

***Peoples' Perception About Discriminatory Laws
& Customary Practices Promoting Violence
Against Women***

A Study Conducted in 13 Tehsils of Southern Punjab



Awaz Foundation Pakistan: Centre for Development Services

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PREFACE

EXECUTIVE SUMMARY

1.	INTRODUCTION	1
1.1	Background	
1.2	Objectives	
1.3	Approaches and Activities	
1.4	The Report	
2.	THE REFLECT CIRCLES	4
2.1	Brief Description of the Project Area	
2.2	Topics of the RCs	
2.3	Definitions and History of the Customs and Practices	
3.	THE OUTCOMES OF REFLECT CIRCLES	10
3.1	Education Level of RCs' Participants	
3.2	Conventional Customs and Practice	
3.3	Non-Conventional Customs and Practices	
3.4	Demand for Repeal of Law or Legislation	
3.5	People Knowledge about the Laws	
4.	ANALYSIS OF THE REFLECT CIRCLES	20
4.1	People Perceptions about the Customs & Practices	
	<i>Early Age or Child Marriages</i>	
	<i>Mismatch or Marriage of Convenience</i>	
	<i>Marriage of Choice - Within Casts</i>	
	<i>Bigamy or Second Marriage</i>	
	<i>Women Marriage to Quran</i>	
	<i>Watta-Satta</i>	

Divorce and Women Rights to Divorce
Women Rights
Share to Women in Inheritance Property
Women Education
Domestic Violence on Women
Reasons of Quarrel and Violence on Women
Role of Mother and Sister in Law
Acid Attack
Rape
Vani
Karo-Kari
Aaf & Aas (Fire Walking)
Sale and Purchase of Women
Punchayat System

4.2 People Perceptions about the Laws

The Hudood Ordinance
Qasas-o-Dayat Laws
Family Laws
Police, Judiciary and the Law

5.	TEHSIL FORUMS	49
6.	DISTRICT FORUMS	52
7.	CONCLUSIONS	54
8.	PEOPLES RECOMMENDATIONS	55

ANNEXES

- i. List of FSOs Conducted REFLECT Circles in 13 Tehsils
- ii. Questions put Before the Participants
- iii. Names of Tehsils and Numbers of RCs Conducted
- iv. Professions of Participants
- v. Comparative analysis of Hudood Ordinance in Urdu
- vi. Newspaper clippings

and analysis of the study reveals that the government itself is not sincere to uphold human rights and especially empower women in the present male domination culture of the society. State's malafied intentions are biggest obstacle in this respect.

This book has revealed many brutal ways of violating women rights under the guise of prevailing discriminatory laws and customary practices. I hope this will be an eye opener for our state authorities, legislatures, scholars and civil society activists and its findings will help in their future endeavors of human especially women rights campaigns.

I acknowledge the volunteer efforts of AwazCDS team and the members of its PARCs for conducting REFLECT circles as well as the services of Rana Riaz Saeed in compiling and editing this report. I on behalf of AwazCDS-Pakistan also pay my sincere thanks to **Oxfam Novib** for supporting the publishing and dissemination of this report.

I look forward for your feed back.

Mohammad Zia-ur-Rehman
Chief Executive

Executive Summary

AwazCDS's Women Rights & Emancipation Program (WREP) is under progress since 2004 with an objective to create masses acceptance for the repeal of *Hudood* Laws and build pressure to abolish the role of *Punchayat* and other discriminatory laws and practices promoting violence against women. Program interventions commenced in four districts of Southern Punjab by organizing a training workshop for community activists and Field Social Organizers (FSOs).

In the second phase of the program, 390 REFLECT Circles (RCs) in 226 union councils were conducted in which 7764 persons (62 percent females) from different walks of life and professions participated. In addition, 13 Tehsil and 4 District Forums were also organized. The results of the RCs entails that 58 percent female participants were illiterate and the highest illiteracy was in Rojhan whereas in Taunsa only 31 percent female participants were illiterate. Among male, only 32 percent RCs participants were illiterates and mostly were from Rojhan. Literacy rate among Jalalpur Pirwala participants was the highest, i.e., 94 percent educated.

Among the conventional customs and practices *Watta-Satta* or exchange marriage is the most common practice (64 percent) and followed in all Tehsils but very common in Tehsil Taunsa and Jatoi. However, it is least practiced in Multan and Muzaffar Garh. Divorce is significantly high (31% incidences) in all Tehsils but more in Jatoi where *Watta-Satta* is also well in fashion. However, it is very unusual in Tribal area and Jampur. *Punchayat* system and domestic violence exists in 98 union councils. It is common in Rajan Pur but not reported in Muzaffar Garh. *Domestic violence* is reported in 15 RCs of Rajan Pur and Kot Addu and was not reported in Jalalpur Pirwala. *Karo-Kari* custom is followed in Tehsil Rojhan and Tribal Area the most and was not reported in areas, which are either semi-urban or not dominated by Baloch tribes. However, honour killing is well in practice in Tribal Area and Tehsil Jatoi. Dowry is largely practice in Shujjaabad followed by Rojhan and DG Khan but no participant from Tribal Area reported about it. *Rape* incidences are frequent in Jatoi whereas participants of Jampur, DG Khan, Kot Addu, Taunsa and Jalalpur Pirwala did not report about it. *Vani* was reported in 22 REFLECT circles and equally popular and practiced in Kot Addu and Tribal Area.

With regards to non-conventional customs and practices early age marriages are prevalent in Shujjaabad. The custom sale and purchase of women for marriage or lust purposes is quite frequent in Rajan Pur and Tribal Area. Custom of *Aaf-&-Aas* are reported in practiced from Rajan Pur and Jampur RCs participants. Rights of women in inherited property are normally denied in Kot Addu and Tribal Area.

Only in 36 REFLECT Circles (out of 390 in total), the participants demanded that legislators must repeal the controversial Hudood Ordinance 1979. As a matter of fact majority of the RCs participants were either not known to it or favoring because of the reasons. In many cases, the FSOs briefed them about the pros-n-cons of it and therefore some participants demanded to bring changes in the ordinance. In 76 REFLECT Circles legislation to curb the Watta-Satta was demanded. Legislation against dowry custom has come from the participants of 60 REFLECT circles and need of legislation to stop Karo-Kari or punishment for those who back it was also demanded by the participants of 32 REFLECT Circles. Mostly participants from Rojhan where the Karo-Kari custom is highly in practice demanded for this legislation.

Majority of the participants was ignorant about the Laws affecting their lives and only in 62 REFLECT Circles admitted that they heard or know about the Hudood Law. Mostly lawyers and some students and teachers in Taunsa were known (or heard) about Hudood Ordinance. Only in 27 REFLECT Circles' participants all practicing lawyer were having knowledge about the Family Law. Regarding *Qasas-o-Dayat*, participants (all lawyers) from 32 REFLECT circles were aware of the law.

In the WREP area, early age marriage is reported widespread due to socio-economic reasons and in the name of religion and girls are married when they reach to the puberty age. Many early marriages or engagements are done under Watta-Satta custom. A man could marry outside the family/relative but with consent of parents. However, marriages of own choice are difficult to accept in many families. Watta-Satta custom is followed because girls are considered burden to the family and their marriage problems. It is practiced in all families including educated families. In some areas and tribes, the faith of a girl is decided in a custom called "*Pait Lekhai*" (pledging the fetus). Bigamy or Second marriage is popular in some Tehsils including Rajan Pur. Watta-Satta is major reason of divorce and people think that upon getting rights to divorce women will become liberal. With regard to the women rights, many female participants believe that few women know their rights but due to scare of men do not raise voice.

The women are sold to get money or dowry and purchased from outside if the match is not available in exchange of son or man. High levels of economic hardship and social inequality often lead families to sell their young daughters into marriage as a means of earning money. Wodera and Sardars support women selling.

Poor people give dowry yet not having something to eat and get loan just to exhibit dowry. Many

girls are not getting married because of dowry problem. People consider dowry a part of share in inherited property. Marriage to Quran is practiced so that family wealth or property cannot go outside and the rich or feudal families or people not having money for marriage or dowry for girl also practice it. Some male participants said that few women get their share in property and many women not get shares because she marries to other whereas son is the heir of a family. Women participants of Tribal area and Jatoid informed that they don't get even cloths and money from their husbands.

Initially women education was not considered good and on priority because it was considered investment on other. In rural areas women do not get education beyond 5th grade as no higher school facilities exist in the vicinity. Husbands use different methods of violence including burning with cigarette, acid and electric iron to torture their wife. Women are beaten on petty issues like cloths are pressed (iron) improperly, the house is filthy, child is crying and bitter or late cooking. Often domestic quarrels are initiated because of mother and sisters-in-law and poverty is another major reason. Women do not tell their parent about the violence on them. Parents do not take legal steps when a woman is raped, due to fear of bad name or the perpetrators are influential.

The reason to give woman in penance in Vani is that people believe, otherwise the rivalry would increase. Karo-Kari is done because of financial gain, poverty, greediness and to disgrace other male and blame their own female. Customs like Vani and Karo Kari are being patronized and flourish under Panchayat. Some decisions are made on *Wadera* (feudal) systems. People believe that the decisions in Panchayat are quick but Panchayat *take-care* of wealthy person.

People are not aware about Hudood Ordinance because of illiteracy and poverty one cannot raise the voice against it. Some participants favored the repeal of the Ordinance after listening to its background. However, many including students, teachers, and lawyers (including female lawyers) supported or ask for few amendments. Role and behaviour of judiciary was also condemned in this regard, if you have wealth you get the justice. The Lawyers views Qasas Law is right but giving girl (in exchange of murder) is not right. A lawyer thinks that family law gives much rights to women and now they get more liberty at home and go to the courts.

The participants recommended and demanded that the prevailing customs and practices in the area are centuries old but not in compliance with Islamic education and people are not aware thus follow it. People demand legislation against selling of women. The Hudood Ordinance be repealed immediately, all the fossilized customs and practices are hurdle in women development therefore these should be abolished and education should be made essential for all so that all people can get education and cognizance.

1. INTRODUCTION

1.1 Background

Women in Pakistan live in a world structured around strict religious, family and tribal customs that essentially force them often to live in “*Char Divari*,”² submission and overall fear. They are subjected to discrimination and violence on a daily basis due to the cultural and religious norms. Pakistani Islamic law dictates traditional family values and is enmeshed in the legal system. Men are the decision-makers, especially in family matters such as marriage and divorce. Pakistan's government, law and society discriminate against women and condone gender-based violence.

Pakistan had ratified the United Nation's Convention on the Elimination of Discrimination Against Women (CEDAW) in 1996. In compliance with the convention, it has so far neither removed discriminatory laws against women nor formulated new laws, which protect women from violence and discrimination. Consequently women rights in Pakistan are deteriorating progressively. The situation calls upon immediate, effective and comprehensive actions to cope with this overwhelming problem in Pakistan.

In order to address this crucial problem and to empower women, Awaz Foundation Pakistan: Center for Development Services (AwazCDS-Pakistan), a non-governmental organisation (NGO) based in Multan had devised a Women Rights & Emancipation Program (WREP) which is under progress since 2004.

1.2 Objectives

The overall objective of the program is to create masses acceptance for the repeal of *Hudood*³ Laws and build pressure on state and legislatures for legislation to abolish the role of *Punchayat* and other discriminatory laws and practices promoting violence against women.

1.3 Approaches and Activities

AwazCDS commenced the programme in July 2004 by interventions in four districts (Multan, Muzaffar Garh, Dera Ghazi Khan and Rajan Pur) of Southern Punjab. First AwazCDS organized a six-day training workshop during September 2004 in order to train community activists and

2. Literally to mean “the four walls of the house”

3. Allah's Limits for Lawful (*Halal*) and Unlawful (*Haram*)

Field Social Organizers (FSOs) about *Hudood* Ordinance, discriminatory laws, local customs and practices against women. It also trained them in collection the information on violence against women in their respective Tehsils by conducting REFLECT Circles (RCs) and organizing Tehsil and District Forums. Having trained the activists and FSOs, AwazCDS commissioned RCs, organized Tehsil and District Forums in 13 target Tehsils of the four Districts simultaneously. It was done to assess the grassroots communities' perceptions and awareness on the issues of *Hudood* Ordinance, Family Laws, *Qisas-o-Diyat* and other discriminatory Laws, violence on women, fossilized social but discriminatory practices against women, etc.

The RCs were conducted on the following guidelines bestowed them at the end of the workshop organized in September 2004. Every group would:

- consist of two females and one male i.e., a facilitator and other two reporter and observer respectively;
- arrange 30 REFLECT Circles with their respective community;
- divide its area into 10 parts and arrange 3 REFLECT Circles in each part;
- conduct 4 REFLECT Circles per week; and
- arrange one REFLECT Circle with lady councilors, one with male councilors and remaining 28 with communities in each Union Council (UC).

Tehsil Youth Committee (TYC) meetings for preparations of Tehsil & District Forums were organized with the support of FSOs in their respective Tehsils and FSOs shared their experiences and findings with TYC members. Printing material was distributed among the members for further dissemination and mass education at Tehsil level.

Prior to commencement of the RCs, Tehsil and District Forums, AwazCDS team designed, tested and later finalized an open-ended guidelines-cum-questionnaire to initiate the discussion.⁴ TYC held meetings with local social and political activists including CBO/NGO workers, journalists, trade unionists, labour leaders, lawyers, teachers, *Nazims* and *Naib Nazims* of Tehsil Union Councils etc. and later they all were formally intimated for a particular day and venue for holding RCs.

4 Questions put before the participants are attached as Annex-1

1.4 The Report

This report is consisting of eight Chapters. The chapter 1 of this report covers background information, objectives, approach and activities done for the study. Chapter 2 provides detail about the REFLECT Circles, Project Area, Topics covered in RCs, and Brief definitions and History of the Customs and Practices. Chapter 3 spells out the Outcomes of the RCs and tabulation. Chapter 4 gives the Analysis of the RCs. Chapter 5 and 6 entails brief on Tehsil and Districts Forums whereas Chapter 7 and 8 spells out the important conclusions drawn and Peoples' Recommendations from the WREP study. Annexes are attached to get details additional information/material on the study.

2. THE REFLECT CIRCLES

Before going into details of the outcome of REFLECT Circles, it is necessary to understand about the project area and issues, which were discussed with communities of the project. Following is the brief and broader aspects of the project area and definition of the issues.

2.1 Brief Description of the Project Area

District Multan is surrounded by district Khanewal on the North and Northeast, district Vehari on East and district Lodhran on the South. River Chenab passes on its Western side and across, which lies district Muzaffar Garh. The district is spread over an area of 3,721 square Kilometers comprising of following four Tehsils.

- Multan Cantonment
- Multan Sadder
- Shujjaabad
- Jalalpur Pirwala

District Dera Ghazi Khan is located on a strip between river Indus and Koh-Suleman range of mountains separating it from Balochistan Province. It is surrounded by district Dera Ismail Khan on the North and district of Rajan Pur on its South. River Indus flows on the East across which lie the districts of Muzaffar Garh and Layyah. Districts Loralai and Dera Bugti of Balochistan Province lies on the West separated by the Koh-Suleman range of mountains. The district is spread over an area of 11,294 Square Kilometers comprising of following two Tehsils:

- Dera Ghazi Khan
- Taunsa Sharif

District Rajan Pur is situated on the strip between River Indus and hilly tracts of Balochistan. It is bounded by district D.G Khan to the North and touches district Jackobabad of Sindh Province in the South. District Sibi of Balochistan Province is located towards West of Rajan Pur. The mighty river Indus makes eastern boundary of the district separating it from districts of Muzaffar Garh and Rahimyar Khan. The area of the district is 12,318 square kilometers comprising of following three Tehsils:

- Rajan Pur
- Jampur
- Rojhan

District Muzaffar Garh lies in the form of strip between rivers Chenab and Indus, which passes along the Eastern and Western boundaries respectively of the district and form a triangle at Tehsil Ali Pur of the district. The district is bounded on the North by newly created district Layyah, on the South by Bahawalpur and Rahimyar Khan districts across the river Chenab. Districts Multan and Khanewal are on its Eastern side i.e., across the river Chenab. District Jhang also touches on Northeast. While Dera Ghazi Khan and Rajan Pur districts lie on the Western side across the river Indus. It is spread over an area of 8,249 square kilometers comprising of following four Tehsils:

- Muzaffar Garh
- Ali Pur
- Kot Addu
- Jatoi

2.2 Topics of the RCs

All the topics addressed or raised in REFLECT Circles were related to the women and customs affecting their life. However, following issues were specifically raised during the discussions taken place with the communities of the 13 Tehsils.

- Divorce
- Domestic Violence on Women
- Dowry
- Early Marriages
- Family Laws
- Honour Killing
- Hudood Ordinance (1979)
- Karo-Kari
- Qasas-o-Dayat Law
- Sale and Purchase of Women
- Vani

2.2 Definitions and History of the Customs and Practices

The broader definitions and history of some of the topics (customs and practices) and issues raised in the REFLECT Circles organized by AwazCDS under the WREP are as follow.

Honor Killings

Honor crimes are acts of violence, usually murder, committed by male family members against female family members who are perceived to have brought dishonor upon the family. A woman can be targeted by her family for a variety of reasons including, refusing to enter into an arranged marriage, being the victim of a sexual assault, seeking a divorce even from an abusive husband or committing adultery. The mere perception that a woman has acted in a manner to bring “dishonor” to the family is sufficient to trigger an attack. Honor killings can also be premeditated and will be performed even against a woman that is raped, for her rape supposedly dishonors the family.

Karo-Kari

Literally, *Karo* means a “black male” and *Kari* means a “black female”. Karo-Kari is a tradition whereby a man can kill a woman, claiming that she brought dishonour to the family, and still expect to be pardoned by her relatives.

In Sindh and Balochistan provinces of Pakistan, the term *Karo-Kari* has been traditionally employed as a label for the crime of double-homicide. A man, or a boy, and a woman, or a girl, are both killed usually by her husband, father or brother in what is characterized as a “fit of rage” when the killer sees (or in many case just hear or blame) both victims actively engaged in sexual activity. Traditionally wherever practiced, *Karo-Kari* is perhaps the only form of “honour killing”.

Violence on Women

Violence on women means physical, psychological and social oppression. It includes physical abuse, rape, acid attack, burning, killing, etc. It is a violation of a woman's right to physical integrity, to liberty, and all too often, to her rights to life itself.

Arranged marriages

Arranged marriages are part of a particular religious or cultural environment. The two partners formally give their consent but they are shaped by their environment. They, however, must be analyzed in relation to the seriousness of the act.

Forced Marriages

A marriage can be said to be forced where at least one of the parties does not give their consent to the marriage or where pressure is brought to bear.

Child marriages

A child marriage is where at least one of the partners is younger than eighteen years old.⁶ However, the legislation in certain countries explicitly provides for the marriage of minors, particularly girls. Child marriages take place in all countries of the world, but are common practice in certain parts of Africa, and Southeast and South Asia. However, in the Middle East, North Africa and other parts of Asia, marriage at or shortly after puberty (also much earlier than puberty in some countries) is common among some groups. In the so-called "industrialised" countries, women very rarely 'marry' before the age of eighteen, except in some east European countries: the practice survives particularly among Roma and in "the former Yugoslav Republic of Macedonia", where 27% of married women in 1994 were between the age of 15 and 19.⁷

In most countries, there is a minimum legal age for marriage. In order to get round these laws, parents sometimes organise a religious marriage without a civil marriage and the situation is then brought into conformity with the law several years later. This is one of the reasons why governments find it difficult to act against these violations of fundamental rights. In other cases, the marriage may take place legally where such is authorised by domestic legislation and where the parents of the minor(s) give their consent.

Marriage of convenience

This is where people consciously exploit the marriage institution in order wrongfully to obtain certain advantages. In Pakistan, however, women's marriage with Quran is common among the feudal families or where inherited property matters. Most often, in other parts of the world, the aim is to obtain a resident's permit. It may also be that such marriages are a way out of family or cultural pressure.

