A Case Study On Burying Alive Of Two Women In Balochistan

Sohail Ahmed Ansari, Advocate

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"GOOD GOVERNANCE IN PAKISTAN THROUGH EFFECTIVE LAWS"

A Case Study On Burying Alive Of Two Women In Balochistan

By: Sohail Ahmed Ansari

Abid Mehmood

Abstract:

Violence against women is present in a variety of forms in Pakistan. From domestic abuse & sexual harassment to child marriages and honour killing; a range of anti-women atrocities are carried out. Pakistani women face systematic discrimination from the day they are born. The patriarchal mindset of society refuses to recognize them as human beings deserving of equality, human rights and justice. Unfortunately in some parts of Balochistan a brutal custom of justice prevails; where the women are treated as trading objects. They are being tried without hearing their cause. They are not allowed to plea their case. They are not even allowed to witness the murder trial being conducted against them. Official data recently published by the Pakistani Senate shows that more than 4,000 people died in the last 6 years as a result of karo-kari. Of the victims almost 2,800 were women and just over 1,300 were men. Thus twice as many women as men lost their lives to this most barbaric social custom. So there is a dire need to address this issue through awareness campaign, research studies and bringing legal remedies.

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1 Certified Legislative Drafter/ Advocate High Court of Balochistan, Quetta, is a legal opinion writer and a student of PhD in Law.
2 Advocate Supreme Court of Pakistan, prominent legal researcher and a student of PhD in Law.
Section I: Case Abstract – Setting the Stage

In Pakistani society which is largely dominated by males, women are treated like mere chattel. Where customs like *Karo Kari* (honour killings), *Vinni* and *Swara* (exchange of women to settle feuds) are considered as norms; where the perpetrators of gang rape of women can roam around freely; where the police refuse to register an FIR against domestic violence; where anti-women laws still prevail; where to discuss on sexual harassment is treated as a taboo subject and where the ‘guardians’ of religion disallow girls to attend schools. In some parts of Pakistan, women are not allowed even to exercise their basic & fundamental right to vote in elections.

Violence against women is present in a variety of forms in this Land of the Pure. All such practices are the violations of the most fundamental human rights provided in the Constitution of Pakistan, 1973, yet not much has been done about it mainly because Pakistani women face systematic discrimination from the day they are born. The research report of ‘Aurat Foundation’ 2011 states that in Pakistan 389 women were murdered, 565 were killed in the name of ‘honour’, 115 were gang-raped, 185 were raped, 43 were set on fire and 23 died of stove ‘bursts’ in a single year. The report reveals 13 incidents in which acid was thrown on women & 14 cases of amputation of women’s body parts in 2011 were also reported. The alarming rise in stories about dishonouring women in public, acid throwing and stove burning which appear in the dailies is a testament to the rampant violence against women. Many cases go unnoticed & unreported due to pseudo-religious, patriarchal and cultural practices. Besides this, fearing stigmatization, women victims prefer to remain silent and not to report to police.

The draft report of the National Commission on the Status of Women (2005) recognised that violence against women was increasing, including honour killings, vinni and swara, with a high rate of acquittals. A survey conducted by Pakistan Institute of Medical Sciences in March 2011 stated that 90 percent of married women are being physically or sexually abused by their husbands. In its “State of Human Rights in 2007” Human Rights Commission of Pakistan mentioned that:

- Number of violations against women remained high and there were countless reports of brutal attacks on women in all parts of the country. HRCP recorded 1,202 killings – of which honour killing crimes were 636 –, 755 cases of sexual harassment – of which 377 victims were raped (166 minors) and 354 victims were gang-raped (92 minors)–, 736 kidnappings, 143 attacks by burning and many other abuses against women.³

- The assassination of Zille Huma, Punjab Minister for Women Development, in February, and PPP chairperson Benazir Bhutto in December marked 2007 as a deadly year for female politicians. ⁴

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• The voter’s list was changed twice and it was observed that those suffering from the huge discrepancies in number were women. One report said that some 90,000 women were missing from the new lists. In many parts of the country, women were barred from participating in the upcoming elections.\(^5\)

• Female students and teachers received numerous threats to their lives and were told to observe *purdah*. The ensuing bomb scares and blasts at girls’ educational institutes badly affected the attendance and enrolment of girls in schools.\(^6\)

