
Islam Vis-à-vis Honour Killing and a Comparative Review of Women's Need

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Abstract

The economic and sociological rights of women have remained under question since far past and thereof, grudge of Islamic critics showed no mercy in declaring Islamic world to sabotaging women's rights to access economic, educational, inheritance and sociological needs. Instead, there exists a universal impact without any regard to a particular religion or a specific culture in this regard. It is witnessed in the course of Islamic conferences and authenticated Islamic fatwas that honour killing is entirely dissociated from Islam in any form of its existence. The Holy Prophet Muhammad ﷺ has acknowledged utter and profound judgement that women be considered our trustworthy associates on exact equality basis, as part of an Islamic society. Islam has favoured freedom of women to marry at their own will and protects their marriages under a legal contract and 'mehr' in shape of money or kind is established as consideration to fulfill conditions of a legal contract, while other religions lack in such legal provisions. It is a fundamental attribute of Islam that women should have equal access to needs as men do and so maintain their dignity level as respectful human being. Islam supports them to maintain moral values and attain all possible opportunities to procure personal nourishment. They are assigned a duty to maintain a healthy life by having nutritious food, ensure enough sleep duration, keep away from any kind of addiction, and manage to remain neat and clean. In view of women's need, Maslow's theory, formulated in west, sought as the best approach to characterize an ideal life, could not even compare to injunctions of Islam. Unlike rulings ordained in Islam, the Maslow's theory could not avoid discriminatory status of women, and failed in providing exclusive status of women to encompass point of self actualization. However, Shariat laws bestow such status to women without any dependence on men, and promote rights of inheritance for women, right to vote and right to sit in parliament, right to choose partner for marriage, and right to separate from her partner if her rights are not fulfilled. Therefore, extensive research analysis shows that honour killing is an independent phenomenon and is entirely disconnected from Islam.

Keywords: *Islam, Honour killing, Women's needs, Culture, Islamic critics, Maslow's theory, and Religion.*

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1: Introduction.

The Islamophobic think tanks of west have always created an ugly notion that honour killing is endemic to Islamic countries and develop a conclusion that Islam, since its inception, supports such a heinous crime. Ironically, the truth delves an adverse notion as Muslim researchers find heinous occurrences originating from English eras of ignorance times preceding the outset of Islamic culture instead from the teachings of Islam. It is a faulty and malicious indication of western thinkers/scholars who retain a hunch against Islam by virtue of their religious conflict and missionary responsibilities of hurting Islam. Among all types of reforms including economic structure and sociological appropriations, the Holy Prophet Muhammad صلى الله عليه وسلم brought a refined ideas about gender equality. The unbiased groups of academic scholars around the globe have admitted that the Quran is an “*incredibly progressive document*” which have sanctioned economic and sociological rights of women and have forbidden acts of homicide against an individual revenge.¹

Notwithstanding immoral insertions of west, Islam has proven injunctions that disconnect honour killings from Islam and an Islamic culture. It can all be enacted to ignorance and unawareness about teachings of Islam and about rationale behind Islamic philosophies. The violence against women including honour killing is indeed a global phenomenon and it cannot be depicted within the dynamics of one culture/religion or another. The truth is that the act of honour killing contours through various cultures, religions and societies with varying patterns and is not associated to a unique type of culture to reside in. In the pre-Islamic eras of ignorance, it was regarded by western jurists as ‘crime of passion’ and their jurists with Christian faith had an opinion that perpetrators of honour killings had not deserved death on such account.²

A declaration was issued at Sheikh ul Hadith conference at Lahore on June 01, 2015 by about 200 women scholars in which it was declared that killing of women is entirely forbidden in Islam. This conference was held to disseminate a message about sanctity of women in the spectrum of Islam to the whole world. In this conference, different forms of violence against women including marrying to

Quran, killing for honour, and practicing of ‘*vani*’ were denounced and called upon the government to make innovative laws to stop honour killing.³

In the same effort, a *fatwa* was declared in Islamabad by about forty scholars, which states that it is an un-Islamic act and unpardonable sin to kill women in the name of honour. The burning of girls on the accusation of marrying by their own will is declared a major sin according to the teachings of Islam and government was requested through this *fatwa* to promulgate new laws which are tangible to current conditions.⁴

It was also declared through *fatwa* by Pakistan Ulema Council (PUC) in 2014 that honour killing is against the injunctions of Islam. This *fatwa* confirms that honour killing is equivalent to spreading mischief on earth which is severely punishable act and PUC forwarded a note that “*Unmarried girls cannot be murdered even if allegations against them are proven to be correct and there are witnesses against them.*” It was also urged upon government to take strict actions and make sensible laws to stop honour killings.⁵

It is merely an erroneous judgment of uneducated and ignorant people about the following hadith which they refer to justify that honour killing is supported by Islam:

“It is not permissible to shed the blood of a Muslim who bears witness that there is no god but Allah and that I am the Messenger of Allah except in three cases: a life for a life (murder), zina of one who is previously married (adultery), and the one who changes his religion and forsakes the jamaa’ah.” (Bukhari-6370) and (Muslim-3175)

The deep concern of the above hadith is rather against the vicious understanding of claiming honour killing as an honourable and sacred act to complete the will of the Holy Prophet Muhammad ﷺ. It is wrongful as well as preposterous notion sent to the outer world by frivolous nature people in Islamic societies who have little or no knowledge about Islam. The hadith in itself explains by understanding it in the spectrum of the Holy Quran that; a married man or woman can be killed only if having evidence of four male men who have seen

the actual scene and whose evidence is corroborated. Furthermore, even if the killing is unavoidable then an individual of state cannot make judgments and proceed for killing on the basis of his personal liking and disliking. It means a girl cannot be killed except being married and having four witnesses about her adultery, and if so, she would be killed at the orders of state only. Such conditions almost make honour killing a phenomenon of hate in the eyes of Islam; let's say the real Islam. This kind of approach is unique and prominent to those known in other religious circles of the world because there exists a proper procedure in laws of Shariat to accuse an adulterous women with extraordinary care and such cases are considered extremely sensitive and fragile.⁶

The present research is hereby introduced to digest motivating factors which bring Islam and honour killing face-to-face with each other. Unfortunately, there lies a dilemma in the determination of factors causing increased iterations of honour killing incidences. The malice of western scholars averts actual targets to unveil real reasons of honour killing and they consume enough energy in attacking and defacing the picture of Islam. Of course, there lies a dilemma spreading over centuries, which forbids a fair consolation between Islam and other non pagan religions and such dilemma offshoots a war of blames ending in a burst of flames. Therefore, question arises how this war can be ended and how solution to real problem can be sorted out. In the following articles we will discuss this dilemma categorically with respect to affecting parameter and those which have a percussion effect to avoiding resolution to the problem.

2: Sanctity of Feminism – An Islamic Vision.

Islam has always spread a message of gender equality in all respect and has urged upon the fulfillment of rights of women. As such, the human rights of women are well established and universalized as compared to those identified under international declarations formulated from time to time. Islam has a broad vision in considering women a real member of society with equal rights and a figure of prominence in a family whose rights and privileges can't be restrained at all.⁷

The Holy Prophet Muhammad ﷺ conferred orders in his last sermon to treat women of our families with kindness because they are loyal partners and committed helpers.⁸

He ﷺ also ordered as mentioned in Ibn-E-Hanbal, “*Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favour his son over her; Allah will enter him into Paradise*’ and, ‘*Whosoever supports two daughters until they mature, he and I will come on the Day of Judgment as this (and he pointed with his two fingers held together)*’.⁹

It shows intention of the Holy Prophet Muhammad ﷺ to enhance sanctity of women considering it a regretted gender of merciless ages. He put forward various ordains regarding equal status of men and women in an Islamic society and prescribed a system approach enabling women to access equal rights and rewards, and dispense liabilities and face equal punishments as well. In the same manner, the Holy Quran expresses the issue as: “*Whoever works righteousness, man or woman, and has faith, verily to him will, We give a new life that is good and pure, and we will bestow on such their reward according to their actions*”.¹⁰

It is impossible to deny worth of the words of the Holy Quran but opponents don't step back due to malicious intentions and misinterpret the sayings of the sacred book. For example, the Holy Quran says: “*And they (women) have rights similar to those (of men) over them, and men are a degree above them*”.¹¹

This verse is objected that men have been defined superior to women which is an untrue understanding. The verse clearly states in its initiating words that rights of men and women are equal with each other. The last phrase of the verse faces criticism regarding unequal status of men and women in the Islamic aperture. It is a misunderstood version of the extremists and real message of the verse corresponds to enhanced liabilities of men to protect, safeguard, secure and cherish their women. Therefore, the Holy Quran says: ‘*Men shall take care of women with what God has bestowed on the former and with what they have to spend of professions*’.¹²

Islam does not impose any condition over the marriages of women and they can marry anyone of their own and they are not forced thereof. They can enter into a marriage contract with men with free consent for which Islam provided a set of system procedure. It includes 'mehr' as a consideration of the contract that should be paid by men to women to become their wives. The protection to women provided by Islam in the shape of 'mehr' that consummates a contract, is only evident in the Islamic law which makes it in exact conformity to legal procedures to form up a legal contract. Women in Islam have a legal right to receive 'mehr' in the form of cash or kind and it is decided at their agreement.¹³

