

Cultural Norms and Safety Management: Understanding Honour Killing in Pakistan

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Abstract

Killing in the name of honour is often used as a means to preserve or restore a family's reputation by punishing or murdering women accused of behaviour perceived as sexually inappropriate or immoral. Honour killing remains a significant issue in Pakistan, with this study aiming to analyze the current situation and its impact on other members of society. A descriptive study used data from Islamic texts, prior research papers, and various reports. An exploratory review of existing literature was also carried out. The findings reveal a high number of honour killing cases in Sindh and Punjab provinces, driven by strong tribal systems and inadequate governance. Many incidents go unreported due to the influence of feudal systems in these regions. It is emphasized that the Holy Quran and Sharia explicitly prohibit murder in the name of honour and do not condone such actions under any circumstances. To address this issue, the study recommends that federal and provincial governments take decisive action against individuals involved in honour killings. Stronger legal frameworks, enforcement mechanisms, and awareness campaigns are crucial to eradicating this practice and ensuring justice for victims.

Keywords: Honor Killing, Tribal System, Female, Sharia.

Introduction

To comprehend what is honour killing, one has first to comprehend the idea of honour in a civilization, that in the name of honour to conduct or legitimize violence or brutality (Kaushal, 2020; Aslam et al., 2024; Shabbir & Cheong, 2024; Nawaz et al. 2022; van Eck, 2003). Khan (2018) stated that honour inside these societies is frequently characterized as the family's prestige dependent on the conduct and honesty of their female individuals. Honour societies implement an authoritarian code of conventional sexual roles that (directs priority and durability for males, while standards considering females stress humility, disgrace, abashment and the prevention of practices that may undermine the great name of the family (D'Lima et al., 2020; Shabbir, 2017; Gibbs et al., 2019). These societies arrange a man's honour in the purity, virtue, and humility of the female members of the family (Daniel & Wang, 2020). They situate high significance on family union as well as discipline under the initiative of man, to such an extent that the man would feel disgraced

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when he lost that authority or control (Becker, 2004; HRW, 2017; National Geographic News, 2012; Bibi et al., 2018). They support and sustain violence of males against their females to (save the trustworthiness of men as well as of the family) not reacting to apparent female misconduct may bring extra disgrace. These societies support the interests of a larger society to improve and control disgrace. Such support starts with the mother, who, by marriage, acts as an intermediary for the spouse. Honour brutality or killing is a type of family viciousness in that it is done by relatives against other relatives. Nonetheless, in contrast to the conventional family or abusive behaviour at home, honour murder has a biased and less indiscreet characteristic, proven by the methodical reconnaissance of the person in question, involvement of at least one relative, and, in certain occurrences, the family is found engaged with criminals and killers to discover and murder victims (Rabia, 2001; Cao et al. 2024;). Culprits of honour killing have a feeling of honour instead of one of bad behaviour and feel that constraining, hurting, or murdering is the best way to prevent the conduct that would carry shame for the family or it is the way to reestablish the damaged honour of the family. Honour murder happens when the honour of the family is injured or harmed. Honour murders are pre-arranged and might be done by guardians, spouses, kin, or more distant family (Aplin, 2017). An honour execution is seen by the culprit as an approach to re-establishing the family's honour, even with apparent serious harm (Helga et al., 2014).

A solid propensity observed in almost all provinces pertains to the idea of honour among women and their sexuality and controls them (Rana & Mishra, 2013). Modesty, having no extra-conjugal relations, proper dressing, behaving as expected and realizing one's obligations as per customs. Men, particularly at younger ages and the individuals who came from rural areas to the city, give more emphasis on controlling how ladies dress, regardless of whether they ought to go to school or they may be allowed to work refer to people they ought to be companions and how they ought to behave. Young fellows from ages 18 to 25 were somewhat complicated and narrow-minded on the subjects of virginity and separation. Age increases and decreases tolerance (Kundapur et al., 2017; Cao et al., 2024).