Vani

Vani or *swara* refers to a customary practice that is widespread across Pakistan and used as a method of resolving disputes and settling debts between families and tribes. According to this custom, female members from the offending male's family are married /given to the victim's

6 According to the United Nations Convention on the Rights of the Child (in force since 1990), "a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier" (Article 1).

7 See "Early marriage: child spouses" UNICEF/Innocenti Digest, No.7, March 2001, p. 5.

family as a reparation or penance. These decisions are often made by a *Jirga* or *Punchayat*, which is a council of elders from the community, and convene an informal court to decide methods for resolving disputes.

Dowry

A dowry (also known as trousseau) is a gift of money or valuables given by the bride's family to that of the groom to permit their marriage. The tradition of giving dowries is today perhaps most well known in the Asian countries including Pakistan, China and India. However, dowries have been part of civil law in almost all countries, Europe included. Dowries were important social components of Roman marriages. In civil-law countries the dowry is an important form of property. In England and the United States (except for Louisiana), the dowry system is not recognized as law.⁸ Generally the husband has been compelled to return the dowry in case of divorce or the death of the wife when still childless. One purpose of the dowry was to provide support for the wife on the husband's death, and thus it was related remotely to the rights of dower.

Medieval Germans had the tradition of dowry and of Morgengab, paid by the bridegroom (or his family) to the bride, as well as to secure the bride's future for such happen-stances as widowhood or loss of other means to survive or loss of other property. This German tradition was followed by most people in medieval and modern Europe (all Western Europe being an outcome of Migrations of Germanic peoples), and only in the few recent centuries, the dowry and the Morgengab have disappeared from the law in Europe.

Mehar means a sort of dowry in Arabic, and is an important part of Islamic marriages. It is more similar to a bride price than a traditional dowry, in that the husband gives gift to the bride. However, unlike a bride price, the gift is given directly to the bride and not to her father. Although the gift can be, and often is money it can be anything so long bride and groom agree it upon. *Mehar* is quite similar as Germanic Morgengab.

Numrad

Numrad is a custom practiced in southern Punjab, in which after the marriage of a woman; her daughter or girl of her husband's brothers is given (in exchange) to the woman's father or brothers. They can marry that girl according to their desire and with any person. In this way the faith of a girl is decided before she is born.

8 The Columbia Encyclopedia, Sixth Edition, Columbia University Press.

Watta and Takka to get marry a woman the money is also demanded from her husband.

Watta Satta exchange marriages, widely practiced custom in urban and rural areas of Pakistan

Feudal System

The word Feudal comes from the Latin word 'fief'. 'Fief' means estate. Started about a thousand years ago as medieval laws, the feudal system was a government and was like a pyramid. The king was the most powerful person and had knights to defend the country. The king owned all the land. The land was divided into large estates called manors and owned by Lords or Knights.⁹ Instead of money, Knights were given some land as a wage. These knights or lords had peasants working their land. The knights served the barons and the peasants served the knights. The barons had to obey the king and pay him taxes on the land. The baron had to take care of the fief or land.

In the sub-continent, after the British had ruthlessly crushed the 1857 uprising, they established a more stable structure of landlordism by conferring property rights on those who remained loyal to them. This class became the mainstay of the colonial system and most of them (maharajas, zamindars, khans, and pirs) opposed the freedom struggle. The radical and popular scholarship described this class with the term feudalism. In the post-independence politics of India and Pakistan, the feudal lobbies opposed democratic reforms. In Pakistan, the feudal class retained most of its privileges and despite a series of land reforms Sindh (interior), southern Punjab, much of Balochistan and many parts of the North West Frontier Province remain bastions of feudal tyranny.

*Aaf-Aas*¹⁰ (*Fire Walking*)

This is a custom, "Aaf-Aas" or fire-walk, in which the accuser has to cross the burning fire to prove himself/herself innocent.

9 also called vassals

10 Fire & Water

3. THE OUTCOMES OF REFLECT CIRCLES

A team of three FSOs (one male and two females) and other volunteers of PARCs have conducted 30 RCs in each of their respective Tehsils. FSOs and TYC members selected 10 different sites/villages for conducting RCs with consensus. Following the approach, on each site, three RCs were conducted with people from various segment of the society, i.e. with elected Union Council members, male and female groups, Lawyers, Clerics and Journalists. In addition, RCs were also conducted with students (male-female) and teachers of colleges and schools. These RCs were conducted with the help of banners and charts having pictures of destitute women. The details are presented in Table-1.

Professions of 390 RCs Participants in 13 Tehsils
Table - 1

Types of Respondents	No. of Percentage if Participants				Total
	Male	%	Female	%	
Brick Kiln Workers	0	0%	15	0%	15
Clerics	9	0%	0	0%	9
Community Members	2702	35%	4271	55%	6973
Councilors	10	0%	9	0%	19
Journalists	20	0%	4	0%	24
Lawyers	25	0%	4	0%	29
NGO/CBO Members	8	0%	76	1%	84
Students	152	2%	289	4%	441
Teachers	27	0%	143	2%	170
Total	2953	38%	4811	62%	7764

Source: AwazCDS WREP REFLECT Circles 2004-05

Altogether, 390 RCs were organized in 226 union councils of 13 Tehsils of Districts Multan, Muzaffar Garh, Dera Ghazi Khan and Rajan Pur¹¹. In total 7764 persons from different walks of life and professions attended the RCs wherein the majority i.e., 4811 or 62 percent of the participants were females.

Female participants included 4271 or 55 percent community members, 289 or 4 percent students, 143 teachers, 76 NGO/CBO members, 15 brick kiln workers and 9 lady councilors. Female lawyers and journalists (4 each) have also participated in the REFLECT Circles.

The Male participants were 38 percent (or 2953) wherein 35 percent were community members and 2 percent or 152 were students. In the RCs, 27 teachers, 25 lawyers and 20 journalists also participated. Moreover, 10 councilors, 9 clerics, and 8 NGO/CBO members have given their views on the issue under consideration.

11 For names and details of the Tehsils and UCs please refer to Annex-2

3.1 Education Level of RCs' Participants

Education is the most important factor in determining the level of perception of a respondent or community about any issue in a study. Therefore, AwazCDS collected the information about the state of education in its target community. However, FSOs have not recorded educational level of the participants from Tehsil Shujjaabad due to unknown reasons. The FSOs have also not recorded the educational background of many participants in RCs conducted in all other Tehsils. Therefore, the limitations in analyses the issue may be accepted. Following is the educational level recorded among male and female participants of the RCs.

Education Level of the Female Participants
Table - 2

Tehsil	Education Level of the Female Participants														TOTAL
	Illiterate		Grade-5		Grade-8		Matric		Inter		Graduate		Post Graduate		
Multan	257	60%	76	18%	29	7%	47	11%	16	4%	0	0%	0	0%	425
Rajan Pur	30	53%	0	0%	7	12%	10	18%	8	14%	2	4%	0	0%	57
Rojahan	142	99%	1	1%	0	0%	0	0%	0	0%	0	0%	0	0%	143
Jampur	270	51%	108	21%	39	7%	41	8%	23	4%	24	5%	21	4%	526
DG Khan	120	54%	23	10%	7	3%	35	16%	13	6%	21	9%	5	2%	224
Kot Addu	110	34%	36	11%	48	15%	76	24%	33	10%	15	5%	3	1%	321
Taunsa	123	31%	15	4%	10	3%	70	18%	10	28%	55	14%	16	4%	399
Tribal Area	58	85%	9	13%	1	1%	0	0%	0	0%	0	0%	0	0%	68
Alipur	117	38%	114	37%	33	11%	29	9%	8	3%	5	2%	2	1%	308
Jatoi	399	90%	38	9%	5	1%	2	0%	0	0%	0	0%	0	0%	445
Jalalpur Pirwala	215	68%	53	17%	22	7%	12	4%	11	3%	4	1%	0	0%	317
Muzaffar Garh	144	67%	26	12%	25	12%	14	7%	0	0%	3	1%	2	1%	214
Total	1,985		499		227		336		222		129		49		3,447
Percentage	58%		14%		7%		10%		6%		4%		1%		100%

Source: AwazCDS WREP REFLECT Circles 2004-05

The table exhibits that education level of only 3447 female participants have recorded which gives a very dismal situation about education among women in 12 Tehsils of four districts of Southern Punjab where RCs were conducted. The table reveals that as high as 58 percent female participants were illiterate, 14 percent have passed their primary level or grade-5. Only 129 females or 4 percent RCs participants were able to attain the graduate level and simply one percent or 49 females have succeeded in pursuing their education to post graduation level.

The highest illiteracy 99 percent was noted among the female participants of Tehsil Rojhan and no female participant of RCs has reached even up to Grade 8 level. Tehsil Jatoi, where 90 percent women are illiterate and no female participant has reached beyond the education level of 10th Grade, follows this phenomenon.

In Tehsil Taunsa only 31 percent female participants were illiterate, which is regarded as the lowest. Also, here the higher education tendency among women is observed and 14 percent female participants of RCs were graduates whereas 4 percent participants are postgraduate.

Education Level of the Male Participants
Table - 3

Tehsil	Education Level of the Female Participants														TOTAL		
	Illiterate		Grade-5		Grade-8		Matric		Inter		Graduate		Post Graduate			Other	
Multan	33	35%	36	38%	13	14%	8	8%	4	4%	--	0%	--	0%	1	1%	95
Rajan Pur	68	54%	32	25%	12	10%	9	7%	5	4%	--	0%	--	0%	--	0%	126
Rojhan	71	68%	13	12%	11	10%	8	8%	1	1%	1	1%	--	0%	--	0%	105
Jampur	63	34%	43	23%	31	16%	31	16%	16	9%	3	2%	1	1%	--	0%	188
DG Khan	33	24%	13	10%	18	13%	19	14%	31	23%	14	10%	8	6%	--	0%	136
Kot Addu	38	15%	70	28%	30	12%	55	22%	34	13%	19	8%	6	2%	--	0%	252
Taunsa	20	11%	23	12%	14	8%	29	16%	72	39%	22	12%	5	3%	--	0%	185
Tribal Area	165	40%	61	17%	58	16%	47	13%	14	4%	6	2%	10	3%	--	0%	361
Alipur	118	34%	96	28%	47	14%	52	15%	22	6%	11	3%	2	1%	--	0%	348
Jatoi	24	27%	22	24%	13	14%	16	18%	8	9%	2	2%	5	6%	--	0%	90
Jalalpur Pirwala	9	6%	47	33%	22	15%	22	15%	15	11%	12	8%	15	11%	--	0%	142
Muzaffar Garh	9	33%	--	0%	--	0%	10	37%	8	30%	--	0%	--	0%	--	0%	27
Total	651		456		269		306		230		90		52		1		2,055
Percentage	32%		22%		13%		15%		11%		4%		3%		0%		100%

Source: AwazCDS WREP REFLECT Circles 2004-05

With regard to male education, the situation is even better and only 32 percent RCs participants reported illiterates. However, like female, education among Tehsil Rojhan's male is also at the lowest where 68 percent RCs male participants were illiterate and only one participant reported himself as graduate. Tehsil Rajan Pur follows this trend and there 54% male participants were illiterate.



The literacy rate among Tehsil Jalalpur Pirwala participants was observed the highest among all the 12 Tehsils under this study and 94 percent RCs male participant are educated. The literacy rate among male participants of Tehsil Taunsa was also very high and only 11 percent participants reported themselves as illiterate.

3.2 Conventional Customs and Practices

Culture and tradition are always evolving. Some societies have evolved more than others. Culture is merely a description of the way that any particular society lives their lives. This is

Often positive, sometimes not and always changing and developing.

The conventional customs and practices in under study Union Councils and Tehsils are not unusual than what is happening in other parts of the world or the country, Pakistan. However, the following Table-4 gives a very gloomy picture about centuries old prevailing customs and practices, which brings misery in human life particularly to women.

Incidences of Conventional Customs and Practice
Table - 4

Tehsil	Type of Conventional Custom or Practice									TOTAL
	Watta Satta	Karo-Kari	Honour Killings	Rape	Vani	Dowry	Domestic Violence	Divorce	Punchayat	
Multan	9	0	0	1	0	5	8	5	1	29
Shujaabad	25	0	0	4	0	17	5	2	2	55
Rajan Pur	17	10	1	9	1	2	15	12	20	87
Rojahan	21	23	2	1	0	15	5	13	16	96
Jampur	18	3	0	0	0	3	6	1	3	34
DG Khan	12	0	0	0	0	10	10	2	7	41
Kot Addu	15	2	0	0	9	1	15	13	11	66
Taunsa	30	0	0	0	0	5	7	13	3	58
Tribal Area	20	22	8	1	9	0	8	1	12	81
Alipur	22	2	0	1	2	5	3	5	10	50
Jatoi	30	4	5	13	1	4	5	30	7	99
Jalalpur Pirwala	22	0	1	0	0	6	1	17	6	53
Muzaffar Garh	10	0	0	3	0	2	10	5	0	30
Total	251	66	17	33	22	75	98	119	98	779
Percentage	64%	17%	4%	8%	6%	19%	25%	31%	25%	

Source: AwazCDS WREP REFLECT Circles 2004-05

The Table reveals that the frequency of the conventional customs and practices incidences is apparently quite low and approximately two customs in practice per RC can be obtained from the participants. It could be because of high illiteracy rate, fear or the incapability of the FSOs to follow the topic during the REFLECT Circle.

Notwithstanding, *Watta-Satta* or exchange marriage is the most common practice (251 incidences or 64 percent) that is followed in all the Tehsils where RCs were conducted. This practice is very common in Tehsil Taunsa and Jatoi where participants of all the RCs reported about such incidences. It is practiced irrespective of the fact that Tehsil Taunsa has significantly high educational level among both male and female. However, it is least practiced in Multan and Muzaffar Garh Tehsils where only in 9 and 10 RCs such incidences were reported respectively by the participants.

Divorce is significantly high (31% incidences) in all the Tehsils. However, it is perpetuated more in Tehsil Jatoi where custom of *Watta-Satta* is well in fashion and participants reported as much as in 30 RCs about divorce incidences. It may be a correlation between the two customs and practices which are followed in Tehsil Jatoi. This practice is followed by Tehsil Jalalpur Pirwala, which has reported divorce incidences in 17 Rcs.

Interestingly divorce is very uncommon in Tribal area and Tehsil Jampur where participants reported such cases only in one RC of the respective Tehsils. It is also rarely practiced in Tehsil DG Khan and Shujjaabad.

Punchayat system and domestic violence are other practices (25 percent each) which were found in all Tehsils. Overall 98 union councils' RCs participants informed that *Punchayat* system exist or they follow in their respective area. Equal number of RCs' participants reported that domestic violence is common in their culture.

Punchayat system is quite popular in Tehsil Rajan Pur where participants of 20 REFLECT Circles reported it. However, the participants of RCs organized in Tehsil Muzaffar Garh have not reported that *Punchayat* system exists or practiced in their Union Councils.

Domestic violence, as the table shows, is widespread in Tehsils Rajan Pur and Kot Addu where participants of 15 RCs of each Tehsil, confirmed this practice. Domestic violence is also common in Tehsils of DG Khan and Muzaffar Garh. Interestingly, it was not common (or appropriately reported) in Tehsil Jalalpur Pirwala and only in one RC the participants reported about domestic violence.

Karo-Kari custom is followed in Tehsil Rojhan and Tribal Area the most and participants of 23 and 22 RCs reported respectively about it. This heinous custom is also practiced in Tehsil Rajan Pur. The table entails that *Karo-Kari* was not reported as in practice in Tehsils or areas, which are either semi-urban or not dominated by Baloch tribes.



However, Honour Killing was more common in Tribal Area than other Tehsils where participants of 8 RCs informed about the incidences related to it. This practice was also found in Tehsil Jatoi and participants of 5 RCs reported that honour killing does exist.

Dowry is another issue that was discussed in REFLECT Circles organized by PARCs of AwazCDS. The discussions reveal that 19 percent area where RCs were conducted, the people ask for or take Dowry. However, it is highly demanded and practiced in Tehsil Shujjaabad followed by Rojhan and DG Khan. Surprisingly, no participant of the REFLECT Circles organized in Tribal Area reported that dowry is demanded by people of the Area.



Rape incidences are frequent in Tehsil Jatoi and participants of 13 RCs reported about it, which is the highest in all 13 Tehsils. Tehsil Rajan Pur follows it where participants of 9 RCs admitted that such incidences are occurred. The participants of RCs organized in Tehsils Jampur, DG Khan, Kot Addu, Taunsa and Jalalpur Pirwala did not report rape incidences.

Customary practice *Vani* or *Swara* for settling disputes with the exchange of girls and the use of girl as compensation for crimes are also reported by the participants of the RCs. Overall, custom of *Vani* was reported in 22 REFLECT circles. This custom is equally popular and practiced in Tehsil Kot Addu and Tribal Area. However, the participants of 9 RCs of each Tehsil's Union Councils reported about this custom.

The participants of Multan, Shujjaabad, Rojhan, Jampur, DG Khan, Taunsa, Jalalpur Pirwala and Muzaffar Garh did not report that *Vani* is practiced as a custom in their respective area.

3.3 Non-Conventional Customs and Practices

In addition to the conventional customs and practices, AwazCDS has also conducted RCs in order to know what other customs and practices prevail in areas that affect the life of women in particular and society in general. Therefore, data was collected during the RCs on the non-conventional customs and practices. However, in Tehsil Rojhan the information collection from the RCs does not provide sufficient material on key issues. The following table-5 presents the state of affairs on it.

Non-Conventional Customs and Practice
Table - 5

Tehsil	Type of Non-Conventional Custom or Practice										TOTAL
	Child Labour	Acid Throwing	Early Marriage	Child Nikah/ Engage.	Sale & Purchase of Women	Marriage to Quran	Aaf & Aus	Women Shares in Inherited property	Walita & Takka (Namrad)	Bhatt	
Multan	0	0	1	0	0	0	0	0	0	0	1
Shujjaabad	3	2	14	3	0	0	0	0	0	0	22
Rajan Pur	0	0	6	0	8	1	2	0	0	0	17
Rojahan	2	0	0	0	0	0	0	0	0	0	2
Jampur	0	0	0	0	4	0	1	0	0	0	5
DG Khan	0	1	1	0	1	1	0	0	1	1	6
Kot Addu	0	0	7	1	1	0	0	2	0	1	12
Taunsa	0	0	1	2	0	0	0	0	2	0	5
Tribal Area	0	0	3	0	7	0	0	0	2	0	12
Alipur	0	0	5	8	1	1	0	0	0	0	15
Jatoi	1	3	0	0	5	0	0	0	1	0	10
Jalalpur Pirwala	0	1	3	4	0	0	0	0	0	0	8
Muzaffar Garh	0	0	2	2	0	0	0	0	0	0	4
Total	6	7	43	20	27	3	3	2	6	2	119
Percentage	2%	2%	11%	5%	7%	1%	1%	1%	2%	1%	31%

Source: AwazCDS WREP REFLECT Circles 2004-05

Early age marriages are found common in practice in majority (11%) of the Tehsils. Early marriages are reported high in practice in Tehsil Shujjaabad and revealed in 14 REFLECT Circles organized under the WREP. In many Tehsils early age engagement or Nikkah was also in practice. However, it is more common practice in Tehsil Ali Pur and was reported in 8 REFLECT circles by the participants.

The custom of sale and purchase of women for marriage or lust purposes, is also in practice and participants reported it in 27 REFLECT Circles. It is more frequent in Tehsil Rajan Pur and Tribal Area, which also practice Karo-Kari. Custom of *Aaf-&Aas* (Fire Walk) was reported by the participants from Tehsil Rajan Pur and Jampur RCs.

