

## Rape Crises and Laws in Pakistan: A Time to Stop This Violence

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### Abstract

Rape intersects society, religion, caste, and class, reducing the value of a woman's body. In Pakistan, the legal recognition of rape as a crime has changed in pace with the dominant narrative on women's sexuality. This research article preliminary focus on the rape crises in Pakistan and the related Laws in Pakistan. The related literature provides us the vast knowledge of the rape violence in Pakistan. Global prevalence of domestic violence, rape case complaints in police stations, international protection constitutional guarantees, Safia Bibi case and rape under Islamic law is studied in this article. Rape should not be tolerated that is why this article focuses on how to stop this violence and make people sure about the laws of rape.

**Keywords:** Rape, Crime, Violence, Pakistan

### Introduction

Even in the twenty-first century, when technology is evolved and intelligence is continually improving, the prevalence of sexual assault against women is a depressing fact. In all parts of the world, it overlaps with culture, religion, caste, and class, lowering the value of the female body. In many parts of the world, social pressure or cultural views blur the lines between what is considered acceptable and undesirable sexual behavior by men toward women, leaving victims of sexual violence with little recourse, even during rape. In this manner a crime In Pakistan, the legal definition of rape as a crime has evolved in tandem with popular perceptions of female sexuality. Unfortunately, the most problematic classification of rape in the country is based on the so-called Hudood Regulations of 1979, which are based on Sharia law compliance. By introducing the offence of rape into the law, the Hudood Regulations created ambiguity in the law. With the exception of adultery and adultery, most national legislatures do not classify rape as a crime. The Women's Protection (Criminal Law Amendment) Act (Women's Protection Act or WPA) was passed in 2006, reclassifying rape as a separate category from adultery and adultery, and extensively revising the Pakistan Penal Code to deal with offences. The rape epidemic in Pakistan is the centre of this article. It also investigates why our

country's rape rate is so high and how we might combat it, as well as the laws Pakistan has implemented to combat rape.

In Karachi, the Capital Police (CCP) reported 103 rape and sexual assault charges in 2011. However, attendees at WAR's community forums in 18 locations across the city were aware of over 50 incidences that had never been reported to the police. The actual frequency of cases is tough to determine. The average age of rape survivors in Karachi has decreased from 18 to 13 in the last three years, according to WAR data. A few people were prosecuted in the reported cases. This suggests that it was erased as an unidentified crime, a false report, or an overstated claim by the investigating authorities. There are numerous obstacles that prevent people from reporting breaches and seeking justice. It can take 3-4 years for a rape or gang rape case to reach a judicial decision. Another impediment is that for rape survivors, the process is so difficult that the family decides to forgo it completely. The conviction rate is similarly quite low, at only 2-4 percent, and the maximum penalty is death (gang rape). Furthermore, legal fees are substantial, and most rape survivors come from lower socioeconomic categories, therefore they rarely go to court. The majority of criminal justice officials are men who lack the knowledge, compassion, and abilities needed to deal with the offences that disproportionately affect women and girls (Lari and Zaman, 2011). The criminal justice system, on the other hand, is a part of our socio-cultural heritage. It cannot be separated and hence reflects the gender and societal standards that rule Pakistan.

The crime of zina-bil-jabr, or rape, as well as Pakistan's announcement of its legislation, have sparked heated debate and controversy. The Hudood order of 1979 has been heavily criticized as the concept of human rights has grown in favor in the country. The Haad penalty is a significant aspect of Islamic criminal law. The Haddu edict, which was passed in 1979, tries to align Pakistan's criminal legislation with Islamic punishments. Regulating sexual offences against women is unfortunately biased. They do not protect the victims or defendants, preferring instead to punish them. Laws intended to safeguard their subjects turned become instruments of oppression. The standards for dealing with rape are the same as those that apply to any case involving coercion and coercion, according to Islamic law. Let us take a quick look at how compulsion is dealt with in Islam.

