



**ADVANCE SOCIAL SCIENCE ARCHIVE JOURNAL**

Available Online: <https://assajournal.com>

Vol. 03 No. 02. April-June 2025. Page# 727-736

Print ISSN: [3006-2497](https://doi.org/10.55966/assaj.2025.3.2.010) Online ISSN: [3006-2500](https://doi.org/10.55966/assaj.2025.3.2.010)

<https://doi.org/10.55966/assaj.2025.3.2.010>

Platform & Workflow by: [Open Journal Systems](https://openjournal.org/)



**Human Rights Violations: A Case Study of Pakistan**

**Mamoona Bashir**

Assistant Prof/ PhD Scholar (International Relations) Lahore College for Women University, Lahore.

[mamoonabashir.82@gmail.com](mailto:mamoonabashir.82@gmail.com)

**Dr Samra Bashir**

Assistant Prof. (Education) University of Education Township, Lahore.

[samrabashir@ue.edu.pk](mailto:samrabashir@ue.edu.pk)

**Noorain Bashir**

BS (English Language and Literature) Govt. College University Lahore.

[noorainbashir19@gmail.com](mailto:noorainbashir19@gmail.com)

**Abstract**

The expression "parliamentary federal republic" is the clearest and most accurate way to describe Pakistan's political system. The Constitution of 1973, which established Pakistan as an Islamic Republic and designated Islam as the country's official religion, is primarily responsible for Islam's official status. Even though the Constitution protects religious minorities, it also grants Islam preferential status in society and safeguards the "Islamic way of life." Even if it does protect religious minorities. The freedom to practice any religion or belief system of one's choice is a fundamental human right recognized and safeguarded on a global scale by a number of international treaties and conventions. It includes the right to choose and follow one's own religious or philosophical path and to manifest that path through public or private prayer, observance, practice, and instruction. In addition, it includes the liberty to instruct others about that path. This study provides an overview of human rights in Pakistan, including information on children's rights, gender equality, discrimination, religious freedom, and the role nongovernmental organizations (NGOs) have played in this arena of the human rights struggle.

**Key Words:** Pakistan, Human Rights, Violations, UN charter, Constitution of Pakistan

**Introduction**

'Mankind! You're all descended from the same original male and female, and we grouped you into nations and tribes on purpose. The pious among you are the ones Allah praises the most (Al-Hujrat: 13). Article 1 of the United Nations' Universal Declaration of Human Rights (UDHR) makes the same claim, stating that every person is endowed by nature with inherent worth and dignity. They have the ability to understand and a sense of right and wrong, and as such, they should treat one another as brothers. Articles 14 and 25, along with Articles 15 through 20, of the Pakistani constitution, all work together to safeguard the rights of its inhabitants. Therefore, in terms of basic needs and inherent rights, all human rights codes present a global picture. Then, while there is agreement on the importance of protecting civil liberties and free expression in a democratic society, there is significant disagreement on how to best protect cultural, political, and economic interests across states (Ghai, 1999). The constitution of Pakistan guarantees

