hearted batterers. Observation, however, is one of many sources of information; society also teaches men that it is necessary to dominate their partner and exercise this power through torture, abuse or beating. More important than other claims are the relations between witnesses and victims, However, as demonstrated in 'drumming-treatment' systems, young people who have experienced domestic violence and have grown into batterers have absorbed more than just brutality, and so do not learn lessons from men and women and related characters who lead to their disrespectful actions as adults.

In 2000, Anne also followed a clear notion that offenders follow their own cultural "internal regulations and parameters concerning offensive actions", often lead to cruelty towards their readily available spouses and can use strategies to ensure that visible proof of the crime is not left behind. Killers/assassins have also picked their tactics carefully, some rely on aggressive warnings, some assume that the property is lost and some threaten and attack children. Doers are making excuses to defend themselves about what they have done with the victim that they annoy them so much that they get out of control. These incidents suggest that they are actually in control of their violent actions, and they begin to beat their partner, and end their life, according to a strategy and not unintentionally or out of provocation.

Two definitions of rooted violence against women in traditional areas have been raised by Dobash & Dobash (2002), the first being 'Learned Violence' and the second being 'Learned Helplessness.' Violence towards female family members is embedded in the socialization and observation of everyday reality, where women are weaker and fearful of manpower. Authority and cruelty are constructed from the male side and powerlessness is internalized from the female side in society. So, the phenomenon of patriarchy develops stronger. An additional idea that 'violent behavior is actually educated behavior' is that it is not only "learned," but also

"transferred from one generation to another generation." Violence is profoundly ingrained and founded in a hierarchical culture where the lives of women are priceless. Philosophically, Dobash and Dobash further clarified that women are typically relentless and sometimes persistent in their attempts to promote. In addition, the observed hypothesis of helplessness and learned suffering was reinforced by known characteristics apparently common to women battered, including lack of self-respect, tendency to remove awareness, or fears of failure to control. Battered victims do not survive their lives in a condition of "*learned selflessness*." Those who promoted the idea rarely consider the reality of these qualities psychologically and physically. Ultimately, the recorded "learned helplessness" prototype model conflicts with women's changing response and reaction to violence over time, perhaps they need to be conscious and aware of their fundamental rights. A renewal of psychopathology was part of the myths of "learned helplessness"; theorists disputed that women lived in hostile and discourteous affiliations because their conditions are habitual violence and they do not know how to live with dignity. Philosophers questioned the offensive atmosphere of women and degrading membership because they are customary abusive conditions and do not know how to live with prestige. They suffer from "personality disturbances" in psychological theories which lead them to look for violence in a way of "*self-punishment*," or to abuse. They are addicted to hateful affiliation and self-agony. America's attractive speculation became the unique "cycle of violence" theory. It was an explanation and representation of the postulation that men did not communicate their rage and indignation because they were conditioned mentally to not offer an explanation for their emotions, communicating their fury by physical punishment. The pain of the man rises until he bursts and turned into a brutal attitude. If he beats his wife badly, the fear of man's power has been

recorded; cruel men have the pleasure of killing their wives. When he beats his spouse badly, a psychological patient gets gratification from murdering his partner.

Walker (2001) was an American counselor, studied women who were living in an offensive environment. Walker believed that women have embraced violent and disrespectful behavior on the male side, and women have become accustomed to male-side violence and brutality over time. The notion of helplessness that has been taught has not explained the fact that a woman with so many political, economic, and social motivations would choose to live in a degrading relationship that would be a cultural and emotional dependency of women. Some women feel protection in the condition of dependency. Women also have a rather cogent base of residence, may have horror vengeance next to them or their descendants, or may not be able to sustain themselves and their children economically. The rooted trend of helplessness is contradictory to the reality that women existing in violent and insecure associations. The root of cultural helplessness is different from the fact that women living in aggressive and unsafe associations attempt to leave several times and behave very cautiously to try to mitigate the rude anticipated attitude. Women who are deemed to be unwanted or burdened are rejected by their male relatives and community members, but want to protect their children so that they can accept this unhealthy world where their lives are not protected.

India's Ruane (2000) explored that the conservative and traditional elements of honor killings are marriages against the choice of parents and outside the caste. With the reference of developed areas of the state, no case of honor killing is found during the century. Ruane compared developed and undeveloped zones with the context of honor killing phenomena, she concluded that the developed, literate and civilized localities have mindfulness about rights, rules, and regulation; therefore, women's lives are secure there. Researchers have found that in

Northern Indian states, the incidents of honor killing of women who are married, without their families and sometimes outside the religion have been high. In Punjab, Rajasthan, Haryana, and Uttar, Indian states have a high rate of honor killing because these regions are traditional and backward because they follow rituals blindly. In the west of the Indian states of Maharashtra and Gujarat, honor killings are uncommon.

Reif Andreas (2003) reached to the idea of “fake honor killings”, and provoked the explanation for women’s bloodshed goals, such as ancient Arab burying newborn female infants, the *Sati* ritual; forced prostitution and bonded labor in India are wretched examples of women’s weakness. It is important to psychiatrically consider the condition based on the ladder of needs. In many examples, some psychological motives of human life led to the crimes such as *Karo-Kari*, the main factor of instinct, known as “*Id*” (which is based on the principle of pleasure). Small levels of literacy and an unpredictable devotion to moral and religious ideals will worsen it. The troubled psycho-dynamics that can produce retaliation and antagonism are often likely to provide dreadful grounds for barbaric crimes such as the killing in the name of dignity.

2.2.6 Doubt of Sexual Illicit Attachment

Peirce (2002) clarified briefly but comprehensively that honor killing is justified for adultery and illicit sexual relations in some unique Middle East countries. He concluded that it is actually the motive to approve honor killing to retain influence and authority over women, men want that women should live under their power and control. Approving honor killing as justified, killing is a tool for creating terror in women’s lives, and it is the best way to manipulate women. In the Countries of Middle-East, adultery, and illegal sexual relationships with outsider men are the major cause of honor killing and it is supposed to be moral killing. Justified murder is

a method for creating convulsions in women's lives. The key cause of honor killing in this study is concerned with illegal sexual relations.

Siddiqi (2016) claimed that honor killing is an act of slaughter in which a person is killed for his or her actual or recognized dishonest conduct. Such morally wrong conduct can take the form of alleged marital unfaithfulness, seeking divorce, denying endogamy and submitting to an arranged marriage, alleged playful conduct, and being raped. Only doubt and allegations are enough to besmirch a family's respect and therefore enough to justify the killing of the woman.

Some more explanations for honor killing were discussed by Arají during the year of 2000. In general, four main sets of circumstances were mentioned: (1) adultery, (2) disobedience to parents, (3) patriotism/personal insult/default on monetary debts (typically between men) (4) pre-marital sex or having a child out of wedlock. These are sufficient grounds for murder in the name of honor. Violence based on honor may only be between men, and also includes women as agents. Nevertheless, it seems to be almost exclusively done by men against women and children who "belong" to them. Sharon K. Arají has further investigation in 2004, categorized individual injury and group injury in Arab and South Asian countries, killing sons, sisters, and nieces in group-based honor systems have a more important honor-based problem than women. The motives for violence and murder are typically not seen as necessary when a person suffers from family pride. However, a wife's transgressions will cause her family to suffer collective damage and grievance, which is ultimately responsible for grueling her, moreover, Arají (2004) mentioned serial killing phenomenon as well. A serial killer has very often a deviant sexual motive. The National Institute of Justice provides a more similar definition of serial killing. According to the author, in this context, serial killing can be interpreted as a type of sexual

crime, an unethical form of sexuality, involving psychologically induced murders and heartless sexual hints.

Ratner (2011) researched about the barbaric tactics and arsenal used to execute women for the sake of respect. She exposed the horrible truth behind killing women. Honor killing is not just ability; it is also a project that is planned and coordinated, weapons and strategies are already being determined, and hired killers have been chosen. According to her, stoning, shooting, walloping, and fiery attacks, rape, hanging, throat-cutting, pouring radioactive acid, firing, and throttling are common means of murder. Most killers are male family members, particularly teenage boys are selected because these killers can profit from the most favorable and everlastingly legal result. In the family, younger boys are always engaged in closely watching, detecting, and documenting the actions of their sisters, mothers, and distrustful women in daily kinfolk's activities. Such boys are obligated to follow male authorities' orders and, if they fail to do, they can face serious family and community effects because they are insufficient to fulfill their responsibility. Most of the killers are members of the male family, generally teenage brothers. Guns and knives are used commonly in country areas.

Shah (2017) introduced main terminologies in his book "Honor Unmasked," he said that *Karo-Kari* is a dynamic form of sexual/social retribution considered to be part of the spiritual philosophy of respect, *Ghairat*, a concept that involves indignation and guilt in particular. Women signify as *Ghairat* (Honor) in Upper Sindh. Honor is abused if women are deemed to have had sex with men other than their husbands. *Karo-Kari* custom is a part of local norms and rituals, collectively referred to as *Ra Juni*. When men and women are called *Karo* and *Kari*, the first step of labeling or branding black (*Kali*) men and women means their moral indignation and revenge. To define and separate the transgressors from the rest of society, *The*

Black, metaphorical, symbolism acts like a true indelible mark. Through their own words, the communities define the 'Branding' by naming it *Karabian Jo Tiko Blackness* mark. *Tiko* has dual implications, it means a tattoo or mark, and is therefore associated with branding and inscription, both becoming relevant in this regard. *Tiko* also refers to a piece of ornamental jewelry on the forehead of a bride. In this case, however, the *Tiko* represents a corrupted woman, a pure bride's antithesis. The act of killing or expelling women is carried out, in most cases by family members and those who carry out these actions are usually the women's brothers, husbands, or fathers accused of sexual transgression. When interviewed, a woman who had assisted in her childless daughter's slaughter justified her daughter by saying that "*it is better to chop off the rotten finger, implying that the purity of the rest of the body is retained.*" The throwing out of the black women from the community referred to as *Kadhi se Behen*, we pulled our arm out. The word 'arm' for the women is used metaphorically here. Those who collude in the violence refer to the incident as if parts of their own bodies were being dismembered or amputated and the word 'body' here is a family metaphor. The offenders are then branded first, then separated and finally objectified. This helps relatives to illustrate alienation and a lack of commitment to the individual in concern. The *Karo Kari* act seeks justification within the family or community, making it a collective act, or even when an individual does it. The method to obtain support is for the killing to take place in the community sphere (Faqr, 2001). In a public location, the accused women lose their lives while washing clothes, working in the fields, or gathering water, while men may be killed watering their crops, on the way to trial, or on the way to work. This public articulation serves to build collective anger and to instigate collective bravery in the Durkheimian logic of reinforcing consensus by eliminating deviance.

2.2.7 Possession over Property

Fazel (2004) noted that the tradition of honor killing has become perceptible for reasons other than the preservation of family honor. The instances are referred to as '*Forged Honor Murders*.' An example is a man who kills a woman for his personal financial gain and says that the murder was done for the family's honor because a supposed murder was already done with female family members. By sacrificing a woman in the household for some distrusted deed which spoils the honor of the family, a man will get the typical approval of the subsequent acts. For example, a woman is considered to be a financial burden in the deprived and poor regions of Sindh (Pakistan), a fake honor killing may occur. People in these conservative and backward societies often do not know the cost of life for women to gain wealth or property using '*Karo-Kari*' payments.

According to Gadit and Patel (2007), if women are financially accountable at home, bogus honor killings will take place in underprivileged and poor communities of Sindh (Pakistan). The blame for '*Karo-Kari*' is often used by people as a way of gaining resources or land in conservative cultures. To get financial activities, '*Karo-Kari's*' practice is used for exploitation. They discussed critically the points of Muslim and Hindu tradition *Sati* and burying of female newly born babies, that is an old form of honor killing practice. Natives of particular culture have many excuses for *Sati* and burying the babies. The philosophy of Sigmund Freud about *Id*, *ego*, and *superego* is linked; these killings are basically psychological causes for pleasure. The concept reflects that an aggressive approach would be promoted by the low levels of literacy, inadequate knowledge of religion and insufficient comprehension of moral principles. A woman, who has become disgraced by the authority of the tribal courts, she is justified to

murder in gunshot or destroy by fire, or throw acid, and sometimes give her blood poisonous, through anxiously fear of criminals who can advance vengeance and violence.

Economic dependency among women has been developed by Engle MS (2009). Women rely entirely on male consideration and women have no economic right of ownership; women are not even entitled for their safety of life to make their living money. Men are satisfied with the benefit of basic necessities such as food; shelter, clothing, and health. Women are entirely dependent on men to obtain basic requirements such as food and shelter.

Women's lives, due to poor financial position are wretched, uncertain, and miserable. Therefore, women can easily be removed in the name of honor. In the traditional Pakistani region, only 7 to 8 women are formally employed, while 92-93 women are housewives and performing the basic duty to hold the family issues or with the context of employment, they are fit for informal jobs, such as livestock or agricultural activities. Therefore, 99% of the property is owned by men and only 1% is possessed by women in the ground of analysis. Men are motivated to honor killings by this weakness of the women's economy.

After the British Crime inquiry, Welby and Myhill (2000) disclosed that the high incidence of domestic abuse exists in destitute and impoverished societies. They investigated the actual cause of domestic violence and killing in the name of honor was poverty. Poverty promotes poverty, low living standards, unfulfilled desires, illiteracy, unemployment, and violence. Welby and Myhill are hugely right. Poverty is the underlying cause of all crimes and not a crime itself. Frustration becomes very strong when hopes and wishes remain incomplete; the outcome comes in the form of domestic abuse, wife/daughter battering, and killing as well. They also showed that poverty is not the only root of domestic violence, there are many other

factors related to poverty are included, that can also increase the ratio of poverty for example unemployment and overpopulation. Such variables make bad housekeeping and the ill health of women more complicated. In a socially ill climate, it is not likely that the physical and mental health of women can strong. It concluded that poverty, the underlying root of all offences, is the socio-economic trigger behind domestic violence. Poverty is the cause of illiteracy, unemployment, anger and stress that leads to the killing of honor through domestic abuse.

2.2.8 Weak Justice System

The poor criminal justice system, which implies violence against women, is the key factor behind honor killing, as Mama Amina (1996) fearlessly accused that corruption and domestic violence are growing in proportion due to the failure of the criminal justice system. Sexual assault, high rates of rape and class-caste issues are uncontrollable. She's perfectly right. If Pakistan's Government gives attention toward the rights of women and life security in a serious manner, this problem could be solved. She said violence against women principally concern the establishment of command-and-control powers between genders. Pakistan has shockingly high rates of domestic cruelty, battering, and emotional abuse for women and is generally unpunished for its perpetrators. We will track women's violence and oppression.

Gardi (2007) has critically clarified Pakistan's political, social, and economic system. Property and honor are so deeply established that the government overlooks mostly the daily happenings of women murdered and injured by their family members. It is federal legal law that Pakistan's tribal and strict conservative areas are semi-regulation and self-governing and often regulated by the fundamentalist organizers like *Jirga* and *Punchayet*. Ignorance of government is one factor behind the increase of honor killing cases. Tribal and traditional societies consider that the issue of violence, battering or killing of women is their personal concern, so there is no need to

highlight it publicly. They try to conceal this happening as much as possible. If it exposes, people want to resolve this case in their traditional authority organization, privately, like *Jirga* or *Punchayat*. People don't want to go to government and court, and sadly government and legislation also keeps silent when they need help. So, honor killing cases are on the rise in ratio.

According to women's rights activists Goonesekere and Savitri, violence against women is a widespread feature in Pakistan (2004). They bravely revealed Pakistan's most important and leading challenge of honor killing, accusing the Pakistani government for constitution and legislation, because honor killings are so powerfully attached to Pakistan's social, political and economic fabric that the government has often overlooks the regular events of marital violence, brutal attitude against women even killing the women heartlessly is a frequent observable fact. They explored that the killing of women is hidden in the occurrence of suicide or accidents. In fact, Pakistani leaders have sanctioned honor killing as justified. The government has ignored the security of rights of women. Both authors revealed confidently that the Government of Pakistan's constitution and legislation is responsible for domestic violence. Thus, in traditional and rural areas of Pakistan, the ratio of honor killings cases is maximal.

A journalist named Stephen (2000) mentioned with The Jordan Times that Rana Hussein in (2000) has disclosed "honor" killings in Jordan. An encouraging warning is that King Abdullah II's government, which came to authority and ruled after the death of his father King Hussein in 1999, is proving its opposition to achieve demonstration. The king has revised legislation to put honor killings on murders and has positive communal maintained to modify the law. The reality that the royal palace has taken such an attitude has converted into dangerous sentencing and strict inquiries of honor killings by the courts and law enforcement agencies. The king's support has promoted activist groups to expressive courageously against honor killings.

According to Mayell&Hillary (2002), young girls and women can be murdered for a diversity of reasons, which may contain talk with outside man, being a fatality of rape, consensual sexual relations outside marriage, in quest of separation, and rejecting to tie the wed knot to the guy selected by ancestors. Only doubt concerns about disobedience can provoke male members of the family to murder. According to a strange piece of information that a man who killed his wife because he dreamt of her committing adultery. Women were slaughtered supposedly, by their spouses. In one scenario, a woman was tortured to death because she did not perform her homework quickly enough. Females can also be physically attacked but not murdered. If they try to ask for help and favor from law enforcement, the officials who supported the supervision of civilizing anticipations for women may suspect, disbelieve, or be discredited. Some cultures have laws that allow men who can kill the women for 'family honor' to receive less punishment. Others induce the police to ignore and try not to report the murder. In 1999, at the office of her lawyer in Lahore, young lady Samia Sarwar, 29 years old, was shot by a gun. Her parents inspired the murder case and felt that Samia brought shame to the family by seeking a divorce. Although it was possible to identify the executors effortlessly, not a single one was arrested. Rather, her lawyer Hina Jilani was publicly ruined and warned.

Fatah's view (2006) about honor killing is a little different. He blames that the tribal authorities are very powerful and strong, and the government seems to be very weak and incapable in front of tribal agencies. Their councils are organized by the influence of the tribal established circle of power. There is, therefore, no way of enforcing laws and regulations. The legal courts are totally ignored by the tribal councils. Tribal culture is very possessive about women if they get a sensation of weak dominancy of men due to women's awareness or independency, women are justified to remove.

As Hague, G&Gill Aisha (2015) revealed in her book "Theory, Policy, and Practice," there are several challenges in verifying violence in the form of crime. Public justice departments have concluded that HBV is a conventional culture routine. Other contributors stated in the book that Honor Based Violence HBV goes ahead with the phenomenon of honor killing in which males that impact the family are 'honored.' HBV never narrates to any faith, culture, or religion, particularly not allowed in Islam. In the novel, other contributors claimed that Honor Based Violence HBV goes on with the honor killing phenomenon in which males are 'honored' who influence the family. The author and her subordinates explained the complexities of consideration of HBV as taunt full welcome to gender-based violence. Unfortunately, men are bound to do so. The co-assistant of the author, in chapter 4, Karl Roberts created a different idea of a multi-layered, motivational HBV Honor Based Violence model and a Planed Conscience, Theory HBV which looked at the opportunities for modified involvement Karl Roberts, speculates how Honor Based Violence HBV is classified as violence against women because certain men understand it, although this can perhaps be addressed through 'gender-based violence' thinking. Where the victims are men, it is largely because of their relationship with women. Their involvement with women is usually the outcome. In different areas of Pakistan and Northern India, Honor-based crimes are rooted in developed regions due to the primacy of alternative '*Panchayat*' lawful systems, instead of the rule and tendencies of masculine supremacy is practiced. Overall, in this book Aisha Gill argues a combination of advanced-looking notions that women's activists who have led the struggle against HBV have not really represented the true picture of women's misery among the authors. A variety of analyses are provided in a more or less scholarly way which must be difficult for some women activists, NGOs, and development social workers to feel fully comfortable with. However, in all-purpose,

this book is a tremendously valuable calculation to the scholastic and guiding literature and to producing the social and cultural change for women across the world in terms of the dreadfulness of 'honor' violence and killings.

Kiehl&Kent (2004) focused on mentally ill individuals who are also known to be signified with illegal cruel conduct. A study exposes that among murder offenders, 20 percent had a psychotic illness and 54 percent had a personality disorder as a principal or secondary diagnosis. Psychopaths have been discussed widely in the context of criminality, especially in terms of its characteristically callous and unemotional personality profile. According to Kiehl, organic results on MRIs of criminal psychopaths pointed to their failure to show the proper neural differentiation between conceptual and physical stimuli in the right frontal chronological gyrus and surrounding cortex. There is support for the theory that psychopaths are associated with right hemisphere abnormalities for processing conceptually abstract material. There are many potential details in terms of mental machinery for those who resort to respect murdering. It is quite comprehensible, in the cultural context where mental illness is still a disgrace and most people would not provide payable magnitude to psychiatric disorders.

According toGauhar &Neha A (2014) "insane" behavior types like warfare, rivalry, racialism, greed, and materialism honor killing at last stalks from an intellect of existential indefatigability, defenseless, and incompleteness. It generates necessity for belonging and position, and the distrustful panic of losing them. The only definite way to correct this behavior is for human beings to increase a more sheltered and confident sense of identity and to begin to extend internal synchronization and completeness, as the author suggests in her book "Back to Sanity."

Balchin (2003) tries to describe the foundations of honor killing. The particular analysis investigates the origin of honor killing of women, particularly in Larkana Sindh, in the ancient time of the Indus region. It is named '*Karo-Kari*,' in Sindh. *Karo* is linked to a man while *Kari* is proclaimed to be a woman who brings shame to her kinfolds. Honor killing means the custom whereby male family members kill a female, who is considered to bring humiliation or dishonor to the family and community. The fundamental essence of honor killing is the appropriation of one another's cultural values. Acculturation is a method of sharing customs and practices from one culture to another. Indus was the largest nation in the world and rich in natural resources, so people came here from all over the world and even brought their customs, the killing in the name of honor was one of those old, false traditions. If a woman is declared by tribal court authority as dishonoring the family, she is suitable for sniper shooting, oil burning, acid throwing, or even blood poisoning.

Rothstein M. A. & Carson R. A (1999) presented the conception of women as possession and values that remains well-established within Pakistan's socio-cultural base. As a commodity, this tradition is practiced by various individuals, plus women. Legal and political authorities typically ignore the day-to-day events in which women are killed by their relatives. Within these societies, many people tend to believe those honor killings justified, so initiators are rarely brought to justice. Typically, the few cases that reach trial, that have the end result in merciful sentences or pardons for men. As honor killing is a 'vengeance crime,' assessors may choose to require the families of wonder to accept from the perpetrator an effortless excuse, money, land or another female as compensation for their crime.

2.2.9 Economic Equality of Women

Alam Fareena (2004) explored the practice of destroying women for the sake of honor. She has focused the area of the UK for study, especially in the case of immigrant families, when men return their homes to Pakistani villages; they feel they are losing influence and power over their women. They felt that they have lost control over their women. These kinds of fear and emotions need to regain their authority and power push them to dominate the family which ultimately leads to domestic violence and honor killing.

Hussain (1999) rejected the connection between conservativeness and killing for the safety of morality. He conducted a Turkish study by a team from Decal University in the Southeastern region of Anatolia, calculating that honor killing is suffering not only in rural or illiterate areas of the world, it is found in developed, modern, and literate regions too. Honor killing is spectated in highly developed countries as well. Attention was paid to patriarchal societies in the Kurdish region of Turkey; there was no ratio of honor killing in the traditional region as compared to civilized provinces. There are a lot of performers who are well trained and well informed. Gezer says that honor killing is being practiced in the developed, new and literate regions. According to Gazer, the traditional area had a little ratio of honor killing. That idea runs counter to Ruane's ideas that honor killing is a product of the natives of traditional and underdeveloped areas. So, it is clear that honor killing is a game of emotions and power.

Aysun and Dogancan (2004) conducted research that has changed the trend and aptitude of changing women's culture, political status, and economic attributes in contemporary times very positively. With the passage of time, women are conscious of their due rights in developing areas due to knowledge, awareness, enlightenment, and growth. Women struggle to gain freedom, security, and economic status. Women who have acquired financial liberty from their

families in traditionally patriarchal societies are going against their male-dominated society. Women in western countries work just as men do. Yet aggressive activity often occurs in order to restore authority. Women are killed in the Middle East and South Asia only to follow Western values and culture such as wearing modern clothes, actions, and social norms that are considered to be Western. Having male lovers or refusing to an arranged marriage is a fundamental factor of all offenses which can and have resulted in an honor killing. We concluded that political status affects the economic attribute of women with the passage of time, and it is an unavoidable element behind honor killing.

2.2.10 Reforms in Pakistan for Women

The legislation was enacted in 2006, Women's Protection (Criminal Laws Amendment) Act, also known as The Women's Protection Legislation was established. Nevertheless, there remains skepticism of its usefulness. In March 2005, the Pakistani parliament rejected a bill requiring support for the law against the practice of honor killing which declared it to be un-Islamic. The bill established a life sentence and a fine if a woman is abducted or coerced to love or marry a person without her permission. The bill further extended the concept of rape to include sexual activity without the consent of a woman, a penalty for the false allegation of fornication, and extending *Zina* to be prosecutable if convicted by four male eye spectators. Even with these added crimes defense which typically leads to killing for morality. The 2016 Punjab Women's Security against Violence Act was passed to amend Pakistani legislation to better protection of women. The purpose of this act is to create an efficient system for women's defense, security, relief, and recovery from violence. By this act, the Punjab Provincial Assembly commits to enable a person to seek protection if at risk or unlawfully acted, to protect individuals by protection orders, to order property and to compensate the victim financially, the power to

access the homes was created to respond to possible danger and safely relocate the victim to a safe location if requested by the victim. The 2016 Criminal Law (Amendment) (Offenses in the Name or Reason of Honor) Act removed the loophole that permitted honor killings perpetrators to escape prosecution by seeking forgiveness from the family members of other side for the crime and thereby be legally excused. The bill focuses specifically on killing dignity and retribution for the order. In addition to closing the above-mentioned loophole, the act created a 14-year prison sentence to life imprisonment for crimes committed 'on the supposed basis of honor.' Honor killing has continued in Pakistan, even with the significant changes in this act.

According to Usmani (2008) Human rights are primarily guaranteed to any human being, regardless of gender, ethnicity, nationality, or ethnic group, the universality of human rights has certainly been introduced and predictable in international law through the ongoing efforts of the United Nations. Pakistan ratified the (CEDAW), or Convention for the Elimination of All Forms of Discrimination against Women, in March 1996. By approving CEDAW, Pakistan decides to wipe out prejudiced laws and launch court proceedings, and public bodies, to support women effectively. As a human rights contract, CEDAW aims, in particular, at ethnicity and tradition as contributing factors to discrimination based on sex. In 1993, the General Assembly of the United Nations supposed the Resolution on the Abolition of Violence against Women, calling on states not to lift practice, tradition, or religious meditation in order to hold away their duty to eliminate violence against women.

Mukherjee, U. (2006) reported about Pakistani activism that human rights activists in Pakistan have been at the forefront of reforming and changing the tradition of honor killings, highlighting human rights, universal feminism, democracy worldwide, and those Pakistani activists are pursuing legal reform to criminalize the tradition and safeguard quarry from

brutality. Asma Jehangir, Chairperson of Pakistan's Human Rights Commission and Hina Jilani are active lawyers of Pakistan who reinvigorate political culture to make the Pakistani state risky. Asma Jehangir and Hina Jilani founded Pakistan's first legal aid center in 1986 and *Dastak*, 1991 a women's shelter for those women who have to run away from their homes. Many notable Pakistani activists working to cover up and prevent honor killings include Aitzaz Ahsan, Anis Amir Ali, Ayaz Latif Palijo, Sharmeen Obaid-Chinoy, and Shahnaz Bukhari.

As Gannon (2016) said, in June 2016, the Council of Islamic Ideology, as Muslim member, director of religious organization, guides with the law of government according to the *Shariah*, declared that killings for the sake of honor and reputation are un-Islamic. The Pakistani Women's Human Rights Organization, an indigenous NGO, promotes the provision of a forum for victims by sharing their experiences with international human rights organizations to international human rights and modified legislation to improve the situation for Pakistani women. In 2006, the National Police Bureau developed Gender Crime Cell's rules for women's safe and comfortable life with the aim of gathering data on crimes assigned to women in Pakistan. The primary aim was to allow more effective policy decisions to protect women and penalize offenders, Gender Responsive Policing Initiative, which launched in 2009. In addition to creating more resources for women within the police force, this initiative centered on enhancing police practices in response to gender-based crimes. Lastly, the projects of Gender Crime Cell were the Women Police Network (WPN), with the intention of linking police organizations across the country to enhance the exchange of facts and experience with the intention of improving women's situation.

According to Karen (2010) Muslim leaders like Sir Syed Ahmad Khan have tried to offer women education. He proposed edging polygamy and empowering women through education in other

ways after Pakistan becomes independent. Women's organizations and feminist organizations began research on reducing socioeconomic injustices against women in Pakistan by well-known leaders such as Mohtarma Fatima Jinnah

Close to Karen, Azra (1999) said that in the mid-1940s, Jinnah pointed out those Muslim women leaders of all classes who energetically sponsored the movement in Pakistan. Wives and other members of leading politicians headed their campaign. Women have occasionally been protesting on a large scale for public demonstrations. Before 1947 the Muslim women in Punjab had a propensity to vote for the Muslim League while their male folk backed the Unionist Party.

Mariam (2014) proposed that the government of Zulfikar Ali Bhutto (1970–1977) was a time of liberal attitudes towards women. All government facilities and services, including Civil Superior Services, District Management Group, and Foreign Service (Financial Civil Service) that were not previously permitted to women, were opened to women's protection. Approximately 10 percent of the National Assembly seats and 5 percent of the Provincial Assemblies were reserved for women, with no limits on general seats in competition as well. The execution of these policies, however, was as weak as the government faced a financial crisis because of the war with India and the country's consequent crack.

As Offenhauer, P., & Buchalter, A. R. (2005) argues, gender equality was the sole guarantee under the Constitution of Pakistan in 1973. The Constitution states that "there is no discrimination based exclusively on sex". In addition, the Constitution provides for the protection of families, due rights of marriage. Nevertheless, several judges upheld the sometimes misconstrued "Laws of Islam" regarding the constitution's guarantee of non-discrimination. In 1975, an official delegation from Pakistan participated in the First World Conference on Women

in Mexico, which led to the creation of the safety strategy of Pakistan's first Committee on Women's Rights.

Shaheed (1998) addressed Zia ul Haq's military dictatorship, explaining that General Zia ul Haq Army Chief of Staff ousted the constitutionally elected government of Zulfikar Ali Bhutto in a military takeover on 5 July 1977. General Zia-ul-Haq's Sixth Program during the Martial Law Regime (1977–1986) was full of political and policy challenges. The regime has taken several steps towards institutional building for women's growth, such as the establishment of the Cabinet Secretariat Women's Division and the creation of another Status of Women commission for her welfare and defense. For the first time, the Sixth Plan included a chapter on women in growth. The chapter was particularly coordinated by a group of working twenty-eight (28) professional women headed by then *Jhang* District Council Chair Syeda Abida Hussain; she was Chairperson of the *Jhang* District council at that juncture. General Zia-ul-Haq nominated the *Majlis-e-Shoora* (Federal Advisory Council) in 1981 and inducted twenty (20) women as members but *Majlis-e-Shoora* had no control over the branch of the executive. Further, Asma continued Shaheed's philosophy regarding Zia ul Haq, prohibiting women from engaging and spectating in sport, and promoting *Purdah*. Nevertheless, Zia-ul-Haq started a slamming cycle by implementing oppressive laws against women, such as the collection of *Hadud* Ordinances and the *Qanun-e-Shahadat* Order. He revoked all guaranteed human rights in the Constitution that had been acknowledged in 1973, including the right to be free from gender discrimination. He also introduced laws concerning *Qisas* and *Diyat*, Islamic penal laws regulating punishment (*Qisas*), and compensation (*Diyat*) for bodily injury offenses. The sum of *Diyat* was halved, when the casualty was a woman.

Sairah (2005) expressed that the offense of *Zina* 1979 (*Hadud* enforcement, Ordinance crime) was a *Hadud* Ordinance subcategory. *Zina* is the crime of illicit sexual intercourse and deceitfulness. The *Zina* Ordinance contained *Zina-bil-Jabr*, the forced-trafficking group. When a woman accusing a man of *Zina-bil-Jabr* (rape) is unable to prove to the judiciary that she has been raped, she faces charges of treason and disloyalty. To get a rapist ordinance *Hadd*, the maximum punishment provided for under the *Holy Quran*, either the rapist must confess to the rape, or four pious adult Muslim men must witness the “act of penetration” itself and it should be confirmed against the rapist.

Shahnaz (2010) explained that the testimony of a woman under *Qanun-e-Shahadat* was not weighed equally with that of a male. Consequently, if a woman has no male witnesses but female witnesses, her testimony does not satisfy the requirements for evidence. The victim could be convicted, and the survivor could be charged with adultery, the death trap of being accused of distressing suspected victims. In 1983, an orphaned 13-year-old girl, Jehan Mina, was allegedly raped by her uncle and cousins and became pregnant. She did not provide ample proof that she had been raped, so he was convicted of adultery and the Court found her pregnancy as evidence of adultery. She was given one hundred lashes and three years of rigorous incarceration for *Tazir* punishment. In December 1986, the International Commission of Jurists mission to Pakistan called for the revocation of confident parts of the *Hadud* Ordinances regarding crimes and Islamic punishments that discriminate against women and non-Muslims (Bari, 2006).

Shaheed (1998) said that after Zia-ul-Haq’s era, there was a significant improvement in the context of law in favor of women. Obviously, in the planning process, the Seventh, Eighth, and Ninth proposals adopted by separate duly elected governments have made attempts to resolve women’s interests. Nevertheless, the proposed implementation failed to counter gender

disparity because of the gap between the policy goal and success. Designed growth, however, failed to resolve gender inequality due to the discrepancy between policy goals and achievement. In 1988, Benazir Bhutto became Pakistan's first female prime minister, and during her election campaigns she was the first woman elected to lead a Muslim government, raising questions about women's social welfare and basic rights, health and discernment against women. She also declared plans to create police stations for women, courts, and development banks for women. She also promised to dismantle tough and controversial *Hadud* laws restricting the improvement of women and her fundamental rights. Nevertheless, during her two part-time terms of office (1988–90 and 1993–96), Benazir Bhutto did not introduce legislation to improve women's welfare facilities. She was unable to revoke one of the Islamization laws of Zia-ul-Haq. These laws were both shielded from regular legislative amendments and from judicial review by the eighth constitutional amendment introduced by Zia-ul-Haq. First Women Bank Ltd (FWBL) was founded in 1989 to tackle the financial needs of women. The position of a development finance institution, as well as a social welfare organization, was given to FWBL, a nationalized commercial bank. In 1989, the Ministry of Women's Development (MWD) established centers for women's studies at five universities in Islamabad, Karachi, Quetta, Peshawar, and Lahore. Nevertheless, due to a lack of financial and administrative support four of these centers were almost non-functional. Only the center of the University of Karachi Center (funded by the Canadian International Development Agency) was able to operate a master's degree program. Pakistan acceded to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) on February 29, 1996. The Ministry of Women's Development (MWD) is the national focal machinery appointed to execute it. However, MWD initially faced a shortage of resources. Pakistan has failed to come forward with its initial report due in 1997. Pakistan has

neither signed nor ratified the Women's Convention Optional Protocol, which has contributed to the non-availability under CEDAW of avenues for the filing of complaints against Pakistan by individuals or parties.

Mariam (2000) said that Nawaz Sharif was elected as Pakistan's prime minister in 1997. For a truncated period (1990-1993), he also held office, during which he promised to accept Islamic law as the supreme rule of Pakistan. The *Qisas and Diyat* Ordinance, which announced Shariah-based reforms to Pakistan's criminal law, was formally adopted by the Nawaz Sharif administration in 1997. Historically, the ordinance was held in place by using the President's power to enforce it again every four years. A fifteenth constitutional amendment was then proposed by Nawaz Sharif, which would fully replace the current political and legal structure with a generalized Islamic law and dominate the "constitution and any law or judgment of any tribunal." The bill was passed by the National Assembly (lower house), where Sharif's party won a commanding majority, but remained blocked in the Senate after intense opposition from women's groups, women's and human rights campaigners and political opponents. A 1997 decision by the Lahore High Court upheld the right of a woman to marry with her preference in the widely reported case of Saima Waheed, and called for amendments to the 1965 Family Laws to enforce parental authority on the basis of Islamic values to forbid 'love marriages.' The Commission for Women's Inquiry (1997) report specifically indicated that the Hudood law must be cancelled because it discriminates against women and is at variance with their primary rights. Under the leadership of Benazir Bhutto, a separate commission also recommended modifying certain elements of the Hudood Ordinance. But these guidelines were not adopted by either Benazir Bhutto or Nawaz Sharif. Increasing the status of women was listed as one of the 16 objectives defined in a key policy document, the 2010 Pakistan Program (1997), however, omits

women in its text, while listing 21 major interest areas. Similarly, another major policy document, the “Strategy for Human Development and Poverty Reduction” (1999), addresses women as a focus group for poverty reduction. The first all, Women University in the country, named after Fatima Jinnah, was inaugurated on 6 August 1998, and suffered only from delays in the release of Federal Government development funds.

Mujahid (2007) addressed that the administration of Pervez Musharraf ordered the first women priest in the Church of Pakistan during 2000. In 2002 (and later in court proceedings in 2005), Mukhtaran Mai’s case took the dilemma of victims of rape in Pakistan to the forefront of the world. On 2 September 2004, the Ministry of Women’s Development became a separate Ministry, separating it from the Ministry of Social Welfare and Education. General Pervez Musharraf asked his government in July 2006 to begin work on changes to the *Hadud* Ordinance of 1979 implemented during the administration of Zia-ul-Haq. He asked the Law Ministry and the Islamic Ideology Council (under the Ministry of Religious Affairs) to create consensus on law amendments. On 7th July 2006, General Pervaz Musharraf signed the order for the immediate release on bail of about 1300 women currently suffering in jails on charges other than terrorism and murder (“Free Women Prisoners Ordinance”, 2007). The parliament of Pakistan adopted the Women’s Rights Bill at the end of 2006, repealing some of the *Hadud* Ordinances. The bill allowed the use of DNA and other methodical medical indication in prosecuting cases of rape. Several critics have also said the particular changes would not be enforced. At its meeting on 12 July 2006, the Cabinet approved the allocation of a ten (10) percent quota for women in Central Superior Services. Earlier, all government departments had five (5) percent quota for women across the board. Prime Minister Shaukat Aziz approved the proposal of the Women’s Development Ministry in December 2006 to increase this quota to 10%. The Women’s

Protection Act (Criminal Laws Amendment) was also introduced in 2006. For the first time in December 2006, women cadets from *Kakul* Military Academy took on guard duty at Muhammad Ali Jinnah's burial chamber. Nevertheless, others, including human rights and women's rights groups, have complained the Women's Protection Bill for just paying lip service and refusing to abolish the *Hadud* Ordinances.

Sadaf (2007) pointed out that the barbaric rite of marriage to the Holy *Quran* is common among landlords, although the tradition of marrying a woman to the Holy *Quran* is far removed from Islam and has no religious basis in some parts of Sindh. Men also use the practice to preserve and grab their sister's and daughter's land and assets.

Naz Farah & Yazdani Naveed (2011) emphasized on women's rights, reforms and policies from the time of the former President of Pakistan, Asif Zardari. The Government of the People's Party of Pakistan was responsible for implementing women's rights legislation and empowerment in Pakistan and was registered by Pakistan's Human Rights Commission and throughout the world. When President Asif Zardari came to power, he appointed female parliamentary and party loyalist leaders, Dr. Fehmida Mirza as South Asia's first female speaker, Hina Rabbani Khar, first defense minister, Nargis Sethi, provincial deputy speaker, Shehla Raza and various female ministers, ambassadors, secretaries including Farah Naz Ispahani, media advisor to the former Pakistani president and co-chairman former Pakistani ambassador to the US, Fauzia Wahab, Firdous Ashiq Awan, Farzana Raja, Shazia Marri, Sharmila Faruqi, and others held prominent positions within the country.

Rahman (2010) referred to the President's policy on women's rights legislation. On 29th January 2010, the President signed the 'Rights against Harassment of Women at Workplace Bill 2009' which was accepted by Parliament on 21st January 2010. In December 2012, the President

signed two supplementary bills in command criminalizing the ancient practices of *Watta-Satta*, *Vani*, childhood marriage, and *Quran Marriage* which used women as tradable commodities for quarrel arrangements. The Government of Pakistan also set up a special task force in the Sindh interior province to act against *Karo-Kari's* practice of creating assistance lines and bureaus in the *Sukkur*, *Jacobabad*, *Larkana* and *Khairpur* districts.