On its part, the government has also been guilty of not implementing the laws protecting the rights of women. Among other laws, Protection of Women (Criminal Laws Amendment) Act, 2006, Protection against Harassment of women at the Workplace Act, 2010 and Domestic Violence (Prevention and Protection) Act, 2010 are in law books. The Protection of Women Act, 2006 brought some relief to women who otherwise would have suffered hardships under the previous Hudood Ordinance, 1979. Besides other areas of concern that were left unaddressed in the Hudood laws, the definition of adulthood blatantly sanctions discrimination against girls. The law mentions puberty as defining adulthood, which is ambiguous as girls as young as nine years of age may attain adulthood. In this way, minors are liable to prosecution for sexual crimes, which is now repealed by new law. Although all recently passed Acts are drafted to protect women inside and outside the home and the intent behind these laws is definitely positive and a step in the right direction, but they lack in proper implementation.

This is obvious; if one looks at the context in which the relevant bills have been adopted, that Pakistani society has never been known for being women-friendly. True, women from the privileged classes have to a great extent managed to win several of those rights that are taken for granted by civilised societies, but life has not been easy for the vast majority. Even though the women’s movement has helped in creating awareness of women’s rights and has facilitated behavioural changes in large measure. However, the recent rise of the religions militant groups has caused a severe setback to the process of female empowerment in Pakistan.

**Honour killings**

Violence against women is not confined to Pakistan alone but its prevalence is evident across the world. Violence against women is a phenomenon that takes several identifiable forms and cuts across national, ethnic and social backgrounds. In Pakistan certain social precedents; one may call them customs or traditions, justify acts of torture, violence and murder infused with a sense of righteous pride. The worst of such customs is that of so-called ‘honour’ killings. In Balochistan, the act of ‘honour’ killings is termed siyahkari, karokari in Sindh, in NWFP tor tora, and kala kali in the Punjab.

In Pakistan there are some areas where this custom persists in its worst forms even today. On the accusation of illicit relations, women and men are murdered, although women form the majority

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of victims. The primary reaction to these acts is silence. Majority of the population consider such actions justifiable. Precise figures are hard to obtain, especially for the more remote rural and tribal areas; yet Pakistan is thought to hold the world record in crimes committing in the name of honour. Every Muslim should hate this murderous cultural practice and strive to see it eliminated because it runs contrary to Islam. Karo kari is the maddest form of human madness. The zaniest factor of this barbaric custom is that suspicion and accusations alone are many times enough to defile a family’s honor and therefore enough to warrant the killing of the woman.

Official data recently published by the Pakistani Senate show that more than 4,000 people died in the last 6 years as result of karō-kari. Of the victims almost 2,800 were women and just over 1,300 were men. Thus twice as many women as men lose their lives to this most barbaric social custom. So there is a dire need to address this issue through awareness campaign, research studies and bring legal remedies. The data show that the highest number of karō kari killings were perpetrated in Punjab province followed by Sindh, the Khyber Pakhtoon Khaw (KPK), and the south-western province of Balochistan. Some non governmental and media sources suggest that prior to 1998 Sindh topped the list. Of the 2,774 murdered women, 1,578 were killed in Punjab, 751 in Sindh, 260 in NWFP and 185 in Balochistan. Of the 1,327 murdered men, 675 were killed in Punjab, 348 in Sindh, 188 in NWFP and 116 in Balochistan. Although 4101 people were victims of honour killings only 3,451 cases were brought before the courts: 1,834 in Punjab, 980 in Sindh, 361 in NWFP and 276 in Balochistan.

According to the local customs the “Honour“ is a precious commodity and its dearness can only be compensated by blood. The shocking part is that the murders of victim women in the name of honor are thought to be a private matter in many parts of Pakistan and rarely are the murderers ever brought to justice or punished. More appallingly, despite taking serious steps, this monstrosity seems to be spreading like an airborne disease and has pervaded in overseas Muslim communities of Europe and North America. One sordid example is, on New Year’s Day, 2008, Yaser Said was accused of killing his daughters Amina (18) and Sarah (17) after finding out they had boyfriends (named Eddie and Eric, respectively).

To explore the dynamics of killing in the name of honour; a case study is selected to explore the causes of the issue and to seriously work for the reforms.