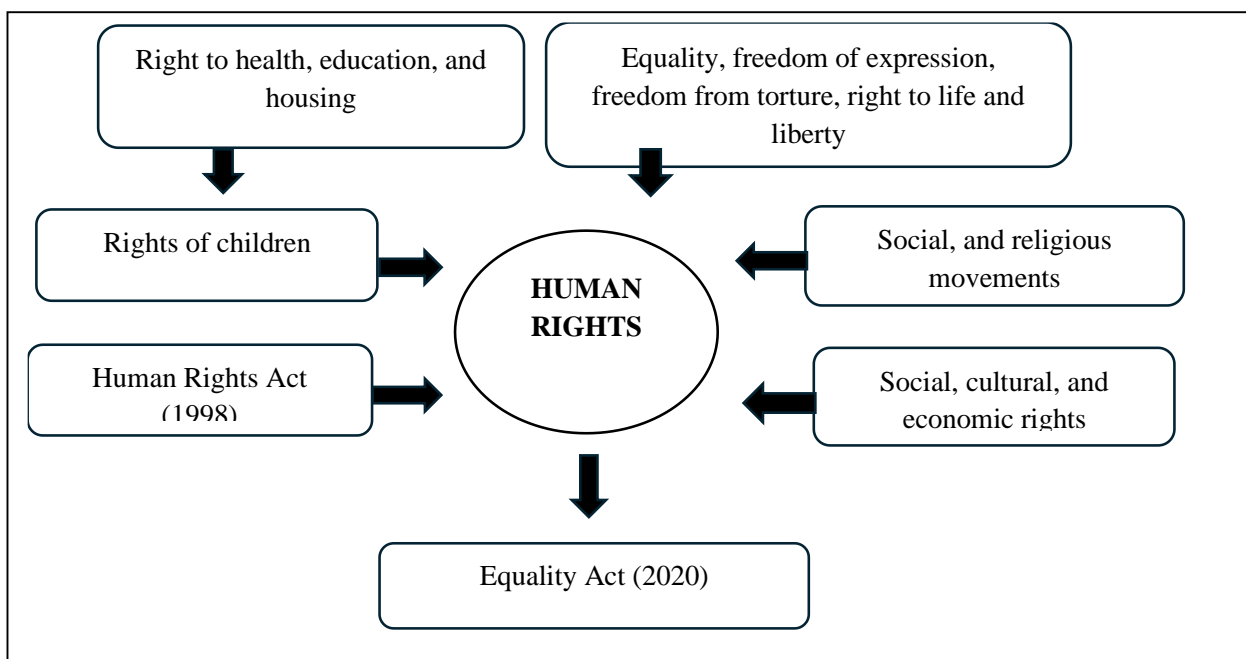
human rights as a basic guarantee. Any law that is in violation of the rights guaranteed by Article 8 of the Constitution is null and void. Therefore, the safeguarding of human rights demonstrates their significance to the state and society. (Malik, 2018). Article 9 ensures the safety of all individuals. Protections against arbitrary arrest and detention are assured under Article 10. The right to a fair trial and due process are both safeguarded under Article 10A. Slavery and forced labor are also illegal under Article 11 (Abbasi, 2022; Arshad & Khadam, 2022). Harris et al. (2014) investigates the safeguard against retroactive punishment in Article 12. Self-incrimination and double jeopardy are both prohibited by Article 13. Article 14 guarantees basic human rights and forbids the use of torture to get confessions. The right to travel freely is guaranteed under Article 15. Article 16 guarantees the right to peacefully assemble. The assembly is protected under Article 17. Article 18 protects the right to engage in any lawful occupation. Both freedom of expression and access to information are guaranteed under Article 19A (Rabbi & Badshah, 2018). Article 20 guarantees the right to freely practice religion and lead religious organizations. To prevent any form of taxation for religious purposes, Article 21 is in place (Daudpota, 2020). When it comes to religious freedom in the classroom, schools are protected by Article 22. The freedom to purchase, own, and sell real estate anywhere in Pakistan is guaranteed under Article 23. The rights to private property are guaranteed by Article 24 (Khalid & Anwer, 2018). According to Article 25A, all citizens must be treated equally by the law. Everyone has the right to an education as per Article 25. There shall be no discrimination in access to public areas, as guaranteed by Article 26 (Bibi, 2015). The provision of services is not subject to discrimination under Article 27. Article 28 guarantees the right to maintain one's native tongue, written form, and cultural practices.

