

Honour Killing in Historical Context and Islamic Law

*Dr. Hidayat Khan **

*Mr. Mumtaz A. Awan ***

ABSTRACT

The practice of honour killing is a multilayered phenomenon with regard to causes emanating through macro as well as micro level parameters; making it a complex form of disorder in a society, and hence considered one of major social and cultural crimes which human societies fall victim to. It cuts through far past and influences various historical stages devastating moral values in the name of honour. It is recorded as well established phenomenon since Babylon civilization existed and codes of Hammurabi laid down in 1780 BC reflected intense prosecutions for guilty persons who brought shame towards a family or honorable sectors of a society. It continued its effect under similar assumptions through the ages of Romans, Anglo-Saxons, Americans, and stereotype European societies. Later on, it continued its effect to Arabian Peninsula and Middle Eastern states whereby the Islamic ideology was affected due to blaming strategies of Islamic critics. The state of Pakistan felt its vulnerability being susceptible to deteriorating outcomes of honour killing and stepped forward to introduce enlightened legislation to safeguard depressive conditions of women one after another in terms of social, economic, political and educational rights. Pakistan abides by its signatory commitments and thereby follows contents of The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) to promote equality of women in every sector of life. The curse of honour killing residing in the Muslim world is sought to be existed since pre-Islamic era. The Quran has ordained strict disapproval of honour killing with greater emphasis and thus Islam protects sanctity of women in an extraordinary manner. The opponents of Islam avail all possible chances to throw blame of such heinous crime on Islam, but their intentions are found malicious and vicious.

Key Words: *Honour killing, women's rights, Islamic injunctions, domestic violence.*

* Associate Professor, Department of Shariah (Islamic Law and Jurisprudence), AIOU, Islamabad.

** LL.M Research Scholar.

Introduction

It is intended to proceed with research over the subject in the light of relevant literature in terms of both principle source books and secondary references. The research mainly focuses on selected books and secondarily on guiding references including journals and reports, all being sources of inspiration in this study. Since honour killing is one of major social and cultural crimes which human society falls victim to, the present study includes previous work in historical perspective as well as in view of territorial/religious cultures, especially Islamic culture. It has been tried to touch-base on topics that emanate societal concerns about the occurrence of such circumstances which necessitate the unfortunate act of honour killing.

Honour killing is defined in its simplest form as a family based planned murder of a human, specifically a woman who dishonours her family or brings shame on her family by an inappropriate act of illicit love/relationship with a male. Hence, honour killing is sought as homicide in the name of shame brought out by the act of a family member. The study adheres well to a comparative analysis of the issue in the Islamic perspective and considerable work has been included from various scholars who aimed and analyzed the topic in overall Islamic viewpoint.¹

It is at the verge of 21st century that topic of 'Honour Killing' has gained high degree attention of various quarters in public sector as well as private sector. We have heard it from our ancestors that nothing beyond our honour is sought of greater significance and so their lives were dispensed for its maintenance. The above definition of honour killing is summarized as killing of a person of a family by a person of another family or the same family having believed that the victim caused shame on their family in relation to their social status, religious standings, and customary belief.

2: History of Honour Killing.

The history begins its task with the emergence of Adam and Eve on the face of earth. They bore two sons, Abil and Qabil and both had a fight of marrying the sister of Qabil because she was more beautiful than the sister of Abil, while as per established rule both were required to marry each other's twin sister. Qabil insisted on marrying his own twin sister and thereafter, Adam decided that both will offer sacrifice to God with their lovely gifts and whom God will accept will marry Qabil's sister. The

¹ Kortewig, Anna C., (2012), Understanding Honour Killing and Honour-Related Violence in the Immigration Context: Implications for the Legal Profession and Beyond., *Canadian Criminal Law Review*, Vol: 16, Issue: 2, 136-159

offering of Qabil was rejected and he was dishonoured, and with his retaliation, he killed Abil. This event assimilates the topic to a certain extent but with the passage of time, the killing in the name of honour further severed and narrowed concepts of honour played a shameful role¹.

While shuffling through the pages of history, we see that honour killing gained a gradual importance as man materialized its existence and became more and more possessive with the passage of time. Any interruption to its territory of existence, either material or non-material, resulted in bloodshed and turmoil. According to an article published in the Herald, the act of honour killing cuts through deep valleys of history without regard to a unique religion, custom of a clan or a specific country.²

The heinous practice of honour killing has roots since pre-Babylon era, while duly promulgated codes are witnessed in the era of Hammurabi in 1780 BC., and under such codes a unique style of death penalty was introduced against such types of crimes. The victim was tied with her lover and both were let to drown in water together while only option of survival existed if her husband or a male guardian stops the process, and if so, both wife and the rival will be saved. What a subtle, suitable and severe option is left upon the husband. However, codes of Hammurabi had not favoured women and duly regarded them property of men for maintaining the process of reproduction only. Later on, in nearly the same era, the first King of Rome, Augustus Caesar continued with the same pattern of thought and enforced adultery laws providing unconditional favours to men and permitted controlling males of a clan to take life of any woman member of his family on account of damage to his or his family's honour³.

Actually, in its typical context, honour killing was recognized in the Roman era when men were bestowed rights to kill women for being adulterous and damaging to the honour of a family and hence, stoning of women for such cause was recognized by Jewish nobles in the medieval times of Europe. There were many wars fought in the name of honour killing, for example, war over recovery of Helen of Troy is of quite significance from the subject point of view. History glitters with "Trojan War" when Greece attacked City of Troy because the Prince of Troy, Paris, had taken wife of King Agamemnon during his diplomatic visit to

¹ Kathir, Ibn., (2012). *Stories of the Prophets: From Adam to Muhammad*, IslamKotob, Egypt.

²Munir, Danish., (2016). The Evolution of Honour Killing. *The Herald*. Retrieved from <https://herald.dawn.com/news/1153470>.

³Munir, Danish., (2016). The Evolution of Honour Killing. *The Herald*. Retrieved from <https://herald.dawn.com/news/1153470>.

Greece. Moreover, father of King Argamemnon, Atreus had killed his nephews on account of accusation of adultery on his brother Thyestes with his wife named Aerope. Thereafter, Thyestes provoked Aegisthus to kill sons of Atreus, and thus he killed Argamemnon on his return from Trojan War. It was a big bloodshed on the pages of history by Greece in the name of honour of Greece monarch¹.

