

THE ORIGIN OF HONOUR KILLING (KARO-KARI) IN SINDH PAKISTAN: A DISCUSSION ON ISLAMIC CONTEXT

Hasina Jamal^{*}

Dr. Nasreen Aslam Shah[†]

ABSTRACT

Pakistan is an under developing country. More than half of its population lives in a typical traditional rural areas. Social norms and cultural values are deeply rooted here. It is largely practiced in tribal areas of Sindh. Therefore, the concept of killing a woman on the name of honour is a part of tribal culture. It is the social, economic and political brocade of our society. The paper chalks out the role required by law makers, law enforcement agencies, civil society organizations and community for stopping cruel culture of female victimizing and restoring the assumed notions of honour. The study has highlighted the main and important reasons and factors of honour killings in Sindh. Honour killing is not only limited to karo-kari, it has many other forms. Islam forbids killing of mankind. Therefore, karo kari contradicts with the teaching of Islam. The roots of honour killings can be traced in time and space. Hindu society used practice a custom, named sati. According to this custom when husband died, a woman used to burn herself with her husband. This paper aims at: (1) To introduce the meaning and concept of honour killings (karo-kari), (2) Origin and explanations in its historical background, (3) Highlight of legislation for eradication of homicide, (4) Honour killings and its Islamic context, (5) Suggestions and recommendation of eradication of homicide, the paper is followed by a selected bibliography.

Keywords: *Karo-kari, (black man, black woman), honour killings, Jirgas (tribal council of elders), Islamic Sharia law, Islamization.*

^{*} PhD Research Scholar, University of Karachi

[†] Meritorious Professor, Department of Social Work & Director, Center of Excellence for Women Studies, University of Karachi.

INTRODUCTION

The Pakistani society is based on its customs, culture and traditions mostly inherited from diverse surrounding cultures and ethnic groups (Malik, 2006). Pakistan is a male dominated society. Control over women is considered a noble act. The family organization in Pakistan is strongly patriarchal. In Pakistan most of the People live with large extended families. The eldest male in a family is a head and takes all decisions. Woman's place is home, and traditionally is secondary to man. A woman stays at home and performs the domestic chores. She fulfills a role of a dutiful wife and a mother (Zia, 1991). Her fate is determined by a male family member. In society no one objects these traditions. If anyone objects these norms he/she normally is considered wrong. (www.umrich.com). Honour killing is a leading social problem in Sindh. It is gender based violence against a woman. The man who kills a 'kari' woman to protect family honour is called an honourable man. He is considered to have committed a crime only to restore lost honour of family. A man is considered begairat (bharimanu) or without honour if women-folk and family is not under his control. He is encouraged to kill a woman of her family, if she is stemmed or labeled a kari (Wassan, 2012:9-10). The paper aims at: (1) To introduce the meaning and concept of karo-kari, (2) Origin and historical background of karo- kari in Sindh (3) Karo-Kari and its Islamic context. (4) Highlight of international laws regarding eradication of homicide and (5) Suggestions and recommendations of eradication of Karo-kari / homicide, the paper is followed by a selected bibliography.

OBJECTIVES OF THE STUDY

Whenever the researchers select a topic for a particular research they must have some goals and specific objectives for that research. So for the completion of this research, the following objectives were undertaken.

- To find out the socio-cultural causes of karo-kari (honour killings) in the province of Sindh.
- To study the real facts and reasons which are playing an important role in the practice of karo-kari.
- To study the behavior and attitude of the family and other relatives if the victims are alive.
- To find out solutions for preventing and minimizing this cruel custom of karo-kari.
- To shed light on the facts that this is a cultural and tribal practice, and not Islamic.
- To suggest suitable means and recommendation for eradication of this cruel issue.

