

Honor Killing; A Socio-Psychological Phenomenon?

(A CASE STUDY OF PAKISTAN)

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ABSTRACT

This research analysis the reasons, usually mentioned in connection to the questionable “honor killings”. In this manner, the aim is to debate the idea of “honor killings” by viewing trends and patterns in Pakistan. This study explores the legal and judicial obstacles change the manner of swing and finish to the abuse of killing girls within the name of honor. This study analyzes the “honor killing” cases during different periods of time. It further discusses about Islam in the matter of honor killing and tries to get rid of the misconception within the minds of the West relating to Islamic teachings towards girls. The results show that the norms and culture have a big role in upholding the ancient follow of “honor killings” in Asian nations, and Islam has no link with the abuse of “honor killing” generally. It is an ancient social group phenomena that have entered in some cultural norms of the society. Honor killing is a practiced in Pakistan as well as numerous different regions. The paper in the last segment further gives proof of the consistency of global commitment in regards to the assurance of females' rights. The article distinguishes the component that is keeping the act of honor killing and prescribes to alter the law to handle that matter also. In this paper the socio-psychological phenomena of honor killing in Pakistan is discussed.

Keywords: Honor killings, Ghairat, Pakistan, Islam, family, Women, Laws, Tribal Customs, Traditions.

WHAT IS HONOR KILLING?

"An honour killing is when a male member of a family kills a female member of the same family because the woman is thought to have brought shame on the family."

Associating the fact that women do any of these things with the fact that they are women is almost enough to start this protest. There's no need for more explanation. Most of the time, the woman is killed by her father, a sibling, an uncle, or even her husband, even though it is usually a different woman in the family. Those who are really to blame for these violations are often praised for restoring family honour, and when they are punished, they are often given less punishment because of things they can't control. For the sake of legal tolerance, a man underage is often chosen to break the law.

Women have been killed in the name of honour in many countries, including India, Pakistan, the UK, Germany, Turkey, Afghanistan, Saudi Arabia, Iran, Iraq, Palestine, Jordan, Algeria, Yemen, and many others. Most of the time, religion is what causes an honour killing. When the facts are different, Islam as a major religion makes sure that women's rights are protected, and neither the Holy Qur'an nor the Ahadith contain any evidence that this is not the case. Even in some Muslim countries, there is little or no proof of honour killing. Malaysia takes up a large amount.

Pakistan has more documented honour killings per person than any other country in the world. About one-fifth of the world's honour killings happen in Pakistan. Honor killing has been going on for years in Pakistan. Both international activists and activist groups and Pakistani activists and activist groups are trying to stop the practice of honour killing. However, some people say that real change won't happen until the general public condemns the practice.

From 1998 to 2004, there were more than 4000 cases of "honour killings" in Pakistan. There were about 1300 men and 2700 women who were victims, and the courts heard about 3451 cases. During this time, the rate was highest in Punjab, and then in Sindh.

In traditional man-centered cultures, a man's legacy comes from his father, and relationships are the most important social, economic, and supporting unit. The creativity of how a family is put together depends on how well women can heal. Also, the family makes sure that kids are real. In these kinds of social systems, each person's rights and standards are lower than those of the group. In such a large public setting, people's rights and responsibilities are often put to the test at family gatherings. In a culture that puts men first, women are often treated like children their whole lives. Instead of being the property of their father, they become the property of their husband's family, but they have no say in what happens.

The law of Assyria and Hammurabi, which dates back to 6000 BC, has words that are still legal today that treat people differently based on how they look and have the goal of sexual freedom. In ancient Rome, men were in charge of most of the training. For example, authorities kept a legal hold on everyone from their families, even when it came to huge problems. Men were

also surprised to learn that they had to put up with discipline if they didn't take the steps needed to stop women who broke family or virtual laws. It shows that honour killings existed before Islam was discovered and have roots that can be traced back to old societies and customs. In particular, killing women on purpose started with ancient desert clans trying to keep their honour. A woman was seen as a sign of her family's honour. Honor, or ghairat, is a key part of a person's standing in society. It is supported by a person's family networks.