### **Literature Review**

The current literature on rape victimology extensively examines different myths surrounding rape and victims, which say that negative influences include society's opinions of rape and survivors, the criminal justice system's response, and the quality of care provided to survivors. Rape myths have the capacity to shield us from the upsetting truth about sexual assault victims and perpetrators. People can protect themselves from the implication that they or their loved ones were also victims by implying that a lady lied

or "demanded" in her attack. Women who believe in the rape myth feel that they may manage their sexual assault by following "good" and "correct" rules (Franiuk 2008). According to feminist literature, women are frequently led or socialized to feel that they are to blame for being raped, whether they are in the wrong location at the wrong time, dress "provocatively," "drunk," or dress up as a clown, have a lover, or are "easy." The rape was thought to have been a brutal attack, and the survivor had to deal with such fierce resistance that she suffered major bruises or injuries. A distressed survivor promptly reported the incident to the police. Virgins and other women of "good character" report swiftly and provide the most resistance, and are more likely to be trusted and treated seriously.

Domestic violence against women is becoming an important problem for public health practitioners in emerging countries. Women are subjected to a variety of forms of violence, particularly in developing countries. Domestic abuse is defined by the World Health Organization (WHO) as "a set of sexual, psychological, and physical coercive behaviors perpetrated by current or former male intimate partners against young women and adolescents." Psychological abuse, abuse or economic pressure in the form of regulated conduct, and social isolation; physical torture, beating or slapping; and sexual abuse in the form of forced intercourse are all examples of domestic violence against women. Female partners' activities are restricted, according to a study conducted in Canada, and they may be exposed to domestic violence in the later stages.

Traditions, practices, and social standards prevalent in Islamic nations such as Pakistan have exacerbated women's issues. Purdah and Izzat, the current system, is being abused to push women's social isolation, so they are confined to their houses and not allowed to leave. You can also seek medical assistance or meet with family members. Even though they are aware of the limits outlined in Volume 57, No. 1, January 2007, they are unable to come forward to prevent domestic violence because they are too young, too weak, or sick, or believe that men's grumpy behavior is directed at them. Furthermore, the majority of Pakistani women regard the attitudes and actions of men in society as typical genetic behaviors, making them more vulnerable to domestic abuse. Social pressure is another aspect of domestic violence in Pakistani society. Because of the power imbalance between men and women, women are forced to follow these societal rules and regulations, and the difficulty of doing so leads to punishments such as acid throwing and honor killings. In a 2002 survey on domestic abuse, 98 (46.9%) of the women polled said they had been subjected to sexual behavior without their consent. Solely 43 (58.3%) of these only reported to their sister. Only 54.8 percent of the husband's aggressiveness decreased temporarily after the report. Furthermore, women are always scared of vengeance, are concerned about their children's future, and lack alternative spiritual support, such as friends. If a woman seeks social assistance, she will be met with

rejection and unsupportive attitudes from her peers and parents. Homicide rates are greater for women who live in rural or tribal communities.

The MukhtaranMai case was decided by Pakistan's Supreme Court on April 21. All but one defendant was acquitted in the famous gang rape case that made international headlines nine years ago. An ignorant young woman from a Punjabi hamlet was the victim. She said that she was raped in the village by a gang of dominating caste and class men in order to exact vengeance on her brother for crimes committed against one of her spouses. I was 12 years old at the time. Mukhtaran broke societal rules by accusing the accused and openly condemning them. She went on television, accepted media interviews, attended meetings of women activists, and travelled to Europe and the United States to promote her cause with the help of human rights campaigners and women's groups. In Pakistan, it became a household name. Whether or not this judgement is overturned following the next and final appeals, there are important lessons to be gained from the case's specifics and treatment. The true significance of the sentence will be recognized by women's rights activists and supporters in Pakistan: a woman who talks publicly and seeks to persuade the criminal court system that her rape is a rape that should not be punished is a daring act. Their very existence is an insult to the system's defenders. Consider what happens in Pakistan when a rape case occurs.