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Section II: Account of the Case ‘Story’ – What Really Happened

According to the contents of FIR No. 09/08 a news was published on 11-07-08 in Daily Jang Quetta mentioning that three (03) women have been murdered mysteriously near Usta Muhammad - a District of Balochistan, Pakistan. By reading this shocking news the Ho’ble High Court of Balochistan while taking suo moto action directed the higher police authorities of Naseerabad for taking stern action against the culprits. It was informed to police that five (05) women have been buried alive instead of three (03) in which the names of Mst: Fatima, Jannat Bibi, and Fozia, were mentioned. Initially, the police lodged formal FIR against unknown culprits under section 302-PPC.8

It was revealed during the investigation that two (02) months ago Mst: Izzat Bibi, and Mst: Fareeda were declared of having illicit relations (Siyahkar) by accused Mukhtiar Ahmed and Muhammad Murad with driver Shaban Chandio. After the investigation of the matter; the eight member local tribesmen committee held them responsible and ordered to kill these women by burying them alive. As ordered, the killers after burying these women returned to their tribe like conquerors. No authority took any action against them. The step taken was to send a loud message to the rest of the tribe’s girls. Father of these girls forgave the blood of those girls, in the name of centuries-old tradition, which does not allow any girl of the tribe to contract marriage of her choice. When the dead bodies were recovered by Police it was noted that the hand and feet of the dead bodies were missing, as it was presumed that those were cut by the culprits.

After due investigation, challan was submitted and non bail-able warrants of absconding accused persons were issued by the Court. After the hard struggle of police all the accused persons were arrested and were brought before law. The challan sent to the Court Of Anti Terrorism Dera Allah Yar. The Prosecution in order to prove its case produced as many as 26 witnesses. After closing of prosecution side; the accused were examined under section 342 Cr.PC. The accused did not opt to produce their witnesses under section 340 Cr.PC, as they did not want to take any defence plea.

The prosecution case mainly hinges upon the following pieces of evidence.

1. Circumstantial evidence.
2. Medical evidence.
4. Recovery of both the dead bodies and the Tractor which was used to bury the women.
5. Confessional statements of accused under section 164-Cr.PC.

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During the trial of the case, most of accused who recorded their confessional statement before the Superintendent of Police under section 164 Cr.P.C. turned hostile and did not support the accusation. Astonishing to note that the dead bodies of these victim women were not identified by anyone, even by their parents. It was later established through DNA test that the dead bodies were Mst: Izzat Bibi, and Mst: Fareeda. Atta Muhammad & Mst: Koonja who are the parents of Mst: Izzat Bibi and Gul Hassan & Mst: Amiran who are the parents of Mst: Farida vehemently denied the identification of dead bodies. They deposed in the Court that they did not know the wherabout of those women. They assumed that they were alive. They levelled no allegations against the accused persons.

At the conclusion of the trial, the Court sentenced only four accused persons with life imprisonment while rest of the accused were set free. The Court also declared that due to the presence of some infirmities in prosecution case, the normal penalty of death could not awarded to accused persons viz both the dead bodies were unidentifiable. The parents of the victim women did not identified the dead bodies as their daughters; even not claimed for their unnatural death. Additionally, as per post mortem report the death of both the women were caused by blunt weapon, which contradicts the ocular evidence. No witness deposed that injuries were caused to both the women with blunt weapon. The next dent in prosecution case was that the crime weapon was not recovered by police. This view finds support from the judgement of Ho’ble Supreme Court of Pakistan in the case titled Mir Muhammad Vs the state.⁹

Thus the prosecution had failed to prove the allegations levelled against the remaining accused persons. All the prosecution witnesses deposed that verdict/decision was given only by the accused Mir Allah Bux. The role of remaining accused persons were only the participation in the Jirga/meeting. That participation was neither established as instigation or conspiracy. Therefore in the absence of incriminating evidence against the remaining accused persons, conviction can not be awarded to them. As held by Ho’ble Supreme Court that benefit of doubt must go to accused as a matter of right, but not as a matter of grace. Even a single infirmity, creating reasonable doubt in the mind of reasonable and prudent person regarding truth of charge, makes the whole case doubtful. In another judgement Honourable Supreme Court of Pakistan held that single doubt is sufficient for acquittal of accused.

Insofar as acquittal of the remaining accused persons on the same set of evidence is concerned, suffice it to say that court had to sift the grain from chaff and enough evidence on record was not be sufficient to hold conviction of remaining accused persons. All the remaining accused persons were acquitted to the charge of burying both the women without funeral rites after murdering them.