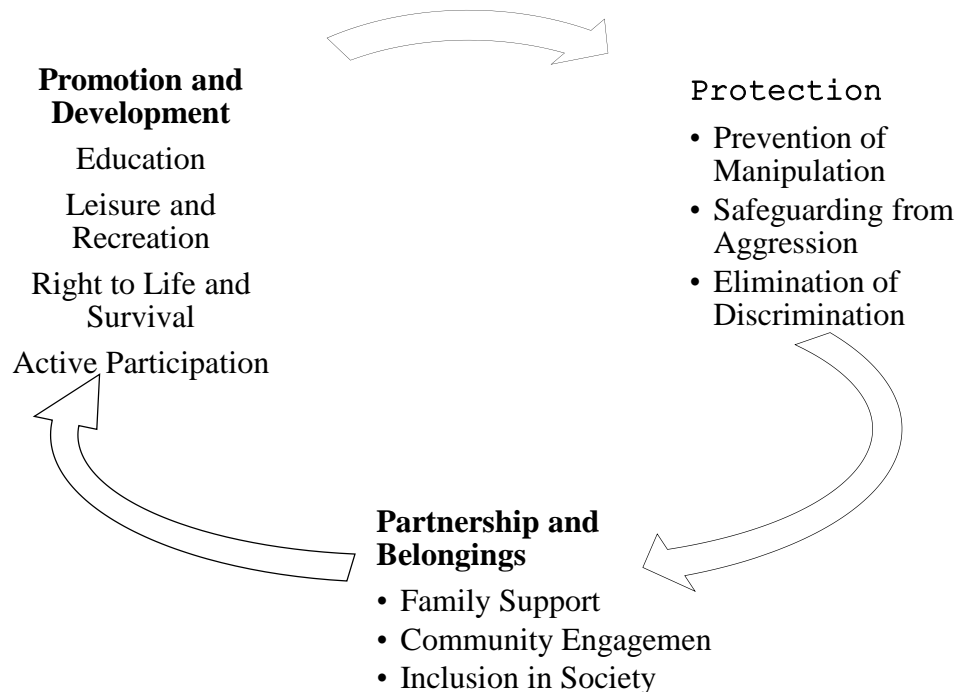
Thus, the anthology of human rights consists of basic freedoms and public policy tenets (Morgan-Foster, 2005). Human rights violations in Pakistan can be traced back to a lack of education. Human rights can be better implemented when more people understand their meaning and origins. Integrating the canons of fundamental rights into the educational syllabus of the nation is the best strategy to fill the knowledge gap, followed by various awareness initiatives. The door to hopelessness can be unlocked with an understanding of one's own society, culture, politics, and religion. Human rights must be widely disseminated, and everyone has a part to play in making that happen (De Schutter, 2016). Citizens can seek redress in court to uphold their human rights under the constitution. The Supreme Court has the authority to uphold public rights in issues of public interest, as per Article 184, Section 3. In order to ensure that citizens' basic rights are respected, Article 199 of the constitution grants the High Courts the authority to issue writs to government officials (Khan, 2020). A person who is within the scope of the court's appellate criminal jurisdiction may be brought before the court for adjudication under Section 491 of the Criminal Procedure Code of 1898. Then, there is a number of legal safeguards to rely on, including Section 220 of the Pakistan Penal Code (Hussain, 2018). Both men and women experience discrimination based on their gender from time to time, but sexism against women is pervasive and widespread all across the world (Hausmann, 2008). It is rooted in traditional gender roles and the subjection of women that are reinforced by society (Heise, 1998). These cultural norms are deeply embedded in both men and women and provide the basis for the disparate life

opportunities that they experience. But, the gender inequity takes on different forms in different societies, with some cultures being much more outspoken about it than others.

Fig 1 Theoretical framework of study  
**Human Rights Condition in Pakistan**

- Adolescent Rights Violations:** The United Nations Convention on the Rights of the Child (1989), which went into effect in September 1990, has significantly impacted the development of theoretical frameworks and humanitarian issues related to children enduring hardship. The agreement established a binding legal responsibility to give effect to the rights and principles it proclaimed for children everywhere. For states that are signatories of the Convention, protecting vulnerable children is now a legal obligation rather than an issue of charitable and humanitarian concern. The Article 3.1 of the Convention states that "the best interest of the child shall be a prime consideration" in all actions involving children, including those involving parental separation, education, health, employment and freedom of expression. This universal mandate was meticulously designed to offer a clear framework for authorising action while allowing for some flexibility across different situations and cultures (Panter-Brick 2001) . In Pakistan, from January to June, the NGO Sahil documented 2,427 instances of child abuse, with 1,207 cases (54 percent) involving females and 1,220 cases (46 percent) involving boys. The documented violations encompassed child sexual exploitation, abduction, disappearances of minors, and child marriages (Pakistan -US State Department, 2023).