METHODOLOGY OF RESEARCH

There are several methods that are used for carrying out the research. These include qualitative and quantitative those are very much used. The researcher has benefited from both. He used the review of the secondary data for preparing this research paper. The researcher also used primary as well as secondary data analysis. For collection of primary data research tool used was questionnaire and it covered the data collection from respondents who have been affected of honour killings. This data was collected from areas of Sindh where incidents usually happen and karo kari is commonly practiced. The sample size taken was 200 cases from Jacobabad and surrounding districts close to Baluchistan. Equal importance is given to qualitative and quantitative data. A variety of sources were helpful for gathering secondary data including observations and note taking from semi structured questionnaires, in depth interviews, focused group discussions and documentary review. Review of books, research journals, and research articles published in magazines, newspapers and valuable data and literature from internet has been used for complaining of this paper. **Several**

international reports issued by international organizations such as Human Right watch, Amnesty International, reports of NGOs, Human Rights Commission of Pakistan and reports submitted in Senate and National Assembly of Pakistan. Secondary data analysis was helpful in connecting what has been done earlier and findings of the current research.

LITERATUR REVIEW ON HONOUR KILLING (Karo Kari)

MEANING, EXPLANATIONS AND DEFINITION OF HONOUR KILLING

(a) Meaning and Explanation of Honour Killing

In or national language Urdu world karo-kari is used for honour killing (Solangi, 2002). It has same meaning in our provincial language Sindhi. In both the languages 'Karo kari' means a 'black male' and a 'black female. When a woman is declared Kari, male family members of family attack on her life. As killing of a kari woman is culturally justified. This custom or crime against woman is considered or labeled as 'honour' killings (Wistro, (2000). A woman can be killed for many reasons not just for being a kari. The main reason can be a woman's behavior that is unacceptable to other family members. It is more than enough to kill her (Hussain, S. (2006). When a man kills a woman to claim that she was guilty of immoral sexual conduct, it is not consider murder but an honour killing of a woman. Killing of a woman who is declared kari is justified. Killings of kari woman is not considered a murder, because it is to remove shame and restore honour of man, family and community. However this murder is done to control life of a woman to enforce a custom and a social code.

Concept of honour in rural society is very powerful and it exists beyond reasons and causes. In tribal Sindhi society, relations are very closely build among family, society and community. Shame for the family is meant shame for the whole community. As a common rule a women is usually not allowed to go outside of her

home without the male family member. Generally the concept of shame is used as an instrument to control over the women. Women stand for shame and men for prestige. It is well accepted norm and very much exists in the psychology of society.

(b) Definition of Honour Killings

Honour killing (Karo-kari) is a murder that is committed to save the honour of one's family. Murder of a woman is to save an honour of family and remove shame that is brought by another member of family (Shaheed, 1998).

Honour killing is often accepted by community and the state's judicial system. It is a defense motive to justify a murder. The concepts of women as property and honour are rooted in structures of society. Government agencies do not take appropriate actions to save women from their families not being murdered.

In Oxford dictionary the honour killing is defined as, "The killing of a relative, especially a woman or a girl, who is considered to have despoiled the family." BBC explained "Honour killing as incomprehensible and an inhuman evil reaction within a family against another family member who is considered to have brought "shame" upon relatives (BBC, 2008; Button, 2008).

The Human Rights Watch defined honour killing as an act of violence. It is a murder of a female member of family by a male family member. It is a perception that a woman has behaved to dishonours her family. This notion is sufficient to take away her life (Sheikh, 2013).

EXPLANATION OF HONOUR KILLING

The causes of honour killings have roots in the societal and structural conditions. They are found in the most affected societies of the near and Middle East.

As Ali (2001: 26) explained that in tribal communities the tribal chief supports the practice of honour killing as a fundamental part of their traditional societal structure.

Commenting on honour killing, Baker (1999) pointed out cultural and personal system of honour is based on others' behavior. Killing of woman by a male family member is considered an important part of culture. Another thinker Becker (2004) explained, that it is a traditional religious practice that sometime violates the rights of woman.

As Faqir (2001:15) pointed out, that by honour killing, it is not the chastity or honour of women that is restored. But it is a feud that is being settled over sexual misbehavior a woman, because it becomes possible only by killing her.

Tribal chiefs culturally and traditionally have gained powers in the tribal spheres. Many of them are well educated mostly from Oxford, Cambridge and other well reputed institutions of the world. And most of them are members of the parliament, but at the same time are strong supporters of this inhuman and evil custom (Hussain, 2006: 233-234). The legal courts are totally ignored by these tribal councils because of being very influential. These tribal councils are mostly headed by these tribal chiefs (Lesnie, 2002). Therefore, the government institutions usually do not take note of it. They have no or have very 'limited authority' in the tribal communities. Therefore, a famous feminist scholar Menon (2004: 212) argued, "It is not only the physical force that urges women to be oppressed, but it is the 'collective pressure' that demonstrated in the forms of customs, beliefs and ideologies. They authorize the inhuman and violent practices prevailing in the tribal society."

