



Original Article

# An Analysis of Women Laws in Pakistan: Theory and Practice

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## ABSTRACT

Pakistani society is known to be a patriarchal society with men dominating every aspect of human life. As a result, women based on their gender identity have to suffer. To empower the women, various laws have been introduced in the country. The study focuses on two major laws introduced in Pakistan, (i.e. Hudood Laws 1979 by Zia-ul-Haq and Women Protection Act 2006 by Pervez Musharraf) to analyze their impact (both positive and negative) upon the legal status of women. The study tries to find the answer to the question that how far the laws protected the women and empowered them, whether the laws strengthened the legal position of the women or they (the women) had to suffer more and more. The study implies a qualitative method of analysis of various reported cases by screening mentioned laws to determine their validity in terms of women empowerment. The study concluded that though various laws were introduced for the empowerment of women in Pakistan the laws were either misinterpreted or misused when it comes to protecting women, even the courts, especially the lower ones failed to understand the true spirit of laws and their judgments were frequently set aside by superior courts (High Courts, Federal Shariat Court and Supreme Court), therefore, the women are in dire need of more practical approach towards the implementation of the laws.

**Keywords:** *Hudood ordinances, Sharia laws, Women empowerment, Women laws, Women protection bill*

## INTRODUCTION

Discussing the societies and family structures in South Asian countries, one concluded that generally these societies are patriarchal-male dominant society (Pradhan, 2020) and when it comes to Pakistani society, it remains no more an exception, because in Pakistan men are dominating every sphere of life be it economy, politics, finances and so on. Dominance of men is creating hurdle in development of women power, as they (the men) keep on resisting women in every sphere of their lives, therefore, it becomes very difficult to give legal protection to women, whenever, women try to get power then they are subject to violence by the men. Jinnah was very aware of the structure of the society; therefore, he expressed his ideas about the status and treatment of women in Pakistan. His message reads that the rise and progress of every society depends upon the rights of women, and a society where women suffers then that society is heading towards its downfall, unfortunately, Pakistani society represents a dark side for women development (Tribune, 2020).

Quoting Jinnah, the author says that in this world, there exists a power mightier than the power of pen and of sword and that power is of a woman, without her no nations can progress and to achieve real success, women need to be protected. Therefore, status and importance of women in Pakistan was clear as Jinnah was well aware of the importance of women, moreover, he wanted the nation and framers of the constitution of Pakistan to consider his words but his successors listened and allowed the Ahrars to have a say in politics and laws of the country, thus with the passing of the

Objectives Resolutions, 1949 which was termed as a roadmap towards an Islamic state, though Jinnah wanted a secular Pakistan (Jillani, 2013), it was debated that with the presence of the Ahrars in politics, the Objectives Resolutions, 1949 became a compromised document as it gave the concept of minorities against the concept of citizenship (Hamdani, 2023). Therefore, the Islamization of politics gave a free hand to religio-political parties to demand the implementation of Sharia (Islamic laws) particularly ousting the women from the politics and keeping them away from the public/society.

The research focuses on the Pakistani society which is a part of the South Asian society, therefore, it reflects much of its values in that context where the women are dominated by a patriarchy, i.e. men own the power. Pakistan became an independent country with its own constitution which included Islamic laws, but the status of women remained secondary. An attempt is made to find why women were deprived of their rights, whether it was the laws or their implementation.

### Research Questions

- What was the Hudood Ordinance 1979 and why was it introduced?
- How the Hudood Ordinance 1979 was able to influence the legal status women in Pakistan?
- How far the Hudood Ordinance 1979 was understood and applied by the Courts of Pakistan?
- Why Women Protection Act 2006 was passed?
- Whether the laws were able to empower the women in Pakistan?

## LITERATURE REVIEW

Rathore (2015) in her research article has critically discussed the Hudud laws and their outcomes in implementation of those laws. Further, she has discussed the impact of those laws upon Pakistani women in the country. Similarly, she has elaborated the cases where women were found guilty while they were raped, which reflect the idea of double jeopardy which itself is in violation of law of justice. Moreover, the laws also degraded the status of women which she was enjoying in Islam. But the research work tries to find the reason(s) why women were used as a scapegoat in entire process of Islamization. She had tried to find answers to her questions and concluded that Pakistani society was a patriarchal society where it was easy for the men to punish the woman and thus feel proud that they had control of the society, so for her, the laws were used in such a way that they reflected the unchallenged power of men.