2.3 Conclusion

The understanding of power, it is the central theme of my work. This system gives advantage to men over women and it empowers men to enforce control of women's bodies and their minds. Women who disobey are punished in the name of honor. In the spark of debated theories, I comprehend that the cause of honor killing is power and supremacy which is authorized to male members from traditional and conservative society. Patriarchy is the best example of customary power which is used unenthusiastically and unresponsively for so-called honor. Women are the target of men's supremacy and dictatorship. Killing a woman is not the issue of honor. It is a serious crime (felony) and killers deserve legal punishment of murder which is death plenty. Dorothy Smith affirmed bravely in her theory "Standpoint" that there is an extreme difference between men and women's consideration and behavioral approach toward society. In a man dominant society, man wants to command over woman's attention and practice in society. Undue control and pressure on women become a clash between both genders. Raewyn Connell's theory of Hegemonic Masculinity's theme is very close to domestic violence especially the phenomena of honor killing because particular theory defines the social, cultural, and psychological causes behind sovereignty and power of men and subordination of women in society. Michel Foucault believed that power is a system not concerned with the oppressed and the oppressor. His theory can be used to argue in his notion of sexuality and power, the target of

power has been used to control women's bodies and minds, which is the root of torture between genders. The above-mentioned theories presented by Reawyn Connell, Dorothy Smith, Michael Foucault, Emile Durkheim, and empirical reviews demonstrate that violence against women and killing women in the name of honor is inhuman behavior. This phony and deceptive tradition is strictly practiced in remote and hard conservative communities. A woman is seen as a pet or a slave by the locals in those locations. They think of women as a helpless and shameful creature. She was born to serve her family, particularly to male members. Because man is biologically dominant, he used his power to gain control over the women. As a result, men gained a sense of supremacy, while women developed a sense of inferiority. Brutal males want to make women slaves and subordinates. Women are naturally weak and submissive.

The most crucial aspect in gaining power, according to Foucault's concept of "bio-power," is biological strength. This theory of Foucault's is really helpful to this research; men are physically stronger than women, hence they have dominance over them. Likewise, Reawyn Connell's theory of Hegemonic Masculinity is highly important because nearly all of the reviews mirror the phenomenon of Hegemonic Masculinity. She highlights men's supremacy and women's undersupremacy, and she discusses the underlying causes; comparable factors are explored in reviews. According to Foucault, there was a "right to death" in feudal times, but there is now a "right to live" in modern times. According to recent research, in traditional communities, the "right to live or die" is in the hands of those who wield power. Foucault is very right. Power has been transferred generation to generation as seen in review of literature that is proved in data too. On the ground of Foucault's theory of Archeology of Knowledge, I draw dimensions of view which support the reviews and thesis, to begin with, knowledge is not a new concept; it has been passed down through generations for a long time. It has been ingrained in

culture, and it makes little difference whether it is true or not. Individuals' faith has been built on this information. Honor killing has become a widespread procedure in conservative and uninformed civilizations with the framework of honor killing as an old faith and tradition. The second theory of Foucault, the Genealogy of Power, is quite accurate in reflecting the practice of violence against women that leads to murder. It's a narrative about power.

Similar view in the philosophy named Bifurcation, Dorothy Smith, an outspoken feminist, depicted the role and dual responsibilities of women (home and work place). Smith's theories and criticisms paint a realistic picture of women's unpaid labor. Women, whether from the countryside or the city, have a lot of responsibilities that no one thinks about. Smith also talked about the idea of a stand point. She emphasized the gender conflict between slave and master in this concept.

The focus of this thesis is study the genuine causes underlying the murdering of women without any explanation and after victim's killing, killers develops stories to notoriety them and blame them to be cheater. As a result of ideas and comprehensive evaluation of reviews, it is obvious that patriarchy is the fundamental cause of women's violence and murder. Divorce, second marriages, love marriages, and secret weddings, as well as suspicions of unlawful sexual relationships, are all common causes of honor-based violence. All of the aforementioned difficulties demonstrate the dominance of society's patriarchy system.

I assumed that in the context of Durkheim's notion of mechanical solidarity. Rural residents have a strong sense of solidarity since everyone is involved in the same way. Agricultural occupations employ roughly 99% of the population. The rural community's economy is based on agriculture, thus locals priority is land, cultivation, and agricultural techniques based on new technology. Natives are excessively bonded to one another. The

concept of honor is associated with daughters in rural traditional societies. One of the daughters is regarded as the town's daughter. If something awful happens to a daughter, the entire village becomes emotional and seeks vengeance, which may take the form of killings. Because women are a weak spot for honor in mechanical societies, where exogamy and divorce are especially not allowed, opposing parties use women as a target for vengeance. Natives prefer dying to be a humiliating experience. As a result, in mechanical society, killing women in the name of honor is a typical occurrence. Honor killing is thought to maintain social control and discipline. My literature of reviews and case studies exhibit the same findings

To investigate the root cause of honor killing, its effects on victims' families and culture, and government reform to gain control over it, I've read a lot of articles, essays, journals, and books. Because my research is about the Islamic perspective on honor killing, I concentrated on Islamic law and wanted to learn more about the true state of women's lives. The majority of religious papers and studies backed this up with references to the *Holy Quran*, *Surahs*, and *Sacred verses*. There is a lot of talk regarding women's murders and laws. Finally, it is discovered that stoning was practiced prior to the arrival of Islam, but it was abolished by Islam, which made women's lives safer. Every issue has its own set of impacts and solutions, therefore it was critical to figure out and propose solutions to the problem. To do so, I dug deep into the issue's historical context and highlighted the reforms that have been implemented to protect women's lives.

So, based on a survey of empirical literature, I discovered that honor killing is entirely a cultural issue, and killing women on the basis of doubt has no place in Islam. The patriarchy system based in culture is the primary reason for women killing in the name of honor, as study reviews by Aase (2002), Burney Ansar (2007), Jafri (2008), Bourne (2019), and others have

confirmed. Because my research focused on Pakistan's south Punjab, I learned that in tribal areas, traditional and local decision-making groups such as *Jirga* and *Punchayt* exist that do not follow state law or *Shariah* and have their own norms and procedures. False tribal traditions, such as *Vani*, *Child Marriage*, *Quran Marriage*, *Exchange Marriage*, and *Karo Kari*, are decided by the *Jirga* and *Punchayt*, according to the Qazi or elder member of the community, most of the decisions affect women's lives until they die. Literature such as Saigol (1995), Hellgren (2008), and others have demonstrated this. I'd want to call attention to Shah Nafeesa's, Jafiri Amir's, and Gill Ayesha's books, which portray an extreme view of men's power over women. Shameful names like as *kali*, *kari*, *tore*, and others are given to flawless women

The most significant component identified to be at the root of the so-called honor killing phenomena is the suspicion or confirmation of an illegal sexual relationship, which is a terrible fact. For this reason, thousands of women had been slain. This aspect is clearly explained by Peirce (2002), Siddiqi (2016), and others who are included in the theme section of suspicion of sexual relationship.

Other justifications for honor killing have been discussed, but I have come to the conclusion that honour killing is a tactic employed to get rid of unwanted women, and that killing a woman by a man is forbidden in Islam. Who lives and who dies is decided by Allah. Islam encourages tolerance, education, and advancement. Islam spelled out the rights and responsibilities of men and women in great detail, and I learned that Pakistan's government is working hard to put an end to honour murders and secure the safety of its citizens. Many studies have proved this phenomenon, including Sadaf (2007) on Sindh policies, Mujahid (2007) on Parvaz Musharf's legislation, and Mariam (2000) on Nawaz Sharif's rules. Now, Pakistan's prime minister is attempting to end this barbaric practice and ensure women's safety.

Chapter 3

Research Methodology

The aim of this chapter is to describe the method of research. Honor killing was thought to be an ancient, drastically reduced practice, but this phenomenon is getting another worldwide round of focus. The main goal of this study is to discover the true causes of honor killing in areas where women are denied their basic rights, such as the ability to live or die. I would like to unveil the reasons for honor-based crime, such as the killing of women in the name of honor. Honor and security are basic human needs, but they are not met in the case of women, and she wants to secure their safety. Michael Foucault established the concept of "*Biopower*", which states that women have very little power and are completely reliant on men and she has a low level of intelligence and awareness. So, in order to investigate the phenomena of so-called honor killings, I devised a qualitative research strategy that was well-suited to present study.

3.1 Qualitative Research Design

Qualitative research relies on data obtained by the researcher from first-hand observation, interviews, questionnaires, focus groups, and participant-observation, recordings made in natural settings, documents, and artifacts. The data are generally nonnumerical. In the humanities and social sciences, qualitative analysis is widely used in subjects such as anthropology, sociology, education, health, history, etc. Qualitative research is used to understand how people live, interpret their problems, sufferings and culture, while qualitative analysis has many strategies, they appear to be flexible and focus on preserving rich meaning when analyzing data. Each of

the research techniques requires the use of one or more methods of data collection. These are some of the qualitative approaches that are most common for data collection. Observation is very important for qualitative analysis, since any study begins with observations. There are systematic and scientific techniques for observation in qualitative research design. A record of what researchers have seen, observed or encountered must be prepared by the researcher. For the analysis of this study, I closely examined the activities of cultural structure and gender stratification in area of research, and then I emphasized the miserable condition of women. The most significant method in qualitative research design for data collection is an in-depth interview. In this methodology, researchers have to ask informants the open-ended questions. I asked open-ended questions to my informants because open-end questions are interpreted extensively, so I have been able to access the information I required and eliminate redundant and additional material.

In science, qualitative scientists frequently regard themselves as “instruments” because all findings, perceptions and evaluations are filtered through their own personal lens. For this reason, it is important to reflect on researcher approach when writing up methods for qualitative research and to thoroughly clarify the choices, researcher made in collecting and analyzing the data (Bhandari, 2020).

Qualitative research design was highly appropriate for this research. This study concerned with the traditional behavior of male members towards the female members of their family. The qualitative research design is probably flexible of the different investigational procedures. This research is based on primary data collected by me through first-hand observation, in extensive interviews in natural settings, and therefore this form of study must be

carefully planned with trends and schedule. It is useful to gather in-depth insights into the issue and create fresh research ideas.

3.2 Selection of Universe

South Punjab is an underdeveloped area of Pakistan. There are numerous social challenges in this area, such as poverty, low levels of literacy, conservation, domestic violence and gender discrimination. Due to pointed out issues, the status of women is very low, despondent, and defenseless. Women have not awareness about their appropriate rights. The prevalence of honor killing has been reported several times in South Punjab specially Multan Division. So, I selected Multan Division's rural areas for the universe because I expected that proper data could be obtained from here to highlight the reasons behind honor killing cases and to calculate relevant suggestions from here according to the situation. Therefore, I used qualitative methods to examine this phenomenon, including interviews with the families of the victims being killed to understand the real motives and context. I consulted religious scholars to recognize the status of the killing of women in the name of honor in Islam. Finally, I interviewed feminist females to learn about welfare and how women's lives can be secured.

3.3 Population of Study

I collected data from the area of south Punjab Pakistan. South Punjab is a big area of province Punjab. It consists of eleven districts *Multan, Khanewal, Lodhran, Vehari, Dera Ghazi Khan, Muzaffargarh, Layyah, Rajanpur, Bahawalpur, Rahim Yar Khan, and Bahawalnagar*. I collected data from *Multan, Rajanpur, Vehari, Dera Ghazi Khan, Khanewal, Layyah, and Muzaffargarh*.

3.4 Sampling Technique

The aim of the research was to explore the causes behind the victimization of women in the name of honor. So, for the present research, I adopted purposive sampling. Purposive sampling was very suitable for this research. Because the topic of research was very sensitive and uncommon in society, access to respondents was not easy. It would be a complete process of investigation. As I was searching for the murder of women in the name of honor killing, I would not include cases of murder of those women who are raped or injured by battering or dangerous physical attacks. Purposive sampling was very economical, less time consuming, and proper representative (Neuman, 1991), in some special cases I used snowball sampling as well, and some informants indicated me another case of honor killing.

3.5 Sample Size

The sample size depended on the availability of cases and point of saturation. I chose the honor killing cases that occurred from 2011 to 2016. I've had numerous reports of women being murdered in the sake of honor. When I conducted a study and gathered information on the reasons for it, I discovered that there are many identical causes and events that lead to honor killing. Then I screened the case studies and chose the ones that had a high frequency, were distinctive, and were representative. There were twenty-five (25) of them. So I had a total of twenty-five victims' families in my sample (25). Secondly, I selected ten (10) religious scholars as a sample by purposive sampling and lastly, I choose ten (10) feminist activists as spokespersons. I tried to achieve a comprehensive, sufficient, and appropriate sample to make this research successful. Due to the sensitivity of the topic, it was very hard to take interviews with the close family members of honor killing victims. Mostly killer were fathers, brothers and husbands, I approached them but they refused to give me answer. The mothers and sisters were

also not willing to talk about reality. So, I tried to get in touch with close relatives and their neighbors or some acquaintances and friends living near them. I faced difficulty but accessed some close relatives too. They were sisters in law and brothers in law. I had no trouble reaching out to religious experts because I had several possibilities to do so, including through religious institutions and university departments of *Arbi*, *Islmiat*, and *Sariah*. It was a breeze. Finally, finding feminist activists was not difficult for me because those individuals were so well-known that I was able to schedule visits with them.

3.6 Access to Gatekeeper and Informant

The term of Gatekeeper is applied to refer the individuals who mediate approach to a social structure in social analysis. Gatekeepers are key intermediaries for accessing the social research participants. They may be individuals within organizations that have the authority to grant or withhold access to individuals or circumstances (Newman, 2016). I have very cooperative gatekeepers to conduct current research, who have shown me the right resources to get data. My gatekeepers were my cousins, neighbors, colleagues, students' attorneys, lady health visitor (LHV) and social welfare officers. I found honor killing victims' families. My informants were victim's close relatives, friends and community fellows

3.7 Tool of Data Collection

The interview guide endorsed the collection of data since an in-depth interview is very appropriate for respondents to obtain reliable and truthful information. In essence, an interview guide is a list of the questions that are intended to cover the relevant issues to be discussed in the interview under each subject. The best way to find out the truth is to interview so the interviewee cannot mask his expressions when we have to speak face to face. If the interviewee has to tell a

lie or attempt to hide something, the interviewer will note, so the interviewer can ask questions that are probe or obtrusive so I designed the interview schedule very carefully, I focused on the development of questions; these should not be critical, not be emotional, not biased, not suggestive, or violent with a double meaning Interviews should not be too brief or too lengthy.

Moreover, the in-depth conversation with the women's right activists and the religious scholars has been a guide to mend the ways to discover the reliable information. Women's right activists' remarks in the guide of law and social order worked as a tool to my research. Religious scholars helped in the light of *Shariah*, the holy *Quran* and *Sunnahh* to set a direction which I used as a tool to make my subject-matter more explicit.

3.7.1 Construction of the Tool of Research

I designed the schedule for the interview very carefully. The query sequence was divided into four sections. All questions were open ended, so I received detailed answers. Detailed responses can express lengthy data that can remove ambiguities quickly and I was able to accomplish the truth. The interview schedule was prepared with the flexibility of questions. Questions could be changed with the situation. Interview guide facilitate both the interviewer and the interviewee to discuss additional points and change direction where necessary.

Since the scope of my study was so broad, I created three instruments for data collection.

The first interview schedule was centered on the victim's past and influence, the second instrument was based on feminist activist viewpoints, and the main emphasis was on women's rights and future remedies to control honor killing practice, the final instrument was to investigate the Islamic perspective on honor killing rituals and women's status in Islam.

First of all, I handled the victim's personal profile, in which I asked questions about the family history of the victim, parents/spouse, marriage, concentrating on marriage, was it arranged/love/forced/court marriage. After the question about marriage, I also placed more sequence of questions; I asked questions about the behavior of in-laws and the attitude of the husband, particularly. I revealed that often husbands were confirmed as murderers, according to my study of honor killing cases. I asked questions about kids because I found childlessness was a prominent cause behind the honor killing phenomenon. Then I turned towards the main cause of murder. I was excited to explore the true motives for the execution and trying to know the real murderer. I adopted the obtrusive method of observation and asked probe questions according to the situation. I organized questions related to the plan and strategies for the assassination. I asked about the family's implications after the incident in the last part of the interview. Finally, I wanted to know the legal status of the offense to be conveyed. I decided to find remedies to end the problem and have appropriate suggestions. I encountered activists of feminism. I produced another interview guide, in which I raised the question of how to handle the issue. I had to understand the position of honor killing in Islam and decided to express, according to *Shariah* the moral punishment of honor killing. So, the third interview guide was arranged in which I mentioned the questions regarding Islamic law.

3.8 Research Ethics

The ethics of research give guidance for the successful conduct of research. Furthermore, it educates and tracks research scientists to maintain a high ethical level.

Honesty is the primary factor in obtaining accurate data responses so that impartial outcomes, processes and procedures are applied so that I have not fabricated falsified or

misinterpreted details. I collected data frankly and impartially, I have based my research on acknowledging and complying with the related laws of academic, institutional and government policy.

In order to gain objectivity, I attempted to eradicate bias in my qualitative research design, data analysis, data interpretation, peer review, staff decisions, grant writing, expert testimony, and other fields of research. With honesty, determination and ambitions, I maintained my actions so that I acted with morality with the intention of finding out the facts.

I avoided prejudice against team members on the basis of sex, race, ethnicity and other variables who opened the doors of research for me and helped me collect data. I have not used unpublished data, processes or results, patents of honor, copyright and other forms of intellectual property without permission. I offered credit and reference to where it was due. Confidential correspondence, such as publication papers or certificates, personnel records, profitability or research secrets, has never been plagiarized.

To face new ideas and criticism, a researcher should have the faith to face new ideas and criticism, so I maintained the courage to face criticism as criticism makes research reliable. I prevented the inaccuracy and incompetence. When carrying out experiments on human subjects, I minimized harms, threats and optimized benefits; respect human integrity, privacy, and autonomy. I met the informant politely, avoided circular, suggestive and emotional questions and respected their cultural values in order to gain the confidence of the informant. In order to gain the trust of the informant, I demonstrated honorable and humble behavior. I was really mindful of research secrecy and ethics, I did not mention real names I used pseudo names (David, B., & Resnik, J. D. 2011). I used fictitious names for the victims and their family members, and I even

kept the killers' identities hidden. I didn't expose names of the actual region. People feel ashamed and dishonored if they reveal their identity. I didn't reveal the identities of religious scholars and feminist activists, either.

3.9 Pre-testing

I was excited about how I could ask questions after designing the three interview schedules, so I did pre-testing to develop confidence and perfection, so I chose two easy-to-reach honor killing cases and got interviews from them. Following a meeting with the relatives of the victims of honor killings I performed some preliminary research on religious scholars. I chose two religious scholars and asked them about women's standing and *Shariah* law, and I received a lot of material that made me feel more assured. Finally, I interviewed feminist activists; the interview schedule was meticulously planned. I chose two activists for pre-testing and conversed with them as though they were interview candidates. This experience was also a success, and it gave me the guts to go out into the field to gather data. Then it was really helpful to me because I omitted the errors and redundant questions and adjusted some new questions so that my interview schedule becomes reliable.

3.10 Rapport Building

It was very necessary to develop rapport with informants to achieve accurate data. Due to the sensitivity of topic, I was very careful about means and modes of investigation. I used interview schedule to have conversation with the informants of honor killing victim's families, religious scholars and feminist activists.

I planned to take in-depth interview with the help of interview schedule and have conversation with honor killing victim's close relative. With study informants, I adopted a respectful and humble attitude. First, when I had to go for an interview; I searched the culture of

the region. Then I produced a study for in-depth interviews. I wear local dress and used the local language. I spoke in *Saraiki* and *Punjabi*, so I can easily communicate with the natives of that area and they also feel comfortable talking to me. People in a specific area became acquainted with me and trusted me, they learned that knowledge about murder would remain trustworthy, and my study was for academic purposes and it will be helpful to convey the problem of rural women to authorities.

In every social research, the reliability of data depends upon the nature of the relationship established between researcher and informant. It was very important to create a friendly and confidential atmosphere with informants. My efforts won the confidence of the interviewees and brought true answers and facts. I explained questions carefully, there was no ambiguity. I asked questions with concern and sympathy. It brought correct data for successful and unbiased research.

3.11 Analysis of Data

The next step, after acquiring data, was to carefully, systematically and scientifically evaluate it according to research rules. To analyze data, I applied thematic analysis methods.

3.11.1 Thematic Analysis

Thematic analysis is the best technique to analyze the data. Theme analysis enables researchers to be versatile in allowing multiple hypotheses to be applied to this method across a number of epistemologies that are well suited to large data sites, enabling researchers to establish a wide range of study precedents for multiple researchers. This allows categories to materialize from data, identify data-supporting patterns, and respond to research questions that go beyond the experience of a person (Clarke, 2006).

It has been applied in qualitative research and focuses on exploring themes within the results. The thematic analysis goes beyond merely examining and focusing expressions and words in the text, and explores the identification of unspoken and explicit themes within the data.

Coding is the most critical technique for establishing themes within the raw material. The analysis of these codes can include the comparison of thematic frequencies, the identification of co-occurrence themes, and the graphic display of relationships between different themes. I consider that thematic analysis is a very useful method for collecting the connotation information within a data set. Texts may range from a single-word answer to an open-ended question, or as multifaceted as a thousand-page corpse. As a result, approaches for analyzing data are likely to vary according to scale. It should also be taken into account that the difficulty of a study can vary according to different types of data (Taylor, 2013).

Thematic analysis is one of the most common forms of analysis within qualitative research. It emphasizes identifying, analyzing and interpreting patterns of meaning (or 'themes') within data. It is often understood as a method or technique, rather than a singular method. Different thematic analysis approaches are underpinned by different philosophical and conceptual assumptions and are divergent in terms of procedure. Psychologists Virginia Braun and Victoria Clarke (2006) differentiate between three primary forms of thematic analysis: coding approaches to reliability (Clarke & Victoria 2006). Braun and Clarke presented six-phase thematic analysis method. Six-phase cyclical process involves going back and forth as required between data analysis phases until the final themes. The phases are:

1. Becoming familiar with the data
2. Generating codes
3. Generating initial themes

4. Reviewing themes
5. Defining and naming themes
6. Producing the report

3.11.2 Becoming familiar with the Data

It is important to be familiar with information in order to analyze the data; the researcher may need to transcribe data into written form after completing data collection. Researchers have to become acquainted with what the data means, read and re-read data, paying special attention to patterns that arise. I read the document wisely again and again after collecting information, because I wanted to become perfectly aware with my results. I made list of initial codes along with a summary.

3.11.3 Generating Codes

Researchers should build and save primary codes in order to generate themes by documenting where events occur and how they occur, the incidence of honor killing is very common in the South Punjab region, I generated different codes categories based on homogeneity. I picked 25 twenty-five honor killing cases that have different motives behind those, I omitted the cases that had similar triggers. This occurs by data reduction in order to create categories for more operative enquiry, where the researcher feels to be ineffective to draw data into labels. Complications of data are also removed here. This includes making extrapolations by the researcher on what the codes is in reality. For example, the major cause of honor killing was “illegal sexual relationships”, I coded it with ‘S’, secondly I found that Marital issues were playing important role to kill the women in the name of honor, so I coded it with ‘MI’ then I coded sub themes as numbers like MI-1 to secret marriage and MI-2 to demand to divorce and remaining, as shown in table 3.1. It offers extensive information about how and why

codes have been merged, what questions the investigator is asking about the data, and how codes are connected.

After generating codes, convert codes into supreme themes that reflect the data truly. It is crucial that the researcher explains precisely the theme connotation in emerging themes, even if the theme does not look to 'fit.' So, I also realized and explained what the study lacks. For further study, I sensibly formulated the list of recommended themes. Study reflexivity needs to confirm that codes have been interpreted and integrated to the form of themes.

3.11.4 Reviewing Themes

The researcher finalizes the themes that are relevant to the data and the all-encompassing theoretical perspective. So I had to go back and find out the missing points, I felt that study appears incomplete. Thus, simple comprehension emerged and subjects were arranged through the revision of themes. Therefore, notes need to include the process of understanding themes and that matched with the codes given. Answers to research questions would be simple and data-driven questions need to be highly comprehensive.

3.11.5 Defining and Naming Themes

At the next stage of study, each subject must be identified and data elements of data are being captured, significance and relevance about the topic. Accurate data and consequence can provide a thorough overview of the issues that lead to data comprehension. Finally, I had comprehensively explained each theme in appropriate sentences. So, I clarified fully each theme with the reference of informant and evidences.

3.11.6 Report Writing

The analysis is transcribed in order to generate the report, it needs to determine the key themes that make significant contributions to the understanding of the actual event within the results. As a researcher, I have performed verification checks with other scholars. A thick summary of the outcomes is found by the investigator. Particular themes are more useful at making contributions and understanding (Braun & Clarke, 2019).

At the end, I displayed and analyzed the data in different tables after reviewing data to explain and understand the raw material in different tables. References, interview schedule, list of abbreviations and glossary were given at the end of thesis.

3.12 Field Experience

I spent two years finding out the fundamental reasons behind the honor killing of women. I visited all the provinces of South Punjab. I addressed the families of the victims and their homes. Most of the region was rural; paths were muddy and unpleasant to cross. Houses have not been constructed in sequence. Most houses were built of clay. In the summer season, I collected data and it was hot, but I continued my work. For me, field experience is really insightful. I have knowledge of their dress, language, patterns of food, rituals, events, etc. Women were very submissive, illiterate and ignorant of their rights. Their pattern of life was simple. It was surprising to me that I got a lot of cases of honor killing; I selected 25 represented cases because most of them had similar causes and similar results. I got interviews from close relatives and friends of victims. It was shocking that the attitude of most informants was very rough and harsh. I tried my best to cool them down and gained their confidential trust. There were several challenges that I encountered. After talking with the informants of victims of honor killing, I got

to know about social, cultural, and psychological causes. To explore the phenomena in the lights of religion, for this intention, I had to take the help of religious scholars. So, I accessed competent and well-known religious scholars. I searched them in different districts of South Punjab (details are given in chapter 5) and to achieve the answer of the third objective of the research. Lastly, I met feminist activists to get details about women's rights. The experience was good, too. All informants were educated and good in behavior, and they responded very positively to me.

Chapter 4

Causes of Honor Killing: The Perception of Victims' Families

This chapter intends to analyze empirical evidence and provide a vivid knowledge of honor killing and its consequences from the perspective of a victim's family. According to the study, honor killings have occurred often in the south Punjab region, and women have faced several challenges as a result of illiteracy, ignorance, and antiquated attitudes. After analyzing the data, I observed that many of the cases had similar causes and outcomes. As a consequence, I was able to select examples of a different character, with a range of explanations and occurrences, in order to avoid monotony, so I removed cases and chose a representative sample. My selection was twenty-five (25) honor killing cases.

Pakistan's area of South Punjab is replete with cases of honor killings. In this chapter, in-depth interviews with informants are presented. Certain themes are used to portray the causes that developed as a result of investigating these honor killing instances. To begin with, '*Patriarchy*' was determined to be deeply rooted in traditional cultures. The second most important factor was '*Marital Troubles*,' which included hidden marriage, the female side's demand for divorce or refusal to marry, and the husband's desire for a second marriage in a number of cases. It moved in lockstep with the victim's "*financial conflict*" as the third crucial aspect. '*Psychotic/Mental illness*' was the fourth and last theme.

4.1 Brief Background of Cases Based on the Perception of Victims' Families

"Patriarchy is not divine." It is a socially embedded arrangement in which men grasp prime supremacy and hold privilege in roles of moral authority and control of the property. Pakistani society has a patriarchal structure, patrilineal lineage, patrilocal residence, and male

inherited property. Southern Punjab is a traditional area of Pakistan, where people tend to follow their customs and traditions as they follow their religion with devotion. People never hesitate to sacrifice their lives to obey the rituals that were passed down from their ancestors.

Most of the women are considered to be an object of scarification. Even the oppressed woman feels compelled to make a sacrifice. The following are instances of how women are used in this game of sacrifice and blood disorder.

Case 1

Bushra was a young girl of 25 years and was murdered by her husband, Mohammad Khan. She belonged to Vehari and was killed in the name of honor. During the data collection process, one journalist brought up the 2016 murder of Bushra. I personally went to the area and met every member of her family. In this case, my informant was the victim's sister-in-law. Bushra got an arranged marriage and both the husband and wife were first cousins. The elders of the family had decided on their marriage in their childhood. Bushra was an obedient daughter. She never rejected the decision of her family. She was fond of education and wanted to get a higher education, but unfortunately, she had to stop her education after intermediate because her marriage was fixed. Their families were rigid about the tradition of early marriage. The behaviour of her in-laws was very kind to her, especially her parents-in law. Her sister-in-law was married and settled with her husband in *Mailsi*. Mohammad Khan was the only son of his parents.

He suspected that his wife had a love affair with someone because she was a student at a college. As she was a good-looking and attractive girl, he thought that she would have wanted to

marry any supposed boyfriend and might have gotten married to him forcefully. His negative thoughts compelled him to think that she doesn't love him and this doubt developed hatred in his heart against her. After marriage, they lived quite happily, but after six months of marriage, Khan started to show his anger. Sometimes he abused her. In these circumstances, Bushra kept quiet. At times, she talked to her sister (Jamila) about the abusive relationship. Her sister advised her to keep silent. With the passage of time, Khan started to beat Bushra. She did not conceive till one year after their marriage, and the doctor said that stress and tension were the main reasons for her delayed pregnancy. The husband didn't understand the fact, because, according to him, he gave her a comfortable life with enough food to eat and good clothes to wear. Khan had become more suspicious and aggressive.

After talking a lot about the aggressive and abusive behavior of Khan towards Bushra, her sister advised her to stay quiet. After a period of two years, she finally got pregnant. When Khan came to know about it, he got infuriated and refused to own her pregnancy. He blamed her character. He dragged her into the room and started beating her. His parents tried to help her; they cried and knocked at the door. When he opened the door, Bushra was unconscious. Khan was abusing and blaming her. Khan left home and did not return for a week. During this time, Bushra went to her parents' home. She got a miscarriage. Now she decided to never go back to her husband's home. This time, her parents considered her.

Her father demanded a divorce, which was refused by Khan. Then they went to court and consulted a lawyer. Unfortunately, when Bushra was summoned to appear in court, she was shot in the way. The killer was no one but her husband, Khan. After gunning her down, he fled away. All the people living in the area knew about it, but nobody registered this case in court. Khan

now lives in the same village. Khan's town. Father paid the victim's parents *Diyat* (compensation with money) and got his son forgiven by them.

Case 2

The murder of Hafiza was referred to me by a lawyer from RajanPur's district court. I met Ali Nawaz, an informant, and I travelled to the victim's Hafiza was only 20 years old when she was beaten by her brother, Mohammad Bux, to death in 2011. Hafiz's family was living in a rural area, in Halkani—near Rajanpur. Hafiza was verbally engaged to her cousin Hanif. Mohammad Bux was very inquisitive about his sister. He felt that Hafiza was not agreeing to marry her cousin. Hanif was a good friend of Mohammad Bux. His friend, Ali Nawaz, told him about his sister's affair. Mohammad Bux was distrustful of nature.

One day, when Hafiza went to wash her clothes at a tube-well, Mohammad Bux and Ali Nawaz followed her. They saw Hafiza was sitting with a boy and talking to him, who was not their relative. Interacting with outsiders was not acceptable in their family. Mohammad Bux became furious, ran towards his sister and Ali Nawaz ran after the boy. The boy ran away but he managed to catch Hafiza. Mohammad Bux beat her so badly that she died at the spot. Mohammad Bux and Ali Nawaz threw her dead body in a canal. When she did not return home, her parents became worried. Her father searched for her. He found her dead body in the canal. After a week, both Mohammad Bux and Ali Nawaz were arrested. Ali Nawaz narrated the real story to the police. Mohammad Bux confessed his crime. Both were criminals. Both lived in jail for two years. Ali Nawaz told me the whole story. While telling the story, he was weeping and feeling guilty. Both were released because Hafiza's father forgave his son

Case 3

Fortunately, I met a police inspector named Mohamad Ali in Rajanpur, who told me about Parvin's murder case. In this case, the major cause of the murder was illicit sex. In this research, the majority of the killings were due to unlawful physical connection and doubt of sexual and illicit affiliation. Rafiq was my informant. He told me the story of Parveen, who was killed in 2012. He explained that one night he heard a noise coming from his neighbor's house. He followed the noise and stood up against the wall to hear the sounds clearly. He listened carefully to the female voice, saying, *"I have no relation to Mudasar. You must keep my hands on the Quran."* Then her uncle Zaman cried violently, *"I will not leave you alive, I will kill you. You are Kali with Mudasar"*. After that, he said to his son Zafar, *"what are you waiting for? Kill her."* After some moments, he heard the sound of fire thrice. Rafiq got afraid. He began trembling. However, he ran back to his home and came back accompanied by two men. Criminals Zaman and Zafar fled away while the unlucky woman, Parvin, died. The FIR was registered in the Lalgud town of Rajan Pur. Six years have passed, but the police are still unable to find the criminals. Parvin was 30 years old, the wife of Zafar, and the mother of two children. Her reputation was impeccable, and her sexual involvement or extramarital affair came as a surprise. She was prepared to put her hand on the Holy Quran. It seems that criminals wanted to get rid of her; it is suspected that she might have his secrets, or Zafar wants to marry another. So, they killed her.

Case 4

Azra's incident was discussed by a few of my acquaintances. I went to Azra's house, where I happened to meet the victim's husband. Azra was murdered by her four brothers in the name of honor. This incident appeared in *Layyah* on the night of 9th October 201. She was the

wife of Muhammad Hussein and was the mother of one 10-year-old boy. She was 29 years old. When I met Mohammad Hussein, he told me that he doubted that she had sexual relations (*Kali*) with Mureed, who was her first fiancé and cousin. He was not capable of getting married because of family clashes related to land distribution. Azra's brothers expressed their doubts earlier that Mureed might have wanted to create some misunderstanding, intentionally. He propagated some misinformation. But on 9th October at night, all the brothers came to meet their sister. Azra served them dinner and was also scared. Her husband went to the Medical Store to take medicine for her. The medical store was at a distance and he got late. Her brothers crossed the back walls and entered the house again, caught their sister and killed her. When her husband came back, he found his wife dead. He was shocked and shouted for help. The police arrived and they shifted the body for the postmortem. The case was registered against her four brothers under PPL 302. According to relatives, it was a murder in the name of honor, so they were justified.

Case 5

The information about Yasmin's murder was unlocked by a female lawyer. I was desperate to get the truth, so I travelled to the area where the incident occurred. Yasmin was 35 years old. Her fiancé had died in an accident, due to which she was expelled and considered as unlucky and as a punishment, she would never get married. This incident occurred in *Kabirwala* in 2014. By the people of the village, she was destined to do house chores for the rest of her life. She was prohibited from going to any happy and cheerful events in the village. Yasmeen was upset that she was not invited to the marriage of her younger sister. Yasmin's sister, Gulnar, was the narrator of her story.

Yasmin's brother Ahmed was informed that she had love relations with someone. This news made him suspicious, and he followed her at certain times outside the home. When he saw the truth of her affair with bare eyes, he went to tell his father, angrily. He considered it to be the matter of his honor. His father tried to keep him calm by convincing him about the unfortunate incident she had already faced in her life. Her father tried to make it better. He promised to put forward the request for her marriage in the *Panchayat*. Ahmed's father asked him what her fault is if her fiancé died. But the young, angry man did not understand. A few days later, her brother saw Yasmin talking to the same boy. He got out of control. He used to keep the pistols with him all the time. He shot down Yasmin at the spot and intended to kill the boy as well. The boy managed to run away. Ahmed was arrested, but he was released because his father forgave him. A woman's life is low-priced and troublesome. Ahmed knew that if he killed the boy, the boy's family would not leave him alive. So, Yasmin was an easy subject to kill.

Case 6

Madiha was a nurse in the hospital of Multan. She belonged to *Lodhran*, a district near Bahawalpur. It is an incident of 2015 that she was slaughtered by her father for the sake of honor. My informant was her close friend Javeria. She was her colleague too. According to the details, Madiha's father got her married to a married man who already had two children. Madiha was not pleased with this relationship and used to spend most of her time in the hospital. Madiha could not adjust herself to her husband because of his children, and it kept her upset. Her father would never listen to her problems related to disturbed marital life and its problems. She had the least support from her parents' side regarding the decision of divorce. It was when she was ill and took a leave of two weeks from her workplace and went to stay at her parents' home to rest, but

her father did not let her live there and insisted she go back to her husband's place. There they exchanged harsh words and the father was persistent about the fact that a girl should stay at her husband's place after marriage in every condition. He added that it was a great shame for parents to keep their married daughters at home. Madiha refused straightly to go to her husband's house. After the endless verbal quarrel, her father attacked her with a brick that hit her head, which led to a severe head injury, and she died on the spot. The police, on the complaint of the neighbors, arrested the accused who confessed his crime. They registered a case against him and started an investigation. Madiha was so young; she didn't know the ups and downs of marital life. She tried to compromise, but she could not. She had legal and religious rights to get separation from her husband. Her father pressurized her to live with a man she did not want to live with.

Case 7

The man-made patriarchal system does not allow women to acquire liberty and self-awareness. The storey of Maria is an outcry to break the chains of the false rituals of society. I met Kamal, an advocate for the High Court, Multan bench. The High Court, Multan bench is dealing with her murder case (302). Kamal arranged my meeting with Maria's father when he came to the court on trial. He was a poor, simple old man. His two sons, Imran and Irfan, were in jail. Irfan was released on bail, but Imran was still behind bars. Maria's father Mehboob told me that Maria's actual name was Tallat; she changed her name due to the fear of family. She was born into a poor family. The murder of Maria became an international issue. During the night of 15th July 2016, Maria was strangled to death by her brother himself, while she was asleep in the house. Her brother Imran confessed that he had killed her in the name of honor, saying she was "bringing disrespect" to the family. Maria's father was a true traditional man, and unwillingly agreed to his wife's insistence that his daughters should get an education. She had six brothers

and two sisters. She was very fond of education and wished to be independent. She was insane in her desire for fame and fortune.

She had lofty ambitions to pursue higher education, but she married and had a child at a young age. Regrettably, the marriage did not work out. Maria and her kid went missing one night in 2009, and her husband Hussain subsequently learned she had escaped to a women's shelter house in the nearest city, where inhabitants lived in filthy, overcrowded quarters and were given pitiful food rations. Her husband took her son away, but she hoped one day she would earn enough so that she could take her son back, but Hussain, her husband, never let her see the boy again. She faced many hardships. She started working for a private bus service as a hostess. She found social media as a platform to get popular. She started getting recognition in the media and soon became an Internet sensation. She drew the attention of tens of thousands of people when she staged false controversies involving celebrities and VIPs. She auditioned for a singing competition, which catapulted her into the spotlight, and she also made an appearance on Pakistani television. She attempted to expose a well-known cleric for maintaining a religious public persona while mingling with "immodest ladies" behind closed doors in order to highlight society's general hypocrisy when it comes to women and modesty. She became famous and earned a lot, visited many countries. She changed her name, but she never forgot her family. She started to send proper money to her parents and family. Her brother was planning to kill her. Her father called her on *Eid*. She was confident and fearless. She came back home. Irfan was warning his father about Imran's intention. It was a homicide by unconsciousness by her brother. Yet again, the father forgave the bloodshed of his daughter to save his son-the blood that was shed in the name of honor. The never-ending series of stories about women's murders added another episode, leaving the murderer forgiven and alive.

Case 8

My informant was a local police officer. He narrated the story of Mohammad Asif, who killed his mother and two sisters. The boy was in the late twenties and was a serial killer. He murdered his mother, but before being prosecuted, his father forgave him and he was released without any legal action. They declared that the mother's death was an accident. In 2016, Mohammad Asif shot his two younger sisters, Alia and Afia, because he doubted their moral fiber. He used to see his sisters talking to street boys. He had objections to their dressing and was against their liberty. Alia and Afia were young girls interested in watching movies and dramas. Both sisters were habitual collectors of money in the money box. Unfortunately, Asif happened to see them counting money on the day of the occurrence. He assumed that the sisters intended to flee. He shot them the next night and fled. Asif rationalized his actions by claiming that he killed his sisters out of honor. Both deserved to be slain, he argued, because of their freedom and vulgarity, and because they had sexual encounters with boys and refused to marry in the family. Asif now lives with his elderly father. His father had forgiven him once more and given him all of his land and property. There isn't a single family in town who wants to marry their daughter to him.

Case 9

Undisclosed marriages were a major contributor to the issue of honor killing. Kalsoom was victimized and her secret marriage was the reason behind victimized. She was only 18 years old and lived in *Rahim Yaar Khan*. In this case, my informant was a lawyer, Rashid; she was killed by her brother in the name of honor. Rashid introduced me to the victim's family. I met the victim's mother. She explained to me that Kalsoom fell in love with a boy named Rafaqat. She

knew that her family would never agree to accept Razaqat as a son-in-law. Even though she knew that if her family came to know about her relationship with Razaqat, they would kill both of them. She planned to elope away and got married secretly. Her father, Tawakal Khan, filed an FIR against Razaqat, saying that he had abducted his daughter. The police found them. They told them that they had gotten married already. Later, Kalsoom and her husband Razaqat filed an appeal in the Multan district courts for safety. Kalsoom and her husband Razaqat were in court on the day of the summons for the trial of their petition. They were being pursued by her brother. Her brother opened fire on the couple as they exited the courtroom. Kalsoom died instantly, while her husband was seriously hurt. Rashid, a lawyer, was also hurt in the attack. Kalsoom's brother sobbed uncontrollably on the ground. He killed his sister because she was a disgrace to the family's honor. He was unable to flee, so he surrendered to the authorities.