As such the practice of honour killing is more associated with North America and Middle East and thus referring to comments of an anthropologist Sharif Kanaana, as cited in the reference report, the reproductive power in a patrilineal society is a major aim and women are duty abiding to suffice the aim, and if not, men of society make brutal actions to an extremely harsh extent; for example, during ottoman rule, the killer walked through streets with clothes dipped into victim's blood and handled furious weapon to show his so called vigor².

England also suffered and went through such phenomenon of brutality. In thirty-six year's, rule of King Henry VIII (1491-1547), he married six wives, out of which, two were annulled by him, two died a natural death and two of his wives were beheaded due to accusation of adultery while bringing shame on the monarch. Hence, we cannot perceive it a raw product of any religion as it is now seen in the European secular areas while they don't address their predominant cultural influences which brought up the phenomenon of honour killing from its childhood and threw it into the lap of religion, specifically, 'Islam' for which they feel pain in their heart³.

Eran, an ancient city of India, earned fame due to outrageous activities of so-called *Sati* in an exclusive way during the beginning of sixth century. Women were preached there to scarify their lives at the demise of their husband to earn pardon for herself and for her husband's sins. However, such brutal and atrocious activities continue happening in various manners which happen to probe into a big dilemma of maintenance of human rights and considering women as a prominent and important member of the society as well as to mitigate negative impact of patriarchal influence in the society. In Sind, killing a woman is still witnessed in the name of *karokari*, while such condition dates back to its root point in the seventeenth century, the duration of Talpur reign. It is a

¹ Muhammad, Amin., (2010). Preliminary Examination of so-called "Honour Killing" in Canada.,

Department of Justice and Attorney General of Canada, Ottawa.

²Rabbani, Diana., (2013). No Honour for Women, *Prospect Journal of International Affairs at UCSD*.

³History Editors. (2009). Henry VIII. A&E Television Networks, Retrieved from <http://www.history.com/topics/british-history/henry-viii#>, on Sep 01 2017.at 01:00 PM.

point of great misery and one cannot even make a count of women who have been killed since the times of known ancient history¹.

However, in the perspective of history, two terms ‘culture of honour’ and ‘culture of law’ are evident which actually exist in the form of natural and man-made phenomenon, respectively. The two phenomenon remained in conflict in throughout median of history and contrasted to each other with regard to a particular profile of status, impact of fear, traditional values, and pride of power. It produced a dominant environment of vengeance and retaliation that provoked efforts to depress any attempt that causes damage to the honour of a person, family, or a member of a monarch. It resulted into undesired consequences that law enforcement in such areas/quarters became a helpless entity which had opened gates for perpetrators to establish instances of severe form, declare justice as word of their will, and take lives of innocents with a tingle of their finger. Hence their so called honour has been sought to be saved on the tomb of victims².

The ultimate legal support for honour killing rests upon ending period of the twentieth century when Saddam Hussain promulgated Article III of Iraqi Penal Code, and extended extraordinary leverage to men by exempting them from any punishment if they kill women in the name of honour of the family. As it is seen as a hateful, shameful, abhorrent, disgusting and an inhuman activity in the eyes of law and intellectuals, it takes a turn in the beginning of the twenty-first century whereby Pakistan leads in the formation of enlightened legislation to protect lives of women from brutal hands by promulgating various laws which protect rights of women in a unique manner to mitigate incidents of honour killing, and improvements were made to existing laws which lead to considerable reduction in the number of reports relating to honour killings in the country. The new laws and alterations to existing laws aimed at culmination of zina, rape and honour killings in an exclusive manner³.

In the above analysis of literature available in the context of history over the subject, we conclude that honour killing is a natural phenomenon that stemmed out under the influence and impact of various

¹Munir, Danish., (2016). The Evolution of Honour Killing. *The Herald*. Retrieved from <https://herald.dawn.com/news/1153470>.

²Muhammad, Amin., (2010). Preliminary Examination of so-called “Honour Killing” in Canada.,

Department of Justice and Attorney General of Canada, Ottawa.

³Sattar, Adnan, (2015), The Laws on Honour Killing and Rape in Pakistan (Current Status and Future Prospects), *AAWAZ Programme, Aurat Foundation (AF)*, Islamabad.

parameters including, behavioral, racial, economical and cultural influence and academic support to such parameters existed in one form or another for encouragement and appraisal of such practices. The underlying theme of such practices based on above parameters and those not readily known is ignorance or more properly we say is the absence of human awareness about importance of human life. Unfortunately such behaviours of irrational kind are embedded into the genes of human being that advancement of education does not suffice in eradicating the curse of honour killing. The ego of men, that has always demanded actualization of man, has been accepting honour as its constituent which was required to be maintained by any manner.¹

It required killing the weakest, wresting with the equivalent and to its most being turned down by the strongest and survivor is thus to be honoured. While completing our journey through past until today, can we tell about our achievements of maintaining our honour by killing the weakest among us; what a pride and honour we have earned in the past to deliver?²

3: Honour killing in the Perspective of Pakistan.

Neha Gauhar, a women rights activist, has carried out an exhaustive work on honour killing in Pakistan in her report under the umbrella of CAMP (Community Appraisal and Motivation Program). The author addresses the issue of honour killing with a system approach and makes an innovative attempt to address multiple layered norms of society due to which honour killings happen, and therefore, it has been included in this research with detail to achieve clarity over the topic.

The author addresses honour related crimes with respect to masculine attributes of the society, the dominating cultures and customs which allow such crimes, educational aspects of the society, and lacking of liabilities by the government sectors. The research is duly supported by a heap of data appropriately designed in a technical manner and thus the results have shown a disheartening picture and an alarming situation that requires an urgent attention of high ranked personalities in the government sectors.³

¹ Taylor, Steve, (2012). The Madness of Honour Killing., *Psychology Today*, Retrieved from <https://www.psychologytoday.com/blog/out-the-darkness/201205/the-madness-honour-killing>. on September 01, 2017 at 01:00 PM.

²Pirzada, Moeed,(2016),” Horror In Heaven: Honour-Killing Or Powerful’s Revenge Against The Weak? Blogs, <http://blogs.dunyanews.tv/13045/horror-heaven-honour-killing-powerfuls-revenge-weak>. (Last Assessed: September 01, 2017)

³Gauhar, Neha., (2014), Honour Crimes in Pakistan: Unveiling Reality and Perception, *Community Appraisal and Motivational Program*, Visible Solutions.