Ullah (2013), in his masterpiece, discusses the prevailing mentality in Pakistan where religion particularly Islam is being used to get votes and to control people through emotions; formation of political parties, their agendas and slogan is linked with religion, thus, the political wizards used religion as a tool to sympathize with the masses. The book discusses the use of religion for personal and political gain, every effort had been made by the religio-political to use religion in their favour but on the other hand, their use made their opponents a target of religious fanatics, so, their actions and misuse of religion had divided the society. Unlike the book/work, the research had discussed the legal aspect of era of Zia-ul-Haq and its motive behind Islamization of laws and the idea behind suppressing women in the country.

Lau (2007) has analysed the laws from 1979 till 2006, it has identified the figures of rape cases registered with police, it has traced how those laws have been misused against womenfolk, in short, the work has critically analysed the shortfall with implantation of such laws. In contrast, the research work had traced the roots of legal empowerment of women and then identified the laws particularly with reference to status of women in Pakistan and ways to counter such laws. Cheema and Mustafa, (2008) have narrated the origin of laws related to women's suffering and protection from 1979 till 2006. The author has tried to avoid religious interpretation rather has focused more on western aspect of the statues. In short, he has tried to define how such laws proved harmful for the women of the country. Whereas, the research had discussed how

the Islamic laws were being misused and why women were targeted, though the country was witnessing various other crimes and acts of immorality.

## METHODOLOGY

The research uses qualitative approach by analysing various documents as primary sources and then trying to find the answer to the question that how far such laws empower women in Pakistan. Qualitative approach was be used to analyse the existing documents and selective portions were abstracted. Moreover, newspapers, books, articles, interviews were also selected for analysis. This was aimed at finding gaps and analysing existing ones.

### General Zia's Ordinances (Zina and Hudood Ordinance)

Zia-ul-Haq (r. 1978-88), the then Chief Martial Law Administrator (CMLA) of Pakistan after a successful military coup in July 5, 1977 against Zulfikar Ali Bhutto's government, started prevailing idea of Islamization of Laws in the country which inherited the British legal system. In February, on 10<sup>th</sup> day of 1979, four ordinances were introduced by Zia-ul-Haq which were formally known as the Hudood Ordinances (Kennedy, 1988). Enforcement of Hudood discussing crimes and their punishments related to women was named as The Offence of Zina Ordinance 1979, whereas, the other law was given the name of the Enforcement of Hadd aka The Offence of Qazf Ordinance 1979. Zia claimed that his steps were for the betterment of the Pakistani women.

### The Zina Ordinance 1979

- It was numbered as VII of 1979.
- It amended the Zina (extramarital sex/adultery) laws and made them confirmatory with Islamic laws.
- Punishment of Zina if committed by a married Muslim Muhsan (adult free Muslim and at least once married) is stoning to death and for non-Muhsan (minor/slave/non-Muslim/never married), it is whipping of 100 stripes subject to orders of the court.
- Zina is to be proved on the following grounds. (i). Confession of the accused before the competent court. (ii). Evidence by four adult Muslim men eyewitnesses compatible with the terms of Tazkiyah al Shuhood (inquiry method to ascertain the truth). In the case of non-Muslims, eyewitnesses are to be non-Muslims.
- In case of slight doubt, Hadd shall not be enforced.

- In case of stoning to death, the eye witness shall begin the process of stoning and meanwhile, the convict will be shot dead and thus ends the process.
- Such cases shall proceed in Session courts and an appeal against its decision shall be filed in Federal Shariat court.
- In case, the accused is a Muslim, his case shall be heard by a Muslim judge; for non-Muslims cases, the judge is also to be a non-Muslim (Quraishi, 1999).

### The Qazf Ordinance 1979

- It was numbered as VIII of 1979.
- Qazf is defined as the act of blaming someone for adultery in terms of words, actions, speech etc with an intention to hurt that person's dignity and character, the act of that person is to be called as an act of Qazf. This shall also apply to deceased persons (Iqbal, 1985).
- The ordinance also stated that statement before a court and a complaint shall be exempted from Qazf.