Acid throwing on women was also reported by the participants of REFLECT Circles held in Tehsils Jatoi, Shujjaabad, DG Khan and Jalalpur Pirwala. Other non-conventional customs revealed from the REFLECT Circles included *Namrad*, Child Labour, Marriage to Quran and Bhaat. Denying rights of women in inherited property was reported by the participants of two REFLECT circles held in Kot Addu.

3.4 Demand for Repeal of Law or Legislation

While facing such a miserable life and discrimination under the prevailing fossilised customs and practices, as outlined above the participants were asked how do they see to overcome it and what measures they propose. The participants viewed it as followed in Table-6.

Demand for Repeal of Law or Legislation
Table - 6

Tehsil					TOTAL
	Hudood Law	Watta Satta	Karo-Kari	Dowry	
Multan	2	0	0	0	2
Shujjaabad	2	10	2	17	31
Rajan Pur	4	3	1	1	9
Rojahan	0	5	10	2	17
Jampur	0	6	2	1	9
DG Khan	7	15	5	20	47
Kot Addu	2	5	3	2	12
Taunsa	3	6	2	2	13
Tribal Area	0	1	2	0	3
Alipur	8	5	5	6	24
Jatoi	2	9	0	1	12
Jalalpur Pirwala	2	4	0	2	8
Muzaffar Garh	4	7	0	6	17
Total	36	76	32	60	204
Percentage	9%	19%	8%	15%	

Source: AwazCDS WREP REFLECT Circles 2004-05

Only in 9 percent or 36 REFLECT Circles (out of 390 in total), the participants demanded that the legislator must repeal the controversial Hudood Ordinance 1979. As a matter of fact majority of the RCs participants were either not known to it or favoring because of the reasons. In many cases, the FSOs informed them about the pros-n-cons of it. This was one of the reasons that some participants demanded or asked to bring changes in the ordinance.

However, in good number (76) of REFLECT Circles the participants asked for a legislation to curb the Watta-Satta from the society. And mostly who favored the legislation were women as they are the direct victims of this practice.

The participants were also against the prevailing custom of Dowry and therefore asked to make appropriate legislation for its cessation. The demand for legislation against dowry custom has come from 60 REFLECT circles and mainly from DG Khan and Shujjaabad where it is most in practice. However, it was not demanded by the participants of REFLECT circles held in Multan

and Tribal Area. It may be worth noting that dowry custom was not recorded or practiced in Tribal Area. Majority of the female participants demanded the legislation to stop dowry.



Legislation to stop Karo-Kari or punishment for those who back it was also demanded by the participants of 32 REFLECT Circles. The mostly participants from 10 RCs conducted in Tehsil Rojhan, where the Karo-Kari custom is highly practiced, however, demanded that Karo Kari be stopped.

3.5 People Knowledge about the Laws

It was important to know that how much knowledge the communities have about the discriminatory laws that prevail in Pakistan and making life of the people difficult. Therefore, three main but discriminatory Laws; *Hudood Law*, *Family Law* and *Qasas-o-Dayat Law*, were put for the discussion before the participants of the REFLECT circles. The outcomes of the discussion are presented in the following Table-7.

Information about Laws
Table - 7

Tehsil	People Having Information about Laws			TOTAL
	Hudood Law	Family Law	Qasa-o-Dayat Law	
Multan	0	0	1	1
Shujaabad	0	0	1	1
Rajan Pur	0	0	1	1
Rojhan	0	0	1	1
Jampur	0	0	1	1
DG Khan	13	13	13	39
Kot Addu	20	13	13	46
Taunsa	15	0	0	15
Tribal Area	0	0	0	0
Alipur	0	0	0	0
Jatoi	1	1	1	3
Jalalpur Pirwala	13	0	0	13
Muzaffer Garh	0	0	0	0
Total	62	27	32	121
Percentage	16%	7%	8%	

Source: AwazCDS WREP REFLECT Circles 2004-05

It was surprising to learn that the majority participants in all 390 REFLECT Circles were not aware about the Laws affecting their life. Only in the 16 percent (or 62) REFLECT Circles the participants told that they heard or know about the Hudood Law. Except in Tehsil Taunsa where the students were known (or heard) about Hudood Ordinance, most of the participants were Lawyers.



Similarly, only in 27 REFLECT Circles (or 7 percent) the participants were having knowledge about the Family Laws. All these participants were practicing lawyers and belong to Tehsil DG Khan and Kot Addu.

Regarding *Qisas-o-Dayat* Laws, participants from only 32 REFLECT circles held in 8 Tehsils informed that they are aware it. But again all these participants were practicing lawyers. Of these 32 lawyer participants, 26 belonged to Tehsil DG Khan and Kot Addu.

4. ANALYSIS OF THE REFLECT CIRCLES

4.1 People Perceptions about the Customs and Practices

Early Age or Child Marriages

The custom of early age marriages is not new in the areas where RCs were conducted. This has been in practice since centuries in the subcontinent, aside other parts of the world. It is hard to know the number of early marriages, as so many are unregistered and unofficial.

In the WREP area, marriage at a very young age is reported widespread due to socio-economic reasons and in the name of religion. According to the participants, because of the economic situation and poverty they marry girls in early age. "It is good to marry girls in early age otherwise we poor cannot guard them (from sexual assault)." However, the participants viewed that girls are married when they reach to the puberty age so that she could not follow wrong steps, otherwise she could be killed. One of the reasons of the early marriage is that gifts of thousand rupees are received back from relatives and friends.

Mostly, early marriages or engagements are done under *Watta-Satta* custom. The benefit of the child engagement that the parents seek is they do not need to spend money on their girl. For instance if the girl is sick the expenditure are borne by the in laws. This is perhaps the reason few people educate their daughters after Grade 5.

In the early age marriages it is a girl who faces the loss and problems. Girl gets early engagement cannot be dare enough to speak against it. However, neither she knows about her responsibilities nor is she capable to perform it. The child marriage or engagement is not good as it creates friction with in laws and the girl cannot talk with them freely. Moreover, according to a female participant, if her fiancé is a vagabond, other girls talk about and she feels deprive. In addition, early marriage may also be seen as a strategy to avoid girls becoming pregnant outside marriage. Gender discrimination can also underpin early marriage. Girls may be married young to ensure obedience and subservience within their husband's household and to maximise their childbearing.



Early marriage can have serious harmful consequences for children, including denial of education, as once married, girl tends not to go to school. Health problems include premature pregnancies, which cause higher rates of maternal and infant mortality. A child bride can face greater health risks and experiences real physical violation and trauma as her young body is forced to deal with early sexual activity and the strains and pains of pregnancy and childbirth.

One of the more damaging results of early childbearing is vesico-vaginal or recto-vaginal fistulae. This complication, due to prolonged obstructed birth, leads to loss of full control of urinary and/or rectal functions. Given their lack of access to health care in rural areas, most girls with this condition are unlikely to receive proper treatment. Teenage girls are also more vulnerable to sexually transmitted infections, including HIV/AIDS as many are unable to negotiate for protected sex. Further compounding their vulnerable position is their lack of knowledge of contraceptive methods and lack of access to reproductive health information and services. Abuse is also common in child marriages.

Moreover, children who refuse to marry or who choose a marriage partner against the wishes of their parents are often punished or even killed by their families in so-called 'honour killings.' In the process of such marriages being arranged by family members, safeguards in the law are often overlooked and minimum age of marriage and need for mutual consent are not guaranteed, making the marriage a forced one.

In 1990, Pakistan ratified the UN Convention on the Rights of Child, which prohibits child marriages. In addition under the Muslim Family Law Ordinance, a girl must have attained the age of 16 and a boy must have attained the age of 18, and both need to consent before the marriage can take place. Historically there have been no measures taken by the state to ensure that marriages are consensual and in many instances the age of a girl are changed on her marriage certificate in order to avoid questions over her being underage.

Some female participants support this custom and say that the custom is right and we are not in favour to abolish it. However, some female participants proposed that the government should discourage and penalize the early age marriages and *Nikah*. This penalty should be put on the *Nikah Khawan* and that there is a need to make legislation about it.

It would be worth mentioning here that, not only common peoples but also the élites and rulers followed this custom. Arjumand Bano, commonly known as Mumtaz Begum and the resident of

world's seventh wonder Taj Mehal, when married to Mughal King - Shah Jehan, she was just 13 years old and her bridegroom was 15 years old.

In 1993, Romanian Government¹² has opened an inquiry into the marriage of the schoolgirl daughter of a gypsy king Florin Cioaba, Ana-Maria Cioaba 12 or 14 years old that married her 15-year-old Roma bridegroom.¹³ This is just another example of an arranged child marriage. What about the UK dispensing birth control and sex education to teenage (in some cases, pre-teenage) girls. The UK is equally popular of supporting under-age sex and abuses own so-called laws. The UK within the EU has the highest rate of pre-16 pregnancies.

Mismatch or Marriage of Inconvenience

A participant defines Mismatch Marriage: if a marriage takes place without the consent of a girl. As a matter of fact it is difficult to define mismatch marriages, which are common and in practice throughout the world irrespective of their social and economic status and in every continent. It could be a forced marriage, arranged or love marriage. In some cases, the husband is older than wife...but wealthy and in some wife is older than husband. However, in most of the cases it is the husband who is older and sometimes wealthy too.

There were too many such examples referred by the participants during all RCs in which a 15 or 20 years old girl or woman was married to a much older man. It however could not be ascertained from the discussion that



Whether the marriages were forced or with the consent of women. The marriages which do not have consent of the bride or bridegroom can be assume as forced marriage but otherwise it is a marriage of convenience in which either man or woman seek benefit.

Among such marriages, the famous is of Princess Diana with Prince Charles of United Kingdom, when married in 1981, Lady Diana was only 21 years old and the Prince was 42 years. Similarly, the legendary Cricket player Imran Khan married with Jemima Goldsmith of Briton who was 21 years old at the time of marriage. The sixth marriage of film producer Robert Evans¹⁴, 73-year-old Hollywood veteran with former Versace model Leslie Ann Woodward age 34 is another example of mismatch or marriage of convenience.

12 The BBC's Robert Nisbet 30 Sep 03

13 The legal minimum age for marriage in Romania is 16

However the most mismatched or marriage of convenience in the last Century was of an American oil billionaire Howard Marshall II old and a famous model-cum Hollywood actress Anna Nicole Smith. Marshall was 89 years old and Anna was just 26 years when they got married in 1994. Marshall left a trust to be divided among various individuals, but Ms. Smith was not one of the original recipients. Famous Hollywood actress Elizabeth Taylor, married many times with men younger than her. in 1994. Marshall left a trust to be divided among various individuals, but Ms. Smith was not one of the original recipients. Famous Hollywood actress Elizabeth Taylor, married many times with men younger than her.

Marriage of Choice - Within Casts

In Pakistan the most crucial issue for a young man and woman is marrying of his or her choice. The prevailing customs and practices do not give liberty to most of them that they can choose a partner to whom they like or wanted to marry. Though, this varies according to the norms of a family, tribe or casts but in general people are not willing to leave it.

The discussion taken place with participants of different areas, tribes cast, age group and gender, whether educated or uneducated, the consensus was that male could marry outside the family/relative but after agreeing the parents. However, there are instances that men are Matric (10th Grade) or less educated whereas women are graduates but they have to marry within the family/relatives. Some People do not marry girls outside the family/relatives because their female observed veil and in case of outside family or cast it would be a problem. The participants told that girls are not married outside the family with fear that the property will go outside. To marry a girl within an educated but outside family or cast, there could be a demand of dowry or put hard conditions, which are beyond their economic status to fulfill. A poor female participant said that her match was not possible because of the demand of the dowry.



Moreover, marriages of own choice is difficult to accept in many families. They do not accept persons (male or female) who marry upon their choice even if they have children rather they try to make their life difficult through different means and acts. The parents snatched property of their

14 Hollywood actor who headed Paramount Pictures during its resurgence in the 1960s and early 1970s with such films as "Rosemary's Baby," "Love Story" and "The Godfather." Divorce looms again for Hollywood producer Evans Associated Press, August 12, 2003

daughter because she was not ready to get divorce from husband and to marry with a person of her parent's choice, a female informed. In Christian families live in DG Khan, parents with the help of Father take mostly decisions regarding children marriage. In tribal area, not only women, also the men cannot marry according to their wishes. Children who refuse to marry or select a partner against the wishes of their parents are often punished or even killed by their families in so-called 'honour killings.'

In the past, for a marriage, it was not a custom to seek consent of the boy and girl. In some areas and tribes, the faith of a girl was decided in a cruel custom is "*Pait Lekhai*" (pledging the fetus) which is very painful for a mother. And, if a girl is born to her, it is more cruelty as she is married to an older man. Now, while education is increasing among women so the society also. Therefore, the effect of social changes is that in the college many female students' brother were not getting education but the parents of the female students are educating them. The main reason to educate girls is to get good match for them. The participants, particularly men fears that if a woman marries after runaway from home and the law protects her, it will create many social evils/problems in the society. According a female participant, a woman, who married to a person of her choice after fleeing from home, however refused to accept when her daughter did the same. This behaviour is not something strange, as in an American TV programme OPRAH when former US President Bill Clinton was asked that *how was his feelings when daughter Chelsea told about her boyfriend*. He said, "not good".

According to a male participant, neither Islam nor society permits a woman for marriage of her choice. This is a wrong notion. Islam gives a woman full liberty to marry of her choice. In Islam, marriage is a legal and social bond and contract between a man and a woman. The holy Quran ask that women consent should be sorted out at the time of marriage so that they do not flee from home. Therefore, *Nikah*, the signing of the marriage contract actually means, both are agreed.

In some REFLECT circles, the women participants agreed to protest against not marry their daughters outside the family.

Bigamy or Second Marriage

Bigamy or Second marriage is popular in some Tehsils including Rajan Pur. The reason may be people of the area work in Gulf States as laborers etc. where it is common practice. However, there may be other reasons like; wife no bearing offspring. In the areas, Watta-Satta marriages are common and in some cases the consent is not taken therefore man go for second marriage but in

such cases, the other also follows him. Second marriage may be popular because the greedy people think the bride will bring adequate dowry or wealth.

In case of second marriage by husband, the woman faces difficulties, if she has children because husband does not take the responsibility of children neither he pays expenses. Some women commit suicide when their husbands go for second marriage, says a woman. The male participants in Rajan Pur consider that only a man can do second marriage not a woman.



Although the Shariah stipulates that a man may take up to four wives, however, this is uncommon in most Islamic societies, including Pakistan. In case of second marriage, the family law in Pakistan specifically ask to get permission from the first wife, but female participants told that women are not asked when men go for second marriage.

Women Marriage to Quran

Marriage to Quran is another custom that is practiced in WREP areas however, in few families. People marry their daughters to Quran in order to keep wealth or property within family. It is normally practiced in the rich or feudal families in case there is no match within the family for daughter. People not having money for marriage or dowry for girl also practice and marry her to Quran.

Watta-Satta

Watta-Satta custom was widely followed in the areas where WREP is implemented. There are different reasons of following this custom. An old woman said that girls are considered burden to the family because of their marriage problems. *What can we do? We have to marry our daughters and it is very difficult to find a match for a girl.* A female participant stated that without *Watta-Satta* custom our girls would never get married whereas outside families demand dowry. Therefore, some people follow the custom because it saves them from the dowry curse. In such situation both the families give dowry according to their capacity and in the *Nikah Nama* except

Mehar they do not write anything else. Otherwise dowry is demanded or given on equal basis. It is done so that the in laws could not quarrel with the girl and she live with dignity and with prestige. One major reason of following the custom is property so that a stranger may not get share of his wife's inherited property.

Those do not follow *Watta-Satta* and get girl without *Watta* (or free), they become pharaoh and do violence on the girl or consider the girl of bad character. Therefore following the custom, male's sister also gets punishment so he thinks several times before doing violence on his wife. The marriage under the custom is done with the notion/understanding that whenever men like can marry again. However, if a man go for second marriage, the other also and if not the relatives cast out him. In this situation, the wife comes back to her parents or brothers' home who take care of her. When a woman gets divorce other woman also meets the same faith. There is also the question of keeping children. The father keeps the children just to annoy the mother who has to face difficulty in the court for her rights of keeping them. Therefore *Watta-Satta* is considered a reason to end the relationship between the families.

Watta-Satta is practiced in all families including educated families and people have successful life. But the people of rural areas have bitter experiences, a male Lawyer informed. Those have bitter experience they do not practice it further. Rather tell others refrain to do so. It is good because no body knows about the faith/luck what sort of husband is met. According to a female participant it is a way of compromising. Mostly it is followed with the consent of parents thus it is right. A male participant say that the positive aspect of *Watta-Satta* marriage is two girls get married and the negative is if one gets divorce the other also. Therefore in the *Watta-Satta* marriages divorce is common and given on petty issues.



There are incidences when a woman married as many as three times under *Watta-Satta* and her children are suffering. Many women have committed suicide, as they were not agreed with the marriage under the custom and cannot say it to their parents. The nomadic do have *Watta-Satta* marriage but their customs and practices are better than others.

There is a clear difference of opinion between male and female regarding *Watta-Satta*. Male are of the opinion that there is no harm in marrying a girl under the customs and she does not feel any insecurity. Whereas the women say otherwise and added that the women battering and rate of

divorce is escalating because of the custom. Therefore some women demand to abolish the custom. However, some men have opinion that if it is abolished the poor will not be able to arrange jewelry and amount for Mehar and therefore cannot marry his children. Many who do not have match (sisters or daughters) would not get married.

According to religious scholar, *Watta-Satta* is a non-Muslim tradition but it is followed in our area and is a crime without Mehar. Is there any link between the *Watta-Satta* and the feudal system? Some people think that there is a link. Feudal have nothing to with *Watta-Satta* and *Karo-Kari*, it is an issue of poor people says a male participant. We see that the poor are more engaged in it.

New generation is against this practice but they are aloof because of the elders of the families and relatives. A girl participant said that if we talk about customs, the elders warn to stop our education. Our educated males are also in favour of *Watta-Satta*. The people demanded that marriage under *Watta-Satta* should be declared as non-bail offence.

In addition to *Watta-Satta*, there is another custom, which is followed in some parts of WREP area called "*Watta and Takka*". In the custom, to get marry a woman the money is also demanded.

Dowry

Begging for dowry from the bride's family by the bridegroom's is a calculated, planned and well-executed day light robbery that is practiced in the name of tradition! The misery it brings upon the community is untold and unspeakable. This practice of asking and procuring dowry prevails in vigor among the socially elite as well as the destitute in the community. Mostly people are either active participants or willing accomplices in this horrendous and heinous custom.

In societies where payment of dowry is common, unmarried women are seen to attract stigma and tarnish the household's reputation. In some areas where this is practiced, the size of the necessary dowry is directly proportional to the groom's social standing, thus making it virtually impossible for lower class women to marry into upper class families. In some cases where a woman's family is too poor to afford any dowry whatsoever, she is either simply forbidden from ever marrying, or at most becomes a concubine to a richer man who can afford to support a large household.

Nonetheless, the participants of the RCs informed that dowry is given to daughters and sisters albeit, poor people do not have something to eat but by getting loan and just to exhibit. Some even sale their agriculture lands while giving dowry to daughters. Many girls are not getting married because of dowry problem. Many families seek match for their son where from they can get good dowry. The family give less dowry to its daughter is blamed and may result in quarrel with mother in law.

Dowry has become an issue for the parent's honour. A female participant viewed that woman must get dowry... this gives protection to her. Entire life woman faces problems if she not brings dowry and feels inferiority complex. According to an unmarried woman, "she got education but not got job and still unmarried because the families of boys ask for lots of dowry that we cannot give." People consider dowry a part of share in inherited property. "We give substantial dowry to the women but not share in the property, said a participant." However, in *Basti Mareen* women are not given dowry or share in the property. Sometimes the bridegroom family gives dowry. While marrying, property is asked to pledge in the name of women so that she should not face any difficulty.