Case 10

24-year-old Zeenat Bibi was executed in Multan by her mother (Hajira Bibi) for getting married to an elderly man of her own choice. My informant was Balqees (Hajira's relative). According to my information, Zeenat's mother, Hajira, had been a widow for ten years,. Zeenat was in love with Isfaq and her mother was also in love with the same man. He was 44 years old and single. Isfaq piqued Zeenat's and Hajira's interest in marrying him. Hajira did not reveal any ties to him and treated him as if he was a brother. When Isfaq proposed to Zeenat, her mother refused immediately. The suggestion was immediately rejected by Hajira, escalating the mother-daughter feud. Zeenat was adamant that her mother accept the proposal. Hajira continued to reject the idea since it was an affront to her ego. Hajira used the argument that Isfaq and Zeenat are very different in age. She eloped and married in secret away from home. She took care of her

as a widow and educated her, but she was disloyal. She was a disgrace to the family. She believed that murdering her daughter was justified.

Case 11

I met Aziz, the victim's husband. He told me the tale of Sumera. At the age of 19, Sumaira Bibi was murdered by her brother Ameen. She was a resident of Kahrorpaka, a village near Bahawalpur. With the help of the police officer, Ameen said to the cops that he killed his sister out of honor. The victim's relatives tried constantly to persuade her to marry a lad from their own family, but she refused. When her family pressed her to marry, she revealed that she had secretly married. Ameen became shaking with rage as a result of the disclosure. There was a major squabble. During a disagreement, Sumaira's mother attempted to defend her; however, her brother shot her with a pistol and escaped. After the victim's husband reported Ameen to the police, the case was officially classified as a murder. Sumaira's father, who was destitute, had forgiven his son. Sumaira's father passed away a year after the incident.

Case 12

It's a love story about two naive youngsters. My informant was Robina's mother. I was able to locate her with the help of my next-door neighbor, Sobia. Robina came from an impoverished family in *Sadiqabad's* little town. Ali and Robina had been friends since they were children. She resided in Ali's neighborhood, and Ali's family had a long and illustrious history. Robina's house was behind Ali's, and he could see her standing at the door of her mud hut from there. Ali's father had a lot of hopes for his son's future. Ali's father was enraged when he learned that two youngsters were having an affair. Ali was a well-liked and hardworking young man. He

attempted to talk to his father about marrying Robina, but he flatly refused. Finally, the couple eloped with cash and jewels. In Raheem Yar Khan, They married in a courtroom. Ali's father called him after three months and stated that the two families had agreed to arrange their marriage and that they would be allowed to return safely; however, this was a ruse. After being persuaded by Ali's father, the unlucky couple returned. He had devised a scheme to assassinate Robina, a childish girl. When the couple arrived, the girl was shot by a hired assassin. She was only 19 years old at the time. Ali was saved in the way that the plan had been devised. His father attempted to portray the incident as an accident. However, the truth was revealed in front of everyone. The hired assassin revealed secrets. The assailants, as well as Ali's father, were apprehended. He accused the girl of being naughty, and that her son was being held captive for the sake of money. Ali's father was released after giving the slain girl's parents the blood compensation

Case 13

I met Fakhira, who was a close friend of mine and Samina too. In this case, Fakhira was my informant. She told me about Samina, who was a young girl aged 20 who was killed by her husband, Abdulah, in 2014. He was secretly married to Samina but could not speak. Rehman was a resident of Mailsi, located near Multan, and was studying engineering at Multan University. He lived in a private hostel near the university and loved Samina, who lived in the hostel's neighborhood. Samina told him that her family wanted her to marry a guy of their choice, and this news took Rehman to grief. Since they both were involved and did not want to lose each other, they decided to get married through court, secretly. Samina told her sisters the truth. Some time passed, Rehman's study was completed and he went to *Melsi*. Samina was constantly

insisting that he should send his mother to his house, but he kept silent. He could not talk to his family members. After Samina got pregnant, her insistence increased. Rehman, on the other hand, remarried at the request of his family without disclosing the fact of his first marriage. Rehman's two-way struggle ended when he called her to an old garden of Multan and gave her poisonous food. Before she expired, he fled away but got caught later on.

First, he tried to become a stranger and prove himself innocent and then he confessed and was accused of being abducted by Samina. He blamed her for wanting to make his family notorious. He remained under trial for two years. Later, he was released from the custody of the police. Both of them were guilty of this true love story, but only one woman lost her life in the name of honor.

Case 14

In Pakistan's traditional traditions, the demand for divorce from the female side is one of the leading causes of honour killing. This is the storey of a husband and wife fighting for their right to self-determination. The woman desired to live her life on her own terms, whilst the husband desired to have command and control over her.

I addressed Rahila's murder case with the assistance of a journalist, and I went to the scene of the crime to gather accurate facts. Rahila married Qadir while she was only 16 years old. Qadir was over 40 years old and illiterate. He lived in a remote neighborhood of Kabirwala near Khanewal and was short-tempered, belligerent, and egoistic. Rahila, his wife, was less educated and came from a respectable landlord family. Her family had made their home in Khanewal. Her older

brother worked in a fabric factory and was a graduate. On a daily basis, Qadir mistreated and abused his wife Rahila and her family. Qadir and Rahila once went to her parents' house for Eid.

When Rahila saw her cousin Ruqia, who was studying law, she was inspired. Ruqia received a government scholarship and intended to continue her education in the United Kingdom. Rahila professed her admiration for her cousin and proclaimed her desire to study like her when they returned from Eid's visit. Qadir became enraged and slapped his wife. Rahila was taken aback by his reaction but remained silent. Qadir's behavior became increasingly violent over time, and she allowed it when he physically abused her. During her parents' arrival, he embarrassed Rahila and prohibited her from meeting them. She became pregnant during this time, and because it was her first pregnancy, the doctor urged her to stay in bed. She was alone and had no one to look after her.

Qadir was the only son in the family. His mother had died, and his father was the only one left. She went through the entire pregnancy in excruciating discomfort and gave birth to a baby girl. Qadir, like most patriarchs, had no desire for a female child. He went on a two-day trip away from home. He reappeared on the third day and began abusing Rahila. When Rahila saw Qadir was throttling the little girl in the middle of the night, she shouted out for aid. Neighbors gathered around their house and rescued the young innocent soul. Rahila left Qadir's house the next day to visit her parents. Her parents were already aware of the situation and sent a divorce notice after a few days. It was a watershed moment in her life; her cousin was studying in the United Kingdom, and she began to push Rahila to obtain her basic human rights. In 2014, her relative applied for asylum in the United Kingdom. In 2015, asylum was granted unexpectedly. Rahila and her family had a good time. She was daydreaming about her new life and the future

of her daughter, but she had no idea that her evil husband was still alive. Qadir was fully aware of her predicament. He claimed in court that his wife had gone away from home with her lover and that he had been unable to locate them. After a three-month battle, the court dismissed Qadir's appeal, and the divorce was finalized. He was enraged and became enraged with her. Qadir was at a crossroads in his life. He intended to murder her. Sadly, she was discovered dead on her bed one morning, strangled by her own scarf. She was killed when she was 26 years old. Everyone suspected Qadir of being the assassin. He was easily apprehended by the cops. He denied the crime of murder. A jury returned a guilty verdict in less than an hour. He was sentenced to life in prison, with a minimum of 17 years to serve beginning July 6, 2016. Qadir's parents were begged to forgive him by her father.

Case 15

The demand for divorce from the female side is one of the primary causes of honor killing in Pakistan's traditional society. The story of a husband and wife struggling for their right to self-determination is told here. The woman wanted to live her life on her own terms, whereas the husband wanted to be in charge of her.

A journalist from Multan's daily newspaper has informed me about this case. Shareefan was murdered by her husband, Aslam, in 2012 when she was 26 years old. The primary motivation for this murder was the female side's demand for divorce. It was a cousin marriage that had been arranged. They lived in *Rajanpur*, a rural, underdeveloped, and conservative area, in a joint family setup. Shareefan was an illiterate and domestic girl who married at the age of 22. She did not have any children during her marriage, although according to her sister, Hanifan, she was medically fit with positive fertility results. Aslam was impotent. Shareefan,

understandably, wanted to have a child, so she informed Aslam about his infertility. When Aslam learned about it, he was ecstatic. He tried to convince her that God would help them as he had had no money to get the required treatment. Shareefan lived with him for three years and then went to her parents' place to demand for a divorce. It was a matter of dishonor for him. This demand for a divorce enraged him; it was also intolerable to him that Shareefan wanted to marry another man she was secretly meeting. He became a psychotic after learning the truth, and he shut himself away in his room for several days. It was a chance that he saw Shareefan and his sister standing at a bus stop with the same guy. After the suspicious man had gone, he shot Shareefan down to her death on the spot. Aslam did not run away, he went to the police station and confessed that he killed his wife due to her dishonesty and bad character. There he behaved, satisfied and proud of having killed her. Aslam was arrested, but his father paid *Diyat* (compensation payment) and he was released from jail.

Case 16

Mamona, a female police officer who cooperated as the investigation's gatekeeper, and the researcher had a good working connection. One of the main causes of honor killing in traditional society is the husband's desire for a second marriage. Shamim was murdered in 2014 when he was 35 years old. Her physical appearance was average, with a dark complexion, short stature, and an over-weight physique. Her spouse didn't like her, but he had to make a forced choice because it was an arranged cousin marriage. Despite Arirf's discontent with their forced marriage and his dissatisfaction with the relationship, Shamim's in-laws adored her. She was a simple housewife with two young daughters, ages 12 and 4 years.

Imran, my informant, was Arif's close friend who told me about his extramarital encounters. Shamim had a nagging doubt about it, which she shared with her in-laws. This resulted in a major feud, and Arif announced to his family that he would marry another woman he loved. Shamim threatened that she and her girls would go to her parents' house.

Arif, strangely, became nice to his family after a while and pledged to look after his wife and girls. The dumb woman, Shamim, was overjoyed and content. But he had something else in mind. He planned a drama, his wife as per the plan, he returned home late at night. Shamim was sound asleep, oblivious to what was about to occur. He made his friend sleep with his unwelcome wife. Arif arrived late at night and discovered his wife sleeping on the bed with a man, he went out of control. He used an axe to sever his wife's neck, and the hired guy fled the scene. He was followed by no one. Arif intended to murder his wife. This was a premeditated event. In the name of honor, this complaint was filed. Arif was released after his wife was found to be unfaithful. Shamim's parents and girls forgave him.

Case 17

I went to SOS village Multan and met a lovely little girl named Shireen. She was poorly dressed up and looked pitiable. I asked the assistant director of SOS village about Shereen and she told me her miserable story. Shereen's father, Javid, killed her mother Khadija for the sake of a second marriage. The family was living in Multan at the railway crossing. Khadija had remained sick, taking many medicines from *Hakeems*. One day, Javaid mixed poison into Khadija's medicine.

After two hours of taking medicine, she became agitated and started crying, *"I am not feeling well. Take me to the hospital."* During her blubbering, she died. Relatives and neighbors gathered, but it was strange that her dead body was buffing. Khadija's brother was doubtful already; he called 1122 and took her body to Hospital for postmortem. According to the doctor's report, Khadija was killed by poisoning, and Javaid was accused and was arrested. According to Javaid's statement, he killed his wife because she was corrupt and had illicit physical relations with many other men; she was a deceitful woman. Javaid declared that her corrupt character brought shame and disgrace to the family, and that was enough justification for killing her. The police sent this girl to SOS. Javaid had run away. Police are in search of him and he is still at large. I saw innocent little Shireen, who was sitting gloomily in the corner of the room. I visited the particular region and met her aunt, Fatima. She told the same storey that I heard from the directress of the SOS children's village.

Case 18

The refusal of a woman to marry is also a major cause of murder. The same reason is seen in the background of Aqeela's murder. I knew Aqeela personally. She used to come to my house to seek academic advice. She used to tell me about her family. She was a pious and religious girl of around 20 years. She lived in Madina Colony, and belonged to a middle-class family. She was a teacher of the Quran in an academy.

I got information from her cousin Shahid and he told me the truth about her murder. He told her that one of her cousins, Adnan, was in love with her and she never liked him due to his awfulness and notorious reputation. He had already been in relationships with many girls. As a cousin, she had always avoided him. Meanwhile, a reasonable marriage proposal came up. The

boy was good, noble, and educated in the Quran. His father was a *Molvi* in a mosque. Both families accepted each other gracefully and the proposal was finalized. This offended Adnan, and he threatened her parents and pressed her to finish the engagement. The parents did not agree. It was the summer season and everyone in the family used to sleep on the rooftop. One night, he entered the home like a burglar and threw acid on Aqeela's face and body. She cried loudly with pain, and all the family members got up. Adnan had a big bottle of acid in his hand, and he showered the acid on everyone present there and ran away. Everyone in the family was injured. They were crying. Neighbors gathered and rescued them. Aqeela's condition was very critical. She died after remaining in the hospital for three days. Adnan was arrested. He blamed Aqeela, his fiancé. She was cheating on him and his family. He was angry that she had had sexual relations with the other boy, which was shameful for the family, so he killed Aqeela. This case was fought in court for quite a long time, but in the end, Adnan's father paid *Diyat* (compensation) to Aqeela's parents. This story then came to its end.

Case 19

Saima was assassinated by her ex-husband for marrying a Shiya follower. Saima, 28, was discovered deceased at her parents' home in the Multan area on July 20, 2015. One feminist activist broke the silence about a suspicious murder in which all members of the family were engaged. Zuhaib, Saima's first husband, has admitted to throttling her. He had two grievances against her, according to Zuhaib: the first was that she divorced him, and the second was that she married a man from another sect. These two elements were a source of embarrassment for his family. The girl's death is unavoidable in these circumstances.

I met Abbas Ali, the second husband of Saima, in the Multan at his residence. He told me about the case in detail. According to him, Zuhaib (her ex-husband) murdered Saima with the consent of her parents. Saima's father had declared earlier that she died of cardiac arrest and later changed his statement to claim that she had committed suicide. According to the autopsy report, Saima had marks on her neck that clearly showed she had been strangled. Saima's present husband declared that she was killed by her family members for marrying against their will. Abbas said that Saima had converted to Shia'ism, which was not acceptable to her parents. Saima had previously married her first cousin, Zuhaib, but the couple parted ways after a divorce in 2014. Later on, she married Abbas Ali in late 2014 in Multan. Abbas was working with a multimedia company and shifted to Dubai after marriage with a good job offer. When the couple shifted to Dubai temporarily, her father phoned her and asked her to come to Pakistan to see her father, who was near to dying. Saima arrived in Pakistan immediately on July 14. Within two days of her arrival, she told her husband on the phone that her mother was all right but she was being threatened by her family. On July 20, Abbas Ali called Saima but her phone was switched off. When Abbas Ali contacted Suhail, one of her cousins, he was told that Saima had passed away due to cardiac arrest, which was shocking news for him. Immediately, he called his father in Pakistan to control the situation. Abbas reached Pakistan in an emergency before her burial and started the inquiry. Police have registered a case against three accused, including the father, mother, and Saima's first husband, under sections 302 (murder), 34, and 109 of the Pakistan Penal Code. Criminals were released on bail, but the case is still under investigation.

Case 20

In 2015, Hameeda was killed by her husband Qadeer at the age of 26. He suffocated her with a pillow to death and fled away. This event took place in *Layyah* (a far-off city in South Punjab). My student informed me about Hameeda's murder case. I met the victim's sister, Khursheed. She revealed the background of Hameeda's murder. Her marriage was an exchange marriage within the family. Hameeda and Asif were siblings and both were engaged in their maternal uncle's family during their childhood. Hameeda was engaged with Qadeer and Asif was engaged with Zubaida. Hameeda's fiancée, Qadeer, was a graduate and posted as a clerk in the Civil Hospital. Hameeda's brother, Asif, was not willing to get married to Zubaida and he was a school teacher at Layyah high school, whereas Qadeer was deeply in love with Hameeda. Their family believed in marrying outside the family as a crime. So, Asif kept quit because of his sister's marriage and traditional environment. After they got married, Hameeda and Qadeer were very happy, but the other couple was not. Asif mostly did not come home for a very long time. It was later revealed that Asif was married to someone else secretly. The family pressurized him to divorce the other one. Instead of divorcing the other one, he divorced Zubaida. When Zubaida went to her parents' home, her parents sent Hameeda back to their parents.

When Qadeer came home for the weekend, his parents told him about the whole story. He became emotional and aggressive. His aggression turned into revenge. Revenge was stronger than love. The very next day, at night, he silently entered Hameeda's home. Her family members were sleeping in the yard. Hameeda was sleeping in the room. He put the pillow on her face and suffocated her to death. The next day, she was found dead on the bed. Everyone doubted Qadeer.

Qadeer confessed and blamed Hameeda's character. This case was not registered; only the *Panchayat* decided the punishment. Qadeer's parents gave compensation for the murder.

Case 21

Unlike other cases, I found this one to be rather remarkable. This case was mentioned by a school teacher, who was Kousar's coworker. Kausar was assassinated in *Bahawalnagar* by her husband. Bano, Kouser's sister-in-law, was the first person I met. Kausar's wedding took place when she was forty seven years old. Her late marriage was most likely caused by poverty and her mediocre appearance. She managed to look after her house, sick mother, brother, and his wife while working as a schoolteacher. She bore the entire cost of her home because she lived in a slum. According to Kausar's sister-in-law, a little lad named Shahbaz proposed to her, despite the fact that he was younger than Kouser. Kousar had to look after Shahbaz after their marriage. He proved to be another liability for Kausar, so he moved in with her. Kausar was diagnosed as infertile a few years after their marriage, and Shahbaz desired to remarry to have children. It was excruciating for her, but she had no choice but to agree. Shahbaz and his new bride lived in *Chishtian*, near Bahawalpur City. In addition, he insisted that she pay him money every month. Her mother died in the meantime. Shahbaz's never-ending demands persisted and he knew that after Kausar died, her pensions and benefits would be distributed to Shahbaz.

She had previously stated that if she died in the presence of Shahbaz, Bano(her sister in law) should send her dead body for postmortem. On that day, Shahbaz brought food for her. The next morning, Kausar was found dead. Shahbaz started crying. Shahbaz said Kausar had a heart attack but Kausar's sister-in-law sent her body for the postmortem. It proved that she had died of poison. Shahbaz was immediately arrested. There was no one for Shahbaz's bail, so he is still in

jail. Kausar was a loyal woman. She gave support to her husband all the time. She kept curtaining on her husband's evils. Shahbaz was very cunning and selfish. He was a blackmailer. Finally, he was rewarded with punishment.

Case 22

In Muzaffargarh, Shahina was burned alive by her husband in 2014. When she was burned, she was 27 years old. Tabish, one of my students, notified me about it. Muzaffargarh is close to Multan; therefore it was easy for me to get there. Shahina had completed intermediate and was a schoolteacher. Her monthly wage was 10,000 rupees, and her husband, Ishaq, was a landlord. He'd also completed the intermediate level. He was adamant about not getting a job. I met Shahina's mother, who informed me that the family had arranged for Shahina to marry. Ishaq had initially objected to her job, but when he saw that her wage provided him with financial security, he dropped his objection. Furthermore, he began to demand money.

She didn't have any other choice except to give him money. When he finished her pay at the end of the month, she had to borrow money from her colleagues. He was a careless, comfort-seeking individual. They were the parents of a six-year-old daughter. Ishaq had female field labourers with whom he had sexual encounters. When Shahina found out about them, she became shocked and turned aback. She considered quitting her work, but she couldn't run her household if she didn't have one. Finally, she was unable to meet his demands and refused to pay him money. When she refused, he sobbed hysterically, criticising her character and claiming that her boyfriends had abandoned her. She threatened to resign from her job. In the evening, she was cooking in the kitchen when Ishaq spilled petrol on her, causing the entire kitchen to catch fire. After all of this, he pretended to cringe for help.

People gathered and controlled the fire. Her father filed an FIR against Ishaq, claiming that it was not an accident but a murder. Shahina's daughter is living with her maternal grandparents. After a few months, Ishaq's father gave compensation to the victim's parents and got his son released from jail.

Case 23

Shahzadi was born fifteen years after her parents' marriage. She was her parents' only child and the object of their affection. They were living in *Jatoi*, a town near *Muzaffargarh*. They were poor and her father had a small shop in the village. One of my informants, Tabish, told me about Shahzadi's case.

I visited the area, which was no less than a slum and I met her mother in their mud-made house. Her mother said that Shahzadi got married at a very young age because of their financial circumstances. They wanted to get free from their duty as soon as possible. They couldn't arrange a lot of things for her dowry. Owing to her good conduct and character, someone from the neighborhood proposed and her parents accepted without delay. Fewer things in dowry aroused the main issue because Pervez-her husband was expecting much more. There were only two gold bracelets in jewellery and they were inherited from her grandparents. Pervez was disappointed to see the articles of dowry and lived unhappily with her. He decided to remarry, Shahzadi's parents requested him not to ruin their daughter's life. Eventually, Pervez remarried and Shahzadi moved to her parents' house.

His second wife was very clever. Pervez was happy, but his second wife was not. She always demanded to divorce Shahzadi. When Shahzadi got pregnant, this news hit Pervez's

second wife like a bolt of lightning. Parvez was not overwhelmed, but his wife was very upset. Parvez's second wife was afraid that the birth of a child would capture Parvez and his property. She always tried to realize that Parvez's child was not legal. Parvez refused to accept. Almost after one month, Shehzadi was found dead beside the tube well. Parvez and his wife were doubted and the police arrested them. After investigation, they both were proved guilty. Parvez has admitted to killing Shehzadi with his second wife because Shehzadi was about to become the mother of an illegal kid. It was difficult to accept a youngster who had been brought into the country illegally. We decided to remove her permanently to save our honour because it was a subject of embarrassment. Both killers were taken into custody. They were released after paying the compensation of money to the victim's parents.

Case 24

Fatima was killed by her husband Imran in 2015 in *Kabirwala* near *Khanewal* city. Manzoor, the servant of the killer, was my informant. He narrated the reality of Fatima's murder. Imran killed his wife for the sake of honor. It was due to his disbelief regarding her illegitimate sexual relations. Fatima was only 23 years old while Imran was almost 50 years old when they got married; Imran had already divorced a wife because of her infertility. Imran was very suspicious about his second young wife. In the early stage of marital life, he hardly trusted her. He noted that Fatima was very kind towards a servant named Manzoor. Imran started to watch his activities. Nobody knows what happened. One day, all of a sudden, Imran shot fire on Manzoor in the field, and after reaching home, he shot his wife, who died on the spot. He fled away from the scene after committing two murders. Luckily, Manzoor managed to survive. People of the community said that Imran was psychotic and possessive. He used to beat his

previous wife. His negative thoughts about his wife and his suspicious mind left him with nothing. A man's suspicion took another innocent girl's life. Fatima's body was shifted to the hospital for postmortem, and the police, after registering a case against the criminal, started raids for his arrest. He is still at large.

Case 25

Shabana was murdered by her brother-in-law in 2015 when she was 32 years old. She was a college classmate of mine. She was an English lecturer who married a lawyer in 2009. They settled in Multan's Naqshband Colony. Her brother-in-law, Irfan, was living with them. After graduating, Irfan had no desire to continue his education and had no desire to work, or run a business. His sibling was adamant about getting a good job. Irfan wanted to marry the girl of his dreams, so he talked to his brother and sister-in-law about his plans. Because Irfan was unemployed, they both declined. At home, a major squabble erupted, and Irfan stormed out in a rage. He returned late at night. In the living room, his brother was watching television. Irfan hid himself behind a wall and opened fire on his brother, who died instantly. He then dashed inside their bedroom, where a pregnant Shabana lay on the bed, feeding her little son. He also fired a shot at her. In the span of five minutes, Irfan committed two homicides. He eventually got out of the home and shouted out for rescue. People gathered in the vicinity of their home. Irfan was taken into jail by the police when they arrived. Irfan was taken into custody. He confessed to his crime after an investigation. Shabana, according to Irfan, was extremely intelligent and lacked character. He stated she was a fake who was frequently late to work and had boyfriends. He tried to defend his crime by blaming her sister-in-law, but he was unsuccessful.

4-2 Brief Discussion of Cases with the Reference to their Personal Profile

Table 4.1

Stratification with regard to the age of the victim

S. No.	Age interval of victims	Frequency	Percentage
01	Under 20 years	01	4%
02	21years -30 year	20	80%
03	31 years -40years	4	16%
Total		25	100

(Source: primary data)

According to the findings, the women executed in the name of honour in South Punjab were between the ages of 20 and 30. This is the age of appeal for women, and males are captivated by ladies in this age bracket. Due to their overabundance of emotions, girls make blunders at this age. People frequently mistreat them, and they become victims of people's two-faced personalities. Furthermore, this age group has a high rate of marital and divorce issues. Girls are physically and emotionally stronger at this age, and they are more likely to fall in love. Whether it's a secret marriage, an elopement, or a judicial marriage, all of these types of marriages have a high rate (80%) of honor killings, which decreases between the ages of 18 and 25 years.

Table 4.2

Stratification with regard to the marital status of the victim

S. No.	Categories of marital status	Frequency	Percentage
01	Marriage (Endogamy)	08	32%
02	Arrange Marriage (Exogamy)	07	28%
03	Love and secret marriage	05	20%
04	Unmarried	04	16%
05	Divorce	01	04%
Total		25	100

(Source: primary data)

Table 4.2 shows that the rate of murder is high in the case of endogamy (family weddings). In the rural areas of Pakistan, it is customary to get married within a family. On traditional terms, it is considered to be preferable to marry within the family. Wives are dependent on their husbands, and men have command of their wives. Domestic violence is a frequent strategy to victimize women, and it is not uncommon for men to kill women in the name of honor. It is a bare truth that unlucky women are accustomed to slaughtering. Due to this common custom, women have low prestige and privilege. So, women keep silent to save their lives and parents' respect. Women's silent behavior towards their marginalization increases the spirit of men to victimize them. Domestic violence leads to their death. The rate of murder, in the case of marriages within the family, is 32%. There are 28% of women who were married outside the family and were killed. The ratio of love marriages is set at 20%, and the remaining women are unmarried and divorced.

Love marriages or court marriages are not preferred in traditional areas. Often, married couples are killed by their relatives. In many cases, husbands kill their wives because of the conflict between them. Especially in the case of secret weddings, the honor killing ratio is high. Unmarried girls are afraid of being killed if they refuse to marry or express their choice.

Table 4.3

Stratification with regard to the financial status of the victim

S. No.	Financial status of victim's killing of honor	Frequency	Percentage
01	Upper class	03	12%
02	Middle class	16	64%
03	Lower class	06	24%
Total		25	100%

(Source: primary data)

Table 4.3 shows that the middle class in Pakistan's rural-urban regions has a high rate of female murder. It could be because the middle class earns insufficiently to meet their requirements, and that they have also stifled their lives by confining themselves to customary categories. They have been constrained by customary constraints, and breaking through these limits is not an option for them. As a result of the increase in confrontations, the murder rate is increasing. The middle class has a homicide rate of 64%.At the bottom, the rate is lower. This group has a rate of 24 percent. In the upper class, honor killing is very rare. It was only 12%.

Table 4.4

Stratification with regard to the educational status of the victim

S. No.	Educational status	Frequency	Percentage
01	Hifz e Quran	01	04%
02	Masters	03	12%
03	Graduation	03	12%
04	Intermediate	03	12%
05	Matric	04	16%
06	Illiterate	11	44%
Total		25	100

(Source: primary data)

An illiterate woman is weak and dependent, as shown in Table 4.4. Non-educated women accounted for 44% of those slain. In the case of educated women, the rate of slaughtering was low. Honor killings among illiterate women were found to be 44 percent, whereas honor killings among educated women (Master's, bachelors, and intermediate qualifications) were found to be 36 percent. The murder rate is decreasing as the educational rate rises. As a result, illiterate women are unaware of their rights, and men can more readily trap uneducated women. Women in rural areas are not permitted to receive an education, implying that they are unaware of their rights and are unable to assert them. Furthermore, in this social context, a man desires to see his woman as his subordinate at all times. Women who have completed the Hafiz-e-Quran and Metric exams have a lower ratio, which is only 20%. It has been determined that illiterate women are more likely to be slain since they are reliant on others and unaware of their rights.

Table No 4.5

Stratification with regard to the educational status of the Killer

S. No.	Educational status	Frequency	Percentage
01	Masters	02	08%
02	Graduation	05	20%
03	Intermediate	05	20 %
04	Illiterate	13	52%
Total		25	100

(Source: primary data)

The lack of education and crime are inextricably linked; table 4.5 shows that the majority of killers were illiterate. The inquiry found that 52 percent of the killers were illiterate, with only 8% having a master's degree. People who are illiterate clearly have no concept of human rights, decency, or the worth of women. They misbehaved with women, regarding them as property and treating them as slaves. Males who are illiterate appear to be unaware of their moral responsibilities. The percentage of killers with a high school diploma or an intermediate education was 40%. The rate of honor killing rises as the qualification graph drops, as seen in table 4.5.

Table No 4.6

Stratification with regard to Domestic Status of the Victim within the Family

S. No.	Status within the family	Frequency	Percentage
01	Domestic wives	16	64
02	Daughter	04	16
03	Working wife	03	12
04	Secret wife	02	08
Total		25	100

(Source: primary data)

This research proves that housewives are still being killed in the South Punjab of Pakistan. Most of the murder incidents that happened to housewives involved Out of 100 women, 64 women were married and were killed in the name of honor. Most of them were killed by their husbands. That means husbands wanted to get rid of their wives. They had several excuses for killing their wives and considered them genuine. Even the excuse of unlawful sexual intercourse, sometimes the pretext of demanding divorce on their behalf, and sometimes the biggest obstacle for a husband is that when he wants to marry the second time. Honor killing is a shameful act that continues in Pakistan, and many women are being killed on a daily basis. Moreover, the killing of wives and sisters is a sign of respect for them. This research shows that the daughter's murder rate is 16%. The working wife's murder rate is low, 12%. The murder ratio of the secret wife was 8%.

Table No 4.7

Stratification with regard to Occupation of the Killer

S. No.	Occupation of killer	Frequency	Percentage
01	Land holder	13	52
02	Business	07	28
03	Nothing/wondering	03	12
04	Employer	01	04
05	Student	01	04
Total		25	100

(Source: primary data)

According to table 4.7, most landowners and farmers were murderers of their wives. There was no trend in education, and most farmers and landowners were illiterate, conservative, and annoyed. Often, they got endogamy and had extreme possession of their wives. They had malicious behavior.

Landlords considered the woman to be their property. They believed it was their right to murder a woman. Women were beaten to death by the landlords. 52 percent of the killings were committed by landowners. It was a significant portion of the overall ratio. Professionals and company owners were also counted as killers, accounting for 28% of the total. The homicide rate for men who had no occupation or employment was 8%. Employed killers account for 4% of the total. In this study, 4 percent of students were determined to be killers. Young blood with a lot of aggression can be quickly inspired and driven. The above description demonstrates that traditionally acknowledged men have a higher proclivity to despise women and wish to eliminate them from their lives.

Table 4.8

Stratification with regard to the Settlement Area of the Victim

S. No.	Area of settlement	Frequency	Percentage
01	Bahawal Nagar	01	04
02	Bahawal Pur	01	04
03	Dera Ghazi Khan	01	04
04	Jatui	01	04
05	Kabeer wala	02	08
06	Khanewl	01	04
07	Kehror Paka	01	04
08	Layyah	02	08
09	Multan	06	24
10	Muzafar Gad	01	04
11	Perowal	10	04
12	Raheem Yar Khan	01	04
13	Rajan Pur	03	12
14	Sadiq Abad	01	04
15	Sujah Abad	01	04
16	Vehari	01	04
Total		25	100

(Source: primary data)

Table 4.8 expresses that the current data was collected from sixteen cities of South Punjab. Those are shown in the table 4.8; they are *Bahawalnagar, Bahawalpur, Dera Ghazi Khan, Jatui, Kabirwala, Khanewal, Kehror Paka, Layyah, Multan, Muzaffargarh, Pirowal, Rahim Yar Khan, Rajanpur, Sadiqabad, Shuja Abad, and Vehari*. The highest ratio of honor killings occurred in Multan city. *Rajanpur* stands for the second number. Its ratio in percentage is 12%. *Rajanpur* is a tribal area and mostly, people have a conservative mindset. Apparently,

that area shows 12% honor killing, but actually, it has more since they hide the cases of honor killing. *Layyah* and *Kabirwala* are also backward areas of South Punjab. The remaining areas like *Khanewal*, *Shuja Abad*, *Sadiqabad*, and others (mentioned in the table) have frequent honor killing cases. Except for *Multan* City, approximately all cities are less developed. Honor killing is very common there. It is an immediate need to pay attention to these areas to solve the honor killing issue and to provide proper protection to women's rights.

Table No 4.9

Stratification with regard to Causes behind Honor Killing Cases

S.No	Causes behind the phenomena of honor killing	Frequency	Percentage
1	Suspension of sexual/ illicit affiliation	05	20
2	Undisclosed marriage	04	16
3	Demand of divorce	02	08
4	Husband desires another marriage	05	20
6	Greediness/ poverty	03	12
7	Psychotic / mental illness	02	08
8	Refuse to marriage	01	04
9	Second marriage of woman	01	04
10	Revenge	01	04
11	Ritualism	01	04
Total		25	100

(Source: primary data)

Honor killing has been linked to a number of factors. The discontinuation of sexual/illicit affiliation is the primary factor. When husbands, brothers, fathers, or other family members kill a lady, they all have the same doubts. Suspicion of illegal sexual relationships is one of the most common causes of shame and dishonesty in the family, and it is regarded as one of the most

common causes of murder in the name of honor. They see it as a source of embarrassment. Although sexual connections are bilateral, a woman is punished solely because it is easier to kill a woman. Another explanation is an undisclosed marriage. After getting married, there are a slew of issues that develop as a result of the secret marriage.

Plenty of issues simply cannot be tolerated. This is also a leading cause of death. For males, insisting on a divorce from their wives is harmful. The demand for a divorce is frequently the reason for honor killings. It appears that a man would rather murder his wife than divorce her. Husbands who want to marry again are another reason for murder. If the lady does not divorce him, he will be unable to bear another wife. As a result, it culminates in the murder of a lady. The end of the man does not mean the end of women's liberation. Even the current study has mentioned that he wants to view a woman who is less important to him than his standing and his own decision. Greed and poverty are two factors that contribute to the murder of women. Men's dignity and honor are also violated when they refuse to marry; they regard themselves as superior creatures. Women are denied the right to declare their wish to marry the person of their choice.

A woman's right to a second marriage is provided to her by Islam, yet it is regarded as a curse in Pakistan's traditional areas. Men control society, and he would rather kill a woman than give her the option of marrying someone. Women's murderers are likewise inspired by vengeance and ritualism. To fulfill their ego, annoyance, and aggression, psychotic or mentally ill people commit violent crimes such as murder.

Playing with a woman's life is very easy in these rural areas. Pakistani women, in particular areas, are not aware of their rights. In remote areas of South Punjab, where illiteracy is

common, people live by following their traditions only, and women are not entitled to educate themselves. Men believe that women's minds worsen by getting an education. And they get out of men's control and eventually, women will not live like slaves. When a woman raises her voice for her rights, a man considers it an act against his dignity. The ritual of killing women in the name of honor is transferring from generation to generation, gradually. That is why it has become a part of the culture. Most of the killers of women are their husbands, and secondly, their brothers. More reasons for killing were: the choice of marriage, divorce demand, the husband's desire for another marriage, and liberation.

Most of the men kill them and the blame is put on a woman's character that she had close relations with other men. Sadly, the murderers keep them safe from the law. Mostly, the families of victims and killers are relatives of each other. They try to make sure that the matter does not reach the court and that it should be dissolved within the family. If the matter reaches the court, it is resolved in a case of forgiveness or payback. The killer escapes the punishment. They need to save the killer's life. Thus, the rate of murder in the name of honor is increasing. This serious crime has become a major challenge for Pakistan.

Table No 4.10

Stratification with regard to the Identity of the Killer

S. No.	Relation to killer	Frequency	Percentage
01	Husband	12	48%
02	Brother	07	28%
03	Father	01	04%
04	Mother	01	04%
05	Hired	01	04%
06	Brother-in-law	01	04%
07	Cousin	01	04%
08	Ex-husband	01	04%
Total	25	100	(Source: primary data)

This research demonstrates that the victim's spouse plays the most crucial and prominent part in honor killing, as seen in table 4.11. Typically because the husband and wife have such a strong relationship, it is quite easy for him to murder her. In the event of complaints, the husband has the right to end the wife's life. If he wants to marry another woman, he can simply accuse her of being untrustworthy. According to the research, 48% of husbands have murdered their wife. In terms of women's murders, the actual brothers come in second. Brothers are pitted against their sisters, especially in rural areas. People on the opposing side incite rage and animosities in order to turn brothers against their sisters in order to get retribution. Many of the poor girls have died as a result of their misfortune. Brothers assassinated their sisters in 28% of cases. 4% of fathers and 4% of moms also killed their daughters. Envy was the motivation for a mother's murder of her daughter in another case. This is an extremely terrible situation. Women are also a

target of vengeance for brothers-in-law and ex-husbands, with a four (4%) percent ratio. For this aim, hired killers were also recruited, with a ration of 4%. Young relatives are used by criminals to murder women. Young guys develop strong emotions quickly and act without thinking.

Table No 4.11

Procedure of Murder

S. No.	Murder procedure	Frequency	Percentage
01	Fired	10	40
02	Throttle	06	24
03	Poisonous foods	04	16
04	Acid throwing	01	04
05	Burn alive	01	04
06	Beating till death	01	04
07	Attack with bricks	01	04
08	Cutting from the ax	01	04
Total		25	100

(Source: primary data)

Table 4.11 summarizes the many methods used to murder women. It answers the heartbreaking mystery of how the killers murdered their wives, sisters, and daughters. Guns and pistols were used by the majority of them. Murder with a weapon is detected in 40% of cases. The others discovered that throttle was lethal. Killers do not need firearms to kill a woman since she is a weaker creature than a man, who is a more intelligent and powerful being. He'll have no trouble capturing her. Throttle necessitates physical strength rather than the use of a weapon. Throttle kills at a rate of 24%. Poisonous food is also a common tool for killing (16%), according to the third figure. To feed poison, no weapon or physical strength is required. It only takes guts, and no one will suspect the killer. She may have died of a heart attack, according to the

murderer. It is fairly common to feed any poison, and it is kept a secret. This study comprises 16 percent of the instances that were brought to the attention of the authorities. Apart from that, there are a variety of other heinous methods of murder, such as acid throwing (4 percent), burning alive (4 percent), and axe murder (4 percent) (4 percent). Women are sometimes abused to the point of death (4 percent). In one case, a father killed his daughter by striking her with a brick (4 percent).

Table No 4.12

The Legal Status of the Trial

S. No.	Legal Status of the Trial	Frequency	Percentage
01	Paid compensation and released	08	32
02	Forgiveness	07	28
03	Imprisonment	02	08
04	Fled away	02	08
05	Case running/Still no decision	03	12
06	Proved psychotic	03	12
Total		25	100

(Source: primary data)

Pakistan is still a developing nation. Men's sovereignty is common in this society. The state's laws as well as Islamic laws are enforced in this country. There are three rules that govern the justice and decision-making process in cases of homicide. The return of honor killing, according to *Shariat*, is *Qasas* (Blood Revenge of Blood), blood price (recurring), and forgiveness. Endogamy is a customary practise in Pakistani society. They frequently have a blood tie with the woman who is murdered. Because the murderer is their son or nephew, the victim's family understands the situation. As a result, compensation and forgiveness are frequently used

to save the other party. As a result, the assassins feel safe. As a result, the number of women murdered is on the rise. The overall compensation and forgiveness rate is 60%. There are now 12% of cases in court that have not been decided. 8% of killers have yet to be apprehended, while 12% of killers have been determined to be psychotic. This demonstrates how weak and prejudiced Pakistan's judicial system is. Only 8% of criminals are under court custody. The government should pay attention to the killing of innocent women at its earliest.

4.3 Thematic Analysis of Honor Killing Cases

Honor killings are so widespread in Pakistan's South Punjab region that they are easy to find. This study reveals that there are numerous elements at play when someone is killed in the name of honor. The patriarchal system, which is deeply established in the walls of conservative societies, is the most significant and ground ingredient that generates it. It consists of several elements: first, doubts about sexual and illicit affiliations and ritualism; second, marital issues, such as an undisclosed marriage, a demand for divorce or refusal to marry from the female side, and the husband's desire for a second marriage; and third, sexual and illicit affiliations and ritualism; and fourth, marital issues, such as an undisclosed marriage, a demand for divorce or refusal to marry from the male side, and the husband's desire for second marriage.