Also included are the counts of rich women whose fathers, husbands, or other male family members own them and who are respected for their wealth and can be bought by men through shares. So, in this culture, women become a risk for a man to make her a sign of his honour and to stay in the public eye, which is also important for the survival of his race. They can also be a way for a man to make up for the damage done by a woman's actions and restore his reputation if he rejects her. In this arrangement, if women break the rules, men can kill them to hide their shame, show off their power, and try not to be seen as "socially weak" and be-ghariat by the rest of the community.

REASONS FOR HONOR KILLING IN PAKISTAN

In Pakistan, women of all ages are killed for different reasons in the name of honour. The reasons include lack of training, need, ancestral laws, jirga framework, strict outlook, culture, customs, inciting by local area, settling of obligations, separation or marriage against the wishes of family, family hostility, and so on. This is not a complete list of the reasons why honour crimes happened in Pakistan. This acknowledged wrongdoing and growth is a mockery of the law and of death. Among the victims of honorable survivors' violations in Pakistan are women of all ages, who are married or single, who live in rural or urban areas, and so on. One of the main reasons for the rise of this mischievous wrongdoing is that the person who does it gets away with it, which he likes even though he did something wrong. Even if the wrongdoing is clear, the male-dominated society and its effects can also be seen in Pakistan's legal system, which instead of giving praiseworthy punishments, gives lighter punishments.

It's hard to say for sure how many actions are thought to lead to honour killings. However, any bad action or even a good action in the wrong place can lead to this "style of keeping up with honour." Some honour violations are caused by property, legacy, and money gains, and the smaller the number of replacements, the less likely it is that the family's things will be split up. Unluckily, if a woman is killed because she was with a rich man who was said to be a "Karo," the "Karo" can pay to get off. Karo was forced by custom to pay the fine to save himself, whether the fine was right or not. The cases that follow can give you a quick look at some examples of what women did that made their male relatives feel manlier.

RECENT CASES OF HONOR KILLING IN PAKISTAN

"About 700 women were killed in the name of 'honour' in 2017," Zohra Yusuf, founder of the non-government Human Rights Commission of Pakistan (HRCP), told DW. This is just the number of cases that were reported.

After the brother of Pakistani model Qandeel Baloch killed her, there were fights in public and parliament passed a law called the "Honor killing law." This meant harsher punishments and

closing the loopholes that gave legal beneficiaries the power to free the criminals, who were usually family members.

In September 2017, two little girls were killed by their father in Peshawar. He said that the girls had "illegal relationships" with young men and that he was "ashamed" of the girls' protests. In Pakistan, men are the most important part of society, and abusive behaviour at home is not stopped. It is common for men to kill female family members as a punishment for behaviour they think is wrong. In most known cases of honour killing, the strict rules about getting honour come from jirgas, ancestral gatherings, and other events that are usually run by men. There are no official numbers on how many people have been killed on the show because they don't get reported or the real victims treat them like any other death or suicide. But to give us some idea of the scale of the problem, in the Khyber-Pakhtunkhwa area, 94 women were killed by close relatives in 2017.

In August of the same year, in the capital of Sindh Province, Bahkt Jan and Ghani Rehman, who were only 15 and 17, were killed with electric shocks by their family, based on the decision of a jirga, because they were accused of breaking the "honour code" by stealing something. A man from Lahore cut off the head of his girlfriend because she wouldn't stop working on an assembly line. In June, a meeting of Naghma's ancestors in the Khyber office asked to kill him. The reason for this decision was that she said she was "running away" with someone. Even so, she was kept safe after that by security forces.

Papers talk about an unsolved case of an honour killing in which a young woman named Shams was beaten to death by a group of people led by her uncle and guardians for the sake of honour. Her main wrongdoing was dancing at her cousin's wedding, which is a common thing to do at weddings in Pakistan. However, her uncle didn't think it was right for her to dance at the wedding.

In 2017, an Anglo-Oriental Pakistani girl named Samia Shahid was killed in Jhelum on the name of her owner. Her cousin and her first husband killed her. She was killed by squeezing her throat so hard that she couldn't breathe. They were all arrested.