Contrary to men's behaviour, ladies were not as partisan as men, especially men at a young age, in honour-related issues. The women who became older, ignorant, and migrated from rural areas with rustic foundations or potentially religious and clueless, as well as younger ladies who spent their lives in a conventional climate, were exceptional cases. A large number of women likewise observed that their ideas of honour concerning the sexuality of ladies, a significant number of them did not imagine that women who are single become despicable when they escape with their beloved. People having daughters were auxiliary to educate their daughters and not letting them to the wedding too soon. Ladies additionally believed that there ought to be divorce, particularly when conjugal treachery (Jaafar-Mohammad & Lehmann, 2011; Nawaz et al., 2022; Aslam et al., 2024).

Notwithstanding, they appeared to cease communicating these perspectives as society peers downward on women who are divorced, and a large portion of them are not specific since they do not have monetary security. Besides, particularly on account of relationships with family members, the family demands that they continue the association, offering more significance to the relationships among families than to the contentment of children (Aslam et al., 2023). Impressions of honour apart from those that centre around ladies and ladies' sexuality depended on ethics for the most part. This tendency was more normal among individuals living in urban areas or are from urban areas, driving more individualistic examples of life just as those with employment requested more significant levels of instruction and those associated with fundamental freedoms and sex fairness. In Istanbul, we found that individuals, for the most part, separated 'tore' killings from

honour murder. They had a solid inclination to remove themselves outside of 'tore' killings by portraying them as an issue concerning a specific locale and its people. Individuals who came from the Black Sea to Istanbul tenaciously expressed that there were honour-related crimes but not 'tore' killings around there (Kardam, 2005; Shabbir et al., 2020).

Murders submitted for the sake of reestablishing family honour proceed to happen and often go unpunished in numerous areas throughout the world (DW, 2018). Worldwide agencies communicate that honour killing is especially inescapable in Pakistan, Palestine and Iran. Russia is excluded from such records; however, this does not imply that this is not happening in Russia. In Turkey, from the year 2008 to 2017, there were 33 Cases recorded; in these cases, 39 individuals were murdered, of which three were male and 36 were female. According to analysis, these honour killings exhibited that unmarried young ladies are the most probable casualties, trailed by ladies aged 20-30, generally separated but at times wedded (Nawaz et al., 2024). They were generally sisters, spouses, daughters, nieces or step-girls of the killer. Of these 33 cases, just 14 of them were filed in court. In 13 cases, the individuals were charged with guilty, and only one was acquitted. The culprits got detainment of six to fifteen years imprisonment. An investigation related to honour killing represents that they are propelled not by custom or anything as standards of shariat laws but rather by the subjective and so-called desires of people and factions (HRW, 2017). This act results from incitement from the public, rumours, reports and criticism. Ladies associated with abusing honour based on tales, tattle and defamation are viewed as exceeding the limits of appropriate sexual conduct in Turkey (Yao et al., 2025). The unpunished homicide of a lady to intersect the limits is a striking illustration of how female sexuality keeps on being managed by physical as well as sexual brutality and pressure. Regularly, such killings are supported or relieved in courts as wrongdoings carried out in a condition of passionate pain or because of provocative conduct by the person in question (Nawaz et al., 2024). Global laws contain an unmistakable prerequisite to guarantee that public criminal law standards and methodology do not allow the charged to legitimize himself on the grounds of endeavouring to rebuff the accused for an activity that was suspicious to comprise, perceive to establish, or establish an infringement of social, religious or conventional standards of endorsed conduct (Antonova, 2018).