Unlike all other religions, Islam has permitted women to take share of inheritance from their parents and others as it is obtained by men. As the share of women is less than men, it makes men obligatory to protect their families at their own cost. The Holy Quran says: "*Men shall have a share in what parents and kinsfolk leave behind, and women shall have a share in what parents and kinsfolk leave behind, whether it be little or much - a share ordained*".¹⁴

It is also right of women to procure education in equal potency of men and got forward in this effort to suffice their desire. Therefore, Islam has bound every man and woman to get education and regarded it an act of superior worship and Allah ﷻ has created both in the capacity of learning, understanding and teaching. The Holy Prophet ﷺ says: '*Acquiring of knowledge is obligatory to every Muslim male and female*'. This means that it is contrary to the teaching of Islam if we prohibit women from acquiring education. Education is the way by which women can understand their rights and responsibilities and they get perception of surrounding activities as they are quite equal to men in respect of spirituality and intelligence.¹⁵

It is forbidden under the laws of Shariat to force any woman for a marriage by men of her family. The Holy Quran says: "*O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live*

*with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good”.*¹⁶

There is a hadith narrated by Imam Hanbal on this issue that a girl told the Holy Prophet Muhammad ﷺ that she had been forced by her father to marry while she had no consent to do so. In return, the Holy Prophet ﷺ left it upon her choice to accept the marriage or not. This means that parents have not right to force their daughters to marry at their own will and in this view, any allegation on Islam regarding arranged marriages is out of question.¹⁷

The sanctity of women is never taken at stake in the whole prescription of Islamic philosophies, In this respect, the Holy Quran says: *“And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient”.*¹⁸

Again, the Holy Quran says: *“Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment”.*¹⁹

These verses are definite notions of Islamic views that any women cannot be accused of adultery without presenting four corroborated witnesses. In case of any erroneous accusation on a chaste woman, the accuser will be liable to sever punishment, called ‘qazf’, under the ‘Had’ laws.

Human being in terms of gender, has been created from the same origin and from a single soul, as pronounced in the Holy Quran: *“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women”.*²⁰

Such equality is also confirmed in the following verse: *“And their Lord responded to them, “Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another”.*²¹

Both of above verses support the argument of Islamic scholars that men and women are born from the same element of life and both belong to the same group of human being. As mentioned in the preceding articles, no one of men and women are superior to each other but they are bound to perform different forms of duties depending upon their physiological features and body potential. The equality of both genders can be evaluated by comparing values of their rights and liabilities and resultant figure would emerge same and equal.

Unfortunately, the problem existed in the outer world that teachings of the Holy Quran and 'Ahadith' have been misinterpreted thereof and misunderstood. As the religion of Islam spread over a huge territory of the world, different cultural practices induced into it and altered its appearance according to the incorporation of local norms of the society. For example, the appearance of Islam in India is different to those being practiced in Arab, Turkish and European countries due to local priorities continuing from their relevant historical setup. In addition the world politics intruded to change basic philosophies of Islam and its reactive forces are still struggling to meet them with equal response so as to avoid any disruption to the teachings of Islam. The misleading concepts about degradation of women in Islam are one of misfortunate acts of implying wrong accusations while such accusations originate from a particular type of group having a particular historical background.²²

3: Women's Access to Needs and Facilities in Islam.

As the role of women in a Muslim society is declared equal to that of men, therefore, women's access to needs and everyday facilities is also defined appropriately. Islam has bestowed extraordinary honour in women of a family and has fixed their rights to all kind of amenities and all kind of needs, and has determined a noble and respectable status for women. The exemplary life of the Holy Prophet Muhammad صلى الله عليه وسلم is a proven to shift status of women from a degraded level to perennial and tremendous heights. The Holy Quran has placed exclusive injunctions and appraised dignity of women by the

allocation of special verses and chapters to define every aspect of rights of women.

In view of above, women have access to all facilities needed for the betterment of life and they cheer all kinds of amenities that are available to men. Such amenities are bundled in the following way:

- 3.1: Access to Necessities.
- 3.2: Moral Appraisal.
- 3.3: Personal Nourishment.

3.1: *Access to Necessities.*

The statistics show that women make more than half of population of any society which can be best regarded as a natural phenomenon. It would have been in reverse and the worst situation if it was in the hands of men and dynamics of the world would have been at stake. Women have an equivalent tendency of playing unique role in the development of a society and Islam has duly recognized women as dire part of any society. Therefore, Islam has urged women to acquire knowledge and make its usage in the best rationale to benefit the society in parallel steps with men without any discrimination based on sexes. In addition, they are bound to gain knowledge of additional skills that can improve their personalities and support to maintain their economic requirements.