In 2018, a 26-year-old woman named Madiha was killed by her mother and brother in a small Pakistani town called "Naushehra Warkan." Her throat was cut multiple times, and her body was covered with knife wounds, all because she got married against their wishes.

In 2021, a man in Pakistan is said to have burned to death seven members of his family, including his two daughters and four grandchildren, because one of the women married against his wishes. Manzoor Hussain is the name of the man. The event took place in the Punjab province of Pakistan.

Around the same time, another mother of four was killed by family members who wanted to shame her family for the same reason. This heading tells about and looks at some of the most recent honour killings that have happened in Pakistan. Even though "honour killing and other honour violations" are illegal, there are important provisions in the lawbreaker law that deal with this. However, these provisions are often not enough to help the person in question.

PERSISTENCE OF HONOR KILLING PHENOMENON

In Pakistan, the killings of people who have done something good are decided by two legal groups: the informal general set of rules called the ancestral equity framework or Jirgas, which was already mentioned, and formal legal institutions. The informal arrangement of lawful mediation is based on ancestral rules, which are often called the "honour code." These rules are set by a semi-legal council called a "Jirga," which is usually biased against women. It was ruled illegal in 2006, but The Supreme Court of Pakistan said it was illegal again in 2017. Alternate Dispute Resolution (ADR Bill-2016) is the name of the law. It was passed in February 2017, and the ADR framework deals with 23 different kinds of criminal and everyday arguments. The formal set of general laws included a number of laws that were based on English custom, Islamic law, and the most common standard law. Pakistan has a lot of power. It's important to talk about these frameworks of fairness here because the problem stays in these frameworks.

Even though the law tries to stop it, honour killings have been going on for a long time in Pakistan. Up until 2004, there was no clear way to deal with the problem. So, there are a lot of laws from before 2004 that have been giving unfair decisions and hard to understand translations for a long time. In 2004, a change to the criminal law, also called the "respect killing law," changed the criminal law and the way crimes are handled. Before getting into the details of how the Criminal Law and Criminal Procedure Law changed in 2004, it's important to first look at how the law was practiced and how it worked before the change. It is known that the special case of "grave and incitement prayer" was a pre-existing rule that a spouse could use to his or her advantage if he or she kills his or her spouse or lover if he or she thinks they are at fault for cheating.

The post-segment discussion was about the issue of Islamizing the laws, with a focus on the changes to the criminal laws about hurting and killing people, which were directly linked to honour killings. With the announcement of the Qisas (retaliation, such as the death penalty) and Diyat (giving compensation) Ordinance, the end of Islamic parts of criminal law was made clearer, and the current criminal law was changed in a number of ways. At first, murder and homicide were separated into four new types of wrongdoing.

Also, the death sentence was given based on the wrongdoer's relationship with the deceased and their verification, not on how bad the wrongdoing was or what really happened. Qisas, tazir, and diyat are all kinds of discipline that you can choose. To uphold Qisas, clear and strict requirements must be met, such as full, willing admission in front of a court or the legal declaration of an imperative witness. If these conditions don't show up or aren't met, the person who is accused of wrongdoing will be sentenced under tazir, which is the same as a prison sentence or the death penalty under normal law. Some types of wrongdoing, like accidentally killing someone, and certain family members are also exempt from harsher punishments and only have to pay diyat.

Third, the retributive discipline of qisas won't be allowed where it doesn't make sense according to Islam's rules. In the end, the law also gives formal permission to the main people who stand to gain from a death or serious injury, whether it's a murder or a serious injury, to forgive or blame someone or make a deal in exchange for money. After a number of changes have been

made to the law, it is clear that honour killings are legal. The idea behind Masoom-ud-dam was that it was someone who wasn't completely innocent. Attributing the term to the victim allowed killers to get lighter sentences by saying that the victim was Masoom-ud-Din. Self-defense was also used as an exception for qisas, and it was eventually a good excuse for honour killings.