### **Complaint in Police Station about Rape**

A woman's statement must be documented with the police station if she or someone acting on her behalf desires to file a rape report. This is a difficult initial step because police frequently ridicule women who claim to have been raped. They will dispute the veracity of their claim and delay or refuse to register a complaint if they are important persons and/or perform half-baked investigations. These are the driving forces of the future. If the case is taken to court, go to Submit Login or About Submit Login. Gender Politics must be registered. Religion is one of the most important aspects of People on the Move: Women, Peace, and Safety As a lawyer who works in Karachi to counsel rape survivors, I believe the police believe a woman is lying if she is too calm at the police station and even provides proof such as dirty clothes. She will be viewed as a liar if she admits to knowing the rapist or having relatives with him. She would not be able to record correct first information if she was alone outside the house during the rape. Notify the authorities (FIR).

If she is married and hence not a virgin, the case loses even more weight. The defendant's trial in the Mukhtaran Mai case reflects these norms completely. Two of the Supreme Court's three judges stated that she waited too long (more than a week) to file the FIR with the police in 2002. They also claimed that the evidence was insufficient, according to the police inquiry, and that Mukhtaran gave contradictory statements in court. They questioned the veracity of her account of the gang rape and suspected that the story she

made up was driven by personal animosity toward the defendant. In fact, she had previously been married, therefore she was not a virgin, which made gathering rape proof more difficult. They did, however, feel that one of the defendants raped her, owing to the fact that he acknowledged to having sex with her.

According to statistics, the lifetime rate of rape and attempted rape has risen to a shocking 20%, with gender-based violence against women having an overall impact of 30%. Rape and other types of violence against women are "rampant" in Pakistan, according to reports, and the police "often fail to register" rape complaints. The majority of rape crimes in Pakistan go unreported. Sexual violence, such as rape, has a negative impact on women's physical and mental health. A man's mindset and ideas have a direct impact on his chances of being raped by a woman. Men can rationalize raping women by blaming the victims for their own victimization by accepting the "rape myth," or mistaken moral and cultural ideas. Rape myths are characterized as "generally incorrect but widely held attitudes and ideas used to deny and justify male sexual assault." The Burt Rape Myth Acceptance Scale is a typical tool for measuring these myths, however it has yet to be validated in Pakistan. The myths of rape and their attitudes about rape have not yet been researched by Pakistani university students.

### **International Protection Constitutional Guarantees**

Almost all international conventions and agreements on violence against women and gender-based violence have been signed by the Pakistani government. Women have the same position as men in Pakistan's constitution: "Before the law, all people are equal and have the right to be protected by it. No discrimination will be made merely on the basis of gender. Nothing in this article prevents the state from enacting further safeguards for women and children." "Necessary steps shall be made to ensure women's full involvement in all sectors of national life," says Article 34 of the Constitution. 2. As a result, the Constitution ensures that men and women are treated equally in law and other spheres. The aspect of personal life that requires official protection in order to safeguard the interests of women. Over the last two decades, the Panamanian government has taken a number of initiatives to incorporate human rights values into its laws, policies, and action plans. The 1997 Commission of Inquiry on the Status of Women, the National Action Plan, political initiatives, the repeal of discriminatory legislation, and the passage of some bills that benefit women are among these measures. Despite these measures, such as the Women's Protection (Criminal Law Amendment) Act 2006, the Prevention of Harassment of Women in the Workplace Act 2010, and the Prevention of Anti-Women Behavior (Criminal Law Amendment) Act, 2011, the Acid Crime Prevention Act 2011, Laws, rules, and practices, on the other hand, still exist, and they haven't solved or helped women's problems. The Human Development Index placed Pakistan 145th out of 187 countries and regions in 2011. (United Nations Development Programme 2011). There is a significant gap between the constitutional position and the institutionalization or

"lawmaking" of policies and practices at all levels in the areas of economic empowerment, education, judicial assistance, social security, health, political participation, and public representation. We'll talk about the criminal justice system and the challenges women experience in getting justice when they're victims of gender-based violence like rape. Rape is a form of gender-based violence perpetrated on women in order to confirm their inferiority to men. In Pakistan, 928 rape crimes were registered in 2010. According to a recent research issued by the Aurat Foundation, up to eight women are raped every day in Pakistan, with half of them being children (Parveen, 2011). According to the War Against Rape (WAR), the conviction rate for rape cases is only between 2% and 4%.