4.3.1 Patriarchy

Patriarchy is a societal arrangement of rules and regulations in which males hold crucial command and dominance in dogmatic structure, power, social prestige, and ownership of wealth. In the structure of the family, fathers hold authority over women and children. Some patriarchal societies are also patrilineal; the right of inheritance goes to the male lineage and descends (Allan, 2007).

One of the major factors behind honor killing, in this study, was found to be patriarchy. South Punjabi men regard women as their possession. They are not ready to give any prestige or due rights to women. Killing women in the name of honor is very common in patriarchal societies. This particular phenomenon is associated with this study, so it is required to revise the norms of patriarchy.

Madiha was killed in the name of honor. She was killed by her father. Her father was a traditionalist and did not want his daughter to be separated from her husband. According to him, if she gets separated from her husband, she will be disgraced in society. Honor killers do not think about what honor they will achieve in society after killing. Her colleague Javeria told the story. She expressed the following:

"She used to spend most of her time in the hospital or at her parents' home. Her husband has two kids; his wife has passed away. Her husband had many liabilities with children. He didn't give attention to Madiha. Both could not develop understanding. Madiha was not satisfied with her marriage. Her health was deteriorating due to depression"(Case study, 6).

Madiha did not adjust herself to live with the father of two children. Prestige and traditionalism are shown as the root causes of this murder. However, this murder can also be seen from another perspective. Madiha was killed by her father by throwing a brick towards her. That might be a coincidence, but her father gave this incident the title of "honor killing" to protect himself. Her father was a very rigid and conservative product of the patriarchal system. He didn't like the fact that his daughter lived in his house instead of living at her husband's place. Her father was proud to kill Madiha. The father's untrue honor was more delightful than his daughter's life. It shows that there is no price of a woman's life in the desolate areas of Pakistan.

Patriarchy is a social system in which men dominate responsibilities such as political leadership, moral authority, social privilege, and property control. Some patriarchal societies are patrilineal, meaning the male bloodline inherits property and titles. As Connell characterises Hegemonic Masculinity, the configuration of gender practice reflects the commonly recognised response to the issue of legitimizing patriarchy, which ensures men's dominance and women's subjugation (Connell, 1995). Connell's idea of "Hegemony Masculinity," which investigates male dominance and command in society, particularly among females, is very supportive of my findings. The Roman origins of the pater families are similar to my work in that it was legalized in the 18th century that fathers have the authority to kill their daughters and wives if they are disobedient to the family and society as stated in chapter one (1.1) of the thesis "Honor Killing in History".

Pakistani society is patriarchal. Many bogus and self-made rituals have taken root, particularly in rural and semi-rural areas of Pakistan. It is considered disgraceful for a married woman to live with her parents. If a daughter stays in her parents' home for an extended period of time, the parents must provide reasons and logic for doing so, or the parents must conceal their daughter's residence as the Madiha case study indicated.

4.3.2 Doubts of Unlawful Sexual Affiliation

Doubts about unlawful sexual ties played a major role in the rise of honour killings in Punjab's south. Women are murdered in the name of honour because of illegal sexual encounters, or *Zina*. *Zina* is an Islamic regulation that prohibits Muslims from engaging in unlawful sexual intercourse with one another if they are not married by a *Nikah*, or Islamic marriage contract. Extramarital sex and premarital sex, such as adultery in several countries, are included. Illicit sex

behavior isn't the only sin, and it's also a criminal act. It is punishable by death by stoning in Islam. Women who have committed crimes are justified in being slain in traditional communities, while men are not (Wunderlich, 2001).

This category is linked to five cases in my research. Bushra, an honor killing victim, was slain in *Vehari* by her husband Mohammad Khan, according to a survey of case studies. Khan was an egoist and a traditionalist. Without any evidence, he had reservations about his wife's unsuitable personality. During the informant interview, the assassin Khan said,

"My wife was a college student. She had a nice appearance and was appealing to the eyes. I expected her to have a few suitors. And one of them is the one she wants to marry. This was a constant thought in my mind. Compromise was a difficult task for me. However, I couldn't stand it when she was pregnant. I began to ponder the situation. I began to thrash her. Her unborn child, I was persuaded, was not mine. I couldn't accept divorce when my wife's parents asked about it. It had now become a matter of my honor and the family's prestige. As a result, I developed a strategy to eliminate her. That's why I assassinated her before she could make it to the courtroom. My wife became the mother of someone else's kid and demanded a divorce from me, which was humiliating for me"(case study, 1).

These words of the killer show his background. The area where the killer belongs to is quite backward, so it is extremely difficult to educate the girls. Khan was illiterate and doubted his wife's character. He falsely perceived that his wife had an affair, but actually she used to go to college. This subtle thinking reflects the culture of that particular area. Khan's statement reflects that he was witty enough and a clever man. In their culture, it was very common for a woman to be battered with suspicion. And when doubt escalates, killing is a tradition. Seeking a divorce is considered to be an unwanted act. According to my informant, the victim was innocent, but Khan managed to defend himself in front of the law because of his influence. He blamed his wife's conduct. His wife was innocent and loyal. This case is an example of patriarchy and the way it controls the life of women.

The act of patriarchy is particularly linked to my work; unlawful sexual affiliation was found in the case of Hafiza, who was killed by her brother Ali Nawaz. My informant was a close friend of Ali Nawaz, the murderer. He stated,

"I am ashamed of my act. I mostly saw Hafzia conversing with a strange boy in the tubewell. It is not appropriate to talk to any stranger in our culture. She was engaged to her cousin already. I was afraid that she would refuse to marry her cousin. I started giving news about her affair with her brother. Finally, one day, her brothers killed her. We both were arrested. In the end, the victim's father forgave both of us. But my conscience could not forgive me. I feel like a criminal" (case study, 2).

The real culprit was the friend of the killer, who used to convey the false news to him without confirmation. Hafiza's brother also believed in his words. The brother killed his sister but not the boy because it was easy to kill a woman. The boy was an outsider and killing him was a risky task, so he killed his sister in the name of honor. Hafiza's murder made the spy man upset and he felt guilty for conveying the false news regarding her character. Ali Nawaz's statement proves that the position of women in South Punjab is very low. Both were arrested, but later on, Ali Nawaz was bailed out and liberated. After the legal retribution killer was released from jail. Killers lived in the same village with the same courage and respect. This is an injustice and supports crime. There is a need to overcome this situation.

Tasleem's murder was also based on suspicion. I heard this story from Rafiq. He heard the cry of a woman during the silence of the night. He reached the main place and heard further sounds of the woman weeping. The following was the conversation between the victim and the killer: He listened cautiously to the female voice, saying

"I have no relation with Mudasar. You must keep my hands on the Quran."

Then her uncle Zaman cried brutally,

"I will not leave you alive, I will kill you. You are Kali with Mudasar"

After that, he said to his son Iqbal, *"What are you waiting for? Kill her."*
After some moments he heard the sound of fire thrice (Case study, 3). Rafiq listened to the conversation before telling me.

"I had no knowledge about Mudasar." "Keep my hands on the Holy Quran," she sobbed uncontrollably. "I will not leave you alive; I will kill you at any cost," her father-in-law yelled. "For us, you are a farce; you are Mudasar's Kali." After that, he inquired about his child. Take her life and suffocate her" (case, 3).

Rafiq's story reveals the culture of the rural districts of south Punjab. Nobody in town doubted Tasleem's innocence, but no one had the courage to say it. Zaman was a powerful landlord, and his daughter-in-law was unwelcome, so he took her away quietly. Residents of society, who are afraid of power, obey power rather than the law. Women are the town's most vulnerable creatures. Instead of responding to the victim's request, they murdered her and blamed her for bringing dishonor to the family by being sexually corrupt.

Azra's tale was peculiar. Her assassination was carried out by four of her brothers. Her ex-husband slandered her; her husband was doubtful as well, but he recognized the defamation as false publicity; unfortunately, her brothers did not understand. As a research informant, her spouse characterized the situation as follows:

"My wife's four brothers assassinated her. She was engaged to her cousin before I got married. Due to a property issue, their engagement was called off. Her ex-boyfriend was humiliated. He was seeking retribution for his shame. As a result, he spread rumours throughout the hamlet that he still had illicit connections with the woman. As a spouse, I can attest to the fact that there was no such thing. Her brothers, on the other hand, were unhappy because they thought the report to be real. I was tricked into leaving the house one night, and her brothers strangled their real sister" (Case study, 4).

This story shows that people in traditional and non-developed areas blindly believe rumors and accept fabricated stories without endorsement. In the same misunderstanding, four

brothers put their sister to death. The husband of that lady had full trust in his wife. The law does not pay much attention to such cases. If the father forgives or pays the money in return of blood, the law sets the offender free. This is why killing a woman is becoming commonplace in the name of honor. It was a strange event of murder. This event shows that there is no value in the women who are living in far-off cultural areas of Pakistan.

Killing women is seen as a symbol of control in some cultures. According to data in tables 4.9 and 4.10, a substantial proportion of honor killing victims were married women killed by their husbands. It is obvious that husbands seek complete control over their wives; if males have any doubts about their wives' sexuality, they must murder them immediately, using whatever sham-full justification. Man has influence over a woman's mind and body. I'd want to discuss Foucault's concept in the context of my research because he states "power is everywhere." He also mentions that power isn't always negative. Power also serves as a major source of social control and enforcement (Foucault, 1991). My research appears to be particularly important to the concept of "power and sexuality" and "control over women's mind and body." As a result, honor killing is strongly associated with Michael Foucault's writings, particularly his definition of authority. I'd like to explore honor killing in Islam and offer Shah's viewpoint in (2002), in which she highlighted the certainty of honor killings in Islam as well as the *Holy Quran*. He claimed that honor or '*Gharait*' killings are not sanctioned or customary in Islam. It's only a matter of culture. Across the cultural area's limits, honor killing is defined by a variety of concepts and referred to by a variety of titles. In Sindh, it is known as 'Karo-Kari,' in Baluchistan as 'Siya Kari,' in Southern Punjab as 'Kala Kali,' and in the NWFP as 'Tora' (Shah, 2002). So I came to the conclusion that an illegal sexual relationship, or even a suspicion of one, and a desire

to get rid of undesired women by accusing them of having sexual relations with someone, is the driving force behind honor killing.

4.3.3 Gender Inequality

Gender inequality is not a new occurrence. In reality, if we look back at the history of gender discrimination, we can see that it has existed in a variety of forms. During the current study, it has become obvious that one of the most essential aspects of honour killing is gender discrimination. When we examine all of the incidents of honour killings, we can observe that gender prejudice pervades every facet of the issue.

To say the least, Yasmin's murder story was extraordinary. It symbolises a man's sovereignty and social tradition. This incident also demonstrates gender discrimination. Yasmin's fiancée passed away in a car accident. She was ordered not to marry for the rest of her life as a result. The argument is that no one has ever seen a guy barred from marrying if his fiancée or wife dies, but Yasmin was bound to not marry for the rest of her life. Every person requires a life mate, sexual desire, and a plethora of other uncontrollable desires. When Yasmin's younger sister married, she was devastated. Yasmin wanted to marry someone, but her brother thought she was having an affair with a male. The same suspicion was to blame for her death. One of my informants, Gulnar, echoed her brother's sentiments,

"Our family has a long tradition of engagements and marriages once-in-a-lifetime. If her fiancé dies before the wedding, the girl will be unable to marry. So, why did Yasmin commit such a horrific crime? Why would she want to date a boy from the outside? She should've died of embarrassment. She was well aware of her prestigious family's position. Yasmin has tarnished our image. I was able to save my family's honour by killing Yasmin. It was a moral obligation of mine "(Case Study, 5).

Examining Yasmin's brother's comments reveals that he was a strict ritualist. He had no sympathy for his sister. For him, it was a matter of sovereignty and prestige. Another issue to consider is why he did not murder the boy. Why did he only go after his sister? That's because assassinating a woman was quick and easy. If he had killed the boy, his adversary would have turned against him. Keeping up with them was difficult. She had no one who could assist her. The perpetrator was well aware that his family would not forsake him if he killed the boy. He was praised and honoured in society for his bravery and honour by murdering his sister. He was also set free by the law. As a result, Yasmin's life was cut short.

Another murder case, like the example of Rubina indicates, demonstrates that male life is preferred to female life. Rubina's father-in-law assassinated her. The boy's parents were rich, and they desired for their son to marry into a wealthy family as well. Rubina, on the other hand, was head over heels in love with Ali, and the two had secretly married. When the boy's father discovered their relationship, he pretended to be interested and invited them home. On the way, a farmer assassinated Rubina. Rubina's mother and I exchanged some words. She stated:

"I was aware of Rubina's marriage; I had prevented her from marrying, and I wanted to let her know that they were wealthy. If they found out, they would divorce you or marry him to someone else. I didn't think of killing her. Ali's father was a cold-blooded killer. Rubina was passionate about being married to Ali "(Case Study, 12).

This example exemplifies how resourceful people can be. Ali's father was able to save his son, but the poor girl perished. The girl was helpless to intervene because they were impoverished. Ali's father was a significant figure in the community. He took advantage of his power to go past the law. In this case, honor killing was declared. Blood was used to pay the victim's family. This is a battle of power, not a game of honor. Gender stratification is a result of male authority. Women became destitute and powerless, while men grew in authority.

According to Pahore and Khan Pahore, the main motivation for honor killing is gender disparity. Gender inequality, according to the authors, may allude to man's supremacy as its polar opposite. Gender inequality does not mean equal sexual treatment based on social, psychological, economic, or biological characteristics; rather, it implies that a woman is of lower value than a man, and hence, no society can legally justify gender injustice. In Pakistan's undeveloped areas, Pakistani society predominates, and women, particularly in rural areas, lack suitable social positions. Despite this, many people believe that women were created to serve.

4.3.4 Struggle for Freedom

The story of Maria's murder is a story of the fight for freedom. I met her father. He told me the story of his daughter's murder. He disclosed,

"We were impoverished individuals who resided in a Dera Ghazi Khan area. Maria, my daughter, was a sensitive young lady. Her heart was racing when she saw the house's situation. "Baba, I will be your supporter," she said. It was impossible for her to study or work in our stereotypical and stupid culture. My daughter made an unusual move. She had left her house. She had been away from home for two years when she discovered she had changed her name and became a model. She then called the family and began making payments for the house's expenditures. She went so far as to send gifts to her siblings. I contacted her on Eid and asked her to come home. My son, Aslam, informed me that Waseem was preparing to murder Maria. I couldn't believe what I was hearing. On the night of July 15, Waseem killed her" (case study, 7).

Analysis of Maria's slaughter uncovers the background and the reality of society. The murder story of a model, actress, and media celebrity lived in narrow-minded and conservative surroundings. The society in which she lived is where women's sovereignty and independence is not tolerated by men. Men like to see women as helpless and dependent. Men want women to live under their command and live a life like slaves. It was unacceptable for them that a woman should be able to fulfill her needs by herself.

She was killed by her greedy and selfish brother in the name of honor. The younger brother used to make money and all financial resources from her but slaughtered her to death when it came to his fake honor and prestige. Her brother killed her dramatically. Maria's father was in a dilemma, he said,

"I do not understand whether I should weep for Maria or Wasim? I have lost my daughter. Now I can't see Wasim dead. How do I forgive my daughter's killer? And how do I see my son dying?"(Case, 7).

According to this research, most of the killers are family members. Most of them were husbands, brothers, or fathers. When a woman is killed, they lose a life; the second death is unbearable for the elderly. So, according to tradition, they either forgive the murderer or save the other person by paying the price of blood. Such escapes continue to increase the number of murders in the name of honor. Stringent measures are needed to prevent such murders.

Men despise women's independence. Women are attractive to them as subordinates. Men have no inclination to grant them their fundamental rights, including those granted by Islam. Another incidence occurred as a result of emancipation, according to my study. The two sisters, Alia and Afia, were murdered by their brother. Both girls yearned for independence, enjoyed watching movies and plays, imitated heroines' short clothing and styles, and were obsessed with movie heroes. People should recognize that these are stages of life, and that most girls like them at a young age before maturing. Parents should monitor and guide their children. Everything improves and calms down with time. I pay attention. My informant gave me the killer's words about Alia and Afia, as described below:

"Both used to claim that they wanted to enjoy their lives and did not want to get married yet." They wandered about in exposing clothing. They stated that they enjoyed their freedom. I noticed them counting money one day. I assumed they were getting ready to flee. To safeguard my family's honor, I shot them both before they could flee"(Case study, 8).

It was not a genuine excuse for murdering his sisters. He murdered his sisters in the name of his phony honor, because he did not want to see his sisters dressed as actresses or showbiz models. Despite the murder, he has been living freely in society. He was satisfied and blamed his sisters, saying that they had killed for the sake of honor. Both deserved to be killed because of their liberty and vulgarity. They had both had sexual relations with boys and had refused to marry in the family. The analysis of these two incidents of murder shows that the results conclude that men can never see a woman being free and self-sufficient. The killer was proud to say that he had done a good job by killing them, and evil had been thrown out of the root. Reality is the opposite. New feminism declares the rights of agreeable adults to their sexuality, opposes censorship, and defends every woman's right to self-protection. Every woman's preferences and appearances of self-ownership must be equally and legally respected as those of men.

Above discussion proved that, in a patriarchal society, men obtain "ego gratification" by wielding authority, which plays a significant role in the murder of their daughters and wives. Men are scared of women's equality and freedom, similarly as Bourne (2019) demonstrated that traditionally, men have ruled over women and the family. Men may lose economic access to land, housing, and other real estate as a result of women's efforts to acquire proper rights, which may cause barriers for their authorities and monopoly. Domestic abuse is common, which leads to honor killings. Bourne discovered that men have a pattern of exerting dominance over women, and that women's attempts to acquire their rights are never acknowledged by men. It has the ability to construct. As Malhotra said that women are treated as though they were property or possessions. Women are compelled to move in accordance with male authorities' orders. If women do not comply, serious violence will be retaliated against them (Malhotra, 2015).

4.4. Marital Issues

The results of this study revealed that marital troubles are a prominent element in the practice of honor killing; these aspects are addressed in greater detail below.

4.4.1 Secret Weddings

This research shows that many factors promote to have a secret marriage. Some locales allow the marriage ceremony to be held in a closed court session. A secret wedding is one of the important causes to kill women. A secret marriage is usually a civil marriage, but there are also members of the clergy who show their will, and the file is sealed. Only the judge has a record of the marriage. According to my research, this kind of marriage includes Kalsoom, Zeenat, Rubina, and Samina's cases. As the case of Kalsoom's murder shows that Kalsoom got the punishment for her undisclosed marriage. She got married to the man she loved, Rafaqat. She knew that the family would not agree. Both of them got married secretly. According to my informant, Kalsoom's mother told,

"Kalsoom made a rash decision. Rafaqat was the love of her life. I attempted to persuade her that our family would never permit her to marry outside of Biradri (caste). If your brother found out, I told her, he would murder you"(Case study, 9).

Kalsoom's mother had already predicted that she would be slain if she eloped and married. Such girls are thought to be justifiable targets for murder. A secret marriage is seen as a serious offence. Kalsoom ran away from home and married in secret. The consequences of this marriage were heinous. In front of the court, Kalsoom's brother shot her. The assassin stated,

"I murdered my sister because she had run away from home and married without my consent. I'm sorry, but I had no choice. She tarnished the family's reputation. We'll never forgive a girl who is married to their own choice "(Case study, 9).

After attempting the murder, Kalsoom's brother was crying outside the court and confessed his crime. His words show that he was guilty of her sister's murder. But because of the traditions, he was compelled to do so; killing in the name of honor is a traditional practice. This story reflects the culture and rituals of the society in which it was written. Only those women can survive in a particular society if they keep doing as their authoritative men order them to.

The story of Zeenat's murder is quite strange and different. She was murdered by her mother, Hajara. Zeenat's mother was interested in marrying the same person whom Zeenat married. This jealousy led her to the murder of her daughter. Hajra was arrested immediately after the murder. In prison, she tells people,

"I killed my daughter because she had been married without my permission and had run away. She also brought shame on the family. It was a disgrace. It is preferable to murder such a daughter. Disobedience is something I can't tolerate "(Case study, 10).

These sentences reveal the conservative and strict culture of a particular area. Mostly, murder in the name of honor is a title to defend the killer. It is an unusual story of murder. A mother killed her daughter in a spirit of envy and rivalry. Now her mother is in the custody of police and she is loudly crying in prison, "I killed my daughter because she brought shame to the family." The truth is that there was an emotion of jealousy behind Zeenat's murder. But this killing is referred to as an honor killing. Likewise, numerous narratives are titled as honor killings to cover the murder of women. This is a tragic fact that a woman not only loses her life but also becomes notorious.

Similarly, Samira was murdered by her brother because she had secretly married by her choice. Her family wanted to marry her within the family. Samira was constantly in denial.

Finally, one day, she confessed that she had already gotten married. My informant told me her words. She said,

"I married in secret because I knew my family would never allow me to marry the boy of my choice, and I did not want to marry the boy my family chose for me"(Case study,11).

These were the last words she spoke. She then fell silent for the rest of her life. The analysis of this story reveals the fact that the men in the house take the wrong step without thinking. Their act is called honor killing but the innocent women become notorious and lose their life. Samira's brother had no right to kill her. It was her legal and Islamic right to marry. But secret marriage is not acceptable in society. She secretly married because she was afraid of the strict and false traditions. It was known to her that her family would never allow her for love marriage. No doubt her practice was against the tradition but it could be solved in any other way. She could also be forgiven. It is essential to pay kind attention to women's emotions and weak points. Women can be forgiven. Realistic practices should be done by eliminating the useless and stereotypical traditions, giving women their rights, and then no girl should flee from the house or marry secretly.

As mentioned earlier, secret marriage is one of the major reasons behind honor killings. Rubina and Samina were killed for the same reason. Strict and cruel traditions can lead a woman to a secret marriage. If a boy and a girl want to get married, there is no harm in marrying according to their wish. But every society and culture has different conditions for marriage. Family marriage is one of the main reasons. Likewise, marriage in the community, child marriage, marriage in *Watta-Satta* (exchange marriage), and different types of forced marriage

are the other reasons. Samina was also a sinner of a secret marriage. My source and victim's close friend, Fakhira, informed me

"Samina got married in secret and her husband promised that he would inform his parents as soon as possible. He lacked the confidence to inform his parents, however. Samina became a hardship for him when she became pregnant. There was no way out of her grasp. As a result, he devised a plan to assassinate her. He murdered her by giving poison "(case study, 13).

Her spouse assassinated her. Her husband was a fearful individual. He married in secret because he couldn't admit it in front of his parents. As a result, killing Samina was a lot easier. In today's society, a woman's standing is quite low. If we look at this case from a different perspective, the boy's parents might have welcomed their marriage, but in order to maintain his status in front of his parents and society, he concealed his marriage and murdered his wife. The girl's parents were compensated by the boy's parents. People place little value on life in the face of false honor, despite the fact that life is more expensive than compensatory money.

As evidenced by my research, I believe that secret weddings end in flop marriages in any form, such as permanent conflict, a disgraceful existence, divorce, violence, and even murder, because secret marriage is an emotional and transient decision. There were no contributions from family members. After some time has passed, both members of the marriage understand that it was the biggest mistake of their lives because they are dealing with a variety of issues such as money issues, social issues, fear of dishonor, and a lack of bravery to expose them. In certain situations, according to my research, when parents learn about a secret wedding, they react negatively, which leads to murder. I'd like to share a case study in which a brother fired his sister after she revealed her hidden marriage. In our culture, marriage is a key component in maintaining family bonds and honor. Exogamy is frowned upon in Pakistani rural culture, and covert marriage is frowned upon, if not outright outlawed. It is thought to have harmed the honor

and hence justified the murder. According to Mahmood, when a couple decides to marry, an official proposal is accepted in writing and verbally. The next stage is to agree on the conditions of a marriage contract. In its most basic form, the marriage contract expresses the couple's free and informed consent to their union and is signed in the presence of competent witnesses. The pair can design their marriage (Mahmood, 2011).

4.4.2 Females' Demands for Divorce (*Khula*)

Khul (Arabic), sometimes known as khula, is an Islamic method by which a woman can divorce her husband by returning the dower (mahr) or something else she received from him, or by not returning anything, as decided by the spouses or by a Qadi's (court) order, depending on the circumstances. Khul', which is based on traditional fiqh and is mentioned in the Qur'an and hadith, allows a woman to divorce her husband. According to the 1939 "Dissolution of Muslim Marriage Act," judicial Khula may be granted without the approval of the husband; later, it was expanded to include no-fault divorce if the wife consented to give up her financial rights. Muslims regard marriage as a civil transaction with "spiritual and moral" overtones rather than a sacrament. As a result, the marriage can be legally dissolved for "good reason." If the wife decides she can no longer live with her husband, she has the right to have the marriage dissolved under Khula law (Tucker 2008). It is undeniable that women have the legal right to divorce their husbands under Islamic and state law, but men in society regard this as an insult and an attack on their manhood. As evidenced by my research,

Raheela's murder happened due to her demand for divorce. Raheela did not desire a divorce, but the suffering and torture in her married life compelled her to demand a divorce. Raheela's parental family was educated, but her husband was not. Her husband had an inferiority

complex of being uneducated. His behavior was not good and it was a routine to beat the wife on a daily basis. She tolerated everything, but when her husband intended to kill her newly born baby girl, she couldn't help demanding a divorce. Male child preference is another reality in traditional areas. Reheela had tolerated all the tragedy as being an eastern woman. When divorce proceedings reached the court, her husband fired her on the way.

According to the statement of Qadir,

"She was an abusive woman. She was seeking a divorce from me; she wanted to get divorced and leave the country. She wanted to live freely. It was a shame for me to go to court. I wanted to stop her but she disobeyed me. There was no option other than to kill her" (Case study, 14).

The above wording of the killer proves that a woman's petition for divorce is considered disgraceful, thus her honor is preserved by killing her. And this is regarded as a proud gesture.

Shareefan Bibi requested a divorce as well. The desire for a kid was the source of contention between husband and wife. Her husband was a poor man who could not afford treatment. Three years went by while I waited to conceive. Shareefan was in good health, but her spouse couldn't have children. She went to her parents' house and filed for divorce from there. Shareefan wanted to marry another man. Her husband did not want to divorce her because it was against the traditions, but one day he saw another man with Shareefan, and he couldn't stand it. He assassinated his wife. After killing his wife, the perpetrator became calm. His words are as follows:

"I am pleased with myself; I have avoided being dishonored by assassinating my characterless and unfaithful wife, and there was no other option except to assassinate the companion" (Case study, 15).

These statements show that the killer is proud of his deeds rather than embarrassed of them. A woman's request for divorce is regarded as a sign of disgrace. Male infertility is

regarded as a public embarrassment. Instead of divorcing her, he preferred to murder her. In honor of her, he blamed her character and labeled it murder. There is no legal or religious justification for killing a woman who is seeking a divorce. It's a combination of ignorance and brutality.

Divorce is the termination of a marriage or a marital union, the cancelling of the legal duties and responsibilities of marriage, thus dissolving the bonds of matrimony between married couples, under the rule of law of the country. According to the Holy Quran, the relationship between spouses should ideally be based on love (30:21), and important decisions concerning both spouses should be made by mutual consent (Motzki, 2002). . One of the most common causes of honor killing is a woman's desire for a divorce. I came to the conclusion that when a husband refuses to offer a divorce and his wife forces him to, the man's ego suffers. In one scenario, my data shows that the woman wants a child but the husband is unable to have one; this is a very embarrassing situation for him. This is an issue of honor, according to the spouse, and his family will be dishonored. It is also considered a sin and a felony if a wife desires to marry someone else. If a husband misbehaves or is violent in daily life, the wife requests *Khula*. It is regarded as dissidence on the part of the woman in traditional communities, because it is a cultural trait to tolerate misbehaves or abuse from a spouse. *Khula* and remarriage are women's marital rights from religion or government.

4.4.3 Husband's Desire of Second Marriage

My informant told me that the incident of Shamim's murder was pre-planned. Her husband hired a professional killer. According to the plan, he sent the killer to sleep beside his unwanted wife on the same bed where he used to arrive late at night. Her husband showed anger

and killed his wife with an ax. He did this horrible act for the sake of his second marriage. In static and customary societies, the second marriage is considered to be a shameful act. The divorce is also regarded as a disgrace. *According to the wording of Imran, my informant,*

"Shamim was a simple, innocent, and domestic woman, her spouse despised her and desired to marry someone else. He wanted to be away from her. So he made a play and murdered her. Nobody pursued the man who had been sleeping with her. Shamim's husband preferred predictable honor and, encouraged by the traditions, he did not prefer the life of Shamim (Case study, 16).

After hearing Shamim's story, I realized that males never put the value of women's lives ahead of their own desires. This case exemplifies men's heartlessness. There were many other options for him to get rid of his wife; he could divorce her, remarry, but he chose to murder her. Islam allows men to have more than one marriage. A man can have four wives at one time. As Surah Nisa (chapter 4 Alquran) expresses,

Translation: "And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus, it is more likely that ye will not do injustice" (Source: Al Quran Surah Nisa Ayat ,3).

According to my statistics, men who wished to remarry had to kill their undesired wives whenever they could remarry in their presence. Women are naturally subservient, and they must weep while compromising the situation for the sake of their children and family honor. If her husband does not want to maintain her in his family, he has the option of divorcing her. But why did they choose to kill her as a method of getting rid of her? It's because women's lives are so insignificant. It is simple to murder her, and they are confident that they will be spared punishment.

4.5 Revenge

Saima's murder was motivated by vengeance. The base of revenge was getting divorced (*Khula*) from her first spouse and marrying another man of her choice, then changing her sect. Saima's family determined that her act was shameful for the family. In such circumstances the girl's death is obligatory. As Ali Abbas told me,

"There were two reasons for the murder. First, Saima got a divorce from me. I did not want to divorce her. Divorce is considered as a sign of disgrace in our family. It was very embarrassing for me. Secondly, she married into the Shia sect against which not only I but all the family were angry" (case study, 19).

Ali Abbas continued

"Saima was deceived into coming to Pakistan. Her entire family planned to murder him. The killer enlisted the help of his entire family in his scheme. I had been concerned about this incident for a long time. This is why we relocated to Dubai" (case study, 19).

The example of Saima demonstrates that prejudice exists in people's hearts. They make women their targets as a form of retaliation, announcing in public that the lady was sexually attached to someone, which is just a means of avoiding punishment. Hamida was another victim of revenge; her murder was a horrible end to the *Watta-Satta* (exchange) marriage. She and her brother were married into their uncle's family. Khursheed, the victim's sister, told me the following about the murder's reality:

"Hamida's marriage was a typical exchange marriage, and she was extremely happy with it, although her brother was not. He kept quiet due to his sister Hamida and family pressure. On the other hand, he had married in secret somewhere" (Case study, 20).

More information was provided by my informant.

"The news hit the family like a bomb. Hamida's mother-in-law wanted a divorce for both of them and sent Hamida to her parents' home, but Hamida's husband was furious. Finally, one night, he jumped down the wall of Hamid's house, crept in quietly, and ruthlessly sentenced Hamida to death as retaliation" (Case study, 20).

To establish a family tradition, most couples entrenched in this rite must live an unhappy and unsatisfactory life. Innocent individuals are killed as a result of this erroneous tradition. Despite the fact that everyone knew, the butchery was labeled as an honor killing. After a divorce or murder, the woman is blamed as "*Kali*" in Pakistan's traditional communities (Shah 2017). Aqeela (Case study, 18) was also victim of murder which is based on revenge. She refused to marry her wondering cousin, so he killed her by throwing acid. After the death of innocent soul, her cousin blamed her character.

The honour killing of poor women is heavily influenced by male empowerment. Several societies have recognised its significance through patriarchal rules and defensive collective practises of male excellence in sexual relations. To protect their parental trust, men may be forceful in order to overcome dangers. It's a battle of wills and egos. In the theory "Genealogy of Power," Michel Foucault analysed the game of power. According to my research, hate is generated and passed down from generation to generation. Honor killing is a network of killing passed down through generations and rooted in conservative societies. Male empowerment has a big influence on poor women's honour killings. Honor killing is a game in which one party attempts to defeat the opposing party (Ratner, 2000).

4.6 Financial conflict

In the name of honor, Kausar, Shahina, and Shezadi were slaughtered. These three events were only sparked by socioeconomic reasons. Kausar married when he was forty-seven years old. The investigation of this example reveals that late-in-life marriages do not always work out. In a marriage, two older people encounter more difficulties and maladjustment. Kausar's sister-in-law claims that

"Kausar was 47 years old at the time. There was no marriage proposal because of Kausar's age, and he didn't even want to get married. Her salary was the lifeblood of our household. She was thrilled as well, but the questions from her coworkers regarding the delay in marriage upset her. Fortunately, she received a marriage proposal, which she accepted for her social safety. But she had no idea that it was not a marriage proposal, but rather a message of death" (Case study, 21).

This statement reveals the complete picture of a culture that in traditional society, it is said that if a girl is not married, people laugh at her and think that the girl does not possess good character or she has any defect, etc. Kausar got married to avoid these issues. She thought that the decision to get married would give her protection in society, but the greedy husband not only killed her but also accused her of misconduct. Her husband benefited from her salary. Because Pakistani society is dominated by men, women experience irrational fear when they hear the term "divorce." She died as a result of eating hazardous food. Her husband merely blamed Kausar for her bad character, claiming that he murdered her because she was a source of shame for him.

Shahina, on the other hand, was a schoolteacher. She was assassinated by burning. . She married within her own family. Her husband worked as a property manager. Shahina's mother's statements:

"After the wedding, Shahina's husband was opposed to her job." But when he saw how much he might gain from her, he became silent and let go of his responsibilities" (Case study, 22).

This comment demonstrates that the husband was driven by a desire for financial gain. Her spouse was first opposed to Shahina's job. But, after the obligations were lessened by using her wages, he no longer objected. He started to get money from his wife when she could not provide it. His ego got hurt, he said.

"What happened to your lovers?" "Have they stopped sending you money?" (Case, 22).

This sentence demonstrates the husband's greed. He was peaceful when he received money, but when his wife did not; he created drama and burned her with a stone heart. The truth can never be concealed. He was caught, and he then revealed his wife to be corrupt and untrustworthy since she was working and earning money, which he justified by claiming was unlawful.

According to my investigation, Shehzadi's murder was motivated by a combination of poverty and avarice. According to Shehzadi's version, he was murdered by her husband and his second wife. Her husband, Parvez, was attracted by the dowry, although she only brought a few items. When he found fewer dowry articles than expected, he grew enraged. He was a vehement opponent of his parents. This is the transcript of Pervaiz's talk with his parents,

"Marriage is a life event that affects a person's destiny," Pervez stated. If the girl comes from a financially stable family and has a large dowry, her life will be easy"(Case study,23).

The statements of Parvaz reveal his avarice and self-centeredness,his parents argued

"We are both old. We'd like to bring in a caring daughter. We'd be kicked out of the house by a girl from a well-off family. There should be no conflict in the house. Shehzadi is a responsible, helpful and caring girl"(Case study, 23).

The remarks of the parents usually delve into the area's cultural history. It is widely held in rural communities that after a son marries, his parents become reliant on his wife. The conversation between Pervaiz and his parents reveals that their marriage caused them to fight. A submissive and serviceable daughter in law makes a peaceful and comfortable atmosphere at home. Parvez told

"I wish to remarry in a wealthy family and live a happy, comfortable life. Shehzadi is in poor status and she is a source of stress and responsibility for me" (Case study, 23).

My research reveals that Parvaz was a selfish and materialistic man. He has no idea what women are worth or how they feel. He sent Shehzadi to her parents' home and got married again. His second wife was too jealous from his first wife. Firstly, she tried to provoke her husband to give divorce to his first wife. Unluckily, Shehzadi got pregnant, so that clever couple planned to kill her. At least they were successful in murdering an innocent Shehzadi. So it is very clear that men do not consider women's lives. A man can remarry, give a divorce, or even murder a woman without morality. He took the lives of two people at the same time: Shehzadi and the unborn child. Honor killing is encouraged in this way.

Domestic violence, including murdering women, is caused by financial disputes. In some circumstances, men are financially reliant on the property or earnings of women. It is a typical occurrence that the male side of a marriage wants a huge dowry. If the bride has a significant dowry, her future is safe; if she does not, her future is jeopardized. The case studies of Kousar, Shehzadi, and Shahina reflects to the same motive behind their murders. As Fazel's review claimed, men murder a woman for personal financial gain and declare that the murder is done for the family's honor since a rumored murder has already been carried out with female family members.

4.7 Mental Illness

According to my research, mental illness is also a key factor in honour killing. Mentally sick people are frequently sensitive and pessimistic. They are sceptical about everything. They generally misinterpret things since they live in an imagined world. In a married life, negative thoughts and doubts can be quite damaging. Mental illness is a major factor in honour killings. Men desire to demonstrate their masculine superiority by robbing women of their rights. My

research focuses on two murder instances (Fatima and Shabana). Fatima's husband assassinated her, while Shabana's brother-in-law assassinated her. Fatima's husband was a psychiatric patient.

As my informant, Fatima's servant told me,

"Fatima's spouse was a psychiatric patient. There was a tremendous age gap between Fatima and Imran," Imran was old and Fatima was young. He also abused his first wife, who eventually left him. Fatima treated the servants with kindness. He was also really nice to me. Imran began to have doubts about me. He used to give me heartburn for no apparent reason and would say things like, "Fatima loves you." You had a good time with her.' Fatima reacted angrily to Imran's charges on the day she was killed"(Case study, 24).

Analysis of the above-mentioned words reveals that Fatima's husband doubted her because her conduct was good towards servants. Imran, being the old husband of a young wife, started suspecting her character and thought that she might have had an affair with one of the servants. Her husband began to see his wife and the worker with a doubtful gaze. It was only one-sided thinking; there was no link with reality. Nobody knows why and how Imran believed that his wife and worker, Manzoor, had illicit sex. So, in his view, his wife was justified in being murdered. The poor woman died only on the basis of supposed doubt. Possessiveness and an inferiority complex made that man a psychological case and provoked the murder of an innocent soul.

Shabana's murder was committed by her brother-in-law. Scrutiny of Shabana's case revealed that her killer was psychotic. He killed his sister-in-law and his real brother. She was a working woman, living with her husband and two children. It seemed that the husband's brother was a mental patient. As he was unemployed, his elder brother and Shabana used to find a lot of jobs for him and wanted him to get married. Shabana's brother-in-law abused her and used to call her with different names. According to the words of the killer,

"Shabana was a skeptical woman who had no job. She stayed out of home all day on the excuse of a job. My brother was also dishonest. Time and again, I complained to my brother, but he didn't take any notice, and everyone thought I was crazy. It seemed that my brother was also pleased with Shabana's salary. I saw her several times walking around with an unknown man"(Case study, 25).

In this environment, he became a mental patient. Finally, one day, he killed his brother and Shabana. When the murder case was proved, he blamed Shabana, saying that she was disloyal to the family and that her brother did not control her. He distrusted his brother too. He said that his elder brother was involved with her, so both were justified in the murder. This episode reflects paranoia and mental illness. Shabana's killer was declared insane; he went to a mental asylum instead of going to jail. The murderers who are proven to be insane, they are not sent to jail, but are kept in a mental cell because they are dangerous to the people's lives. This punishment is much bigger and more painful than the sentence of imprisonment or execution.

Many times, the person who committed the murder has been found to be mentally ill. Mentally ill people can do anything wrong at any time. It is apparent from the examples of Shabana and Fatima's cases that the murders were not mentally normal. They are neurotic and live a miserable fictitious life. According to the notion of Gauhar & Neha A (2014), honor killing stems from an intelligence of existential indefatigability, defenselessness, and incompleteness, as do "insane" behavior types like warfare, rivalry, racialism, avarice, and materialism. It creates a need for belonging and status, as well as a fear of losing them. As the author advises in her book "Back to Sanity," the only way to remedy this behavior is for humans to develop a more secure and confident sense of identity and to begin to extend internal synchronization and wholeness. There is support for the theory that a psychopath is associated with right hemisphere abnormalities for processing conceptually abstract material. There are many potential details in terms of mental machinery for those who resort to respect murdering (Kiehl, 2004)

4.8 Conclusion

Murdering women in the name of honor is a long-standing tradition. Honor killings had a far-reaching impact on society, particularly on the victims' families. Fear is one of the most important consequences it has. Female members of the victim's family are still hesitant to speak out against the crime, fearing that they would be treated differently. The female population of the community is subjected to a harsh punishment that is only applied to them and not to their male counterparts who have engaged in the same conduct.

As a result of lifelong conditioning of subordination to men and internalized misogyny, many women have had a role in perpetuating this horrible crime. Due to obvious reasons, openly opposing and standing against this practice has been impossible for women, and as a result, many cases of honor killings have gone unreported and unheard. However, even when such occurrences were reported to the authorities, in the vast majority of cases, no action was taken. This further repressed women and made it difficult for them to speak up in such situations. This is also a great depiction of how male-dominated society and all of the institutions that build up society function, and hence are inherently beneficial for men.