Generally, the objective of honour murdering is to protect one's (not the victim's) respect and rebuff the harm perpetrated upon it (by the person in question). Wrongdoings of honour are regularly perpetrated to discourage disreputable acts, for example, looking for divorce, infidelity, early sexual relations, early pregnancy, homosexuality, noncompliance, or being the casualty of a rape or assault. Islam, Christianity and Sikhism, with a couple of exceptional cases, all advance the very qualities that most honour killings mean to maintain, brutally rebuffing the individuals who ignore them. The ethical position of religions on conduct that honours killings and punishes as unsatisfactory is all around delineated by passages from religious sacred writings. It is imperative to remember this while evaluating Book of Scriptures sections relating to thought processes in honour murdering (Peng et al., 2025). The way that the Old Confirmation and the New Confirmation in Christianity stand firm on various footholds on similar issues can, without much of a stretch, lead to some disarray concerning what Christianity recommends. The two Confirmations, for the most part, concur on what one should and should not do (Van-Eck, 2003); however, not how one should be rebuffed for destructive behaviours. Concerning thought processes in honour killings, the two Confirmations frequently concur on a fundamental level. Generally, in the present day, standard Christian orders regard the lessons of the New Confirmation and declare that the Old Confirmation has no significant bearing on Christians. Notwithstanding, between the present and past, there is no authority agreement on how the Old Confirmation ought

to be respected; it is hard to decide what Christianity lectures on murdering for the sake of honour and rebuffing "shameful" acts.

Conversely, the Holy Quran instructs that those blamed for bad behaviour should be rebuffed solely after solid proof against them is introduced. One will not deliver bogus proof against another without being rebuffed. The Holy Quran clarifies that under Islam; to kill someone should be done before by lawful thoughts. Notwithstanding, Muslims will not murder each other. Considering these standards, honour execution, which includes murder for individual feud without lawful thought, conflicts with and surprisingly opposes Islam. Sikhism and its heavenly book "Guru Granth Sahib give an even lesser level of explicit reference to the issues related to honour killings. Maybe it gives general direction on the best way to separate between moral and evil and does not examine discipline. Sikhism has a similar situation of murder to Islam and Christianity. In particular, Sikhism instructs that "The lord alone executes and reestablishes to life"(Yberkeley, 2010).

In Pakistan, a large portion of the reports related to honour killings portray the issue as a societal issue and a problem of a culture that the Public authority has neglected to oversee. Alongside the "Islamic laws" that are related to punishing the offences related to "zina" and murder, the judicial system, as well as the executive, have additionally been condemned for managing the culprits of honour killings with tolerance. Honour killing is an emerging issue still in the 21st century. So, it may be necessary to find out the current situation of honour killing, reasons for honour killing, methods used for killing and impacts of honour killing on women and society.

The act of honour killing is an important issue in all provinces of Pakistan. Unfortunately, man plays a dominant role in our society. The role of women is recessive; Woman is considered a very weak gender in Pakistan. This study may provide a clear picture of the current situation of honour killing in Pakistan, methods of honour killing and the impact of honour killing on our society members, students and government. This study addresses the following research objectives and questions respectively: To find out the current situation of honour killing in Pakistan. To find out the impact of honour killing on our society. What is the current situation of honour killing in Pakistan? To find out the impact of honour killing on our society?

Literature Review

Islamic criminal Law manages the crime of Zina in a very discernible way than it manages different crimes. Suppose one grumbles that somebody has submitted sex or infidelity and later on neglects to give the necessary proof in court to validate his/her assertion. In that case, the filer of the complaint will be charged under the crime of "qazf", another crime in Islam. The one who filed a complaint is made obligated to the offence, not because he/she lied but because he/she neglected to help their charge in the courts. He may have observed the offence in real, yet there is no single proof and is lacking to refute the/transgression, which makes some abuse stay wrongdoing and not an offence; in this manner, he/she ought to either stay quiet or face the consequences of "qazf". The solitary special case for this standard is a spouse who sees his better half submitting infidelity yet cannot give the necessary proof related to the wrong done in the courtroom. In this case, the spouse would not be charged with "qazf". Maybe such a charge adjacent to his wife upheld with unique pledges, would empower the court to isolate/separate the couple under the "lian" regulation. When the social worth was acknowledged, recognized and transformed into a lawful standard by giving it a legal acknowledgement, the Law fortified and established the sacredness of this honour and urged individuals to act according to what is socially acknowledged, suggested and appreciated (Liu et al., 2025). Rather than suppressing or quelling their feelings, which indicated