### **Global Prevalence of Domestic Violence**

Domestic violence against women is prevalent not only in underdeveloped countries, but also in industrialized nations. According to a WHO research from 2002, 10 percent to 69 percent of women had been assaulted by a partner or intimate behavior at some point in their lives in 48 different nations. According to studies, women who have been physically raped report psychological and mental health abuse, as well as sexual assault in more than a third to half of the cases. In Colombia, violence can take the form of marital rape, which is the leading cause of mortality and accounts for 25% of illness burden. The United Kingdom's (UK). Domestic violence is reported by one out of every four women. Furthermore, research in India has found that women who marry a spouse with a higher educational level (class 7 or higher) suffer from compulsive sex. The danger is substantially greater. Women's fundamental requirements, such as clothing, proper food, and shelter, will be denied if they refuse to engage in active sexual practices. Women must be available at all times to address their requirements. Any sexual activity should be done with composure. According to an Egyptian study, partners' physical abuse against women is common (34 percent). Approximately 47% of women had been physically abused in the last year (battered). In addition, 47 percent of women who have been physically abused are not allowed to participate in recreational activities. Furthermore, 16% of women are prohibited from going to the market. According to a Canadian study, just approximately 17% of the 8,771 participants in the survey reported experiencing violence. 4 Haitian women said their intimate partners were responsible for 16.4% of their physical abuse. Even in the United States, one-fifth to one-third of women (>12 million) have been victims of violence at some point during their lives. Current or previous partners have made personal attacks on you. According to Pakistani research, the wife's poor dowry is linked to a considerable rise in the probability of domestic violence.

## **Local Prevalence of Domestic Violence**

Domestic violence is a growing research issue in Pakistan since it is prevalent not just in rural regions but even in more sophisticated cities like Karachi. According to a survey conducted in Karachi, 34% of women interviewed reported physical abuse when asked about domestic violence. According to another IS research in Pakistan, 99 percent of housewives and 77 percent of professional women are abused by their spouses. In addition to physical violence, all male participants interviewed admitted to shouting at their women, even during pregnancy, according to another study. In addition, according to a 1999 research done in Karachi, Pakistan, roughly 34% of women were physically beaten by their husbands, with 50% of them also being abused during pregnant. When women are scared or depressed and wish to report or seek treatment, they are subjected to even more abuse. According to an IS survey performed in Pakistan, 32.8 percent of respondents acknowledged to slapping their wives, and 77.1 percent admitted to having sex without their wives' consent. In previous research on male domestic violence, the sample size was 70 people, all of whom admitted to verbally abusing their wives, and more than a third acknowledged to having intercourse without their wives' consent. In another IS research, 65 percent of Pakistanis reported physical assault, and nearly a third (30.4 percent) reported sexual violence, both of which can result in serious injuries and necessitate immediate medical attention. <sup>t9</sup> According to the Pakistan Human Rights Commission (HRCP), the results of a study conducted in Pakistan showed that out of a total of 77 women interviewed, 46.9% reported being slapped, 2% mentioned forced intercourse, and just 10% reported asking for help. Another study they mentioned had 70 Pakistani men, 77.1 percent of whom had sex with their wives without their wives' consent.