The study emphasizes the learned areas of the society to explore into socio-economic, socio-political and legal factors that constraint the implementation of law, in order to end honour crimes. Such approach encompasses women's economic rights, political rights of playing leading role in making of the society, as well as the eradication of misogynistic behaviors found in all types of society. As such, present study is concerned deeply to such aforesaid factors which address the ailment and sort out mitigating measures for its cure by recognizing the rights of women residing in Pakistan.¹

It is stated on the basis of international statistics that, in view of rights of women, Pakistan is sought as the most unsafe and dangerous country on the face of earth. According to a survey conducted by Thomson Reuters conducted in 2011, Pakistan stands at third position among unsafe countries after Afghanistan and Congo. In Pakistan, honour killing is known as '*siyahkari*' in Baluchistan, '*karokari*' in Sind, '*tor tora*' in Khyber Pakhtunkhah, and '*kala kali*' in Punjab, while all terms mean blackness.²

In overall, the practice of honour killing propagates through various areas with its diffusion to Baluchistan from Arabs before the emergence of religion of Islam. Hence, trail of its propagation is traced from Baluchistan to Sind by weather and economic related shifting of Baloch tribes to Sind and then it spreads into Punjab territories via southern boundaries. The English regime took no serious notice to this effect with a speculation of political nature and avoided interference into a social matter of deep rooted nature. In addition, the practice of honour killing natively existed in South Asian territories for which Hinduism is sought as a root source having complex cast inferences and thereby all types of honour killings mingle into a severe form that exists today.³

According to the report, honour killing is carried out in Pakistan with three major motives i.e. "*illicit relationships*", "*contamination by association*", and "*immoral character*". There are other forms of intentions to fulfill illicit objectives of a family including economic objectives to be fulfilled by blackmailing practices. A family disregards its female member on account of her illicit relations and finally demands her partner to pay a handsome amount in the form of compensation and to

¹Gauhar, Neha., (2014), Honour Crimes in Pakistan: Unveiling Reality and Perception, *Community Appraisal and Motivational Program*, Visible Solutions.

²Gauhar, Neha., (2014), Honour Crimes in Pakistan: Unveiling Reality and Perception, *Community Appraisal and Motivational Program*, Visible Solutions.

³*Ibid.*

avoid further losses and issue to be settled; otherwise, the accused is meant to be killed after the killing of the girl. ¹

At present time, electronic and social media has supported the work of private organizations in culminating adverse and malafide support to such crimes as well as promoting awareness in public about the negativity of honour killing and exerting pressure on stakeholders to provide justice to the victim. The report has been brought forward in most relevance to honour killing crimes in Pakistan and therefore, it has been thoroughly digested to explain local parameters relating to social, cultural and religious factors. It has been written with extraordinary knowledgebase effort, which is admirable and can be adopted as beginning point of onward research on the subject of honour killing.²

It is better called “*commercialization of honour killing*” and such commercialization has gained progress in last few decades by giving a bit of excuse for the lives of the two companions, moreover it is becoming at present time a so called “*honour killing industry*” while declaring a fake accusation and carrying out killing in the name of honour to fulfill other objectives which have no link at all to honour of the family. In Pakistan, honour killing is carried in quite a brutal and inhuman way from the mildest way of stoning while tying with a tree or half filled into a ditch to the butcher way of chopping into pieces and leaving flesh for vultures to eat. It is too pitiful and mournful way of killing a person.³

In the patriarchal society of Pakistan, women are not prominently accepted as viable human source to play a progressive role in the prosperity of the country but instead, women are sought as an entity of sex and reproduction and such role of women is accepted by social, cultural, and religious quarters of the country. The severity of the problem is more aggravated with the discrimination of same kind of so-called honour-based crimes if carried out by men of the country i.e. if a man is suspected or proved to be involved in an act that brings shame to the family, he would be relieved of such charges merely for being a man.⁴

However, the patriarchal setup of society is strongly protected by *waderas, sardars, nawabs and maliks* who have stronghold of almost every norm of the society in Pakistan and influence social, sociological, socio-political, economic, educational, infrastructural, administrative and

¹Gauhar, Neha., (2014), Honour Crimes in Pakistan: Unveiling Reality and Perception, *Community Appraisal and Motivational Program*, Visible Solutions.

²*Ibid.*

³Hood, Roger., Deva, Surya., (2013), *Confronting Capital Punishment in Asia: Human Rights, Politics and Public Opinion*. Page No.254, Oxford University Press, Oxford.

⁴Gauhar, Neha., (2014), Honour Crimes in Pakistan: Unveiling Reality and Perception, *Community Appraisal and Motivational Program*, Visible Solutions.

almost every norm of the society. We had them in bestowment from English rulers as a token of their love for this land which we should keep remembering rather than to forget. It is for such reason that they show no slackness in promoting motives of their lords and keeping the society in a degraded state which remains possible by strengthening patriarchal pattern of the society. Unfortunately, due to their possession of lands, as gifted to them by English rulers, they occupy parliaments of the country as existing form of democracy in Pakistan provides them leeway to insert influence in decision making and legislative quarters. It is the quite reason that country is lagging behind in forwarding policies of public welfare nature and it is quite for such reason that honour killing is still a neglected phenomenon.¹

Among other elements which deteriorate the situation is corruption at the investigation and trial stages. In most of the cases, police has played significant role in supporting perpetrators for their actions by taking bribe and in case a report is registered, a handsome amount is first decided with the family of the victim. The lower courts also act in maximum effort to avoid any agitation of the process and exert pressure on parties to end in a compromise and thus, lower courts are not keen to bring culprits to justice and provide relief to the family of the victim.²

On the other hand, private organizations and nongovernmental organizations played a positive role in addressing the issues of honour killing. The organizations emerged in various parts of the country since the formation of Pakistan, and incorporated a huge effort in producing literature on the essential parts of honour killing. They discussed remedies that can be reaped through various kinds of improvements in public and private sectors. Moreover, the organizations actively took part in proceeding with cases and following various stages of the cases so as to assure maintenance of justice.³

Thus, it is hoped that present study will contribute in providing solution for the problem. There are 1000 victims per annum in the name of honour killing in Pakistan that amount to 25 percent of incidents in the whole world, which is an alarming point to divert attention of think tanks to this topic on urgent basis. It is more blamed to feudal and tribal families

¹ Almas, Talal,. (2016),” Honour killings are rooted in Pakistan's feudal past”, The Nation, <http://nation.com.pk/25-Jul-2016/honour-killings-are-rooted-in-pakistan-s-feudal-past>. (Last Assessed: August 03, 2017).