There is a ban on dowry by the government but people give it to show only their wealth. A Journalist said that dowry is not an Islamic custom nor Islam encourages such ludicrousness but practices of other religion and nations are being followed and promoted through cable TV. The educated class is also increasing customs like dowry rather than decreasing. Marriages in cities are an example to this argument. Second marriage or bigamy is popular perhaps adequate dowry comes.

It would be vital to mention here that in late-medieval and early sixteenth century Spain, convents were pursued the payment of dowries, maintenance allowances, and inheritances on behalf of their nuns when they filed lawsuits in the secular courts.¹⁵ On her marriage to Louis, Marie Thérèse, daughter of Philip IV of Spain, had renounced her rights of inheritance in return for a large dowry. Blaming Spain for having failed to pay the stipulated dowry, Louis declared war.¹⁶ British King Henry-VII married to Spanish princes because she brought dowry along her.

15 Convents As Litigants: Dowry And Inheritance Disputes In Early-Modern Spain Journal of Social History, Spring, 2000 by Elizabeth A. Leffeldt

16 Devolution, War of Devolution, War of, 1667-68, undertaken by Liouis XIV for the conquest of Spanish Netherlands also, Dos or Dowry - Roman custom in antiquity, as reported in 1875 and Greek Weddings - dowry and marriage in ancient Greece

Beside dowry, people follow another custom called *Bhaat* in which the maternal uncle bring sort of dowry for nephew and niece upon their marriages. Because of the *Bhaat* custom family comes under debt. This custom is practiced in few areas including Kot Addu, where RCs were conducted.

Divorce and Women Rights to Divorce

Divorce is part of marital life of man and woman. Divorce is common in most of the countries and tribes all over the world. This issue was discussed in detailed in all RCs. The participants told that divorce is quite common and now increasing in the entire districts where WREP is being implemented. It however, is practiced on petty issues.

According to the participants, *Watta-Satta* is major reason of divorce. Couple married under *Watta-Satta*, if face any problem, get divorce and parents take home their respective daughters. In some instances, the husband divorces his wife and snatches children, in case she is raped. Women bettering and daily disputes are other reasons, which are promoting divorce. Mismatch or partners of parents' choice also cause divorce. A rural woman said that it is better to be divorced rather than living in a hell. It could be any reason true or false for instance a woman was divorced after 20 years of marriage causes she was suspected with the husband of younger sister.

A divorced woman faces many social problems, as the society in Pakistan does not consider her a good character woman. It is generally unacceptable for a divorced woman to live alone (as is usually also the case with unmarried women). In most situations women who find themselves divorced are returned back to live with their parents or to the household of another close relative. The family most of the time do not cooperate and accept her. In rural areas many divorced women work at the feudal home as servant. If a woman go to the court people talk about that look she is going to the court against her husband. According to the participants, a divorced woman refused to go back forcibly upon wishes of her family eventually contacted the courts which decided in her favor. However, in some cases the woman parents bear her expenses somehow.

On the question to rights to divorce participants, male and female from different strata of the society gave quite interesting views, in favor and against. A female student said that if woman will get the rights to divorce what would be the difference in western and our society? She can get it from the court. It is a matter of courage. Upon getting rights to divorce women will become liberal. And if government wants to give the rights to divorce to women would it ask us? A male participant said that if women are happy in this way then we would take care of home like *Odh*

(nomads) male of and women having rights to divorce would also earn their bread-n-butter. A participant from Education Department DG Khan said that upon getting rights to divorce women will be liberal likes an American or British woman and the families will breakdown. Women should get rights to education, health and employment but regarding western concept of liberalization she is aware enough.

A male participant responded: Rights to divorce to women... *servant does not have rights to kick out the master!* Perception cannot be taken as perfection. None of the religion gives rights to divorce to woman and if there is any we accept it. A female participant believe that woman is emotional therefore should not be given the rights to divorce; otherwise she will divorce on the pity issues.

A Lawyer's opinion was that women should get rights to divorce. According to the humanity this is her due right but Islam does not bestow it. Another male participant inquired that does Islam give rights to divorce to woman? It is given only to a man. We cannot give rights to divorce to woman in any case. Man is the head of the family therefore he is eligible for the rights to divorce not woman. Women should not be given rights to divorce but the witness rights should be given. Our religion does not give rights to divorce to the woman. It is the principles and laws of westerns and happens in America where one day they marry and divorce next day. Now they do not marry even. Having got the rights to divorce the woman will deprive herself, as a divorced woman does not have any respect in the society and people consider her as bad character woman whereas children are affected the most due to divorce. A Christian female participant informed that the Christians do not have concept of divorce. Whatsoever is the situation, man does not give divorce to the woman and woman should not get the rights to divorce.

Islam allows divorce; however, it is not to be sought readily. In the overwhelming majority of Islamic states it much easier for a man to divorce his wife than a woman to initiate divorce proceedings against her husband. If a woman does not want to live with her husband due to any reason, Islam however gives women rights, which is called *Khula*. When a woman wants to get *Khula* she can go to the court and ask for it but the procedure is quite lengthy.

Women Rights

Women rights, education and share to women in inherited property were discussed in great length and in all the REFLECT Circles carried out under WREP. The participants shared views according to their experience, knowledge, status and profession.

With regard to the women rights, many female participants had the opinion that there are few women, which know their rights. But scare of men and do not raise voice for the rights. Man, whether father or husband, does not give just the due rights. A student said that rights means a man has rights on his wife and the wife on her man. The teachers of a college said that even the educated women do not know the meaning of rights and are not aware of their rights. It is the woman who discriminates with a woman. The women rights are not given in the rural areas. The Principal of a college said that society has inequality. Women understand their rights but a woman also denies the rights to other woman.

A woman works in NGO suggested that it is better to tell men rather than women about the rights. Women rights should be given in accordance with Islam and in order to get aware young generation this should be the part of syllabus.

Share to Women in Inheritance Property

In majority of the area where RCs were conducted women do not get their share in the inherited property. There was a mix response from both male and female participants on the issue. Some male participants said that few women get their share in property. Some informed that daughters have never got their shares in the inherited property because she marries to other whereas son is the heir of family. "We give substantial dowry (up to Rs. 200,000) to women at the time their marriages but not share in the inheritance property. Therefore, we do not consider it appropriate to give daughters more shares and write a deed from them for not asking further any share. However, dowry is part of share of the inherited property."

The females are deprived to go to their brothers' home when they get or ask share in the property. Women consider that getting share in inherited property is a vicious act but they do because their husbands demand it. The husbands ask for the share in cattle as well, if the women parents don't have good landholdings. Sometimes the husband marry in desire of the property and kills his wife when gets.

Women participants of Tribal area and Jatoi told that they don't get even cloths and money from their husbands. Women are not given dowry, property or cattle as their share. In Tribal area, widows do not get even the share in *Zakat*. In Basti Mareen women are not given dowry or share in the property. A Tehsil Nazim and Molvi informed that it is the Islam, which gives rights to a woman in the inherited property no other religion, does so. However, the people who do not give this rights to their daughters they are sinner.

Women Education

Initially women education was not considered good and on priority because it was considered investment on other. There was no use of that money to her family rather to other family where she marries. The son is considered to be a supportive in older age but now the educated families do it. Also, having realized that the daughters of feudal are getting education abroad, we started to educate our girls. A male participant said that an uneducated woman does not get right position in the society. She wants to be heard. But not, because of illiteracy she cannot put or tell a question or problem properly and will be considered well when educated.

Education is not given to the girls whereas the boys are given high education. There were several reasons told for not giving or having education to girl*. In the rural areas women do not get education beyond 5th Grade as no higher school facilities exist in the vicinity or are far away and outside the town, which is a major reason of not giving girls' higher education. Lack of enough resources to educate girls is another factor. A woman participant from Ali Pur told that parent educated her to the 10th grade in difficult economic situation. She also did her primary teachers' course and now staying at parent's home since last 4 years. What is the use of such education if I do not get job?

A female participant in Muzaffar Garh told her brother helped sisters in getting education. A male participant proposed that women might be provided religious education only. It is not necessary that woman do work after education because they up-bring their children. Today the women are educated and earning so due to this they do not marry!

An NGO female worker said that education opportunity is not to provided woman though a woman education is considered ... education of a family and man education of an individual. A female participant suggested that women should focus on education. In Society change cannot be bring at any level without women education. Following the discussion a female lawyer said that education should be promoted. It will bring change peace and democracy in the country. However, a Tehsil Nazim said that educated women give proper attention to home and children.

Domestic Violence on Women

Like other societies of the world, violence on women is also perpetuated in the WREP areas. Different methods of violence and characters are involved in this heinous practice. Women are burned with cigarette, acid and electric iron to torture by their husbands. The participants, mainly

women told that beating is done on petty issues. Some men quarrel when their cloths are pressed (ironed) improperly, the house is filthy, child is crying and women are busy in other work and bitter or late cooking. According to a female participant, daylong tired husband beat the wife without knowing the fact.

The participants told several reasons, which cause quarrel or beating. A wife said that if husband is illiterate then it is a problem whereas a male participant said that illiterate woman likes to get fulfill every (appropriate or inappropriate) demand, which fuels the quarrel. Also, educated men behave like uneducated. Female students' opinion is the educated husbands do not abuse physically but psychologically, thus perform mental violence.

The elder women said that women do more mistakes and upon arriving home they quarrel with their husbands. However, men quarrel just to show the masculinity. Women do not spend according to their men's income. Because of the low income, family needs are not met as one earns and the entire family eats, therefore I give hard time to my husband, says another wife. A wife told that husband does not give expenses and asks everything but when I demand expenses, he beats me. An elderly woman says that if man will have something he will bring at home. In case male is not earning then there is quarrel. Some people get marries their sons just to make them responsible and the parents of girls are simply inspired to their wealth. These men spend income of their wives' brutally and this is another reason of the quarrel. Mehar and property are other factors behind disputes.

Reasons of Quarrel and Violence on Women

The participants from all RCs believe that following are major reasons of quarrel between husband and wife and violence against women.

- Both husband and wife do job and not give time to their children,
- Early age marriages,
- Economic situation (gap in income and expenditure) or Poverty
- Inappropriate demand (for shopping, etc.) by woman
- Intoxication
- Joint family system, big family (many children) and high expenses,
- Lack of education,
- Lack of understanding, matter of prestige (for men and women)
- Man's ignorance towards home affairs and having outside affairs,

- Mother-in-law or sister in law,
- Give or share income with parents or brother/sisters, and
- Unemployment.

Role of Mother and Sister in Law

Some female participants view that most of the domestic quarrels are initiated because of mother-in-law and sister in law, which cause beating and violence against women. Mother-in-law provokes her son against daughter-in-law and he then angrily beat her. High Mehar and inadequate dowry is another reason of quarrel as the mother and sister in laws makes life difficult of the bride, the participants told. It is very difficult situation for a man to whom he takes side when his wife complains. However, some said that normally it is the woman (wife) who quarrels because when he (husband) lives together with the parents, brothers and sisters then as such no quarrel takes place. In contrast when a new woman enters in the family quarrel begins. Nevertheless, if a man equally treats all relations then one can avoid the quarrel.

A working woman shared that her mother and sister in laws do not perform domestic work and say that entire day you go out to earn and give some money to your husband and think that all become your slave. Having married some men take care of their wives only and not the other family members like brothers and sisters which cause problem. The mother-in-law also quarrel upon not having an offspring. A female participant informed that after marriage the mother and sister in laws use to physically abuse both husband and wife. They remarried their son when woman failed to bear child after 4-5 years marriage. Another female who was not married under Watta-Satta told that the mother in law asks her son to sleep in her room.

Female students argued that quarrel is high in the joint family system but the Principal think that joint family system reduces many other problems and that if poverty is reduced then quarrel can be reduced. Also, if a man takes the responsibility to accept a woman as wife then he must fulfill her home requirement. It would then reduce the quarrel.

A participant raised a question that if the quarrels are due to poverty then why does the rich quarrel? The reasons of quarrel in wealthy people are because educated men are married with illiterate woman. Woman is emotional and therefore initiate first in quarreling without giving second thought. A female participant told that a woman had extra martial relation and left her children behind. She asked who the culprit is and why woman has done so? Another participant responded that the reason was both were doing job, due to poverty and related situation husband

could not meet the demands of his wife and she took this step.

A male participant said that it is appalling when a woman work at home or in the field during the pregnancy. Another male participant responded that what about no leave rule during the pregnancy in the west and Pakistani corporate, NGO and private sector? Moreover, discrimination with women is western propaganda. European or western think that we do violence on women but the fact is they do not allow their woman even rights to contract (*Nikah* or marriage) and illegal (bastard) children are born. There is no concept like home. We do taking care of our wives and children more than ourselves. Yes, our society has some restrictions but these are not wrong, if we do not follow, unlike the west, woman may become stray.

Poverty is major reason and some time women take extreme steps. For instance, upon not providing home expenses by the husband, a mother of six children ran-away with her lover. Having realized the wealthy, the family married an already married woman with a Pir Baba. A woman left her poor husband just to live with a wealthy man. The wealthy husband used to physically abuse and she came back to her parents. The husband snatched her children. Quarrel among the parents leaves negative effect on children.

The situation in the Tribal area is quite miserable where according to the participants, 90% women are not allowed by their men to wear the shoes so that they keep looking down. However, it is the responsibility of woman to fetch the water for domestic use from far-flung and takes cattle for grazing but if a goat is died, even the skin of goat is not given to them except a pair of shoes in a year. Women can not wash their cloths for three months or so. Women are given either one goat/sheep or Rs. 2000/- as their *Mehar*.

Women suffer violence though she serves the men at her best, said a male participant from the Tribal area. In the area if a man do wrong, the woman do not have rights to stop it however if it is woman she gets punishment. A Tribal Area female participant said that in our society whether or not man fulfill the home requirement or food for wife he loves to buy weapons, but women don't say anything. If men do mistakes then we do also have some fault we should also look upon ourselves. A male participant said that if woman goes against her husband or his decisions then she get punishment which may be divorce. Do we keep the women in swing? Do the men become slaves of women and not cry even she beat him? It is the Baloch custom to keep woman under dire stress. We give food to the women and keep at home with honour whereas the men is made to work outside, earn and the honour (woman) stay at home. Women told that they don't get even cloths and money from their husbands. Husbands go outside for employment or work and do not

send money for domestic expenses. If a woman's husband does violence on her and the woman refuse to go she is murdered.

According to a teacher, mostly women do not tell their parent about the violence on them. When we complain about husband's rage to parents, they say that we are also dishonored. You are getting bread and butter by performing domestic work then who will do it. Children are snatched from the women who raise voice against the atrocities of their husband. The participants told that parents snatched property of their daughter because she was not ready to get divorce from husband and to marry with a person of her parent's choice. Upon refusing to go back to violent husband, woman's parent and brothers favored her and husband's family was sent out of the area. The husband's family then killed her brother. In another case, a woman got pregnant and due to mishandling or lack of health facilities she and her fetus died thus enmity begun and both families killed each others male members' resultants now there are only women left.

A man is a ruler by nature whether he is a father, brother or husband. The women from good families can live in every condition. Old women consider their husband spiritual god. Some women consider their husbands (whatsoever habits he may have) and children above all things. Some women wed their husbands! Whereas in *Basti Ghulam Rasool Dareshak*, husbands force their wives to bring women for their lust and they obey.

Because of inflation men work/live outside the area or country (Dubai or Saudi Arabia) for 2-3 years. This is a violation of wife rights. Is it a human behavior? Islam does not teach violence on woman, rather, it asks love and affection with her. It says do not accuse a woman until you confirm it. Woman can ask money even if she nurse her baby as ordains in the Quran. A Molvi argued.

A Qari said that the centuries old customs could not be eradicated at once. Quarrels can be minimized if marriage take place with the consents of man and woman and the woman gets education and economic empowerment. She would then kick-off the man from home. Member parliaments could be asked to talk about women rights with the area people. These people do not understand you or Molvis on such issues.

Acid Attack

Acid Attack as weapon of punishment to women in some communities was also discussed. Very few participants had given their views on it. A female participant told that upon knowing that her

beloved has married to another man, the lover thrown away acid on the woman. An acid victim girl's family had resolved the issue by taking Rupees one million. Participants proposed that since acid is easily available which should be banned. It may be mentioned that acid attack is quite common in Bangladesh.



Rape

Rape cases are also frequent in many areas of the project particularly in Jatoi and Rajan Pur. According to the participants, parents do not take legal steps when a woman is raped, due to fear of bad name or the perpetrators are so powerful that the poor parents cannot talk about. A woman is considered downgraded if she is raped. The woman does not go outside from home. Sometimes she commits suicide by drinking acid or pesticide.

Mostly rape cases are taken to the courts but sometime due to bad name for the family it is decided among themselves. The victim heir gets the penance either in the form of girl or money. A girl was raped... father reported the case in police station and later he resolved it by taking money. In Naich tribe, if an unmarried is raped then her marriage is done with the same man. In case a married woman is raped, the perpetrator gives girls against the honour of the raped woman.

Landlord is very powerful and people obey his orders. The landlord's son kidnapped and raped a girl, detained her brother and later on sold her. In case of gang-rape landlord's pressure and cases last for several years.

Vani

Customary practices of selling girls into 'marriage' in exchange for money, settling disputes with the exchange of girls and the use of girl as compensation for crimes is known as Vani or swara. Vani is followed because of Karo-Kari and are practiced more in Tribal areas.

According to the participants particularly in Tehsil Kot Addu and Tribal area, many poor spoil the life of their sisters and daughter by selling them under Vani. It is outrageous particularly for young and unmarried girls and equivalent to ending their lives. The reason to give woman as penance in Vani is told that people think that otherwise the rivalry would increase. Some people are compelled to practice Vani custom and give their daughters in penance or follow Karo Kari.

One female told that a person killed his sister and in exchange he got three matches (girls) and Rs.

50,000. However, in another RC the participants denied and said that girls neither are given in case of murder nor do we take money. But if the accuser comes to home, put the turban on the foot, accept mistake and ask amnesty then it is granted in the name of the God.



In a murder dispute between Buzdar and Khaitran tribes a dignified person refused to resolve under the Vani custom and finally the tribe agreed the decision on getting money. The dignity says that he hates Vani custom to use against women. Vani is wrong but it is practiced in our area if abolish what can we give the affected appellant in penance. When we give an unmarried woman against the penance, three types of injustice are done with her:

1. She is innocent and being given against the penance,
2. She is not an adult, and
3. When she reaches the appellant home, he does violence on her in jealousy.

The participants ask that the murderer gives two or three sisters or nice as penance in Vani. What is their crime? In Vani the dispute is between men and many women are presented for reconciliation. How come a woman is safe at enemy home? This is the weakness of our youngster and educated people and only Panchayat patronize it. Some female participants admitted that Vani is absolutely wrong and vowed that we will raise voice against the decisions made under Vani custom.

The ability of individuals to bypass the law without any fear of repercussions has also perpetuated such customary practices. While the formal laws in Pakistan do not condone these practices, the courts do little to address them, allowing informal justice systems to implement a law of their own.

In 2002, the chief justice of Pakistan declared Vani and swara as un-Islamic and expressed concern over the rising number of these cases. The Chief Justices of high courts were all given instruction to ensure that trial courts do not allow for a woman to be given as compensation.

According to press reports, the Law and Justice Commission stated in March 2004, that all individuals who contract a marriage by Vani and swara through a Jirga or Panchayat should be liable to rigorous imprisonment. The Commission also came out with a draft amendment to article 366-C of the Pakistan Penal Code, which states:

“Whosoever takes part in reconciliation or Panchayat and thereby requires any person to offer or accept, and whosoever offers and accepts in marriage a woman (defined as having reached the age of 16) against her free will, or a female child in lieu of any concession to an accused person, or as a compensation for an act when such an act is an offence under the law, or as a “Badl-i-Sulh” shall be punished with imprisonment of either description for a term which may be extended to ten years and shall be liable to a fine”.