Domestic violence against women occurs in Pakistan in numerous kinds of physical assault. This includes kerosene or gasoline burnings and acid splashes, all of which are prevalent in both urban and rural settings. Furthermore, in Pakistan, not only were close skaters found to be participating in acid throwing or burning, but their in-laws were also discovered to be engaged. According to a study undertaken by a private company between January and June 2004, there were more than 15 acid assaults in Bahawalpur, with two victims dying, according to a report by the Human Rights Commission of Pakistan (HRCP). Others sustained serious injuries, including visual loss that would last for the rest of their lives. Each year, about 400 women are burned by acid, most of them are the result of their husbands or the law. 15,000 cases have been documented in the last ten years across the country. When survey data and reports are analyzed, domestic violence is at an alarming level. In Pakistan, many women are subjected to physical, psychological, and sexual abuse in many forms. Both in the countryside and in the city.

## **Socio-Cultural Impact of Rape and Obstacles in Accessing Justice**

Sexual violence against women, such as rape, sexual assault, and/or harassment, is not only common in Pakistan, but it is also the least reported form of violence after domestic violence. The complaint's breadth, as well as the degree of the abuse and the victim's age, differs from province to province. Minor cases, when compared to adult women, are more likely to make news unless the behavior is accompanied by horrific violence. The documented incidents, according to experts in the field, are only the top of the iceberg. In its annual report on VAW, the national non-governmental group Aurat Foundation revealed that 827 and 822 cases of rape and gang rape were documented in 2011 and 2012, respectively (Fundación, 2012). It's worth noting that the vast majority of rape instances go unnoticed. Actual cases, according to local NGOs such as "War against Rape" and the Aurat Foundation in Karachi and Lahore, could be 60-70 percent higher. Women's access to justice has always been limited because they were unable to tell what had occurred to them without exposing themselves and their families to public scrutiny and disgrace.

They will often be suspected or vilified for participating if they muster the bravery, even if they are not entirely guilty. The first point of contact, the police (who, in my opinion, should not be involved given the need of early medical assistance), is usually indifferent and frequently accuses women of provoking difficulties. Victims of incest will not be believed unless they can present a large number of witnesses, particularly family members, to back up their claims (Zaman and Rasheed, 2012). Despite the fact that Pakistan has some police stations, a woman must apply to have her case transferred to one of them. Only children under the age of ten will be raped, according to the medical legal representative; the remainder will fabricate stories. They frequently lack the necessary inspection tools, such as slides, swabs, weighing machines, and do not conduct head-to-toe examinations. Unless they appear to be in great distress, victims are generally never given an HIV/AIDS test, pregnancy, or counselling. When processing cases from Sindh and Balochistan, the chemical testing facility in Karachi does not have DNA facilities. Female judges make up a small percentage of the court system, and female prosecutors are even fewer. Trials are frequently held in open court, and nothing can prevent the public from insulting and making silly motions.

Minors receive no special treatment because they are not safeguarded during the identification verification procedure and are not routinely subjected to closed-door testing. The defense is permitted to look into the victim's sexual history, and the lack of medical evidence is frequently used to indicate consent. A deposit can be awarded at any time if the evidence is based on medical findings, particularly visible traces of abuse on the female body. Once the offender is released, he will use all means at his disposal to torture the victim and his family, and the state will do nothing to stop him. The litigation is lengthy and difficult, with substantial direct and indirect costs, including missed pay

owing to time spent in court (Social Policy and Development Center (SPDC), 2012). Negotiating a "compromise" or an out-of-court settlement is common practice among cops, judges, and lawyers. If approved, the case will be dismissed and the offender will be released. This circumstance can also arise when the perpetrator is the victim's father. A considerable number of the victims and their families were compelled to migrate due to severe societal pressure and marginalization. Families frequently change their anonymous disappearances to avoid persecution because the government does not provide alternate lodging. There are few shelters in comparison to the number of women requesting asylum. Foster care is still seen as a last choice for women who have been rejected by a respected society. There is no long-term rehabilitation programme for victims of violence that is funded by the government. Many incidents of improper political influence in cases have been documented even within the government, and such cases are frequently held for political reasons.