a disreputable individual and a quality peered around the citizenry, they exaggerated their sentiments at whatever point they ended up in such a circumstance. In this way, it blew it out of all extents. Murdering the person who submits infidelity with married women is somewhat, to which "Mohammadan Law" is additionally liberal. Their comprehension of "Mohammadan law" was, maybe, founded on the way that under the "Islamic Criminal Law" as polished in India preceding the declaration of the new guidelines or the Indian Reformatory Code. An individual was not obligated to "qisas" on the off chance that he murders somebody who is found perpetrating infidelity.

The act of granting tolerant sentences in instances of honour killings turned out to be exceptionally well-known among attorneys and the charged. The denounced did not feel any shame even in acquiring their spouses and sisters in the observer boxes to concede under the watchful eye of the court that she took part in an extramarital entanglement or relationship or, besides, she was submitting sex with the deceased when the man responsible for her slaughtered him. The courts did not show any shock over the fair denounced' who acquired their distinctions to courts to affirm and uncover about the disreputable demonstration they were enjoyed so they may pull off lesser disciplines (Wasti, 2010).

Honour killings are frequently founded on bogus claims. Regardless of whether the lady being referred to has accomplished something that contaminates the honour of the family or is essentially the subject of tattle and rumours, it does not make any difference. "Just the public impression of honour substance and at last gives the impetus to many murders. Assuming the lady disgraces the family, she should bite the dust just because "blood purges honour". One upsetting part of honour killings is that a large number of the killings are mixed up honour killings. "Absence of confirmation concerning whether unlawful sexual movement happened brings about a high level of mixed up honour killings since male doubt of corrupt action is frequently founded on talk and is authentically unwarranted (Shabbir, 2016). Violations against women are infrequently dealt with in Pakistan, given the predominance of ancestral courts known as jirgas. In a larger area in Pakistan, which is rural and comprised primarily of clans that function to some degree like self-governing governments, all the tribes have their arrangement of ancestral standards.

Jirgas exists essentially in (FATA), which incorporates the area between the Pak-Afghan borderline and the northwest province (Shabbir, 2018). The tribal societies socially and ethically authorize Honor murders. In addition, "the State does not for the most part denounce these exercises nor make a move against the killers". Tribal guidelines result from conventional local traditions, which thus outmanoeuvre state laws. Jirgas are self-sufficient from Pakistan's legal framework because the constitution of Pakistan keeps the courts from practising any oversight or purview in the tribal regions. The motivation behind why Pakistan's administration has restricted legitimate presence in the tribal regions is that since the initiation of Pakistan, the country has encountered various disturbances such as social as well as political. At the point when choices given over by tribal boards have achieved basic freedoms infringement or extreme actual damage, jirga individuals have not been considered responsible by the government in any capacity. Also, the police officials have no authority to deal with matters of tribal regions. As a down-to-earth matter, authorizing fundamental freedoms laws could create commotion in tribal communities, prompting a kickback and a flood of defiance, and there can be different repercussions contrary to the government. These tribal boards are enrolled with jurists who decide all legislative problems that are not in the similar sense being heard in urban areas or courts (Shabbir et al., 2015). Jirga enrollment depends on political associations and land possession. Infringement of communal codes that carry disrespect to a lady's family, like infidelity or looking for separation, are among

the numerous problems that are heard in these committees. Women experience issues in accomplishing equity in Jirgas due to their second-rate societal position. Jirga law is a standard law that is given orally instead of arranged. Hence, it is not unprecedented for "discretionary and unseemly" choices to result. On top of the different difficulties that ladies face due to this framework, the decisions of the jirgas cannot be advanced or appealed (Cohan, 2010).