Therefore, Allah ﷻ commands the Holy Prophet as: *“So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge”*.²³

According to various scriptures of the Holy Quran, the acquisition of knowledge is exceptionally essential task for men and women to be a perfect being. Its importance is evident from the first revelation of the Holy Quran to the Holy Prophet Muhammad ﷺ, which follows as: *“Read in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not”*.²⁴

Hence, women have equal right and responsibility to acquire knowledge, which is brought into their usage to fulfill their needs and nourish their life in the best manner as men of the society do. There are many other occasions in the Holy Scripture where Allah ﷻ has forwarded orders to acquire knowledge and it is mere knowledge that held angels to bow before Adam as it was ordained when the first mankind was created by Allah ﷻ.

Women have right to have justice in all kind of matters they face. They are also vulnerable to severe harm if they are wrongly accused of their chastity. They are given by Islam every possible opportunity to be treated by law as men are treated with. It is fundamental essence of a Muslim society that justice is delivered to women with fairness as commanded by Allah ﷻ and no discrimination on gender basis is permitted by Islam. The Holy Quran rendered a clear picture of justice for all humanity including women as follows: *‘Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing’*.²⁵

Similarly, Allah ﷻ commands people to stand for justice with strict words as follows: *“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted”*.²⁶

As per injunctions of Islam women are duly and equally permitted to access the right of ‘*Qisas*’ and ‘*Diyat*’, which refer to intentional and unintentional murder respectively, in all cases where women are involved for prosecution. Therefore, the punishments apply with equal potential to the murder of both genders during the prosecution in the court. The Holy Quran says: *“And there is for you in legal retribution [saving off] life, O you [people] of understanding, that you may become righteous”*.²⁷

3.2: *Moral Appraisal.*

The Holy Quran has acknowledged human beings as his best creation and has not differentiated women from men which means that Allah ﷻ has created men and women with equal properties to be a human being, and women are His ﷻ equally dignified creature as men. The Holy Quran says: “*We have certainly created man in the best of stature*”, where the word ‘man’ represents both men and women.²⁸

Before the emergence of Islam, newly born daughters were buried alive having fear that they may bring shame on family in their adult age. The site of graveyard still exists in Mecca. It was a heinous crime that continued from the times of ‘jahiliah’ (time of ignorance), while such practices were blocked under the instructions of the Holy Quran: ‘*And when the girl [who was] buried alive is asked. For what sin she was killed*’. This provides meaning that such crimes will be questioned and will be taken into account for revenge.²⁹

This issue is more specifically elaborated in the following verse that reflects increased resentment for those merciless savages who bury innocent baby girls: “*And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide*”.³⁰

It is also mentioned in the Holy Quran as: “*Those will have lost who killed their children in foolishness without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah . They have gone astray and were not [rightly] guided*”.³¹

The Islam provides freedom to women to choose their life partner with their free will and make decisions to make such agreements and induce conditions of their choice. The real practice of Islam is never against such decisions of women and local traditions and cultures can be blamed if found any diversion to such commands. The Holy Quran says: “*And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten*

[days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what you do”.³²

The Holy Prophet Muhammad ﷺ has also issued instructions over this issue as under:

“Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as having said: "A woman without a husband (or divorced or a widow) must not be married until she is consulted, and a virgin must not be married until her permission is sought. They asked the Prophet of Allah (may peace be upon him): How her (virgin's) consent can be solicited? He (the Holy Prophet) said: That she keeps silence. (Translation of Sahih Muslim, The Book of Marriage (Kitab Al-Nikah), Book 008, Number 3303)”.³³

3.3: *Personal Nourishment.*

The killing of any individual is forbidden in Islam and has regarded it as the killing of whole humanity which means that sanctity of human being is maintained according to the teachings of Islam and it is ordered to all Muslims to maintain respect for human life and any disrespect to such orders will be questioned and punished in the hereafter world. The individuals are never permitted to take action to kill any sinner but state authorities are referred to follow prescribed procedures and order punishments. Women are advised by Islam to be treated in the same manner. The Holy Quran says: *“And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]”*.³⁴

It is with the same understanding that saving the life any individual is same as saving life of the whole humanity and same is further reflected upon oneself to save his life by taking care of his or her health and make possible arrangements and exercise specific prevention measures to avoid diseases. The Muslim men and women are duty bound to help suffering people in every possible manner, for example; donating blood and providing medicine and participate programs of health care to conduct services on community basis. In the same manner, women have a duty to take care of their health by keeping themselves neat and clean, eat healthy food and to complete sleep duration, and avoid any kind of addiction. The Holy Quran says: *‘...Indeed, Allah loves those who are constantly repentant and loves those who purify themselves’*.³⁵ (The word ‘purify’ refers to clean ones body thoroughly to be able to pray).

It is the beauty of Islam that women are encouraged to take part in community affairs, express their views and support in the consultation process to

resolve any conflict at domestic as well as community level. Anyhow, it is a regular custom of Muslim society to conduct any plan with the consultation of members of society concerning any group of interest and Allah ﷻ has attributed it a quality of real believers of Islam. The Holy Quran says: “*And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend*”.³⁶

4: Maslow’s Theory of Need, Islam and Women.