In some Middle East countries, killing of a woman for adultery is authorized by the state (Glazer, 1994; Kressel, 1981; Shah, 1997). In the patriarchal traditions this custom was forcefully imposed and introduced. Value of a woman is just like a livestock in the tribal communities (National Report, 1997).

Honour killing is gender based violence against a woman (Baker, 1999; Ruggi, 1998). From cultural and sociological studies it has become clear that honour of a man is related to the wealth, land and properties he possessed and not only a woman (Night, 2006). In this situation a woman is also considered as a property of a man. Therefore, in this context, according to social and anthropological researchers, honour killing is seen as dominance of men over women (Oberwittler, 2011).

SOCIO-CULTURAL CAUSES OF THE HONOUR KILLINGS

Kari kari is a trans-cultural problem of Sindhi society. It consists on variety of social and cultural causes and reasons. Below are some important social and cultural causes which are promoting kari- kari in Sindh widely and rapidly.

(a) Fix Marriages

In Pakistani society marriages are decided either by the heads of the family or fixed at the very moment of girl's birth. Sometimes, two brothers enter in a verbal agreement that their expected babies will be married in their families in future. Eventually, with the passage of time this verbal agreement comes to its maturity when both girl and boy attain the age of puberty. Such sort of agreement become complicated because of many reasons; one reason can be if boy like another girl or girl fall in love with another boy so this becomes the case of honour killing karo-kari.

(b) Karo-Kari after Rape

This type of "honour killing" is a brutal kind of killing of a woman. When a girl is raped and being killed by her family, on the ground that she has brought shame for the family.

(c) Karo-Kari for Disobedience

When the women do not accept arranged marriages, when daughters disowns their decision and refused to follow their

customs and norms. The elders than feel disesteem and humiliated and killed their daughters. And at the same time if the married woman does not obey her husband or in-laws, she is also killed under the excuse or ploy of karo-kari.

(d) Desire of Property

The desire to get the property is also a cause for the honour killings in our society. Land is considered a wealth and property. Ownership of land is one of the main issues in Sindhi society.

A woman owns property which is usually inherited from her father, husband or other means. Usually her relatives try to get that property by legal or by illegal means. If they fail to get that, they kill her to get hold of that property. In order to escape from punishment, they use the excuse of honour killing of that woman.

(e) Social Awareness

Women in rural areas of Pakistan are now more aware of their rights as compared to past. This credit goes to awareness raising work of women's rights organizations and groups including media.

(f) Lack of Education

Pakistan is a country where lack of education is a big disaster; especially the rural areas are much neglected in this field. Education has become the felt need of the people. It plays an important role in formation of individual's personality and socialization.

(g) Lack of Religious Knowledge

Original spirit of the religion has been lost because in most of the mosques and especially in village mosques, Imams are unqualified and untrained in religious as well as in secular education. These imams should be qualified and trained from Islamic universities so that they should deliver such sermons, which may clear the concept of honour killing in Islam.

(h) Poverty and Fulfillments of Basic Needs

It is one of the major factors for honour crimes. Most of our population is living below poverty line they even cannot get their basic needs. For the fulfillment of their basic needs people are sometimes motivated to kill their females and blame them as kari.

(i) Lack of Social Mobility

In the rural areas of Sindh province, family, kinship, caste and tribal loyalties are so strong that an individual cannot shatter these bonds. This is one of the great reasons of killing their family members without knowing right or wrong.

(j) Lack of Proper Government Set-up

The Amnesty International report pointed out, the failure of the authorities to prevent these killings. It shows the Pakistani government's failure to take effective measures. It is a result of weak investigation and lack of punishment of the killer. Practice of honour killings is also an indicator of weakening of political institutions, corruption, and economic decline.