² Khan, Muhammad Hussain,. (August 16, 2017). Officer arrested for influencing investigation of 'honour killing' case. *The Dawn*. Retrieved from <https://www.dawn.com/news/1351928>. on August 18, 2017 at 01:15 PM.

³CipadhDesk,. (2016),” PAKISTAN: FIGHTING AGAINST HONOUR KILLINGS BY EMPOWERING WOMEN”, <http://www.cipadh.org/en/pakistan-fighting-against-honour-killings-empowering-women>. (Last Assessed: August 03, 2017)

of Pakistan where patriarchal atmosphere has grown with deep roots through centuries. The leniency of behaviors with respect to maintenance of honour in society is not evident but further hardened and restricted due to their behaviours of non-acceptance of modern adaptations of women in the society.¹

However, presently, honour killing has become an important subject in Pakistan. Aisha Gill, in such continuity, wrote a book ‘Honour Killing and Violence; Theory, Policy, and Practice’, which is considered a landmark in addressing the violence against women (VAW) and honour-based violence (HBV) and defines it as a multidisciplinary problem to be addressed in view of causal factors and other interventions. In this book, author undertook a systematic study of HBV while shifting attention of scholars from a simple approach of addressing culture, ethnicity and religion as mere causal factors to an exhaustive approach by including learned areas/disciplines; criminology, sociology, anthropology, law, history and political science. Major aim is to address this issue in terms of modern vision i.e. it should be dealt as violence against women rather than a traditional dilemma mainly attached to the backward rural societies. The subject addresses women in specific because ratio of men in this scenario is seen as low as negligible².

According to a research carried out by Ziaullah in Sweden, the existing culture and traditions of Pakistan keep women under a severe confinement in the name of honour of masculine gender or so called family honour. The women of Pakistan submit to the will of father, husband, and brother and even to the desire of her son. Instead of freedom of expression and development of awareness in the public through advancements in communication, the crime relating to honour is still seen at its peak and it is seen that regulatory and administration departments also exhibit a lenient behavior towards perpetrators. The arguments vary in defining honour killing as by-product of religion of Islam but mostly acceptable as outcome of customs and local traditions that are deep rooted through far past and there exist a number of instances supporting both arguments in a variable manner. The religious clerics don’t openly step out to support the stoppage of honour killing which provides doubt but not a certainty that religion support such heinous crime. On the other hand, the secular parties support women to go out to meet with their partners at their

¹ Crilly, Rob,(2012). 1,000 Pakistani women and girls honour killing victims”, *The Telegraph*. Retrieved from <http://www.telegraph.co.uk/news/worldnews/asia/pakistan/9160515/1000-Pakistani-women-and-girls-honour-killing-victims.html>. on August 02, 2017 at 2:00 PM.

²Gill, Aisha K., Strange, C., Rober, K., (2014)., *Honour Killing and Violence; Theory, Policy, and Practice*, Palgrave Macmillas.

will and keep pre-marital relations with an opposite sex against the will of the family¹.

However political manipulation in Pakistan is one of the biggest problems among others. There are a number of cases that have gone neglected and without justice. In this context, Akbar Khalil, an anthropologist, has carried out a study and studied five cases of women who were buried alive and events took place with regard to manipulation of local politics and thus he made valuable analysis in a descriptive manner. The report unveils continuing trends of crimes against women of Pakistan instead of being signatory member of Convention on Elimination of All forms of Discrimination Against Women (CEDAW) in 1996. In Pakistan, there exists stiff inclination of men in abusing women and considering them a chattel to be used for *swara* (compensation for murder or a dispute), *wattasatta* (use for exchange of wife), raped and murdered for the restoration of honour. As compared to other provinces, Baluchistan is highly tied up in traditional norms of patriarchal kind and submission of women builds up the underlying fabric of its hierarchical culture that reflects its thematic uniqueness as compared to other cultures on the face of earth.²

It happened in Baluchistan, district Jafferabad, village Baba Kot that three girls of age 16-18 years were buried alive after assault by the brother of a minister on account of their desire to marrying in court while two women, their aunts, were shot dead on accusation of supporting the girls. The issue remained concealed for a certain period of time and later, civil societies, nongovernmental organizations and media undertook a challenge to combat with political giants including Chairman Senate belonging to Baluchistan, and another Senator from Baluchistan who openly supported the incident. The local administrative authorities also favoured perpetrators by playing delay tactics and huge resistance was met in the course of movement by private stakeholders³.

The statistics available on the website of Human Rights Commission of Pakistan (HRCP) from 2004 to 2016 has been compiled for honour killing events. The additional information of particular interest has been included from research point of view while unnecessary data has been truncated from the reports available at the website. The data is tabulated as following:

¹Zia Ullah, Mohammad., (2010), Honour Killing in Pakistan Under Theoretical, Legal and Religious Perspective., *Malmö University, Sweden* (A Dissertation).

²Khalil, N. Akbar. & Sheikh, Mashhood A., (2010). Political Manipulation in Human Rights Violations: A Case of Honour Killings in Baluchistan, Pakistan., *A Journal of Pakistan Studies, Volume: 2, No:2*.

³*Ibid.*

From	To	Cases	IR		Relation with Victim			
			es	o	arents	usband	iblings	thers
01/01/2004	31/12/2004	26	89	37	4	87	26	79
01/01/2005	31/12/2005	30	9	91	0	61	03	36
01/01/2006	31/12/2006	61	66	95	4	10	12	05
01/01/2007	31/12/2007	18	40	78	4	65	21	98
01/01/2008	31/12/2008	76	72	04	5	04	39	88
01/01/2009	31/12/2009	97	55	42	1	58	23	65
01/01/2010	31/12/2010	20	79	41	9	85	74	22
01/01/2011	31/12/2011	00	83	17	2	29	86	13
01/01/2012	31/12/2012	48	32	16	1	11	03	63
01/01/2013	31/12/2013	11	88	23	3	34	85	19
01/01/2014	31/12/2014	92	17	75	6	18	78	20
01/01/2015	31/12/2015	50	86	64	4	01	14	91
01/01/2016	31/12/2016	61	12	49	1	27	12	51

Table - 2.1: Year wise statistics of Honour Killing from Human Rights Commission.

The data, as reproduced in Table 2.1, shows increase in incidents from 2004 to 2014 while afterwards it again shows downward trend. The data also shows peak period of incidents from 2010 to 2014, which is a period of severe campaign against honour killing by various stakeholders and, thereafter, the data provides a downward trend of incidents which is a sign of hope and satisfaction towards the struggle in culminating the heinous crime of honour killing.