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Section III: Analysis – The Whys & The Hows

Everywhere, people complain, "we have good laws but they don’t get implemented". That complaint contradicts itself. How can we call a law ‘good’ when it does not work? The ‘legislative power’ that the Constitution assigns to you and your colleagues requires you to oversee the executive branch’s implementation of the laws. To assess whether a bill will work, you must determine whether it, or other existing law, adequately provides for its own implementation.

A law ‘works’ only when it induces the behaviour it prescribes. Whatever its proponents’ good intentions, if a law fails to improve existing problematic behaviours, how can one call it ‘good’? This is quite true with the pathetic situation prevailing in tribal areas of Pakistan, where females are deprived from every right, which is provided by the constitution and other laws. It is not the provision of rights, but it is the implementation which matters, especially of the beneficial legislation. One says that most of the laws which put responsibilities to the shoulders of citizens are most commonly enforces such as Income Tax and Sales Tax Laws. But those laws which give relief to the deprived people, are hardly enforced. If we take the example of the instant case study, One observes that law provides the protection of every female, but in reality they were buried alive.

The male dominated society; usually negates the rights of opponent sex. In this case 09 out of 26 witnesses withdrew their evidences. It shows that how male sees towards opponent sex. One cannot blame the judicial system, but to whole society. When no body is willing to depose against the accused, then how they could be punished by law.

The dark side of the picture is that, even the parents re-tracted their evidence against the accused persons. They even refused to identify the dead bodies as their daughters. In their statement in the Court they stated that they did not know about the whereabouts of their daughters. It means that there was a possibility they were alive. Thus the whole story of burying the deceased goes to dustbin. It could only be possible through DNA test that the bodies of the deceased ladies were identified. Really, this is very pathetic social situation, where one cannot be given a status of family member, even after one’s death.

Following are the Hostile Witnesses ( Witnesses who, being the witnesses of the case, do not support the Prosecution case ) :

1. PW-02 Atta Muhammad father of deceased Mst: Izzat Bibi
2. PW-06 Mst: Amiran w/o Atta Muhammad., mother of deceased Mst: Izzat
3. PW-03 Gul Hassan, father of deceased Mst: Fareeda
4. PW-07 Mst: Koonja w/o Gul Hassan, mother of deceased Mst: Fareeda

The above ( 1 to 4 ) are the parents of deceased women, but in the court they do not admit that their daughters were murdered. They also did not identify the corps, as their daughters.
5. PW-11 Abdul Ghani.
6. PW-13 Jannat Bibi.
7. PW-16 Ghulam Ali
8. PW-19 Muhammad Qasim.

It is to be noted that at least 15 Challans were prepared and submitted by different Investigating Officer. Thus creating confusions and complexities in the prosecution case.

The District Police Officer, said that there are average 100 cases of Karo Kari annually, in his district. In most of the cases the parents do not come to police to register the complaint. Sometimes the parents are themselves involved in killing and they consent to the crime. In the particular case neither the parents were involved nor they were consented, yet they did not support the prosecution case in the Court. The local tribe took the incidence against the prestige of all the tribe men. The elders of the tribe took over the issue, they brought the females forcibly from Usta Muhammad; held their own local court and announced the punishment against them. Even the dead bodies were not handed over to the parents. The parents tried their level best to get the dead bodies, but all in vain. They were not informed about the place where the women were buried alive. Ultimately, the parents contacted some social activists and through them the issue was highlighted in the media. On the directions of high ups, the police was activated. During some initial arrests it was disclosed that 2 females were buried and on their pointation the police searched out the place where they were buried. But unfortunately, the parents, who were also victims at the first stage of the case, become part of the aggressive party themselves; when they did not recognize the dead bodies as their daughters. It was due to their local culture that generally no body supports the convicted of the allegations of Karo Kari (honour killing).

Knowing the above facts, it is stated that apparently, there is no short fall in the judicial system. The problem lies within the society. If the relatives and other members of the society jointly work against this menace, it can be eroded. Otherwise, the elimination of Karo Kari without social support is a fruitless effort.