ORIGIN AND HISTORY OF HONOUR KILLINGS IN SINDH

There are three major explanations given to justify the custom of karo-kari. These are gold (Zar), woman (Zan) and land (Zameen). Honour or ghairat is very closely linked with respect (Izzat), which is primarily based on a possession that is explained above. It is just like wealth and property. Therefore, honour is consigned at the desire of society. It can be lost and must be regained. The second thing is that women as the property of men. It is taken as an object, she has a much value for a man in his life (Burfat, 2002).

This concept of Honour is based on tribal culture. Woman is considered a property of her male member. The male decides fate of a woman as an owner of the property (Khan,1991). Therefore, when a woman gets married, her rights of possession are transferred to

her husband and in laws family. The woman's honour resides in her body and if she misused her body or with anybody except her husband. She is than bound to be killed as karo-kari, just because she is considered to have violate the right of her husband. The victims have no right to question the custom. Therefore, the victim usually a woman considers it as her luck or fate.

Many explanations from history can be produced to justify the existence or introduction to this custom. Karo-kari in a tribal feudal society is a very strong tradition that is practiced and people have lived with it since centuries (Kazi, 2000). The historians say that the custom reached in the sub-continent in the 17th century. It was a time when Arab descendants came to settle in Baluchistan. The Sindhi culture has adopted honour killings from tribal Balochi culture. The Mazaris, Bughties, Jakhrasi, Khosas, Maries and Jatoti tribes who are said to have adopted this custom and practice it, are living very close to this tribal Baluch belt (Hussain, 2006: 226; Khan, 1999).

The historical record on Talpur rule in Sindh provides some indications of the presence of the practice of karo-kari custom. During the Kalhora period in Sindh the karo-kari tradition was common in the regions of Kalat state that is bordering tribal belt of Sindh province.

A famous Sindhi poet Shah Abdul Latif Bhittai (1689–1752), wrote Shah Jo Risalo. In his poetry, there is a narration of seven heroines. These queens of Sindh have gone through tragic romance. In Shah Jo Risalo, there is no mention of violence against women in any form. In his poetry despite the troubles recounted none of them ever mentioned about honour killings (karo kari). If karo kari was being practiced as a custom, his poetry must have some mentions about it in those days. The record of his poetry is enough to prove that it was not a originally practiced by Sindhi society. It custom came from other cultures in Sindh.

The practice of this custom is continued from very long time. In the backward Hindu society there used to be a custom, named "sati." At the time of her husband's death, a woman used to burn herself voluntarily with her husband. A Hindu ruler Raja Ram Mohan Roy a reformist ruler in Bengal introduced reforms. Women were allowed to decide not to undertake sati. As the time went on slowly, the custom of sati was totally eradicated from India (Grieff, 2010).

This custom was banned when the British conquered Sindh. Sir Charles James Napier (1848-1852) introduced law for control of karo-kari in Sindh. He tried his best efforts to combat and stop it. Therefore, he held meetings with the tribal council of elders and Jirgas. Local people in order to save from punishment used to throw women in wells. They also started using poisonous snakes to kill women (Noor, 2010). Sir Charles James Napier also threatened villagers to burn down their cultivations as a punishment, in case if killing of women in the name of honour continued in Sindh.

Although a lot was done to eradicate this custom, but even then the practice of karo kari continued and the tribal people have lived with it till to-date. The Pakistani society lives on denunciation, it goes from the society to the state and from the state to the society. Because in "karo kari" cases only women are declared as 'kari'. There is a need of determined efforts to stop practice of this inhuman custom from society.

An honour killings happen independently, involves judgment of the Jirga. The local Jirga is judiciary in rural areas (Khan, 1976; Khawar, 1987).

HONOUR KILLINGS AND THE NOTION OF PATRIARCHY

Patriarchy is a Greek word, it comes from patria it means father. Arche means rule. Patriarchy means a male head of a family (Barlas, 2004;Kambarami, 2006: 2). Patriarchy is a social system, in this system men hold and control all social roles and keep women in subordinate positions (Kambarami 2006: 3). The patriarchy

theory projects violence and on the name of honour, it leads to death of women by men.

HIGHLIGHT OF INTERNATIONAL LAWS REGARDING ERADICATION OF HOMICIDE

Honour killing is violation of the most basic human right, the right to life, including other articles in the International Convention on Human Rights (1948). The presence of laws that treat honour killings negates the International Convention of Civil and Political Rights (1966). Honour killing is also violation of the Convention on the Elimination of All Forms of Discrimination against Women (1979). The International covenants' obligates the state of Pakistan to promote justice irrespective of gender and protect citizens from violence.