HONOUR KILLING IN THE LIGHT OF QURAN AND SUNNAH

Most of the time, Islamic teachings, morals, and values can explain why someone would commit an honour killing. But this is only because Islamic teachings and the Sunnah of the Prophet have been misunderstood (PBUH). Neither the Quran nor the Sunnah ever say that killing someone is okay, and no one has the right to break the law. Surah Noor Verse 93 reads;

"But whoever kills a believer on purpose will be sent to Hell, where he will stay forever. Allah will be angry with him and curse him, and he will get a very bad punishment."

Islam values every person and won't let anyone be treated unfairly. Surah Al-Ma'idah Verse 32 reads;

"Because of this, we told the Children of Israel that anyone who kills a soul for any reason other than for a soul or for wrongdoing in the land is as if he killed everyone on earth. And whoever saves one is like having saved all of mankind."

Moreover, Surah Al-Furqan Verse 68 reads

"And those who don't call another god by Allah's name or kill a soul that Allah has told them not to kill, unless they have the right to do so, and don't have sexual relations with people they shouldn't. And anyone who does that will have to pay."

Islam stands for fairness, and the rights of women have been given special attention. In his last sermon, the Prophet made it clear,

"O People, you do have some rights when it comes to your women, but they also have rights over you. Remember that you only took them as your wives because God trusted you and gave you permission to do so. If they respect your rights, they deserve to be fed and clothed with kindness. Do be nice to your women and treat them well, because they are your partners and loyal helpers. You have the right to make sure they don't hang out with people you don't like and don't do anything wrong."

Islam has rules and procedures about what to do when a woman commits adultery. One of these rules is that no one can be killed in the name of honour. Surah An-Nisa Verse 34 reads;

"Men are in charge of women because of what Allah has given one over the other and how much they spend from their wealth to take care of them. So righteous women are very obedient and watch over what Allah wants them to watch over when their husbands aren't around. But with wives whose pride you fear, you should first talk to them, then leave them in bed if they don't listen, and then hit them. But if they obey you again, don't try to hurt them. In fact, Allah is always High and Great."

In the case of Gul Muhammad vs. the State (PLD 2012 Bal 22), it was decided that:

"Islam has given women rights and protections that keep them from being wronged. Surah Noor Verse 4 reads;

"And those who accuse chaste women but can't find four witnesses should get 80 lashes and never be allowed to testify again. And those are the ones who refuse to obey."

The following story from the life of the Prophet (PBUH) shows that honour killing is never okay or right in Islam: Hilal bin Umaiya accused his wife in front of the Prophet of having sexual relations with Sharik bin Sahma without their permission. The Prophet said, "Prove it, or you'll get lashed on your back, which is the legal punishment." Hilal said, "O Allah's Apostle! If one of us saw his wife with another man, would he go look for proof? The Prophet then said, "Produce a proof, or you will be lashed on your back as a legal punishment." The Prophet then told about what Lian said (as in the Holy Book). (Surat-al-Nur: 24)

HONOR KILLING AND PSYCHOLOGY

"Why do families who have been "disgraced" feel like they need to "restore their honour"?"

The short answer is: "to make sure they live and can have children"

Families grew over time to help people live longer and have more children, so it makes no sense to kill someone who is genetically related to you. There are many reasons why women are killed in the name of "honour," like falling in love with someone their families didn't like or being raped. All of the reasons, though, can be summed up by a single word: sexual impropriety. When women are thought to be acting in a sexually inappropriate way, they are accused of ruining the family's honour. This leads to killings in the name of honour. So, killing for honour is a way for families to get their honour back. They make it clear to their community that this kind of behaviour is not okay with them.

So, a family loses more than just "honour" when it loses its "honour." When a family member acts in a sexually inappropriate way, she puts the whole family's ability to live and have children at risk. The shamed family might be shunned by the rest of their community. Parents don't like it when their sons or daughters marry into bad families, especially in collectivist third-world cultures. So, if a woman brings shame to her family, she puts her siblings and cousins' ability to have children at risk. So she becomes kind of a threat to the whole family.

THE PSYCHE OF HONOR KILLING

Male empowerment has been around for a long time because it is a deep part of most cultures around the world. Men from traditional cultures believed in "male dominance" and saw women as doing their traditional jobs around the house. These men's minds become ruled by constant worry and a need to be on guard all the time. Men who are socially and financially limited may get "narcissistic pleasure" from having power over their daughters or wives.