In conjunction with the current investigation, I met not only the victims' relatives and loved ones, but also a number of other people who assisted in the uncovering of society's hidden secrets. Honor killing is a weapon used to shield killers who have slain undesirable women, according to my interactions with people in the field. Men's power is celebrated by battering women. The number of murders has increased as a result of this violence, and it has gradually been ingrained in the culture. A man can never stand the power of women because he believes that giving women rights is contrary to their authority's splendor. Men search for weaknesses in

women, such as expressing a love marriage, wanting a divorce from a man, dowry, having no son, infertility, or a guy's wish to marry outside; a woman's intonation is a man's unwelcome action; men kill women as a result of such circumstances.

Honor killings constitute a severe concern for families and societies, according to the findings. Because the majority of honor killing culprits are close relatives, families are unable to cope with two deaths at once. As a result, instead of going to court, they try to negotiate with the killer to save him. When a death is forgiven or blood is compensated, the perpetrator is pardoned by the victim's family, and the court orders are overturned. As a result, the guy becomes a formidable assassin, while the woman becomes a helpless victim.

Chapter 5

Religious Scholars' Perspective of Honor Killing

This chapter addresses honor killing from an Islamic perspective. In this chapter, the Islamic law has been studied deeply to shed light on the background of murder in the name of honor. There has been an effort to find out the origins of Islamic law about women's killing and safety. The purpose of this chapter is to highlight the rights of women under Islamic laws. This is important since Islam has been widely accused of restricting women's autonomy. This chapter discusses the phenomena of honor killing from the perspective of religious scholars. Honor killing has been attributed to adultery. The punishments of adultery are highlighted. The confirmation of the crime of adultery is based on proof. The punishment does impose on the offender depending on the category and nature of the crime.

Sharia law is originated from Islamic religious precepts, especially the *Quran* and the *Hadith*. In Arabic, the word refers to the unquestionable divine rule of Allah and is a contrast with *Fiqh*, referring to its individual definitions given by scholars. *Sharia*-based criminal laws have been largely replaced by the statutes inspired by judicial procedures, and legal education has also been brought into modern practice in the Muslim world. Although there are references to *Sharia* in the structures of most Islamic-conventional states, their customary laws were mostly preserved only in private and domestic law. The late 20th-century Islamic revival brought with it appeals from Islamist groups to complete the requirements of *Sharia*, including restoration of *Hadud* physical punishments, such as stoning and cutting organs. In particular cases, this

resulted in conservative legal reform, while in other countries, progressive reformers advocated legal reinterpretation of *Sharia* (Lewis, 1995).

Productive discussions with the scholars have been categorized into specific themes, that were, firstly, God's Law (*Shariat*) *Shariah*; secondly, Status of woman in Islam with *Quranic* sacred texts (Gender equality and Protection of women's prestige); thirdly, Allegations on women from men's side; and lastly, Concept of legal and Islamic punishment (stoning). Before we discuss the themes, introduction of the selected religious scholars is given below. All names listed below are pseudonyms to keep them confidential.

5.1 Brief History of Religious Scholars

Table 5.1

Table Regarding Brief History of Religious Scholars

S.No	Name	Gender	Age	Education	Occupation	Area of settlement	Experience
01	Rehman	Male	35 years	PhD scholar of Islamiat	Teaching in Islamic Madrsa	Multan	Five years
02	Kashif Nadeem	Male	40 Years	M.Phil of Sociology	Director of GRAB	Dera Ghazi Khan	Nine years
03	Ahmed Ghouri	Male	58 years	M.Phil of Sharia	Advocate of Sharia	Multan	Twenty years
04	Molwi Khadim	Male	66 years	Hafiz ul Quran	Teaching in Mosque	Kabirwala	Twenty-five years
05	Races Qazi	Male	49 years	Graduation and Hafiz e Quran	Amam in MadrsaulAloom	Khanewal	Fifteen years
06	Dr Jammeda	Female	60 years	PhD of Arabics	Dean of religious studies	Multan	Thirty-two years
07	Dr Rukhsana	Female	58 years	PhD of Islamiat	Head of the Islamiyat department	Leyahh MuzaferGarh	Thirty- two years
08	Dr Samina	Female	63 years	MA in Arabic/ owner of religious institute	Retired professor / preaching Islamic education informally	The women University Dera Ghazi Khan	Thirty -five years
09	Dr Razia	Female	58 years	Ph.D Islamic History	Vice Chancellor of women University.	Multan	Thirty- five years
10	Mufti Iqbal	Female	58 years	PhD/ hafiz e Quran	Dean of social sciences	Bahaud din Zakriya University Sahiwal	Thirty years

Source: primary data

(Note: Above table have pseudo names, but remaining facts are real)

5.2 Introduction of Religious Scholars

First Scholar

My first informant Rehman was a Ph.D. scholar of *Hadith* in a recognized university of South Punjab, Pakistan. He is thirty-five years old man. He completed his MS in *Islamiyat* during 2004 and most of his family members belong to the profession of *Quranic* studies. He is teaching as a visiting faculty at university. I approached him and conducted a detailed interview with him. Since he is a research scholar, he co-operated to provide me the accurate information. He discussed with me logically about *Sharia* law according to the Quran and *Sunnahhh*. He has a very clear concept of Islamic law, crime, and punishments.

Second Scholar

My second scholar was Mohammad Kashif, a senior teacher at Waqaf al Madarsa al Arabi Multan. He has been teaching for the past 16 years with a busy schedule of teaching. He had learned the *Quran* by heart during his childhood. At present, he is teaching the *Holy Quran* to the young boys regularly. He is living a simple and satisfied life with his family. People in his area respect him and consider him as a guide and role model. I met him at his home. He has a joint family structure. All family members were very nice in behavior. I took the interview in detail. He briefed me about the honor killing phenomenon in the global aspect along with the Islamic aspect. He talked about the punishment of *Zina* in detail because *Zina* (illegal sexual relations) is the major cause of honor killing.

Third Scholar

A well-known female religious scholar Ahmed, 45-year-old man in the Multan community, seems to be dynamic in every religious event. She covers her body with *Hijab*

and *Abaya*. I arranged a meeting with her through an appointment. She was a lively woman. She graduated from the Degree College and joined the Namaz Committee after graduation. She preaches the morals and ethics of Islam.

Fourth Scholar

Haji Jamal Saab was a prominent figure in Dera Ghazi Khan. He completed his M.Phil in Sociology and did a bachelor of law (LLB). He has been practicing as a lawyer for five years. He got married in 2007. His wife was an employee of *Madrassa e Islam*. He also joined an NGO. During 2009 he moved to Multan with his family; where he joined a Government job in Human rights; he performed Hajj in 2011. He was a knowledgeable person and hold command on every aspect of religion. He talked about a lot of women's miseries and rights. I took an in-depth interview; it was very victorious.

Fifth Scholar

Raees Qazi, forty-year-old, was a religious teacher in a *Madrassa* in Mailsi city. He qualified master's degree in Sociology from the University of Multan. He learned the Holy *Quran* by heart. On many of the religious occasions, he recites many *Surahs* of the Holy *Quran* and people appreciate the way he recites. He was an *Imam* and his institute had more than 100 students. It was not only a religious institute; it was also a welfare association with a well-arranged system of alms, *Waqf* (donations), and *Sadaqat* (sacrifices). When I met him, I was very happy because I received treasures of information from him.

Sixth Scholar

Jameeda was a 58-year-old religious teacher. She was the head of the Islamic Studies Department in a leading university in South Punjab. She did M. Phil during the job. She was

invited to deliver a lecture in a religious institute where I met her. She told me that she had been preaching religion and faith throughout her life. Apart from college and university boundaries, she had served for religion in addition to the promotion of Islamic education.

Seventh Scholar

Rukhsana, 45-year-old, belonged to the career of advocacy and fought many cases for women. She wanted to promote women's rights. She also fought for women's special seat in the 2018 general election but could not succeed. Despite of the failure, her emotions could not take over. She started practicing as an advocate in 2002, and now she has become widely popular. I intended to get precious information from her about the serious and horrific events such as domestic violence and honor killing of women. She was a mother of two daughters and her husband passed away. She is not even afraid of the society for being a single woman. Instead, she is bravely facing her situation as a single parent. She trusts in God and hopeful for her future.

Eighth Scholar

Samina fifty-five-year-old was a feminist lawyer in South Punjab. She was very tough and straight forward that while arguing in the court, her opponents could not speak against him. His knowledge and wisdom were incredible. She gave me a lot of guidance and explained traditions as well as argued about the causes behind the killing of women, and told me the law of *Sharia*, and rules concerning the Islamic rights of women. He has 25 years of experience in the related field. Her husband taught Islamic Studies. He has one daughter, studying at university level.

Ninth Scholar

One of my informants was a lady lawyer. She was more than 60 years old. Her experience was very broad as she worked in Multan, Muzaffargarh, Rajanpur, and Layyah (far off towns in South Punjab of Pakistan) in *Sharia* (Islamic) court. She completed her education of law in 1999 and then obtained a special diploma in *Shariah*. She fights the cases of deprived women in the light of *Sharia*. Especially she deals with the cases of women in which women's domestic life is the key issue. For instance, divorce, expenses, property acquisition, and domestic violence. Unwanted marriages were the main source of conflict in rural area's traditions. Moreover, honor killing was a big issue in that area. She was appreciated for her services. When I met her, I realized that she had unlimited knowledge in the field of *Shariah*. I was satisfied that the information obtained from her would be very useful for this research, which can help me with the significant results.

Tenth Scholar

I met a Mufti, sixty-five-year-old, a thorough gentleman and a *Hafiz e Quran*. He talked to me very graciously. He had been teaching the Holy *Quran* for 20 years continuously in a mosque. He has organized an institute of Islamic Studies which publishes hundreds of copies of the *Quran* every year with beautiful calligraphy. He is the Imam of prayers, also delivers lectures on Holy occasions of Islam. I congregated him and asked important questions in the light of *Sharia*. I felt lucky to meet him because he gave me the jewel of knowledge which cleared many concepts about women's rights in Islamic light. He revealed the origin of *Fiqh* and *Shariah* in the context of women's prestige and deprivation. I found a great concern and contribution of Mufti Sahib in the relevant field.

5.3 Thematic Analysis

Islam is the religious conviction in which every aspect of living is argued and managed irrespective of what the problem is in human life. Islam organizes the life of a Muslim by issuing many rules and laws which guarantee every Muslim to live an honorable and happy life. Islam blesses women with the right to lead safe lives with respect, freedom and equality. For men and women, Islam has defined the boundaries of morals, ethics, duties, and principles. Islam declared that it is the responsibility of men to meet all women's needs and Islam never permits the deprivation of women's rights. As my research shows that women are deprived of their rights, it is important to emphasize the facts given in the *Quran* and *Sunnah* as the causes and elements behind women's oppression. The importance of women rights given in the *Quran* and in jurisprudence should be known to people. There are many misunderstandings behind the phenomenon of women's murder in the name of honor. The *Shariah* is not only a law system as published in books; it's the notion of Allah's commandment too. The *Shariah* has gained from two foundations. Firstly, it is an exposure of the *Quran*. Secondly, it is the trustworthy model of the Prophet Muhammad (PBUH), known as his *Sunnah* (often communicated in reports about the Prophet's (PBUH), speeches as well as acts, called *Hadith*). These two sources work in a cycle. The *Sunnah* is the vision through which the Holy *Quran* can be comprehended.

5.3.1 Sexuality in Islam according to Islamic Law (*Shariah*)

Sexuality is discussed in Islamic texts, commonly restricted to the perspective of heterosexual marriage, modesty and chastity powerfully encouraged in all cases. Premarital sex and homosexuality are prohibited, and abortion is principally discouraged except in cases where the mother is at risk for medical treatment. It is the duty of the husband to satisfy the sexual requirements of his wife which are part of her rights as wife. Islamic institution recognizes both

male and female sexual desires. This argument often comes in conjunction with the declaration that this is the way to prevent society from social evils. According to Orthodox scripts, it is the duty of women to remain sexually accessible to their husbands. It also focuses on the significance of men's guardianship as necessary to safeguard women's chastity and modesty in precaution. Still there are strict rules on men and women to preserve their virginity. Men and women are warned to exhortation from indiscriminate sexual intercourse for extra satisfaction of sensual desires. Marriage is the only acceptable means of sexual intercourse; any other is considered as '*Zina*,' one of Islam's major sins. Marital sex is to be shared between spouses (male and female). In a practice known as polygamy, men are authoritatively allowed to take more than one wife, up to four wives, if he can afford equal attention for each wife. Women are not allowed to have multiple husbands. Sexual relationships outside marriage are forbidden in Islam, resulting in extreme punishment for the committing spouse on the basis of valid evidence that they have been involved in a case. Four male witnesses or eight female witnesses are requirement for evidence, which bears witness to the act of penetration between the extramarital couple. If crime proved, they will be punished. If both are married, both are stoned to death. If one is married and second is not, the first will be stoned until dead, and the second will be given a hundred lashes. This pitiless punishment for an extra-marital sex criminal is primarily to perform as a deterrent to society from engaging in evil relationships. The pain of the punishment is also thought to lessen punishment in the life. These punishments can only take place under a Muslim government implementing Sharia Law (Ali, 2003).

Owing to the fact, this study investigates the reasons behind the honor killing of women. In the previous chapter, the analysis of honor killings revealed several important causes. The highlighted cause is the possessiveness of men. This is why they look at women with suspicion,

the finders illustrate that women are especially accused of having illicit sex, which is one cause of honor killing. In *Shariah*, it is referred to as (*Zina*) adultery. It is mentioned both in the *Qur'an* and the *Hadith*. Historically, Muslim scholars have regarded *Znā* as a *Hudud* sin or a crime against Allah. In several places, the *Holy Qur'an* treats with *Zinā*, the definitions of *Zina* have been designated as all practices of sexual intercourse, penetrative or non-penetrative, outer the association of marriage or the tradition of slavery (Reza, 2004).

وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

“And come not near unto adultery. Lo! It is an abomination and an evil way” (Qur'an, Sura 17 Al-Isra, ayat 32).

The above verse clearly prohibits adultery, in Islam, it is great sin and crime. Honor killers use the blame of adultery on victims. False blame is a great sin as well.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

“And kill not any soul. Which Allah has forbidden without right? And who so is killed without right, then undoubtedly. We have given authority to his heirs, but he should not exceed the limit in killing. Necessarily he is to be helped” (Qur'an, Sura 17 Al-Isra, ayat 33).

Ayat 33 Surah *Isra* states that heirs have a duty to oversee women, but that does not mean that they have the power to kill their wives. Men can never exceed the limits.

The topic of adultery and its punishment has been discussed in *Shariah*. In the following sub-themes, I will discuss this in reference to my detailed discussion with scholars.

5.3.2 Adultery (*Zina*)

The scholars were of the view that Islam has not allowed the killing of women for the sake of honor. According to Rehaman the religious scholar,

"In Islam, killing a woman is not allowed. Islam has given safe and noble life to women. Conservative areas of Pakistan are suffering from ignorance. There is no execution in the name of respect but murder the pretext to redemption. According to Shariah, it is very important to prove adultery. Then the process of determining punishment from an adulterer also has numerous levels. It has to go through several testimonies and rules. Killing only on the basis of doubt is not only a crime but also the killing of humanity" (religious scholar, 1).

This quote shows that in Islam, sexual relations outside the lawful marital contract are forbidden, and the word *Zina* is used for adultery. *Zina* or adultery is not considered as merely a sin, but in Islam it is often considered as a crime. One scholar said about adultery,

"It is not easy to accuse adultery. It is not ruled to arrest someone on suspicion of adultery and convict him/her to insulting their honor and present them as disrespecting in society and deserving of punishment. Zina's crime has to be justified. At least four witnesses are required to prove it. Spectators have seen the man and the woman with their eyes in the condition of infidelity. All the witnesses agree on one opinion. The witnesses should have no personal enmity with the accused. The confession of the accused is also necessary. And physical signs are also essential" (Scholar, 4).

In ancient Israel, stoning seems to have been the standard method of capital punishment. Its practice was demonstrated in the premature Christian period but in later times, Jewish courts generally avoided stoning sentences. In Islam, as in other monotheistic practices, adultery was banned in accordance with all universal norms of morality (Lamrabet, 2016). This verse the *Qur'an* firmly prohibits adultery,

"Those who commit adultery, men or women, give each of them a hundred lashes" (Qur'an, 24: 2).

It is told very clearly that adultery penalizes equally both men and women, but it is assumed that only women are blamed for adultery and are responsible for it. It is worth noting that the *Quran* did not specify stoning as punishment but rather "a hundred lashes" which remain

an entirely discouraging sanction. There is no verse in the Holy *Quran* that speaks about stoning either men or women or for committing adultery (Lamrabet, 2016). According to the *Qur'an*,

"And those who accuse chaste women and then don't produce four witnesses, lash them with eighty lashes and never accept testimony from them" (Qur'an, 24: 4).

الرَّائِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

"The adulteress and the adulterer then flog each of them with hundred stripes, and you should not become passionate for them in the religion of Allah if you believe in Allah and the Last day. And let a party of the Muslims be present at the time of their punishment" (Quran, surah Nur, ayat 2).

The *Qur'anic* abolition of stoning as mortal corporal punishment replaced by a sentence of one hundred lashes was a first step towards lightening the penalty. It was important that the *Qur'an* requires certain proof of the adultery. The evidence of adultery necessitates the presence of four eyewitnesses. According to the Muslim law, sexual act must have been witnessed and the exact narratives would be interrelated, which is practically impossible (Lamrabet, 2016). All the scholars have discussed the unlawful killing of women in the light of Islamic laws.

The scholars have the notion that Islam takes the dignity and safety of women very seriously, and the *Quran* constantly urges people to treat women with compassion and equality. Many people misunderstand the Islamic law by equating rape to sex outside marriage, which is adultery or fornication instead. To be actually convicted of a capital crime such as rape would be a terrible injustice to a guiltless man. The crime should be checked with evidence in court for the protection of the accused's rights. There have been a number of historical interpretations of the

Islamic law over time, but the most common legal principle is that witness testimony can confirm the crime of sexual relationships.

5.3.3 Witness Evidence

Evidence of the act itself by four witnesses is conventionally the prerequisite under the Islamic law to prove adultery. However, lots of Islamic scholars recognize that adultery is voluntary whilst rape is forced. They thus went beyond requiring this evidence alone to prove sexual assault. The executor's inclusive declaration of guilt is accepted as confirmation under Islamic law. Many Islamic jurists also, in early Islamic history, have acknowledged physical evidence to show a woman's lack of consent. When forensic science is more likely to include physical proof of sexual abuse, such proof is generally permitted in Islamic courts (Huda, 2018).

One scholar explained,

"Stoning is a punishment for criminals if a woman is the victim of sexual lust, then the only person deserving of punishment is the man. It will not be a case of adultery. It will be a case of rape. Rapists should have a terrible punishment. In Pakistan's society, the rapist should be hanged publically" (Scholar, 7).

While discussing adultery (Zina), my scholar who was an advocate revealed that women are victimized. They need justice. Criminals should be punished harshly. So, the man can stop to prey the woman for their lust. And put an end to blame women of misconduct and unlawful sexual relations. Another respondent who was an advocate stated,

"The concept of stoning was practiced before the arrival of Islam, in fact, is a product of the Jewish era. People who were guilty of illicit sex were stoned until they died. This was a cruel and traditional law of Arabia before Islam. Islam changed this law. Stoning was stopped. Regular laws were made. First, it was necessary to provide evidence of adultery, then getting legal proceedings. In addition, Islamic law also ordered that the stoning be removed. The official pardon system was also fixed" (Scholar, 9).

This shows that stoning was not the Islamic punishment, according to Islam there was a system of flogging fixed for male and female adultery. The same concept is discussed by Dr. Razia (2016). She expressed that,

"Stoning was actually an innate convention in the Mosaic law of Jewish communities living in the Medina pre-Islam. The measure of flogging (a hundred lashes) came to restore that terrible evaluation of stoning to death, which was frequent at that point in time. It is factual that the performance of stoning was initially a Jewish tradition. It has long endured in the Arabian lands and refuses to accept all attempts. It is clarified that the Holy Qur'an has willingly canceled the practice of stoning and restored it with the physical sentence of one hundred lashes" (Religious Scholar,9).

The respondent scholar refers to multiple verses from the *Quran* that reveal the real sentence of Zina,

وَالَّذِي يَأْتِيكَ الْفَاحِشَةُ مِنْ فَسَائِلِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ
أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى
يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

"Those who commit unlawful sexual intercourse of your women - bring against them four witnesses from among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them another way" (4:15).

Here we can analyze that the *Quran* principally requires the testimony of four witnesses, which is positively not likely to happen. This *Quranic* measure makes allegation very difficult. The proof of adultery needs the existence of four eyewitnesses who, according to the Muslim law, must have witnessed the sexual act and narrate the same descriptions, which is almost impossible. This strict condition has been laid in the *Quran* to control adultery. However, the rules are strict for men as well as for women in Islam as exemplified before.

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا
فَاعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

"Punish all of those among you guilty of this sin and then leave them alone if they confess and mend their ways. God is ready to embrace salvation forever. He is Omnipresent" (4:16).

Many *Hadiths* (Islamic orders by the Holy Prophet) show the extreme patience and sympathy of the Prophet towards those who came to him to confess their "sins." He tried repeatedly to believe the facts in context, postpone the deadline, and sometimes pretend that he did not assimilate the facts presented before giving the executors the chance to apologize for their confession at any time. In this regard, it is noteworthy that the doctrine of "doubt" or "ambiguity" developed in the Muslim law that may cancel the assurance for adultery at any time, is based on the *hadiths* of the Prophet.

5.3.4 Women's Legal Punishment in *Shariah*

Some of the scholars argued about punishment of women in the light of *Sharia* and law of the state and they have agreed on this point of view that God created woman as a delicate and beautiful creation. It is mentioned in the Holy *Quran* that Allah produced the creature of woman on the motivation of man. God sent woman to the world to make beauty and comfort in the life of man. So, the man became responsible for fulfilling all the needs of the woman. Allah's order is to treat woman very kind fully and with sympathy. In the *Quran*, there is no permission for utterly malicious and illegitimate violence against women. In the verse 36 of Surah *Nisa*, it is pointed out that in case of a wife's disloyalty, man can snub her. But with this, its reasons and explanations have been made clear. They are that if a woman is suspected of being disloyal, man can show some cold shoulder and strictness to her.

According to the *Quran*, there are four steps that a man can do, that are to direct her polity, sleep on a separate bed, flap or beat slightly; if all warnings are not successful then be separated permanently. In extreme case the husband can divorce her, which is the last step. There

is no order of violence and there is no concept of murder. If the wife is not in control of the husband, she wants to live separately or marry another man then the husband should divorce her. In fact, if there is a doubt of misconduct on the girl, then there are orders for it. Married women and unmarried women have different orders. Unlawful sexual relationship is considered to be a serious crime. Its punishment is not only stoning, but there are also many other penalties, like, lashes.

The tradition of stoning has a historical background and the punishment of stoning had a legal process. Stoning would be known as the punishment of the principle before the arrival of Islam. This tradition was particularly promoted in Jewish culture. Islam eliminated this tradition. Islam protected women from false and fake concepts. Women were given the right of consent to the marriage. The order of a girl's marriage was given to her parents as soon as she was young so that she should be married. As far as the punishment of whipping is concerned, it requires a lot of long-term research. If punishment is required to be given, punishment is not only for a woman, man will get more. Man is not free of punishment. No man is authoritative to blame or to be unjust to the women, whether he is a husband or father. Nobody is entitled to touch a woman, harshly. The murder of a woman in the name of honor is only justification and defense. It is a cruel and brutal custom of traditional areas. It is only a way of revenge or any lust. There is no such statement in Islam that allows women to be tortured or killed. To eliminate this injustice, the government should take serious measures. And women also have to know their status.

It is astonishing to perceive how Islamic law has preserved the law of stoning while being very challenging at the level of confirmation of eye witnessing fornication and building theoretically valid proofs. The spectator has seen to pass a wire between the bodies of the

protagonists in order to confirm the actuality of adultery, which supposes the inapplicability of the evidence.

5.3.5 Marital Maladjustment

In the previous chapter, it was discussed that a major cause of honor killing is marital issue. There are a number of reasons which create marital maladjustment. Mostly marital issues include the demand for divorce on the part of the woman, infertility, the absence birth of a son, liberty of woman, second marriage of man, and getting rid of his first wife. It is unfair to kill a woman by excusing these reasons for honor. *Shariah* law exists to solve all these problems. And those are mentioned in the *Quranic* verses as well. Allah has ordered in the *Quran* that husbands should have good behavior towards their wives and keep them with themselves. As it is clear in surah *Talaq*,

أَتَكُونُونَ مِنْ حَيْثُ كُنْتُمْ مِنْ وَجْدِكُمْ وَلَا تَضَارُّوهُنَّ
لِتَضَيَّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْدِقُوا عَلَيْهِنَّ حَتَّى
يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَصَاتُوهُنَّ أَجُورَهُنَّ وَأَتَمِرُوا
بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَمَشْوَصٍ لَهُوَ أُخْرَى ۖ

"Make the women to dwell where you yourselves dwell according to your means, and do not harm them so as to straighten them. And if they are pregnant, then give them their maintenance till they give birth to children, and if they suckle children for you, give them their wages and consult together reasonably. But if you mutually disagree then soon, he (father) will get another woman for sucking" (Surah Talaq, ayat 6).

One of my informants refers to Surah *Talaq*, he said that in the region of South Punjab where there is almost zero literacy rate people kill women because they demand divorce. Divorce is legal in Islam. Religion and *Shariah* give permission to a woman to get a divorce if she is not happy with her husband and marital life. Following verses are taken from the Holy *Quran*,

وَالَّتِي يَأْتِيكَ الْفَجْشَةُ مِنْ نِسَائِكُمْ فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى
 أَرْبَعَةَ مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى
 يَتَوَقَّعَنَّ الْمَوْتَ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ۚ

"This divorce is for two times only; then is to retain with good or to release with kindness, and it is not allowed to you to take back something of what you have given to the women, but if both fear that they could not keep the limits of Allah. Then, if you fear that the Twain shall not remain just on the same limits then there is no sin on them for that with which the woman ransoms herself. These are the limits of Allah, do not transgress them, and whoso transgresses the limits of Allah, then they are the oppressors" (Religious Scholar,8).

It was stated by a scholar that a woman has the full right to divorce. It is another matter that Allah has disliked divorce. But divorce is allowed in the inevitable circumstances. This order shows that the *Shariah* has a very gentle attitude towards woman. For a Muslim man, it is impossible to slaughter a woman and call it obligatory. She can't be killed in the name of honor on demand of *Talaq* (Divorce). As stated in the sacred text in Surah,

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ
 وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا
 يُخْرِجَنَّ عَنْهَا بَآئِنًا يُفْجَشْنَ فَبَيِّنُوا وَلَكُمْ حُدُودُ اللَّهِ وَمَنْ
 يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ
 ذَلِكَ أَمْرًا ﴿١﴾

"O' Prophet! 'Instruct the believers' When you 'intend to' divorce women, then divorce them with concern for their waiting period,' and count it accurately. And fear Allah, your Lord. Do not force them out of their homes, nor should they leave—unless they commit a blatant misconduct. These are the limits set by Allah. And whoever transgresses Allah's limits has truly wronged his own soul. You never know, perhaps Allah will bring about a change 'of heart' later" (Suarah Talaq, 1).

One of the religious scholars, according to my data, expressed his view regarding the rights of divorced women. He told as,

"The man who divorces his wife is obliged to provide the woman with means according to her requirements and to maintain her life properly until her second marriage. He will suffer in his life and will be accountable to Allah on the day of judgment if he does not fulfill her needs" (religious scholar, 5).

It is an order from Allah to act good to a divorced woman. A deep study of the Holy *Quran* shows that there is no encouraged violence against women anywhere in Islam. Often the news reveals a painful fact that women are tortured and killed by their husbands. It hurts a lot that marriage is a sacred relationship that is based on love, sincerity, and loyalty, has become a very conflicted and profane relationship. Truth is to be seen in traditional societies of Pakistan that women are being killed in the name of honor. The Holy *Quran* clearly states that women and men should be separated from each other if they are not satisfied with their married life. Surah *Al-Baqarah*, Surah *Al-Nisa*, and Surah *Talaq*, it is fully listed about the status of a woman in case of divorce.

5.3.6 Dowry and Property Disputes

One of the causes of honor killing in this research was limited or no dowry and lack of financial resources. My discussion with the scholars shows that there is no concept of dowry in Islam. The further discussion with Qudsia one of my informant supports that, there is no concept of dowry in Islam and *Sharia*. In *Sharia*, woman is a shareholder in the father's estate and the husband's property too. Islam honored women by passing loads of laws to protect their lives. She referred to Surah *Nisa*, Ayat 7, its translation is given bellow,

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

"For men it's a part of what parents and close relatives leave, and for women it's a part of what parents and close relatives leave, whether it's low or more - a mandatory share' (Al Quran, 4.7).

Highlighted verse of Surah *Nisa* reflects the share of women in parents' property. No matter how large or small the share is, it is a woman's right. It was believed that dowry is a Hindu tradition. But it is a tragedy that Pakistani Muslims follow it and women are victimized

due to fewer dowries. Each one is included in these laws and regulations; heads of states, men, women, infants, the poor, and unwell, and all other civilians who live in the social order. As women create a main part of society and most of their rights were denied during pre-Islamic times.

5.3.7 Polygamy as Reason of Honor Killing

In Islam, a man is allowed to marry more than one woman. More than one marriage allowance is given to protect women. Muslim people also take advantage of this authorization. The purpose of allowing more than one marriage is that women, who are widows, are divorced, or with some other reasons for delaying their marriage, giving them shelter and protection, polygamy is allowed in Islam. The permissibility of polygyny in Islam is derived by Muslims from the *Qur'anic* verse:

"If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if you fear that you shall not be able to deal justly (with them), then (marry) only one..." (Al-Qur'an 4:3).

Monogamy is important in Islam and polygamy is exceptional. It can only be used when necessary. Islam neither made polygamy mandatory for everyone nor promoted polygamy. When there are a few special reasons it is considered to be appropriate. For example, in some places, men's population is decreasing and women's population is increasing as compared to men. This is more common during wars. In such a case, polygamy helps to shield women from prostitution, provide them with a protecting home, and guard fatherless children. This means unsafe and homeless women will stay away from men's evil and terrible intentions. It may be necessary from time to time to marry more than one woman in order to expand the population in some regions; for example, the rate of death increases during the time of war. Polygamy can occur

with the aim to spread Islam and its collective power. So, the Holy Prophet married a widow woman, Bibi Khadijah until he was 24 years old and after that, he had nine wives (Zuhayli, 2017).

There are numerous exceptional reasons:

1- The woman may be unwell and cannot meet her husband's sexual requirements. It may be a gynecologic disease that cannot be treated; the woman may be barren and cannot bear a child. In such a case marrying another woman may seem to be a solution, but instead of sending her away to her parent's home, marrying a second woman with the consent of the first wife should be a better solution. Thus, the rights of the first wife are preserved.

2- Some men may have fallen in love with another woman. The only way to prevent him from adultery is the second marriage. So, the fact that polygamy is permissible is due to obligation, necessity, illness, or a valid cause. But the fact is that men do not marry widows or shelter-less women. They marry a second time and a third time because they desire to do so (Zuhayli, 2017).

The main important terms are also imposed in more than one marriage allowance. There are particular senses of duties behind the permission of second marriage. Those are equal treat with both the wives, all rights which are given to the first wife, like food, dress, entertainments, should be provided to the second wife, the time spent with the first wife so it is obligatory to spend equally with the other wife, if a man cannot fulfill these conditions, then he is not entitled to a second marriage.

Among the women killed in the name of honor in some cases are women who were killed due to the second marriage of their husbands. For example, the husband was unable to afford his two wives. He poisoned his first wife to save his second wife. In another case, a husband came in

to seduce the second wife and killed his first wife. In both cases, the victim's role was slammed. Both killers blamed their murdered wives with misconduct and illicit sex. Those events of murders were converted into the killing for the protection of honor.

I talked to one of religious scholar Mufti Iqbal, he told,

"The purpose of allowing more than one marriage is that women, who are widows, are divorced, maybe some 250 other reasons for delaying their marriage, to giving them shelter and protection, polygamy is allowed in Islam. In this way, shelter less women can stay away from evil and bad intentions of men" (Scholar, 10).

His statement explores the religious logic behind the permission to men for more marriages. There are some conditions behind the permission of second marriage, otherwise, polygamy creates many psychological, sociological, and economic problems. Those are reflected in the case of the killing of innocent women. To sum up, Islam does not promote polygamy, nor forbid it. It only allows when it is unavoidable.

Another woman, Dr Rukhsana, a *Hafiz e Quran* and an important informant in this study, turned my mind about women's second marriages, which is a major cause of domestic violence and honor killing. She made a connection between religious and cultural conflicts and stated,

"In our ingrained culture, girls are thought to be speechless beings, and the decision to marry is made by the elder members of the family or by the parents, who impose their choice on the girl to marry. It is a common misconception among parents and authority figures that girls have not the right to choose their spouse. Marriage should not be allowed if a girl or boy has not been agreed. The wedding of a girl should be planned in accordance with the girl's marriage preferences. Divorce is permitted if life is not comfortable after marriage and the vehicle of life is difficult after the wedding. However, there are some legal terms and conditions that apply to divorce and "Khula" (demand for a divorce from women)" (scholar, 10).

The above-mentioned scholar made an excellent point. Honor killing is frequently caused by marital problems. Especially if the woman wants a divorce or wants to marry the man of her choice. She suggested that in this case, girls should seek legal advice because women are granted the right to choose their husbands and the government should ensure their safety.

5.3.8 Gender Equality in Islam

Men and women are assumed to be equal according to the Islamic law of Allah Almighty; a key component of Islamic philosophy is that men and women are not considered as opponents of each other. Both of their positions are essential to maintain the societal structure and foundations. There is no fight within men and women and there's no notion of 'the gender war.' Alternatively, they are called partners in life, formed together in order to support one another, to assist one another, and to be a source of happiness and satisfaction for one another.

Islamic feminists are re-enlightening Islamic foundations in an Islamic structure in order to achieve equal rights for women. They have challenged traditional scriptural explanations and received notions of interpretive authority, both in Muslim societies as well as in the Islamic migration world. They have contributed with their new interpretations to the transformation of Muslim women's legal, political and social rights (Mirza, 2000).

The *Quran*, the most sacred book in Islam, says men and women are spiritual equals (*Quran*, 4:124). However, this perception of equality is not reflected in many of the laws of Muslim institutions.

Studying Islam with social perspective, it will be realized that the original interpretation of society has been done in the *Quran*. The *Quran* is not only a religious book but a unique and perfect constitution for the worldwide Muslim nation. In which the rights of women, men, children, and the elderly have been well-defined. It has been imposed on every individual equally. Those who do not prohibit such duties will be guilty of sin and crime. Every person's punishment has been fixed according to his crime. Islam, *Qur'an*, and *Sunah* do not allow any human being to be abusive. A religious scholar Hafiza Samina said,

"Allah has blessed women with beauty and softness. The woman has been ordered to be safe in the four walls of the house. It is the duty of a man to provide food to eat and veil to wear to a woman. Allah gives Strength to the man so that he could protect the woman. It is the greatness of a man to forgive even the slightest mistake of a woman. Violence against women is a very traumatic fact. It is a serious offense to kill a woman without any causing or creating doubt against her. Many verses in the Holy Qur'an instruct men to be gentle with a woman" (Scholar, 7).

One of my scholars told me a Holy verse, given bellow,

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore, the righteous women are Qanitat and guard in the husband's absence what Allah orders them to guard. As to those women on whose part you see ill-conduct, admonish them, and abandon them in their beds, and beat them, but if they return to obedience, do not seek a means against them. Surely, Allah is Ever Most High, Most Great. Men are the protectors and maintainers of women" (Surah Al-Nisa, 4:34).

The highlighted great verse reveals clearly that man is the protector of a woman not a killer of her. Man is granted physical power; it means that he has the duty to secure the family unit and ancestors and not to beat the weaker members of kin. Our cultural background is very conservative and works in a stressed phenomenon that woman has always been weak, physically, emotionally, and economically. She has always been a man's patriarch. This tradition is descending from generation to generation, which makes a destabilized woman more destabilize. The *Quran* does not define specific gender roles for women. However, gender roles are manifested in Islamic practice, partly because men and women sometimes have different rights and cultural expectations.

According to a religious scholar Kashif,

"If the rights of women are seen according to Islamic law, then it will be known that Allah has given her every protection. Killing a woman is far from over. It is also forbidden to slap a woman. It is the duty of the man to provide every need for a woman" (Scholar, 2).

It is mentioned with reference to the *Quran*,

"If a woman is a victim of seduction, a woman may be treated lightly to explain it. That can do in the event if her disloyal behavior is confirmed. No violence can be done beyond silence. Beating

or killing a woman is a very deliberate act. Murder is a crime and its punishment is death. Sadly, the traditional areas of Pakistan are still like the Arabs drowned in ignorance "(Scholar, 4).

There is nothing mentioned related to practice violence against women in the Holy *Quran*,

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ
وَبِمَا آدَقْتُوا مِنْ أَمْوَالِهِمْ قَالَتْ لِي حَدِيثٌ قَبِيصٌ فَخِطْتُ لِلْفَقِيرِ بِمَا
خَفِظَ اللَّهُ وَالَّذِي تَخَافُونَ نُفُوزَهُمْ فَعِظُوهُمْ وَأَهْبِزُوهُمْ فِي
الْمَضَاجِعِ وَاضْرِبُوهُمْ فَإِنْ آطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا إِنَّ
اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Surah Nisa Ayat 34 with English Translation says:

"Men are responsible for women, because Allah has made one of them superior to the other, and because they invest their property (for women's support). Better women are the faithful ones, which Allah has held. As for those from whom you are afraid of revolt, warn them, banish them and scourge them apart to beds. Look. Allah is ever High, Exalted, Great" (Surah Nisa, 34).

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْبَيْنَةِ فَاذْكُرُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْقَيْنَ
وَتِلْكَتَ وَرُبِعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آدَقُ
أَلَّا تَعُولُوا ﴿٣٥﴾

Surah Nisa Ayat 35 with English translation,

"And if you are afraid that you will not be fair to the children, marry two or three or four women who seem good to you; and if you are afraid that you will not be able to do justice to so many, then one (only) or (the captives) that your right hands have. Therefore, it is more likely you won't do injustice".

The wife has a lot of obligations in case of her husband. First, the man's duty is to keep a gentle attitude with the woman and to fulfill all her needs. The man is responsible for providing food, home, and clothing. It is not written in the *Quran* anywhere that the woman should be treated like slaves after marriage. If the husband is complaining of disobedience from the woman, in that case orders are clearly mentioned in the Holy *Quran*. Surah narrated above, clearly explains that if husband has certain complains against her wife, he should be gentle in

conveying the problem, but if the complaint continues, there are orders to separate his bed from her. If there is still a complain, then it is ordered to be a little bit harsh and not to be very violent. Religious leaders said that people misuse this fact. If the woman still does not agree, then he is ordered to divorce her. There is no permission for man to kill woman. Regarding both, the girl and boy should be given right to show their consent before marriage. And the conduct of marriage requires that the boy and the girl are adult and wise.

One of the religious intellectuals argued that women have prestigious role in Islam. I analyzed his views and discussed the following,

"The status of a woman is very important as a mother. God blessed women with the capability to give birth to babies, otherwise, the man ruling society never accept the woman as the second gender, she is accepted by society because only that she is capable of becoming a mother. The man had just killed her. Basically, man is selfish and cruel in nature, he cannot see a woman as equal to him. Still now in the desolated areas of Pakistan, a woman is treated very badly if she does not give birth to a baby" (Scholar, 7).

God protected women in society and blessed her with respect and honor because of her ability to continue man's generation. Otherwise, a woman was the only object of sexual entertainment. Islam consecrated a lot of rights to women as a mother. Her kids are bound to obey and serve her. It is said that heaven lies under the mother's feet. The logic of this sentence is that one should serve the mother to get success. As a mother, a woman has moral, psychological, cultural, financial, and legal rights. She has a share in the property of the husband. Mother has a major right on her son. Sons are ordered to take care of their mother till the last breath.

Islam has appreciated a lot of honor to the daughters. Our Holy Prophet Mohammad (peace be upon him) says that daughter is Allah's mercy. In the house where a daughter is born, the Messenger of Allah (peace be upon him) used to travel and greet there. The sons of Holy

Prophet (peace and blessings of Allah be upon him) died in childhood. His generation went ahead with His daughter.