This amendment has not been passed as yet.

There are national laws such as the Marriage Restraint Act of 1929 and the Pakistan Penal Code (articles 310 & 338-E) that prohibit the sale and underage marriage of girls. However, these customary practices are difficult to prevent unless laws are introduced that explicitly outlaw the customary practices of Vani and swara and are rigorously implemented and those breaching the contract are dealt with strictly under the law.

Karo-Kari

Karo Kari was among the main topics, which were discussed in detail with participants of all REFLECT Circles and in all 13 Tehsils. Participants provided extremely useful information on how and why it is practiced and who face the burnt of this custom which is practiced widely in Baloch dominated areas of the country.

It is an old Baloch customs in which women are killed on doubt of Karo Kari. These are the customs of our forefather we do act of Karo-Kari just to show each other, says one participant. Kari corpse is thrown away (in the river) after chopping. Normally, last prayer or *Duaa Mugfirat* (forgiveness pray) is not offered. Neither they accept nor like condolence of such women. The main reason of Karo-Kari was not to payback the credit taken from the man of the victim. Some do Karo-Kari because of poverty, some for greediness and some to disgrace other male and blame their own female. The family of Kari gets an amount (Rs. 50,000-500,000) in penance from the family of Karo.¹⁷ Ultimately it is the woman who faces the music or dishonoured. In Karo-Kari, the Karo (man) has to be killed also. However, in most of the cases, the Karo somehow leaves the area until Panchayat takes a decision about his faith, if not the Karo is killed. But after the decision, two-three hundred thousand rupees are paid and they eat together. Therefore, it is a matter of money nothing else. A woman can be blamed after her death. Those are

17 Though in the area poverty level is high but it is not revealed that how these poor people pay Rs. 50,000-500,000

are died under these customs and practices are buried without showing/telling to the doctors and police. Because of the reason honour cases are not get registered with the police and decisions are made in Panchayat. People gives rupees 1.5-2 million or women in penance if a Wodera or Sardar is killed. This penance is up to rupees two hundred thousand for poor.

Because of the economic problem, the women are responsible to fetch water and take cattle for grazing day long in far-flung areas and jungle. Men plough or work in the field. This develops their relationship, which is a cause of Karo-Kari blame. Women are not allowed to go each other's or neighbors' home albeit we fetch the water from as far as 10 kilometers. A Molvi informed that the parents declared their girl Kari upon finding the photograph of a boy. However, husband considers his wife of bad character, if she takes bath during the day and abuses her. He does not know that cleanness is half belief in Islam.

While telling the brutality of the custom, a male participant in Rojhan asked that declaring a four years girl Kari is right but not for a 70 years old woman? A Panchayat declared a dead woman as Kari with an alive man after two months and got penance for her husband from the man. Upon a natural death of a woman, the husband or in laws have to tell the neighbours or people of the area so that she could not be blamed as Kari. In Tribal area, a man refused to accept the accusation of Kari against his wife. The Wodera asked him that the woman must be sold to another tribe or he leave the area hence the person decided to leave the area. A female Lawyer told that they do more than one marriage and after having more children throwaway one wife declaring her Kari. Mostly the innocent women are killed but then declare her Kari. Which law asks for honour killing? A male participant supported honour killing and said it is right in our society, no body kills his innocent woman. A female participant stated that in our area these incidences take place once a while in a year and after very three kilometers but if one asks men, they deny it.

Kari (woman) is also sold. They kill a woman or sale her in the tribal areas as punishment. In addition, they also get money or land as penance from the relatives/family of the Karo and as Vani they get a woman, informed a participant.

Because of these practices neither we do not go to the court nor a justice can be sorted out in the tribal area. One mullah said that witness is needed to prove Karo-Kari act but we consider it against our honour and custom. Here people take penance against Karo-Kari and do business with this *Haram* money. According to local Molvi, men are not aware of the Islamic rules and regulation; otherwise they perhaps do not practice Vani and Karo-Kari customs. It is wrong by virtue of Shariah. People and the government have to abolish it together. Only an educated

Wodera, Sardar or member parliament can abolish it, if they like. Vani and Karo-Kari can be abolished if the Islamic scholars and Molvis debate against these issues in Madaris and Mosques. One person or tribe cannot abolish these customs unless the entire society is not changed. The educated people can help in abolishing this custom of Karo-Kari and *Numrad* particularly, if there would be educated women then it was possible to bring in changes in the society.

Honor killings practices have been known since ancient Roman times, when the Pater familias retained the right to kill an unmarried but sexually active daughter or an adulterous wife. The practice has long since ended in Europe when Christianity replaced pagan religions.

The term "honor killing" refers specifically to extra-legal punishment by the family against the woman, and as such is forbidden by the Sharia. Like all other religions, Islam strictly prohibits murder and killing without legal justification. Allah says, "*Whose slayeth a believer of set purpose, his reward is Hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom*"¹⁸. The so-called "honor killing" is based on ignorance and disregard of morals and laws, which cannot be abolished except by disciplinary punishments. The **execution of the Saudi Arabian princess Misha'al** is a prime example of an honor killing in that the execution did not follow any Islamic court proceeding but was ordered directly by her grandfather.

In Indonesia, the world's largest Muslim country, honor killings are unknown, as also in Muslim parts of West Africa. According to a former head of the al-Azhar University Fatwa Committee: "*honor killing is a complicated issue that cuts deep into the history of Tribal society...What the men of the family, clan, or tribe seek control of in a patrilineal society is reproductive power. Women for the tribe were considered a factory for making men. The honor killing is not a means to control sexual power or behavior. What is behind it is the issue of fertility, or reproductive power.*"

Aaf & Aas (Fire Walking)

The Custom of *Aaf & Aas* (Fire Walk) was reported by the participants from Tehsil Rajan Pur and Jampur RCs. it was common in Tehsil Rajan Pur. According to the participants, under the custom the accuser has to cross barefoot from the burning fire in order to prove him/her innocent. A seven feet deep trench is excavate. A Baloch Molvi, while reading some verses, adds green leaf of Barry. The accuser performs ablution then s/he walks barefoot through the fire. Upon receiving

18 An-Nisa': 93

receiving signs of vesicle in skin, the accused is considered a sinner otherwise the accuser has to pay the penalty, which could be the hand of a girl, among others.

The origin, practice and meaning of the custom though obscure but quite ancient...the oldest references to it go back more than 3,000 years, when ascetics in India walked on embers to test and purify themselves. The incidence of throwing Prophet Ebrahim (Abraham) is also documented in the holy Quran and that he remained harmless, not burnt, because of spiritual powers that bestowed by the God to him. Fire walking has a long history in Japan as well. Priests say it was first held more than 1,300 years ago by "Yamabushi," mystics who mix Buddhist beliefs with the nature-worship of Japan's native Shinto.

The custom still survives in Bulgaria, Trinidad, Fiji Islands, Tahiti, India, the Straits Settlements, Mauritius, and Pakistan. The details of its ritual and its objects vary in different lands, but the essential feature of the rite, the passing of priests, fakirs, and devotees barefoot over heated stones or smouldering ashes is always the same.

Fanned by New Age interest in North America and Europe, fire walking¹⁹ has gone through something of a popularity surge in the last decade, with hundreds of thousands of people believed to have given it a try in the United States alone. "They (instructors) want you to believe there's something special to be learned," said David Willey, a physics professor at the University of Pittsburgh. "Anyone can do it, with just a few minutes coaching, but they wouldn't make money if they told you that up front."

Sale and Purchase of Women

Sale and purchase of women has been a practice in many countries even today. Apparently we are living in 21st century but if we look at the customs and practices followed in the area where RCs were conducted, it seems that we live in Stone Age since people give different perspective. According to them, women are sold like cattle and considered as child making machine. The Pathan sells their girls... good price means good character girl, less price means the character is doubtful and no price means there is something wrong with the girl or she is of bad character. Sometimes a woman is sold several times. Intoxication and gambling is common and therefore, because of the poverty they do sale and purchase of their women.

19 Walking on fire: Miraculous or mundane, fire-walking draws mystics, physicists; By Eric Talmadge -- The Associated Press - March 31, 2000

A participant from village Noor Pur Manjhowala informed that poor girls are sold to get money or dowry. When men are died their women are sold. Some people sale their daughters and loss the amount in gambling. They give their girls in exchange of loan whether it is Rs. 10 only to be paid back. Some people give property to the son and sell out their daughters. The woman is bought from outside if the match is not available in exchange of son. Bihari women are bought from Karachi for marriage purpose and in one case father and son married to same woman. Father and son cannot marry the same woman (sister or mother)

High levels of economic hardship and social inequality often lead families to sell their young daughters into marriage as a means of earning money. These sales are not legal and are not done with the consent of the girl. In some cases, the decision is made by one member of the family without consulting any other members.

The participants in various RCs demanded to stop sale of women as it is against the Islamic values. Women should not be considered as “a Commodity on Sale”, if preference is not given to her then please give only those rights which are bestowed her by the Islam. These are un-Islamic customs and practices but Wodera and Sardars support it and could be abolished upon their death. Therefore, there is a dire need to make strong laws against selling of women.

Punchayat System

Punchayat or traditional and informal council of 'male elders' of a village/tribe to resolve disputes is centuries old system, which is being followed in the sub-continent. The members of the councils called “Punch” are responsible for taking decision according to their wisdom and wishes. However, it is practiced in all the WREP areas where RCs were conducted. The system is controversial in particular rural areas where these are quite strong even today.



The participants in all the RCs discussed about its functioning and pros and cons. According to some

participants in the past, the members of Punchayat were honest and scare to God. Now, Punchayat are made of people who are incompetent, adulterous and intoxicated. The decisions in Punchayat are quick but there too, they take-care of the wealthy person and decisions are made in the favor of powerful strata. Some participants think that Punchayat gives wrong decisions

because they cannot make big decisions and are not eligible enough or are less educated. Customs like *Vani* and *Karo Kari* are being patronized and flourish under Panchayat. A woman participant in Tribal area told that the women who are died under various customs and practices are buried without informing to doctors and police. The cases don't get registered in the police station and the decisions are made in Panchayat. In some UCs of Ali Pur, woman rape cases are not taken to Police station and Gopang tribe decides in Panchayat about such cases. Another woman participant said that Panchayat decides women cases in favor of influential and wealthy people. Some women believe that Panchayat gives right decisions about women. This system provides cheaper justice but it decides according to the wishes of Feudal.

In some areas, Panchayat consist of Nazim and dignified people but they decide on the basis of their political interests. The party having more vote bank gets the favor. A male participant stated that Panchayat is our Hudood Ordinance and can implement any sort of law at its own. However, participants in Jatoi did not like Panchayat decisions such as Mukhtaran Mai... and are against it. A female participant told that in Tribal Area, a Panchayat declared a dead woman Kari with an alive man after two months and got penance for her husband from the man.

Mostly people do not trust on Panchayat system and say that it is not based on justice. The Punch takes side either of the party depends upon who is powerful or bribe them well. A male participant said that the brave people take revenge instantly whereas the covert goes to Panchayat The female participants opined that if courts provide justice in time then the people will not trust on Panchayat system and its faults. Women generally do not go to Panchayat and are afraid of Panchayat system. A question raised by the women in a REFLECT circle that has ever women go to the decision taken in the Panchayat? Women can defend better and stop decision against her, if they are part of Panchayat, the women suggested. Do we consider Panchayat system an active institution? Some participants think that the Local Body system is an instrumental in strengthening Panchayat System and have confidence over it.

4.2 People Perceptions about the Laws

The Hudood Ordinances

In many RCs facilitators briefed about the laws including Hudood Ordinance. As matter of fact mostly participants, except for few students, teachers and lawyers, were not aware of the Hudood Ordinance and its implication on



common persons. A journalist said that educated women do not know about the Hudood ordinance why do we talk about the uneducated. Because of illiteracy and poverty one cannot raise the voice against it. Some participants favored the repeal of the Ordinance after listening to its background. However, many including students, teachers, and lawyers (including female lawyers) supported or ask for few amendments.

A male participant said that 'they way you are pleading against the Hudood Ordinance; it seems that you want to make the law that help the criminals. Can a woman bring back her honour by lashing-out a culprit? When Islam has set a limit (*Hud*) who the hell are you to break that limit? It is the poor who face the music not the rich'. A female participant said that in the Hudood ordinance the strangest thing is witness of two pious persons; how can someone do such an act in the presence of two persons. Because of embarrassment, one can not even touch before one or two persons, how comes a crime like adulteration?

Today you can see immoral or characterless women who do immoral activities and also try to make other women like themselves. Therefore laws like Hudood Ordinance should be implemented, rather the punishment given under it should be more severe, a woman lawyer said. A woman participant said, Hudood Ordinance: who will punish the men? It is the man who is a ruler, lawyer and the heir. How a cobra's venom is fetal for another cobra?

As a whole, the female students were not aware of the Hudood and Family Laws. However, some female students were having more information about the laws than facilitators were because they belonged to religious family. In addition, they think that such topics should not be discussed with unmarried. The teachers having knowledge but said, "we do not want any Hudood Ordinance". Some lecturers' opinion was that the Hudood Law is made in compliance with Quran and Sunnah. The third and fourth years (pre-graduation) female students were not agreed for the repealing of Hudood Ordinance even they were briefed about it. Nevertheless, they were astonished to learn that no one has been punished so far under the Hudood Law.

Some Councilors and Nazims consider Hudood Ordinance as verdicts of Quran and said there is no provision to amend it. A Christian female participant said that the Hudood Ordinance is totally wrong it should be repealed.

Upon briefing people had given their opinion in favor of women witness. We did not know about Hudood Ordinance! Today we learned about it but the Law is right. Such laws should be abolished which does not want women witnesses, says a female participant. Lawyers do not feel

any shortfall in the Ordinance. A male lawyer said the Ordinance is right and in compliance with Islam but a female Lawyer said not right, it needs amendments. According to them, if the witnesses do not fulfill the requirement of *Tazkiatul Shahood* then the case is taken according to the Pakistan Penal Code where the accused gets punishment anyway. The lawyers also told that the incidences of rape and forced adulteration which reaches to the courts, the petitioner party reconcile under force like political, social and other. This crime, however, is not reconcilable. The solution to this people seek is they change their witnesses.



Role and behaviour of judiciary was also condemned in this regard, if you have wealth you get the justice. The Hudood Ordinance is right but judges and the attorneys do not use it properly. The law cannot be implemented fully, until the judges behave exemplary. There is a need to make judges accountable, if one wanted to make the law right. In the country, both the British and Islamic Laws are practiced by the courts. The British law was good but people do not obey the Law.

Although, the Hudood Ordinance was quite new topic but one (educated) woman opined that the clauses in the law about forced adulteration should be amended, because it is being used in the rural areas only by men for their political and economic interest. People take women to the police stations and courts simply for their vested interest and they disgrace women. Therefore police should not get register forced adulteration cases without full investigation so that women should not be disgraced and the men too cannot take undue advantage of it. A male participant advised that women should also get punishment equal to men so that they avoid false blame on men.

The participants proposed that councilors should be given awareness about the ordinance so that they improve the society. A report duly signed by all councilors should be sent to the President of Pakistan and Chief Justice of Pakistan asking for the amendment in the related laws so that people pressure reach to the highest authority of the country. A woman proposed that the cases related to rape and Hudood should be heard in special courts establish for the purpose. Therefore the courts should be provided free justice so that people do not face any economic difficulties. If a woman falsely accused and it is not proved then both men and women should get equal punishment so that a woman should not blame other woman. Another female participant suggested that program and debates on women rights and Hudood Ordinance on television and radio would be helpful.

Qasas-o-Dayat law

With regard to Qasas-o-Dayat law no one except for the lawyers was aware. The Lawyers however have mix views. Qasas Law is right but giving girl (in exchange of murder) is not right. A body against a body and a murder against a murder should not be followed. Qasas may be taken to the limit so as the family of the murderer can pay it otherwise the murderer may get angry. Yes! In Qasas there are some “unjustified” murders but after paying “Dayat” other matters are closed thus it is like a business and wrong. However, Qasas increases the ratio of murder and encourages the murderer. It is like hiring a killer, said a male Lawyer.

Murder against the murder and soul against a soul is right but money against the soul is wrong. Most of the time the murderers are escaped under this Law. The Qasas law is right because the victims family gets something; money or land. It is for thief, looter and bad character people those kill anyone by giving money to a killer and further bribe to the judiciary in order to resolve the dispute. This undermines the importance of the law.

Family Laws

A male lawyer said that the law gives that much rights to women that now they got more liberty at home and do not listen even a petty thing and go to the courts. According to the amended family law ordinance 2001 Nikah can be nullified if the reconciliation is fail between the parties therefore the court grants decree. In one such case the court had not given one-week period for the reconciliation, which did not happen. Therefore on next hearing after 8 hours, the decree was granted. In this way women will be empowered and misuse it. They will get divorce on petty issue, which will destroy the family system.

One female student thinks that the family law is about respect to mother, sister and daughter and to educate them.

Police, Judiciary and the Law

Although role of police and judiciary in promoting conventional and non-conventional practices was not explicitly included in the study. However, it emerged from the discussions with the participants. During the entire REFLECT circles and forums carried out in 13 Tehsils, the



participants also talked about it. Therefore the views have also taken into account and presented in the report.

According to the participants, mostly female and lawyers, our country has become a police state and having received rupees five thousand or so the police can indict anyone in a false case. Police does not ask the landlords. No one hear woman in the Police station and court rather she is sent back after abusing. The law is like a joke in our police stations and courts, a lawyer says. In most of the cases women do not go to the courts reason being either they do not have confidence on the police and judiciary system of the country or the corruption that is prevails or delaying the justice. A woman does not get justice therefore agrees for a reconciliation. Justice needs friends and wealth so that lawyer's fee can be paid, if laws were properly implemented then there would not be law and order situation, a female participant says.



The judiciary is corrupt and gets several hundred thousand rupees to pressurize the heirs to resolve the dispute. And leave culprits unpunished though there are witnesses against them. Courts seldom decide in the favor of poor, therefore, the decisions are done at the landlord home. Upon pursuing legally, the high official demand money and poor cannot afford it. Everywhere, the wealth plays an important role including in the judiciary. If the cases will remain pending for forty years in the courts then how could one get the justice? This is like justice delayed justice denied. Because of not getting justice the society has become immoral.

First information reports (FIRs) are fabricated. Doctors also play a role in such heinous crime and give the laboratory results without test or change the medicolego reports. Therefore judges and lawyers cannot be put responsible for it because they decide cases on the basis of evidences and witnesses. These practices damage the fabric of the society. Islam is the only religion that gives



rights to women but here the laws do not favor women. Only education can bring change to tackle with these traditions which are harmful for the society another Lawyer shared his experience.

The participants demanded that there should be followed one law only either Islamic or western. Police tout system should be abolished as almost in every police station there are people who buy them.

5. TEHSIL FORUMS

In total 12 Tehsil forums were organized with the support of PARCs in which regional public authorities, selected Nazims, Union Council Members specially females were invited. The discussion in Tehsil Forum moved around the same issues, as that of REFLECT Circles. However, the recommendations of the REFLECT Circles since have importance as of grassroots people recommendations therefore these were presented before the Tehsil forums as resolution.

A theatre on violence against women issues also performed in each Tehsil Forums. In this Interactive Theater audiences were invited at later stage to join the theatre group for giving inputs about the issue. The audiences were invited at the stage to perform instead of the original character. It helped Awaz in further developing its understanding and masses' acceptability about the issues. In the end of forums walks were arranged in each Tehsil. Following are the brief of discussions taken place in various Tehsil Forums.



In Multan, a female participant said that always it is the woman who suffers under the primitive customs and practices, never a man. A female councilor said that in Saudi Arabia not many crimes are committed in a year because of Islamic laws. Hudood Law should be amended after great arguments but bring it in proper Islamic way however do not repeal it.