THEORETICAL EXPLANATIONS FOR HONOR KILLINGS

Evolutionary theories might help explain why there are honour killings. Men who want to invest in children they think are their own have always cared a lot about being sure they are the fathers. So, while females are sure of who their parents are, males may have to use violence to protect their paternal certainty when they are threatened. Many cultures have social rules that protect men's right to have sexual relationships only with other men and patriarchal laws that punish adultery.

Personality traits, especially psychopathic ones, can show up as a reckless disregard for women's safety, a refusal to follow the law, and a lack of remorse. In a number of legal situations, violent acts like planned murders were a sign of some kind of mental illness. For instance, the person who did it could have "acute stress disorder." When faced with what they think is a serious threat, people with acute stress disorder will have dissociative symptoms like emotional numbing, amnesia, de-realization, and de-personalization. A murder like this could have been caused by a number of mental health problems. For example, someone with paranoid schizophrenia or a psychosis that can't be named but is caused by a perceptual disorder could commit such crimes.

THE ROLE OF MENTAL HEALTH PROFESSIONALS

When it comes to specific trials in honour killing cases, a well-trained psychiatrist with a good background in cultural education can help the legal system. If the criminal justice system sends a person to a psychiatrist (an expert), the psychiatrist can do a number of things to figure out if the person is guilty of an honour killing. The most important part of the evaluation should be a thorough history that focuses on the psychodynamic aspects of the accused's development. This includes personal history, cultural beliefs and background, and past history with a focus on forensic issues.

THE LAW ON "HONOR KILLING" BEFORE THE CRIMINAL (AMENDMENT) ACT OF 2004:

After rethinking the restorative parts in light of the Gul Hassan Khan case, the exception to the old Section 300 of the Penal Code that gave a gatekeeper in the case of a "grave and sudden affectation" was taken out of the Penal Code. However, courts in Pakistan had different views on the watchman of loss of discretion and grave and sudden induction, especially in cases of honour killing. Abdul Waheed Vs. State (1992 PCrJ 1596): For this case, sections 302(a) and (c) of the Pakistan Penal Code, as added by the Criminal Law (Fourth Amendment) Ordinance of 1991, have been looked at. It was decided that "grave and sudden impelling" is not an exceptional case in general, and that "Qisas," where QAt1iAmd is submitted under "grave and sudden impelling," can be carried out as long as a check of Zina is made, which meets the At the end of the day, Qatl-i-Amd by a life partner will be punished less harshly than Qisas, as long as there is proof of such Zina that meets the standard of evidence required by Islamic Injunctions. State vs. Muhammad Hanif (1992 SCMR 2047) It was held for the clarification, bury Alia, that section 302, P.P.C. later revision, being important law, doesn't give any exemption for cover petition of a grave and unexpected impelling, so arraignment needs to show whether or not it is Qatl-i-Amd liable to Qisas committed to Qisas or aware of Ta'zir.

Briefly, the real facts of the case are that the disputant said that as the terminated walked into the courtroom, he swore at him and said that, if necessary, he would turn Zina over with his soul mate and the other family members' friends. As the prosecutor showed, these abuses by the lapsed, whose father had been killed by the same person who said almost the same thing, had caused serious and unexpected problems, so he shot the lapsed on the spot. Held: "In the old law, before it was changed, the party doing the hiring might be especially good at the lighter sentence given in P.P.C. In this situation, Qisas can't and shouldn't be used to get rid of people who are arguing.

Affirmation under section 304, P.P.C. for Qatl-i-Amd is also not possible because the disputant has not made affirmation of Qatl-i-Amd as such in front of the starter Court. Even though the defendant says he killed himself at the end that proof isn't going to be looked at in isolation. Instead, it will be looked at in light of his explicit request that the abuses the dead said about his wife and group members were too much for him to handle.