But today in our country, the birth of a son is greatly encouraged. Our Holy Prophet does not make any difference in son or daughter. Daughter is the honor of the family. The daughter serves parents and siblings, co-operate with household work with their mothers. The house seems to be deserted without a daughter. According to the Islamic laws, a daughter has been granted a share in the property. It is the father's responsibility of meeting every need of his daughter. In education, it is ordered that the daughter should be given full opportunity for education. The daughter is provided complete protection in the parent's home and in-lawsuit. Hurting behavior with daughters has been prohibited. Violence against daughter is a serious crime. Those who oppress the daughters commit great sin and crime.

Daughter's choice and happiness is very important in the matter of marriage. She should not be forced for marriage without her will, nor is childhood marriage allowed. The girl cannot get married until she is adult and sensible. After marriage, the husband is responsible for meeting all the requirements of a girl. The daughter has been given such a great honor. So, it is not the option of killing her. The murder is incredible. The murder is extremely terrible act to be performed in the name of honor.

The wife is half a part of life. There are a lot of rights of the wife towards her husband. First of all, the wife's food, wearing cloth and staying in a protected house. It is the duty of a husband's family to give honor to the bride in the husband's house. The husband cannot be angry with the wife for no reason. He should not be aggressive with the wife; moreover, the wife should honor her husband and should not complain about her husband in front of people. She should take care of the husband's desires and requirements. She should not speak bad with the

husband and the most important duty is to be faithful and loyal to her husband, she should protect chastity and not make any relationship with any other man. There is no order for violence or murder. In fact, the order of violence or murder was not found anywhere in religion or the Holy *Quran*. Therefore, avoid abuse, violence, or slaughtering the woman, because it is also a serious crime. Its punishment is death.

In Pakistan, especially in traditionally rigid areas, a false ritual is deeply rooted that is childhood matrimony. There is no space for forced marriage in Muslims. Women have been given the utmost protection by Islam. It is also wrong to condemn the woman in Islam as a crime. In the *Quran*, it is clearly written that the life and death choice is in the order of Allah only. In the affairs of Allah, the translator is a polytheist. That is a big sin and there is no apology for it. So, on what basis do men kill women? It is cruelty. This tradition should end.

Sadly, the training of girls is also done in a way that woman is under the control of man. A woman is a slave of man and tends to be scared of man's power since childhood. In the rural culture of Pakistan, a man is considered to be the head of the society. Women think that man is his master and bearing tortures of man is the moral duty of them. Therefore, the woman is obliged to tolerate everything quietly.

While theoretical analysis, I will definitely add a very important point of view of my religious expert that is about equality in the rights of women and men. When a girl is born, her basic right is to be recognized as a worthy creature. One religious scholar referred to the verse of the Holy *Quran*, the *Qur'an* also dislikes those who grieve when a baby girl is born:

"When news is conveyed to one of them, of that the Birth of a female child, his appearance dims and is filled with inner grief! With dishonor does he cover himself from his people because of the terrible information he has had! Shall he keep her on sufferance and disrespect, or bury her in the dust? Ah! What an evil choice they choose on?" (An-Nahl, 16: 58-59)

This verse from Surah *Nahal* visibly discourages those who are saddened by the birth of female children. These lines demonstrate that girls are not a symbol of grief and disrespect, and that who hold this belief, engages in an evil practice. It is clearly stated that the practice of burying new born female babies is to be abolished. In Islam, women's lives must be protected, so there is no concept of killing women in the name of honor.

"Islam sees the birth of a girl as a time to celebrate and in festivity of womanhood, those who treat their daughters gently with esteem and sympathy are guaranteed heaven, a freedom mentioned only in the context of females. The Holy Prophet (saw) said; "Who has a daughter and he does not bury her alive, does not abuse her, and does not prefer his son over her, God will enter him into heaven" (Ibn Hanbal, 1957).

People must deserve paradise, according to Ibn e Hamble, if they show respect, sympathy, and protection to women. That declares that men and women have equal legal standing in Islam. In Islam, women have never been given a lower status than men. As Haji Maboob (scholar 5), one of my informants refer to surah *Nisa*,

Translation

"Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great."

The debate over Surah *Nisa* continues. Surah *Nisa* reveals some important issues and ambiguities about man and woman's roles. Man's place is appointed as ruler over woman in the above-mentioned Surah, but this does not imply that the woman has been made a prisoner of a man. This is because man is responsible for women every need and desire, and it is man's responsibility to provide food, clothing, a home, and luxury to woman.

Further my informant referred, The *Qur'an* admonishes those men who oppress or ill-treat women:

"O you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may take away part of the dowry, you have given them - except when they have become guilty of open lewdness. On the contrary live with them on a footing of kindness and equity. If you take a dislike to them, it may be that you dislike something and Allah will bring about through it a great deal of good" (4:19).

Since the savage Arabs used to bury their female children alive and made women dance naked in the vicinity of the Ka'aba during their annual fairs before the advent of Islam, they treated women as mere chattels and objects of sexual pleasure with no rights or status but the teachings of the Noble *Qur'an* proved to be revolutionary. Dissimilar to other religions that saw women as having inherent sin and wickedness and men as having inherent virtue and nobility, Islam sees men and women as having the same essence and being created from a single soul.

5.3.9 Women's Moral Duties

In Islam, a woman is granted by numerous rights. Woman is protected and has been given property by her father and husband. In response to this, some moral and religious restrictions are imposed on women, which are beneficial to the protection of women. Woman has been given a sacred sanctuary in Islam. In order to maintain the purification of women, it has been ordered to cover them so that women should be protected from dirty eyes of men and outsiders. The cover-up is not for the sake of any type of imprisonment or restriction, but for protection. The order of the veil is explained in detail in *Surah Noor* as follows,

"And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, cover, apron), and to draw their veils all over body (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg to Allah to forgive you all, O believers, that you may be successful" (Surah al-Noor 24:31).

According to one of the religious scholars who talked about woman's dressing in Islam,

"A woman should wear a Hijab; the literal meaning of Hijab is to cover. Since Islam is a religion that is concerned with moral boundaries and society, the relation and outlook between women and unrelated men have been given a lot of esteem. Thus, to veil and Hijab is more than just a dress code for women" (Religious Scholar, 10).

Analyzing the scholar's words, the idea comes down to page is that *Hijab* is more important than dressing because *Hijab* covers all the body while dressing up may show some parts of the body. Respect for her husband is an honest and honorable duty of a wife. She should look after him and be loyal to her husband, as well as earn her husband's trust. This will foster husband-wife confidence and trust, as well as marital harmony and a pleasant and satisfying home environment, resulting in a stable family. There will be a positive effect on the children.

With reference to the Holy *Quran*, Surah *Nisa* narrates about the (*Pardah*) wrapper of women in detail. It does not mean that woman should be tied in the sheets, or in the four walls of the house. *Pardah* (cover the women in full dress) means that the dress of woman should be in such a way that man should not be allured sexually. The dress style should be gentle and dignified, not too tight or naked. Women should maintain themselves protected from evil eyes.

Again, reference to the Holy *Quran*, according to Surah *Noor* and *Nisa*, the chest covering has been specifically ordered, because the beauty of women's breast arises men's sexual desire and man thrills toward sin. So, the chest is directed to hide with *Dopata*. So, it is compulsory that the honor of the woman remains safe. Surah *Noor* and *Nisa* also instruct to hide women's heads with *Dopata* or scarf. Hairstyles also attract man's instinct. So, it is ordered for women to cover themselves if they go to bazaars or markets.

According to the Holy *Quran*, Surah *Noor* reveals,

"And tell the believing women to subdue their eyes, and maintain their chastity. They shall not reveal any parts of their bodies, except that which is necessary. They shall cover their chests, and

shall not relax this code in the presence of other than their husbands, their fathers, the fathers of their husbands, their sons, the sons of their husbands, their brothers, the sons of their brothers, the sons of their sisters, other women, the male servants or employees whose sexual drive has been nullified, or the children who have not reached puberty. They shall not strike their feet when they walk in order to shake and reveal certain details of their bodies. All of you shall repent to God, O you believers that you may succeed" (24:31).

Muslim scholars trust that Islam is an inclusive manual for existence. In every field of life, Islam guides human beings. Allah's Messengers (Peace Be Upon Them) motivated people towards bettering life and society. For the development of the status of women, he sanctioned many rules for women. He ordered women to live in the protected four walls of the house. He regulated man to fulfill woman's needs.

Women's choice is considered to be mandatory for marriage. Women have freedom to express her desire. Women are allowed to get an education. There is no restriction on doing a job on women although they can earn. The husband has no right on woman's salary. If a woman wants to give her earning to her husband, she can give. Honor and obedience of parents and husband are obligatory for woman.

There are key issues where men are stretched and may not avoid furious reactions, i.e., to misbehave and disobey the husband, woman's relationship with another man, woman's elopement from the house, to misguide the other women toward *Zina*, marriage without parent's permission, going out of the house without the husband's wishes, to engage with people, spending out of the property without the permission of the husband, extra fasting (*Nafli*) without husband's permission, traveling with *Non-Mahram*, whether it is Hajj, relationship with any *Non-Mahram*. Despite all these factors, the killing of the woman is never permissible. Marriage of a girl should be timely. Late age marriage of a woman may promote inconvenience.

Molvi Sahib referred to Surah Noor to study for the punishment of mischief,

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٦﴾

"Women of purity are for men of purity, and men of purity are for women of purity" Ayat 26 of Surah Noor mentions this wonderful line (Religious Scholar, 6).

In this verse, "true" and "impure" do not mean, in their general sense, true and impure. And more so, virginity does not equal "purity". Looking at the subject and context, in this section, the "impurity" spoken of here refers to adultery, as it was stated in connection with the accusation of adultery. According to a scholar,

"Couples (of husbands and wives) have been made in heaven according to their harmony and compatibility. Therefore, follow the judgment of Allah and avoid fighting and violence" (Scholar, 5).

Argumentation with the 10th scholar Mufti revealed some more information about woman's conduct in Islam that if married woman is suspected of mischief, it is allowed to make her feel shameful and wait for her betterment, but if she does not come back, she should be given divorce. This principle is written in the *Qur'an*. Killing or doing physical violence is against the law of Islam.

Religious scholar cited Surah/Nisa,

وَمَا لَكُمْ نَعْتَهَا فِي خُفْيَتِكُمْ عَلَيْهَا غَيْبٌ وَإِذَا أَطَاعَتْكُمْ أَمْرُتْهَا وَإِذَا سَرَتْكُمْ إِلَيْهَا نَظَرْتُمْ إِذَا امْرَأَةُ الْإِسَاءِ خَيْرٌ

"The best woman is she who when you look at her, she pleases you, when you command her she obeys you, and when you are absent, she protects her honor and your property."

"Men are the protectors and maintainers of women..." until its end.

Imam Ahmad recorded that Abdur-Rahman bin 'Awf said that the Messenger of Allah (PBUH) said:

ثَبَّتَ الْأَبْوَابَ أَيَّ مِنَ الْجَنَّةِ أَنْتَ لِي: زَوْجَهَا وَأَطَاعَتْ، فَرَجَّحَهَا وَخَفِظَتْ، شَهْرَهَا وَصَانَتْ، خَمْسَ مَرَّاتٍ إِذَا

"If the woman prayed her five daily prayers, fasted her month, protected her chastity and obeyed her husband, she will be told, 'Enter Paradise from any of its doors you wish.'"

"As to those women on whose part you see ill conduct..."

In other words, woman may be seen by her husband performing evil, such as behaving rude, disobeys him, ignores him, dislikes him, etc. When these signs occur in a woman, her husband should advise her and remind her of the torment of Allah if she disobeys him. Allah has ordered the wife to obey her husband and forbade her to disobey him, because of the vastness of his rights and everything that he does for her. It is clear in the verses of Surah *An-Nisa* that in the Holy *Quran* woman was commanded to be obedient and loyal to her husband.

The woman must carry out an energetic role in her culture by instructing what is right and what is wrong. Almighty Allah could have spoken to the followers and advocates as a whole or the whole of mankind in common which He does so, in other parts of the *Qur'an* but by particularly stating "whether male or female" signifies the role of women, and highlights the need for their lively contribution.

It is thus obvious that women are extremely considered and appreciated in an Islamic society, promoted to involve herself heartily for her betterment (Huda, 2018).

5.4 Conclusion

I have met many religious scholars when it comes to the fact of honor killing. In Islam, all of the scholars have similar perspectives related to the rights and privation of women. I presented the views of ten scholars in this chapter. According to the data, I got many examples in the *Quran* and *Ahadith* that describe the Muslims' behavior towards husband and wife as spouse. Allah has repeatedly ordered in the *Quran* to show love, kindness and warns that after divorce they should not harm their wives. Pakistan is considered to be one of the most dangerous and unsafe countries for women in the world, due to the increasing rate of crimes against women in the form of honor killing and violence associated with honor. My thesis demonstrates that killing in the name of honor is not a religious controversy; it is a cultural issue because there is no verse in the *Quran* showing permission to allow misconduct and to kill a woman. According to the *Quran*, women have share in the property of parents and husbands. During the Jewish era, adulterous women and men were stoned to death. It was the capital and a terrible punishment. Stoning was stopped after the arrival of Islam but this false tradition was converted into murdering women. Unwanted women are killed in tribal areas of Pakistan with falsified and justified excuses. The major excuse that has been highlighted is doubt as to the unlawful sexual affiliation of a woman with a man outside marriage. Women's chastity and virginity are very emotional and sensitive issues, so men use this issue to blackmail the community, become a hero and escape the institution of community justice like *Jirrga* and *Punchayt*. Islam has no room to kill a person on suspicious grounds, it is a great sin. The Holy *Qur'an* has many verses which reflect the rights of women. Surah *Nisa* (woman), *Noor* (Light), *Talaq* (Divorce), and *Isra* (Israel) are replete with the instructions for conducting proper behavior with women.

In order to understand the religious views of killing of women in the name of honor, I connected with religious scholars and discussed with them the issue of honor killing, and explored their religious point of logic. They discussed Islamic law in the light of logic, spirituality, and socially accepted values. In light of the opinions of the scholars, it was revealed that killing a woman is gross oppression. Violence against women and abusing them is not permissible in Islam instead women are worth honor and respect. Man has the superiority that he is the guardian of woman. He is responsible for meeting all the needs of a woman. However, men and women are the two wheels of society. On one hand, it is mandatory for a man to fulfill the needs of a woman; on the other hand it is the duty of woman to respect man and to remain faithful and loyal to the husband.

Here it is justified to say that honor killing is culturally rooted in the patriarchal mindset and works in a nuanced manner. Our cultural background is very conservative and stressed. Woman has always been weak, physically, emotionally, and economically. She has always been a man's patriarch. We learn how to behave with the people around us as we grow up. As part of this socialization process, children are introduced to certain roles that are usually associated with their biological sex. The term gender role refers to how people are predictable to look and act in society, based on socially created masculinity and femininity customs. Masculine roles are often associated with strength, aggression, and dominance in our culture, whereas feminine roles are often associated with passivity, nurturing, and subordination. They are an important agent of gender socialization is the media because women are frequently portrayed as wives or mothers in television and movies, where they play miserable roles. Gender inequality is also prevalent in children's films (Smith 2008). Since childhood, woman has been terrified of man's power. A

man leads the society in Pakistani rural culture. Woman believes that man is her lord. As a result, women are obligated to tolerate the violent behavior of men, quietly.

In Pakistani traditional areas, a false ritual is rooted that is childhood marriage. There is no space for child marriage or forced marriage in Islam. Woman has been granted protection by Islam. It is also wrong to condemn woman in Islam as a crime. In the Holy *Quran*, it is clearly written that the option of life and death is only in the order of Allah. The interpreter in Allah's affairs is a polytheist. That is a big sin and there is no sorry for it. So, men have no bases to kill women.

Chapter 6

Activists' Perspective of Honor Killing

In the previous chapter, the phenomena of honor killing were discussed in the light of discussions held with the religious scholars. In this chapter, the notion of honor killing will be viewed from the perspective of human rights activists. I have endeavored to bring out the phenomena of violence against women in the South Punjab of Pakistan.

Men's violence against the female members of family and other forms of gender-based violence is a global challenge. Pakistan ranks as the sixth country in the world those records the sexual crimes and domestic violence with a rapid rise. The social and human activists blame the society's patriarchal attitudes towards the gender-based issues. The observable facts related to honor killing are often more complicated and crueler than the realities executors had explained. Murder in the name of honor more often includes succession issues, for example, to remarry, or to get rid of the wife. Human rights organizations in Pakistan have often pointed out that victims are often been women who want to marry themselves with their own choice. In these cases, the victims had the property that the male members of their family unit would not drop if their wife chose to marry outside the family (Khan, 2000). This disgraced and shameful practice is being called for an end by Pakistani and foreign activists and groups of activists, although some say that reform will not come unless the general community condemns the practice (Siddiqi, 2016).

6.1 Women Activists in South Punjab of Pakistan

Women activists have made efforts and taken important measures to protect women's lives. Laws have been made to provide women with the basic right of humanity, i.e., living alive.

Tracing history, women activists had to attempt to fight for the rights of women. Prominent activists have worked hard to protect women from the patriarchal set up of society. I found inspiring representatives who fought hard to protect the moral and ethical rights of women and are great activists in South Punjab.

The list of names of the participants is listed below in table no 6.1.

Table 6.1

Profile Table of Informants Regarding to Activism

S.No.	Name	Age (years)	Gender	Education	Occupation
01	Ayesha bano	35	Female	MSc in Sociology	In charge of Dar ulAman
02	Dr Hameeda	55	Female	PhD	Professor and Dean of Social Sciences
03	Um-e – Kalsoom	78	Female	Law	Justice
04	Fozia Mughees	70	Female	Social Welfare	Organizer of SOS Village
05	Afishan Naz	58	Male	Law	Lawyer
06	Nazar Hussain	36	Male	Social Work	Journalist
07	Nosheen Khan	40	Female	Law	Lawyer and Journalist
08	Ftima Shahid	52	Female	Law	Politician
09	Shahwar Fatima	48	Female	MA Political science	Owner of NGO Nisa
10	Sabir Rao	35	Male	Social work	Assistant Director of Human Rights Organization

Source: Primary data

(Pseudo names are used for the purpose of secrecy)

6-2 Brief Profile of the Activists

Violence against women and murder incidents are common in Pakistan, especially in the region of South Punjab. Killing of women in the name of reputation and domestic violence has a prolonged background which is replete with traditional causes. This study finds that the main reason behind honor killing is the supremacy of men, while the other causes are illiteracy, unawareness, and ignorance. Moreover, South Punjab is the area where women have a weaker social and moral recognition, so major steps are needed to eradicate injustice toward women. Many predominant social institutions and influential people are working to eliminate this particular felony in the cover of tradition, including NGOs, Government institutions of Pakistan, and the experts. Following is a brief profile of the activists who participated in this study.

First Activist

I was accompanied by Darul Aman's Superintendent who held the responsibility of women's safety. She was a compassionate young lady with an M.Sc degree in Sociology from University of Multan. She has been working at *Darul Aman* for the past five years and also leading an NGO (Non-Governmental Organization) to fight for women's rights. While I was in conversation with her, I found her passionate about achieving women's honorable part in the society. She wants women to find their real status. In *Darul Aman* she provides shelter to the homeless women but in her conversation, she affirmed that she wants women to be protected at their homes. She added, with assertion, that the society should be mended in a way that women should seek protection at their homes instead of escaping from home. She told about the women who took shelter at *Darul Aman* have snubbed moral, ethical and social rights and their lives are

not safe. She has organized many seminars to promote the awareness about women rights and for their support. Often her articles are published in the newspapers with the same slogans.

Second Activist

My second activist belonged to Multan and was working in the education sector. She has won the degree of Ph.D. in history from China, now she is Dean of Faculty of Social Sciences at a well- recognized University in Multan, and she is indulged in various educational and Welfare activities in South Punjab. She served in China for a long time and wrote many books including *Seyrat un-Nabi* that got a presidential reward. Another book by the same author titled *the woman's position in Islam* provides an extensive note about women's status and uprightness of their rights. In this book, a precious discussion has been done on women rights that clearly open a new path related to women in Islam and society. She presents her articles in educational seminars, workshops, and conferences to promote awareness among women about their status. Moreover, she has promoted a library that contains a rare collection of books related to diverse fields of education and life.

Third Activist

My third activist was a renowned justice who belonged to Multan. I met an intelligent and confident lady of 78 years old who was yet energetic. With her extensive practice in the field of law, she gave ideas regarding women and their rights that were legitimately legal. In the Parliament and in common place, she raised voice for women. Being a successful lawyer, she was appointed as a Judge of Lahore High Court. She has incredible record related to her activities for the uprightness of female rights.

Fourth Activist

I visited the children's village of SOS (Save Our Souls), and met its owner Fozia. Children Village SOS (Save Our Souls) is a world-renowned children village. The organizer of SOS Children Village devoted herself to protect women's and children's life. She donated large charity to SOS Children Village for the welfare of deserving women. With Fozia's continuous efforts, SOS Children Village is working in most of the cities in Pakistan and a number of benefactors on national and international level are helping this institution in support of betterment of under-privileged women and children. The government of Punjab also donated a large piece of land for the establishment of this project. Shelter-less women and children are enjoying good life with all commodities of life. I found SOS Children Village Multan as the most modern and advantageous development that is working since 2002.

Apparently, SOS Children Village is associated with the name of children, yet it provides shelter to the homeless women who have no source of income or have life threats. The village consists of regular houses so that the unmarried children can live a good life. Four or five children live in one house with a mother. "Mother" is the title of a woman's job. She behaves like a mother and performs the duties of motherhood.

Owing to the fact, less educated women from South Punjab who leave home for whatever reason cannot do any job and SOS Children Village is a good refugee destination for them. While talking to the organizer, it was ensured that every possible facility and help is provided to the women there. SOS Children Village is a hope for many women to live and work with respect without any fear of being murdered. The organizer has raised appeal for more funds for the progress of this welfare institution.

Fifth Activist

Afshan was a lawyer, practicing in the District Court Multan. This enthusiastic lady was forty years old. She not only wants to establish justice and peace in society but also is committed to the welfare activities for women. My meeting with her was held during the days of the election in 2018 where she affirmed her notion of women rights as an independent candidate.

Sixth Activist

I approached Nazar Hussain because she was a great feminist activist in the area of South Punjab. She was paying duties as a dean at the University of Women in South Punjab. Apart from this, she was also associated with Islamic education. She is fighting for women's rights. She has opened Crafts schools for the welfare of women and industrial home is also established for women. Her notion is to educate women and to make them skillful so that they may not be dependent for their livelihood.

Seventh Activist

I met the President of Women Wing Nosheen selected by Pakistan Tehreek-e-Insaf in Multan District. She was at the forefront of solving the problems of women in Multan. Women who belong to the rural areas, are not aware of their rights and status, and are quietly oppressed. They are bearing torture and physical violence and are being killed in the name of honor. The president (of Women Wing) is helping them with her team. She is giving social and political asylum to victimized women. She collects these issues and presents it to the government, and the government tries to address these issues. She is doing a commendable job for the welfare of women.

Eighth Activist

I contacted Fatima the assistant director of the Human Rights Organization in South Punjab. She was qualified Bachelors in HR and Masters in Public Administration from Punjab University. South Punjab is a conservative area where violence against women is common. A woman has no safety and prestige. Often news of domestic violence and honor killings are heard in newspapers from that area.

Ninth Activist

The next feminist activist was a lady lawyer; Shahwar was practicing as a lawyer in the District Court Multan. This lady was fifty years old bachelor and spent all her life in the support of women. She worked devotedly for the welfare of women. A built-up institution has been established by her where houses are built for women's asylum. Meeting her was very rewarding and fruitful because a number of laws related to women protection came into my view. She was a fearless woman who chose to speak for helpless women.

Tenth Activist

My tenth activist was Sabir Rao a high-rank Government officer in a Human Rights Institute. He worked for the cause of human rights and served for 10 years in Multan. He received many awards for his performance from the Government which led to his promotion. Currently, he is serving in Lahore against every injustice and violence against women, in particular. He holds the motto of helping every oppressed human being and his participation regarding the protection of women rights is beyond appreciation.

6.3 Thematic Analysis

The activists in this study highlighted the reasons behind the violence against women and honor killings. In the light of my discussion with the activists I have categorized some themes, which are as follows: Realistic approach of patriarchal structure of family, Provision of social awareness, Implementation of law, Women empowerment in the political system, Synthesis of universal rights and Islamic rights, Legal reforms and need of a new wave of feminism, Equal participation of women in the economy and unity of the sociologists and policymakers.

6.3.1 Patriarchal Structure of Family

As highlighted in the previous chapter patriarchy is a strong force behind honor killing. This system has been operating in our society for centuries. It is a prevalent part of girl's training that men are their masters and they can do anything to their lives. Since men are the bread-winners, so the superiority of men operates as hegemony in the patriarchal societies. Women are told that they are dependent on men for food, shelter and protection. In response to this, it is the responsibility of the woman to hold the house and be loyal to the man. Contrary to this patriarchal structure, a woman is a man's life partner, not a slave.

Patriarchy is a social system where men hold primary power and have the predominance of political leadership, moral authority, social rights, and property management positions. Many Patriarchal societies also are patrilineal, which means that the male members of the family inherit property and designation (Macdonis, 2012).

According to one of the activists who agreed to the above statement and she told,

"Men rule over women. The sphere of thought of a woman begins with the overthrow of the man and ends that the man is powerful. The man is physically, socially, and psychologically more powerful than a woman. The woman has always been dependent to the man. Even from the psychological and emotional point of view, the woman is needy of the man. It is very essential to come out from cultural fabric" (Feminist Activist, 7).

The main reason of this ignorance is illiteracy. Girls are socialized during their childhood as weaker and low esteemed creatures. They are meant to serve men. The endogamy system is very strong in such areas; girls have no freedom to decide for their marriage. This research had exposed the legacy of breeding traditions that caused a lot of damage to a woman's life. In the traditional and tribal areas of Pakistan, a man believes that he is superior; this superiority complex is the main cause of his misbehavior towards women. The superiority complex among men is generation- based dilemma and violence against women and honor killing has become a matter of common place. As much as I studied, I have seen the deeply rooted element of patriarchy as a fundamental reason behind honor killing in the South Punjab of Pakistan.

Socialization is a learning process; it starts from the birth of an individual and ends on death. Moreover, domestic brutality toward women and killing for the sake of honor is a learned behavior. It is constructed in society and practiced strongly in a patriarchal society. Socializations take place in family, community, school, workplace, media, and culture; and all these fields of socialization are a blend of patriarchal constructs. In Pakistani culture, girls are thought to be obedient and loyal to the male members of family. Girls become scared of society during their childhood. Young girls are taught about the world that it is awful and dangerous, so girls are forbidden to go out alone. Instead, they are advised to go out with father or brother. This setup has created a hegemony that men can protect them because a man is powerful and woman is just a slave of man; whether a man kills her or beats her. This tradition has gradually become stronger. And now has become a subsistence of traditional society and grown to be an unchallenged reality. Man's gaze of superiority see woman as possession and property. It commodifies the status of women. In this research, every case study reflects the learned male dominance in culture.

6.3.2 Marital and Property Issues

Women's rights are the obligations and entitlements appealed for women internationally, and they made the foundations for the women's privileges movement in the 19th century. In some countries, these rights are established and sustained by law, local custom, and behavior. Developing countries including Pakistan differ from wider concepts of human rights through claims of an innate historical and traditional prejudice against the exercise of rights by women, in favor of patriarchy. Problems related with women's rights include the right to bodily integrity, to be free from sexual violence, to vote, to hold public office, to enter into legal contracts, to have equal rights in family law, to fair wages or equal pay, to work, to own property, to have reproductive rights and to education arise frequently in traditional communities (Lockwood, 2006).

The activists believed that one of the major causes of honor killing were property and marital issue. I met a well-known activist; she was retired justice and focused on marital issues behind the slaughter of the women in the name of honor. She highlighted the problems of polygamy, exchange marriage tradition, child marriage, and fewer dowries. According to her:

"Marital issues are very important factors behind honor killings. People think that dowry is a basic need to establish new family life; dowry fills the house and provides a high status in society. If the dowry is low then the in-laws demand more dowries or ask to fulfill different demands. If the demand for the dowry is not fulfilled by the bride's parents, then the spouse does prefer to remarry. The government should ban customs like dowry. Women should also be aware of their rights. The murderer of a woman should be punished in full. The system of forgiveness and compensation should be abolished. It needs to change the approach of marriage just like an exchange and child marriage" (Activist 3).

According to the present research, fewer dowries were one cause behind killing of women, labeling as an honor killing. Mrs. Nosheen's female lawyer told me about the same issue. South Punjab's cultural areas have admired the tradition of dowry and its practice, and most conflicts still lead to brutality and death. Pakistan has the highest number of dowry death rates per

100,000 women in the world, with over 2000 dowry-related deaths per year and an annual death rate of over 2.45 per 100,000 women in dowry-related violence (Hussain, 1999). On the issue of marital affairs, Ms. Fozia expressed different views regarding honor killings.

"The marriage of Watta-Satta is a useless tradition. In this kind of marriage, married couples are suffered without any cause. A married couple is in need of another married couple's happiness. If one couple is not happy then the other couple cannot be contented. If one pair is separated, the other pair is forced to separate. In this way, hostility arises. This ritual should be abolished in the traditional areas of Pakistan. Similarly, child marriages ruin couples. Child marriage should also be banned" (Activist 9).

In the light of the above sayings, it can be stated that *Watta Satta* is a clan convention where brides between the two clans are exchanged. You also need a daughter to be married in return in order to marry a son. A cousin or a distant relative may also adjust if there is no sister or daughter to replace a son's wife. While Islamic law requires the explicit consent of both parties to the marriage, women are often married to their old relatives or tribal leaders. In rural areas of North-Western and South Pakistan, *Watta satta* is the commonest practice. While it is approved as illegal to marry girls less than 16 years old through the Child Marriages Control Act, child marriages are often found in the pastoral and rustic area. In the Tribal areas and in Punjab province, Vani is a child marriage custom. The girls are forcibly married to settle the feuds between the clans; Vani can be avoided if the girl's clan agrees to pay money.

In 1999 at least 1,000 female murders were identified, while in Pakistan 90% female murder cases were registered as domestically abused. Forces of compliance routinely condemn domestic violence as private disputes (United Nations Population Fund, 2000). Women who are registered as victims of rape or sexual assault by strangers are often disbelieved by hostile officers, medical doctors, who focus on the status of the virginity instead of injuries and dubious judges.

Rapture laws in Pakistan permit marriages, do not identify statutory rape and women cannot testify in some cases (Ansar, 2007). In December 2004, Government passed a bill that made *Karo-Kari* punishable as murder. In 2016, many cases of honor killings have been reported against women who married against their family's wishes. Pakistan has eliminated a provision that permitted honor killers to escape prosecution and thus be legally forgiven by requesting forgiveness of the murder.

6.3.3 Provision of Education and Employment

As women have gained rights, formal education has become a symbol of progress and a step towards gender equity. In order to attain the real status of gender equity, a holistic approach needs to be taken. There is evidence from existing scholarship that education and employment may reduce violence against women and economic dependence on men (Khoja, 2015). Increasing the level of women's education excels the development of country.

Women around the world frequently bear desecrations of privileges throughout their lives, and recognizing women's rights has not forever been precedence. Getting impartiality between men and women entails a complete perceptive of the ways in which women practice prejudice and are deprived of fairness so as to establish suitable policies to remove such inequity. Some communities of women experience extra types of inequity based on their education, ethnicity, age, religion, health status, nationality, marital status, socioeconomic status and disability among other positions (HR, 2014).

The data from this research highlights that since childhood, female children have been taught that they need men to protect them and to maintain their livelihood. Man as a powerful agent is the leader, whereas, woman is slave. Man is considered to be the center and the female

members of the society are known as periphery. This dogma of supremacy operates as an ideology in the very walls of society that treats women as a commodity or property.

According to one of one activist,

"The concept of women's concerns is not clear in our society. From the beginning, it is taught that women have to follow men because man is considered as the protector of her. The character of a woman is like a maid. The rights of women are very clearly written in Islam and in the Holy Quran. Girl's consent about marriage is very important. Forced marriages have no concept, Neither in Islam and law of the state. Demand of divorce is also allowed to a woman. There are many laws that women are unaware of and man too. In the traditional areas of Pakistan, men consider women to be their property and mistreat them. Because no one punishes men and they have no fear of the law" (Activist, 3).

Her words show that there is a lack of awareness regarding the distribution of rights and responsibilities. Woman is not aware of her rights, nor is man aware of his duties. The woman quietly tolerates the violence that occurs to her which makes man bolder. The man violently tortures the woman, which has become part of the society. Awareness of rights and laws is essential to eradicate the violent apparatuses against women. Government and Media can play a vital role to prevail awareness regarding women rights. Justice Merhar Un Nisa told,

"The provision of formal education is the responsibility of the government. In most rural areas, schools should open up and enforce the law of compulsory schooling for girls. Women should be knowledgeable about their basic rights. Education provides us knowledge of humankind around us and modifies it into something better. It develops in us the standpoint of looking at life. It helps us build attitudes and wherever domestic violence or killings are imposed, the government should be strictly punished for the criminal, and to cancel the apology system, which is very common to escape the offense" (Activist, 3).

According to what she said, it is clear that education not only means reading and writing but also teaches to use information and skill for the development and prosperity. Without depending on men's power, women can live their own life. Formal schooling can only improve the literacy rate, whereas there is a need to educate women regarding their rights so that no one can exploit them. As education is important for everyone in order to lead an impeccable life and man fears that if woman becomes aware of her rights, the male power will be affected.

One of the activists explained;

"Women are unwise. Approximately every woman is suffering from schizophrenia. Women in these areas are happy to be battered. They understand that husbands consider them their own property. And women consider men have right over them to beat or violence. Women feel proud of her husband's hard-attitude. Women think that violence is a sign of love" (Activist, 7).

Schizophrenia is a psychological disease. In this disease, the person lives in an imaginary life. In rural areas, I found that the concept of domestic violence is considered to be a gesture of love in the spouse. Therefore, rural and non-educated women are happy with the violence. Girls have been taught since childhood that it is the husband's choice to beat the wife. The wife should not feel bad or complain about domestic violence of the husband. I have found such women to be in an imaginary state of mind where they consider the husband's beating as an indication of love and ownership. They want to be owned by men in any case.

One of the activists, in her book, "The woman's position in Islam," talked about honor killing, she said,

"Islam never permits to kill the woman based on suspicion. Man kills a woman for some personal reasons but blames women's character. According to her, there are some causes behind violence against women and killing her in the name of honor. The basic cause of killing innocent women is illiteracy. An illiterate population cannot understand the worth of life. They are true followers of culture and conservativeness" (Activist, 6).

Some important points of discussion with her were elaborated by her while discussion, that men do not want women to get aware of their rights. Pakistan is a developing and traditional country. In the case of women, conservative and unsuccessful laws are implemented. Women are still kept like a man's property like sheep and goats. Her sole duty is to do house chores and reproduce children with no personal freedom. Islam has given all rights to women but it is a sad dilemma that women are unaware of their rights. Men want to show their power by keeping women under control. That's why they do not hesitate to approve violence against women, frequently. If women are aware of their rights, they will demand their share in the property. Man

is afraid to reduce his power. Male oriented cultural pressure may decline and a man can never tolerate woman to share equal status with him. He likes to see her as his worker and subordinate.

The Holy *Quran*'s narration in *Surah Nisa*, *Maryam*, and *Noor* has described the rights and status of the women in a comprehensive form. But in society, women have a considerable rate of illiteracy and dependency. There are fewer jobs for women. Conservativeness and trustful following of the false tradition in the rural areas is extremely appreciated. The rural man also thinks himself as powerful and pious.

Some suitable suggestion for women literacy is given by Dr. Naz,

"The government should increase women's educational institutes. There is a need to promote the latest educational opportunities. Increase employment opportunities for women. It is compulsory to build new schools, colleges and provision of facilities to access sufficient formal and technical education. Provide them with books and accessories. Female teachers should be appointed and give them an appropriate salary" (Naz, 2018).

Dr. Hameeda advocated the education as a basic tool for society's development. She focused on women education, in particular. Her emphasis on women education promotes the idea of her concern about the betterment and prosperity of the nation, because woman is the builder of the whole generation and an educated woman can produce an educated generation. As Choudhry in 2009 explored that for the development of human society, education has been of the central significance. It develops not only individual's knowledge and awareness, but also a comprehensive strategy for growth and change of a country. Education is very much linked to women's capability to practice social connections on the foundation of equality with others and to attain the important social goals. Domestic violence is a main element that harmfully affects the betterment of women. In a male-dominated household, education encourages women to have a say in the decision-making process. Education can provide opportunities for women to contribute in politics so they can ensure that their voices and concerns are heard and addressed in the public policy. It is also critical for women's access to the legal system. Traditional women

want to keep their typical roles because that is what they have always known and are used to. It would be good if women were able to make their choice on their own, though. To be educated or to remain with the traditional methods, they should at least have the knowledge of both sides (Chaudhry, 2009).

Women are the vital part of our social structure, but despite this reality, they usually face a number of obstacles in the assertion of their basic rights. Women should be granted power, prestige and status with their rights of jobs, education, skills, health, better living standards and security. I met one of my informants Sabira on the occasion of the International Women's Day 2018. She talked to me with the perspective of Islam,

"Not only March 8 is the day of women but every day is women's day from the day revealed Surah Nisa. There is a lot of work to be done to restore women's rights. In our country woman is very much bound. Job doors for the women are closed. She depends on a man for her life, which is why men do not give value to her more than their maid. The woman has low esteem, while the woman is not less than the man in the abilities. The government should provide more job opportunities for women. Women should get higher-level jobs rather than lower-paid jobs. The government should offer job chances in schools, colleges, and universities. And there should also be full protection of women's dignity in the employment places" (Activist, 10).

Analyzing the views of Sabir the provision of employment is very necessary and beneficial for women. Employment can provide security and stability to women's life. In traditional areas of Pakistan, women have to depend on men for their personal and domestic needs. The activist reviewed that women can get an honorable status if they become earning hands and it can lessen the domestic violence. A comfortable domestic environment and a peaceful family milieu will have a positive impact on children also. Sabir indicated a very good point that the Government should be careful about the honor and chastity of women at the workplace. People do not like women's jobs due to the occurrence of sexual harassment cases. So, if people will see the honorable environment in the workplace, they would like to allow their women to work outside. It will be a positive step towards women's safety measures.

One of my informants, Ayesha discussed women employment as,

"There is even a verse in the holy Quran that shows the importance of women's financial independence, in surah An Nisa, verse 32, "To men belongs a share of what they have earned and to women a share of what they have earned" Surely Allah has 'perfect' knowledge of all things (4:32). The Islamic view of women's jobs and working outside the home is not negative. Women were never forbidden to work outside the house or choose a career to make their lives better" (Activist, 01).

If women want to assist their husbands in earning for the betterment of family and moral socialization of children, it is a worthy sign of their understanding. In this way couple's involvement will increase and the graph of domestic violence will decrease. The analysis of Feminist Activists shows that education is the basic requirement for welfare and defense of women. Nazar is an active journalist and reporter of private TV channel, he told,

"Our society is stereotyped. People are following old false traditions, blind faith on patriarchy, the submissiveness of women, and participation of women is not allowed in marital matters, the traditions that have been practiced by the people are not changing. People are accustomed to outdated traditions. Especially women are being a target of these cruel traditions. People need mental enlightenment. This can be provoked through education and awareness. This requires proper education for women. Increasing educational institutions across the country is necessary. Teachers should be appointed in rural areas and they should be paid well and provided with life support" (Activist, 6).

I strongly agree with her that it is a basic need of women to wake up from the hibernation of ignorance. Education is the only tool that can provide them with self-awareness. It is necessary for the government to improve the structure of women's education. It is the time to establish new school and colleges, especially in rural areas and appoint qualified teachers with handsome salary. The knowledge and awareness can make them know about their rights so the traditional environment can lead to positivity. Summing up, literate women can work to reduce their poverty and dependence, fight against their rights, and decline in the graph of domestic violence and honor killing.

6.3.4 Role of Print and Electronic Media

The role of media is vital in presentation of such event that happens not only in the limelight areas but also, takes place in the remotest areas of South Punjab. In daily routine when I open the newspaper or television, I come across to a number of news related to the incidences of honor killing and violence against women in certain parts of the country on daily basis. Honor based violence includes forced marriages, deprivation of education and freedom and lack of freedom. Killing cases would have remained forever in the dark before, but now this news is the media's burning issue and it attracts people's attention. This implies that the media is the fastest means of conveying the message throughout the state (Ahmed, 2018).

Media has brought the world to our room. Media has two categories, i.e., print and electronic. Print media consists of books, newspapers and magazines; electronic media includes television, films, and social media such as face books, Google, Wikipedia, Twitter, blogs, and LinkedIn, etcetera. Media attention raises awareness and plays a role in mobilizing public opinion against such regressive practices. So, I had interviewed the journalists and TV reporters to discuss the role of media to highlight the events of honor killing cases. Hussain is a column-writer in various newspapers and also works for TV channel news. In the 13 years of his carrier as a journalist, most of his columns are related to the deprivation of human rights. In addition to domestic violence, honor killings are featured in newspapers and on TV talk shows. He said,

"The main problem for women in our country is that they are not aware of their rights. If some women are aware of their rights, then they are too afraid from men, women have to abandon their rights rather than to get their rights. Women need to wake up. Media is the most supportive source. TV channels and newspapers can play an imperative function to provide awareness to people about their duties and rights and TV programs like dramas, talk shows can motivate the women to stand for their rights" (Activist, 7).