Maslow was an American psychologist who put forward a theory of need for men and women that develops through a society on which basis its judgment is made for leading a better life. In his studies, the value of the best of human being was taken account as reference point and quality of life of all members of society is evaluated with respect to such reference point.³⁷

The Maslow’s theory is discussed from subject point of view with following attributes:

- 4.1: Hierarchy of Need in Maslow’s Theory.
- 4.2: Maslow’s Theory and Islam.
- 4.3: Fulfillment of Women’s Need in Maslow’s Theory.

4.1: Hierarchy of Need in Maslow’s Theory.

It is a motivational theory which comprises five levels/tier model to describe human need at each level. It is based on continuous struggle of human being to complete its needs and once the need of a level is fulfilled, people begin to struggle for completion of need for the next level. A brief description of the hierarchy of need developed by Maslow at five levels follows as under:

- 1) **Physiological Needs:** At this beginning level, people need to maintain physical equilibrium by having food, clothing, shelter, air and sleep etc.
- 2) **Security Needs:** At this level, people need to live away from harmful areas and need to be secured. Safety is also needed at this level.
- 3) **Social Needs:** This level provides a stage for social activities, love and friendship and comfort of mind is attained at this level.
- 4) **Self Esteem Needs:** At this level, people maintain their ego needs by having self respect as reflected from others.
- 5) **Self Actualization Needs:** It is a high esteem level where rare people reach with extraordinary efforts. At this level people are fulfilled of their needs of all kind. People only require realizing their potential and they are fully functional. It is a point of passive nature where realization is received.

The Maslow’s theory is sought more functional and practical as compared to other worldly theories that defines needs of people in the track of leading good life with continuous struggle and strategy. This theory has been applied in various third world states to obtain benefits as described in the first sociological level and many instrumental changes have been brought about to diminish poverty.³⁸

4.2: Maslow’s Theory and Islam.

The Maslow's theory is a western effort for establishing basic human need according to five factors. The fulfillment of each factor makes human being happy and peaceful at this level while he keeps struggling for next level until he reaches self actualization level where his needs are fulfilled and he is at the completion level of his potential.³⁹

In this article, effort is made to derive response of such factors from Islamic teachings and make judgments on the basis of sayings of Allah ﷻ to know harmony of such hierarchy, sought to be based on natural instincts of human being, with Islam. The satisfaction of level based needs is elaborated in Islam as under:⁴⁰

- 1) **Physiological Needs:** The Holy Quran says: ' *And it is He who has made the night for you as clothing and sleep (a means for) rest and has made the day of resurrection* '.⁴¹

Again, the Holy Quran says: " *Also, And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful* ".⁴²

In Islam, every kind of social need that a human requires has been addressed and need of such factors has been established by Almighty Allah ﷻ, so it is baseless to say that such needs are not known by Him ﷻ who Himself ﷻ is the creator.

- 2) **Security Needs:** The Holy Quran says: 'O you who have believed, take your precaution and [either] go forth in companies or go forth all together'.⁴³,

Again, the Holy Quran says: " *And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows* ".⁴⁴

In addition, Islam has promulgated laws in the form of Shariat laws to ensure security of human beings and provided a peaceful environment by having proper system to punish perpetrators.

- 3) **Social Needs:** The Holy Quran says: " *And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who have thought* ".⁴⁵

It is a wonderful notion of Islam to teach tranquility, peace and affections for each other. Hence social need is in harmony to teachings of Islam and Islam has never taught a lesson of hate with each other.

- 4) **Self Esteem Needs:** The Holy Quran says: " *Those are the believers, truly. For them are degrees (of high position) with their Lord and forgiveness and noble provision* ".⁴⁶

It is believed in Islam that Almighty Allah ﷻ assigns ranks and positions to human being in a society for which the above verse is a clear verdict and therefore, if this level is not attained then one has to turn to Almighty Allah ﷻ and obey his orders and make *dua* to attain this level.

- 5) **Self Actualization Needs:** The Holy Quran says: “*O you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, and strive hard in His cause as much as you can. So that you may be successful*”.⁴⁷

It is also a theme of spending life in the command of Almighty Allah ﷻ and a perfect love to Him drives one to a point of self actualization. It is also defined in the philosophical teachings of Allama Muhammad Iqbal (رحمت الله عليه) in name of ‘*mard-e-kamil*’ which means a completely purified person and true believer of Almighty Allah ﷻ.

4.3: Fulfillment of Women’s Need in Maslow’s theory.