- Gender Inequality and Non-Discrimination.** Gender roles in Pakistan are based on a combination of social norms and traditional roots, with a particular emphasis on the ideas of reproduction and production, which are thought to represent an individual's masculine and feminine traits.(Ali & Gavino, 2008). In Pakistan, most women stay at home to take care of the extended family and aren't involved in making key decisions (Heise, 1993), while approximately 30% of them earn some income and over 50% lack fundamental education (Rabbani, Qureshi & Rizvi, 2008). Starting with prenatal sex selection, Heise gave examples of how gender discrimination might affect a woman's life at different phases of her life. Young girls may experience unequal access to food and healthcare during their formative years. The cycle may continue into infidelity in relationships, rape in marriage, and dowry abuse after marriage if economic coercion or violent dating occurs during youth (Heise, 1993). The governments of Canada and Austria formally requested that Pakistan end all forms of child marriage, forced marriage as a means of conversion, and coerced marriage in 2012. But in 2014, around 1,000 females were still reportedly converted to Islam every year (HRW, 2017). Furthermore, in 2016, the National Assembly retracted a bill that would have raised the marriage age to 18 due to strong pressure from the Council of Islamic Ideology. As a result, 21% of Pakistani girls get married before reaching adulthood (USCIRF, 2016). Thus, this recommendation, which has been made multiple times, has been completely disregarded.
- Freedom of Religion:** Blasphemy laws, which are in violation of the ICCPR (Crouch, 2011) as a result of repeated state submissions and recommendations, are still being employed to resolve personal disputes, particularly influencing the local Gilgit-Baltistani population, who are mostly Shia. The laws in question are frequently exploited by extremists to target

minorities, as they offer only vague definitions of crimes and necessitate no evidence beyond the allegation of a single individual.(Crouch, 2011.). Therefore, there has been no implementation of recommendations to repeal or align blasphemy statutes with the ICCPR. Article 20 of the Pakistani Constitution provides a problematic description of a person's freedom to exercise their religion, starting with the restrictions that may be placed on such freedom—such as the blasphemy laws—rather than the freedom itself. The fact that this strategy "[protects] beliefs over individuals" makes it particularly alarming. (Pratiwi, & Sunaryo ,2021). Therefore, Pakistan has failed to adhere to a multitude of state recommendations and has breached the core tenets of international human rights protection. With the exception of Sindh, where the provincial assembly enacted a law in February 2016 to formally acknowledge Hindu marriages, the remaining provinces do not provide legal recognition for marriages conducted in accordance with Hindu customs. There has been no action taken to address the suggestions to repeal or harmonise blasphemy legislation with the ICCPR (UN High Commissioner for Human Rights, 2017). In February 2012, coordinated attacks against Shia travellers on the three highways connecting Islamabad and Gilgit-Baltistan brought sectarian violence back to Gilgit-Baltistan, killing sixty locals. It seems like this event shows that Pakistan has failed to follow Canada's advice and implement policies to protect minorities from violence, (UN High Commissioner for Human Rights, 2017). accusations of blasphemy have continued to provoke violence against both religious minorities and the Muslim population. In January, a woman was sentenced to death for allegedly transmitting "blasphemous" texts using WhatsApp. In Ghotki, a visitor forcibly drowned a handicapped man at the shrine in October after making accusations of blasphemy (Amnesty International, 2022). In February, in the Nankana Sahib district, a man was killed by a mob after being accused of burning pages of the Holy Qur'an (Amnesty International, 2023).

- **Arbitrary Deprivation of Life:** In response to a directive from the National Human Rights Commission or the Inspector General of Police, government agencies decide whether they should pursue proceedings after determining whether security force killings were lawful. On January 20, a local court in Turbat, Balochistan, handed down a death sentence to Shadiullah, a soldier of the Frontier Corps (FC), for the murder of Hayat Baloch, a university student, in August 2020. Baloch activists objected to the courts' failure to hold senior FC officials accountable for their role in the murder. Additionally, they asserted that the paramilitary forces' top brass had fostered an institutionalised culture of violence against the Baloch people. On February 27, the body of Awami National Party leader Asad Khan Achakzai was found in Quetta, Balochistan (Bureau of Democracy, Human Rights, and Labour, 2021). On March 7, Irfan Jatoi, a university student, was killed by police in Sukkur, Sindh, who claimed he was a criminal. Jatoi's family refuted these claims, claiming that he was kidnapped by police on February 10 because of his political beliefs. Jatoi's autopsy results showed that he was executed while in jail since he had been shot four or five times in the chest from a distance of five feet. Mushtaq Mahar, the Inspector General of Sindh Police, opened an investigation after the death caused a public uproar (Ali, 2021a). Many civilians were killed on the Afghan side of the border in a cross-border shooting incident that happened on August 27 in Khyber Pakhtunkhwa, close to the Torkham border crossing to Afghanistan. According to reports, many people trying to cross into Pakistan from the Afghanistan side of the border were shot at by Pakistani military at border as they got closer to the border fence. (Bureau of Democracy, Human Rights, and Labour, 2021).The Ministry of Human Rights' fact-finding mission on August 10 recommended that police officers be charged with the mismanagement of the July 30 murder case of Hindu labourer Dodo Bheel in Tharparkar, Sindh. Bheel, a mining company employee, perished as a result of "intense