### **Factor of Poverty**

Poverty has been linked to domestic violence against women in numerous studies, particularly in Pakistan, where men are the primary breadwinners. People expect men to be more economically productive and to support their families, therefore if they fail to meet these expectations, they will be upset, and women will be subjected to violence. Several studies have found that demographic parameters like age, the number of living boys, and the location of extended families' homes are linked to the incidence of domestic violence, owing to the fact that larger families generate higher male demands. Conflict will arise if one partner does not pay for the house, children's schooling, and other expenses. Women are also subjected to violence as a result of this (verbal and physical).

### **Rape under Islamic Law**

Rape falls under the same category as Zina's general rule in Islamic law. It is classified as a subcategory, and the phrase Zina bil Jabr or al-watt bil ikrah is used to describe it (forced penetration). Because the Qur'an does not directly address the crime of coercing sexual intercourse, it only cites the regulations and punishment for mutually consented sexual intercourse, this view of rape has developed. As a result, laws and regulations concerning infractions are founded on analogy or other legal analyses. Muslim scholars argue that rape is legal because of the prophetic tradition that says, "Allah has forgiven my Uma: (their) faults, (their) forgetfulness, and what they did under duress Things." Most Islamic scholars agree that no one should be punished for being coerced into an illicit sexual connection, whether male or female. <sup>8</sup> This agreement is further supported by Quranic verses "...yet he is led by wants, and those who do not break or exceed the rules will not be considered sinners by him. Of course, Allah is gracious and forgiving." May those who have no choice bear the consequences of their actions. In other instances, throughout history, women who claimed to have been raped were not punished. When a

lady claimed to have been raped during the Prophet's (PBUH) era, the Prophet (PBUH) did not charge her of any crime, but instead assigned a had-e-rajm to the man who attacked her. Another event occurred under the reign of Caliph Omar, when a group of slaves sexually abused some female slaves. The female slave was found not guilty, and Caliph Omar ordered her to be flogged. A woman accused of adultery was brought to the front of Caliph Omar in another occasion. She claimed that she was sleeping when a man approached her in the middle of the night. Caliph Omar let her go, but he couldn't figure out who had attacked her. When challenged about his ruling, he said that if there is any doubt, Harder's sentencing can be suspended. If there is "if" or "may" in the hadd situation, it cannot be used, according to the statements of Caliph Ali and Ibn Abbas given below. When it comes to punishment, all main schools of thought agree that there should be none when in doubt. This agreement is founded on the prophetic tradition of suspicion as a means of avoiding retribution.

### **Rape as Tazi'r Under Pakistani Legal System**

Although the criminal court system prior to the Hudood Ordinance was far from perfect, it did provide some protection for women. This scenario has altered under General Zia's leadership, and women and children have become victims of oppressive legislation. Bringing rape charges against women is a possibility. The accused aggressor sought the minor's consent as a defense. In any situation, if consent is obtained, the offence is changed from rape to Zina; similarly, to the Naima Ali case, slight consent can result in rape. Take on the role of Zina's personality. Zina can name the rape victim as a co-defendant if the rape victim does not press severe charges against the perpetrator. If the victim is expecting a child, she will be terrified of being found guilty.

Although Hatta's Zina and Zina bil Jabr punishments were enshrined in Pakistani law, they were never executed. Instead, the court employs punishment as a deterrence to such offences. The Pakistani High Court is dedicated to converting the Hatha punishment given by lower courts into tazi'r. Tazi'r cannot be enforced in Islamic law if Allah imposes punishment. God's right hand, portrayed in black and white patterns, is even more difficult. Gray does not imply difficulty. The grey area has been covered with Tazi'r. Hader's offences were thus classified as tazi'r, posing a problem for Pakistan's court system. As a result, the rape victim's situation has deteriorated to the point where she must appear in court. Gina's stringent standards apply to rape as well, therefore she can't prove it. Gina will be in charge of your case. Because the court is unable to convict her of the more serious charges, Zina will be sentenced to tazi punishment, which may include imprisonment, spanking, and/or fines, depending on the level of proof. Jehan Mena received a three-year solitary imprisonment sentence as well as ten lashes.