### Famous Cases Related to Implementation of Hudood Laws

#### Safia Bibi

It was alleged that Safia Bibi, a teenage acute myopic girl almost blind working as a maid at a landlord's house in Sahiwal was raped by her employee's son Maqsood Ahmad and then by the employer Muhammad Ali himself, thus making her pregnant and as a result she gave birth to a child but was dead. On July 15, 1982, the father of Safia Bibi lodged an FIR against the accused, as a result, police arrested Safia on charges of fornication and landlords on rape (Lawrence, 1994). During the court proceeding, the accused along with the prosecution failed to prove their case on the following grounds (i) delay in launching the FIR, though the father of Safina argued that they feared vengeance from the landlord and humiliation from the society. (ii) producing four adult Muslims to testify, thus the court after assessing the facts of the case found no evidence against the accused (landlords) whereas, Safia admitted she had been raped, thus was guilty of fornication, therefore, according to Section 10(2) of Zina Ordinance, (which prescribes imprisonment up-to fourteen years and thirty stripes and also fine for zina), she was awarded imprisonment for three years along with fifteen stripes and a fine of Rs. 100 (Lawrence, 1994). It is further stated that the decision resulted in

public agitation and pressure as a result the President Zia-ul-Haq asked the Federal Shariat Court (FSC) to take up the case for review but by that time, Safia had already spent six months in jail and suffered fifteen lashes.

#### Jahan Mina

A sixteen years old unmarried girl became pregnant and was charged with adultery under Section 5 of the zina offence with Hundred stripes as punishment (Jahangir & Jilani, 1990). The prosecution stated that Noor Said-uncle of Jahan Mina-filed an FIR alleging that her niece was pregnant for the last five months as she was subjected to rape by Ghulam Muhammad s/o Abdur Rehman and his son Rehmat Faqir s/o Ghulam Muhammad. To take care of her ailing aunt, Mina used to visit her (wife of Ghulam Muhammad and mother of Rehmat Faqir) at her home. On looking pregnant, Said inquired Mina, in reply she narrated the above version. The police arrested the three accused (Jahan Mina, Ghulam Muhammad, and Rehmat Faqir) and were medically examined. It confirmed the six-month pregnancy of Jahan Mena and the capability of both men to be sexually active (Jahangir & Jilani, 1990).

On lack of evidence(s) against the accused men, the trial court convicted Mina on the following grounds:

- Being unmarried and pregnant.
- Hiding her pregnancy for five to six months reflects her weak morality.
- The accused failed to mention in detail the place, timings, and nature of the rape.
- Mina failed to answer why she did not tell her guardians or uncle about the rape.

The authors further say that an Appeal was filed before Federal Shariat Court (FSC) in which Mina was set free on the grounds that mere pregnancy did not suffice amounting to adultery.

#### Fahmida and Allah Bux

Fahmida eighteen years old school going girl used to go her school by the bus which was driven by Allah Bux. The father of Fahmida reported to the police that Allah Bux had abducted her daughter. FIR (First Information Report) was registered against the accused on January 01, 1981, and after two days they were arrested while living together in the same house, moreover, Fahmida was pregnant for about 12 to 14 weeks (Suleman, 1990). Unlike Fahmida's father's complaint, the prosecution proved that she had eloped with Allah Bux and had gotten married on December 28, 1980, but Fahmida's pregnancy proved her intimacy with Allah Bux before

her marriage, thus the Session court convicted both the accused under section 5 of Hudud laws, i.e. zina. Allah Bux was awarded stone to death, whereas Fahmida was to receive Hundred stripes, here according to the author, an appeal was filed before the FSC, which set aside the verdict of the trial court on the same grounds as that of Mina's case.

### **Sakina and Wali Dad**

Sakina (wife) and Wali Dad (husband) were arrested on charges of zina. The prosecution gave the following version, i.e. elder brother of Sakina filed an FIR stating that her sister was abducted by Mst. Khurshid Bibi and her husband Amir on May 31, 1979. Police arrested Sakina on October 5, 1979, aged 18 years and 32 weeks pregnant, whereas, Wali Dad was arrested on November 4, 1979. The trial/session court convicted Sakina and Wali Dad of zina under Section 10(2) with four years of Rigorous Imprisonment (RI) and thirty stripes each, though the accused presented their marriage certificate (Nikahnama) proving that they were husband and wife and got married on June 6, 1979. An appeal was filed before the FSC which set aside the previous judgement setting the accused free (Cheema, 2006).