torture" administered by the company's guards over the course of several days in connection with an alleged theft. Bheel sustained 19 injuries as a result of being struck by a blunt object, according to his postmortem report. (Ali, 2021b) Aftab Afridi, a judge of the antiterrorism court in Swat District, was one of four individuals who were fatally shot in Swabi, Khyber Pakhtunkhwa On April 4. In the Bajaur District of Khyber Pakhtunkhwa, two soldiers were slain and two others were injured by a roadside bomb on May 4 . Militants and terrorist organisations perpetrated bombings, suicide attacks, and other forms of violence, resulting in the deaths of hundreds and the injuries of hundreds more. In comparison to the previous two years, the number of casualties increased .Five people, including a police official, were killed and twelve others were injured when a bomb exploded at the Serena Hotel parking lot in Quetta, Balochistan, on April 21. The TTP was blamed for the explosion (Bureau of Democracy, Human Rights, and Labour, 2021).

- Enforced Disappearances:** Human rights organisations have revealed that some authorities have detained or arrested Baloch and Sindhi nationalists, as well as Pashtun, Baloch, and Sindhi human rights activists, without justification or a warrant. Some youngsters were also held in detention to put pressure on their parents. Activists claimed that 500 Sindhis were missing, with more than 50 going missing in 2021 alone. On August 26, the Sindh High Court issued a directive for law enforcement to find all missing people in Sindh by September 11. A Sindh Rangers lawyer told the court that 900 of the 1,200 people who had gone missing had been found in the province. In the past six months, of these Sindh police have located 298 . (Bureau of Democracy, Human Rights, and Labour, 2021) State officials continued to employ enforced disappearances as a way of targeting human rights defenders, journalists, and individuals who criticised the authorities. As of 31 October, the Commission of Inquiry on Enforced Disappearances reported that at least 2,253 cases remained unresolved, with the possibility of many more. Families and victims who were pursuing justice were frequently subjected to intimidation for years following the forcible disappearance of their loved ones (US State Department, 2023). Torture and other cruel, brutal, or inhumane treatment are forbidden by the constitution. Despite the fact that the criminal code prohibits the use of force and assault, there have been reports of torture and abuse perpetrated by security forces, including intelligence agencies, against individuals in detention. Human rights organisations alleged that torture was committed by members of the military, police, and intelligence agencies, and that they were able to operate with impunity. They asserted that the administration did not undertake substantial measures to combat the abuse. A police investigation was initiated over the murder of a young man at the Criminal Investigations Agency police centre in Tando Allahyar, Sindh, on April 28. The inquiry disclosed that the police filed erroneous charges against the deceased and inaccurately designated his cause of death as suicide. The report advised the dissolution of the specialised police centre and pinpointed a police officer accountable for harassment and extortion (Bureau of Democracy, Human Rights, and Labour, 2021) The Human Rights Commission of Pakistan (HRCP) announced on June 26 that 19 individuals, including two teenagers, have perished in police custody as a result of torture since June 2020. The HRCP expressed apprehension regarding the use of torture by civilian and military agencies, as well as the lack of a legal framework to effectively prosecute police misconduct. Cases of individuals dying in police custody, purportedly as a result of maltreatment, were reported by media and civil society organisations. A man in detention at the Tibba Sultanpur police station in the Vihari District of Punjab was killed

on June 26, and four police officers were charged with the crime. Ejaz Alias Amjad was purportedly tormented to death in police custody at the Wahando police station in Gujranwala, Punjab, on July 18. A case was filed against six police officers, and an investigation committee was established to investigate the fatality. In Jarwar, Sindh, on August 31, the body of a young prisoner, Ayaz Sial, was discovered in a police cell. Sial's family alleged that the police tortured him to death, despite the fact that the police claimed that the deceased experienced a cardiac arrest while in detention. (Pakistan-US State Department, 2021)