### **Case of Safia Bibi**

Safia Bibi, a blind lady who was raped by her employer and her son, was found guilty of zina and sentenced to three years in prison, fifteen lashes, and a monetary punishment. Due to a lack of evidence, the defendant was acquitted. Farakh Naza was given a penalty of 100 lashes. She then withdrew her confession on appeal, claiming that she was coerced into it. The court modified the penalty from hadd to tazi'r as a result of this withdrawal. According to Islamic law, if a confession is withdrawn, the defendant is free to leave. However, this is not the case in Pakistani law. Taz's punishment, which is sometimes more damaging, must nevertheless be met by the victims. The Supreme Court even allowed a compromise between the accused and convicted parties, despite the fact that changing the rape conviction into a zina conviction was detrimental enough. The perpetrator was sentenced to tazi'r by the Federal Sharia Court, but his sentence was mitigated by the Supreme Court after the victim stated that he had forgiven the defendant and that he and she had made an agreement. "If it can't be entirely exempted," the family members also begged the court to commute the punishment. Despite the fact that compromise is an easy remedy, the guilty party may use it as a precedent to impose a compromise, causing the victim extra anguish. Treating rape victims as co-defendants in zina offences is both harsh and unjust. The rape and Gina cases were not recorded separately by the police. Similarly, the records for the rape and zina cases are stored together. Both, in his opinion, are in the same category, as this technique of dealing with rape cases has resulted in significant suffering for the victims, and it is thought that the law was enacted to torment rather than protect the victims.

### **Laws Relating Sexual Violence in Pakistan**

The Pakistan Penal Code (PPC) is based on the Indian Penal Code and was written for the British Indian government by Lord Macaulay in 1860. Pakistan inherited the code after India and Pakistan were partitioned in 1947 and made many changes to suit your needs. Physical rape, digital rape (or sexual abuse), marital rape, incest, and necrophilia are all examples of rape that have no explicit limitations in the PPC. Despite the fact that many laws and regulations can be understood to apply to a wide range of sexual offences through legal interpretation, they are not used until the crime clearly fits within their authority.

The PPC refers to rape as follows:

"Penetration is sufficient to constitute the sexual intercourse necessary to the offence of rape." (Section 375)

Sexual crimes are not defined by the law as violations of physical integrity and sexual autonomy, and different types of rape are not classified based on the harm they cause.

Other types of sexual aggression defined by the PPC and other legislation include: (Article 509) insults modesty or causes sexual harassment (Article 377)

- Attacking women or employing criminal violence against them in order to degrade their dignity (Articles 354 and 355)
- Kidnapping, kidnapping, or coercion of a woman into marriage (Article 365B)
- Kidnapping or abduction results in strange urges (Article 367A)
- Isqat-i-Haml (Compulsory Abortion) is a term used to describe the practice of forcing women to get abortions (Articles 338A and 338B)
- People who purchase for the purpose of prostitution, etc. (sections 371A and 371B)

### **Conclusion**

This study concludes that Pakistan has a high rape rate, with a conviction rate of only 2-4 percent. The most problematic classification of rape in the country is based on the so-called Hudood Regulations of 1979, which are based on Sharia law compliance. It can take 3-4 years for a rape or gang rape case to reach a judicial decision. The majority of criminal justice officials are men who lack the knowledge, compassion, and abilities needed to deal with offences that disproportionately affect women and girls. The average age of rape survivors in Karachi has decreased from 18 to 13 in the last three years. The crime of zina-bil-jabr, or rape, as well as Pakistan's announcement of its legislation, has sparked controversy. The standards for dealing with rape are the same as those that apply to any case involving coercion and coercion, according to Islamic law.

Rape falls under the same category as zina's general rule in Islamic law. Muslim scholars argue that rape is legal because of the prophetic tradition that says, "Allah has forgiven my Uma" Most Islamic scholars agree that no one should be punished for being coerced into an illicit sexual connection. When it comes to punishment, all main schools of thought agree that there should be none when in doubt. This agreement is founded on the prophetic traditions of suspicion as a means of avoiding retribution.

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