Here, I second his opinion of bringing media to action. Women watch TV programs very passionately. In most of the Pakistani houses, TV is placed at the center place that the eyes of the

women are on the TV even while cooking. As a sociologist, we can get benefit from women's passion for watching TV. There should be maximum programs, plays, and news broadcasts on TV that should highlight women's rights. Now a day, TV dramas are more based on previewing the vulgarity other than highlighting the ideas of women empowerment and assertion of their rights. By promoting such programs overall sense of the society towards women's right can be diverted to positivity and constructive approach can be developed.

Media is the fastest source of spreading information. Through media we can spread any news to the far-fetched areas and it can be spread with a few clicks of a button, whether it is true, false, speculation or gossip. One of my informants Ghouri was a lawyer he was annoyed at media's performance, he told,

"Media is considered to capture true picture of the fact but when it comes to Honor Killing in Pakistan, specifically electronic media, has failed to play their role. From the last few years, the media have paid little attention to this terrible crime. There are many causes behind it, firstly, the victim's family member hides this news for shame, and secondly, the criminals make this news very ambiguous and unreliable, Reporters do not find any value in this news, news is going to be false. It's the wrong behavior of the workers; they should go to the depth of the event" (Activist, 5).

Ghouri's opinion was very close to Ahmed's statement described in literature review (chapter 2), as Ahmed stated (2018) the media has a major role to play as a mirror to society. The male reporters who themselves filter this news story because the same society has the same set of values and culture. Reporters feel bias against women and ignore the killing of innocent women. The patriarchy is so deeply rooted that even a reporter for the media and a policymaker, despite their reasonable information, could not escape psychologically. Analyzing the opinions of Ghouri and Ahmed, I concluded that in certain cases media is restricted to show the true picture of the issue. According to Ghouri, women are emotionally weak; they cannot tolerate the horror of the event, that is why media avoid previewing intense news of murder and massacre in the

name of honor or rape. Women get anxiety and fear that it will negatively affect their mental state. Media has three main functions, i.e., education, information and entertainment. There should be a fair display on these three basic grounds.

My next informant Nosheen was also a journalist. Being a journalist, she was associated with the profession of advocacy. Having a deep connection with press, her columns are published in the newspapers and domestic magazines on daily basis. Her columns are also based on women related issues that are deeply rooted in social and cultural scenario. As a woman, she is well aware of the problems of women, she emphasized that newspapers, women's monthly magazines and other editorials should highlight the challenges faced by women. Mostly, housewives enjoy reading women digests and magazines, passionately. Such magazines and digests must contain the content that evoke the idea of women empowerment and its ways. Nosheen has also organized a monthly magazine with the title of "Orat". She also suggested electronic and social media as a tool to promote awareness, because media and literature are parallel to each other that work as an instrument of social and cultural change. According to her,

"Media is a socialization agency, we learn from the media, the media is a culture-reflecting tool, the media is a great teacher, and our generation follows electronic media, social media and act. Social Media has the power to change so that the media can play an important role in controlling honor killings. In particular, the TV drama producer should present moral dramas, short films, stage shows that raise women's awareness of their misery and their rights."

She emphasized on fair presentation of women as a gender. She urges that TV plays and other programs must reflect the positive and constructive domestic environment. Analysis of the conversation with her revealed that women are very keen to watch TV, so that we can use TV as a learning and awareness tool. Positive results are needed to improve the safety of women's lives, so we can achieve.

6.3.5 Seminars, Rallies, Walks on Honor Killing

In modern Pakistan women's participation in seminars and rallies has become a common phenomenon in recent years. "*Mera jism meri marzi*" (My body, my choice) celebrated on women's day in 2019, was a good example of how women are defying the cultural norms. It is a feminist slogan raised by some of the feminists in Pakistan and India in demand of women's right regarding bodily autonomy, abortion and against gender-based violence. The activists who participated in this study gave their opinion about such open defiance by some feminists.

Naz is a highly educated woman and worked hard for women welfare. She wrote numerous books on the status of woman in Islam. She is an active feminist not only in the Multan division, but she also arranged gatherings, focus discussions, and seminars on violence against women, in the areas of *Leyh, Rajanpur, Muzaffargarh* (cities of South Punjab). She condemned the open defiance in the form of vulgar slogans. However, she offers alternative ways to end oppression against women in the country. She intends to continue to organize seminars, conferences, walks, and rallies in support of women rights. These activities bring about an element of awareness in the walls of a stereotypical culture where women are brutally beaten and killed in the name of fake honor. This awareness may hinder the violence against women by spreading out the message of relentless punishment for those who try to oppress them.

6.3.6 Legal Reforms and Need of a new wave of Feminism, Implementation of Law

Women are being killed to honor the male-oriented society. Women's life seems to be valueless and insecure when after slaughtering a woman, the killer escapes the penalty and blames at the character of the victim woman to justify the act of murder. To hinder this unjust

and cruel practice the formulation and implementation of the criminal law and judgements is the need of hour.

Amnesty International report 1999 focused specifically on “the inability of the authorities in investigating and prosecuting the executors to stop these so-called honor killings.” Women’s rights defenders say that the idea of women as property, possession, and honor has so deep roots in Pakistan’s social, political, and economic structure that the government is ignoring the events every day of women murdered and wounded by their families in many places. The fact that many tribal areas in Pakistan are self-regulating and ruled by often conservative leaders complicates federal enforcement when challenged (Hassan, 2012).

Nosheen gave very beneficial suggestions to control the honor killing of women,

“The government should implement the punishment of murder very strictly. Women should be given formal and social education. College and universities should be set up for women. Women should be educated. No girl should be busy in the kitchen and domestic work at the time of schooling. A subject of law and gender should be considered compulsory for girls. Employment opportunities should be provided for women. Childhood engagement and marriage should be banned. Those who marry against the consent of the girl should be punished. The killing of honor should not be forgiven. The murderer should be punished. Islam has also given thought and inspiration. The person who commits Zina is punished by the order of stoning. Today, the culprit has turned into murder in the name of honor. And the woman is obliged to die, as a criminal; killer deserves a more serious punishment in the adultery case. Women law courts should be prepared, where only women’s cases are treated and decided. An article of safety law should be considered for girls” (Activist, 5).

Another report from Amnesty International explored “the failure of the authorities to prevent these killings by inspecting and punishing the executors.” The honor murders should be prosecuted as a normal killing but in reality, it is often overlooked by the police and the prosecutors. The inability of the Pakistani government to adequately assess the honor killing activity is an illustration of the collapse of political institutions, the economic decline, and corruption.

For the awareness of national calamity, the community rotates to other substitute forms, as conventional ethnic traditions. Pakistan abolished the uncertainty that permitted to executors of honor killings to stay away from the sentence by requesting mercy for the felony from other members of the family, and thus be legitimately excused (Ali, 2014). The reality that a good deal of Tribal Areas of Pakistan is self-ruling and administrated by regularly fundamental principles make centralized enforcement complex when challenged (Hassan, 2012).

In various rustic areas of Pakistan, the male-governed systems like *Jirga*, *Panchayat*, or community ruling body that settle on issues and its managerial conclusions take dominancy over state legislation. A *Jirga* is based on customary harmony and tribal values among people, it has deeply rooted traditional base. *Jirga* is a traditional institute that has powerful patriarchal influence.

Traditonal authority system of *Jirga* is an old-style gathering of leaders who, by harmony and according to the teachings of Pashtunwali, are assumed to take decisions. A tribal cultural system that preexists written or fixed laws and is carried out to resolve clashes between the Pashtun people, but to a lesser extent among other near groups that have been affected by Pashtuns in Afghanistan and Pakistan. The prime objective is to prevent tribal wars. In criminal conduct cases, the *Jirga* is also used as a court, but this use is being replaced by formal courts in some settled areas of Pakistan, where it is still used as courts in tribal regions elsewhere (Muzaffar, 2006).

One of my respondent activists mentioned about the reforms of law for women protection as given below,

"On 8 December 2004, Pakistan adopted a rule that made honor killings punishable by a seven-year prison sentence or by the death penalty in the most extreme cases, in the light of international and family demands. However, the effect of the law was doubtful by women and human rights

organizations as it stopped from banning killers from buying their freedom by paying compensation" (Qazi, 2008).

While analyzing Qazi's statement, the Women Protection Act 2006, also known as the Women's Protection Legislation was enacted in 2006 is mandatory to be mentioned. A law requiring support for legislation against the honor killing custom was stated as un-Islamic and Pakistani Parliament rejected it in March 2005. The bill established life imprisonment and punishment if a woman is abducted or forced to marry a person without her consent. The bill also developed the definition of rape to include sex without the agreement of a woman; punishing the false accusation, and expanding *Zina* to prosecute if four male witnesses are accused of fornication. Even with these additional protections from offenses that often lead to dignity. The 2016 Punjab Protection of Women from Abuse Act was introduced in order to re-examine Pakistani women's law. The objective of this proceeding is "to establish an effective system of protection, relief, and rehabilitation of women against violence." Through this act, the Punjab Province Assembly undertakes, through protection orders, property order and financial compensations to the victim, to enable a person to receive protection if at risk or unfairly handled, to protect the victims, The Act of 2016 abolished the loophole that allowed honor killers, in seeking remission of the crime from another family member, to avoid punishment and therefore to get legally excused, in compliance with Criminal law (Gannon, 2016).

Meher un Nisa briefed as,

"In 2006, the National Police Office first formed a Gender Crime Cell with the intention to collect data on the crimes against women. The second gender-sensitive police program began with a 2009, Gender-sensitive policy initiative. The main objective was to make better political decisions in order to defend women and punish criminals. The Women Police Network (WPN) was also a project focused on improving policing procedures in response to gender-based crimes and, last but not least, on providing women with more incentives for gender violence within the police department. The act also provided for the penalty, for "the supposed reason of honor" for crimes committed in Pakistan of 14 years in prison" (Activist ,3).

Because Um-e-Kalsoom was part of the Legislation Department, she described the law against the abuse of women very well. She revealed the legal methods for safeguarding women's lives and gave better recommendations to overcome crimes against women, such as honor killing. She emphasized on the women policing program, because women are scared of men police and cannot tell truth in the presence of men police and their harsh behavior. She declared that firstly, death plenty is the due punishment for murdering women in the name of honor, moreover, 14-years of imprisonment for gender crime.

Dr. Naz, one of my informants discusses the behavior of public, especially educated people who have negative notion about feminism. She expressed as,

"The movement is actually to protect women. But people have misunderstood it. People think that feminism is the name of vulgarity, incest, and indecency, this concept is considered wrong. Original I think this movement is for the benefit of women. It protects the honor and life of the woman. To end the violence in the name of women and honor killings is an attempt to bring a peaceful and secure life to the woman. Sadly, even literate people misinterpret this movement" (Activist,3).

Feminist theory is a major stem of theory within sociology that alters its postulations, analytic lens, and current center away from the male perspective and practice and toward that of women. In doing so, feminist theory shines a light on social, issues problems, and trends that are otherwise overlooked or misidentified by the historically main male standpoint within social theory. Many people wrongly consider that feminist theory considers only women and girls that it has an innate objective of promoting the dominance of women over men. In actuality, feminist theory has always been about the presentation of the social world in a way that lights up the powers that sustain and generate and oppression, inequality, and injustice, and in doing so, encourages the pursuit of justice and equality. The occurrences and perceptions of women and girls were previously eliminated from social theory, a great deal of feminist theory has to center of attention on their experiences within society in order to make certain that half the world's

population is not left out of, we observe and recognize social forces, relations and problems (Chodorow, 1991).

6.3.7 Provision of Quick Justice

Access to justice is a keystone of Pakistani citizens' rights and freedoms, and the justice system is the guardian of these rights. However, due to financial resources and social restrictions females often face challenges in accessing justice. For the majority of Pakistanis living at the survival level, the lawyers and associated court expenses can often be prohibitive. Despite women's rights protected in the Constitution and laws of Pakistan, women experience additional "obstacles" in their ability to access justice mechanisms (Viqar, 2020).

I met a female justice. I got valid information about the law and reforms of women's rights and the slaughter of women for the sake of respect. I analyzed her saying as follows,

"A woman by herself can improve her condition. It would give a woman the courage to speak the truth. The woman must know about the rights of her. It is the responsibility of the government to make women aware of their rights and to offer them with legal opportunities for access to justice. The justice mechanism is very complicated, especially for women. Government should benefit women by increasing the number of courthouses and judges or by creating mobile courts" (Activist, 5).

I shared a strange domestic violence event to lady Justice that a woman came to court with a lot of physical and verbal abuses that her husband committed violence against her and beat her up and treated her brutally. The victim's report was entered, her husband was taken to the police station, and the investigation began. The Police showed harsh behavior to the man and the woman began to cry and took her case back. Women are traditionally used to be battered by their husbands. Justice Um-e-Kalsoom replied as,

"By birth, women are taught that men are their master; men are justified in abusing and beating them because they have to provide shelter and food to women. Women are considered to be obedient and to serve men, because women are completely domestic, they are illiterate, they don't earn, they don't have property, and they're just like pet animals. Unfortunately, women think so too and they have no courage to speak a single word against male members of family. In the above case of

woman, maybe she was mobilized, she took steps to complain against her husband, when her husband came in front of her, she became afraid, began to weep and took back her case, it was not strange case, traditional women's psyche is uncertain and they do not have decision-making authority" (Activist,3).

Her bold opinions were very helpful to me. I evaluated her conversation and concluded that women in these areas are submissive by birth and their brought up includes a fact that they are weak and cannot survive without men. She prefers to die rather than disobey man, according to the culture. Nisa said that government and activist collaboration is very necessary to make them identify their prestige and value. Activists are good mobilizers and Government should provide easy access to achieve justice without any hesitation and blackmailing. Environment of court should be favorable for females such as washrooms, waiting areas, women's desks, etcetera. As women usually suffer due to limited mobility and time, by increasing the number of courthouses and judges or creating mobile courts will benefit women.

I approached the Human Rights organization and met a senior officer. First, he elaborated the right of an individual,

"Human rights contain the right to life and liberty, freedom of judgment and communication, the right of education and employment, escape from captivity and suffering, good health, political, religious security and many more. Every individual is eligible to achieve these rights, without discrimination" (Activist, 10).

He addressed to the fact that life securities, health, education, employment, self-esteem, better lifestyle, access to new technologies are the fundamental rights of individuals (male / female). The state and government are responsible for supplying it. He gave me some very constructive suggestions for the protection of women's rights:

"As far as the law of marriage is concerned, a woman should use the right of her choice in marriage. While Islam and the state have both been given the right of preference to marry a person they like, in cultural traditions, the reality is quietly different. The girl cannot refuse to marry selected by family, where she is not prepared to marry, her refusal promotes revenges in families that cause murder. A big conflict arises between couples as Islam allows second marriage for men and husband wants to marry again. Such incidents of stress and physical

violence contribute to murder. "It is the husband's duty to offer all the rights of the wife. If a man owns two wives, he is bound to treat equally and just with both the wives" (Activist, 10).

Reviewing chapter 4, it is shown that eleven cases of honor killing were committed due to marital issues and five cases were identified for the sake of the second marriage of the husband. Calculations show that the percentage of honor killing cases for second marriage was 20 percent, as shown in table 4.9. He suggested that parents and elders should avoid marrying their children forcefully. Undesired and forced marriages have dangerous outcomes. Government should take action against forceful marriages and establish legislation in favor of female marriage choice.

With regard to marital issues, I refer to Ayesha, my informant, women right social worker and shelter house manager (*Dar ul Aman*), who focused on divorce issues. As she stated,

"About divorce problems, that if after marriage a husband and wife are not compatible, there is no evil in divorce, time should not be lost. Divorce in Islam and the state are permitted. In a second marriage, a woman should not feel shame or low esteem. If a woman is a widow or is divorced, she should get married again. The woman also escapes from men's evil eyes in this way, and she gets protection "It is the husband's duty to offer all the rights of the wife. If a man owns two wives, he is bound to treat equally and just with both the wives" (Activist, 1).

Analyzing the above Activist's phrases, I found that the factors of honor killing are mismatch and force marriages. The same problem behind honor killing was also explored in my data.

According to her point of view, that in extreme case, woman would prefer to get divorce instead living with her unwanted husband, as it is allowed in religion too. Misogyny should be prohibited. Individuals should act respectfully with divorced females.

Nosheen was a lawyer, and I met her, and she argued that unlawful sexual relations are the fundamental cause behind honor killing. My research data approves this phenomenon too. She said that weak justice mechanism is responsible. According to her words,

"A woman's sexual abuse, violence, and murder should not be regarded as less important. The criminal should be brought to the front of the court and give a complete response to this case. It is possible to protect a woman. And criminals get a lesson" (Activist, 7).

Reviewing the literature, the views of Amina (1996) and Shah (2006) also reveals the same causes behind honor killing. Amina said that foremost component behind honor killing is the weak unlawful justice system which traces violence against women as Amina (1996) blamed bravely that Exploitation, fraud, bribery and domestic violence are increasing in proportion due to the weakness the criminal justice system. Shah focused on cultural phenomenon of *Karo Kari*. Both researchers emphasized on implementation of law and punishment,

Fatima was a president of the women's wing of the national political party, being a very active woman; she is seen in newspaper and TV news headlines. I interviewed her and she blamed the government's poor justice and control system for increasing crime rates. She told that,

"Woman is deprived from her rights, she has right to secure and happy life, education, freedom, job, she has right in father and husband property, but sadly she does not achieve any one of them" (Activist, 8).

After analyzing her conversation, I determined that fair law implementation is very important. Women's brutality is abuse against women, torture, battering and killing. Abuse against women, torture, battering and killing is all the acts of brutality against women. It should be stopped. Women should be given genuine positions. Law and justice can play a positive role in solving the problem, and women should be readily accessible to law and justice so that we can control the phenomenon of so-called honor killing.

6.3.8 Women Shelter Houses

I had a detailed conversation with the head of SOS Village. She was running a children and women institute with great expertise and is successful in their mission. Thousands of children are

protected here and hundreds of women are provided by shelter. She expressed very beneficial views regarding the asylum of a woman. She said,

"A woman is an important part of the universe. But, sadly, in Pakistan, a woman is not given her basic rights. Extremely trivial matters are removed from the homes. Or they are treated so cruelly that they are forced to leave their homes. Since the number of such incidents is so high, the Government should set up institutions to protect women. Be made under regular rules. Along with providing shelter to women, justice should also be provided to them" (Activist, 4).

The company is known as *Dar ul Aman* and is located in Multan. Here the women come whose lives are at stake. And young girls who are scared of homes and run away due to the risk of forced marriage. I accompanied by *Dar ul Aman's* Superintendent; she was a compassionate young lady. She explored that in many cases husbands want to kill their first wife for the second marriage; these women are investigated in police and court. *Dar ul Aman* has strict security arrangements. Women cannot go out of their own way. When the court calls the accused, the lady constable is accompanied by them. The institute also has its leisure opportunities. Superintendent said that a girl's wedding was a cradle too. She said that women feel comfortable and secure here, they know that nobody can murder them. She further added that women are also given moral education, six months ago; she has been appointed as a Psychiatrist as a Warden, and religious teacher. Girls and women regularly get education and realize the ups and downs of life. Senior officer from Human Rights commission enlightened that,

"Instead of beating women, the abilities of women should try to use those women can feel empowered to work with a sense of security. For this, women should be given equal opportunity to work in the economy of the country. The working style of women in rural and urban areas will be different. Participate in productive activities in rural areas. In urban areas, women should be given jobs in various industrial departments. This will have many benefits. First, the country's development will increase. Secondly, there will be harmony between man and woman. Disappointments and misunderstandings will go away. Education and skills will rise" (Activist, 8).

We have to come out of the conventional world and enter the real world. The biggest sign of any country's development is its rising economy. The economy is known by the ratio

dependence of a country. In order to reduce the dependency of the country, women must be included in the media economy. As stated above, if women become part of the country's economy, many problems can be solved in the country. First, the country will develop. Secondly, the prejudice between man and woman will end. A man will also realize the value of a woman. Training for the next generation will be appropriate. Our society may end the oppression against women and begin a happy and satisfactory life.

6.4 Conclusion

Ongoing researches have proved that women are still subordinate to men and that the society is still, more or less, built on principles of patriarchy. Unfortunately, those women were kept ignorant about the rights they deserve. Even more unfortunate is the fact that many women have become aware of the rights promised to them by law or religion, however they cannot practice or fight for their rights for the fear of being disowned, or worst-case scenario, honor killed by their families, haunts them throughout their lives. She has the capability to work and earn for and sustain herself, but she is held back from doing so. If she is lucky, she will be allowed to work but what she earns would not belong to her but to her family. She has the intellectual capacity equal to that of a man however; society that thrives off of male supremacy will always prioritize and benefit men.

In South Punjab (Pakistan), rural poverty can be alleviated by reducing the size and dependency ratio of households, improving learning and increasing women's participation in labor. Therefore, developmental and feminist activists claim that it is desirable for the government to devote more money to women's safety, since society as a whole would profit.

Pakistan struggles to achieve the Development Targets and to eliminate all levels of gender inequality.

The widespread perception of this reality has tended to concentrate on awareness, literacy, equity, protection provision, poverty alleviation, not only as a matter of social justice, but also on fostering economic development, social well-being, and social stability. The welfare and safety of women is so inextricably connected to the other aspects of human development that it is also a priority to make improvements on a number of other fronts, from women's health and status to early childhood care to community empowerment; from reducing child marriage and other forms of violence to conflict resolution in a peaceful manner.

Therefore, as a result of the findings from this study, it can be concluded that honor killings are still prevalent as ever, especially in a country like Pakistan. This practice can only be abolished permanently if all parts of society such as the lawmakers, sociologists, teachers, ordinary citizens and those in power come together and actively work on getting rid of this evil that has consumed our society. And for that to happen, it is crucial to ensure that all functions of society (especially the ones mentioned above) are not dominated by men. Women's rights awareness is a vital contribution to the development of human capital and is important for the economic growth of the country. It improves people's productivity and production, and creates a skilled labor force capable of leading the economy to sustainable growth and prosperity. A country's development and well-being primarily depend on the knowledge made available to its citizens. It could be one of the most important tools for change. By producing minds imbued with intelligence, talents, and skills to shape their future destiny, it can enable a country to achieve its national goals. Justice for Pakistani women needs a wider government initiative, including more "honor killing" prosecutions by the state, reformed criminal laws, and better

access to secure emergency shelters and other facilities for women and girls when disclosing family threats. The government should terminate a system in which the life of a woman is deemed meaningless and members of the family can kill with impunity. Crime reporters, law enforcement agencies, governmental authorities, police, Human right activists and religious scholars should be on one platform regarding this monstrous crime against women in the name of respect "*Izzat*". Women should not be regarded as property or asset in society; she is a human with all rights that are the same as any other sex. Women are still speechless beings in the sense of cultural ethnicity. She is drawn from her human rights. It is important to awaken the souls of women. First of all, for women's affairs, the control of the patriarchal family system should be flexible and lenient. Security and respect for women should be preferred. Marriage option, education, poverty for women should be abolished; gender equality should be created because all these factors are treated as shameful matters. Honor killing must be subjected to strict punishment.

Chapter 7

Discussion, Summary, and Conclusion

In this last chapter, I evaluate the study's primary findings in relation to the current literature on honor killing in order to determine the study's unique contribution. I explained how the analysis process was guided by my theoretical viewpoint.

7.1 Discussion

Southran Punjab is the underdeveloped area of Pakistan. This area is full of multiple social challenges, like poverty, low literacy, conservativeness, and gender discrimination. The status of women is low, miserable, and defenseless. They are not aware of their basic rights. This research explored the reality of the phenomenon of the killing of women in the South Punjab area on behalf of the honor of their families. In Pakistan, domestic violence is considered as a private matter, mostly as it occurs in every family unit; it is very common in a particular region, so there is not an appropriate focus for assessment. Honor killing is the oldest practice. It has been known since ancient Roman times, when the Pater families, the elder male members of households, retained the right to execute an unwed daughter who had sexual relationships with others, a sexually active child, or a traitorous wife. With the intention of eliminating this dreadful danger, we should look at the accurate root causes. Then we can control this terrible crime against women.

A high percentage of women bear numerous forms of violence, such as emotional torture, battery, bruising, acid shooting, sexual harassment, rape, and honor killing, as detailed

statistical measures show. As current research shows in a review of literature, The United Nation's report of honor killing events studied in 15 countries. The statistics of cases of honor killing revealed that the maximum number of honor killings took place in Pakistan. According to research results, out of (5000) five thousand honor killings, one thousand (1000) honor killings occurred in Pakistan, while four thousand (4000) honor killings occurred in the remaining fourteen (14) nations. During 2006, 565 girls became the object of honor killing, according to data from the Human Rights Commission of Pakistan (Levy, 2008). Honor killings have become a social norm in Pakistan. In 2009, there were 791 honor killings in Pakistan, while Amnesty International only cited 960 women murdered in that particular year in the name of honor killings, as reported by the Pakistan Human Rights Commission. 300 to 400 women are killed in Pakistan every year on behalf of honor killings, according to these meticulous informational details (Anna, 2009).

Domestic violence in Pakistan is linked to many different motives, such as illiteracy, poverty, and social taboos. The keen intention of the present research was to find out the actual causes behind the honor killing of women. This inquiry presented the following main reasons behind the women's murders: Patriarchy is a socially constructed system of male supremacy. Men hold crucial commands and dominate in a fixed structure, with power, social prestige, and possession of assets and inheritance.

Men have power over women and children in the context of the family structure. There are also patrilineal cultures; the right to patrimony goes to the man's heritage and male ancestry (Allan, 2007). The basic target of the present research was to expose the essential factors behind the so-called traditional act, honor killing. Actually, patriarchy is the oldest mode of living. It is

practiced and transferred from generation to generation for a long time. People have adopted this system. They believe in this system; they can never think to oppose it. It is strongly rooted in society. Patriarchy is learned behavior. Baby girls are socialized to be the most obedient, loyal, and submissive to male practice. The practice of a girl being a woman in the name of honor is very common in patriarchal societies.

Feminists have used the notion of the body as the major object of power to investigate the present form of societal control over the minds and bodies of feminists. Feminists have used Foucault's characterization of the body as the primary object of power to examine contemporary forms of societal control over women's bodies and brains. Authority is intended to be defined as an individual's will, determination, or capacity to exert his spirit over the will of powerless and dependent others to do things they don't want to do. In this sense, those in positions of hegemony view authority as ownership (Gaventa, 2003).

Men restore the honour of the family by murdering women, as this study aims to analyse Pakistan's traditional environment. It's worth noting that the majority of honour killing victims were young women in their twenties and thirties. At this age, there is a significant prevalence of marital problems. Honor killings become less common once a person reaches the age of thirty.

An activist proposed a contrary viewpoint, claiming that women living in remote and traditional communities are emotionally ill. In some situations, the murderer was suffering from mental illness. According to research, 20% of murder victims had a mental illness, and 54% had a personality disorder as a primary or secondary diagnosis. Furthermore, psychopaths have been frequently investigated in the context of crime; however, in a cultural environment where mental illness is still regarded as a disgrace and most people would not provide treatment and

remuneration for psychiatric problems, it is fairly natural (Kent, 2004). As noted in the previous section, I discovered two instances in this investigation when murderers were mentally ill, as mentioned in case studies 24 and 25.

A brave and cruel man is considered as powerful as God. Domestic violence is a reflection of a husband's love in their marital life. Women in these areas are happy to be battered. They don't know that battering leads to murder. They understand that husbands consider them their own property. And women consider that men have a right to violate them. Therefore, rural and non-educated women are happy with the violence. Girls have been taught since childhood that a husband has the authority to permit them either to live or to die. Girls cannot go outside their homes unaccompanied by men. According to Islam and the Pakistani State, the husband is bound to show good and kind behavior towards his wife and is responsible for fulfilling her requirements.

The data of this research fairly exposed that illegal sexual relationships were the root cause of the slaughtering of women in the name of honor. Religion prohibits sexual relations without marriage and the law of the Muslim state also does not permit illicit sexual conduct. It is not only a sin, but also a serious violent crime. In Islamic law (*Sharia*), its punishment is stoning till death. In traditional societies, women who have committed it are justified in being killed. The present research exposed many murder cases of women for the sake of honor that was not acceptable. Executors killed unwanted women (for any other reason) and blamed them for illicit sexual conduct. In this way, men can defend themselves. This research analyzed this phenomenon critically in the light of Islamic law. Islamic law never allows the killing of anybody personally. Justice is not a personal matter; it is the duty of the state.

Marriage is a social, religious, and legal contract between two people, usually males and females, to lead their lives together in a societal setup. Religion and law permit every individual to select his or her spouse. But male-oriented society never allows women to marry by their choice. If she takes this step (apparently or secretly), she is not acceptable. Love marriages were a common cause of homicides (Donner, 2015).

In marital matters, domestic violence is very prevalent. Domestic violence mostly turns into murder. The marital status of women is very important in searching for the reasons behind the murder of women in the name of honor. This research explores that the endogamy system has high frequency and exogamy has less frequency of honor killing cases. Love marriages and court marriages are very rare in traditional societies, so their ratio is counted very low.

A male-oriented society prefers to kill them instead of giving them the choice of marriage. Revenge and Ritualism are also essential inspirations for women's murder. Psychotic or mentally ill people commit violent crimes like killings out of annoyance and aggression. This is a new lens to understand the motivation of men to kill women.

Women are not allowed to get the right to express their desire to choose their spouse. The second marriage is the right granted to a woman by Islam, but in the conservative areas of Pakistan it is considered to be a curse. In a patriarchal (male-dominated) society, the demand for a divorce from women is measured as an act of crime and a disgrace to the family. Traditionally, a woman is not allowed to ask for a divorce; she is bound to live with her husband at any cost. If she does, she is justified in being murdered. The demand for divorce is a vital factor in exploring the phenomenon of (so-called) honour killing, which is practiced in customary societies. Some honor killing cases revealed that the desire for a second marriage from the male side was an

important cause. Men want to remove their first wives and get married to the women of their own choice.

People who are living in poor localities have a high rate of domestic violence. Poverty generates deprivation, low status of life, unfulfilled needs, illiteracy, unemployment, and crime. Poverty is the basic root of all crimes. When dreams and desires remain incomplete, frustration becomes very high; the result comes out in the form of aggression, domestic violence, and killing. They also remark that domestic violence is not the only root of poverty. It makes it more difficult for women to hold the house and improve their ill health. Financial status is a well-known cause of honor killing. This research reflects those honor killing events which were mostly counted among middle-class folks. According to this research, 64% of the cases happened in middle-class families. Because the middle class receives less than it needs and lives according to the rituals of society, their lives have a lot of hurdles. Often, they cannot manage these hindrances and the conflicts arise. The murder rate increased as well. The same phenomenon is revealed by many theorists. Welby, Myhill, and Engles are at the top of the list. In the area under consideration, men own 99% of the property, while women own only 1% (Engles, 2009).

The honour victim's family also stated that men are terrified of women's autonomy and independence. Traditionally, men have exercised dominance over women and their families. Women's efforts to obtain their due rights can create roadblocks for authorities. Men's economic access to land, homes, and other immovable property is at risk. Domestic abuse is common, which leads to honor killings. Men have a habit of exerting dominance over their wives and families. Men will never accept women's efforts to obtain their rights as a threat to their

dominance and monopoly. After doing research in rural parts of Pakistan's South Punjab, it was discovered that women in this region are unaware of their rights. Men and women in remote and backward regions of Punjab are not educated. Pakistani women, in particular areas, are not aware of their rights. In remote areas of South Punjab, people are living in accordance with ritual only. Men believe that women's minds get worse by getting education and they get out of men's control. When a woman raises her voice to assert her rights, a man thinks it's an insult. It is considered to be the responsibility of men to kill a woman. The killing of women is gradually descending from generation to generation as a tradition. That is why it has become part of the culture. More reasons for killing were the choice of marriage, divorce demand, the husband's desire for another marriage and liberation. Ratner addressed the same issue, referring to it as ego fulfillment, and he attributed it to the training of power, which plays a key role in the murder of women who are their daughters or wives. The empowerment of men is a major component in women's honor killings (Ratner, 2000).

The man is powerful and the woman is weak. A woman was born to obey the command of a man. She is considered property and in possession. Women have no right to express their desires. It has become a tradition that is strengthening over time. If a woman appears to be aware of her rights, she is not liked. The girl who indicates her choice of a spouse is justified in being killed. Domestic violence and killing in the name of honor are common. According to this research, the activists said that education should be common in women. The provision of formal education is the responsibility of the government. In most of the rural areas, the schools should open up and education should be compulsory for girls. Women should be knowledgeable about their basic rights. Wherever domestic violence or killings are imposed, the government should strictly punish the criminal, and cancel the apology system, which is very common to escape the

offense. According to one religious expert who analyzed my data, domestic conflicts play a substantial role in aggressive behaviors that result in bodily injuries and fatalities. Sisters-in-law dislike brother's bride, while mother-in-laws frequently reject daughters-in-law. Dowry is known as *Jehaz* in Arabic, and it is a well-known and required practice in Pakistani and Indian society. Many cases of honor killing have been documented, with the bride's parents refusing to pay the bride's parents. Fewer dowries generate difficulties at first; however, as time passes, the issue gets more important until it is resolved. Initially, fewer dowries create clashes at the primary step; gradually this issue rises and reaches its end. The data from this study illustrates that "bringing fewer dowries" was the truth behind many honor killing cases.

Honor killing is not only the matter of women's virginity or chastity; actually, it is a game of power between masculine authorities to revenge the offender's families. This research revealed that this is a measure of a fight to achieve authentic command, a basic component to confirm one's capacity to secure one's morality and honor. Kidnapping and rape are mostly done to get revenge on the enemy. Unfortunately, women are considered as a tool in the power game between rival groups. A woman is an ill-fated victim in the power fight between men.

Honor killing is actually a combat of power between mannish authorities to pay back the offender's families. In traditional cultures, men's dominance creates different psychological issues in women's lives, like low self-esteem, suppression, and women's mental and physical health. These elements are the result of depression and anxiety. With respect to the sufferers, there is worldwide consent that dominance and viciousness not only violate a woman's elementary rights but are also dangerous to her health and life. If she does a disgraceful act or is cruelly attacked by sexual harassment by men, then she prefers to commit honor suicide instead

of honor killing. Honor killing establishes various terms and is recognized with different titles across the cultural area's boundaries. It is named '*Karo-Kari*' in Sindh Province (Shah, 2002).

The current research explains that illiterate women are very feeble, reliant, and unwise. The majority of victims of honor killings were completely illiterate. According to my research, the rate of honor killing of illiterate women was 44 percent, women who were Hafiz e Quran were 04 percent, 28 percent less than graduate women who were killed, 12 percent were found graduate victims, and 12 percent were shown the rate of killing of post-graduate women. This measurement demonstrates increasing education for women as a major factor in reducing the rate of honors killing. It is concluded that, because of their lack of knowledge of the law and their socialization of the traditional environment, illiterate women are easy to kill. The main characteristic of crime is illiteracy. Battering of wives is very common in rural areas, and domestic disputes and battering lead to murder. Illiterate men believe that women are their slaves and possessions, so they behave very roughly with women. As the education schedule was high, the frequency of the murderer rate is decreasing. I found that 52 percent of the killers were absolutely illiterate when I checked the education rate for killers. 40 percent of the killers were educated until intermediate and graduate, and only 8 percent of the killers were qualified until Masters. As the education rate was high, the rate of killers was decreasing in frequency. This means that illiterate men are unaware of their responsibilities and ethics.

Ruane's theory is supported by the literature, which shows that education has a significant impact on the issue of honour killing. She claims that education is the most important component in progress, and that honor killing is rare in developed and literate areas. She came to the conclusion that women's lives are safe in literate and developed communities because they are

aware of rights, rules, and regulations. Women's lives are safe in literate and developed communities because they are aware of rights, laws, and norms (Ruane, 2000).

My research exposed that wife-murder was very common in the area of South Punjab. Out of 100 women, 64 women were married and killed by their husbands in the fake name of honor. It is a fact that husbands have a high command over their wives, they have precise knowledge about their wives' daily activities, and they can easily plan to prey on them at any time. After the murder, the murderers blame their wives very shamefully and make justified excuses to kill their wives. They usually blame them for unlawful sexual intercourse, sometimes the alleged reason for the women's demand for a divorce. The concept of Tarar matches my findings, too. based on his concept that male members of the family are mostly guilty in honor killing cases. Firstly, he focused in particular on husbands, secondly on brothers and lastly on fathers. He concentrated on the culture where the demand for divorce or choice marriage are common and considered as a crime, so the punishment by her husband or the eldest male member of the family is cutting the organs. Several reports of female murders have confirmed that their husbands, fathers, and brothers have been blamed. Young cousins were sometimes hired, too (Tarar, 2014).

In chapter four, the victim's murderer has been identified by table 4.10. My research proved that most landowners and farmers were murderers of their wives. People are illiterate, traditional and have a landlord patriarchy system of life in remote areas of South Punjab. There, the endogamy system is rooted and husbands have extreme supervision over their wives so that they have strict behavior with families. A husband is a person who lives very close to his wife. If he wants to marry another woman, he can blame his wife's loyalty. According to this study, 48% of the husbands have killed their wives. Secondly, the real brothers of the victims come into view

in the murder of their sisters. About 28 percent of the brothers killed their sisters. Thirdly, fathers kill their daughters, according to my data. The brother-in-law and ex-husband also make women a mark of their retribution. For the purpose of honor killing, offenders use young cousins. Young boys become affected very quickly, and take serious steps without thinking.

While analysing the data, I came to know that there are many so-called causes behind honor killing events. As is mentioned in Table 4.9, the prime reason is the suspension of sexual or illicit affiliation. Husbands, brothers, fathers, or any other relative who murders a woman is filled with distrust. Illegal sexual relationships are believed to be one of the biggest grounds for shame and disgrace in the family. Sexual relations are bilateral, but punishment is given to a woman only because a woman's life has no price. A secret wedding is also another reason. After getting into an unannounced marriage, a lot of problems are generated, consisting of family pressure, cultural and economic issues and the couple cannot endure the problems. This becomes a major cause of murder. Insisting on a divorce from the wife's side is hurtful for men. It seems that a man prefers to kill his wife instead of divorcing her. The husband's wish to get a second marriage is also the cause of murder. This research also shows that one of the other important causes behind honor killing is the desire for a second marriage from the man's side. Men murder their wives in order to remove the impediment to a second marriage. Polygamy is allowed in Islam. The purpose of allowing multiple marriages is to provide shelter and protections to women who are widowed, divorced, or have another reason for delaying their marriage. In this way, shelter-less women can stay away from the evil and bad intentions of men. But polygamy is not much appreciated in the traditional societies of Pakistan. So, husbands kill the first wife to replace her with the new one. That results in the killing of a woman. Women's freedom is

unbearable for men. He wants to see women with lower prestige. Greediness and poverty are elements that promote the murder of women. Refusal to marry is also against men's honor.

Killers use different methods to kill. Most of them have to fire gunfire, guns, and pistols. The other method of killing is by throttle. Killers do not need weapons to kill. Women are unable to defend themselves and fight against men. A man is a powerful being. He can easily capture her. Throttle requires physical power. The rate of Throttle killing is 24%. Poisonous food is also a frequent method of killing, in third place. To feed poison is very common and it remains secret. There is no need for a weapon or physical power to feed poison. It needs only bravery, and no one can infer. Firstly, the matter of murder cannot be reached by the police or investigation institute because it is considered as a private matter. There is no need to postmortem; the murderer may say that she died due to a cardiac assault. The department of investigation remains free. This research includes 16% of the events that came to be known. Apart from this, there are many other brutal ways of killing, including acid throwing, burning alive, and stopping with an ax. Sometimes women are battered so much that they die. The method of killing by throttle is a very old and bold way of killing. Nobody has the courage to say a word. The killer becomes more confident and powerful.