LAWS AGAINST HONOUR KILLING (KARO-KARI) IN PAKISTAN

As part of Pakistani was a part of the British rule before 1947. The laws in Pakistan laws were adopted from British laws which were called Indian Penal Codes. The Islamic laws are also discussing the honour killing in many sections. Indian Penal Code, 1862, is sufficient to combat the 'honour killing'. It is (honour killing) also called homicide. Several sections of the Indian Penal Code, including 1862, declare punishment for perpetrators of honour killings. These are: Section 299-304, Section 307, Section 308, Section 120 A and B, Sections 107-116, Section 34 and 35: Some amendments in the sections of Indian Evidence Act, 1872, are needed. By introducing this change, burden of proof will be transferred to family members that is mainly responsible of honour killing (Patel, 1979).

Several articles including 25, 37 and 57 of the constitution of the Islamic Republic of Pakistan (1973) are giving equal rights and protection to women. They clearly protect the rights of women.

Killings is clearly forbidden and declared as crime against the state in these articles

In Pakistan the law related to honour killings was first time introduced in 2004. When a military dictator Gen Pervez Musharaf ruled the country. In presence of such laws, the custom of karo kari is very widely practiced till to date from centuries in several tribal areas of Pakistan.

Provision of Laws

300. Qatl-e-Amd

Definitions

The law declares whoever, having intention for causing death or bodily injury, commits qatl-e-amd.

302. Punishment of Qatl-i-Amd

Whoever commits qatl-i-amd must be liable to be:

- punished with death as qisas;
- Punished with death or imprisonment for life as ta'zir.
- Punished with imprisonment of either description for a term which may extend to twenty-five years.

Definitions

In this Chapter, unless there is anything repugnant in the subject or context:

- Offence committed in the name of honour means an offence committed on the pretext of karo kari or similar other customs or practices.

ISLAMIC CONTEXT OF HONOUR KILLING (KARO-KARI)

The Islam came 1400 years ago by the Holly prophet Muhammad PBUH. The teachings of Islam have no mention of such killings, and it is not related to Islam at all. The last sermon of the prophet

Muhammad PBUH very clearly declared the equal rights of women and forbids killing of humankind.

The prophet PBU had a lot of respect for women. Women enjoyed equal rights as men in times of the Prophet Muhammad PBUH. Later in the times of Caliphs', women also enjoyed equal rights. They were allowed to meet the Prophet PBUH whenever they wanted. The teaching of the Holy Quran and the Hadiths are very clear about it.

There are two opinions on honour killing in Islam given as under:

1. Holy Quran in Sura 4:34 says: If you fear high-handedness from your wives, remind them, then ignore them when you go to bed, then hit them. If they obey you, you have no right to act against them. Allah is most high and great.
2. Holy Quran, Chapter 4, Verse 93 says: 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.

On that account: Holy Quran, Chapter 5, Verse 32 says: We ordained for the Children of Israel that if anyone kills a person - unless it be for murder or for spreading mischief in the land - it would be as if they killed all people. And if any one saved a life, it would be as if they saved the life of all people.

Those who invoke not, with Allah, any other god, nor kill lives which Allah has made sacred, except for just cause, nor commit fornication, and any person that does this meets punishment, and their penalty on the Day of Judgment will be doubled, and they will dwell therein in ignominy, unless they repent, believe and perform righteous deeds, for Allah will change the evil of such persons into good, and Allah is forgiving, Most Merciful (Holy Quran, Chapter 25, Verse 68).

HONOUR KILLING IN COUNTRIES WITH ISLAMIC LAW

In Muslim-majority countries, Indonesia or Malaysia there is no evidence found of the practice of honour killing at all. It is found in strongly patriarchal societies, the Middle East, the Balkans, the southern Mediterranean, and South Asia.

The honour killing has no mention in the Quran or Hadiths. Therefore, religious authorities disagree and prohibit punishments such as in case of honour killing. In Islamic definitions, honour killing is referred as a family punishment for a woman.