The participants of Shujjaabad Forum said that dowry custom has become an issue for the parent's honour. In order to strengthening primitive customs and practices, religion support is solicited. Customs like Watta-Satta is spoiling both the families. Which law asks for honour killing?

A former President Bar Association-Shujjaabad said that Hudood Law is in accordance with Islam but it need proper implementation. People use women for their vested interests and register false cases under the Hudood laws just to send them behind the bars. Our country has become a police state and having received Rupees 5000/- the police can indict anyone in a false case. In the country there are 256 women in the jail under Hudood law.

The Principal of a college said society has inequality and does not allow women to go outside. Women also deny the rights to women Woman understand their rights, which should be given in

accordance with Islam. A female Lawyer said, Education should be promoted. It will bring change peace and democracy in the country.

In Rojhan TY Forum a Sardar said that the British feudal were having their private jails and making decision. When they arrived in sub-continent, the same was promoted here but through law. Before the dawn of Islam the practices and customs which were in compliance with Islam were promoted. Hudood law better be abolished rather than given in the hand of police. In our area, people bring women from outside by making them fool and then sale and purchase. Government can end customs and practices through legislation. Women should get their share in the inherited property and that needs awareness raising.

In the Tribal Area an NGO worker said that Islam gives women a better status and says that the paradise is beneath her feet. Woman performs all home affairs but credit goes to man for good and wrong to woman. The woman is not provided education opportunity though a woman education is considered education of a family and man education of an individual. There is a need of education and awareness raising among the people also abolishing the entire primitive customs and practices.

A Lawyer said we consider Hudood Law as Quranic Law without knowing the fact that Hud means punishment set by the Quran. The Quran does not mention Hud or punishment on 17 places. In this society of inequality and situation, how can we ask for the amputation of hand of a thief? A man's murder is considered murder but not a woman's murder. Rather he kills own daughter in greediness of others' property and to indict enemy. Half witness of a woman is the misinterpretation of the Quranic verses. This matter is related to the business. A woman pray five times, fast for thirty days, reads all the Quran and is a lawyer. Therefore she can tell a man about the witness then how can she be less in wisdom than man and can not be a witness thyself.



In Ali Pur, a poet said that poet gives importance and dignity to woman. In their opinion without woman world is half and useless. We do violence on women because we do not follow true Islamic sprit. A Lawyer said, we do violence on women because we do not follow true Islamic sprit. First information reports (FIRs) are fabricated, doctors change the medicolego reports therefore judges and lawyers cannot be put responsible for it because they decide cases on the

Basis of evidences and witnesses. These practices damage the fabric of the society. Islam is the only religion that gives rights to women but here the laws do not favor women. Only education can bring change to tackle with these traditions which are harmful for the society.

6. DISTRICT FORUMS

Four District Forums were also organized at Muzaffar Garh, D.G. Khan, Rajan Pur and Multan at larger scale in which government high officials and policy makers were invited. Elected representatives Nazims, Naib Nazims, civil society organizations, trade unions, labour organizations, journalists, youth organizations, college clubs & societies, Bar Associations etc. also attend the event. Expert's debates & quiz among the youth of different colleges were organized. The larger community had then ratified the recommendation of the REFLECT Circles & Tehsil Forums. Interactive Theatre also performed at the event and in the end a walk was organized to raise voice on violence against women.

In Multan, a professor said that customs and practices neither have come through any law nor they will be abolished. These are creation of our minds and the society and are present there.

Education is light and awareness is wisdom. The moment it comes, the practices improve. Woman was crying when she was a daughter in law that her sister in law is not good. And when she become mother in law says that the daughter in law is not good. Woman should stop violence on herself. Hudood laws do no have any relation with the Islam or Shariah and for the implementation it needs a proper



Islamic society which does not exist. Quran does not have any verse, which confirms death by stone pelting. It should be consider in accordance with the situation then decide. Nikah is actually if both are agreed therefore not Haram according to Islam and society. Women consent should be sorted out at the time of marriage so that they do not runaway from home.

In Muzaffar Garh a Lawyer said that the Hudood Ordinance is contradicted with Islam therefore many women are behind bars. Islam asks for hiding bad acts. The law is made for the supremacy of feudal and needs amendment. There is a need for the implementation of Islamic Law so that the women should not be deprived.

An advocate of High Court said the working women face more problems because they have more responsibility at work place and home. Where there are problems Watta-Satta is gradually fading out and it is successful where it has benefits. Wrong practices do not last for a long time. Few clauses of Hudood ordinance like four witnesses for women adulteration are absolutely wrong. These need to be amended. In case of theft, Islam has equal punishment i.e. amputation of hand of

both men and women.

The politicians and lawyers said that these customs are gradually fading out. Watta-Satta is followed by the head of a family means the father of a girl. It is because lack of education. If there will be violence on my daughter I will follow the same. The judiciary system is responsible of all



these practices in the society. Molvi present Islam in wrong fashion. Things will not improve until the injustice will be ended.

The Nazim said that woman has respectable position in Islam. Local body system is good and not less than a revolution. Fossilized customs are practices in homes and keep changing. However Hudood Laws cannot be changed except if the state want.

7. CONCLUSION

Human make some principles to live accordingly. Therefore, culture and tradition are always evolving. Some societies have evolved more then others. Some customs and practices are borrowed either from the new settlers or followed from their forefathers and neighbours. Culture is merely a description of the way that any particular society lives their lives. This is often positive, sometimes not and always changing and developing. If development is not defined by the gradual improvement of the quality of lives as defined by a particular society for its majority then there is no logic to the expression. This does not mean following the same paths as Western nations (just look at Japan) or conforming to Western standards, just developing. Individual's freedom could therefore be sacrificed for the perceived good of the whole society and that cultures and traditions should change with the passage of time.

Karl Marx believed that his theory of historical materialism had uncovered the primary contradiction, which propelled human societies forward. It was the class struggle between the owners of the means of production and the dispossessed working masses "slave-owner versus slave; feudal lord versus serf; capitalist versus proletariat" and in that historical order. According to Marx, at certain moments in time class struggles resulted in social revolutions and society entered a higher phase of civilisation, albeit still divided by social injustice and domination of the property-owners over the alienated masses. The last stage of such antagonist class relations was capitalism.

Nevertheless, the situation in the entire area where RCs and Tehsil/District Forums were conducted have been following the Stone Age customs and practices which are neither good for themselves nor for their present and future generation, particularly for women. These so-called dogmatic norms by no mean can bring change in their socio-economic condition, which Karl Marx referred. The people in the four districts namely, Multan, Muzaffar Garh, Dera Ghazi Khan, and Rajan Pur are far from these theories of social and economic development and humanity.

8. PEOPLES RECOMMENDATIONS

The so-called customs, honour, the people consider they borrowed, possess, respect and follow from their forefathers are making their own life miserable due to many reasons outlined above. It does not mean however, that people, particularly women are not aware at all. They are not only aware of the fact, as the discussion in various REFLECT circles and forums reveal, also know the solution to it. This is perhaps the reason that overwhelmingly participants both, male and female, educated and uneducated, from all walks of life and profession attended the RCs, Tehsil and District forums have realized, recommended and demanded that:

- The prevailing customs and practices in the area are centuries old. Neither these customs are in compliance with Islamic education and nor people measure the adverse affect, which directly entangle their lives, but they remain follow.
- Whatsoever customs and practices are shown on the cable TV is nothing but obscenity and these are being promoted by the foreign television Channels. The Hudood Ordinance, Family Law, Watta-Satta, Qasas-o-Dayat and social customs and practices should be discussed on television channels with the people who are victim of its adverse results.
- It is the poverty and illiteracy, which is the mother of all, fossilized discriminated practices against women in this area.
- Education should be made essential for all so that all people can get education and cognizance. Watta-Satta is a cruel but now the parents realize about it and refrain to practice and it should be abolished.
- Since women are now progressing in every sphere of life but she has not got equal status in the society, therefore she must get equal status in witness and education according to the modern requirement.
- Female participants recommend that the government should discourage and penalize the early age marriages and *Nikah*. This penalty should be put on the *Nikah Khawan* and that there is a need to make legislation about it.
- In order to amend these laws NGOs should give awareness to both educated and uneducated together so that they should not do violence; father and brother avoid Watta-Satta marriages and adulteration.
- Give lectures to the Sardar and *Wadera* that such a brutality and customs are illegally in practice in the tribal area.
- The Hudood Ordinance be repealed immediately

- All the fossilized customs and practices like Karo Kari, Vani, Early-age Marriages and Punchayat systems are hurdle in women development therefore these should be abolished forthwith. The government should make laws to stop such practices.

Woman, whether belong to NWFP like Samia Waheed who got killed in her lawyer's office for seeking justice or Mukhtaran Mai of Punjab, who was ganged raped upon the decision of Punchayat. It is Shazia Almani of Sindh, who forced to immigrate in the crime of love marriage and has taken political asylum in Norway or Dr. Shazia Khalid of Balochistan raped forcibly and did not get justice eventually forced to leave the country to get asylum, all are the victim of these brutal customs and practices. They demand that such laws and customs should be abolished.

ANNEXURE

Annex-1

List of FSOs Conducted REFLECT Circles in 13 Tehsils

S #	Name of FSOs	Tehsil
1	Sheena AzizAli Pur	All Pur
2	Javed Hussain	
3	Semab Azam	D.G Khan
4	Senia Azam	
5	Bilal Ahmed	
6	Mohammed Sultan	
7	Khadim Hussain	
8	Naeem Qaisrani	
9	Iftikhar Ahmed Khan	
10	Javed Ahsan	
11	Rana Kashif Kamran	
12	Afia	
13	Rahat Sultana	
14	Umar Farooq	
15	Zuhra Apa	
16	Aisha Bibi, Jalalpur Pirwala	Jalalpur Pirwala
17	Khatoon Mai	
18	Jamil Ahmed Malik	
19	Nadeem Arshad Jampur	Jampur
20	Ashraf Malik	
21	Aftab Nawaz Mastoi	
22	Khursheed Noor	
23	Ashiq Zafar Bhatti Jatoi	Jatoi
24	Nasreen Begum	
25	Hasina Begum	
26	Rani Waheeda Kot Addu	Kot Addu
27	Ruqaiya Ashraf	
28	Manzoor Khatak	
29	Mohammed Arif-ul-Hassan Multan	Multan
30	Mohd. Fayyaz	
31	Ghulam Rasool	
32	Iffat Gill	
33	Nusrat Ghulam	
34	Mohd Sajjad	
35	Mohad Akmal	

S #	Name of FSOs	Tehsil
36	Ruqaiya Bibi	Muzaffar Garh
37	Samina Manzoor	
38	Raza Hassan	
39	Yosuf Quraishi	
40	Kousar Mushtaq	Rajan Pur
41	Mushtaq Ahmed	
42	Mushtaq Ahmed Mazari	
43	Rashida Bano	
44	Mussarat Shaheen	
45	Mohammed Hanif	
46	Sujjad Hussain	Shujaabad
47	Nasria Bibi	
48	Shama Shakir	
49	Zubair Iqbal	
50	Sadia Qadir	Taunsa
51	Fouzia Lashari	
52	Mohammed Ali Lashari	
53	Razia Bibi	Tribal Area
54	Nusrullah	
55	Jumma Khan	

Questions put before the Participants

- Are you in favor of girls' education?
- Do you educate your women?
- Do you give equal rights to girls and boys?
- Does your area have a tradition of giving dowry?
- Have you heard about Hudood Ordinance?
- How many children do you have?
- Is there any rape case in your area? If so how do you handle it?
- What are the bad Practices that effect Peoples' life?
- What are the basic problems you face in your home?
- What are the customs regarding early marriages?
- What are the practices of dowry in your area?
- What are the Problems faced by women?
- What are the reasons of quarrel among the communities?
- What are the reasons of quarrel among the families/husband-wife?
- What is the situation of social and developmental problems?
- What sort of Panchayat system prevails in your area?
- What types of customs and practices prevail in the area?
- Why domestic quarrel takes place? And what are actual reasons?
- Why women are not permitted to go outside?

Names of Tehsils and Numbers of RCs Conducted

Sr. #	Name of Tehsils	Total UCs	RCs Conducted
1	Multan	17	30
2	Shujjaabad	19	30
3	Rajan Pur	16	30
4	Rojahan	15	30
5	Jampur	16	30
6	DG Khan	26	30
7	Kot Addu	25	30
8	Taunsa	11	30
9	Tribal Area	16	30
10	Alipur	14	30
11	Jatoi	16	30
12	Jalalpur Pirwala	10	30
13	Muzaffar Garh	25	30
	Total	226	390

Professions of Participations

Tehsil	Profession of Female Participants									TOTAL
	Students	Brick Kiln Workers	Community Members	Lawyers	NGO/CBO Members	Teachers	Journalists	Councillor	Cleiros	
Multan	20	15	354	0	0	0	0	0	0	1389
Shujjaabad	44	0	308	0	0	0	0	0	0	352
Rajan Pur	0	0	634	0	0	0	0	0	0	634
Rojahan	0	0	215	0	0	0	0	0	0	215
Jampur	0	0	479	0	0	25	0	2	0	506
DG Khan	64	0	199	4	30	10	0	7	0	314
Kot Addu	10	0	366	0	45	0	0	0	0	421
Taunsa	133	0	160	0	1	103	4	0	0	401
Tribal Area	0	0	83	0	0	0	0	0	0	83
Alipur	0	0	291	0	0	0	0	0	0	291
Jatoi	0	0	504	0	0	0	0	0	0	504
Jalalpur Pirwala	0	0	341	0	0	0	0	0	0	341
Muzaffar Garh	18	0	337	0	0	5	0	0	0	360
Total	289	15	4271	4	76	143	4	9	0	4811
Percentage	6%	0%	89%	0%	2%	3%	0%	0%	0%	100%

Tehsil	Profession of Male Participants									TOTAL
	Students	Brick Kiln Workers	Community Members	Lawyers	NGO/CBO Members	Teachers	Journalists	Councillor	Cleiros	
Multan	30	0	120	0	0	0	0	0	0	150
Shujjaabad	0	0	231	0	0	0	0	0	0	231
Rajan Pur	0	0	207	0	0	0	0	0	0	207
Rojahan	0	0	332	0	0	0	0	0	0	332
Jampur	0	0	162	0	0	0	0	0	0	162
DG Khan	25	0	152	9	8	17	0	10	0	221
Kot Addu	31	0	317	0	0	0	20	0	0	368
Taunsa	30	0	158	0	0	0	0	0	0	188
Tribal Area	27	0	342	0	0	0	0	0	0	369
Alipur	0	0	348	0	0	0	0	0	0	348
Jatoi	0	0	106	3	0	0	0	0	0	109
Jalalpur Pirwala	0	0	182	13	0	10	0	0	0	205
Muzaffar Garh	9	0	45	0	0	0	0	0	9	54
Total	152	0	2702	25	8	27	20	10	9	2953
Percentage	5%	0%	92%	1%	0%	1%	1%	0%	0%	100%

حدود قوانین کے بارے میں ممتاز دانشور دینی عالم جاوید احمد غامدی کی رائے

جاوید احمد غامدی صاحب کی رائے کے مطابق نہ صرف حدود قوانین نفاذ کے اعتبار سے انتہائی نامناسب ہیں بلکہ یہ قوانین اپنے اندر تضادات کی وجہ سے قابل منسوخی ہیں۔ وہ اس بات پر مصر ہیں کہ ملکی ریاست ہی قوانین کے نفاذ کا مناسب راستہ ہے۔ ایک مطلق العنان صدر کی طرف سے جاری کردہ قوانین کو عوام پر مسلط کر دینا انتہائی نامناسب ہوتا ہے۔ ہر قانون اور بلخصوص وہ قوانین جن کی مختلف تشریحات ممکن ہوں، کو نفاذ سے قفل شوریٰ/پارلیمنٹ میں زیر بحث لانا انتہائی ضروری ہوتا ہے۔ شوریٰ/پارلیمنٹ کے اراکین کو اجازت ہونی چاہیے کہ وہ سزاؤں کے بارے میں مسلمان فقہاء کے اختلاف رائے پر اسہلی میں کھل کر بحث کریں کیونکہ ان اراکین کو عوام اس مقصد کے حصول کیلئے ہی منتخب کرتے ہیں۔ کسی قانون کو ان منتخب اراکین کی منظوری کے مرحلے سے گزارے بغیر فوری طور پر نافذ العمل قرار دے دینا ایک مبینہ غلطی ہوتی ہے جو اس قانون کو نافذ کرنے والی حکومت نے کی ہے۔ اس سلسلہ قانون میں جن نکات کو زیر بحث نہیں لایا گیا یا یوں کہہ لیجئے محض نظر انداز کر دیا گیا ہے ذیل میں بیان کیا جاتا ہے۔ یہ بات واضح ہے کہ ان قوانین کو یا تو فوراً منسوخ کر دینا چاہیے یا پھر ان کے دوبارہ نفاذ کیلئے از سر نو بحث کروانی چاہیے جیسا کہ اوپر تجویز دی گئی ہے۔

1.