Importantly, the legal status of honor killing cases plays a vital role. In Pakistani society, men's sovereignty is deeply rooted. According to *Shariat*, *Qisas* (Blood Revenge of Blood), Blood price (recurring), '*Qisas*' as "Blood for Blood", "Eye for Eye", "Tooth for a tooth" and "Daughter for Daughter" and forgiveness is the return of honor killing. Pakistan's traditional society has a practice of endogamy. Rendering to a review of the literature, Shahidullah (2012) expressed that the *Qisas* and *Diyat* strategies are very compulsory to control over female murder,

rendering to Islamic law that honor killing was fixed by the 1990 *Qisas and Diyat* order of Pakistan. The victim's family understands the circumstances because the murderer is their son or nephew. So, compensation and forgiveness are common to save the second party and the killers feel a sense of security. The rate of women's murder is increasing. According to the primary data of my research, it was concluded that the total rate of compensation and forgiveness was 60%. There were 12% of cases in courts that have not yet been decided. 0.08% of killers could still not be caught. This means that Pakistan's judiciary system is weak and biased. Only about 8% of convicts were in the court's custody. The authorities should focus on the assassination of innocent women as soon as possible (table 4.11). Because honor killings are usually carried out by a close relative, the victim's family is required to "forgive" the perpetrator and obtain *Diyat* (financial compensation) if the court takes notice of the murder. The phenomenon of women being murdered in the name of honor has been misinterpreted. *Shariah* has been achieved from two resources. Prior to the arrival of Islam in ancient times, the Arabs used patriarchal customs such as live burials for newborn daughters. This is a cultural tradition, not a theological one. Islamic law (Sharia law) punishes both men and women for Zina and non-marital sex. Premarital sex is punishable by up to 100 lashes in Islamic law, while adultery is punishable by a lethal stone. In short, there is no notion of assassinating women in the sake of honour in Islam (Imran, 2001).

"Those who commit unlawful sexual intercourse of your women - bring against them four witnesses from among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them another way" (Al Quran, 4:15).

The Holy *Quran* undoubtedly affirms that women and men should part ways from each other if they are not happy with their married life. In *Surah Al-Baqarah*, *Surah Al-Nisa*, and *Surah at-Talaq*, it is completely registered about the standing of a woman in divorce.

Fewer dowries are the great cause of the murders committed in the name of honor. My research data showed that girls with fewer dowries or low-income backgrounds have become prey to honor killings. In Hinduism, the tradition of giving dowry is practiced, but it is a disaster that Pakistani Muslims follow it and women are victimized because of fewer dowries. The notion of dowry in Islam does not exist. In *Sharia*, women have a share in the property. The woman is a shareholder in her father's estate and in her husband's property too. Islam has honored women by giving them many laws to protect their lives. Islam has no perception of giving dowry, but this practice appears to be expanding in several Muslim societies. Actually, the custom of giving dowry has never been legalized by Islam. It is a Hindu custom in which daughters have no share in inherited property of the family but are given expenses that could be in the form of households. In Islam a woman has full right to their family property and inheritance. Claiming money from the spouse or his family, or from the bride or his lineage, is a violent act (Sheikh, 2019). According to this research, one victim (Case 23) was killed honored having fewer dowries, but this murder was named as an honor killing.

Property possession is another esteemed issue, such as homestead and buffalo, in rural life. If the accused *Karo* fails to respond to the accusation, the aggrieved portion will attack his crops and property and steal his buffaloes so that harvest is not permitted. This is considered as a legitimate retaliation for the damage done to the honor of the husband and serves a dual purpose, a form of honor damage exchange, and a method of forcing the other side to enter a settlement. Depending on the form of action taken in *Karo-Kari*, various obligations or debts are levied, which may be any of the following: both men and women are killed as a pair, only one woman is expelled or killed, or only one man is killed. When a woman is killed or evicted, the responsibility is imposed on the *Karo*, and this explains why two-thirds of the women killed are

black women. Killing or dispossessing a *Kari* is the most common activity in *Karo-Kari*, more common than killing a couple or men individually. The great exchange possibilities lie in either of these two actions, killing or expelling *Kari*, which may include replacing or compensating a wife or both. There is no compensation due when both *Karo and Kari* are killed as a pair because the deaths of the transgressors have equalized the loss of honor (Shah, 2017).

This research explored that unlawful sexual relations were one of the biggest causes behind so-called honor killings. From twenty-five cases of female killings in the name of so-called honor, I got 20% of the cases directly related to unlawful sexual relations (cases 1, 2, 3, 4, 5), (Table 4.9). It is the duty of a man to provide food to eat and a veil to wear for a woman. Allah gave strength to man so that he could protect a woman. It is the greatness of a man to forgive even the slightest mistake of a woman. Violence against women is a very traumatic fact. It is a serious offense to kill a woman without any cause or just by creating doubt against her. In the Holy *Qur'an*, several offences teach men to be gentle towards a woman. Men are the defenders and responsible for fulfilling women's needs until their death. Islam never permits the killing of women based on suspicion.

7.2 Summary

The purpose of this research was to critically analyze the phenomenon of honor killing in Pakistan. This research was qualitative in nature. South Punjab was selected as the universe of research. The population of this particular universe consisted of the rural localities, where the killing of female members, for the sake of prestige, was common.

I interacted with twenty-five families that had been victimized by this heinous crime, ten religious scholars and ten social activists in order to produce primary data. I spent two years (2016 to 2018) touring various districts in the South of Punjab. The sample was obtained by using a purposive and snowball sampling technique. In-depth interviews were conducted with the families or close relatives of the victims. The data was analyzed using thematic analysis.

The first objective of this research was to find the causes behind cases of honor killing. Honor killing is, unfortunately, a major challenge for the conservative South Punjab area. Women's honor killing ratio seems to be growing day by day. Based on the data, I have reached the conclusion that the emphasis on honor and respect in honor killing is just used as an excuse to get rid of unwanted women. Often, these killings are not related to honor at all, but after getting rid of the "unwanted" women, men folk come up with the excuse of honor as a justification. My research data revealed that 'extramarital sexual relationships' were a major and sensitive issue that was being used to manipulate community emotions. Thus, men blemished innocent women as morally corrupt and their murder was genuine. I found that the solidest causes behind so-called honor killings were doubt of an unlawful sexual relationship, demand for divorce, secret marriages, exchange marriages, choice marriages, fewer dowries, infertility, poverty, women's property, mental illness, and revenge. Men were unable to tolerate the empowerment of women, freedom and access to fundamental rights of women in Pakistan's patriarchal society.

My second research objective was to critically analyze the perspective of human rights activists in Pakistan on honor killing practice. It was important to see the activist's views regarding honor killings, because they are the basic roots of human welfare. They have been the

source of awareness and knowledge. They were the basic medium between the state and the native people of the state. They were responsible for conveying the country's troubles to the government, and they were the ones who had to bring about national achievements. I searched for human rights activists and met many feminists. I selected ten activists for research.

Based on feminist findings and argumentative discussion, I conclude that the fundamental weakness of the law was the primary reason for honor killing. Analyzing the interviews of activists, I inferred that the opinion of feminist activists was that patriarchy had been internalized in society and women remained unaware of their rights. There is a vital need for women to be provoked and they should internalize worth and status. If a woman is aware of her worth, then she can defend her rights and she can save her life. In rural areas of South Punjab, Pakistan, the rate of honor killing is increasing. The government should take an interest in this issue. The government should make women's education free and obligatory, schools and colleges for girls should be established, the implementation of the Women's Protection Law should be strict, and criminal punishment should be imposed without any flexibility.

Thirdly, I explored this phenomenon in the light of the Islamic perspective. It was necessary to discuss the phenomena of honor killing with religious scholars. For this purpose, I met religious scholars and leaders, both women and men, in order to interview them. The statements of everyone matched each other. Hence, I chose ten religious scholars; their views were discussed in detail. Religious scholars included teachers of Madras and mosques, Imams of Dar ul Alums (institutes of religious education), senior and retired professors of Islamiyat and Arabic (male and female), voluntarily preachers of Islam and Namaz (*Tableghi jamat*), and

Shariah court lawyers. *Shariah* is an Islamic law acquired from the teachings of the Holy Quran and Muhammad (PBUH).

I interviewed the scholars and gained ingenuous knowledge from them. Then I categorized the information into unambiguous themes that were, firstly, *Shariat* (Islamic Law), secondly, women's position and rights in Islam with reference to the holy *Quran*, thirdly, accusations against women from men, and fourth, legal and Islamic punishment of criminals.

After detailed discussions with religious scholars, I explored the truth. Islam was the first religion that protected the lives of women. There is no order in Islam to kill women just for the sake of doubt. Allah has made a man a protector of a woman, not a murderer. The status of women is explained in the Noble *Quran* in Surah *Nisa*, Surah *Noor*, Surah *Talaq* and Surah *Isra*. By comparing the arguments of religious scholars and the cultural practices of honor killing, I realized that there are many misunderstandings about men's and women's rights among people in traditional areas. It is wrong for men to think of themselves as masters and women as slaves. Because of their duty to properly protect and fulfill the needs of women, men have supremacy. If a husband doubts the loyalty of a wife, he can ask her and guide her, but he has no power to kill her (*Surah Nisah, AlQuran*). My data and discussion with religious scholars revealed that unlawful sexual relationships, called *Zina* in Islam, were the main cause of female murders, and that *Zina* is the most serious crime equal to murder according to Islamic law. Unfortunately, murderer criminals blame women for *Zina*, proving their guilt and escaping punishment.

Religious scholars focused that, according to *Shariah*, it is necessary to attest to *Zina* (adultery). Then there are also some specific levels of the procedure of formative punishment by

an adulterer. It has to go through several statements and laws. To prove it, at least four witnesses are required. Spectators have to see man and woman with their eyes in a state of unfaithfulness and one opinion should be agreed upon by all the witnesses. With the accused, the witnesses should have no personal enmity. Also necessary is the confession of the accused and physical signs are essential to reveal the crime.

It was confirmed after interviewing the scholar that for the doubt of adultery, there is no order to kill a woman. Killing women in the name of honor is a constructed cultural phenomenon that is strongly rooted in traditional society. Strict regulations are needed to control it. Criminals should have no forgiveness.

As a result, I divided my research into three portions in order to achieve my goal. I carefully examined each word spoken by my informant in order to extract the true meaning from their words. I tried to paint a realistic image of the situation. Following that, I studied the victims' relatives', religious scholars', and activists' ideas objectively and judged their topics in light of law, *Shariah*, and society. The informants' statements were observed in relation to all facets of society and religious order. Tables were used to display the results. The informants' homes were depicted on regional maps so that the reader might get a sense of the region's ambience and culture. After the data was collected and managed, it was proven that there is no command to kill a woman if there is a suspicion of adultery. Following that, I received the results that had been discussed previously.

7.3 Conclusion

This thesis concludes that honor killing is the name of torture and getting rid of unwanted women. The label of honor killing is actually the way to save the life of a criminal. Honor killing can be justified for a variety of reasons, including unlawful sexual encounters, marital troubles such as love marriage, demand for divorce, fewer dowries, share in property, and infertility. The data shows that in Islam, there is no notion of honor killing. Islam gives the lesson of equality. The Holy *Quran* and *Hadith* never allow honor killing. Islam gives high rank and prestige to women. Men are ordered to behave gently with women. Men have a lot of responsibilities as a husband, shelter, food, love, dignity and wives' safety. In Islam, abuse, battering and violence are prohibited.

In light of my findings, I've come to the conclusion that honor killing is merely a concept. It's not a case of honor killing; it's a case of honor killing. It's a heinous technique to murder a woman while keeping the criminal out of jail. The birth of a woman is still regarded a source of shame in Pakistan's remote areas, particularly in South Punjab. In terms of education, employment, and marital choice, women are regarded as a tremendous source of shame. Pakistan's government should pay attention to this issue and take proactive measures to protect women's lives. Concerned authorities and human rights organizations should raise the quantity of legislation against domestic violence, women's protection from sexual abuse, physical torture, and acid attacks. To tackle this problem, you'll need to work together. Government, equal implementation of the law, non-governmental organizations (NGOs), education, femininity, social awareness, and media support are all required.

7.4 Recommendations

- The birth of a girl is still considered to be a shame in the remote areas of Pakistan, particularly in South Punjab. In terms of women's marriages, it is a major issue of conflict. Honor killing on the basis of marital issues such as love marriage, doubt of illicit sexual relations, demand for divorce, fewer dowries, infertility, and unreached inherited property from the bride's parents are moved to the labels of justified murder of women.
 - It is necessary to prohibit childhood engagement and marriage.
 - Those who marry without a girl's consent should be punished.
 - False traditions such as exchange marriage and the bride price must be removed.
- In most rural areas, the schools should open up and enforce the law of compulsory schooling for girls. Education delivers human knowledge and transforms it into development. It helps to provide understanding, create positive attitudes and reject false traditions. Education socializes people and gives them human rights awareness. People also have to know each other's rights, so the community has to achieve safe lives and develop skills in problem solving.
 - Females should receive formal and social education.
 - For women, schools and universities should be established. Women ought to be educated.
 - No girl should be busy in the kitchen and domestic work at the time of schooling.
 - A subject of law and gender should be considered compulsory for girls.

- Women may improve their financial condition through education, which gives them a prosperous and happy life. These factors are very helpful in minimizing the incidents of honor killings.
- Women are a major part of the overall population. Women have the right to get an education and to get employment. The government should provide opportunities for employment for women. Women can be involved in domestic expenses; they can retain satisfaction and comfort in their family life. They can bear the expense of educating their children. They will educate their kids in order to be sensible and become a transformed generation. The rate of domestic violence, including honor killings, will decrease in the future.
- The miserable and unsafe life of the rural community was reflected in this study. It is a piece of news almost daily that girls have eloped away from homes to escape the marriages chosen by their parents or family elders. There should be shelter homes and safety houses for girls who have fled their homes so that they can remain in the care of the authorities and away from wicked hands.
- The government of Pakistan should give attention to this issue and take positive steps to protect women's life. The amount of legislation against domestic violence, women's protection from sexual abuse, physical torture, and acid attacks, should also be increased by concerned authorities and human rights organizations. The government should enforce the murder penalty very strictly. The government should punish the offender severely and cancel the apology system, which is very common to escape criminals. Women should be knowledgeable about the family laws. Islam has also given thought and inspiration. The person who commits *Zina* is punished by stoning. Today, the offender has turned into a

justified murderer in the name of honor, and the woman is obliged to die as a sinner. The killer deserves a more serious punishment in both adultery and rape cases. Women's law courts should be prepared, where only women's cases are treated and decided. An article on safety laws should be considered for girls.

- There should be equivalent punishment for criminals according to their crime. There should be no gender discrimination at the time of justice. Traditional authorities like *Panchayat/Jirrga*, community, or private institutes of justice should be banned. Public corporal punishment is good if possible. People will get a lesson from corporal public punishment. Under the sanctions of Islamic ideology and the Constitution of Pakistan, laws and regulations should be implemented.
- The government should establish knowledge drives for people across the country on their human rights. A nationwide movement for human rights education across the country is now being run by the Ministry of Law, justice, and human rights. The campaign is being discussed in print and electronic media, in the form of dramas, jingles, commercials, talk shows, magazines, stories, posters, and adverts in the newspapers. These would be preliminary steps towards the success of a great purpose that can discontinue domestic violence and killing in Pakistan for good.
- Poverty in rural areas has always been higher in Pakistan than in urban areas, so the government should establish policies to reduce poverty in rural areas. In rural areas where skilled women can make cultural commodities such as embroideries, handicrafts, and industrial homes, the government should build small industrial houses in rural areas. Small business loans for women with easy installments should be provided by

governmental and non-governmental organizations, so that women may become financially independent. From new exposure, women will gain awareness. Men will change their behavior with women and the rate of honor killing will decrease and honor killing will come to an end with the practice and passage of time and women's lives will be secure.

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Interview guide

(For victims' families)

1. **Personal profile of victim**
(Age, education, area of settlement, marital status, parental financial status)
2. **Information about gatekeeper (source to access) and informant (story narrator)**
3. **Questions about marriage (Endogamy or Exogamy, arrange/love/forced/ court)**
4. **Questions about husband**
(His education, Source of income, Job, business or heritage)
5. **Questions about behavior of in-laws**
6. **Questions about husband's habits and attitude specially**
7. **Questions about kids**
8. **Dispute and spousal awareness questions**
9. **8. A discussion of the victim's property and succession?**
10. **What should be the motives for an unmarried girl's murder, such as a love affair, a refusal to marry, or some other family dissension?**
11. **The most common reasons of murder?**
12. **Who was alleged killer?**
13. **Which method of assassination was used?**
14. **Was Killer apprehended or did he flee?**
15. **What effect does it have on the cultural structure and patriarchy's strength?**
16. **What are the consequences for the victims' families?**
17. **Crime's legal and political standing?**
18. **18. Honor killing from a religious viewpoint?**
19. **What cultural and legal remedies are possible to tackle this crime?**
20. **Ways to Enact the Law and Recommendations to Inspire Government Changes for the Future Welfare of Women's Lives?**

Interview guide

(Religious scholars)

1. Personal profile of religious scholar
(Age, Gender, Education, Area of settlement, Marital status, Financial status)

Question about women status in Islam

2. What are women's fundamental rights in Islam and in Pakistani society?
3. What is the Islamic law on the marriage of a daughter?
4. What is the Islamic view on divorce?
5. What are the requirements for polygamy to be permitted in Islam?
6. If he has more than one wife, emphasize the husband's behavior toward them.
7. According to Islam, what are the duties of a husband against his family and partner?
8. Explain how Islam expresses the responsibilities of a woman toward her family and husband?
9. What is the Islamic law on the inheritance of property to women?
10. Is Islam a patriarchy-friendly religion?
11. In Islam, is it appropriate to chastise a woman for making a mistake?
12. What is the Islamic definition of honor killing?
13. Since it is often accepted that illicit sexual relationship (*Zina*) is a significant cause of honor killings, highlight *Zina* in the lights of shariah.
14. highlight *Zina* in the lights of *Shariah*
15. Explain the Background of term *Zina*
16. How is *Zina* confirmed, and what is the penalty?
17. Discuss honor killing in the context of *Shariah*.
18. In Islamic law, is stoning an appropriate punishment for *Zina*?
19. Switch on the lights for *Qisas* and *Diyat*.
20. 20. In the sense of Islam, how do we provide women with a safe life?

Question about women status in Pakistan

1. Is it true that Pakistani women have fundamental rights?
2. Are Pakistani women getting the respect they deserve?

3. Are Pakistani women aware about her due rights?
4. Is Pakistani women's lifesaving in our rural society?
5. What are the reasons to increase the rate of domestic violence and honor killing in Pakistan?
6. What do you mean about Honor Killing?
7. Is honor killing a fact or only label to defend patriarchy?
8. What factors indicate the disobedience or cheating of women in Pakistan?
9. Questions concerning conflicts, spousal sensitivity and maladjustment between husband and wife?
10. Will there be a question of the victim's property and inheritance?
11. What are the most famous motivations for murder in Pakistani society?
12. How does it impact the societal system and the power of patriarchy in Pakistan?
13. What are the ramifications for the families of the victims?
14. What cultural and legal measures should be taken to combat this crime in Pakistan?

Thanks

Interview guide

(Feminist Activists)

Personal profile of Feminist Activist

(Feminist Activist)

(Age, Gender, Education, Area of settlement, Marital status, Employment, Financial status)

- 1. What rights do women have under Islam and the Holy Quran?**
- 2. What legal protections rights are enshrined in Pakistan's constitution?**
- 3. Is it thought that Pakistani women are deprived from their rights which are most essential for them?**
- 4. As a feminist explore the reason that women cannot achieve their rights**
- 5. Is it correct that Pakistani women are unaware of their legal rights?**
- 6. Honor killings and domestic violence against women are on the rise, according to you as an activist. Why is that?**
- 7. Are women scared of patriarchy, and if so, what are the reasons for such a heavy patriarchy?**
- 8. How do we raise consciousness among women and how can the government alleviate poverty and illiteracy among women?**
- 9. Is there any rationale behind abuse against women and honor killings, or is it just an excuse to get rid of unwanted women?**
- 10. Why aren't honor killing lawsuits brought in trials, and why aren't honor murderers captured and fleeing?**
- 11. Do men want to assert their superiority by torturing women as a powerless creature?**
- 12. Honor killings are said to occur as a result of female disobedience or cheating; however, what causes suggest female disobedience or cheating?**
- 13. Is there any law that safeguards women's life and property rights?**

14. How do we safeguard women's lives and interests, as well as any plane that can serve women in the future?
15. If you have any thoughts or suggestions for a women's protection initiative, or do you wish to send a message to strengthen women's conditions?

Abbreviations

CEDAW	Convention for the Elimination of All Forms of Discrimination against Women,
CSS	Civil Superior Services
DV	Domestic Violence
FWBL	First Women Bank Ltd
GBV	Gender Based Violence
GCC	Gender Crime Cell
HBV	Honor Based Violence
LHV	Lady Health Visitor
MFLO	The Muslim Family Law Ordinance
MWD.	Ministry of Women's Development
NGO	Non-Government Organization
PPC	Pakistan Penal Code
SOS	Save Our Souls
VAW	Violence against Women
WHO	World Health Organization
WPN	Women Police Network.

Glossary

Bride price

Bride price, bride wealth, or bride token, is money, property, or other form of wealth paid by a groom or his family to the family of the woman he will be married to or is just about to marry. Bride price can be compared to dowry, which is paid to the groom, or used by the bride to help establish the new household, and dower, which is property settled on the bride herself by the groom at the time of marriage. Some cultures may practice both dowry and bride price simultaneously. Many cultures practiced bride pricing prior to existing records.

(https://en.wikipedia.org/wiki/Bride_price)

Diyat

DIYAT in Islamic law is the financial compensation paid to the victim or legal heirs of the victim in the case of murder or bodily harm or property damage. It is an alternative punishment for *qisas*.

(<https://www.dawn.com/news/1443692>)

Diyah, in Islām, the traditional compensation due for the shedding of blood. In pre-Islamic times, the compensation required for taking a life was 10 she-camels. The figure was increased to 100 in the area where Islām originated, and this regulation was subsequently endorsed by Muḥammad.

(<https://www.britannica.com/topic/diyah>)

Fiqh

Fiqh, the term for Islamic jurisprudence, is a process by means of which jurists derive sets of guidelines, rules and regulations from the rulings laid down in the Qur'an and the teachings and living example of the Prophet Muhammad (*pbuh*), the *Sunnah*. Over the centuries, these have been formulated and elaborated upon by successive generations of learned jurists, through interpretation, analogy, consensus and disciplined research.

(<https://www.islamic-banking.com/knowledge/islamic-jurisprudence-fiqh>)

Fiqh is Islamic jurisprudence. *Fiqh* is often described as the human understanding and practices of the sharia, that is human understanding of the divine Islamic law as revealed in the Quran and the *Sunnah* (the teachings and practices of the Islamic prophet Muhammad and his companions).

(<https://en.wikipedia.org/wiki/Fiqh>)

Ghairat

Ghairat is usually translated as “honor” into English, however, honor which is another very important concept to be learned about Afghan society is *Ezat* (عزت). *Ghairat* is primarily surrounded around the protection and control of women in a nuclear family, or in an extended family, or even sometimes in a clan or tribe. So, the protection and control of female members of the family, the protection of other members of the family which includes the extended family and sometimes even the clan, the protection of one’s property, rising against oppression, defending the powerless, fighting for your rights, and in some cases taking revenge constitutes a person’s *Ghairat*.

(<https://blogs.transparent.com/pashto/what-does-ghairat-mean-in-pashto>)

Hadith

Report of the words and deeds of Muhammad and other early Muslims; considered an authoritative source of revelation, second only to the Quran (sometimes referred to as sayings of the Prophet). Hadith (pl. *ahadith*; hadith is used as a singular or a collective term in English) were collected, transmitted, and taught orally for two centuries after Muhammad’s death and then began to be collected in written form and codified.

(<http://www.oxfordislamicstudies.com/article/opr/t125/e758>)

Hajj

Hajj, also spelled *ḥadjj* or *hadj*, in Islam, the pilgrimage to the holy city of Mecca in Saudi Arabia, which every adult Muslim must make at least once in his or her lifetime. The hajj is the fifth of the fundamental Muslim practices and institutions known as the Five Pillars of Islam. The pilgrimage rite begins on the 7th day of *Dhū al-Hijjah* (the last month of the Islamic year) and ends on the 12th day.

(<https://www.britannica.com/topic/hajj>)

Honor killing

Honor killing, most often, the murder of a woman or girl by male family members. The killers justify their actions by claiming that the victim has brought dishonor upon the family name or prestige.

In patriarchal societies, the activities of girls and women are closely monitored. The maintenance of a woman’s virginity and “sexual purity” are considered to be the responsibility of male relatives—first her father and brothers and then her husband. Victims of honor killings usually are alleged to have engaged in “sexually immoral” actions, ranging from openly conversing with men who are not related to them to having sex outside of marriage (even if they are the victims of rape or sexual assault). However, a woman can be targeted for murder for a variety of other

reasons, including refusing to enter into an arranged marriage or seeking a divorce or separation—even from an abusive husband. The mere suspicion that a woman has acted in a manner that could damage her family's name may trigger an attack; these assumptions are generally based on men's feelings and perceptions rather than on objective truth. Ironically, female relatives often defend the killings and occasionally help set them up.

(<https://www.britannica.com/topic/honor-killing>)

Hudood

Islamic laws stating the limits ordained by Allah and including the deterrent punishments for serious crimes.

(<https://www.vocabulary.com/dictionary/hudood>)

Hudud (Arabic: حدود *Hudūd*, also transliterated *hadud*, hudood; plural of *hadd*, حد) is an Arabic word meaning "borders, boundaries, limits". In the religion of Islam, it refers to punishments that under Islamic law (*shariah*) are mandated and fixed by God. These punishments were rarely applied in pre-modern Islam, and their use in some modern states has been a source of controversy. (<https://en.wikipedia.org/wiki/Hudud>)

Hudood Ordinance

The Hudood Ordinance was passed under Ziaul Haq to implement punishments as stipulated by the Sharia law for extramarital sex, theft and prohibition. The ordinance has been internationally criticized for making rape survivors vulnerable to prosecution in the absence of four upright male witnesses. According to these laws, the penalty for *zina*, or extramarital sex, is death by stoning or public whipping.

(<https://tribune.com.pk/story/146954/hudood-ordinance-the-law-is-in-line-with-islam-but-court-procedures-in-pakistan-are-not>)

In 1979, General Zia ul-Haq began to Islamize the Pakistan legal system. One measure used to convert Pakistan into an Islamic state was the introduction of *hadd* offenses—those offenses for which the Qur'an prescribed fixed punishments—into the criminal law. This Article specifically examines the impact of one of these provisions, the Offense of *Zina* (Enforcement of Hudood) Ordinance, on sexual offenses under the Pakistan Penal Code. This statute criminalized all forms of adultery and fornication outside of a legally valid marriage, including instances of rape where the burden of proof had not been met. In 2006, in response to pressure from women's rights groups to repeal or amend this Ordinance, the Pakistani National Assembly passed the Protection of Women (Criminal Laws Amendment) Act. Designed to weaken the inequities of the *Zina* Ordinance while maintaining conformity with Islamic law, this Act introduced significant reforms to the laws as they relate to women.

(<https://scholarlycommons.law.wlu.edu/wlulr/vol64/iss4/2/>)

Izzat

Personal dignity or respect: HONOR

(<https://www.merriam-webster.com/dictionary/izzat>)

Izzat is the concept of honor prevalent in the culture of North India, Bangladesh and Pakistan. It applies universally across religions (Hindu, Muslim and Sikh), communities and genders. Maintaining the reputation of oneself and one's family is part of the concept of *izzat*, as is the obligatory taking of revenge when one's *izzat* has been violated.

([https://en.wikipedia.org/wiki/Izzat_\(honour\)](https://en.wikipedia.org/wiki/Izzat_(honour)))

Jirga

jirga is a traditional assembly of leaders, criticized as Kangaroo courts by critics, that supposed to make decisions by consensus and according to the teachings of *Pashtunwali*. A tribal cultural system that predates modern-day written or fixed-laws and is conducted to settle disputes among the Pashtun people but to a lesser extent among other nearby groups that have been influenced by Pashtuns (historically known as Afghans) in Afghanistan and Pakistan.

(<https://en.wikipedia.org/wiki/Jirga>)

Jirga is an old custom with unmatched potential for conflict resolution in the *Pukhtoon* belt of Pakistan and Afghanistan. It is a name given to the model, in which a *Pukhtoon* society operates, to undertake issues between individuals and between communities, to address concerns, and look for solutions acceptable to all stakeholders. Jirga is a body of local, elderly, and influential men in *Pukhtoon* communities who undertake dispute resolution, primarily through the process of arbitration. Compared to the judicial system of the present-day governments, Jirga ensures a fast and cheap justice to the people. Indigenous to *Pukhtoon* tribal communities, Jirga is alive even in the areas now influenced by an Anglo-Saxon legal system and is used for interpersonal dispute resolution. In the tribal areas, Jirga is the only vehicle through which the political administration dispenses justice.

(<https://www.unicef.org/tdad/pukhtoonjirga.pdf>)

Kali

Kali is a Hindu goddess. Kali is the chief of the Mahavidyas, a group of ten Tantric goddesses.

(<https://en.wikipedia.org/wiki/Kali>)

Since the late 20th century, feminist scholars and writers in the United States have seen Kali as a symbol of feminine empowerment, while members of New Age movements have found theologically and sexually liberating inspiration in her more violent sexual manifestations.

(<https://www.britannica.com/topic/Kali>)

Karo-Kari

Karo-Kari is a type of premeditated honor killing, which originated in rural and tribal areas of Sindh, Pakistan. The homicidal acts are primarily committed against women who are thought to have brought dishonor to their family by engaging in illicit pre-marital or extra-marital relations. In order to restore this honor, a male family member must kill the female in question.

(<https://pubmed.ncbi.nlm.nih.gov/19091732/>)

Karo-kari is the homicide of a member of a family or social group by other members due to the belief the victim has brought dishonor to the family or community by engaging in "immoral behavior".

(<https://tribune.com.pk/story/2073631/karo-kari-scourge>)

Karo-Kari, meaning black male and black female. Once a woman is labeled as Kari, family members consider themselves authorized to kill her and the co-accused *Karo* in order to restore the delicate balance of a family's "honor." Honor killings are occurring in a cultural and social context which does not recognize the criminality of the act. Often the police and authorities have the same mindset as the perpetrators.

(<https://nation.com.pk/11-Dec-2014/karo-kari>)

Nikah

The word '*nikah*' is an Arabic word, which means 'marriage' and is considered to be the religious ceremony where the groom and bride agree to become husband and wife. Marriage in Islam at minimum requires the presence of an officiator, the bride and groom, and two witnesses. A gift called '*Mahr*' is given from the husband to the wife at the time of marriage or at a later agreed-upon time in the future. As per the tradition of the Prophet (*pbuh*) the *Mahr* is supposed to be modest, not extravagant, in value.

(<https://isb.org/uFAQs/what-is-a-nikkah-nikah/>)

An Islamic marriage contract is considered an integral part of an Islamic marriage, and outlines the rights and responsibilities of the groom and bride or other parties involved in marriage proceedings under Sharia.

(https://en.wikipedia.org/wiki/Islamic_marriage_contract)

Panchayat

An institution of self-government for rural areas.

(<https://www.igi-global.com/dictionary/accessing-community-rights-and-livelihood-through-tourism/49892>)

A village council.

(<https://www.oxfordlearnersdictionaries.com/definition/english/panchayat>)

A former group of five influential older men acknowledged by the community as its governing body.

(<https://www.merriam-webster.com/dictionary/panchayat>)

Panchayat means "assembly" (*ayat*) of five (*panch*). Traditionally panchayats consisted of wise and respected elders chosen and accepted by the local community. However, there were varying forms of such assemblies. Traditionally, these assemblies settled disputes between individuals and between villages.

(https://en.wikipedia.org/wiki/Panchayati_raj)

Pardah

A curtain or screen, used mainly in India to keep women separate from men or strangers.

Muslim system of sex segregation, practiced especially by keeping women in seclusion.

(<https://www.thefreedictionary.com/Pardah>)

Purdah is a custom practiced in some Muslim and Hindu societies, in which women either remain in a special part of the house or cover their faces and bodies to avoid being seen by men who are not related to them. If a woman is in purdah, she lives according to this custom.

(<https://www.collinsdictionary.com/dictionary/english/purdah>)

Patriarchy

Patriarchy is the name given to a dynamic web of ideas, policies, laws, and social practices that bring male domination and privilege into effect. It manifests in constrained opportunities for women.

(<https://tribune.com.pk/story/1930200/what-is-patriarchy>)

Patriarchal (adj.) describes a general structure in which men have power over women. Society (n.) is the entirety of relations of a community. A patriarchal society consists of a male-dominated power structure throughout organized society and in individual relationships. Power is related to privilege. In a system in which men have more power than women, men have some level of privilege to which women are not entitled.

(<https://www.thoughtco.com/patriarchal-society-feminism-definition-3528978>)

Social organization marked by the supremacy of the father in the clan or family, the legal dependence of wives and children, and the reckoning of descent and inheritance in the male line.

(<https://www.merriam-webster.com/dictionary/patriarchy>)

Polygamy

Polygamy, marriage to more than one spouse at a time. The most typical forms of polygamy have been polygyny, in which co wives share a husband, or polyandry, in which cohusbands share a wife.

(<https://www.britannica.com/topic/polygamy-marriage>)

Polygamy (from Late Greek *polygamía*, "state of marriage to many spouses") is the practice of marrying multiple spouses.

(<https://en.wikipedia.org/wiki/Polygamy>)

Polygyny

Polygyny, marriage in which two or more women share a husband. polygyny, in which the co wives are sisters, is often the preferred form because sisters are thought to be more mutually supportive and less argumentative than non-siblings.

(<https://www.britannica.com/topic/polygyny-marriage>)

Polygyny (from Neoclassical Greek- *poly-* "many", and *gyne* "woman" or "wife") is the most common and accepted form of polygamy, entailing the marriage of a man with several women. Polyandry is another form of polygamy in which women practice having two or more husbands. Most countries that permit polygyny today are Muslim-majority countries.

(<https://en.wikipedia.org/wiki/Polygyny>)

Qadhf

Slander, defamation, or accusation. To accuse someone without proof is a serious offense in Islam; in particular, baselessly accusing a woman of committing an immoral act is punishable by flogging.

(<http://www.oxfordislamicstudies.com/article/opr/t125/e1903>)

Qisas

The law of *qisas* is derived from the primary source of Islamic law: the Quran. The Quran uses the term '*qisas*' in the sense of 'equality'.

(<https://www.dawn.com/news/1053308>)

Qisas comes from the root ~QSS, the basic verb meaning "to follow", as for instance *Qwsa atharahu*, "he followed his track," or "to cut" as for instance *Qaga al-aa'r* "he cut the hair" or "to relate," as for instance, *Qisas* is prescribed for you in the matter of the murdered, "And there is life for you in *Qisas*, men of understanding, that ye may ward off (evil)"s and "and We have prescribed for them (the jews) in it (Torah) a life for a life,. The Law of talio in Islam also has a basis in a Hadith of the Prophet Muhammad (peace be upon him). It is reported that he said, "Anyone who murders may either be killed or required to pay the blood-money". In another Hadith the Prophet said, "Anyone who is killed or wounded has the choice of three things: to demand *Qisas*, to receive compensation or to remit.

(<http://irigs.iiu.edu.pk:64447/gsd/collect/islamics/index/assoc/HASH0130/248a8253.dir/v21i24.pdf>)

Rajam

Stoning (*Rajm*) in Islam refers to the *Hudud* punishment wherein an organized group throws stones at a convicted individual until that person dies. Under some versions of Islamic law (*Sharia*), it is the prescribed punishment in cases of adultery committed by a married man or married woman. The conviction requires a confession from either the adulterer/adulteress, or the testimony of four witnesses (as prescribed by Quran 24:4), or pregnancy outside of marriage.

(<https://en.wikipedia.org/wiki/Rajm>)

Shariah

Sharia law is Islam's legal system. It is derived from the Koran, Islam's central text, and fatwas - the rulings of Islamic scholars.

(<https://www.bbc.com/news/world-27307249>)

Siya Kari

"*Ghairat*" is generally known as honour killing, Karo Kari and Siya Kari, had no relation to Islam at all.

(<https://www.dawn.com/news/355233/qisas-diyat-must-come-after-trial-experts>)

Honor killing is called Siya Kari in Balochi local language.

(<https://balochistanvoices.com/2019/09/strict-legislation-is-must-for-controlling-honor-killing-in-balochistan/>)

Stoning

Stoning, or lapidarian, is a method of capital punishment where a group throws stones at a person until the subject dies from blunt trauma. It has been attested as a form of punishment for grave misdeeds since ancient times. Its adoption in some legal systems has caused controversy in

recent decades. The Torah and Talmud prescribe stoning as punishment for a number of offenses. Over the centuries, Rabbinic Judaism developed a number of procedural constraints which made these laws practically unenforceable. Although stoning is not mentioned in the Quran.

(<https://en.wikipedia.org/wiki/Stoning>)

Sunnah

The *Sunnah* refers to the sayings and practices of the Prophet Muhammad and is the second source of knowledge for Muslims. Muhammad is considered to be a perfect model. This can be seen at prayer time or *Salat* - whilst the Qur'an explains when and how one should pray, Muslims use the example of Muhammad to know what words and movements to use during prayer.

(<https://www.bbc.co.uk/bitesize/guides/zj36gwx/revision/>)

Swara

Swara is a custom found in parts of Pakistan and Afghanistan where girls, often minors, are given in marriage or servitude to an aggrieved family as compensation to end disputes, often murder. It is a form of arranged or forced child marriage.

([https://en.wikipedia.org/wiki/Vani_\(custom\)](https://en.wikipedia.org/wiki/Vani_(custom)))

Tazir

Tazir refers to punishment for offenses at the discretion of the judge (Qadi) or ruler of the state. It is one of three major types of punishments or sanctions under Sharia Islamic law — *hadd*, *qisas* and *tazir*. The punishments for the *Hudud* offenses are fixed by the Qur'an or *Hadith* (i.e. "defined by God"), *Qisas* allow equal retaliation in cases of intentional bodily harm, while *ta'zir* refers to punishments applied to the other offenses for which no punishment is specified in the Qur'an or the Hadith.

(<http://islamicus.org/tazir>)

Punishment for crime not measuring up to the strict requirements of *Hadd* punishments, although they are of the same nature, or those for which specific punishments have not been fixed by the Quran. Punishments range from the death penalty for espionage and heresy to flagellation, imprisonment, local banishment, and a variety of fines. Determination of punishment is left to the judge or chief executive, who can vary the punishment according to a number of criteria including who has inflicted the crime and upon whom.

(<http://www.oxfordislamicstudies.com/article/opr/t125/e2363>)

Tor

Black or Accused.

Vani

Vani, or Swara , is a custom found in parts of Pakistan and Afghanistan where girls, often minors, are given in marriage or servitude to an aggrieved family as compensation to end disputes, often murder. Vani is a form of arranged or forced child marriage, and the result of punishment decided by a council of tribal elders named jirga. Some claim Vani can be avoided if the clan of the girl agrees to pay money, called *Deet*. Vani is sometimes spelled as *Wani* or *Wanni*. It is a Pashto word derived from *vanay* which means blood. It is also known as Sak and Sangchatti in different regional languages of Pakistan.

([https://en.wikipedia.org/wiki/Vani_\(custom\)\)](https://en.wikipedia.org/wiki/Vani_(custom)))

Watta satta

Marriages involve the simultaneous marriage of a brother-sister pair from one family to a sister-brother pair in another family. Thus, when a man marries a woman, his wife's brother simultaneously marries the man's sister. The practice is common in rural Pakistan.

(<https://www.dawn.com/news/657239/bartered-in-marriage-the-bride-exchange-in-rural-pakistan>)

The custom involves the simultaneous marriage of a brother-sister pair from two households. In some cases, it involves uncle-niece pairs, or cousin pairs. *Watta satta* is more than just an exchange of women from two families or clans; it establishes the shadow of mutual threat across the marriages. A husband who abuses his wife in this arrangement can expect his brother-in-law to retaliate in-kind against his sister. *Watta satta* is cited as a cause of both low domestic violence in some families, and conversely for extreme levels of reciprocal domestic violence in others.

(https://en.wikipedia.org/wiki/Watta_satta)

Women Rights

Women's rights are the fundamental human rights that were enshrined by the United Nations for every human being on the planet nearly 70 years ago. These rights include the right to live free from violence, slavery, and discrimination; to be educated; to own property; to vote; and to earn a fair and equal wage.

(<https://www.globalfundforwomen.org/womens-human-rights>)

Zina

Zina is an Islamic legal term, meaning illicit sexual relations that can be found in the Koran and the hadith. Muslim empires like the Ottomans, the Mughals and the Safavids defined *zina* in different ways. But it usually refers to adultery and extramarital sex. In the past, punishments for breaking *zina* laws included whipping and even death by stoning.

(<https://www.economist.com/the-economist-explains/2018/12/07/what-are-zina-laws>)

Zina means fornication and adultery, and it is considered a major sin in Islam. Fornication is the sexual intercourse that takes place between two people who are not married to each other, and adultery is sexual intercourse between two people, one or both of which are married, but not married to their co-adulterer.

(<https://quranacademy.io/blog/what-is-zina-in-islam/>)

Zina-Bil-Jabr

Rape is considered a serious sexual crime in Islam, and can be defined in Islamic law as: "Forcible illegal sexual intercourse by a man with a woman who is not legally married to him, without her free will and consent".

(https://en.wikipedia.org/wiki/Rape_in_Islamic_law)