HRCR reported that police used excessive force on citizens during at least 20 demonstrations in various regions of the country from January to August. (United Nations Peacekeeping, 2021)

- **Independent Monitoring:** Accessing some detention facilities, particularly those housing detainees with security-related issues, was reported to be difficult by international bodies in responsible for jail monitoring. Detention facilities in the areas of Khyber Pakhtunkhwa, the former FATA, and Balochistan most affected by violence were closed to international agencies. Local, provincial, and federal authorities allowed certain human rights organisations and journalists to keep an eye on the conditions of female and young prisoners (US State Department, 2021).
- **Freedom of Expression:** Journalists encountered threats, harassment, and violence while reporting on sensitive issues such as civil-military tensions and abuses by security forces. Censorship was implemented by the military, via the director general of Inter-Services Public Relations, and by governmental regulatory bodies, including the Pakistan Electronic Media Regulatory Authority (PEMRA) and the Pakistan Telecommunications Authority (PTA). The government is legally empowered to restrict information that could harm national interests. Authorities employed newly established legislation to ban or penalise media criticism of the government and military. Journalists expressed concerns on their challenges in reporting freely on human rights violations, enforced disappearances in Balochistan, the activities and protests of the Pashtun movement, and the military's involvement in politics and commerce. Rights advocates stated that the authorities communicated with Twitter, urging the removal of accounts belonging to activists considered undesirable. Journalists reported that PEMRA provided editorial directives to television stations, while media outlets contend that the government compelled these stations to cease broadcasting interviews with specific opposition political party leaders. The Interior Ministry closed the Islamabad bureau of Radio Mashaal, Radio Free Europe's Pashto language station, in 2018, and the Voice of America's Pashto and Urdu websites were still restricted at the end of the year. PEMRA suspended privately owned broadcaster BOL News in January after it aired a program criticising the appointment of judges to the country's top court. (Bureau for Democracy, Human Rights, and Labour, 2021).
- **Denial of Fair Public Trial:** According to NGOs and legal experts, the judiciary is often influenced by external factors such as fear of retaliation from extremist elements in terrorism or blasphemy cases, as well as public politicisation of high-profile cases, resulting in a lack of fair public trials. Judges were reportedly hesitant to exonerate individuals accused of blasphemy due to concerns about vigilante violence, as per civil society organisation. The Supreme Court and the higher courts were generally seen as more credible by the public and media, however there have been claims of security

agency pressure on the justices of these courts. Extensive case backlogs in the lower and superior courts jeopardised the right to an effective remedy and a fair and public hearing. Given the popularity of pretrial custody, these delays sometimes resulted in criminal defendants being detained for extended periods of time while their trial was pending. Delays in civil and criminal proceedings were caused by outdated procedural processes, vacant judgeships, poor case management, and a lack of legal education. The National Judicial Policy Making Committee said that more than two million cases were waiting in the court system. Although the conventional court system can take a decade or more to resolve a legal issue, alternative dispute resolution can shorten that time to a matter of months. Corruption, inefficiency, and the influence of affluent individuals and powerful religious or political groups persisted in many lower courts. According to the Bureau of Democracy, Human Rights, and Labour (2021), there were cases where witnesses, prosecutors, and investigating police officers were threatened or killed by unidentified individuals. Since Gilgit-Baltistan is not a province of Pakistan, the Constitution does not apply to the region's military anti-terrorism courts, where the majority of human rights activists are being tried for sedition or terrorism for peacefully participating in demonstrations. Pakistan also created Gilgit-Baltistan's Chief Court and Appellate Court outside of its Constitution, hence neither of those courts may rule on constitutional issues. In addition, the Islamabad-based Ministry of Gilgit-Baltistan and Kashmir Affairs uses candidates' political and religious affiliations as the sole criterion for judge appointments. Military courts in Gilgit-Baltistan convict local human rights defenders on false charges of sedition or anti-terrorism in trials that are neither transparent nor free, despite state and stakeholder demands for an independent judiciary (UN High Commissioner for Human Rights, 2017).

