Policy Research Journal
ISSN (E): 3006-7030 ISSN (P) : 3006-7022 Volume 4, Issue 3, 2026

HONOUR KILLING IN PAKISTAN: LAW, CULTURE, AND THE CONTINUING STRUGGLE FOR THE RIGHT TO LIFE

Asma Rahmat[1], Muhammad Ameer Hamza[2], Maria Batool[*3]

[1,2]*Final Year Law Student, Superior Law College, Superior University, Lahore*
[*3]*BA-Ll.B,(Hons)LUMS*

[*3]mariabatool396@gmail.com

DOI: http://doi.org/10.5281/zenodo.23184764

Keywords
Honor Killing, Pakistan, Gender-based violence, Qisas and Diyat, Right to Life, Dignity, Fasad-fil-Arz, Equality of men and women, Honor crimes and criminal law.

Article History
Received: 05 January 2026
Accepted: 18 February 2026
Published: 04 March 2026

Copyright @Author
Corresponding Author: *
Maria Batool

Abstract
Honour killing is the killing of someone, particularly a female, on the pretext of saving honor. It is a severe femicide offence in Pakistani society and is widely criticized. There are many reasons behind this heinous offence, including social taboo, religious extremism, and masculinity – masculinity is particularly mentioned because no man has ever been killed in the name of honor. In different parts of Pakistan, its name is different, but the act is the same: to kill someone. It is called Karo-kari, siyah-kari, and is committed for different personal reasons. Marriage disputes, sexual disobedience, or conduct are commonly considered dishonor of men.Pakistan has legislated on this heinous issue and amended the Criminal Law (Amendment) Act, 2024, and made further amendments in the year 2016. One of the main hurdles in implementing the laws on honor killing is Islamization by Gen Zia in the shape of compromise through Diyat and Qisas Laws. In one of the cases, a family had killed their daughter and sister, but subsequently, the perpetrators were compounded with the support of Islamic laws. In 2024 alone, the Human Rights Commission of Pakistan (HRCP) has recorded approximately 400 cases in the country. The Constitution provides the right to life and liberty, protection of fundamental rights, women's rights, and the dignity of men and women. But unfortunately, successive federal and provincial governments have failed to protect against this heinous crime. Perhaps seriousness in policing is lacking.

1. INTRODUCTION

The right to life, though not an absolute right in Chapter 1, Part II of the Fundamental Rights of the Constitution of Pakistan, is one of the most important rights because, without it, no other rights even guaranteed in the Constitution can be enjoyed. All the other rights are to be enjoyed by a person who has the right to life and liberty. The Supreme Court, in its authoritative judgment in the Shella Zia case, has expanded the definition of "Life" to include not only opposition to death or vegetative life. It includes all the amenities of life a modern man can have. Therefore, honor killing is vehemently opposed by society, and superior courts, time and again, have disapproved of it and have never accepted it as a plea for killing in the name of honor. There are constitutional and legal guarantees, but this heinous crime and barbarism are still in practice.

Honor killing is a recurring issue in Pakistani society, and it gives a contradictory picture between constitutional guarantees and customary

law prevailing in Pakistani patriarchal society. The Sindh High Court, in such a case, relying on Muhammad Akram Khan v. The State, had opined that a person cannot be allowed to become prosecutor, investigator, judge, and then ultimately executor – law in a civilized society does not allow it. Killing on the pretext of honor is not a defence for escaping punishment because no one can be allowed to take the law into his hand. This constitutes intentional and brutal murder, entitled to be treated according to the Law of the land.

This brutal offence – honor killing is not a specific jurisdictional, ethnic or class crime; it has no limits of such things. It happens in every part of Pakistan, though with different nomenclature. For example, in Sindh and Balochistan, respectively, the term used for honor killing is Karo-kari and siyah-kari; both terms are used for illicit sexual relationships outside marriage, whereas in other parts of the country it is called honor killing. The perpetrators, in their crime, feel empowered to kill their daughters, sisters, and even aunts, with the impunity that they will escape punishment. In their beliefs, they commit this crime solely to protect the honor of their family; historically, this notion does not have any linkage with religion or culture.