Based on the philosophy of above verses and their potency to address needs to lead a better life, the status of women in any society can’t be denied. The women residing in any society has a purpose to live in the best equality of men of that society, and women have equal capacity to provide services to a society as men do. So, other members of a society have a duty to support women to be able to fulfill their needs as aforementioned. In view of above discussion, Islam is sought as a way of life which has not discriminated women from men in the fulfillment of their needs which can happen if the hierarchical theory of Maslow is followed.

Unfortunately, unlike Islam, the Maslow’s theory itself fails in determining needs of women and as such, women are accepted in American society as a mere symbol of sex and reproduction. According to Maslow: ‘*self actualization is only possible for women today in America if one person can grow through another - that is, if women can realize their own potential through their husbands and children*’, which means that women are not to be considered an independent member of a society which further makes the theory a male dominant theory and a gender biased theory.⁴⁸

In this regard, objection made on Islam by Americans and other western countries with regard to freedom of women is uncalled for, because Islam provides enhanced protection to women as compared to western countries. In the same manner, Islam is much prudent religion for protecting women from wrongful allegation on their chastity and safeguards them from perpetrators by way of its injunctions through court of law. In summary, Islam severely forbids honour killing and has no concern to any cultural propensity of honour killing.

5: Theory of Honour in Islam.

It is assigned in Islam that human being should be respected in all patterns of life; his person and standing in the society. The presence of human on earth is considered as representative of Allah ﷻ who has a duty to perform in accordance with His ﷻ will, and human beings have been created to live with passion and good relationships. The Holy Quran says: *“O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one’s] faith. And whoever does not repent - then it is those who are the wrongdoers”*.⁴⁹

The overall meaning of this verse is that all humans should be respected and no harm should be provided to their respect and fame in the society. The Holy Quran says again to affirm the command of Allah ﷻ in the immediate following verse over this issue as: *“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful”*.⁵⁰

There are instances that commands issued in above verses are disobeyed in various regions due to predominant factors relating to local culture, custom, and tribal traditions. It worsens when such inferences are declared to be teachings of Islam or said to be Islamic prescriptions with intentions to deface it, which is a preposterous claim of deniers. As discussed earlier, honour killing is one of those crimes that have been thrown into the backyard of Muslim societies by western thinkers. The custom of killing of women for fornication and adultery is strongly recommended in Christianity which is evident from biblical scriptures like: *“If a man commits adultery with another man’s wife, both the man and the woman must be put to death.”* (Leviticus 20:10 NLT). This scripture is prescribed for adultery and punishment of death has been given in order to save honour of a Christian society. For fornication, the biblical scripture follows as: *“A priest’s daughter who loses her honour by committing fornication and thereby dishonours her father also, shall be burned to death.”* (Leviticus 21:9 NAB). This verse provides a crystal clear notion that honour killing has its birth taken in Christianity rather than Islam which brings no theme of killing a woman in the sole name of honour.⁵¹

Another factor involved in this issue is that understanding about practicing Islam varies in close proximity of regions as well. The opinion of societies about Islam in rural areas varies to those residing in city areas. The concepts from two societies collide to each other as they reflect an effect adverse to each other. The intensity of traditional values has increased due to multiplied rate of urbanization, that is, due to increased shift of people from rural areas to urban areas, and such unparallel division of societies worsens the issue.⁵²

6: Revival of Women in Islam.

Islam is a religion that changed status of women who remained deprived and degraded in the past for a long period. It changed aspects of women to live a free life and have access to needs that are sought to be necessary for a better life to live with. In the Arabian Peninsula, new born baby girls were buried alive as they feared that they may bring shame on family in their youth. It was a crime conducted in advance to accusation, expected to happen in future, based on doubt and fear. The Holy Prophet Muhammad ﷺ strongly condemned it and pronounced respect and honour for women with injunction to protect and revive status of women in an Islamic society.⁵³

Islam has provided duly compiled laws for the protection of women which make an essential part of the Shariat laws, and these are best known as laws of Allah ﷻ. According to these laws, there exists no separation line between Islam and secularism, which provides a vision for critics that Islam not only addresses religious requirements to be followed but it also addresses and issues rules about daily ways of living, for example, political issues, economic issues, entrepreneurship and legal issues, etc. The dilemma also lies that critics of Islam within and out of Islamic societies blame that actual Islam and Muslim societies are two different things. It is criticized that Islam is an ideal version of living an ideal life while its actual existence is not evident. In this view murder of women introduced into Muslim societies from pre-historic customs weakens defense to such critics and as such Muslim societies cannot be blamed in sole position.⁵⁴

To revive women in an Islamic society, the laws of Shariat exclusively included proper laws of inheritance for women, laws of right to choose partner for marriage, and laws of right to separate from her partner if her rights are not fulfilled by him. The western critics admit that Islamic jurisprudence is more accurate and in accordance with actual conditions as well as lenient and flexible than secular countries. The laws of Shariat were treated under the Ottoman rule in much more practical manner than other times of Islamic era in the near past.⁵⁵