The era of Zia-ul-Haq was famous for his Islamization policies which were implemented in Pakistan through the Hudud Ordinances, most of the secular and feminists in Pakistan criticized the Ordinances, especially the Zina Ordinance, and termed it as being a draconian law restricting the liberty of the women. It is interesting to know that Hudud Ordinances were introduced to curb evils in Pakistani society, whereas data showed that there was a rise in cases of zina and most of them were fake, but one thing was for sure, i.e. women had to suffer more. The author quotes that during that time, around forty-eight percent of women were charged were zina. It was so frequent that every week witnessed zina cases against women. Only during 1984, more than one thousand eight hundred forty-three cases of zina were lodged against women. Thus, Musharraf introduced Women Protection Act which became a ray of hope for women in Pakistan.

### **Act of 2006**

On 2<sup>nd</sup> day of December 2006, a bill was passed by amending criminal laws of Pakistan with certain aims, whereas, this act was known as, "Protection of Women Act, 2006" with the following amendments (added/deleted).

## **Pakistan Penal Code (PPC) Act XLV of 1860**

### **Insertion of 365B**

This section relates to compelling a woman for marriage by using means to kidnap her or to abduct her. The punishment for kidnapping or abducting a woman is life imprisonment and a fine. This includes the intent to force the victim to marry against her will, or the knowledge that she will likely be forced to do so; it also includes forcing the victim to engage in illicit sexual activity or being seduced into it; and anyone who forces a woman for illicit sex with that person may be punished as defined in this section.

### **Insertion of 367A-Kidnapping/Abducting for Unnatural lust**

Kidnapping or abducting someone for unnatural lust, or to dispose of them in a way that puts them in vulnerability of being exposed to such lust, or deliberate that such a disposition is likely to occur, is punishable by death or severe imprisonment for a maximum of twenty-five years, as well as a fine.

### **Insertion of 371A-Selling Individuals for Prostitution, etc.**

The culprit faces a maximum sentence of 25 years in prison and a fine if they are sold, rented, or otherwise disposed of knowing that they will be used for prostitution, illicit sexual relations, or any other illegal or immoral purpose, or if they know that they will probably be used for such a purpose in the future. Explanations: (a) When a woman is supplied to a sex worker or to anybody operating a brothel, whether by sale, rental, or other means. A female will be presumed to have been disposed of with the aim of exploiting her for prostitution until the contrary is shown.

### **Insertion of 371B- Purchasing someone to use as a prostitute, etc.**

Everyone who purchases, hires, or otherwise obtains possession of an individual with the knowledge that the specific will be forced to any illegal or unethical purpose including the act of prostitution or fornication (sexual relations between unmarried individuals) at any point, faces the possibility of up to 25 years in prison as well as a fine. Explanation— Until the opposite is demonstrated, it will be assumed that anyone who purchases, hires, or otherwise takes possession of a woman with the intention of using her for prostitution

is a prostitute or someone running or managing a brothel.

### **Insertion of 375-Rapes**

When a male engages in sexual activity with a woman in any of the five scenarios listed below, it is considered rape.

- When she denies.
- When she is forced.
- Gaining her consent with the use of force by instilling fear in her.
- Getting her consent for extramarital sex.
- Having sex when she is younger than sixteen.

Implementation: Penetration is sufficient to commence the rape offense.

### **Insertion of 376-Punishment for Rape**

A person found guilty of rape faces a sentence of death or imprisonment of any kind from one year till twenty-five years, in addition to a fine.

If two or more people commit rape with the goal of harming each other, they will all be punished by either life in prison or death.

### **Insertion of 493A-Deceitful Cohabitation Tempting a Belief of Legal Marriage**

Any male who, by deception, leads a non-marital woman to confirm that she is legally wed to him and can live with him faces harsh term that may be extended to ten and a half years, as well as a fine.

### **Insertion of 496A-Detaining/Enticing of a Woman with Lustful Aims**

Anybody who abducts or entices a woman with the intention of her engaging in illegal sexual relations with another person, or who conceals or detains a woman with that intention, will be imprisoned for seven years in any type of jail as well as a fine.

### **Insertion of 496B-Fornication**

When an unmarried man and a woman voluntarily engage in sexual activity, it is considered fornication.

A fine of no more than ten thousand rupees and a term of imprisonment, up to a maximum of five years, are the penalties for fornication.

Insertion of 496C-Punishment for False Accusation of Fornication

Anybody who reports, charges, or witnesses a false accusation of fornication against another individual

faces a maximum of five years imprisonment and a fine of up to ten thousand rupees respectively.