In 2020, the Supreme Court categorically stated that the phrase "honor killing' should not be confused with giving legal justification to kill in the name of honor. There is no such concept either socially, legally, or constitutionally. The Apex Court even disapproved of and discouraged the use of such language that gives rise to brutality. The court has opined that these terms must not be used in a society that brutalizes and criminalizes people to settle personal grudges in the name of honor.

In this brief research article, we will discuss the different aspects of this issue, including constitutional, social, cultural, coupled with religion, institutional lackluster behaviour, and jurisprudential. We will discuss as to what the importance of life is. Why do own family members become staunched enemies to kill their dear ones, instead of protecting them? Why can victims not protect themselves despite the criminal law and the constitution protecting them? And finally, why has legislation failed to abolish or minimize this crime?

2. Understanding Honour Killing

Honor killing is described as the intentional killing of a man or woman, particularly a woman of any age, who has established an illicit relationship outside of wedlock. Here, it is pertinent to mention that it is not confined to a female who is unmarried but also includes married and unmarried females of every age. This term is used to dishonor a female, causing dishonor to his family and to the community as a whole in a particular area. It is also related to the social behaviour of a female in the concerned society. There are taboos attached with this heinous crime that a female has blotted on the honor of a family; in actually there are other ulterior motives behind this killing – it may be her refusal to marry a man against her wishes, etc. There may be other pretexts for this crime, for example: suspicion, family disputes, revenge to settle a family property dispute, or even a rumor that she does not possess good character and is involved in an extramarital sexual relationship with someone.

Pertinent to mention here that it is not simply murder or violence; It has become a norm that a father, brother, or any other relative of the family has to kill to control the family or to show patriarchy in social life; it includes female mobility, seeking education or higher education, employment and personal relationships, and also seeking independence as a human being – female. The use of different terminology in different parts of Pakistan does create a legal right or defence to kill in the name of the self-styled phrase "honor" of a family or the community. Different phrases are used to dub this crime; for example, in Sindh it is called Karo-Kari, whereas in Balochistan, the people know it as Siyah-Kari. The aggregate meaning of these terms is killing in the name of honor for an illicit relationship with another person with whom a woman has not married; or even, if she is married and has a relationship with another man; even then, there is a plea to kill the woman or man; though men are rarely executed in

this case. Therefore, it is a settled principle by the Apex Court of Pakistan that killing a person, say a woman, in the name of honor cannot make it a lawful act. Hence, it is punishable equally as murder is treated in the law.

3. Socio-Economic and Cultural Dimensions:

There are many reasons for the development of honor-killing in society. There is no one reason can be blamed. Socio-economic, cultural, and religious aspects are very much present in such crimes. The following are brief accounts of some of the reasons.:

3.1 Marriage, Property, and Economic Interest

Marriage in Pakistani society is associated with economic interests, which elders of the family do not want to share with others. It costs them dowry, inheritance of property, and in some cases, where disputes arise, honour killing becomes a last resort. Enabling the elders of the family to retain their land and inheritance with them – land is considered a masculinity of the subcontinent, and it has continued ever since partition.

3.2 Poverty and Socio-Economic Deprivation

Poverty and socio-economic deprivation also play an important role in honor killing, particularly when people remain illiterate, backward, and attached to their old-age social behavior. It is important to state here that honor killing is not confined to poor people, but it also occurs in affluent families, though to a lesser extent. Dependence on males and weak knowledge about rights, etc., also contribute to honor killing.

3.3 Rural-Urban and Tribal Dimensions

Honor killing is associated with Urban, Rural, and Tribal. Historically, this practice of karo-kari in Sindh and siyah-kari is rooted in decades and still prevails in one form or another. This heinous crime, wherein a female is brutally killed by their own relatives, is not confined to any specific area. Actually it reflects the mindset of manhood in our society. The worst aspect of this issue is that men are reluctant to give up this anti-women and anti-human practice.