The Jirga framework exists in Sindh and is used as a dynamic gathering or ancestral committee. Such boards are overseen by nearby elites and are made uniquely of men, especially those who are compelling and acquired authority inside the "Braderri" (shared society) faction or clan. The Jirga is led by a Sardar (chief of the tribe) or a person called a "wader" (landlord). The selection of waders is collectively agreed upon through mutual consent of warrings. Each group selects at least two agents, usually known as advisors, to deal with their case. The principle objective of Jirga is to reestablish the equilibrium by remuneration for harm and not to discover the truth and rebuff the culprit. For instance, if a Jirga is masterminded to determine the instance of an Honor killing, the consultants now recognize static of murders or other harm from every group and declare these in Jirga. The chief secretly talks with those consultants and afterwards publicly declares the decision. "Karo-kari" (honour murder) is not even thought out as a wrongdoing in Jirga, yet an authentic activity or lawful act of the individual/culprit, the family of whom is dis-honoured. The one who murders to reestablish honour is ethically and legitimately upheld by the Jirga and thought out as a possessor of honour, even though in the instance of honour killing by Jirga, ladies who are slaughtered or liberated are not viewed as casualties by the blameworthy party (Shabbir & Wisdom, 2020). The person to whom a lady (spouse, sister or daughter) has a place needs to murder to fix his honour. The person who killed for honour is viewed as the casualty instead of the culprit as he has endured misfortune, firstly for the sake of his honour and afterwards for the lady he needs to murder. If Jirga arises, both fighting groups will undoubtedly have to acknowledge the decision made or announced by the Jirga. Brutality against women reasoned that on account of "karo-kari" (honour Murdering), the Jirga has an adverse consequence in that the Jirga secures culprits as well as even urges them to slaughter ladies for the sake of honour (Bhanbhro et al., 2013).

2004, following a constant battle from common society, the government consequently passed the act proclaiming "honour" wrongdoings, particularly "honour" murders illicit. The Criminal Law (Revision) Act of 2004, in its specific nature, explicitly addresses the rules that comprise the matters related to "honour murder" and penal consequences, additionally communicated as the Law for honour killing and various changes were made in CrPC (1898) and PPC (1860), generally contains options to existing arrangements to incorporate deliberate homicide (qatl-I-amd) did on the reason for "honour". Nonetheless, despite the tremendous promotion and cooperation with parliamentarians, the 2004 revision did not fuse all the progressions common society requested. This act was considered as a liking exertion to debilitate the violations of honour murders. However, various technicalities generally made the amendment ineffective and insufficient and neglected to alleviate the casualties as imagined by the society. The first important insufficiency was that the penal consequences arranged for "honour" violations were not obligatory for all occurrences of honour wrongdoings. Also, the arrangements for the waiver and combination were compelling. There was no special case in which the arrangements related to sections (309, 310, 311, and 338E PPC) were used on account of honour violations to profit waivers and to alter the classification of wrongdoing relationships with the person in question. Thirdly, as discussed, the court's discretion to rebuff the violations canvassed in the fasad-fil-ard classification and a minimum imprisonment of (10 years) and detainment with a limit of 14 years as "tazir". The wrongdoing of honour murder is likewise remembered for the meaning of fasad-fil-ard just in