Traditional interpretations of Islamic law or Sharia prescribe severe punishments for zina, or extramarital sex. The interpretation of punishment is also in circumstances that, the act is done in such a manner that it must, be attested by at least four Muslim male witnesses of good character. In Islamic society such acts are not acceptable and should be punished accordingly. Punishments are reserved to the legal authorities, and false accusations are themselves punished severely.

The Interpretations of these rules vary. Some Arabs regard it as their right, although, it contradicts the views of the vast majority of Islamic scholars (fuqaha). Ayatollah Ali Khamenei of Iran has condemned the practice as "un-Islamic", though punishment under Iranian law remains lenient for those who commit honour-based killings.

According to Sheikh Atiyyah Saqr, former head of the al-Azhar University Fatwa Committee: Like all other religions, Islam strictly prohibits murder and killing of any person without legal justification. In Indonesia, the biggest Islamic country honour killing is unknown. The same is the case in some other parts of West Africa. It is also the same in many other Islamic countries like Bangladesh.

Islam holds every soul in high esteem and does not allow any misconduct upon it. It does not allow people to take the law in their

own hands and administer justice by themselves just like happens in Pakistan. If it happens, then by doing so will be leading to lawlessness.

In “Surah-e-Noor, it is said, “why did they not bring four witnesses of it?” But as they have not brought witnesses they are liars before Allah (Sureh-noor: verse-13). Therefore, based on the true teaching of Islam, it does not permit such killings.

As narrated in Sahi Bukhari, that if somebody commits a sin which is less than what deserves the legal punishment and then he informs the ruler. No punishment is to be inflicted on him after his repentance to Allah if he comes to the ruler with the intention of asking for restrict about his sin (Sahi Bukhari).

Hazrat Abu Hurera (R.A) and Zaid Bin Haris stated, a man came to prophet (P.B.U.H) and asked him to judge according to Allah’s law. He asked The Prophet (PBUH), kindly allow me to speak. The Prophet (PBUH) said speaks and he narrated his story and Allah’s Prophet gave his judgments. Looking at above Islamic perspective, no individual has a right to pass judgment on others. The accused party has a right to tell his / her story. Then, only the matter should be brought to the ruler for the judgment (Sahi Bukhari, 12).

Abdullah bin Masood (R.A) narrated that the Messenger of Allah Hazrat Mohammad (P.B.U.H) said: The blood of a Muslim may not be legally spilt other than in one of three’ instances’ (1) the married person who commits adultery: (2) A life for a life; and, (3) one who forsakes his religion and abandons the community (Imam,1993). Karo-kari (honour killings) does not fall into anyone of the above mentioned categories and has no justification at all for such killings in Islam.

As Allah the merciful has said in Quran, Let there among you be a group that summon to all that is beneficial commands, what is proper and forbids what is improper; they are the ones who will prosper (Al-Quran, 18).

As Prophet Muhammad (PBUH) said in a Hadith; When people see a wrong-doer and do nothing to stop him. They may well be visited by God with a punishment. While Glorious Quran says, Whoever kills a believer intentionally? Their reward will be Hell, to abide there in forever, and the wrath and the curse of Allah are upon them, and a dreadful penalty is prepared for them (Al-Quran).

In light of the above it is concluded here that honour killing is forbidden in Islam. But in Pakistan people take law into their own hands. They do not wait for law enforcement agencies and courts to decide. Before the law takes its course, they pass judgments and punish the proprietors by killing or use other means and methods like burning etc.

RECOMMENDATIONS TO CONTROL THE HONOUR KILLINGS

Following recommendations for its eradication or solutions can be considered:

(a) Social Awareness

Lack of social awareness has held the innocent female population of our country back from stepping forward and speaking up for their legal rights. We can stop honours killings by introducing social awareness programs freely. An individual can play a major role in eliminating honour crimes if he or she has knowledge.

(b) Religious Awareness

The religious leaders should also play their positive role according to the Islamic point of view as to what are the rights of a human being in this world. This will help to reduce irrational behavior and arrogance towards the women.

(c) Community

Sindhi women must themselves play a more active role in bringing about the changes they seek in their social and personal life. The

tribal waderos (chief) must be discouraged by community to decide karo-kari cases on their own. Their decision should be declared unlawful. And the police should see that no one in their areas follow this practice and should also levy hefty penalty and punishment.