3.4 Control over Women's Autonomy

One of the most important aspects of honor killing is that male-dominated society does not want to give up its patriarchal authority. There is a constant tussle between males and females over female autonomy. Females are interested in seeking employment so that they can become economically independent, and for this they are pursuing education and higher educaiton – this is not acceptable to the male-dominated society. Hence, because of this aspect, honor killing is justified or castigated in society.

3.5 Legal and Institutional Access

The lack of institutional support also plays a pivotal role in honor killing. Poor women in backward areas do not have access to and awareness of their rights, and they do not receive institutional support from the government, from investigation to prosecution of those who threatened the female with dire consequences if they refused to accept their demands. In such a situation, most of the females implicitly accept these norms and thus encourage society to abuse their rights.

Therefore, it to understand that honor killing is not as simple as it is considered. It has many reasons behind it, and societal behavior, patriarchy, socio-economic, poverty, and lack of education and awareness play an important role in the development of honour killing

.

4. Constitutional Framework:

The Constitution of Pakistan provides a strong foundation for combating honour killing.

4.1 Article 9: Right to Life

Article 9 provides:

"No person shall be deprived of life or liberty save in accordance with law."

The provision establishes life as a constitutionally protected interest. An individual cannot be deprived of life merely because another person believes that the victim has damaged family honour. The Supreme Court of Pakistan, in the

Shella Zia case, has authoritatively expanded the meaning of life used in this Article. It gave it an expansive meaning wherein it has said that life does not mean only a vegetative life and is not opposed to death. Rather, it has a wider meaning, wherein all the amenities of life are included in the meaning of life.

Once again, the Supreme Court's decision on honour killing in *Muhammad Akram Khan v The State* is particularly significant. The Court rejected the proposition that *ghairat* could justify taking another person's life and treated honour killing as ordinary *qatl-i-amd*. Later courts have repeatedly relied upon this principle.

4.2 Article 8: Supremacy of Fundamental Rights

Article 8 of Chapter 1, Part II of the Fundamental Rights, enshrined in the Constitution of Pakistan, 1973, protects the fundamental right. Article 8 provides guarantees that any custom, usage, and rule that is recognized as a law, if against any of the Fundamental Rights, shall be declared void. This guarantee is provided for retrospective and prospective legislation. It categorically declares that any law that is repugnant to the Fundamental Rights shall be declared void, and if any already legislated is repugnant to the Fundamental Rights, shall be brought in conformity with the Fundamental Rights to the extent of its repugnancy. Here, extent means the doctrine of proportionality and the severity of the repugnancy. Pakistan is governed under a written Constitution; therefore, there are two kinds of legislation: one is constitutional and the second is statutory or ordinary. The statutory enactment is made to enable the Constitution.

4.3 Article 14: Dignity of Man

Article 14 of the Constitution of Pakistan, 1973, is an absolute and unqualified fundamental right. It has two parts. The first part is absolute, and the other part is restricted with reasonable restrictions by law to regulate it. , The first part is absolute in the sense that no law can be made against the dignity of man; even the dignity of a dead man is inviolable. The other part of this article relates to the privacy of a man, and it is conditioned with reasonable restrictions. In getting evidence from the accused, no one can be tortured, and evidence extracted by torture cannot be admitted. In Pakistani legal parlance, the police statement under Section 161 of the Cr.P.C. is rarely admitted, and the statement before the magistrate under Section 164 is admissible. In US jurisprudence, this is called the Exclusionary Rule on the maxim of "Poisonous fruit of the poisonous tree".

4.4 Article 25: Equality Before Law

Article 25 of the Constitution of Pakistan, 1973 provides that everyone is equal before the law and no discrimination shall be exercised. This article has a deep relationship with the rule of law, Article 4 of the Constitution of Pakistan, 1973, which states that everyone shall be treated in accordance with law and no person shall be compelled to do whatever law does not require him to do and he shall not be restrained whenever law permits him to do. In Article 25, there is a proviso to protect the rights of women. This is called a constitutional exception. There shall be no discrimination if a separate law is legislated to protect women and children. There is another situation where, if a post is advertised exclusively for females, then a man cannot take the plea of discrimination. Similarly, if a post is advertised for men alone, then a woman cannot take the plea of discrimination.