It is worth noting that the data cannot be considered representative of real incidence of subject crime; however it can be adopted and used to fulfill research purpose and make inferences. There are many cases that go unreported due to lack of knowledge in backward areas of Pakistan, lack of influence of victims, heavy political intrusions in local administration and diffusion of traditionalists in upper houses of legislation quarters.

The eventual probe of private actors in dealing with deflecting sectors of the state and continual struggle of passing relevant legislations of honour killing exerted an impact on year wise number of incidences and thus, accordingly, data shows an exponential rise from 2010 to 2014 and then uniformly runs down a mild slope which is a pleasing notion¹.

4: Honour Killing in Legal Framework

In legal framework, honour killing is sought as a neglected kind of murder or homicide for its support emanating from all stratum of society due to extraordinary belief of men in honour, natively called '*Ghairat*'. The research of Tahir Wasti, in this regard, is quite a valuable addition in our discussion and provides a picture of evolution of law about honour killing. The author has criticized the Indian Penal Code drafted by the British in 1860 that introduced a culture of treating such kind of homicide with leniency. The code supported and encouraged accused to take undue advantage of indecent liberty. The accused in most cases belongs to high esteem family and considers honour as a legal defense against the act of murder. Thereafter, even with the passage of 130 years, the Islamic Criminal Law introduced in Pakistan also provided a great margin of leniency towards perpetrators to an enormous extent.²

After partition, Indian laws were adopted in Pakistan with the same sanctity; hence Indian Penal Code was renamed to Pakistan Penal Code, as well as, previous precedence authorities were also adopted in the same spirit. The author further compiled a heap of cases before and after 1947

¹Human Rights Commission of Pakistan (HRCP), *Honour Crimes Data (Women/Men)*. Retrieved from <http://hrcp-web.org/hrcpweb>. on August 10, 2017 at 10:00 AM..

²Wasti, Tahir H, (2010), The Law on Honour Killing: A British Innovation in the Criminal Law of the Indian Subcontinent and its Subsequent Metamorphosis Under Pakistan Penal Code, *South Asian Studies*, Vol: 25, No:2.

which form up a digest of valuable information about situational sentiments arisen due to a damage to a person's honour and it is enacted to one's '*grave and sudden provocation*' that provides advantage of reduced punishment.¹

It is however evident that promulgation of legislation to counteract honour killing in an exclusive manner cannot be witnessed in the heap of legislation available by now in Pakistan and other countries as well. Pakistan inherited its societal norms in an aggressively raw and unsophisticated form which is heavily burdened with unreal belief in ego with respect to profound follow-up of deep rooted culture and traditional rituals/customs. All such types of major abnormalities in society contained within themselves huge number of deviances, the phenomenon of honour killing being one of them. It grew so much stronger and acceptable that Pakistan ranks among top list states of hatred and ignorance in view of honour killings.²

In the meantime, as it took great support of '*jagirdars*' and governmental sectors, it received huge retaliation from private sectors including NGOs and civil societies under the main leadership of women. It is with such quite reason of leniency that the graph of honour killing showed an exponential rise while reaching to an alarming stage. The stakeholders, i.e. the legal personnel, NGOs, media, civil society members and Islamic jurists took a comprehensive stand against honour crimes.³

MalihaLari, a civil society activist, wrote a report in this context at the platform of 'Aurat Foundation' and provided enough information followed by valuable suggestions to ameliorate the occurrences of honour related crimes. The author blames Zia regime as root cause of annoyance among the public sectors, which inflamed low society stratum to agitate upon such homicides. It was thus an inertial restraint that until 2004, no particular and specific law was enacted regarding honour killing. Hence, stakeholders' effort brought about a law in the shape of 'The Criminal Law (amendment) Act 2004' that created a hope for affected sectors while before this law, honour killing cases were dealt as homicide and murder. On the other hand, the author regards this law insufficient and has

¹Wasti, Tahir H, (2010), The Law on Honour Killing: A British Innovation in the Criminal Law of the Indian Subcontinent and its Subsequent Metamorphosis Under Pakistan Penal Code, *South Asian Studies*, Vol: 25, No:2.

²*Ibid.*

³Crilly, Rob,(2012). 1,000 Pakistani women and girls honour killing victims", *The Telegraph*. Retrieved from <http://www.telegraph.co.uk/news/worldnews/asia/pakistan/9160515/1000-Pakistani-women-and-girls-honour-killing-victims.html>. on August 02, 2017 at 2:00 PM.

described a number of lacunas which might have made the law in-executable.¹

There exists no drastic change of occurrences if we make a comparison before and after the promulgation of the law. It is not yet well known in the public due to which it leaves no proper influence in the public sector and people act as previously. However, the report provides quite a good professional picture of the subject and data collected from various districts of Pakistan has been analyzed and evaluated. The conclusions of the report regard the law as insufficient and an urge is made for the promulgation of more rational and object oriented laws.²

In its continuity, Adnan Sattar in his work; *The Laws on Honour Killing and Rape in Pakistan*, conducted a precise research over the issue at the platform of AAWAZ, He takes up from this point of research and makes a comprehensive comparison of 'The Criminal Law (amendment) Act 2004' with 'The Protection of Women (Criminal Laws Amendment) Act 2006'. The author criticizes the Zia's regime, so called Islamization, in which women were kept at a target to diminish their status from major society platforms. This created a mess among stakeholders and legal quarters. In this research, stress is made for further tightening of laws and recommended that long time tradition of benefitting accused by the provision of 'grave and sudden provocation' should be reconsidered and personal intentions of judges in their judgments should also be avoided at all.³

AAWAZ program, of course, conducted nice and smooth work at this point. It explained major steps of civil societies which resulted in dovetailing topic of honour killing into Pakistan Penal Code 1860 and Code of Criminal Procedure 1898. The laws for women relating to almost all types of crimes including honour killings emerged frequently in the duration of 2004 to 2016 in the form of Criminal Law (Amendment) Act 2004, Protection of Women (Criminal Laws Amendment) Act 2006, Anti-Honour Killing Laws (Criminal Laws Amendment) Act 2014, and Criminal Law Amendment (Offences in the name or pretext of honour) Act 2016 respectively.⁴

¹Lari, Maliha Zia., (2011), *Honour Killing in Pakistan and Compliance of Law*, Aurat Foundation, Crystal Printers.