Third, the witnesses who testified in the Fundamental Court about the charge don't meet the requirements of Article 17 of the Qanun-e-Shahadat. For these reasons, one could say that section 302(b) of the PPC applies to the situation and that the engaging party can be stopped by using Ta'zir. Under this plan, the Court's only power is to put Ta'zir to death or lock them up for life. This is not actually what the plan says. We have also thought about how, when he died, Muhammad Shafique was in charge and in trouble, making him unable and unfit to save himself. We have also thought about how the disputant is Pathan and, as a result, is usually very sensitive to anything negative said about his womenfolk and is expected to act quickly when prompted.

Under the circumstances, we think that a request for leniency based on the use of harmful language can be treated as a mitigating factor under Ta'zir. Whether this is true or not, this request as it stands isn't possible and isn't backed up by the new law.

The view taken in the Abdul Haque Case (supra) was overturned by another seat of the Honorable Supreme Court of Pakistan in a case called "Ali Muhammad vs. Ali Muhammad and another" (PLD 1996 SC 274), where it was ruled that: "Section 302 of the P.P.C. thus, itself looks at a list of cases that are related to Qatl-I-Amd but for which the punishment can be something other than death or life in prison

Concerning why misrepresentation (c) of region 302 is falling, the chairman has told the Courts to choose a premise for each case. Still, remembering the majority view in Gul Hassan case PLD 1989 SC 633, there should be no doubt that the cases covered by the Exceptions to the old area300, P.P.C. examine with the old portion 304 of it, are cases that were expected to be handled under stipulation (c) of the new area 302 of the P.P.C." 2003 YLR 3720. "However, should this man, who was angry about a matter of family honour, mope in jail for the rest of his life? He was prompted to do so by three young people who were passing by his house and, surprisingly, didn't turn their motorbikes around when they saw him dressed. The response is not good. People hold an honour to protect their family's honour, and if they accept a killing, the law takes care of the cost of admitting such a killer.

THE CRIMINAL LAW (AMENDMENT) ACT OF 2004

In 2004, after a long time of constant pressure from the general public, the government passed a law making "honour" crimes, especially "honour killings," illegal. The Code of Criminal Procedure (CrPC) 1898 and the Penal Code of Pakistan (PPC) 1860 were changed to include "honour killing" (qatl-I-amd). Even though there was a lot of support and cooperation between parliamentarians and the general public, the 2004 change did not include all of the changes that people wanted. This page talks about the major changes made by the Criminal Law (Amendment) Act of 2004.

The biggest change was the addition of "respectable meaning wrongdoings," which say that a "offence committed in the name or on the appearance of Karo Kari, siyah Kari, or similar traditions or practises" is the same as a "offence committed in the name or on the appearance of respectable affection." This means that relatives are allowed to kill women or men who have brought shame to the family. Also, the legal prudence that let the court decide where qisas wasn't appropriate based on Islam's rules was taken away. This care was taken out of the respectable appearance wrongdoings in a very clear way.

It also stopped the killer from being recognised as a gatekeeper (wali), and it told the government to act as a watchman (wali) if necessary, since the right of qisas can't be used if the killer is the gatekeeper, which is what the Quran and Sunnah say should happen. Different changes remember the increment for sentence length from 14 to 25 years.

The 2004 change also made it harder to give women as badl-i-sulah and made it against the law with certain punishments. Also, if any of the walis don't compound or postpone their right of qisas, or if they all give up their right but still follow the rule of causing chaos or confusion in public, which is called fasad-fil-arz, the court has the right to punish the guilty party against whom the right of qisas is compounded or postponed with a base count of detention for a long time if they break the law.

FLAWS IN THE AMENDMENT (2004)

The 2004 Act was seen as a good way to cut down on murders of law-abiding citizens. However, there are still a lot of exceptions that make the Act mostly useless and don't help the victims as much as civil rights and common-sense groups wanted. The Act's biggest flaw was that punishments for "honour" crimes weren't made mandatory in all cases. This was the most important flaw.

Also, the waiver and compound ability arrangements were still working. There was no way to get out of using Sections 309, 310, 311, and 338E PPC to get a waiver and change the type of wrongdoing relationship with the person in question because of a breach of honour.

Third, as we've seen, the court has the right to reject the violations covered by the fasad-fil-ard classification and a minimum of 10 years in jail with a maximum of 14 years as tazir. Respectable wrongdoing killing is also remembered for the meaning of fasad-fil-ard only when the right of qisas has been delayed or made more complicated by the rightful beneficiaries.