5. Statutory Framework: Pakistan Penal Code 1860 and Criminal Law (Amendment) Act 2016

The Principal law that deals with offences in Pakistan is the Pakistan Penal Code 1860, inherited from the colonial raj in the subcontinentand provides a comprehensive framework for the criminal justice system.

There are different degrees of killing, and their punishments. Intentional murder is called qat-i-amd, punishment for which is prescribed as the death penalty, if all the ingredients are fulfilled and proved beyond reasonable doubt. In this case, the law provides for compounding the offence through the Pakistan Penal Code and also through the application of Qisas and Diyat Law (Islamized

law). Therefore, in the cases of honor killing, a person can easily be acquitted. The criminal law amendment of 2016 criminalized it as fasad-fil-arz, which included the provision of the Anti-Terrorism Law, and once these provisions are included, the compromise is not easy. The 2016 legislation brought reform in barring compromise and forgiveness by family members. The legislation made it a heinous crime and made it difficult to forgive. The striking provision inserted/amended is section 311 of the Pakistan Penal Code 1860, which made it a heinous crime despite waiver or compromise of the right to qisas. Particularly in honour-related killings, the court provides a severe punishment such as life imprisonment and a death sentence if applicable.

7. Judicial Response to Honour Killing

Pakistani courts have consistently rejected the notion that honour can constitute a legal justification for homicide.

7.1 Muhammad Akram Khan v The State

This is an important case wherein a person killed another on the pretext that he had misbehaved with his sister. Subsequently, he took the plea that he had killed him for honor. The Apex Court rejected this plea, saying no one can take the law into his own hands under any pretext. The Court also interpreted that the right to life is constitutionally guaranteed and killing others cannot be justified on the grounds of honour. The case has reiterated that honor killing is not legally justified and constitutes murder.

7.2 *Muhammad Siddique v The State* — PLD 2002 Lahore 444

In this case, a father killed his daughter, son-in-law, and infant child because her daughter married against the wishes of her father and family – meaning she had contracted a love marriage. The Court did not accept his plea of honor-killing justification and said it is murder. This case has detailed the social and economic aspects and also avoided the technicality and kept the killing in the name of honor as murder and upheld the death penalty. The Court further protected marriage with one's own wishes, denied the other custom and usage that are against fundamental rights. It also tried its best to erect a wall against all these taboos in society.

7.3. *Khadim Hussain and others v The State* — PLD 2012 Balochistan 179

This case discusses the double murder in the name of Siyah-kari, and the Court treated it as named murder while saying that the plea of honour killing is insufficient in the law. The case relied upon the ratio of Muhammad Akram Khan; the practice is prevalent in the region, particularly in Balochistan. The Sindh High Court later referred to Khadim Hussain while deciding an honour-based double murder in the province. It is further opoined that whatever terminology is used cannot justify murder in the name of honor-killing.

7.4. *Abdul Hameed v The State and another* — 2011 MLD 1919

In this case, the legal position of such cases wherein acquittal is sought on the ground of compromise and qisas and diyat law. This case discussed the prevailing practice before the 2016 legislation – the Criminal Law Amendment against honor-killing. The Court has opined that after the legislation, the consequences have changed and now this plea cannot be taken to avoid the punishment for killing, whether it is in the name of Ghairat or Karokari or any other.

7.5. *Jamshed and another v The State and another* — 2025 LHC 5436

This case concerns the legality of compromise in honour killing. The Lahore High Court has decided the effect of compromise with the legal heirs, where the offence was committed in the name of honor. While doing so, the LHC has interpreted sections 299 (ee), 302, 305, and 311 of the Pakistan Penal Code, 1860, reading the Criminal Law Amendment of 2016 together, and recognizes that honor-killing falls into the category of fasad-fil-arz, and hence it cannot be compromised, particularly post-2016

7.6.*Naib Gul v The State and others*— 2026 PHC 1978

This recent case is again a case of compromise wherein an honor killing was committed. The Court had taken up Sections 302 and 311 of the Pakistan Penal Code, 1860, along with the newly defined term fasad-fil-arz, which define that honor killing is not an ordinary crime. The Court decided that the plea of compromise cannot be attracted in this case; hence, compromise was denied.