**Section IV: The Lessons Learnt – The Way from Here**

Recently the legislature has passed Criminal Law (Amendment) Act, 2004, which has introduced many changes in the Pakistan Penal Code, 1860 and Code of Criminal Procedure, 1898. This law has introduced extensive changes in the criminal law to check the offences committed in the name of honour killing (though there is no honour in killing), Karo Kari/Siyah Kari. Although the said law has introduced severe punishments but there is no change in the society to accept the new law. The situation in the field remain same as before or after the promulgation of the said law.

Keeping in view the facts and figure of the instant case, it is understood that Sharia and law provide every protection to female. It is not the law but the cultural fabrics that should be blamed and punished which support the killing of women, without any crime. The non-enforcement and non-effectiveness of laws also create hindrance in the way to protecting the females. It is the
duty of the state to protect them. In Pakistan; there is no mechanism of feed back of legislations. Once a law is enacted, there is no authority to monitor the effects of that particular law in the society. Government should evaluate that condition of female so that they could not become victims of male aggression. If a lacuna exists in the law or policy, it should be rectified immediately. Unfortunately this is not done.

Section V: Conclusion – And the Moral Is

It is known that all the laws of Pakistan affirm the supremacy of the sharia, (as the injunctions of Islam as laid down in the Holy Quran and Sunnah) as the supreme law of Pakistan. The Enforcement of Sharia Act, 1991 states that all statute law is to be interpreted in the light of sharia and that all Muslim citizens of Pakistan shall observe the sharia and act accordingly. Section 20 of the Act states that notwithstanding anything contained in this Act, the rights of women as guaranteed by the Constitution shall not be affected, and their lives be protected at any cost. Unfortunately, laws are in the books. In reality the gender discrimination over rules the legal system. Hundreds of women are being killed every year in the name of honour.

Here are the some suggestions to protect the lives of Women, to save them from killing in the name of honour.

1. Awareness Camps should be organized in the effected areas. It will create awareness among the local people about the rights and dignity of women, as provided by Law & Sharia.
2. Empowerment of women in decision making.
3. Economic and legal empowerment of women.
4. Religious teaching for the equal rights of women.
5. Monitoring of cases.
6. Fixing the responsibilities.
7. Bringing reforms in Socio-legal system.
8. Role of Pressure Groups and Human Rights Organizations.
9. Feed Back and amendments in laws accordingly.

"It is intolerable that heinous crimes like this continue to be perpetrated with impunity in Pakistan. Each year, women of all ages are brutally murdered in the name of 'honour.' The Pakistani authorities must act immediately to ensure that officials are finally prosecuted and tried, and that such crimes will never reoccur," said Souhayr Belhassen, FIDH president.
Acronyms and Abbreviations

**Ajrak**
- Hand made cotton sheet

**Baba Kot**
- Area where the incidence took place

**chadar and chardiwari**
- *Chadar* is a cloth used as a head covering (and veil and shawl) by Muslim women. While *chardiwari* is a local term for dwelling place together, they mean respect of life and property.

**Challan**
- Investigating Report

**Cr.P.C**
- Code of Criminal Procedure, 1898

**Honour Killing**
- Killing in the name of honour.

**Hudood**
- Islamic laws stating the limits ordained by Allah and including the deterrent punishments for serious crimes

**Jirga**
- Tribal Court

**Karo Kari/Tor Tora/**
- killing of man/women in the name of Honour, being declared Siah Kar/ Karo Kar, metaphoric terms for adulterer and adulteress