Killers can get away with little or no punishment if the judge is careful and if more and more people agree with them.

The right way to define killing is also not so broad that it includes wrongdoings done because of a serious and unexpected provocation. Also, even though the law was changed in 2004, there is still no mandatory sentence for honour killings or honour violations. While the difference in the severity of punishments for the same wrongdoing remains a real concern, for example: death or life in prison, as required punishments if there is no compromise; no punishment or 10–14 years, at the court's discretion if qisas is present; release or any amount of tazir, at the court's discretion if the tazir is compounded or postponed. People or family members who are involved in, support, or approve of illegal killings or badl-I-sulah, such as family members, jirgas, and panchayats, are not held accountable by the law or the forces. However, these people are also responsible for spreading these practises and should be punished.

Even though this 2004 Act has been passed, there is still a lot of room for the legal preference for female sexual orientation to interfere and give killers lenient discipline, a small punishment of diyat, or no penalty at all. These holes get around the whole idea and point of bringing honour killers to justice in a good way.

Recent Efforts to Stop Killings for "Honour"

As of late, there have been more killings of honourable people, which has led to more outside and inside pressure from the international community and basic rights groups in Pakistan. The government of Pakistan found a way to make the problem of honour killings even worse. On October 21, 2016, a joint meeting of parliament passed the Anti-Honor Killing Bill (2016). This bill made major changes to stop the practise of honour killing. The 2016 bill has focused on the parts of the 2004 criminal law change that were left over.

As we've already looked at, the 2004 change doesn't make any punishments for honour killings mandatory. The judge could also choose what punishment to give for the waiver and compounding under the rule of causing fasad-fil-ard. These gaps were filled in by the 2016 correction, but it wasn't quite enough and wasn't complete enough to cover all of the provisos. In the next heading, we'll talk about the exact changes made in 2016.

CHANGES TO THE CRIMINAL LAW (2016)

The new rule has increased the length of time someone can be locked up. This includes life imprisonment, which, under Pakistani law, can last up to 25 years. Part 311 says that people who break the rules that are considered honour wrongdoings should be locked up for life. The 2004 change added killing to the list of crimes that cause fasad-fil-ard, which means "chaos or confusion in the public arena." If there was a compounding and waiver by the rightful beneficiaries, the law gave them the option to give the guilty party a sentence of up to 14 years for causing trouble in the public.

But because of a change in 2016, this discipline is now required, and anyone who commits murder while looking good will get 25 years in prison. This is like a real effort to stop the long-standing and steadily growing trend of killing people for honour. Still, there are a few

exceptions to the change. For example, the 2016 law says that people who commit "honour killings" should be locked up for 25 years, even if the family of the victim forgives the wrongdoer. This is because the criminal is seen as someone who causes chaos and confusion in the public. According to Section 302 of the PPC, a basic murder case could lead to the death penalty or 14 years in prison for the person who did it. The rules about honour killings don't say enough about how to tell the difference between murders done out of respect for honour and murders done for other reasons, like a fight over property or any other wrongdoing that doesn't fall under the category of fasad-fil-ard. Since we've already looked at how the most important part of PPC is that it depends on the relationship between a wrongdoer and a victim, and by changing the classification of the relationship between a wrongdoer and a victim, one can have less discipline.

So, if this suggestion is applied to the new law and honour killings, the wrongdoer could be charged under Section 302 instead of Section 311 of the PPC, and his family could get him off under Section 309 of the PPC so that he doesn't have to go to the fasad-fil-ard. This is, in fact, the main worry that has made it impossible for the government to stop honour killings, because at least one of the family members or close friends is always the one who commits the murder. The other family members or close friends are accomplices or helpers of the crime.

INTERNATIONAL ORGANIZATIONS

The goal of common liberties law is to protect people from abuses by the government and its officials. However, mistreatment by private entertainers, such as violence against women, is generally not covered by common liberties law around the world. The state has a global responsibility if it breaks an agreement or if a private person does something illegal that hurts other people's rights. The reason a state is responsible is because it didn't do enough to stop the violation, not because of the act itself. Honor killing is a clear violation of the victim's right to life, which is seen as one of the most important rights and is respected in all major human rights documents, not just the Universal Declaration of Human Rights (UDHR) (1948).