A cursory reading of the above cases reflects the idea that Pakistani Courts have recognized honour killing as murder in Muhammad Akram Khan and, subsequently, in all the cases; this provides the ratio. The courts have recognized that after the legislation of the 2016 Criminal Law Amendment, murder in the name of honor cannot be escaped in the name of honour, and it is a murder for which the sentence is the death penalty or life imprisonment.

9. The Enforcement Gap

There is no dearth of substantially strong legislation; it would be more appropriate to say that there is fancy legislation in Pakistan, and there is a plethora of jurisprudence developed by the superior courts of Pakistan. Unfortunately, the law on the books and the law laid down by the courts are different from the practical application of the law. The enacted law and its interpretation and directions are not complied with in stricto-senso by the law enforcement agencies and thus create a gap and make the proper legislation meaningless. Attached to the enforcement gap, there is an investigation loophole from lodging an FIR to investigation, which creates problems. The FIR is not properly lodged, and ultimately, in the superior court, because of a lack of proper evidence, the accused are acquitted, and the masses place the blame on the performance of the judiciary. Whereas the judiciary is one of the participants in the criminal justice system, the others are the police, prosecution, and defence counsel. Institutional incapacity and lackluster attitude of the law enforcement and investigation agencies give a chance to honour killing.

10. Available Data and the Problem of Underreporting

The aspect of data collection throughout Pakistan shows that fewer honor killing crimes were reported in the year 2024 compared to the year 2016. In 2024, 419 honor killings were reported, and in 2016 the tally was higher than in 2024, i.e., 634. These cases occurred across Pakistan, including Punjab, Balochistan, Sindh, and Khyber Pakhtunkhwa. It is highly likely that there are cases that are unreported due to cultural factors and to avoid societal stigma. In Punjab alone, during the year 2025, a total of 218 cases were reported, bifurcated into 188 female and 39 male, respectively. It is emphasized that there should be a district-, provincial-, and country-level database, enabling us to know the exact position of this heinous crime. This database will be helpful in tackling the crime more scientifically. The database for the year 2021 for the whole of Pakistan is 381.

13. Honour Killing as a Failure of Rule of Law

Honor killing provides evidence of the absence of the rule of law in society. In a rule-of-law society, no one can dare, or should dare, to take the law into their own hands. A single person or groups of persons lodge the case against the female, prosecutes, judges, and ultimately executes her in the form of killing in the name of honor. Such actions, like honor killing or criminal offences, if rampant, deny the Rule of Law in society. As per the dictate of Article 4 of the Constitution of Pakistan, 1973 – this article is more fundamental than the fundamental rights because fundamental rights can be suspended as per the dictate of the Constitution, but Article 4 cannot be suspended because it is outside the Chapter of Fundamental Rights.

1. 14. Recommendations

To curb this vice of honor killing in the society of Pakistan, inter alia, other criminal offences. It is recommended that the implementation of the Honor Killing Laws 2016 and criminal law amendments be implemented in letter and spirit. To bring this into action, it is the statutory

responsibility of the police and investigating agencies to take all necessary steps that are required to curb criminal offences, particularly honour killing. It is the prime responsibility of the State to provide adequate protection to the witness and victim from the family and societal pressure. State is under constitutional and legal obligations to promote literacy through schooling so that the masses become aware that baseless notions such as honor killing are not acceptable.

The government is to take the provision of access to justice seriously so that all and sundry can equally approach courts, police stations, investigation, and prosecution. A Herculean reset of the governance system, particularly the criminal justice system, is needed to make society peaceful and free from crime, particularly crimes against women.

16. Conclusion

Honour-killing is a heinous crime in Pakistani society. It would be an injustice to associate this crime with any socio-economic problems. Therefore, there are multiple reasons behind this crime. After the Criminal Law Amendment in 2016, honour killing has become a murder as fasad-fil-arz; now it cannot be compromised because it has been declared a serious crime against the State. The State, through its administrative and judicial apparatus, is taking action. Still, there is a greater need in this aspect so that this crime against women, particularly, be stopped and minimized.