situations where the privilege of "visas" has been complicated or deferred by the legitimate beneficiaries/heirs. With the carefulness of the appointed authority and the assent of intensifying groups, the killers can pull off negligible punishment or even no punishment. The new enactment has expanded the length of detainment, explicitly life detainment, which, as the C indicates, reaches 25 years. Section 311, for the violations assigned as honour wrongdoings, endorses an obligatory discipline of life detainment Rehman et al. (2023). The 2004 change added the wrongdoings of honour murdering in the class of *fasad-fil-ard* (tumult or turmoil in the public arena). Suppose there should be an occurrence of compounding and remission by the legitimate beneficiaries. In that case, the Law provides the option to rebuff the wrongdoer for making an issue in the general public with a punishment of 14 years. The amendment made in the year 2016 has made this discipline compulsory, and any individual who submits murder in the guise of honour will be condemned for a period of (25 years). This mirrors a genuine exertion toward a long and older tradition and consistently expanding propensity for honour murdering. (Hongdao et al., 2018) While examining the reasons related to honour killings, various issues were presented, like the overwhelming issue of assumed male incomparability and the subjection of ladies, just as the thought of ladies as men's property. Society additionally, for the most part, concurs that one of the significant reasons identifies with the alleged honour of men and the societal rejection of the decreasing honour. Day by day, the intolerance by societies and narrow-mindedness and insults concerning the absence of control of men over women over their own families incite the culprits into perpetrating the wrongdoing. Society assumes the role of a quiet condemner.

One significant component examined was the pattern of killing women for an assortment of causes under the affection of "honour killings" to give it social assent, while in actuality, there were various inspirations. These involve circumstances of family fights for which ladies are negotiating concessions just as inadvertent blow-back, vengeance, want to get another marriage and so on. Another significant reason is poverty, which contributes to various issues, like responsibility for or concerning legacy, for example, eliminating ladies from the scene to eliminate a lawful beneficiary or accusing another to eliminate him as a lawful beneficiary. Land quarrels have additionally been the real intentions behind honour murders, and blaming another for submitting an honour slaughtering of a lady in the family can be a compelling method to coerce and sue for monetary benefits through a bargain (Ur Rehman et al., 2023). A fascinating reality that surfaced the nation over is an increment in the statistics of honour murders, especially during the season of crop ripening and maturing of the harvest, for example, at the point when the agrarian area is most prosperous. In light of this, potential killers feel that they can stand to go for another marriage. They can likewise guarantee enormous cash from their foes by accusing them. These primitive landowners and clan leaders are very much active here, as well as concealing honour murders and violations. These individuals are likewise present in the assemblies, and they effectively go against the death of any supportive enactment for women. It was also observed that the wrongdoing of honour murdering is utilized differently. Individuals murder the actual casualty and report it as self-destruction. The lady is taken to murder outside the home during late hours at night (Lari, 2011).

Cases relating to honour murders have been frequently filed in the courts throughout recent years. Until the year 2004, there was no particular enactment that had been sanctioned to check the widespread wrongdoing of killings in the name of honour throughout the country. Thus, an extraordinary assemblage of laws was created by the cases before 2004, accommodating thin and one-sided decisions by the judges. The investigation of the post-2004 statute is additionally significant concerning whether there is any change in the outlook of the legal executive in choosing

such cases after the Act and amendment of 2004. Even though the new and precise acts of law related to honour killings were set up in October 2016 to battle against the act of 'honour' wrongdoings, besides that, the adjustment of lawful, legal and cultural perspectives towards handling hono-related violations is a question mark. Guardians and grandparents who kill their youngster or grandkid, or where an individual homicide his life partner and continues to live because of kids from the marriage. Such culprits must be condemned to "diya" " even though the court's decision to force the most significant sentence of 14 years relies on the current realities and conditions of a specific case. In addition, the law of "visas" is not to be applied in situations where 'Islamic Directives do not consider such application. (Section 302 (c), PPC).(Khan, 2020;2018).

Material and Methods

This study aims to analyze the current situation of honor killing and its impact. For this purpose, a descriptive analysis is carried out. The data was collected from previous research reports, books, and reports prepared by government and non-government organizations.