But it has also been pointed out that the UDHR and other important basic rights documents have nothing to do with sex and are based on the idea that the human condition is without sex. Their main goal is to protect the rights of the people against the state. They also care about how the state and its offices are run in comparison to all people. In this situation, only a state can report a violation of common freedoms. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which is often called the "global bill of rights for women," was signed in 1979. This was a big step forward in terms of how sexual orientation affects basic rights. Pakistan's ability to protect and advance basic rights, especially the rights of women, is limited by the deals it has made. Pakistan is a member of the United Nations, so it has to follow the Universal Declaration of Human Rights from 1948. It has also signed the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) from 1979, which is a major international treaty that protects women from violence based on their sexual orientation.

Under CEDAW, Pakistan now has a global responsibility to stop violence against women. But, in Pakistan, international deals should be incorporated into public law so that they become a

part of homegrown law. In Pakistan, three different laws, including the 2004 Correction of Criminal Law, the 2006 Revision of Criminal Law, and the 2016 Enemy of Honor Killing Law, have improved women's freedoms along the lines of CEDAW. These laws were made to meet a global obligation. The first one stops the person who is accused of an honour killing from acting as wali or a legitimate beneficiary and getting a break from Islamic qisas and diyat arrangements. The law from 2006 also made a difference between extra-conjugal consensual sex (Zina) and violence. In 2016, a law added a command of life detention for honour killings, even if the victim's family forgives the person who did it.

CONCLUSION

Pakistan can put its values, culture, and traditions into its laws, set up law and order, and punish everyone who breaks the law. Law and religion don't care about the alleged fairness or alleged wrongdoing by women and how they should be made to pay for it. The brutality and killing of women under the guise of doing something good is a violation of important freedoms that are protected by both Pakistani law and international law, to which Pakistan is a state party. Pakistan is required to use its best efforts to stop, investigate, and punish the people responsible for these crimes. Modern administrative changes are making a small difference in the fight to stop honour killings, but changing culture and customs is the main way to stop this kind of violence. When there is sex balance in Pakistan, real change can happen. Even though the most distant plans might seem like small steps on this journey.

In conclusion, killing for honour is one of the most serious social and cultural crimes. It is done under the guise of honour, and honour is found in women living their lives according to what the men in their families want. It is done when people don't trust the women's character and think their relationships with other men are wrong. This kind of movement by women is called an unwanted act of women that makes a family look bad. So, killing women who act in this way is a way to bring back the honour of a family.

It has been around since pre-Babylonian times, and it has nothing to do with any particular religion, culture, or country. It spread to all societies around the world as families moved from one place to another for economic reasons and to improve their quality of life. They brought their traditions with them, including honour killings.

International human rights organizations say that Pakistan is the most dangerous and unsafe place for women to live because it has more honour killings than any other country in the world. Honor killings kill about a thousand women every year. Pakistan has had a lot of cases in the last few years.

In Pakistan, patriarchy is deeply ingrained in most family institutions. This means that a father or brother can force his or her daughter or sister to marry someone they don't like. Women and girls are killed in the name of honour when the patriarchal controller thinks he has lost control over the women or is about to. The cases of Saima Sarwar's honour killings are a good example of

Men have power because of patriarchy. On the other hand, the number of "honour killings" proves that the idea of patriarchy is bad because it leads to honour killings. The main reason for an honour killing to happen is the Qiyas and Diyat law.

Honor killing is not something that Muslims do. It comes from the desert tribes before Islam, so killing in the name of honour is not against Islam. Unlike what people in the West think, Islam does not allow the killing of girls. Islam does not teach things that are bad for women. Sayings from the Qur'an and the Prophets show what real Islam is.

So, many changes have been made to the law, and many plans and programs have been made to make changes on the ground and move Pakistan toward a more refined society where honour killings don't happen. But honour killings have nothing to do with Islam in any way.

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