References

Amir, Muhammad, Khan, Dr. Raana; and Tahir, Dr. Muhammad; "From Ghairat to Criminality: Transformation of Honour Killing Jurisprudence in Pakistan". Social Sciences Review Archives. s Available https://doi.org/10.70670/sra.v4i2.2236

Article 4 of the Constitution of Pakistan, 1973 – Everyone shall be treated according to the Law.

Article 9 of the Constitution of Pakistan, 1973 provides the Right to Life and Liberty.

Chapter 1, Part II, Fundamental Rights Enshrined in the Constitution of Pakistan, 1973.

Chapter 1, Part II, Fundamental Rights Enshrined in the Constitution of Pakistan, 1973.

Code of Criminal Procedure 1898.

Constitution of the Islamic Republic of Pakistan 1973, arts 8, 9, 14 and 25.

Criminal Law (Amendment) (Offences in the Name or on Pretext of Honour) Act 2016

Criminal Law (Amendment) (Offences in the Name or on Pretext of Honour) Act 2016.

Dr. Mubashar Hassan v Federation of Pakistan – PLD 2010 SC 265, para 113.

Habib, Nazia, and Naveed, Shaheryar et al, "Can't Fight With My Fate": Reasons Explaining Violence-Accepting Behavior of Women in Pakistan, Sage Journals, Available at https://journals.sagepub.com/doi/full/10.1177/21582440241268358?utm_source=chatgpt.com

Heydari, Arash, "Honor killing as a dark side of modernity: Prevalence, common discourses, and a critical view, Sage Journals, Available at https://journals.sagepub.com/doi/10.1177/0539018421994777?utm_source=chatgpt.com

Honor Killing Reported Cases (2011-2023). Punjab Police, Government of Punjab, Lahore. Available at https://punjabpolice.gov.pk/honour-killings

Human Rights Commission of Pakistan, State of Human Rights in Pakistan reports.

Ibid at footnote No.5.

Ibid.

Ibid. at footnote No.29.

In re of Suo Motu Case - 1994 SCMR 1028.

Kamran v The State 2024 SCMR 1419.

Kanwal, Shagufta, "Honor Killing: A case study of Pakistan, Journal Law and Social Justice, Volume 3, Issue 1, pp 38-43 Available at www.advancelrf.org

Kanwal, Shagufta, "Honor Killing: A case study of Pakistan, Journal of Law and Social Justice, Volume 3, Issue 1, pp. 38-43. Available at www.advancelrf.org

Kanwal, Shagufta, "Honor Killing: A case study of Pakistan, Journal of Law and Social Justice, Volume 3, Issue 1, pp 38-43. Available at www.advancelrf.org

Khadim Hussain and others v The State PLD 2012 Balochistan 179.

Khan, Aleena; Honor Killing in Pakistan: Judicial and Legal Treatment of the Crime: A Feminist Perspective. Available at https://sahsol.lums.edu.pk/node/12887 .

Khan, Aleena; Honor Killing in Pakistan: Judicial and Legal Treatment of the Crime: A Feminist Perspective. Available at https://sahsol.lums.edu.pk/node/12887 .

Khan, Saeeda and Thambia, Shanthi, "Women's Agency as Reason for Life Threats Among the Pashtuns in Pakistan: Narratives of Women Fleeing Honor Killing and Masculine Domination" Sage Journals Volume 29, Issue3-4. Available at https://journals.sagepub.com/doi/10.1177/10778012221092468?utm_source=chatgpt.com

Khanum, Surriya, Lodhi, Dr. Muhammad Ifan et al.: "Thematic and Contextual Reflection of Women in 'Honour Unmasked' by Nafisa Shah" Available at https://saudijournals.com

Khanum, Surriya, Lodhi, Dr. Muhammad Ifan et al.: "Thematic and Contextual Reflection of Women in 'Honour Unmasked' by Nafisa Shah" Available at https://saudijournals.com

Ministry of Human Rights, Government of Pakistan, national framework concerning human-rights legislation.

mran, Muhammad, "No One Can Take Law into His own Hands", Courting the Law, June 07, 20216, Available at https://courtingthelaw.com/2016/06/07/commentary/no-one-can-take-law-into-own-hands/

Muhammad Akram Khan v The State PLD 2001 SC 96.