## **Conclusion and Recommendations**

The law can recognize and even alter preexisting moral rights in order to transform them into human rights; however, the law cannot create universal moral rights. Human rights have a foundation in law and morality. There is a moral and legal duty to uphold human rights. It is undeniable that there can be universal moral rights that aren't mirrored by legal rights, and that there can be human rights-sounding legislation that aren't actually grounded in human decency. These two outcomes are equally plausible. However, there can be no human rights that are not both universal moral rights and legal rights. All other rights must be respected in order for human rights to exist. Militant organizations and other non-state actors, both domestic and foreign, contributed to the growth of lawlessness by committing acts of violence, abuse, and social and religious intolerance. Human rights violations and abuses done by non-state actors, such as terrorists, have exacerbated pre-existing issues. The right to religious freedom is not only protected by customary international law, but also by a wide range of international human rights treaties. This holds true even if it is protected under existing norms of international law. It includes the freedom to hold or accept any religion, as well as the freedom to publicly or privately engage in religious practices such as worship, observance, practice, and instruction. It safeguards the right to religious freedom alongside other fundamental liberties. This includes not only the freedom to practice one's religion of choice, but also the right to change one's religion if one so chooses. It also includes the opportunity to learn more about one's religious tradition, as well as the freedom to practice one's religion in whatever way one sees fit. The right to freedom of religion or belief encompasses not only the freedom to think and act according to one's own personal convictions, but also the privacy to keep one's own religious or philosophical affiliations



secret. One can be an atheist, agnostic, or theist, and still have this right. The right to express atheistic or secular views is also protected. Additionally, under international human rights law, states are obligated to not discriminate against individuals or groups on the basis of their religion or belief, and to take all measures necessary to prevent discrimination or violence committed by actors not acting on behalf of the state. This duty exists even if the perpetrators of discrimination or violence are not governmental actors. The 1973 Constitution of Pakistan established Islam as the state religion and made the Islamic Republic of Pakistan its legal form. Islam is the state religion of Pakistan. While the Constitution does guarantee some safeguards for religious minorities, it also gives Islam a special place and guarantees the "Islamic way of life. Given the human rights situation in Pakistan, Government of Pakistan should consider the following recommendations:

- To change laws, such as the Anti-Terrorism Act of 1997, that give police broad authority to arrest and imprison suspects without clearly stated charges.
- The Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities calls for the following:
  - To ensure the full and equal enjoyment of all human rights by members of religious minorities.
- Each person's right to life must be protected, and due process must be followed before any laws are passed that infringe on that right.

## References

- A/HRC/22/12, 2nd cycle, paras 122.102-103, Canada, Austria [repeated]; A/HRC/22/12, 2nd cycle, para 122.103 Austria.
- Abbasi, M. Z. (2022). Islamic Constitutionalism in Pakistan: Nature, Impact, and Compatibility with International Human Rights Law. *Manchester Journal of Transnational Islamic Law & Practice*, 18(2).
- Ali, I. (2021a, March 10). *Sindh IG forms inquiry committee to investigate killing of varsity student in "encounter."* DAWN.COM. <https://www.dawn.com/news/1611758>
- Ali, I. (2021b, August 10). *Dodo Bheel murder: Fact-finding mission recommends replacing SSP, other officials over "mismanagement."* DAWN.COM. <https://www.dawn.com/news/1639892>
- Ali PA, Gavino MIB (2008). Violence against women in Pakistan: a framework for analysis. *J Pak Med Assoc*; 54: 198\_203.
- Amnesty International (2022) Pakistan 2022. Retrieved from; <https://www.amnesty.org/en/location/asia>
- Amnesty International (2023) Pakistan 2023. Retrieved from; <https://www.amnesty.org/en/location/asia>
- Arshad, M. J., & Khadam, N. (2021). Legislation for the Domestic Application of International Humanitarian Law in Pakistan. *IJLDLR*, 10, 1.
- Bibi, T. (2015). Article 25th A: Implications of free and compulsory secondary education. *VFAST Transactions on Education and Social Sciences*, 6(1).
- Bureau of Democracy, Human Rights, and Labor (2021) 2021 Country Reports on Human Rights Practices: Pakistan. US Department of State. Retrieved from: <https://www.state.gov/bureaus>
- Crouch, M. A. (2011). Law and religion in Indonesia: The constitutional court and the blasphemy law. *Asian Journal of Comparative Law*, 7, 1-46.
- Daudpota, F. (2020). An Overview of Pakistan's Jurisprudence on: Free Exercise Clause, & Religious Freedom of Minorities. *SSRN 3542022*.