²*Ibid.*

³Sattar, Adnan, (2015), *The Laws on Honour Killing and Rape in Pakistan (Current Status and Future Prospects)*, AAWAZ Programme, Aurat Foundation (AF), Islamabad.

⁴*Ibid.*

The Criminal Law (Amendment) Act 2004 is the first piece of legislation that provided recognition to the practice of honour killing as heinous crime in the corridors of highly esteemed premises of legislation which is a sign of hope in this combat. It was acknowledged in the bill that honour related issues including '*karo-kari, siyah-kari and similar other crimes*' have always been burning topics of human rights organizations and other public sectors.¹

The law amends Section 299 of Pakistan Penal Code 1860 for considering honour related crimes in the perspective of *karo-kari, siyah-kari and other crimes* for the maintenance of honour or '*Ghairat*'. It amends Sections 302, 310 and 331 of Pakistan Penal Code 1860 to ascertain maximum imprisonment of 25 years with minimum limit of 10 years and describes practice of giving girl in '*badlah-i-sullah*' as an illegal act with a maximum imprisonment of 14 years having minimum limit of 7 years. Similarly Section 324 spots amended punishment under honour related hurt that is not less than half of imprisonment for such crime, and further amended in Section 295-C that no police officer ranking less than Superintendent of Police (SP) shall proceed with investigation in cases of accusation of women in adultery.²

The law of qisas and diyat was incorporated in the Pakistan Penal Code 1860 in 1990 under 'The Criminal Law (Second Amendment) Ordinance 1990'. The law of qisas and diyat, unlike other types of laws, could not satisfy stakeholder supporting fabrication of severe forms of punishments for honour killings and related crimes. On the other hand, it ranks all types of relevant crimes at one platform without discrimination and provides very favorable and mild atmosphere for both accused and victim parties to settle down the issue with mutual understanding, and hence making the honour killing cases compoundable and worth of requisite resolution. It is for very reason that Criminal Law (Amendment) Act 2004, yet being compoundable, forgivable and compensable, does not quench thirst of particular group of people of liberal vision who don't want honour killing go unpunished³.

Protection of Women (Criminal Laws Amendment) Act 2006 proved to be a milestone in safeguarding rights of women in Pakistan despite a number of flaws contained in it. It separates offences of '*zina*'

¹Asian Centre of Human Rights (2004), Confronting Honour Killings., *Counter Currents Newsletter*, Retrieved from <https://www.countercurrents.org/hr-achr291004.html>. on September 01 2017 at 01:30PM

²*Ibid.*

³Sattar, Adnan, (2015), The Laws on Honour Killing and Rape in Pakistan: Current Status and Future Prospects, *AAWAZ Programme, Aurat Foundation (AF)*, Islamabad.

from 'rape' which has removed flexibility of converting 'rape' cases to 'zina' and providing mild cushion to perpetrators, and in addition, it has transferred many of sections from Hudood Ordinance 1979 to Pakistan Penal Code 1860. This law provides protection to women in terms of honour killings as well even it is not designed so to address honour killing as per se. Now, due to this law, women are protected from being prosecuted for adultery who filed their case for rape. The case is dealt by District or Session judge who make their proceedings by sending summons and no punishment or arrest is carried out unless the decision of accusation is made properly after the provision of four evidences, unlike previous ambiguous practices of police officers and issuance of arrest warrants¹.

Anti-Honour Killing Laws (Criminal Laws Amendment) Act 2014 is a step forward in addressing murder in the name of honour exclusively. Criminal Law Amendment (Offences in the name or pretext of honour) Act 2016 makes the offence of honour killing non compoundable and if so, the 'qisas' is converted to life imprisonment with the findings of judge. This law describes the offence of crime as '*fasad-fil-arz*' which provokes other sections of Pakistan Penal Code 1860 and prevents escape of perpetrators almost impossible and he will not be punished on the basis of predetermined speculations. This law also looks into previous behavior of perpetrators along with his involvement in such type of incidences in the past. This law was conceived due to aftereffect circumstances of Qandeel Baloch case in which agitations took place with firm resistance in the front doors of law premises².

In India, the crime of honour killing is dealt through Section 299 and 301 of Indian Penal Code 1860. It is declared as a culpable homicide which does not amount to murder. The Indian law forbids the decisions to be made by '*panchayats*', which safeguard local traditions and, in most of the cases, are responsible for murder in the name of honour. However, in India, the crimes of honour killing arise through conflicted zones of cast system as continual phase of local environment running under cast system is disorganized³.

¹Mehdi, Rubya, (2010), The Protection of Women (Criminal Laws Amendment) Act, 2006 in Pakistan, *Droit et Cultures, Revue Internationale Interdisciplinaire*, 52. .

²Zaidi, B. H. (October 07, 2016). Anti-honour killing, anti-rape bills finally passed. *The Dawn, Islamabad*. Retrieved from <https://www.dawn.com/news/1288569/anti-honour-killing-anti-rape-bills-finally-passed>. .on September 15, 2017 at 10:35 PM.

³Grewal, Puneet Kaur, (2012), Honour Killings and Law in India., *Journal of Humanities and Social Sciences*, Vol:5, No:6.

The Middle East and North African territories assimilate to each other in respect of traditions and culture and in these regions, honour based crimes are condensed into deep rooted practices of its population and therefore, law does not exert pressure to formulate severe punishments for such crimes. It is however perceived that such laws stem out from laws made in 'Napoleonic Code', in which such laws were made to make civil reforms and honour related issues were not met rigorously, rather than influenced by Islamic culture. The women's rights activist organizations opposed such laws and in such efforts, laws in Kurdistan region were altered in 2002 and mild punishments were replaced with object oriented potential strict punishments.¹

In Syria and Palestine, somehow, changes have been made, even not enough but to consider an initiative, further hope is established for considerable reforms in this region. The honour crimes in these regions deface the picture of Islam and thus non Islamic world takes a chance to criticizing Islam. In eastern Europe, there is a limited number of data available on honour killing except a few in indigenous population of Abania, Chechnya and former soviet states which is mostly regarding forced marriage. The European local population is deprived of such concept of honour at all and it is uncalled for to discuss about.²

There exist, however, a number of cases of honour based crimes in the areas of western world where population comprises communities immigrated from eastern world who shifted with their families along with a stack of native culture and traditions and their beliefs³.

As an aftereffect of immigration policies, USA and Canada are two major countries which have been affected from honour killings. The United Nations took initiatives for its prevention thereof through a span of time and passed a number of resolutions for the subject about at different times including 2001, 2003 and 2005 resolutions, which led to a complete set of laws as promulgated in the United Nations (UN).