It is an acceptable notion that Islam appeared as pleading religion of women and it practically enhanced the status of women and promoted viable life for women. It provided solution for all kinds of problems that women were facing for a long period of time. The later-on condition in Muslim countries crumbled and Muslim rulers were not able to promote status of women in the same essence. In this respect, critics always argue whether the status of women in Islam needs to be readdressed from time to time to uphold the injunctions of Islam relating to status of women.⁵⁶

The holy scriptures in Islam carry no illustrations that order or support the killing of women in the name of honour or else of its category. The Holy Quran says: *“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment”*.⁵⁷

This is a clear statement that Allah ﷻ dislikes killing of any soul on earth because He loves his creation in extreme. Again the Holy Quran says: *“Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely”*.⁵⁸

The Holy Prophet ﷺ always urged to keep women with comfort and fulfill their rights, and says: *“How does anyone of you beat his wife as he beats the stallion camel and then embrace her”*.⁵⁹

It gives a notion that He ﷺ disliked beating of women. Another *hadith* follows as: *“Bahz bin Hakim reported on the authority of his father from his grandfather (Mu'awiyah ibn Haydah) as saying: I said: Messenger of Allah, how should we approach our wives and how should we leave them? He replied: Approach your tilth when or how you will, give her (your wife) food when you take food, clothe when you clothe yourself, do not revile her face, and do not beat her”*.⁶⁰

This proves that women attained a high esteem position in Islam and parallel rights of women are defined by the Holy Prophet Muhammad ﷺ to bestow them a unique status so as to revive them.

However, it is only Islam on the face of earth that has revived the status and existence of women in a society. It has a practical approach to providing all forms of rights with the best manner as compared to any other faiths around the globe. According to Islamic version, women are supported to work anywhere a man can work and has to get salaries which belong to her only, and all women are encouraged to seek education for which, the Holy Prophet ﷺ has stressed as duty of women to seek education, and women have all rights of political nature including right to vote and take part in elections and sit in the parliament, and women have preference in marriage to get *mehr*, getting inheritance which entirely belongs to her, and women cannot be married without their consent and after marriage, women have independent legal personality and don't have to change their name after marriage, and they are not duty bound to clean, sweep and cook at home in the true version of Islam, and they have a right to take '*khula*' if their rights are not fulfilled, and widows have right to marry. In Islam, women have been suggested to remain in '*hijab*' and to live modestly to avoid being a sex object and same is ordered for men.⁶¹

Based on above findings, it is a clear message that women have been treated with great respect and honour and they have been protected to pay their rights and provide them a sacred place to live in the society. They have been saved from becoming a sex object as it is openly seen in the western societies.

7: Animosity between Islam and Honour Killing.

The previous articles have concluded that honour killing is not recommended in any Islamic teachings including the Holy Quran and '*Ahadith*' and

an unbiased analysis of all verses and ‘*Ahadith*’ depicts that honour killing is seen with hatred and regarded as an abandoned phenomenon. Honour killing, however, can’t be related to Islam, rather its roots originate from patriarchal dominance of ancient societies and it has its propagation through various cultures and religions, which have not stepped forward to clearly condone honour killing despite disapproval of such a heinous crime.⁶²

Again, the problem of honour killing is a by-product of power, male domination, and hatred towards women. This exhibits intensive resentment to their existence while considering them not less than a slave or servant; physically and symbolically. This problem is not to be associated with immature notion of morality and their personal virtues, which gain no importance in the fabric of masculine authorities. According to the teachings of Islam, as we have gone through in detail, honour killing is in no way a crime sanctioned by Islam and, in addition, such misleading concepts of blaming Islam have no value in learned areas.⁶³

Honour Killing is an epidemic that exists in society before the existence of any non pagan religion which counts a time series of ignorance and savage, and its onward connection streamlines from western history through which it inserted into Muslim countries. However, religion is not the real cause of honour killing and moreover, it is entirely disconnected from Islam. *Sheikh`Atiyyah Saqr* former head of Al-Azhar Fatwa Committee said, “*The so-called “honour killing” is based on ignorance and disregard of morals and laws, which cannot be abolished except by disciplinary punishments*”.⁶⁴

Having a reference from Christianity, all laws promulgated in European countries required confirmation and approval from Catholic Church for implementation and it was a set norm to receive feedback from religious quarters to establish a secular jurisprudence.⁶⁵

For this reason, strict penalties were imposed due to religious intrusions and few instances existed in Christianity in which lenient punishments were carried out which included French Penal Code and Italian Penal Code in which a husband who witnessed and killed her wife committing adultery was relieved of punishments in most of the cases. Similarly, the laws followed in England were designed on the same patterns and homicide was excused in many cases due to a defense of saving shame on family. It was in the western quarters rather than Islam that killing an adulterer was taken as a voluntary manslaughter rather than murder.⁶⁶