الف: یہ بات قابل غور ہے کہ قرآن پاک میں صرف پانچ جرائم کے بارے میں حکم آیا ہے جو کہ درج ذیل ہیں۔

ب: ا- عمارہ یا فساد فی الارض (قانون کو ہاتھ میں لینا یا زمین پر فساد بھیلانا)

ii- قتل کرنا یا چوٹ پہنچانا

iii- زنا (بغیر شادی کے جنسی تعلقات قائم کرنا)

iv- قذف (باکردار شخص پر زنا کی تہمت لگانا)

لہذا شریعت کے مطابق قانون سازی صرف ان جرائم کے متعلق ہی کی جانی چاہیے۔

2. الف:

یہ بات قابل غور ہے کہ قرآن میں جن پانچ جرائم کی سزاؤں کا حکم دیا گیا ہے وہ یہ ہیں۔ یہ بات قابل تعریف ہے کہ اللہ تبارک و تعالیٰ نے ان پانچ سزاؤں کو ماسوائے زنا اور چوری کے لئے خفیف اور شدید درجہ کی سزائیں مقرر کی ہیں۔ مزید برآں ان دو جرائم کی وضاحت کرتے ہوئے مجرموں کیلئے ”اسم صفت“ استعمال کیا گیا ہے۔ یعنی زانی مرد کیلئے اور زانیہ اس عورت کیلئے جو کہ زنا کے مرتکب ہوں۔ اور مرد چور کیلئے ”سارق“ اور خاتون چور کیلئے ”سارقه“ کے الفاظ استعمال ہوئے ہیں۔ غامدی صاحب کی رائے کے مطابق جب عربی زبان میں ”اسم صفت“ بیان کرنے کے مراد ”فاعل/عائل“ ہی لیا جائے تو اس سے مقصود اس بیان کردہ فعل کی مطلقیت و شدت ہوتا ہے۔ عربی میں جب ”بغیر شادی کے جنسی تعلقات استوار کرنے والے“ اور ”چوری“ جیسے اسم صفت استعمال کر کے ”فاعل یا عامل“ ہی مراد لیا جائے تو یہ بات عیاں ہوتی ہے کہ یہ جرائم اپنی انتہائی شکل میں ہی وقوع پذیر ہوئے جس کیلئے سزا کا حکم ہوا۔ بالفاظ دیگر یوں کہہ لیجئے کہ ان دونوں صورتوں میں سزا کا نفاذ اس وقت ہوتا ہے جب یہ دونوں جرائم اپنی انتہائی شدت اور قطعیت کے ساتھ وقوع پذیر ہوں۔ بصورت دیگر یہ بات عدالتوں کی صوابدید پر چھوڑ دی گئی ہے کہ وہ ایسے جرائم میں کسی بھی قسم کی خفیف سزا جو وہ مناسب سمجھیں دے سکتی ہیں۔

نقائص و تبصرہ

- حد سے مراد قرآن کی طے کی ہوئی سزائیں نہیں ہیں اور اس پر بہت سے مذہبی علماء نے بھی اتفاق کیا ہے۔
- جیسا کہ قرآن میں ارشاد ہوتا ہے کہ "وہی ہے جس نے تم پر کتاب اتاری جس میں کچھ آیتیں مکتوم ہیں جو کتاب کی بنیاد ہیں اور کچھ دوسری متشابہ۔ پھر جن کے دلوں میں ٹیڑھ ہے وہ اس میں سے متشابہات کے درپے ہوتے ہیں، اس لیے کہ فتنہ پیدا کریں اور اس لیے کہ ان کی حقیقت جان لیں۔ دران حال یہ کہ ان کی حقیقت اللہ کے سوا کوئی نہیں جانتا اور جنہیں علم میں رسوخ عطا ہوا ہے وہ کہتے ہیں کہ ہم ان پر ایمان لائے ہیں، یہ سب ہمارے پروردگار کے پاس ہی سے آیا ہے اور ان سے نصیحت تو وہی حاصل کر سکتے ہیں جو عقل والے ہیں" (آل عمران ۷: ۷۰)

● قرآنی آیات کو سمجھنے کے لیے اس کے ماحول کو سمجھنے کی کوشش کی جائے یعنی وہ پس منظر، وہ تقاضے اور صورت حال متعین کی جائے جس کو پیش نظر رکھ کر قرآن کی کوئی آیت اتاری گئی ہے۔ اور اس کے لیے قرآن سے باہر کی کسی چیز کی ضرورت نہیں ہے۔

● قرآن بنی نوح انسان کے لیے ایک مکمل ضابطہ حیات ہے۔ اس میں انسانی زندگی سے متعلق ہر معاملے کے لیے چند اصول وضع کیے گئے ہیں انہی اصولوں کی بنیاد پر اس دور میں جب قرآن لحد بہ لحد وحی کی صورت میں اتارا گیا تو اس کی وضاحت کے لیے گذشتہ قوموں کی مثالیں دے کر اس دور کے حالات کے مطابق فیصلے کرنے کی تلقین کی گئی۔ قرآن کے انہی بنیادی اصولوں کو مد نظر رکھتے ہوئے علماء و دانشور سماجی، معاشی، معاشرتی اور سیاسی معاملات پر اجتہاد کر سکتے ہیں۔ جس سے یہ صاف واضح ہوتا ہے کہ زمانہ گزرنے کے ساتھ ساتھ قرآن کی روشنی میں انسانی معاملات سے متعلق تشریحات کو تبدیل کیا جاسکتا ہے۔ لیکن قرآن کے بنیادی اصول ہمیشہ کے لیے ہیں اور ان کو تبدیل نہیں کیا جاسکتا۔

● حدود کے قوانین میں سب سے بڑی تباہت یہ ہے کہ مختلف جرائم کے لیے دو طرح کی سزائیں مقرر کی گئی ہیں ایک وہ جن کو حد سے منسلک کیا جاتا ہے اور

حدود قوانین

قانون پر اپرٹی:

شق نمبر 1 کے مطابق

(الف) یہ قانون پورے ملک میں نافذ ہوگا۔

(ب) یہ قانون 20 ربیع الاول 1399 ہجری، 21 فروری 1979ء کو نافذ کیا گیا۔

شق نمبر 2 کے مطابق

(الف) بالغ وہ ہے جس کی عمر 16 سال یا اس سے زائد یا حالت بلوغت کو پہنچ چکی ہوگی۔

(ب) حد سے مراد وہ سزائیں ہیں جن کا ذکر قرآن میں کیا گیا ہے۔

(ب) تعزیر سے مراد وہ سزائیں ہیں جو پاکستان پیپلز کوڈ کے مطابق ہیں۔

نقائص و تبصرہ

دوسری وہ جو تعزیر کہلاتی ہیں ان دو قسم کی سزاؤں کی موجودگی میں عدالتوں کے لیے انتہائی مشکل ہوتا ہے کہ کوئی سزا کے تحت فیصلے کیے جائیں جبکہ عام طور پر عورتوں کے حوالے سے کیے گئے جرائم میں FIR حدود کے حوالے سے درج کی جاتی ہے جس میں عدالت سے باہر معاملات طے کرنے کی کھلی اجازت ہے ایسی اجازت کو قصاص و دیت کے اسلامی قانون کے ساتھ منسلک کیا جاتا ہے جبکہ قصاص لینے یا دینے کا حکم صرف ریاست کو دیا گیا ہے اور وہ بھی ایسی ریاست کو جہاں کا معاشرہ اسلامی اصولوں اور اقدار کا پابند ہو۔ لہذا کسی بھی جرم کے حوالے سے مقرر کردہ دو طرح کی سزائیں قانونی غلطیہ کرتی ہیں۔ لہذا تعزیر میں دی گئی سزاؤں کو قرآن میں بیان کیے گئے اصولوں کے تحت وضع کیا جائے اور حدود کے نام سے مقرر کردہ سزاؤں کو فوری طور پر منسوخ کیا جائے۔

● اگر کوئی شخص چوری کا اقرار کر لے اور چوری کی جائزہ بھی بیان کرے تو اس پر حد نافذ نہیں ہوتی کیونکہ پیشہ ور اور عام چوروں میں فرق ہے جیسا کہ اگر کوئی بھوک یا کسی اور مجبوری کی وجہ سے چوری کرے تو اسکی ذمہ داری ریاست پر ہوگی کہ وہ ایسے اسباب کو ختم کرے جس کی وجہ سے وہ شخص چوری کرنے پر مجبور ہوا۔

● ایسے حالات میں کہ اگر گھر میں صرف خواتین ہی موجود ہوں تو وہ نہ تو چوری کی مدعی بن سکتی ہیں اور نہ ہی گواہی دے سکتی ہیں جو سراسر نا انصافی ہے جبکہ ہم ایسے معاشرے میں رہتے ہیں جہاں عام طور پر عورتیں ہی گھروں میں موجود رہتی ہیں۔ یہ صورت حال ہمارے معاشرتی طور طریقوں سے بھی اختلاف رکھتی ہے۔

● تزکیہ الشہود کے پابند ہونے کی کوئی تشریح قانون میں نہیں دی گئی جس سے مختلف شکوک و شبہات پیدا ہوتے ہیں۔

● قانون کی یہ شق ایسے معاشرے میں جہاں مختلف مذاہب کے لوگ اکٹھے رہتے ہیں کے درمیان امتیاز پیدا کرتی ہے جو کہ اسلام کے بنیادی اصولوں کے خلاف ہے اور اس سے معاشرے میں طبقات کی تقسیم کے بڑھنے اور مذہب کے نام پر تفریق پھیلنے کا اندیشہ بڑھ جاتا ہے۔

● اس قانون میں انتہائی قریبی رشتہ داروں مہمانوں اور ملازمین وغیرہ کو حد کی سزا سے مبرا قرار دیا گیا ہے جبکہ ان سب پر تعزیر کی سزاؤں کا نفاذ ہوتا ہے

حدود قوانین

دفعہ 7 کے مطابق

(الف) اگر کوئی شخص چوری کا اقرار کر لے تو اس پر بھی حد نافذ ہوگی۔

(ب) اس قانون کی رو سے دوسرے چوری ہونے کی گواہی دے سکتے ہیں۔

(ج) وہ دونوں گواہ مرد تزکیہ الشہود کے پابند ہوں۔

(د) اگر عزم غیر مسلم ہو تو پھر غیر مسلم کی گواہی بھی مانی جاسکتی ہے۔

دفعہ 8 کے مطابق

جن لوگوں پر چوری کے جرم میں حد نافذ نہیں ہوتی:

(الف) ایک دوسرے کے رشتہ دار ہوں۔

(ب) مہمان چوری کرے۔

(ج) وہ ملازم جو خصوصاً آپ خود اپنے گھر لائے ہوں۔

(د) جب چوری کی ہوئی رقم دو یا دو سے زائد چوروں کے درمیان تقسیم ہو

اور اس طرح ہر ایک چور کے حصے میں آنے والی رقم نصاب میں مقرر کردہ رقم

جو کہ 4.47 گرام سونا ہے، سے کم ہو تو حد نافذ نہیں ہوگی۔

نقائص و تبصرہ

جس سے یہ ظاہر ہوتا ہے کہ حدود کے قوانین وقت اور حالات کے مطابق تبدیل کئے جاسکتے ہیں اور بعض حالات میں یہ ناقابل عمل بھی ہوتے ہیں۔

● قرآن میں چوری کی سزا کا حکم سورہ سورہ مائدہ میں آیا ہے کہ "اور چور خواہ مرد ہو یا عورت دونوں کے ہاتھ کاٹ دو، ان کے عمل کی پاداش اور اللہ کی طرف سے عبرت ناک سزا کے طور پر اور اللہ غالب اور حکیم ہے۔" (۳۸:۵) اس سے واضح ہو جاتا ہے کہ یہ سزا چور عورت اور مرد دونوں کے لیے ہے۔ قرآن میں اس کے لیے "سارق" اور "سارقہ" کے الفاظ آئے ہیں۔ عربی زبان کا ہر عالم جانتا ہے کہ یہ صفت کے صیغے ہیں لہذا ان کا اطلاق فعل مرتبہ کی ایسی ہی نوعیت پر کیا جاسکتا ہے جس کے ارتکاب کو چوری اور جس کے مرتکب کو چور قرار دیا جاسکے۔ چنانچہ اگر کوئی بچہ اپنے باپ یا کوئی عورت اپنے شوہر کی جیب سے چند روپے لے لیتی ہے یا کوئی شخص بہت معمولی قدر قیمت کی چیز چرائتا ہے یا کسی اور جائز مجبوری مثلاً بھوک کے تحت چوری کرتا ہے تو بے شک یہ سب ناشائستہ افعال ہیں اور ان پر تادیب و سزا دینی بھی ہونی چاہیے مگر یہ وہ چوری نہیں جس کا ذکر قرآن میں آیا ہے۔ اس حکم کا تعلق صرف پیشہ ور چوروں سے ہے لیکن اس سزا پر بہت کم عمل درآمد کیا گیا ہے اور اکثر اوقات درگزر بھی کیا گیا۔

● حد سے مراد قرآن کی طے کی ہوئی سزا نہیں ہیں اور اس پر بہت سے مذہبی علماء نے بھی اتفاق کیا ہے۔

● سنگسار یا رجم کرنے کا حکم قرآن میں کہیں نہیں آیا مگر اس کا ذکر تورات میں کیا گیا ہے اور اس کے علاوہ اس سے متعلق ایک حدیث بھی بیان کی جاتی ہے۔ یہ بات تو اللہ نے قرآن میں بھی کہہ دی ہے کہ قرآن سے پہلے کبھی گئی آسمانی کتابوں میں انسان نے بہت سی تبدیلیاں کر دی ہیں۔ اسکے علاوہ حدیث میں اگر اس سزا کا ذکر ملتا بھی ہے تو یہ صرف ان پیشہ ور عورتوں کے لیے آیا ہے کہ جو کسی مجبوری کے بغیر اس فعل کی مرتکب ہوتی ہیں نہ کہ ان کے لیے کہ جن کے ساتھ زبردستی کی جائے جبکہ اس قانون کی آڑ میں جائیداد ہتھیانے اور کسی اور خاندان یا قبیلے کی خوبصورت خاتون کو حاصل کرنے کی کوشش میں خواتین کو اس شرمناک گناہ کا مرتکب ٹھہرایا جاتا ہے۔

حدود قوانین

حد کے مطابق چوری کی سزا:

(الف) جب کوئی شخص چوری کے جرم میں پکڑا جاتا ہے تو اس قانون کے مطابق پہلی بار جرم ثابت ہونے پر اس کا دایاں ہاتھ کاٹ دیا جاتا ہے اگر دوبارہ چوری کرے تو اس کا بائیں ہاتھ کاٹ دیا جاتا ہے اور اگر پھر بھی ہاز نہ آئے تو پہلے دایاں پاؤں اور پھر بھی چوری کرے تو بائیں پاؤں کاٹ دینے کا حکم ہے۔

(ب) اگر وہ شخص پھر بھی چوری کرے تو پھر اسکو عمر بھر قید کی سزا سنائی جاتی ہے۔

زنا اور زنا بالجبر

دفعہ 2 کے مطابق

(الف) مرد جس کی عمر 18 سال یا اس سے زائد یا وہ حالت بلوغت کو پہنچ چکا ہو وہ بالغ تصور کیا جائے گا اور جس خاتون کی عمر 16 سال یا اس سے زائد یا حالت بلوغت کو پہنچ چکی ہو اس کو بالغ تصور کیا جائے گا۔

(ب) حد سے مراد وہ سزائیں ہیں جن کا ذکر قرآن میں کیا گیا ہے۔

تعریف زنا

(الف) جب بالغ مرد و عورت جو جائز طور پر شادی شدہ نہ ہوں، مباشرت کریں تو وہ زنا کہلائے گا۔

(ب) زنا کے لیے دخول ہی کافی ہے۔

(ج) وہ شخص جو اپنی بیوی کے علاوہ کسی دوسری عورت کے پاس نہ جائے وہ محسن کہلائے گا۔

(د) وہ شخص جو اپنی بیوی کے علاوہ کسی دوسری عورت کے ساتھ مباشرت کرے گا وہ محسن نہیں ہوگا۔

دفعہ 5 کے مطابق

حد کا نفاذ ان پر ہے جو

(الف) بالغ، عاقل، شادی شدہ یا کنوارہ مرد یا عورت ہو۔

ذیلی شق 2 کے مطابق

زنا کی سزا

(الف) اگر شادی شدہ ہو تو اسے لوگوں کے سامنے سنگسار کیا جائے یہاں تک کہ وہ ہلاک نہ ہو جائے۔

(ب) اگر وہ کنوارہ ہو تو اس کو سو کوڑے مارے جائیں گے۔

نقائص و تبصرہ

• جیسا کہ قرآن میں ہے کہ
 "اور تمہاری عورتوں میں سے جو بدکاری کرتی ہیں ان پر اپنے اندر
 سے چار گواہ طلب کرو پھر اگر وہ گواہی دیں تو ان کو گھروں میں بند کر
 دو، یہاں تک کہ موت ان کو لے جائے یا اللہ ان کے لیے کوئی راہ نہ
 نکال دے۔ اور وہ مرد اور عورت جو تم میں سے یہ برائی کریں، انہیں
 ایذا پہنچاؤ۔ پھر اگر وہ توبہ کریں اور اصلاح کر لیں تو ان سے درگزر
 کرو۔ بے شک اللہ توبہ قبول کرنے والا اور رحم فرمانے والا
 ہے۔" (سورہ النساء ۱۵-۱۶)

زنا کی سزا کا یہ حکم صرف ان پیشہ ور عورتوں کے لیے ہے جو کسی مجبوری یا زبردستی
 کے بغیر اس فعل کی مرتکب ہوتی ہیں۔

• آج کے سائنسی دور میں بدکار عورتوں سے نشئی کے لیے چار گواہ طلب
 کرنے کا طریقہ اور قذف کی صورت میں مقدمہ دائر کرنے کے لیے چار
 گواہوں کی شہادت پر اصرار اتنا لازم نہیں ہے۔ قرآن نے عدالت کو ان
 معاملات میں کسی خاص طریقے کا پابند نہیں کیا جبکہ آج کے دور میں ایسے
 معاملات پر گواہی کی بجائے سائنسی تحقیق سے قائدہ اٹھایا جاسکتا ہے۔ جیسا
 کہ میڈیکل رپورٹ، مرد و عورت کا ڈی این اے ٹیسٹ وغیرہ۔

• تزکیہ اشہود کے پابند ہونے کی کوئی تشریح قانون میں نہیں دی گئی جس
 سے مختلف شکوک و شبہات پیدا ہوتے ہیں۔

• اس قانون میں عورت کی گواہی کو قانونی حیثیت حاصل نہیں ہے۔ ایسے
 بہت سے واقعات ہوئے ہیں کہ جن میں متاثرہ عورت یا کوئی دوسری خواتین
 ایسے واقعے کی گواہی دینے کے لیے تیار ہوتی ہیں مگر ان کی گواہی کو مانا نہیں جاتا

• اس قانون کی رو سے کسی غیر مسلم کی گواہی بھی صرف اس وقت قبول کی
 جائے گی جب متاثرہ عورت یا مرد غیر مسلم ہوگا۔ لیکن اگر متاثرہ عورت مسلمان
 ہے اور اس کے ساتھ زیادتی ہوتے ہوئے علاقے کے غیر مسلم نے دیکھا ہے تو
 ان کی گواہی کو قانونی حیثیت حاصل نہیں ہوگی۔

• اگر متاثرہ خاتون ایسے چار گواہ لانے میں ناکام ہو جاتی ہے تو اس پر زنا کا
 کیس دائر کر کے اس کو جیل میں ڈال دیا جاتا ہے

حدود قوانین

دفعہ 6 کے مطابق

زنا بالجبر سے مراد

(الف) متاثرہ کی مرضی کے خلاف

(ب) متاثرہ کی مرضی کے ساتھ جب اس کو ہراساں کیا جائے۔

(ج) متاثرہ کی مرضی کے ساتھ جب اس کو موت کی دھمکی دی جائے یا اس کے

سر پر ہتھول رکھ دی جائے۔

(د) متاثرہ کی مرضی کے ساتھ جب اس کو یہ یقین دلایا جائے کہ میں تمہارے

ساتھ بعد میں شادی کر لوں گا۔

•

دفعہ 8 کے مطابق زنا اور زنا بالجبر کے لیے

(الف) چار مسلمان مرد جو تزکیہ اشہود کے پابند ہوں وہ عدالت میں گواہی دیں

کہ انہوں نے ایسا ہوتے ہوئے دیکھا ہے۔

حدود قوانین

دفعہ 9 کے مطابق

وہ حالات جن پر حد نافذ نہیں ہوگی۔

(الف) اگر گواہ چار مردوں سے کم ہوں۔

(ب) اگر متاثرہ عورت اپنے بیان سے سکر جائے۔

دفعہ 7 کے مطابق

تعزیرات پاکستان کے تحت زنا کی سزائیں:

(الف) 10 سال قید، 30 کوڑے اور جرمانہ

(ب) 25 سال قید، 30 کوڑے

(ج) جب دو یا دو سے زائد افراد زیادتی کریں تو ان کو سزا موت دی جائے

گی۔

قذف کا قانون:

دفعہ 2 کے مطابق:

تحریری یا زبانی یا کسی اشارہ یا پھر کسی شائع کردہ مواد کے ذریعے جب کسی پر الزام لگایا جائے کہ فلاں مرد یا عورت زانی یا زانیہ ہے اور اس سے اس مرد یا عورت کی عزت داغ دار ہو تو پھر ایسے عمل کو قذف کہا جاتا ہے۔ عام الفاظ میں قذف کسی کی شرافت کو داغ دار کرنا ہے۔

دفعہ 4 کے مطابق قذف کسی اقسام

(الف) قذف کا نفاذ حد کے مطابق

(ب) قذف کا نفاذ تعزیر کے مطابق

دفعہ 5 کے مطابق

قذف کا نفاذ حد کے مطابق

بالغ ہو، اراداً بغیر کسی ابہام کے کسی پر زنا کا الزام لگاتا ہے اور وہ شخص جس پر یہ الزام لگایا جائے محسن ہو (پاکیزہ ہو) تو پھر اس الزام لگانے والے شخص پر حد نافذ ہوگی۔

(الف) عدالت میں خود آکر کہے کہ میں نے جھوٹا الزام لگایا ہے

(ب) عدالت کے کٹہرے میں کھڑا ہو کر جھوٹ بول دے تو حد نافذ ہو جاتی ہے۔

(ج) دو مسلمان مرد بالغ اور تزکیہ الشہود پر پورے اترتے ہوں اور وہ گواہی دیں کہ ہم نے فلاں شخص پر جھوٹا الزام لگاتے ہوئے سنا ہے تو اس پر حد نافذ ہو جاتی ہے۔