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) emphasizes on the equality of women in all signatory countries and provokes for the elimination of crimes that are carried out in the name of honour against women. There are other statutes and covenants passed by UN of relevance and include: The International Covenant on Civil and Political Rights (ICCPR), Declaration on the

¹Honour Based Violence Awareness Network (HBVAN). n. d. Honour Killings by Region. *International Resource Centre*, Retrieved from <http://hbv-awareness.com/regions> on Sep 15, 2017 at 11:00 PM.

²*Ibid.*

³*Ibid.*

Elimination of Violence Against Women (DEVAW), UN's Beijing Conference on Women and Unesco's Universal Declaration on Cultural Diversity. In addition there are other platforms in various countries which participated in this campaign and conducted conventions to eradicate the heinous crime of honour killings. These include the parliamentary recommendations of Council of Europe in 2000, 2002, 2003 and 2009, which were repeated in the Istanbul Convention, the Convention on preventing and combating violence against women and domestic violence.¹

These countries recommend the amendment of immigration laws in the specific perspective of rights of women and incidences of honour killing. The Stockholm Platform for Action to Combat Honour Related Violence in Europe is also a milestone in which a heap of recommendations have been formulated for European countries comprising support for victim and providing rehabilitation services to the victim and further to make provisions for incidences outside Europe by or upon the citizen of European countries.²

It also recommends programs for raising awareness and funds relating to honour based crimes through Progress Program and Daphne Program which have now become part of 'The Rights, Equality and Citizenship Program' comprising 2014-2020 period. All these resolutions are best regarded as legislative initiatives which frequently addressed the crimes of honour and made repeated calls for promulgation of legislations and as some incidences took place, the relevant authorities/departments provided real time response thereof. The repeated calls for recommendations of parliament include its resolution on 5th April 2011 on the new framework to fight violence against women, and on 25th February 2014 on combating violence against women in which it was stressed to collect data on honour crimes on regular basis and to provide education and shelter and all possible facilities to the victims.³

The member states of Europe have also separate action plans for combating honour killing and other scenarios involved in the protection of the rights of women. In this endeavor, Sweden, Netherlands, Belgium and Germany formed up individually effective action plans which address

¹ UN Women, (1979). Convention of the Elimination of All Forms of Discriminations against Women, *United Nations Entity for Gender Equality and the Powerment of Women*. United Nations General Assembly.

²Haile, Jane., (2007). Honour Killing, its causes and consequences: suggested strategies fro the European Parliament. *Policy Department External Policies*, Retrieved from [http://www.europarl.europa.eu/RegData/etudes/etudes/join/2007/385527/EXPO-JOIN_ET\(2007\)385527_EN.pdf](http://www.europarl.europa.eu/RegData/etudes/etudes/join/2007/385527/EXPO-JOIN_ET(2007)385527_EN.pdf). on September 01, 2017.

³*Ibid.*

various parameter of honour killing and sorted out relevant remedies for its eradication and structured various programs for the awareness and prevention of violence against women.¹

5: Honour Killing in the Islamic Perspective.

Allah Almighty has ordained curse to those who kill for self purpose, especially for self respect and honour and says in the Quran²:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَذَابُ اللَّهِ عَلَيْهِ
وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا (4/93)

“Whoever kills a believer intentionally, their reward will be Hell, to abide therein forever, and the wrath and the curse of Allah are upon them, and a dreadful penalty is prepared for them.”

It is also said in The Holy Qur’an³:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ
أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا
النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ
فِي الْأَرْضِ لَمُسْرِفُونَ (5:32) ..

"On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people...(5:32)".

According to Morgan, the Quran has not ordained any approval for honour killing and as such, it can't be linked to Islam. He argues that honour killing is found with greater magnitude in the Muslim world due to continuing culture from pre-Islamic era but not founded by themselves as it has nothing to do with the religion of Islam. He further refers to Jordanian Penal Code 1960, Article 340 in which the killing for honour is

¹Haile, Jane., (2007). Honour Killing, its causes and consequences: suggested strategies fro the European Parliament. *Policy Department External Policies*, Retrieved from [http://www.europarl.europa.eu/RegData/etudes/etudes/JOIN/2007/385527/EXPO-JOIN_ET\(2007\)385527_EN.pdf](http://www.europarl.europa.eu/RegData/etudes/etudes/JOIN/2007/385527/EXPO-JOIN_ET(2007)385527_EN.pdf). on September 01, 2017.

²AL QURAN., CH:4, AYAH:93.

³AL QURAN., CH: 05, AYAH: 32.

exempted from punishment or a reduced penalty and thus there occur 20-25 honour killings per annum which is still escalating, and as such he enacts the issue to existing culture rather than to Islam as a religion. The same situation lies in legal setup of Syria, Yemen, Morocco, Sudan and Egypt where statutes permit accused the benefit of exemption from punishments in clear words¹.

Niaz Muhammad conducted a relevant joint research with his other four research fellows and viewed the problem in the light of teachings of the Quran and the Sunnah to respond to confronting questions against Islam. He provides stable arguments based on various '*Ahadith*' and other teachings of Islamic '*ulema*' that honour killing is quite forbidden phenomenon in Islam. On the other hand, it is a distinguished and complex phenomenon to prove adulteration in a court i.e. four evidences of reputedly noble nature are required who must have seen the incidence of its actual happening with naked eyes with reference to definite time and location. The Islamic injunctions order for 100 lashes to the accuser if he fails to prove his allegations in this manner, and such an act is called '*Qazaf*'. In this view, it is suffice to state that Islam entirely forbids a public person to take law in hands and act upon such heinous crime².

It is also found appropriate to include a Canadian manual in this research '*Addressing Domestic Violence in Canadian Muslim Communities*' authored by Mohammad Baobaid and Gahad Hamed in 2010. In this manual certain domestic violence has been addressed in the inter-related background of Canadian and Muslim community culture. The manual contains fundamental theme of Islamic approach in the protection of women which is admirable and stress is made to amalgamate Muslim communities in the context of Canadian culture to build a harmonized society and to gain benefit of Islamic legislature to establish an exemplary society which is free of violence and turbulence. Such approach is worth admiration and should be adopted in Islamic countries as well. The manual also addresses honour related crimes with respect to backgrounds of Middle Eastern and South Asian societies and unfortunately, Pakistan is regarded as one of most hinted country of honour related violence.