Results Analysis

Unmistakably, instances of honour wrongdoings have been brought up in the early times of Islam. Hence, Quranic lessons give splendid standards in such a manner. The Holy Quran presented the law of "Qazaf" for the individuals who fault a virtuous lady for submitting infidelity. The one who faults a lady should introduce four observers; otherwise, he will be thought to be a liar and punished (80 stripes) as a penalty. Besides, his observer will be dismissed for his entire lifetime. He is not rebuffed by the feeling of telling lies under the watchful eye of the court. Likewise, the holy Prophet Muhammad ﷺ clarified that the Islamic government will not make a move against anyone for infidelity except if it is thoroughly demonstrated/proven. If the blame is not demonstrated, the authorities cannot pass orders to punish, regardless of whether they know about the wrongdoing through numerous sources. This is the reason that the holy Quran manages the offences identifying with infidelity in a very discernable way than it manages different offences; instead, it supports covering the individual and sexual relations of man and lady.

Notwithstanding, assuming somebody demands to carry the guilty parties to book, he is made mindful of satisfying the prerequisite of Islamic observer law. Under the Quranic orders, the prerequisite in regards to the compulsory number of observers to demonstrate the instance of infidelity is four Muslims. The petitioner goes about as a killer himself sincerely, and settling on choices in such a situation is not permitted in Shariah. As indicated by the lessons of Shariah, the adjudicator or Overseer cannot condemn him while he is compressed by the components affecting mental puzzles. While an adjudicator or head cannot give judgment, how could a layperson do this? While talking about honour murder in Pakistan, from an Islamic point of view, it appears to be appropriate to cite the assessment of the Council of Islamic Ideology in Pakistan. The Council, in its 139th conference, decided that Islam does not allow anybody to rebuff his family members while doing a corrupt movement himself, taking the law by himself/in his hands. In such circumstances, passion and seriousness for the honour are characteristic. However, Islam does not allow a man to rebuff a guilty party of shameless demonstration himself ultra judicially, other than denying all indecent and intolerable sins.

The Council additionally added that on the off chance that a man murders denounced incited by feelings, the court will choose whether this wrongdoing can be observed or not, taking into consideration general exceptional cases depicted in the criminal code based on (case to case). To bring out the wrongdoing of honour slaughtering involved in "denying the evil" is against the

instruction o. How can a commoner be allowed to do such while it is the obligation of courts and governments? Indeed, even an appointed authority is not permitted to give judgment of killing concerning the renegade before allowing him three days. Even though he can be detained for a lifetime, permitting a layman to murder a defector or committer of wrongdoing will open the entryway for a large portion of individuals to execute others of the fault of the heresy of doubt. The present circumstance will make an extraordinary frenzy in the public arena. The individual who administers allowing punishment, either in an unavoidable condition or as an ordinary action, can criticize the directive of Lian and its advantages (Muhammad, 2012).

Discussion

Given the general public, this kind of murder is not correct; nobody might want to do it; however, no one can tell what may occur if you are up against such notorious conduct. For instance, in a situation when anyone observes that his wife is unfaithful and is likewise incited by others to make a move, at that point, he could do anything and conduct killing due to losing control in this situation. Likewise, Individuals in this classification will see the victim as wrong or blameworthy since the wife deceived him. These individuals contend that it is unavoidable for them to murder for honour primarily because of prevailing difficulty and cultural pressure. They stated it is challenging for men to bear embarrassment and avoidance, particularly forlorn and uneducated. This situation is a more unpretentious method of offering support for killings. Those who support honour killings completely or restrictively can take various stands relying upon the conjugal status of the lady in question and the idea of the actual activity. For instance, murder might be considered real for a wedded lady, while an unmarried lady should be married to get a solution. Individuals who firmly support murdering without considering the conjugal status of the lady might change their view on the off chance that she is raped or on the off chance that she was constrained to do so. In this case, they may believe that the lady as victimized ought not to be murdered.