نقائص و تبصرہ

● اس دفعہ میں درج وہ حالات جن پر حد نافذ نہیں ہوتی انتہائی غیر مناسب ہیں مثلاً اگر کسی خاتون کے ساتھ زیادتی ہوتے ہوئے دو مردوں یا ایک مرد یا تین مردوں یا پھر چار سے زائد عورتوں نے دیکھا ہے تو ان کی گواہی کو غیر قانونی قرار دینا غیر شرعی اور انتہائی نامناسب ہے۔ جبکہ آج کے جدید دور میں کسی گواہ کی ضرورت ہی نہیں۔

● اگر ہم اپنے سماجی و معاشی حالات کو دیکھیں تو عورت ایک دوسرے درجے کی کمزور شہری معلوم ہوتی ہے۔ جو اپنے خاندان و رشتہ داروں کے معاملات کو انتہائی جذباتی انداز میں لیتی ہیں۔ اسی طرح زیادتی کے کیس میں بھی وہ اپنے خاندان کی طرف سے مسلسل دباؤ کا شکار رہتی ہیں اور اپنا بیان بدل دیتی ہیں۔ تو کیا ایسی صورت میں ریاست زیادتی کرنے والے کو کوئی سزا نہیں دے گی۔

● زنا کے قانون میں حدود اور تعزیر کے تحت سزائیں دی جاتی ہیں جبکہ حدود کے تحت لاگو کرنے والی سزاؤں کے لیے جو شرائط دی گئی ہیں ان میں بہت سے نقائص ہیں جو کہ اوپر بیان کر دیے گئے ہیں یہ تمام سزائیں اس وقت کے حالات کے مطابق قرآن کے ذریعے نازل کی گئیں لہذا حدود و قوانین سے حد کے واقعات کے تحت دی جانے والی سزاؤں کو فوری طور پر منسوخ کیا جائے اور آج کے دور کے جدید تقاضوں کے مطابق اس طرح کے کیس کی جانچ پڑتال کرنے کی شرائط طے کی جائیں۔ قرآن میں بیان کی گئی ان سزاؤں کا مطلب معاشرے میں امن، آشتی اور محبت کا فروغ اور معاشرے کو ایسے افراد سے پاک کرنا تھا جو انسانوں کی زندگیوں کو مشکل میں ڈالنے کی شعوری کوشش کرتے ہیں۔ اور یہ سزائیں اس دور میں اس لئے بیان کی گئیں کہ وہاں پہلے ہی اس طرح کی سزائیں رسم و رواج کے تحت لاگو تھیں۔ چوری، زنا، بالہجر، قذف اور اس طرح کے معاملات کی جانچ پڑتال کرنے کے لئے کوئی جدید و سائنسی طریقہ کار موجود نہ تھا لہذا اس دور میں متاثرین کے قریبی افراد کی گواہیوں پر ہی یقین کیا جاسکتا تھا اور دوسری کوئی صورت ممکن نہ تھی۔

● تزکیہ الشہود کے پابند ہونے کی کوئی تشریح قانون میں نہیں دی گئی جس سے مختلف شکوک و شبہات پیدا ہوتے ہیں۔

نقائص و تبصرہ

- قانون کی یہ شق ایسے معاشرے میں جہاں مختلف مذاہب کے لوگ اکٹھے رہتے ہیں، کے درمیان امتیاز پیدا کرتی ہے جو کہ اسلام کے بنیادی اصولوں کے خلاف ہے اور اس سے معاشرے میں طبقات کی تقسیم کے بڑھنے اور مذہب کے نام پر تفریق پھیلنے کا اندیشہ بڑھ جاتا ہے۔

حدود قوانین

(د) اگر مذکورہ شخص غیر مسلم ہو تو غیر مسلم کی گواہی بھی قابل قبول ہوگی۔

دفعہ 7 کے مطابق

سزائیں

(الف) 80 کوڑے لگائے جائیں گے

(ب) اس کے بعد وہ شخص کسی بھی عدالت میں گواہی نہیں دے سکے گا

(ج) ایک دفعہ جس ماتحت عدالت سے سزا مل چکی ہو تو اس کی دوبارہ سزا کے لیے اعلیٰ عدالت کی تصدیق لازمی ہے۔

دفعہ 8 کے مطابق

شکایت کنندہ

(الف) وہ شخص خود جس پر الزام لگایا گیا ہو یا پھر وہ جس کو اختیار دے اور اگر وہ

مر گیا ہو تو اس کے لواحقین پولیس میں رپورٹ درج کروا سکتے ہیں یا عدالت

میں درخواست دائر کر سکتے ہیں۔

دفعہ 9 کے مطابق

جن پر حد لگائیں ہوتی

(الف) اپنے (وراثتی) رشتہ داروں یا بچوں کے بارے میں الزام لگانے

(ب) عدالتی کارروائی کے دوران جس پر الزام لگایا گیا تھا فوت ہو جائے

(ج) جب لگے ہوئے الزام سچ ثابت ہو جائے

(د) الزام لگانے والا شخص خود کہہ دے کہ میں اپنے الفاظ واپس لیتا ہوں

دفعہ 11 کے مطابق

قتل کی تہذیر میں سزائیں

(الف) 2 سال کی سزا، 40 کوڑے، جرمانہ

(ب) 2 سال کی سزا، 30 کوڑے، جرمانہ یا پھر کوئی دوسرا سزائیں۔

دفعہ 14

لیان:

جب جائز طور پر شادی شدہ شوہر بیوی ایک دوسرے پر الزام لگانے کہ اس نے

کسی دوسرے مرد سے ناجائز تعلقات استوار کیے ہوئے ہیں یا اسی طرح

عورت الزام لگانے کہ اسکے شوہر نے کسی دوسری عورت کے ساتھ ناجائز

تعلقات استوار کیے ہوئے ہیں اور پھر دونوں چار دفعہ خدا کو حاضر و ناظر جان کر

یہ گواہی دیں کہ مجھ پر خدا کی لعنت ہو اگر میں جھوٹ بولوں، تو ایسے الزام کی

بنیاد پر دونوں کے درمیان شادی ختم ہو جائے گی۔



معاشرے سے دینی اوتھ سٹ اور کاروکاری کی رسموں کا خاتمہ ہونا چاہئے

مظفر گڑھ (جسٹس آف دی لاء) نے کہا کہ معاشرے میں ایسی رسمیں اور عادات ہیں جن سے عورتوں کی عزت و احترام کو نقصان پہنچتا ہے۔ ان رسموں کو ختم کرنا اور معاشرے میں ایسی عادات کو فروغ دینا جو عورتوں کی عزت و احترام کو بڑھائیں، یہ ہمارا فرض ہے۔

ڈینٹس اور فرسودہ سوکے مضمرات

ڈینٹس اور فرسودہ سوکے مضمرات معاشرے میں ایسی رسمیں اور عادات ہیں جن سے عورتوں کی عزت و احترام کو نقصان پہنچتا ہے۔ ان رسموں کو ختم کرنا اور معاشرے میں ایسی عادات کو فروغ دینا جو عورتوں کی عزت و احترام کو بڑھائیں، یہ ہمارا فرض ہے۔



کے لئے ایک ایسی کمیٹی تشکیل دی جائے گی جو معاشرے میں ایسی رسمیں اور عادات کو ختم کرنے کے لئے کام کرے گی۔

معاشرے میں ایسی رسمیں اور عادات ہیں جن سے عورتوں کی عزت و احترام کو نقصان پہنچتا ہے۔ ان رسموں کو ختم کرنا اور معاشرے میں ایسی عادات کو فروغ دینا جو عورتوں کی عزت و احترام کو بڑھائیں، یہ ہمارا فرض ہے۔

بہتر معاشرے کے لئے
 خواتین کو ایسی عادات سے پرہیز کرنا چاہئے جن سے ان کی عزت و احترام کو نقصان پہنچتا ہے۔



معاشرے میں ایسی رسمیں اور عادات ہیں جن سے عورتوں کی عزت و احترام کو نقصان پہنچتا ہے۔ ان رسموں کو ختم کرنا اور معاشرے میں ایسی عادات کو فروغ دینا جو عورتوں کی عزت و احترام کو بڑھائیں، یہ ہمارا فرض ہے۔

نوشہ سٹ اور کاروکاری جیسی رسمیں ختم کرنے کیلئے قانون سازی کی جائے

معاشرے میں ایسی رسمیں اور عادات ہیں جن سے عورتوں کی عزت و احترام کو نقصان پہنچتا ہے۔ ان رسموں کو ختم کرنا اور معاشرے میں ایسی عادات کو فروغ دینا جو عورتوں کی عزت و احترام کو بڑھائیں، یہ ہمارا فرض ہے۔

معاشرے میں ایسی رسمیں اور عادات ہیں جن سے عورتوں کی عزت و احترام کو نقصان پہنچتا ہے۔ ان رسموں کو ختم کرنا اور معاشرے میں ایسی عادات کو فروغ دینا جو عورتوں کی عزت و احترام کو بڑھائیں، یہ ہمارا فرض ہے۔



معاشرے میں ایسی رسمیں اور عادات ہیں جن سے عورتوں کی عزت و احترام کو نقصان پہنچتا ہے۔ ان رسموں کو ختم کرنا اور معاشرے میں ایسی عادات کو فروغ دینا جو عورتوں کی عزت و احترام کو بڑھائیں، یہ ہمارا فرض ہے۔

مظلوم خواتین پر لگتی تلوار تیردلی کیلئے عدلیہ نے حکم دیا کہ ریفرنس فیاض

مظفر گڑھ (جسٹس آف دی لاء) نے کہا کہ معاشرے میں ایسی رسمیں اور عادات ہیں جن سے عورتوں کی عزت و احترام کو نقصان پہنچتا ہے۔ ان رسموں کو ختم کرنا اور معاشرے میں ایسی عادات کو فروغ دینا جو عورتوں کی عزت و احترام کو بڑھائیں، یہ ہمارا فرض ہے۔

مظفر گڑھ (جسٹس آف دی لاء) نے کہا کہ معاشرے میں ایسی رسمیں اور عادات ہیں جن سے عورتوں کی عزت و احترام کو نقصان پہنچتا ہے۔ ان رسموں کو ختم کرنا اور معاشرے میں ایسی عادات کو فروغ دینا جو عورتوں کی عزت و احترام کو بڑھائیں، یہ ہمارا فرض ہے۔



ملتان میں آواز فاؤنڈیشن کے سربراہان اور دیگر اہل کاروں کی ایک تقریب، جس میں انہوں نے اپنے خیالات کا اظہار کیا۔

آواز فاؤنڈیشن کا فرسودہ رسم و رواج کی مخالفت

ملتان میں آواز فاؤنڈیشن کی طرف سے منعقد کی گئی ایک تقریب میں، جہاں سربراہان اور دیگر اہل کاروں نے اپنے خیالات کا اظہار کیا۔ انہوں نے فرسودہ رسم و رواج کی مخالفت کی اور ان کے خلاف کارروائی کی۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے حقوق کی خلاف ورزی کرتے ہیں اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔



ملتان میں ایک سال میں 55 خواتین غیرت کی بجینٹ چڑھ گئیں

پولیس کے 281 کارکنوں نے 224 مل کے 285 اور دیگر نو مسلم کے مقدمات رجسٹر ہوئے۔

ملتان (پاکستان) پولیس کے مطابق ایک سال میں 55 خواتین غیرت کی بجینٹ چڑھ گئیں۔ پولیس کے 281 کارکنوں نے 224 مل کے 285 اور دیگر نو مسلم کے مقدمات رجسٹر ہوئے۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے حقوق کی خلاف ورزی کرتے ہیں اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔

معاشرہ کو فرسودہ رسم و رواج سے روکنے کی اپنی پالیسی میں سلاہ کی ضرورت

معاشرہ کو فرسودہ رسم و رواج سے روکنے کی اپنی پالیسی میں سلاہ کی ضرورت ہے۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے حقوق کی خلاف ورزی کرتے ہیں اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔

معاشرہ کو فرسودہ رسم و رواج سے روکنے کی اپنی پالیسی میں سلاہ کی ضرورت

معاشرہ کو فرسودہ رسم و رواج سے روکنے کی اپنی پالیسی میں سلاہ کی ضرورت ہے۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے حقوق کی خلاف ورزی کرتے ہیں اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔



ملتان میں آواز فاؤنڈیشن کے سربراہان اور دیگر اہل کاروں کی ایک تقریب، جس میں انہوں نے اپنے خیالات کا اظہار کیا۔



ملتان میں آواز فاؤنڈیشن کے سربراہان اور دیگر اہل کاروں کی ایک تقریب، جس میں انہوں نے اپنے خیالات کا اظہار کیا۔

11 خواتین جناب حلقوں کے 14 غیرت کے نام پر

11 خواتین جناب حلقوں کے 14 غیرت کے نام پر۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے حقوق کی خلاف ورزی کرتے ہیں اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔

11 خواتین کو جلا کر مارا گیا، حکومت خواتین پر تشدد کے واقعات کا نوٹس

11 خواتین کو جلا کر مارا گیا، حکومت خواتین پر تشدد کے واقعات کا نوٹس۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے حقوق کی خلاف ورزی کرتے ہیں اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔

200: چار اضلاع میں 1614 خواتین فرسودہ رسم و رواج کا شکار ہوئیں

200: چار اضلاع میں 1614 خواتین فرسودہ رسم و رواج کا شکار ہوئیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے حقوق کی خلاف ورزی کرتے ہیں اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔ انہوں نے کہا کہ یہ رسم و رواج خواتین کے لیے ایک بڑی پریشانی ہے اور انہیں ہراسہ پہنچاتے ہیں۔

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نہیں تبدیل کرانے کیلئے خواتین متحد ہوں 'صائمہ خالد' مسعدہ آصف کا اظہارِ خ

کیلئے ضروری ہے کہ سب سے پہلے ہنجاریت اور جرگہ کا خاتمہ اور جاگیرداری نظام کی حوصلہ شکنی کی جائے۔ انہوں نے کہا کہ عورت کو مذہبی اور آئینی تمام ویسے جائیں۔ اس کے لئے لازمی ہے کہ شعور پر ڈگرام شروع کئے جائیں اور پہلے سے جاری پروگراموں کو اور تیز کیا جائے۔ انہوں نے کہا کہ خواتین کو تبدیل کرانے کیلئے خواتین اپنی قوت کریں۔ پروگرام میں عورت پر تشدد کے خلاف اصلاحی ڈرامہ ملتان تھیٹر گروپ نے پیش کیا۔ سنج بکا امتیاز حیدر نقوی اور مس نازیہ فاروق نے قراردادیں بھی پیش کیں جسے شرکاء نے منظور کیا۔

روپورٹ + لمانندہ خصوصی) ان کے زیر اہتمام مذکورہ رسم و رواج کے میں منعقد یہم شاہ اور قیصرانی جبکہ ڈاکٹر اسلم عزیز اور انی فرسودہ رسم و رواج کے خاتمہ

جنگ بھٹان (3) 2005ء کی... خواتین کی عظیم طاقت کا دورہ کریں، اسپر خان، اسحاق لغاری، عیدالکریم اور دیگر باہت محبت... ہونے کی بجائے خواتین کو تبدیل کرانے کیلئے خواتین اپنی قوت کریں۔ پروگرام میں عورت پر تشدد کے خلاف اصلاحی ڈرامہ ملتان تھیٹر گروپ نے پیش کیا۔ سنج بکا امتیاز حیدر نقوی اور مس نازیہ فاروق نے قراردادیں بھی پیش کیں جسے شرکاء نے منظور کیا۔

خواتین کو مذہبی اور آئینی حقوق دیئے جائیں: مقررین

فرسودہ رسم و رواج کا خاتمہ کرنا ہوتا ہے عظیم شاہ، جاوید قیصرانی، اقبال ثاقب اور دیگر کا خیال ہے کہ عورت کو تبدیل کرانے کیلئے خواتین اپنی قوت کریں۔ پروگرام میں عورت پر تشدد کے خلاف اصلاحی ڈرامہ ملتان تھیٹر گروپ نے پیش کیا۔ سنج بکا امتیاز حیدر نقوی اور مس نازیہ فاروق نے قراردادیں بھی پیش کیں جسے شرکاء نے منظور کیا۔

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حد آرڈیننس ناموں میں شامل کیا جانے پر خواتین کی سخت احتجاج کرینگے لیاقت بلوچ

بلوچ خواتین کی عظیم طاقت کا دورہ کریں، اسپر خان، اسحاق لغاری، عیدالکریم اور دیگر باہت محبت... ہونے کی بجائے خواتین کو تبدیل کرانے کیلئے خواتین اپنی قوت کریں۔ پروگرام میں عورت پر تشدد کے خلاف اصلاحی ڈرامہ ملتان تھیٹر گروپ نے پیش کیا۔ سنج بکا امتیاز حیدر نقوی اور مس نازیہ فاروق نے قراردادیں بھی پیش کیں جسے شرکاء نے منظور کیا۔

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کے سیرالاقربی عزیزی کو بھج کر زوالی طالبہ غیرت کے نام پر قتل

مقتولہ سابق ناظم جوہر پورہ غلام رسول کی بیٹی فاضل ایئر کی طالبہ تھی، فرخندہ نے 4 روز قبل قریبی عزیزی علی رضاسے کورٹ میں جا کر لو میرج کر لی۔

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Acronyms

AwazCDS	Awaz Foundation Pakistan: Center for Development Services
Basti	Hamlet (locality)
CBO	Community Based Organization
CEDAW	Convention on the Elimination of Discrimination Against Women
Char Divari	Four walls of a house
DEVAW	Declaration on Elimination of Violence against Women
Halala	A practice prescribed in Islamic religious school of laws saying "a woman must marry and spend a night with another man before remarry her former husband"
Haqmehar	Obligatory matrimonial gift (kind of dowry) to wife by husband as ordain in the holy Quran
Hudood	Allah's Limits for Lawful (Halal) and Unlawful (Haram)
Imamia Council	Council of the (Shia sect) Religious Leaders
Jahez	Dowry
Karakari	Honour Killing (Killing woman by accusing her adultery)
Majazi Khuda	Theophany (Spouse)
Mohalla	Small locality / settlement
NGO	Non Governmental Organization
NIC	National identity card
Nikkah Nama	Marriage Contract
PPC	Pakistan Penal Code (1860)
Punchait	Traditional and Informal Council of elder Males of Village/Tribe to resolve disputes
Qasas-w-Diat	Equal punishment as prescribed in Sunnah or Financial Compensation
Shahadat	Witness
Sunnah	Words or practical examples from the life of holy Prophet
Tallaq	Divorce
Tanzeem	Organisation
Taraqiati	Development
Tazkiaul Shahood	Holiness of witnesses
TYCs	Tehsil Youth Committees

UC	Union Council
Vani	A custom in which woman given in penance of murder/rape committed by her relative
Watta Satta	Exchange Marriage
WHO	World Health Organisation
WREP	Women Rights & Emancipation Program
REFLECT	Regenerated Frerian Literacy & Education Community Techniques
Zina biljabbar	Rape
Zina	Adultery



Awaz Foundation Pakistan: Centre for Development Services

Vision:

A progressive, prosperous and peaceful society, where peoples' institutions are performing at their best of potential and where opportunities are ensured for all.

Mission:

Our mission is to facilitate community development and empowerment through capacity building and policy research and advocacy with community participation.

Objectives:

- Providing basic health and hygiene education and improve functioning of existing services as a means of community mobilization
- Enhancing literacy and education in the program areas
- Empowering people, especially women and youth through group formation, training and networking
- Conducting policy level advocacy and research on related themes
- Facilitating mechanisms that promote tolerance, democratic values & culture, social harmony and peace in society.

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