This sort of awareness should be promoted systematically and deliberately on community level by discussions and by formal talking in religious, social and family gatherings.

The barter or exchange marriages should be denied by the community because exchange marriages have become the custom of Sindhi society irrespective of rural or urban areas. These marriages are the main cause of all evils. In these type of marriages young and innocent girls are exchanged, without knowing their personal wishes.

e) Media

The role of print and electronic media is very important to change the attitude of the people in the community. Media can play a very important role in various aspects, nobody can refuse by its advantage in today's difficult time. We can convey our message from the nook and corner of the society with the help of media

Especially the electronic media has great effect on people's behavior and attitudes regarding honour killings. Increased awareness and implementation of family laws can safeguard women's rights and end prevalent negative practices.

(f) Small /local NGOs

The small or local NGOs have close contacts with the community at grass root levels. They may be given proper orientation skill and knowledge to educate masses at the grass-root level.

(g) Major NGOs/International NGOs

The international NGOs working on women's issues must take up this issue on priority basis and launch an advocacy campaign to address it as a human rights issue.

(f) Law

The practice of honour killing contradicts with International Human Rights Law (IHRL). It has failed to ensure women rights like stopping the practice of honour killings.

Law enforcement agencies should give respective training to their employees to reach into the every corner of Sindh to stop honour killings and to justify the victims.

The police must be given training to safeguard the rights of the individual citizen as provided in the constitution of Pakistan. The police should honestly play their positive role and complain in these centers should be treated confidently and investigate properly.

(i) Government

The government of Sindh should be taken some steps to eradicate poverty, because it is the cause of all crimes. The government must improve the police structure at the grass-root level at least the state's law-enforcement apparatus's response is one, that can safeguard the rights of citizen to some extent. It is also important to recruit more women to the police department.

The government of Sindh should create an aura for implementation effective legislation to curb the increasing rate of karo-kari in Sindh.

(j) Individual

Our society should give woman her actual right rather than it should just consider her a commodity. An individual should deny his / her family members who follow this practice. They should not act upon such cruel and horrible customs.

CONCLUSIONS

Traditionally, a woman in society is considered inferior to man. She is restricted to the performance of domestic chores. If a woman's behavior is seen to threaten the old traditions and norms: she is supposed to be punished in different ways and killed in the name of honour. The killer is called a Gairatmand and mursmano (an honourable man) as he is regarded to have committed the crime in order to retrieve the lost family honour, which a woman is expected to uphold at all costs. A man whose womenfolk and family is not under his control or he does not kill his women which is labeled as kari is bharimanu or begairat (without honour). In the law honour killings are considered murder. But in practice, police and prosecutors often ignore it. In the wake of civil crisis, people take law into their own hands. They turn to other alternative, such as traditional tribal customs. According to teaching of Islam "Whoever kills a believer intentionally, their reward will be Hell. Islam does not allow any human being to kill another. It should not be blamed on Islam. It is a pure cultural practice. Therefore, this practice is foreign to Islam and finds absolutely no support in the Holy Quran. This paper covered: (1) the basic concept and meaning of karo-kari, (2) Origin and historical background of kari-kari (3) Highlight of legislation to combat the homicide, (4) Karo-Kari (honour killings) and its Islamic context. (5) Suggestions and recommendation for eradication of homicide, the paper is followed by a selected bibliography.

REFERENCES

Al Quran, chapter 18.

"Al Quran, chapter 4 Sureh-e- An Nisa verse 93".

Sahi bukhari chapter 12 verse 49. verse,51-52, .

"Surah-e-Noor,Verse 6-7, 13, chapter 3 verse 104. Chapter 22 verse 41".