**Siyahkari/Kala Kali**
- The remote place where the victims were buried.

**Kohing Jungle**
- A cloth used as a head covering (and veil and shawl) by women.

**Purdah/ Pardah/**
- False accusation of adultery (zina)

**Qazf**
- Divorce

**Talaq**
- Exchange of women to settle feuds

**vinni and swara**
- Arabic term for extramarital sex in Islam
**List of Annexure**

<table>
<thead>
<tr>
<th>Annexure</th>
<th>Description</th>
<th>Detail</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>FIR</td>
<td>This is an FIR lodged by Mr. Manzoor Ahmed Sial, SHO, Baba Kot dated 23-08-08.</td>
</tr>
<tr>
<td><strong>Annex B-1 to B-15 (Challan)</strong></td>
<td>Challan</td>
<td>These are the Challans Submitted in the Court by the Prosecution against the accused persons</td>
</tr>
<tr>
<td>C</td>
<td>DNA Test Request</td>
<td>This is a request from the Medical Officer to conduct DNA test of deceased, so that her name and relations could be identified.</td>
</tr>
<tr>
<td>D</td>
<td>DNA Test Request</td>
<td>This is a request from the Medical Officer to conduct DNA test of deceased, so that her name and relations could be identified.</td>
</tr>
<tr>
<td>E</td>
<td>Post Mortem</td>
<td>This is the Post Mortem Report of deceased Mst. Izzat Bibi</td>
</tr>
<tr>
<td>F</td>
<td>Post Mortem</td>
<td>This is the Post Mortem Report of deceased Mst. Farida Bibi</td>
</tr>
<tr>
<td>G</td>
<td>Judgment</td>
<td>This is the Judgement of Court, in which the Court awarded sentences the accused persons</td>
</tr>
<tr>
<td>H</td>
<td>Press Clipping</td>
<td>This is the press Clippings mentioned that the Court awarded sentences the accused persons</td>
</tr>
<tr>
<td>I</td>
<td>The Domestic Violence (Prevention and Protection) Act, 2009.</td>
<td>This is an Act passed by the National Assembly to protect women</td>
</tr>
<tr>
<td>J</td>
<td>The Protection of Women (Criminal Laws Amendment) Act, 2006</td>
<td>This is an Act passed by the National Assembly to protect women</td>
</tr>
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</table>
List of persons interviewed for the case study

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Relevance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mr. Nazeer Kurd</td>
<td>District Police Officer</td>
<td>Currently Posted as DPO Khuzdar</td>
<td>He was posted as DPO Nasirabad, when the event took place. He arrested most the accused. He pleaded before Supreme Court of Pakistan in its Suo Moto Notice in the case.</td>
</tr>
<tr>
<td>2</td>
<td>Ghulam Mustafa</td>
<td>Sub Inspector</td>
<td>Usta Muhammad</td>
<td>Arrested most of the accused persons. He advised campaign for awareness.</td>
</tr>
<tr>
<td>3</td>
<td>Manzoor Ahmed Sial</td>
<td>Inspector</td>
<td>Police Station, Manjoshori, Balochistan</td>
<td>He is the main complainant of the FIR. He is also Investigating Officer, Now posted as SHO Manjoshori, Balochistan.</td>
</tr>
<tr>
<td>4</td>
<td>Mrs. Sana Durrani</td>
<td>Chairperson</td>
<td>Masjid Road, Quetta</td>
<td>She runs NGO, and mostly deals with the women issues. She is very active and dedicated lady.</td>
</tr>
<tr>
<td>5</td>
<td>Amjad Khoso</td>
<td>Advocate</td>
<td>Jacobabad</td>
<td>Defence Council. He along with other lawyers pleaded the case in favour of accused persons.</td>
</tr>
<tr>
<td>6</td>
<td>Sana Khoso</td>
<td>District Attorney</td>
<td>ATC Court, Dera Allah Yar.</td>
<td>He is the District Attorney in Anti Terrorist Court, Dera Allah Yar. He pleaded the case against the accused persons.</td>
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<td>7</td>
<td>Dr. Shamim Mashwani</td>
<td>Lady Medico Legal Officer/Police Surgeon</td>
<td>Medico Lego Department, Jinnah Road, Quetta</td>
<td>She conducted the post mortem of the victims.</td>
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<tr>
<td>Category of Crime</td>
<td>Punjab</td>
<td>Sindh</td>
<td>NWFP</td>
<td>Balochistan</td>
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<td>Abduction</td>
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<td>Acid throwing</td>
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<td>Gang-rape</td>
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<td>54</td>
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<td>‘Honor’ killings</td>
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<td>244</td>
<td>13</td>
<td>127</td>
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<td>Hurt and Bodily Injury</td>
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<td>196</td>
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<tr>
<td>Murder</td>
<td>695</td>
<td>240</td>
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<td>115</td>
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<tr>
<td>Rape</td>
<td>365</td>
<td>85</td>
<td>9</td>
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<td>Sexual assault</td>
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<td>3</td>
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<tr>
<td>Burning</td>
<td>31</td>
<td>14</td>
<td>3</td>
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<tr>
<td>Suicide</td>
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<td>146</td>
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<td>18</td>
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<td>Threat to Violence</td>
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<td>0</td>
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<td>Torture</td>
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