Muhammad Ali Mahar and another v The State 2024 SCMR 1584.

Nazar, Mahnum, "The analysis of honor killings in Pakistan and how it is related to the notion of 'what will other people say?" Binghamton University—SUNY. Available at https://orb.binghamton.edu/cgi/viewcontent.cgi?article=1004&context=undergrad_honors_theses

Nazar, Mahnum, "The analysis of honor killings in Pakistan and how it is related to the notion of "what will other people say?" Binghamton University—SUNY. Available at https://orb.binghamton.edu/cgi/viewcontent.cgi?article=1004&context=undergrad_honors_theses

Pakistan Penal Code 1860, ss 299, 302, 309, 310 and 311.

Pakistan: Honour killings, including prevalence in different regions of the country and the profiles of individuals targeted; legislation; police and state response; state protection for survivors and surviving family members (2020-December 2023) [PAK201758.E]. Available at https://www.ecoi.net/en/document/2103953.html

Part II, Chapter 1, Fundamental Rights, Article 9 of the Constitution of Pakistan, 1973.

Part II, Chapter 1, Fundamental Rights, Article 9 of the Constitution of Pakistan, 1973.

Patel, Sujay, and Gadith, Muhammad Amin, "Karo-Kari: A Form of Honour Killing in Pakistan", Sage Journals, Volume 45, Issue 4. Available at https://journals.sagepub.com/doi/abs/10.1177/1363461508100790?utm_source=chatgpt.com

PLD 2001 SC 96.

PLD 2001 SC 96.

PLD 2001 SC 96.

PLD 2001 SC 96.

PLD 2001 SC 96.

2011 MLD 1919.

2016 PHC 1978.

2025 LHC 5426
PLD 2012 Balochistan 279
Punjab Police, reported honour-killing statistics.
Rawalpindi Bar Association, Rawalpindi – PLD 2015 SC 401.
Reference please.
Section 302 of the Pakistan Penal Code, 1898.
Section 302 of the Pakistan Penal Code, 1898.
Section 7 of Anti-Terrorism Act, 1997.
Senate of Pakistan, parliamentary record concerning the Criminal Law (Amendment) (Offences in the Name or on Pretext of Honour) Act, 2016.
Shella Zia v WAPDA – PLD 1994 SC 693.
Shella Zia v WAPDA – PLD 1994 SC 694
Shroff, Sara, "Bold Women, Bad Assets, Honor, Property and Techno-promiscuities, Sage Journal, Available at https://journals.sagepub.com/doi/10.1177/01417789211016438?utm_source=chatgpt.com
Siddiqi, Muhammad Khursheed; "The Punjab Protection of Women against Violence Act 2016: A Legislative Review" Available at https://sahsol.lums.edu.pk/node/12825
Siddiqi, Muhammad Khursheed; "The Punjab Protection of Women against Violence Act 2016: A Legislative Review" Available at https://sahsol.lums.edu.pk/node/12825
Sujay Patel and Amin Muhammad Gadit, 'Karo-Kari: A Form of Honour Killing in Pakistan' (2008) 45 International Journal of Social Psychiatry.
The amendments altered several provisions of the Pakistan Penal Code, including sections 299, 302, 309, 310, 311, 338-E and 345
Wasti, Tahir H., "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 *A Research Journal of South Asian Studies Vol. 25, No. 2, July-December , pp. 361-410. Available at https://sasj.pu.edu.pk/9/article/view/680.*
Wasti, Tahir H., "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 A Research Journal of South Asian Studies Vol. 25, No. 2, July-December, pp. 361-410. Available at https://sasj.pu.edu.pk/9/article/view/680.

IEER
Institute for Excellence in Education & Research