- Ali, R. 2001, *The Dark Side of Honour: Women Victims in Pakistan*, Shirkat Gah, Lahore.
- Aurat Foundation 2012, *Violence Against Women In Pakistan*, AF, Lahore.
- Baker, N. V. Grevare, P.R. & Cassidy, M.A. 1999, "Family Killing Fields: Honour Rationales in the Murder of Women.", *Violence Against Women*, vol. 5, no. 2, pp. 165-185.
- Barlas, A. 2004, *Believing Women in Islam, Unrewarding Patriarchal Interpretation of Qur'aan*, University of Texas, Texas.
- BBC 2008, *Honour Killings in the UK. "one in 10 'blacks honour killings"*, BBC, London.
- Beker, J.N., "Crimes of Honour: Women's Rights and International Human Rights Law". Available: http://www.sit-edu-genevach/crimes_of_honour. [2004]
- Burfet, F. 2002, "Sociological analysis of karo-kari", *Sociological analysis of karo-kari*, vol. 3, pp. 21.
- Button, J. 2001, *Intrafamily Femicide in Devfene of Honour: the Case of Jordan in Tore Aase*, Ashgate Publication, London.
- Faqir, F. 2001, *Intrafamily Femicide in Devfene of Honour: the Case of Jordan in Tore Aase*, Ashgate Publication, London.
- Glazer, I.M. & Abu Ras, W. 1994, "On Aggression, Human Rights, and Hegemoinic Discourse: The Case of murder for family honour in Israel", *Sex Roles*, vol. 30, no. 3-4, pp. 269.
- Grieff, S. 2010, *No Justice in Justifications Violence Against Women in the Name of Culture, Religion and Tradition*, Indus Publications, Karachi.
- Hassan, Y. 1999, *The Fate of Pakistani women*, New York Time.
- Hussain, S. 2006, "Honour' Crimes paradigms, and violence against women", *Spinifex press*, Zed Books, London and New York.
- Imam, A.M.b.I. 1993, *Sahi Bukhari Kitab Tafseerul Al Quran*, Qadeemi Kutub Khana, Karachi.

- Kambarami, M. 2006, Family, "Sexuality, Cultures: Patriarchy and Subordination in Zimbabwe.", University of Fort Hare.
- Kazi, K. 2000, Status of women in traditional Sindhi society & karokari a treacherous tribal custom, Indus Publication, Karachi.
- Khan, S. & Bilques, F. 1976, The environment attitudes & activities of rural women. Indus publications, Karachi.
- Khan, A. 1999, "Mobility of Women and Access to Health and Family Planning Services in Pakistan". Reproductive Health Matters", Access to Reproductive Health: A Question of Distributive Justice, vol. 7, no. 14, pp. 44.
- Khawer, M. & Shaheed, F. 1987, Women of Pak two steps forward one step back, Vanguard books, Lahore.
- Kressel, G.e.a. 1981, "Sorocide/fallicide homicide for family honour", Current Anthropology, vol. 22, no. 2, pp. 143.
- Malik, I. 2006, Culture and customs of Pakistan, Greenwood Press., Lahore.
- National Report 1997, "Commission on the Status of Women National seminar Report", National Commission on the Status of Women, Islamabad.
- Nighat M. 2000, Karo kari in Sindh: Social and Psychological Consequences for Women, unpublished Master's thesis edn, University of Jamshoro.
- Noor, N. Ph.D dissertation, "A Sociological study of honour killings: A case study of Sindh, department of sociology university of Karachi.
- Patel, R. 1989, Women and law in Pakistan, Faiza publishers, Karachi.
- Ruggi, S., "Comodifying Honour in Female Sexuality: Honour Killings in Palestine." Middle East Research and Information Project [Homepage of <http://www.merip.org/mer/mer/206/rugi.htm>], [Online] [2014, April/10].
- Shah, N. 1997, Role of the community in honour killing in Sindh. Shirkatgah publication, Lahore.

- Shaheed, F. 1998, Engagements of culture, customs and law, Shirkatgah publications, Lahore.
- Sheikh, M.A. 2013, A Monograph on Sindh through the centuries, Sindh Madarsat-u -Islam University press, Karachi.
- Solangi, M. 2002, "Abusing Honour: The darkest side of Karo-kari", The Review, vol. 1, pp. 31.
- The International Convention on Human Rights 1948, The International Declaration of the Human Rights (IDHR), UNO, Geneva.
- Wassan, R. 2012, "Masculinity and honour crimes against women in Sindh: Research study report for South Asian Network to Address Masculinities.", SANAM.
- Wistro, S. 2000, karo-Kari, Veer Publication, Karachi.
- Zia, S. 1991, The legal status of women in Pakistan, ASR publications, Lahore