



To Allah Belongs all Honour

News:

The Senate on Thursday passed a unanimous resolution, condemning the incident of murder of a couple in broad daylight on the orders of a Jirga in the name of so-called "honor killing" in Balochistan. It said this barbaric murder cannot and must not be masked by any cultural, tribal, or traditional justification under the pretext of so-called ghairat or "honour." It is in fact a crime that has gravely dishonored the nation. Any attempt to justify such a crime based on "custom or honour" is completely unacceptable, as is the entire process of victim-blame. (radio.gov.pk)

Comment:

Recently, a chilling execution video has circulated widely online, igniting a wave of public outrage and debate. The incident, reportedly occurring three days before Eid al-Adha 2025 in May, depicts a woman being led to a desert location and shot, allegedly for a crime she may or may not have committed. As the video gained traction, it sparked a media frenzy, with countless individuals offering their commentary. The most emphasized aspect is that this was a killing carried out in the name of honour—tragically distorting and misappropriating the very meaning of the word.

Balochistan, Pakistan's largest and most resource-rich province, is often thrust into the spotlight for tragic reasons. Bombings, kidnappings, and accusations of treachery are the recurring narratives tied to this land. Yet beneath these headlines lie a more systemic malaise. Despite the presence of government institutions—from bureaucracy to judiciary—the rule of law remains elusive for many. The Balochistan High Court, led by a Chief Justice, is part of Pakistan's larger judicial system and is meant to provide justice in the province. But in reality, it has often failed the people it is meant to help, and thus people have no trust in the Judicial System. Many families are still pleading for answers—looking for loved ones who disappeared without explanation or were later found dead by the roadside. These unanswered cries for justice show how weak and ineffective the system has become.

Under the Khanate of Kalat, Balochistan was administered through Islamic Shariat law, albeit with certain limitations. Judicial matters were overseen by Qadis (Islamic judges), while tribal regions operated under the authority of Sardars, who, guided by both Qadis and Jirgas, dispensed justice rooted in Sharia and local custom (rawaj). Thus long before colonial rule, local systems of justice existed in the region. The Jirga—also called Majlis, Shura, or Panchayat in other areas—was used to solve problems through community discussion and agreement. Leaders like Sultan Bahlool Lodhi and Sher Shah Suri supported these traditions and took part in these councils to settle disputes. With the arrival of the British, however, the essence of these traditional structures was manipulated for colonial control. The British institutionalized Jirgas, appointing village chiefs and tribal leaders as judges in cases involving petty

crimes, marital disputes, adultery, and conflicts over land or livestock. These members were selected and registered by the Political Agent, and any sentence exceeding seven years required ratification from the Agent to the Governor General (A.G.G.). In weightier matters—especially those concerning allegiance to the British—judgment was passed by the Shah-i-Jirga, a "Great Council" of principal Sardars.

Thus, a system once designed for communal harmony was gradually perverted. Decision-making became increasingly driven by emotion, vengeance, and cultural prejudice. The noble concept of honour (ghairat) was weaponized, twisted into a justification for acts of violence that bore no resemblance to the justice these systems were once meant to uphold. The condemnation coming from the officials' points at it being against the constitution of Pakistan but the actual cause of the problem is the non-Islamic constitution and the absence of implementation of Islam.

Allah (swt) says in Surah Fatir: ﴿مَنْ كَانَ يُرِيدُ الْعَزَّةَ فَلِلَّهِ الْعَزَّةُ جَمِيعاً﴾ "Whosoever desires honour, power and glory then to Allah belongs all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allah (Alone)]."

The only honour that is worth killing or being killed for is the honour of the Almighty and His Law. The Constitution of the Khilafah (Caliphate) State will have a Judicial system that is drafted according to the Quran and Sunnah and the people who will be upholding it will not be the slaves of their own desires. Establishment of the Khilafah on the method of prophethood is the only way to keep the Ummah of the Prophet Muhammad (saw) from being wronged or to do wrong.

The First Khaleefah Rashid (rightly guided caliph), Abu Bakr as-Siddique declared, "وَالضَّعِيفُ فِيهِمْ قَوِيٌّ حَتَّى أُرِيَحَ عَلَيْهِ حَقُّهُ إِنْ شَاءَ اللَّهُ، وَالْقَوِيُّ فِيهِمْ ضَعِيفٌ حَتَّى أَخْذَ الْحَقَّ" "The weak amongst you is strong before me till I return to him his right, Allah willing, and the strong amongst you is weak before me till I take the right from him Allah willing." (Al-Tabari, Ibn Hisham).

Written for the Central Media Office of Hizb ut Tahrir by
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