- De Schutter, O. (2016). Towards a new treaty on business and human rights. *Business and Human Rights Journal*, 1(1), 41-67.
- Ghai, Y. (1999). Universalism and relativism: human rights as a framework for negotiating interethnic claims. *Cardozo L. Rev.*, 21, 1095.
- Harris, D. J., O'Boyle, M., Bates, E., & Buckley, C. (2014). *Law of the European convention on human rights*. Oxford University Press, USA.
- Hausmann R, Tyson LDA, Zahidi S (2008). The global gender gap report 2008: World Economic Forum, No. 9295044096.
- Heise L. (1993) Violence against women: the hidden health burden. *World Health Stat Q*; 46: 78\_85.
- Heise LL (1998). Violence against women: an integrated, ecological framework. *Violence Against Wom*; 4: 262\_90.
- HRW. 2017. "World Report 2017: Events of 2016"
- Hussain, T. (2018). Pre-Trial Detention and its Compensation in International and Pakistani Law. *Policy Perspectives*, 15(3), 47-66.
- Khalid, I., & Anwar, M. (2018). Minorities under Constitution (s) of Pakistan. *Journal of the Research Society of Pakistan*, 55(2).
- Khan, N. U. (2020). Constitutional manacles on superior court's jurisdiction and recent scenario on public interest litigation in Pakistan. *South Asian Studies*, 33(2).
- Malik, A. U. (2018). Fundamental Rights as Basic Structure of Constitution: Judicial Restraint of Pre-Achakzai Case. *Journal of Pakistan Vision*, 19(1).
- Morgan-Foster, J. (2005). Third generation rights: what Islamic law can teach the international human rights movement. *Yale Hum. Rts. & Dev. LJ*, 8, 67.
- Pakistan. (2023). United States Department of State. <https://www.state.gov/reports/2023-country-reports-on-human-rights-practices/pakistan/>
- Pakistan - United States Department of State. (2023, December 7). United States Department of State. <https://www.state.gov/reports/2021-country-reports-on-human-rights-practices/pakistan/>
- Panther-Brick, C. (2002). Street children, human rights, and public health: A critique and future directions. *Annual review of anthropology*, 31(1), 147-171.
- Pratiwi, C. S., & Sunaryo, S. (2021). Blasphemy Law as a Structural Violence: A Challenge for Maintaining Sustainable Peace. *Muslim World Journal of Human Rights*, 18(1), 133-165.
- Rabbani, F., Qureshi, F. and Rizvi, N. (2008) Perspectives on domestic violence: Case study from Karachi, Pakistan. *Eastern Mediterranean Health Journal*, 14, 415-426.  
<http://www.ncbi.nlm.nih.gov/pubmed/18561735>
- Rabbi, F., & Badshah, S. N. (2018). Islam Sharia And The Constitutional Prohibition Of Torture In Pakistan. *Al-Azhār*, 4(02), 1-9.
- United Nations High Commissioner for Human Rights. (2018, June 14). *Report on the situation of human rights in Kashmir: Developments in the Indian and Pakistani-administered parts of Kashmir from June 2016 to April 2018*.
- United Nations Human Rights Office of the High Commissioner. (2017, February). *Report on the situation of human rights in the Palestinian territories occupied since 1967*.
- United Nations Peacekeeping. (2021). Human rights situation in Pakistan.  
[https://www.un.org/peacekeeping/...](https://www.un.org/peacekeeping/)
- U.S. Department of State. (2021). *2021 Country reports on human rights practices: Pakistan*.  
<https://www.state.gov/reports/2021-country-reports-on-human-rights-practices/pakistan/>