### **The Code of Criminal Procedure (Cr PC) 1898**

Subsequent segments are introduced in Cr PC.

### **Insertion of 203A**

A Complaint filed in incident of Zina

- A court can hear a case of zina when it has been filed before that court having jurisdiction to hear it.
- The complaint for zina along with the witnesses shall be thoroughly examined by the Presiding Officer (P.O) of the court according to tazkiyah-al-shahood.
- The statements of the complainant and her eyewitnesses shall be written and then signed by them, and by the P.O. of the Court.
- It is in discretion of the P.O. to inform the court to issue notices of in-person appearance of the accused.
- The P.O. can also dismiss a complaint of found unsatisfactory/false.

### **Insertion of 203B-Case of False Accusation of Adultery/Fornication (Qazf)**

- Section 7 of the said Ordinance allows court of competent jurisdiction to try such cases when a complaint is lodged under section 6 sub-section (2) of the said ordinance.
- Such complaints should be examined on oath by the presiding officer of the court as per section 6 of the ordinance
- Complainant and the witnesses shall record their accounts in writing and shall sign them, and if required also by the P.O. of the court.
- Upon the satisfaction of the P.O. of a Court with the facts of the complaint, he may proceed by issuing summons for in-person appearance of the accused.
- Considering the statement of the complainant, if the Presiding Officer of a Court is unsatisfied, he may dismiss the complaint by recording the reasons for so doing.

### **Insertion of 203C-Dealing with Cases of Fornication**

- Any case of fornication can only be taken by the courts of competent jurisdiction when a complaint is lodged under relevant laws Pakistan

Penal Code, section 496B.

- After the complaint, the plaintiff along with two eye-witnesses shall at once be examined on oath by the P.O. of a Court.
- All statements shall be signed by the complainant and the witnesses along with the signature of the P.O. of the court.
- If the P.O. of a Court is satisfied with the facts of the complaint, then he may proceed by issuing summons for in-person appearance of the accused.
- Considering the statement of the complainant, if the Presiding Officer of a Court is unsatisfied, he may dismiss the complaint by recording the reasons for so doing.
- Under section 5 of the offence of zina, if a person is accused of zina, no complaint by him can be registered with other sections of laws for rape or whatsoever.

### **The Muslim Marriages Act**

It is known as “The Dissolution of Muslim Marriages Act, VIII of 1939.”

### **Insertion of a Novel Section**

Lian is to be added after clause vii of section 2.

Lian is to be defined as a serious act of an accusation made by a husband against his wife and the wife denies that allegation, such allegation is termed as Lian.

### **The Zina Ordinance**

This ordinance is known as “The Offence of Zina (Enforcement of Hudood) Ordinance (VII of 1979).

### **Amendment of Section 2**

- Addition of article (aa) after clause (a). It reads as follows: (aa) “confession” is the admission of the commission of the crime/zina. Confession is an oral statement voluntarily made by the defendant afore a Session Court capable to try the matter.
- The clause “c” and “e” should be removed.

Section 3 Shall be Omitted and in Section 4 the term “validly” has been removed. Description at the termination of section 4 has also been removed. Moreover, Section 5A has to be inserted, which is a case registered for rape cannot be altered into fornication or otherwise. Similarly, Section 6 and 7 shall be struck off and in Section 8 “The words/commas and zina-bil-jabr, shall be removed, whereas in Section 9, the term zina-bil-jabr shall be altogether removed

from this section, and sub-sections (3) and (4) shall be obliterated. Sections 10 to 16; and Section 18 and 19 shall be omitted. In Section 17, Section 6 shall be omitted. Again, in Section 20, in sub-section (I), the starting clause shall be completely removed and the term “further. In Sub-section (iii) and Sub-section (v) shall be also be obliterated.

### **The Offence of Qazf**

This ordinance is known as “The Offence of Qazf (Enforcement of Hadd) Ordinance, (VIII of 1979). In Section 2, the terms, “Adult” and “zina” have been defined as per the Offence of Zina Ordinance, 1979,” whereas, Section 4 is to be omitted and in Section 6 Sub-section ii has been added in Section 6 which relates to power of the Presiding Officer of a Court to scrutinize a complaint filed for zina and make decision to accept or reject it. As per Clause 8 is concerned, the term related to filing a report to the police is to be removed.