¹Morgan, Adrian, (2007), Mutilation and Killing for Muslim Honour: Religious or Tribal Custom?, *The Family Security Foundation Inc.*

²Muhammad, Niaz., Mushtaq, Muhammad., Abdullah, Abdullah., Omar, Fazl., Hussain, Naqeeb. (2012), Honour Killing in Pakistan: An Islamic Perspective., *Asian Social Science.*, Vol:8, No:10.

However, the manual is an asset to this research and a valuable data of quite relevance has been obtained to justify the research¹.

In the same manner, a research carried out by Sara Joe Louis Phillip for her dissertation in Concordia University, Canada in 2001 has been included due to its relevance. The author has carried out the research based on a documentary '*In the Name of the Family*' viewed on Canada Television Corporation (CTV) and published in Toronto Star, a well known daily newspaper in Toronto. She argues that film has been made in prejudice to the Muslim society and criticizes intentional notion of declaring Muslim men as 'dangerous man' and women as 'imperiled women' and in the same manner declares western society as diverse and advanced society as opposed to native Muslim immigrant societies as depressed and cruel societies. She depicts the manufacturing of the film in which four cases of honour killing are filmed and scenes are taken with an illicit aim to distort image of Islam and its culture using specific techniques of camera, sound and lighting².

'Violence against women in the name of culture, religion and tradition' is another research carried out by Shaina Greiff which is a toiled work with systematic approach. In this research, author discusses Muslim practices in the selected Muslim countries and makes arguments that violence against women is not merely concerned with Muslim majority nations but accounts for other phenomenon relating to cultures, traditions and customs among other nations as well. Again the report claims that Pakistan has highest incidences of honour killing as patriarchal patterns are much stronger in its tribal areas and '*Jirga*' system strongly supports perpetrators to kill for honour. Thus women in Muslim societies face many difficulties due to such patriarchal patterns and the most witnessed problem is inequality among males of society.³

This emanates further multidimensional problems involving socioeconomic difficulties which, as a result, present women as a dependent entity having less education, less access to everyday life facilities and less freedom of movement. This makes women selfless person of society safeguarded by men of society. The appraisal of status of women in a Muslim society is being noticed by responsible stakeholders

¹Baobaid, Muhammad., HamedGahad., (2010), Addressing Domestic Violence in Canadian Muslim Communities., *Muslim Resource Centre for Social Support and Integration (MRCSSI)*, Ministry of Attorney General, Ontario, Canada.

²Phillips, Sara., (2012)., Documenting Honour: Examining Honour Killing and Muslim Representation in Documentary Film., *Concordia University, Canada*.

³Greiff, Shaina., (2010)., No Justice in Justifications: Violence against Women in the Name of Culture, Religion, and Tradition., *The Global Campaign to Stop Killing and Stoning Women*.

and major study of qualitative nature is emphasized to be undertaken at micro level that should suggest the underpinning problematic areas that have depressed the status of women living in Muslim world although Islam is the most supportive religion of women.¹

In the perspective of Muslim world or Islamic philosophies, there are other researches and work of knowledge including 'The World's Muslims: Religion, Politics and Society' by Alan Cooperman, a comprehensive empirical research based on micro parameters of a society is of valuable nature and a substantial input to proceed for further research.²

The research 'License to Kill: Honour Killings in Pakistan' by Are Knudsen describes social aspects of honour killing and discusses relationship between statutory legal system and tribal justice in Pakistan as both harmonize at this point and protect perpetrator with an internal instinct of safeguarding local customs in which murder is executed as mere effort to regain honour or so called self respect. In tribal areas of Pakistan, honour killing provides basis of long term enmity between two parties and mediation makes no way of settlements.³

He suggests that Pakistan's statutory legal system lacks in contributing to social and cultural values and hence an ambiguity lies in defining fornication, rape, and honour killing thereof, to provide justice and safeguard rights of women by avoiding out of court settlements in the hands of men of society resulting into forgiveness by *Qisas* and compensation by *Dayat*.⁴

The whole extract of the views presented in this literature is that honour killing is a determined factor of multiple disciplines rather than a traditional factor merely related with culture and ethnicity. This trend amounts to state that it is masculinity, egoism, status pride and height of pride, which is traditionally maintained at the cost of life of a woman. In other words, one can conclude from these studies that honour killing is rooted in criminal tendency of human psyche based on aforementioned motives.

¹Offenhauer, Priscilla., Women in Islamic Societies: A Selected Review of Social Scientific Literature., *Federal Research Division, Library of Congress*, Washington DC.

²Cooperman, Alan., Sahgal, Neha., (2013)., The World's Muslims: Religion, Politics, and Society., *The PEW Forum of Religion and Public Life*, Washington DC.

³Knudsen, Are., (2004)., License to Kill: Honour Killing in Pakistan., *Chr Michelsen Institute, Development Studies and Human Rights*, Norway.

⁴Knudsen, Are., (2004)., License to Kill: Honour Killing in Pakistan., *Chr Michelsen Institute, Development Studies and Human Rights*, Norway.

6: Conclusions.

It is concluded that honour killing is one of major social and cultural crimes. It is carried out on the pretext of honour, and honour is found in the virtual existence of women living according to the will of men of their families. It is carried out when character of women is considered doubtful and their relationship with other males is sought inappropriate. Such kind of movement of women is called undesired act of women which brings shame on a family. Thus, honour of a family is called to be restored by killing women who act in such manner.

It is known to have historical roots from times of pre-Babylon civilizations and is not associated to a particular type of religion, culture, or country. Its legal sanctity was first established in the codes of Hammurabi in 1780 BC. It was later confirmed by Romans and they even went on wars on sole reasons of preserving their honour, and War of Troy is a significant example to describe the Roman culture with respect to the maintenance of honour. Thereafter, it spread in all societies worldwide as families emigrated from one place to another for economic reasons and to maintain better quality of life, while they carried their customs including honour killing along with.

It spread over to North America, South America, Europe, India and some Asian countries. In the modern times, as philosophical approach of scholars dominated, culture of honour conflicted with culture of law and it ignited new discussion of its removal from society fabric by redefining cultural, social, religious, and customary concepts. Pakistan has accommodated the ritual of honour killing more than any country in the world and therefore, it is regarded as the most unsafe and dangerous country for women to live, as described by international human rights organizations.

Therefore, there many amendments made in the legislation and many plans and programs have been devised for implementation to see on-ground changes while heading towards a refined atmosphere in Pakistan, free from honour killing. However, it is concluded that honour killing is not linked with Islam by any manner.