Notwithstanding, there are also other views of people who imagine that even in the case of forced sexual relations, ladies are blameworthy and ought to be murdered. Similarly, those girls who are raped normally get a negative response. In general, the victim is viewed as innocent. Anyway, it was additionally identified with us that it is not permitted to kill minors as indicated by the religion, so sometimes people wait to murder until they are grown up. In any case, we have not seen or observed such a case.

One may presume that institutional viciousness towards women is available in numerous aspects related to the government's response toward the "honour murdering" of women. This might be resilience towards the actual wrongdoing and the lawbreaker, defences of his activities, accusing the victim in the absence of admittance to equity for the harmed parties and to viable methods for legitimate, mental and social help and protection, just as lack of concern, dangers, debasement and maltreatment of force by authorities. It is likewise can be observed by the resilience toward these violations by the institutions of the state, such as in their failure and hesitance in preventing these acts to ensure the security of women, who are exposed to various types of segregation and brutality for the duration of their lives. The lower courts, including High courts, instead fell in line with the tendency of the Supreme Court while choosing the instances of honour murdering under section "338-F" of PPC; it became essential that the judges must take direction from the Holy Quran and Sunnah while deciding the cases related to "qisas" and "diya", then again the constitution would oblige them in admitting the decisions by the Supreme Court also as restricting on them. Indeed, it ought to have been for the Council to take direction from the Quran and Sunnah. While the judiciary ought to just be approached to observe the law administered by the "Shura legislative

assembly". Section "338-F- PPC" authorizes the judiciary to present their adaptation of Islam in the law, which leads to disarray and vulnerability in the significance and use of the law. The significant reason for honour-related wrongdoings is what we know as the medieval framework, which is ancestral and male-centric, through which primitive rulers have undistributed authority to abuse and mistreat individuals. They have made a Jirga framework to secure culprits and utilize them to their advantage; they appreciate the gigantic effect on state designs and establishments and use them for their motivations. The significant partner in this 'honour murdering industry' is the police, who are constrained by nearby primitive masters, extraordinarily in Punjab and Sindh.

Conclusion

Killing in the name of honour is insidious; it squanders valuable lives as well as degrades the law. As an Islamic republic, Pakistan can plan its standards, culture and customs into its law and, build up law and order and rebuff all culprits. The purported equity or claimed infringement done by ladies and its novel redressed holds no worth in law or religion. The viciousness and murder in the guise of honour is an infringement of central rights ensured, and the constitution of Pakistan protects these rights just as in global law. Pakistan also follows the law and appreciates practices the due constancy to hinder, examine and rebuff the culprits of such wrongdoings. The modern and current legislative improvements show a reformist bend in the push to control honour murder. In any case, the main perspective to control such revile requires a change of culture and customs. A genuine change can occur. Gender equality is observed in Pakistan. Whilst the current endeavours might seem like gradual steps to end honour murder throughout the country. The CRPC Act of 2004 (amendment) made various changes to the current enactment to incorporate the crimes done in the name of honour as well as manage properly the issues which are auxiliary issues, for example, expressing that the killer cannot be the wali, making unlawful the trading of ladies as "Badal-I-such", altering police methods as to examination, and so forth. Islam gives support to cloak the sexual relations of both (men and women) instead of disclosing them. Notwithstanding, assuming somebody seeks after it, the Holy Quran recommends the laws of "Qazaf" and "Lian" for evening out charge of infidelity against a lady. The Prophet Mohammad ﷺ settled the issues according to "Qazf" and "Lian". Holy Quran Sharia does not allow the murder of somebody for the sake of honour nor empowers them to do so. These two fundamental laws of Islam, " Holy Quran and Sunnah", command the followers to keep up discipline and not to go about as judges themselves. Also, Islam guides them to carry such cases for support to government bodies, i.e. "courts and government establishment".

Recommendation

- 1) The government should take firm steps regarding the prevention of honor killing.
- 2) The implementation of rules must be carried out strickly.
- 3) Awarnes programs should be introduced
- 4) Islamic studies regarding honor killing should be introduced in school and colleges.

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