Similarly, the crime of honour killing in England is also dealt under formal legal system which used to be same as in the colonial times except that it was more inclined to men and thereafter, it was not recognized by the society. Therefore, during colonial time, the essence of English law resembled to those in Islamic states where such laws are still followed.⁶⁷

However, honour killing is a crime of murder lying outside a formal legal system because such crimes are provoked by different set of parameters that entail a unique response. The socio-historical developments in the Muslim countries have made their territories vulnerable to the custom of honour killing and in any way, it cannot be connected to the teachings of Islam and it needs to be considered in leveling such blames that honour killings is popular in other faiths and religions as well, which include Christianity and Sikhism.⁶⁸

According to UN Population Fund (UNPF), one in three women is facing domestic violence in secular as well as religious societies which makes domestic violence a universal crime. Unfortunately, Islam is targeted more in the happening of honour killings, which is a shameful act. The UNFP estimates that annually 5000 honour killings occur in the world in which Pakistan gets a share of 1000 honour killings, which is too high. For the reason that Pakistan is an Islamic state, Islam can't be made responsible. The Islamic Supreme Council of Canada condemned every honour killing along with other Islamic Organizations and has not taken it as a pride and so, it is the time to disconnect honour killing from Islam round the globe. It is time to stop unfair practice to damage the reputation of Islam and malign believes about fast growing religion.⁶⁹

Notwithstanding today's misleading concepts of Islam, we can explore into venues of history and see that the concept of honour was actually carved in the territories of Europe when first sheet of laws were manufactures by Romans as head of European Christian family. They initiated patriarchal concepts to justify honour killings in Roman Legalistic Traditions before the arrival of the Holy Prophet Muhammad ﷺ in Arabian Peninsula. Based on the concept of honour killing placed in Roman Family Law, the Emperor Marcus Aurelius and his son Commodus (A.D.175-180) put forward a script that a man will not be treated against murder in the chamber of law if he kills his adulterous wife with anger and provocations, and they named it a legitimate anger. Looking into actual facts, the theme of honour killing was invented in the brutal Rome while it spread in all directions to pollute other religions.⁷⁰

Thereafter, the concept of honour killing originating from Rome also influenced the pre-Islamic Arabian culture that continued to strengthen its impact in Arabian societies despite efforts of the Holy Prophet Muhammad ﷺ to eradicate it. Hazrat Aisha Siddiqah (رضى الله عنها) was also falsely accused by ignorant hypocrites to deface the image of Islam and Allah ﷻ, therefore, exonerated of the false accusation and sent verses to have four witnesses who have seen the incidence with naked eyes. This aimed at protecting the honour of women and save their lives which makes words of Allah ﷻ, the words against heinous crimes of honour killing. It is a matter to think about the extremity of the issue that while ignorant hypocrites did not avoid to struggle to damage the respect of the Holy Prophet Muhammad ﷺ, why would they avoid others from false accusations.⁷¹

It is a sad notion that honour killing has been made a Muslim problem and non Muslims have managed themselves with their ugly politics to keep away from this problem, which they should have recognized. It is a hypocrite conduct of non Muslims that they retreated back to assume responsibility of this barbaric act while they are sole responsible to nourishing it in their courtyards.⁷²

8: Conclusions.

Finally, we conclude that Islam and honour killing are two vectors aimed in opposite directions and have no relation with each other except of hate and animosity. Honour killing is entirely a different phenomenon, dissociated from Islam and contrasted to its fundamental as well as modern teachings. The western scholars have poured immense efforts to throw ball of shame in the court of Islam and misfortunate part is that Muslim scholars have been quite weak in defending such blames. As we went through a heap of literature in the previous articles, we gain true concept that honour killing was carved in the European Peninsula that polluted the nearby Arabian Peninsula due to mutual interactions in the shape of war and trade. Thereafter, it became a cultural norm in Arabian societies which was then taken into account the religious customs without having any connection thereof. There exist many verses in the Holy Quran that abandoned such customs and ordained to extradite any concept relating to harm against women, either in the form of infanticides, allegations of adultery, deprivation from inheritance, disliking in marriage, etc. The sayings of the Holy Prophet ﷺ pronounce such crimes irrelevant to basic theme of Islam.

We finally conclude that honour killing has no connection to Islam at all. It has been used as an instrument to distort image of Islam due to long time rivalry of European religions with Islam. As a Muslim ummah (امة), we should realize this responsibility to counteract such immoral attacks and gain sufficient knowledge by conducting objective oriented researches to answer rivals with same tone and potential that honour killing and Islam have no connection to each other, at all.

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