### **Revision in Provision 9**

Adding the condition in sub-section (ii), that the hadd shall not be imposed upon accusation if it is withdrawn or proved to be false. Section 10, 11, 12, 13, and 15 shall be Omitted whereas, Section 14, along with its Sub-Sections (3) and (4) shall be Obliterated and also Clause 16 and 19 shall be Omitted. As per Amendment in Clause 17, the starting clause must be omitted and in second clause, Session Courts have been empowered to try offences pertaining to section 7 and further that appeal against order of that court shall be heard by the Federal Shariat Court.

### **Post 2006 Act-What Changed soon after WPA?**

Musharraf tried to show to the world that he is a modern, enlighten and pro women thinker, it was portrayed that WPA would change everything for the women and they would be at liberty in Pakistan, but ground reality remained unchanged.

### **Kainat Soomro 2007**

A thirteen years old school going girl Kainat was abducted and raped by four men for several days in her village Mehar, and to save her and their family, her father migrated to Karachi. According to her, when she was going to her home from school, she stopped at a shop to buy toys for her niece but there she was drugged and taken to an unknown location, where she was repeatedly raped by four men for several days. During the trial, the accused (Shaban, Roshan, Ahsan and Kaleemullah) were set free due to lack of

evidence though the Medical reports supported the claims of Kainat, but accused were set free on the technical grounds related to prospective nature of Women Protection Bill, i.e. Hudood laws were no more applicable under new act thus the accused may be given bail and can only be tried under section 342 of Cr PC. An appeal was filed before the Honourable High court Sindh but the judgement remained the same. Besides her legal battle in various Pakistanis court, she had to face the targeted death of her brother; divorce of one of her married sisters; refusal to accept marriage proposal of her another sister; various threat attempt on her life and a continued pressure from the opposite party. So, in Pakistan, a woman once a victim is always a victim.

### Firdous Bibi 2008

Following Dr. Shazia Khalid's rape in Sui (2005) within the premises guarded by Defence Security Guards (DSG), another woman-Firdous Bibi- (a widow) was gang raped by four men. And she named Sagheer Hyder and Sheera Khan who were both employees of the DSG and the other two accused Jamshaid Chawla and Farooq Pasha were employees of the Pakistan Petroleum Limited (PPL). The police had confirmed the news by stating that they have lodged an FIR against named personnel/employees of the DSG and of Pakistan Petroleum Limited. Whereas, PPL authorities kept on denying the allegations of Bibi by reporting that no such incident had ever accrued. Whereas, it was true that Ms. Bibi's husband had died more than a few years ago but she was still residing in an apartment which belonged to the PPL. Authorities had asked Ms Bibi to vacate the house, therefore, then woman concocted the rape story." It is strange to believe and think how a woman can compromise her dignity for such a small thing? even Islam had forbidden the Muslims against qazf.

### CONCLUSION

Legal empowerment of women remained a debated question during Zia's era (1979 till 1988), at one side, he (Zia) introduced Islamic laws which were misunderstood and misused in Pakistan, whereas, on the other hand, commission for status of women was framed to highlight women's issues, women were included in five years sixth plan and women representation were increased in National Assembly. But most of the era of Zia witnessed registration of thousand rape cases and mostly women were the victims. In trial courts, it was worthy of noticing that even in rape cases, women were charged with adultery

and had to face punishments until they were set free by appellate courts. The women got free from charges but remained under a taboo in the society, thus had to suffer in their entire life.

When Musharraf became the president of Pakistan, and some of the known cases came to the limelight which included the rape of Mukhtaran Mai and Dr Shazia Khalid. To protect his (Musharraf's) modernity (image), he introduced a bill for legally empowering the women, named as the "Women Protection Act, 2006," which added few sections, amended few sections and repelled some of the sections of previous laws including Hudud Laws and criminal laws. But the fate of women did not change much and their struggle for legal empowerment continued and is continued.

To strengthen the women legally, the government of Pakistan may opt for (i) modern policing, i.e. including equal number of females with that of men force, use of camera/video recording in entire process of arresting and investigation, allowing lawyers access to the accused, use of polygraph test to ascertain credibility of parties in murder and rape cases. (ii) nominating female judges along with female judicial staff and with concerned people allowed (advocate, witness etc.) to deal with rape cases. (iii) establishing rehabilitations centers for the rape victims and for the rapists, and (iv) giving representation to women either on equality basis or on basis of their population.

### Competing Interest

The authors had no competing interests.

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